

## Abstract No 16

### An analytical Study on Saṅkara's Criticism of the Teachings of Sarvāstivāda School in śārīrakabhāṣya.

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The Buddhism and the Vedānta are two systems of Indian philosophy, which debated on many controversial concepts for long time. The purpose of this research is to analyse that is Saṅkara's Criticism of the teachings of Sarvāstivāda School in his Brahmasūtrabhāṣya. Commenting on Brahmasūtra, In the second pāda of second adhyāya, the three systems of Buddhist philosophy; *Sarvāstivāda*, *Viñṇānavāda* and *Sunyatāvāda* has been criticised by Saṅkara. This research is done based on some fundamental teachings of the systems of sarvāstivāda thoughts such as atoms and aggregates of *Atoms*, *Cause and Effect*, *Momentariness*, *Memory* etc. while criticising Atom and the aggregates of atoms Saṅkara tries to prove that the two causes of the world atoms and aggregates (**Pañcaskhandha**) are not intelligent, then he questions if there is not an intelligent agent how atoms and aggregates can be the basis of world. Saṅkara criticises the momentariness in details. He says that if the all Dharmas exist for a moment the teaching of cause and effect cannot be accepted because cause is destroyed before effect produced and memory also cannot be existed because of this momentariness. In this way Saṅkara has criticised the fundamental teachings of Sarvāstivāda Buddhist philosophy and try to establish the Non -dual Vedanta philosophy. The research will be done based on these criticisms and compering Buddhist teaching and it will be concluding that how much appropriate that Saṅkara's criticism on Buddhism.

Keywords - *Atoms*, *Brahmasūtra*, *Saṅkara*, *sarvāstivāda school*, *Momentariness*,