



ORIGINAL RESEARCH PAPER

History

SARVASTIVADA SCHOOL AND ITS DOCTRINE OF ALL EXISTS

KEY WORDS:

Ha Van Son

ABSTRACT

The Sarvastivada school is one of the dominant Buddhist schools. Many opinions are mentioned on the time this school establishes and the development of the school. Based on the credible evidence in the historical Buddhist, the Sarvastivada school officially became public and powerful in Kashmir during the time of King Kaniska's ruler. The school take a dominant position among the Buddhist schools at that time by the doctrine of 'three periods of time existence'. This standpoint states the Buddha's doctrine in the system of Buddhist philosophy.

1. The Historical and Development of Sarvastivada School.

The Sarvastivada school is one of the Buddhist schools. It resulted from the schism event in the Buddhist Sangha after the Buddha pranirvana. According to the data records in the system of Buddhist history. There are eighteen schools recorded in the Theravada tradition, but twenty schools mentioned names in the Mahayana Buddhist tradition. The period of the established Sarvastivada school still has many disputes among Buddhist scholars.

The general Buddhist history records the first Buddhist council took place after the mahaparinirvana of Buddha. This council was held at the Rajagrha under the leader of elder Mahakasyapa combined with five hundred Arahants. The purpose of this council is to compose the sutta and Vinaya baskets. However, the scholar Paramatha (500- 569) said that except for the official of this council, another sangha group convened under the chairman of venerable Baspa. This group involved around 10,000 members, and the assembly took place at a separate location. It is called "the Great Assemble" or Mahasanghika. This event also could find in the record of the Chinese pilgrim Chi-Tsang (549- 623). Thus, if we base on this information, it gives us a view of the schism in the Buddhist sangha held at the first Buddhist council, not by others.

But when we examine the record of the Fa- Hsien pilgrim, who visited India around 399 to 412 A.D., we cannot find out this event mentioned in his book, and there is no point in implying the schism in the first Buddhist council. In the contract, it is mentioned in the record book of Hsuan- Tsang, which name 'yuan chwang's traveller in India'. He recorded the name of the Great Assembly is called Mahasanghikanikaya. This school compiled five sections of the content of Buddhist philosophy. They include Sutta, Vinaya, Abhidhamma, and another section Samyukta and Dharani (mnemonic formula). Hence, the Mahasanghikanikaya has two sections more than the Theravada compose contents.

On the other face, the Pali Vinaya text argued the schism event occurred at the second Buddhist council. Its reason derives from the disagreement standpoint about the Vinaya in the Buddhist sangha. Or it could speak exactly more than the ten points of group Vaisali monks. By that point in time, the Buddhist sangha was divided into two groups. One group is called the Sthaviravada, which is namely "Buddhist for disciples", and the other group is called Mahasanghika.

The Sarvastivada was born at the first schism of the Sthaviravada, and it occurred during the third century after the Buddha attained paranirvana. The Samayabhedoparacanacaka recorded this event. In the initial of this schism, the Sarvastivada school was called the Hetuvada school, and the Stharavada school changed into namely Haimavata school. Besides, some scholars asserted the Sarvastivada should exist in the Mathura Lion capital at the beginning of the first century A.D.

While King Kaniska, a strong Buddhist layman, devoted and supported the development of Sarvastivada school in the Kashmir area. But suppose we refer to the Hsuan-Tsang chronicle. In that case, there are many connections between the canonical and composition of Vibhasa compendia, which are determinate concerns to the emperors of King Kaniska. If this information is correct regarding the historical Sarvastivada school, we have to reconstruct the history of the Abhidharma system of the Sarvastivada school.

According to the two records of Chinese travelers Husan-Tsang and Fa-Hsien, we got two names related to the existence of the Sarvasvada school. Those are the Sarvastivada school and Mulasarvastivada school. The scholar Erich Frauwallner investigated the Vinaya and gave an opinion to the Mulasarvastivada school as an older branch divided from the Sthaviravada school. It takes place in the center of Mathura. The Sarvastivada is one branch divided from the missionaries in the period of Asoka. They moved to Kashmir to spread their doctrine.

Moreover, the scholar Shizutani Masao asserted the Sarvastivada school was influenced in Kashmir earlier in King Kaniska, around 400 years after Buddha paranivarna. But the Mulasarvastivada school might exist before the Sarvastivada school because the word 'Mula' is implied for its root and power. Unfortunately, Hsuan- Tsang's record did not mention any school with the name of Mulasarvastivada school in his work. During the I- Ching, a Chinese traveler who visited India after Hsuan- Tsang's fifty years, he referred to the Mulasarvastivada school, not to mention the Sarvastivada school's existence. The scholar Lambert Schmitthausen investigated the Sutta and Abhidharma texts translated into Chinese version. He found some points to match in both schools, Mulasarvastivada and Sarvastivada. Then he has given the conclusion that Mulasarvastivada had a combined collection.

The scholar Akira Hiraokawa asserted there two names using to account school because the Sarvastivada in central India attempting to prove they are different from the Sarvastivada in Kashmir, then they used the term 'Mula' to determine their location in central.

Although, all the investigations by scholars also could not deny the rise of the Sarvastivada school existed before the third Buddhist council. It is a proliferating sect of schisms from the Sthaviravada school. Therefore, it is really difficult to speak of the exact date of the emergence of the Sarvastivada school in the system of Buddhist history. But there is an issue we have to accept that the Sarvastivada school was high light and powerful fluency in Kashmir under the patronage of King Kaniska. It created a way to understand the Buddha's teaching through their argument about 'the three periods of time exist.'

2. The Sarvastivada Doctrine All Exist

The first evidence is that this school's name also implies its

doctrine. According to Kathavatthu stated, the term 'sarvas' is the signification of 'all existence'. The existence is not the meaning of the exists a 'self' (atman), but it means the existence of the three periods of time of everything in the past, present, and future. This standpoint is explained by the four great Acaryas of Sarvastivada school. This matter is quoted in the Mahavibhasa.

The Acarya Dhammatrata argued that there is a change in the form of all things, but it is not changed in its intrinsic nature. For example, gold or silver is intrinsic, and we can make many kinds of forms from this material as we wish. But its intrinsic is not changed by form. Similarly, the dharma exists in the present form, and if they have to change shape for existence in the future, its intrinsic is not changed. The Acarya Ghosaka argued that everything might change in the characteristic (laksana-anythava), but it fundamentally changed. It means the dharmas abide in the temporal times in the three periods. When their characteristic temporal changed, it is just impacted in that time but not activated from the two periods others. This argument is based on the knowledge of the conjoined activity of dharma. The Acarya Vasumitra says that all dharmas are just changes in the state (avstha-anyathatva), but it is non-changed in their intrinsic nature.

For example, when one moves flowers from this vase into another vase. The vase can change, but the new vase does not change the followers. The dharmas also should understand that. When it exists in one time period, it will be based on that time of activity (karitra), but its intrinsic is not changed. The Acarya Buddhadeva stated there is a change in the temporal relativity (anyatha-anyathatva), but it is not changed in its inherent. It means when the dharmas exist in each period of time such as past, present, or future, they are just determined in that time for abide and not relative to others. The existence of dharma at each present time is preceded by the previous dharma. For example, the son is the success of his father.

The emergency of the standpoint about the doctrine of the existence of three periods of time of the Sarvastivada school created many disputes among Buddhist schools. The schools at that time used many questions to interrogate the Sarvastivada school. The Mahavibhasa records the answer points by the Dhammatrata and Vasumitra as the Dhammatrata said the dharma exists in the state that it exists in side by side combined with its intrinsic (svabhava). It occurred in the transition step from this stage into another stage. In addition, the Vasumitra master explained the difference in the period of the stage into other stages based on efficacy (karitram). They possess efficacy, called the present stage of time, and when they lose effectiveness efficacy, they are called the past stage. According to Sarvastivada's texts, the dharmas exist when they collectively satisfy four characteristics of the conditioned. Those factors are birth (jati), duration (sthati), decay (jara), and disappearance (anityata). It is the whole process of activity on the stream of existence and death of the dharmas.

The standpoint of 'the three periods of time existence' is no means of the reality exists of time is real. It means the existence of an entity of all elements, both material and mental, or neither matter nor mind. But specify that it does not agree with the existence of a 'self' or 'soul'. When an entity assembled satisfies conditions, it arises; when the conditions are destroyed, that entity disappears. The existence of all dharmas or not belong to the conditions. This formula is also the principle of the theory of pratitya-samutpada, taught by the Lord Buddha such as: "this is existence, that exist; from the arising of that, that arise." (S: asmin sati idam bhavati).

Moreover, the statement is based on the standpoint of three periods of time also relative to other doctrines in the systematic Abhidharma of the Sarvastivada school. They are the doctrine of four causes, six conditions, and five fruits; the

philosophy of mind; the doctrine of pratitya-samutpada, etc.. Therefore, the view of three periods of time created by the Abhidharmikas of Sarvastivada quite has a foundation in the buddha doctrine. It is not a counterfeit doctrine created for intention services for the controversies between Sarvastivada school debate with others. And it is quietly not beyond the essential Buddhist philosophy.

CONCLUSION

Through the history of the establishment and development of Sarvastivada school, this school has contributed importantly to the Buddhist philosophy system. It stated the Buddhist doctrines by the advanced method to clarify the essentials of Buddhist doctrine with the arguments 'three periods of time existence'. It also explains the continuum and simultaneous dharmas or all phenomena in this world. The characteristics of dharmas are not changed. It is merely changed in their models from this form into others.