

THE VAIBHASHIKA SCHOOL*

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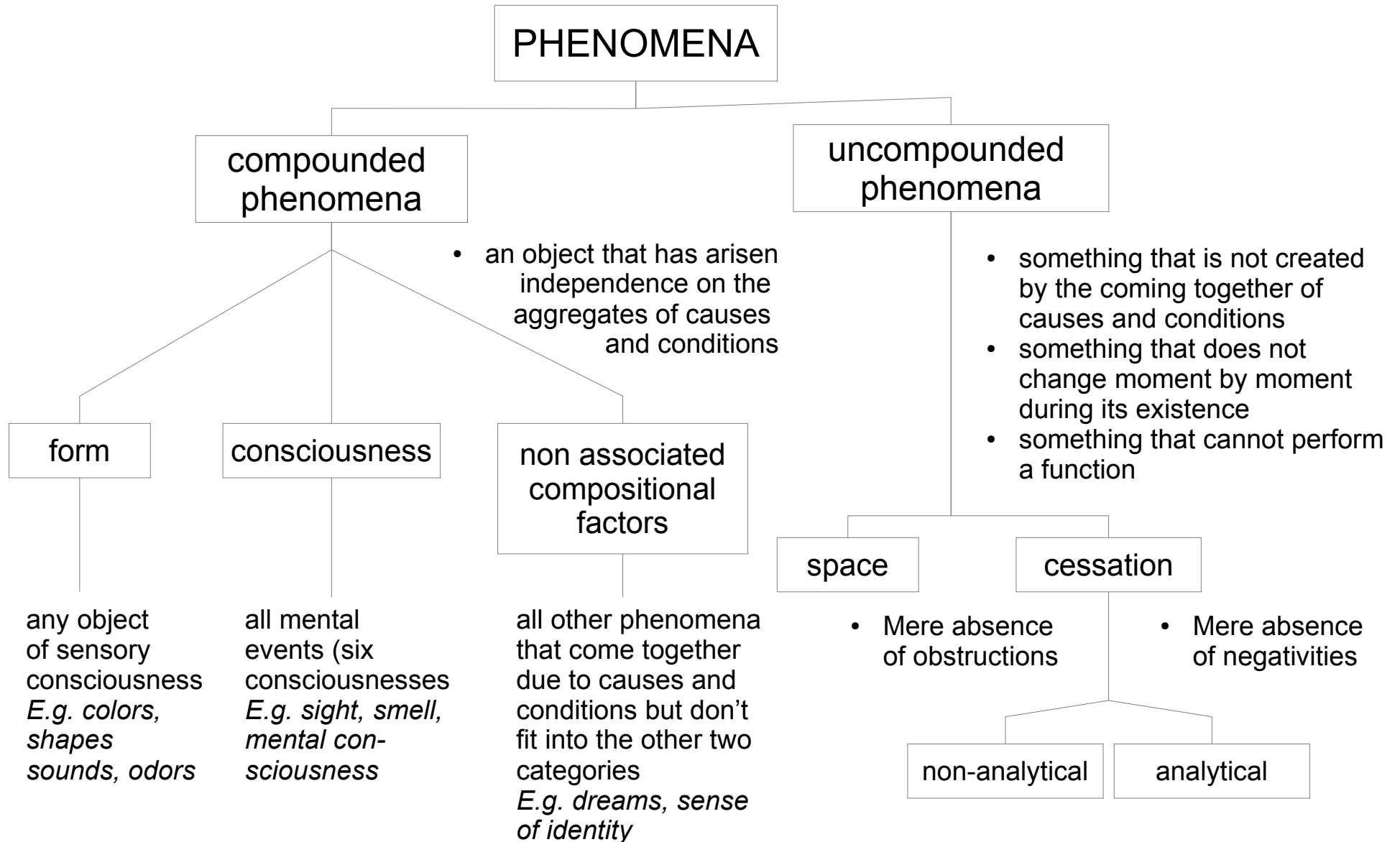
Type of school	Hinayana
Meaning	Great Exposition
Main Texts	<ul style="list-style-type: none"> • <i>Great Exposition of Particulars (Mahavibhasha)</i> <ul style="list-style-type: none"> ◦ No entire translation into Tibetan, only available in Pali and Chinese ◦ Thorough presentation of seven <i>Abhidharma</i> texts <ul style="list-style-type: none"> ▪ <i>Dharmasamgrahani</i>, by Shariputra ▪ <i>Prajñaptishastra</i>, by Maudgalyaputra ▪ <i>Prakaranapada</i>, by Vasumitra ▪ <i>Jñanaprastan</i>, by Katyayanaputra ▪ <i>Vijñanakaya</i>, by Devasharma ▪ <i>Sangitiparyaya</i>, by Mahalaustila, ▪ <i>Dhatukaya</i>, by Purna • <i>Treasury of Higher Knowledge (Abhidharmakosha)</i>, by Vasubandhu • <i>Abhidarmakoshabhashyam</i>, by Vasubandhu • <i>Abhidharma-samuccaya</i>, by Asanga
Major contribution	<p><i>Categories of existent things</i></p> <ul style="list-style-type: none"> • Uncompounded phenomena <ul style="list-style-type: none"> ◦ something that is not created by the coming together of causes and conditions ◦ something that does not change moment by moment during its existence ◦ something that cannot perform a function • Compounded phenomena <ul style="list-style-type: none"> ◦ form ◦ consciousness ◦ nonassociated compositional factors <ul style="list-style-type: none"> ▪ all phenomena that come together due to causes and conditions but don't fit into the other categories (e.g. a dream, time, continuity, aging, birth, sense of identity)
View of the Two Truths	<ul style="list-style-type: none"> • The main focus of this school's presentation is on the thirty-seven aspects of the path <ul style="list-style-type: none"> ◦ four mindfulnesses ◦ four complete abandonments ◦ four factors of miraculous powers ◦ five faculties ◦ five powers ◦ seven branches of the path to enlightenment ◦ noble eightfold path • Although their scholars did consider the concept of selflessness, there is no real comparable presentation of the two truths. The two truths are implicitly present in their philosophy, as is inferred in the <i>Treasury of Higher Knowledge</i>, by Vasubandhu. • Both conventional truth and ultimate truth coexist within one object.

Conventional Truth (Imputed Existence)	<p>Something exists conventionally if the awareness of it (form, continuity) does not operate after the object is destroyed or mentally separated into other things.</p> <ul style="list-style-type: none"> • Collective convention: <i>a house</i> • Conventional dependence on others: <i>a year</i> • Conventional truth dependent on other substances: <i>a glass of water</i>
Ultimate Truth (Substantial Existence)	<p>Something exists ultimately if it cannot be destroyed or mentally separated into other things</p> <ul style="list-style-type: none"> • Aggregates • Uncompounded phenomena • Substantial particles <ul style="list-style-type: none"> ◦ Partless particles (form) ◦ Partless moments of consciousness (mind)
Selflessness and Emptiness	<ul style="list-style-type: none"> • The Vaibhashika understanding of the nature of self goes only as far as the selflessness or person. • The self cannot exist as a different entity from the mind/body aggregates. In the same way that the body is imputed onto the substantially existing particles that make it up, the sense of “I” is imputed onto the mind/body aggregation. • At this level, the term <i>emptiness</i> refers only to the person being empty of a permanent, unitary, and indivisible reality. • For the Vaibhashika school, emptiness is an ultimate truth. These are not synonyms, however—ultimate truths are not necessarily emptiness (e.g. form, feeling, space, partless particles, etc)
Substantial Particles	<ul style="list-style-type: none"> • <i>Partless particles</i> (form/matter) <ul style="list-style-type: none"> ◦ Truly existent ◦ Fundamental particle that serves as the base building block for all other things ◦ Made from 8 different constituents: earth, water, fire, air, visual form, tactile form, smell, taste • <i>Partless moments of consciousness</i> (mind) <ul style="list-style-type: none"> ◦ Truly existent ◦ Smallest moment of time within a stream of consciousness that cannot be broken down. ◦ Our consciousness is an aggregation of these moments.
Refutations from other Schools	<ul style="list-style-type: none"> • The elements that constitute a partless particle are themselves constituents of that particle, and that in itself makes the particle divisible • If these units of matter have no parts (and therefore no sides or directions) then two particles would take up no more room than one. Then it would be impossible for matter to be built.
In a Nutshell	<ul style="list-style-type: none"> • Conventional existence—that is, the world seen from the point of view of a contaminated or mundane consciousness—is imputed existence. • Ultimate existence—that is, the world seen from the point of view of an uncontaminated or supramundane consciousness—is substantial existence.

* Geshe Tashi Tsering. *Relative Truth, Ultimate Truth*. Boston: Wisdom Publications, 2008. Print. (pp 35-52)

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DIVISION OF PHENOMENA



THE VIEW OF THE TWO TRUTHS ACCORDING TO THE VAIBHASHIKA SCHOOL

