

The Buddhist Sects.

IN the first portion of this article I gave the names of 18 sects that existed before the Third Council. The commentary on the *Kathāvatthu* states that during the period which intervened between the Third Council and the compilation of Pāli Commentaries there arose six new sects from those 18 sects. They were: 1. Hemavatakas, 2. Rājagirikas, 3. Siddhatthikas, 4. Pubbaseliyas, 5. Aparaseliyas and 6. Vājiriyas. The list given above is from the Southern Records; the Northern Records which are later than the former, have somewhat different lists. In the *Nikāyāvalambana-sāstra* (Origin, and Doctrines of Early Buddhist Schools),¹ written by the Elder Vasumitra, (who lived about 140 A.D.), appears the following list of the sects:

Sthaviras.

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|------------------------------------|-------------------|
| 1. Haimavatas | 6. Vātsīputriyas |
| 2. Dharmaguptikas | 7. Sammitīyas |
| 3. Kāśyapīyas | 8. Bhadrāyānīyas |
| 4. Saṅkrāntivādins or Sautrāntikas | 9. Dharmottariyas |
| 5. Hetuvādins or Sarvāstivādins | 10. Channāgarikas |

Mahāsaṅghikas.

- | | |
|------------------------------|-----------------------------|
| 1. Ekavyavahārikas | 5. Bahuśrutīyas |
| 2. Lokottaravādins | 6. Caitikas or Caityaśailas |
| 3. Kukkuḷikas or Kaukkuṭikas | 7. Aparāśailas |
| 4. Prajñāptivādins | 8. Uttaraśailas |

With reference to this list Dr. E. J. Thomas says: "This is essentially the same list with additions. The Lokottaravādas are real Mahāsaṅghikas, and the two last schools here added may be Aparaseliyas and Pubbaseliyas mentioned as late schools by the *Kathāvatthu* commentator. Bhavya and the rest have Pūrvaśailas for Uttaraśailas. The Gokulikas have become Kaukkuṭikas, Kukkuḷikas, and even Kaurukullakas," (p. 288, *History of Buddhist Thought*).

Here Dr. Thomas mentions the name of Bhavya.³ Mrs. Rhys Davids writes in her Prefatory Notes (p. xxxix): "Finally we have the account given

1. See p. 109, "Origin of Mahāyāna Buddhism" by Dr. R. Kimura. University of Calcutta Publication, 1927, and note 1, p. 33 of "History of Buddhist Thought."

2. The full list is found only in the Prefatory Notes to the "Points of Controversy" by Mrs. Rhys Davids.

3. None of these authors gives his date.

by Bhavya in a work on the Schools, also known to us from a Tibetan source.³ This is in substantial agreement with Vasumitra's, but Bhavya is less concerned to locate the successions in successive centuries. He simply starts with one great schism in 'Dharmāśoka's reign, 160 years after the Parinibbāna,' and states that, after that, all the remaining sixteen secessions took place gradually. Among these, the Kukkuḷikas are dropped from the Mahāsaṅghika offspring, and Channāgarikas from that of the Sthaviras. The number eighteen is made up by reintroducing the Mahāsaṅghikas, and by insertion of a Sanskritized form of the Vibhajjavādins." Note on the same: "3. I take this from W.W. Rockhill's, *The Life of the Buddha* (from Tibetan works), London, 1884, p. 181, f."

Following is Bhavya's list:—

Sthaviras or Haimavatas.

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|---------------------------------|--------------------|
| 1. Sarvāstivādins | 6. Dharmottariyas |
| 2. Saṅkrāntivādins or Uttariyas | 7. Bhadrāyānīyas |
| 3. Vibhajjavādins | 8. Sammitīyas |
| 4. Hetuvidyās | 9. Mahīśāsakas |
| 5. Vātsīputriyas | 10. Dharmaguptakas |

II. Kāśyapīyas or Saddharmavarshakas.

Mahāsaṅghikas.

- | | |
|--------------------|--------------------|
| 1. Ekavyavahārikas | 4. Prajñāptivādins |
| 2. Lokottaravādins | 5. Caitīyikas |
| 3. Bahuśrutīyas | 6. Pūrvaśailas |
| | 7. Avaraśailas. |

Cause of Secession.

Dr. Nalinaksha Dutt states (in his *Evolution of the Schools of Buddhism*,⁴ p. 232): "The principal objective of the Mahāsaṅghikas in seceding from the main body of orthodox Buddhists becomes apparent to us by a glance at the subject matter of the rules regarding which they differed and the doctrines which they turned to profess. To put it in a nutshell, they wanted to have an amount of latitude and freedom regarding certain of their actions which the strictness and narrowness of orthodoxy was not ready to allow, and to carry into their organization and general governance a democratic spirit which set at nought what appeared to them an unreasoning servility to the monastic authorities, which could not be supported in a reasonable management of the monasteries. The exclusive power and privileges which by lapse of time the arahats came to claim for themselves at the expense of the bhikkhus of lower order were looked upon by the Mahāsaṅghikas as a reappearance in a different

3. None of these authors gives his date.

4. "Early History of the Spread of Buddhism and the Buddhist Schools" Luzac & Co., 1925. In the second portion of the same he has given the title as "The Evolution of the Schools of Buddhism."

garb of the selfish exclusiveness of the brāhmaṇas, against which the rise of Buddhism was, as it were, a revolt. To yield to this meant but to yield to the same evil which the brāhmaṇas wanted to perpetuate and the Buddhists wanted to eradicate. It was in this sort of logic that the Mahāsaṅghikas found a justification for their conduct and it is upon this that they found the force which could unite them into a body. The first to begin the campaign against the above tendencies of the arahats came naturally from the monks belonging to a clan which was noted throughout its existence for its democratic spirit, viz., the Vajjians."

Later on four of these sects, including the two original main sects, became prominent and all other sects were considered as their branches. Those prominent sects were :

1. Sthaviravādins
2. Mahāsaṅghikas
3. Sarvāstivādins and
4. Sammitīyas.

The Mahāvvyutpatti,⁵ a Sarvāstivādin work, and Vinītadeva's *Bhikṣu-varshāgrapricchā*⁶ have the following list :—

1. Subdivisions of the Mahāsaṅghikas are :

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|-----------------|----------------------|
| (1) Pūrvaśailas | (3) Haimavatas |
| (2) Aparāśailas | (4) Lokottaravādins |
| | (5) Prajñaptivādins. |

2. Subdivisions of the Sarvāstivādins are :

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|------------------------|---------------------|
| (1) Mūlasarvāstivādins | (4) Dharmaguptas |
| (2) Kāśyapiyas | (5) Bahuśrutīyas |
| (3) Mahīśāsakas | (6) Tāmraśāṭīyas |
| | (7) Vibhajjavādins. |

3. Subdivisions of the Sammitīyas are :

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|-------------------|--------------------|
| (1) Kaurukullakas | (2) Āvantikas |
| | (3) Vātsīputrīyas. |

4. Subdivisions of the Sthaviras are :

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|----------------------|----------------------|
| (1) Mahāvihāravāsins | (2) Abhavagīrivāsins |
| | (3) Jētavanavāsins. |

These four main sects have used separate languages for their sacred texts. The language used by the Sarvāstivādins was Sanskrit ; that of the Mahāsaṅghikas was Prākṛit ; the Sammitīyas used Apabhraṃśa and the Sthaviras Paiśācī. This statement is according to the Northern tradition. We all

5. The text in Devanāgarī is published in Russia, 1887. Dr. Thomas mentions a later edition of the same by I. P. Minaev and N. D. Mironov. St. Petersburg, 1911.

6. I cite Vinītadeva's statements from Dr. Kimura's, O.M.B. (=Origin of Mahāvāna Buddhism) and Buston's History of Buddhism. They have taken them from Chinese sources. Vinītadeva lived in the 8th century A.D. (p. 7, O.M.B.).

know that Pāli is the language that was used by the Theravādins, but nowhere in the N. Records do we find this name. With reference to this matter Mr. N. Dutt states : " Cosma Kōrosi and Wassiljew furnish us with the information that the Theravādins preserved their literature in the Paiśācī dialect. Prof. Konow places the home of Paiśācī at Ujjayinī or more properly, about the Vindhya mountains. He also points out that Pāli closely agrees with Paiśācī. Sir G. Grierson holds the view as well that Pāli is a literary form of Paiśācī, but does not agree with Prof. Konow regarding the home of the dialect ; he is of opinion that its place of origin was in the North-West at and near Takṣaśilā, and states that the dialect very probably passed from the North-West to Rājaputana up to the Konkan coast . . . The close resemblance that subsist between Paiśācī and Pāli may be seen by a glance at the two passages, mentioned below, one in Paiśācī and the other its Pāli rendering :

Paiśācī (Kumārapāla-carita) :—

Paññāna rachiya gunanithinā raññā anañña puññena cintetabbam matanādi-verino kiha vijetabba.

Its Pāli rendering :—

Paññanam rājinā guṇanidhinā raññā anañña puññena cintetabbam madanādiverino kehi vijetabbā." (p. 259, Schools of Buddhism).

This is not the place to discuss the origin of Pāli or the various views of scholars on this subject. Here I intended only to show why Northerners call the language of the Theravādins ' Paiśācī,' and the similarity existing between Paiśācī and Pāli.

Further details of the four prominent sects given in Buston's History are : (p. 99, f.).

1. Sarvāstivādins.

Their patron saint was Rāhula-bhadra of the Kshatriya caste, renowned for his devotion to the Discipline. Their language was Sanskrit. They wore a robe which had from 25 to 29 pieces ; and their badges were a lily, a lotus, a jewel, and a leaf of a tree.

2. Mahāsaṅghikas.

Their preceptor was Mahākāśyapa, a Brāhman, great in his practice of 12 virtues of an ascetic (dhutaṅgas). Their language was Prākṛit ; they wore robes which had from 23 to 27 pieces, and their badge was a conch-shell.

3. Sammitīyas

Their teacher was Upāli of the Śūdra caste, great in his observance of the Vinaya. Their language was Apabhraṃśa. The number of the pieces on their mantles was from 21 to 25, and their badge was a Sorcika flower.

4. Sthaviras.

Their chief preceptor was Kātyāyana of the Vaiśya caste, renowned for his converting the borderland. They spoke an intermediate dialect and the

number of pieces of their robes and their badge were known to be similar to those of the Sammitīyas.

Further he states: "According to some the language of the Mahāsaṅghikas was the intermediate dialect, that of the Sammitīyas was the Prākṛit, and that of the Sthaviras—the Apabhraṁśa."

I-tsing, the famous Chinese pilgrim of the 7th century, also defines four main schools. In the Introduction to his "Records of Buddhist Practices" Dr. J. Takakusu summarises his statements on the Buddhist Schools as follows:⁷

"The Result of I-tsing's Description of the Buddhist Schools" (A.D. 671-695).

The eighteen schools of Buddhism under the four principal heads:—

1. The Ārya-Mahāsaṅghika-nikāya.

(1) Seven subdivisions. (2) The Tripiṭaka in 300,000 ślokas. (3) It is in practice in Magadha (C. India); a few in Lāṭa and Sindhu (W. India); a few in N. and S. India. Side by side with the other schools in E. India. Rejected in Ceylon. Lately introduced into the islands of Southern Sea (Sumatra, Java, &c.). Some followers in Shen-si (W. China).

2. The Ārya-Sthavira-nikāya.

(1) Three subdivisions. (2) The Tripiṭaka in 300,000 ślokas. (3) Almost all belong to it in S. India; it is in practice in Magadha (C. India). All belong to this in Ceylon. A few in Lāṭa and Sindhu (W. India). Side by side with the other schools in E. India. (Not in N. India). Lately introduced into the islands of the Southern Sea, (not in China).

3. The Ārya-Mūlasarvāstivāda-nikāya.

(1) Four subdivisions:

- (a) The Mūlasarvāstivāda School.
- (b) The Dharmagupta School.
- (c) The Mahīśāsaka School.
- (d) The Kāśyapīya School.

(3) The Tripiṭaka in 300,000 ślokas. (4) Most flourishing in Magadha (C. India); almost all belong to this in N. India. A few in Lāṭa and Sindhu and in S. India. Side by side with the others in E. India. Three subdivisions (b), (c), (d) are not found in India proper, but some followers in Udyāna, Kharacar, and Kustana (not in Ceylon). Almost all belong to this in the islands of Southern Sea. A few in Champa (Cochin China). (b) is found in

7. "A Record of the Buddhist Religion as practised in India and the Malay Archipelago." (A.D. 671-695) by I-tsing. Translated into English by J. Takakusu, B.A., Ph.D. Clarendon Press, Oxford, 1896.

E. China and in Shen-si (W. China). (a), (b), (c), (d) flourishing in the south of the Yang-tsekiang in Kwang-tung and Kwan-si in S. China.

4. The Ārya-Sammitīya-nikāya.

(1) Four subdivisions. (2) Tripiṭaka in 200,000 ślokas; the Vinaya alone 30,000 ślokas. (3) Most flourishing in Lāṭa and Sindhu (W. India). It is in practice in Magadha. A few in S. India. Side by side with the others in E. India. (Not in N. India. Not in Ceylon). A few in the islands of the Southern Sea. Mostly followed in Champa (Cochin China). Not in China proper."

Origin and Home of the Sects.

Dr. N. Dutt, two decades after the compilation of his Early History of Buddhism, has written a very learned and interesting article on the same subject in the "B.C. Law Memorial Volume."⁸ Here I quote some interesting portions from his article:

"During the first century of its existence, Buddhism did not spread beyond Vesālī and Champā on the east, Kosambī and Avantī on the west, Mathurā and Śrāvastī on the north, the southern limit being the boundaries of Aṅga and Magadha. The participants in the deliberations of the Second Council also hailed from this area. The two parties formed in this council lived together in Magadha but one preferred to proceed towards west and the other to the east. The former adhered to the orthodox views and became known as Theravādins or Sarvāstivādins, and the latter sided with the unorthodox and came to be called Mahāsaṅghikas. The division between the two groups grew wider and wider, ultimately, one paved the way to Hīnayāna and the other to Mahāyāna."

"The Mahāsaṅghikas continued to wield their influence at Vesālī and Pāṭaliputra and sent out their monks to the north as well as to the south. Fahien found the Vinaya of this school at Pāṭaliputra while Yuan Chwang states that the Hīnayānic monks of Pāṭaliputra began the Mahāsaṅghika school. I-tsing found the adherents of this school mostly in Magadha, a few in Lāṭa and Sindhu, and some in a few places in northern, southern and eastern India side by side with other sects . . . The Stūpa at Andarab (Afghanistan) and the cave at Karle (Bombay Presidency) are dedicated to the teachers of the Mahāsaṅghika school."

"The offshoots of the Mahāsaṅghikas, however, were mostly local ones. The most prominent of them were the Śāila schools, known as Pūrvaśāilas, Aparāśāilas, Uttaraśāilas and Caityakas. The Śāilas or hills and mountains from which a particular branch derived its name are

8. Published by "The Indian Research Institute," Calcutta, 1945. Vol I, 700 pages. Vol. II, 473 pages, 1946. Dr. Dutt's article, "The Buddhist Sects: a Survey" is in Vol I, p. 282, ff.

located around Amarāvati and Nāgārjunikoṇḍa in the Guntur district. Along with the Śāila-schools there were the Caityakas, who probably derived the name from the Mahācaitya erected there, and the Lokottaravādins, who were so called for their deification of Buddha."

The Theravādins.

"There are ample evidences to show that the original Theravādins preferred Avantī to Magadha. Mahinda, the propagator of this school in Ceylon, also hailed from Vidisā. In Ceylon the teachings of this school underwent certain changes, for which it was distinguished there as Theravāda-Vibhajjavāda. The Ceylonese monks of Mahāvihāra preferred to call themselves Vibhajjavādins, and not simply Theravādins. In Ceylon again the original school became further sub-divided into three sects known as Jetavanīya, Abhayagirivāsins, and Mahāvihāravāsins."

The Mahīśāsakas.

"Those of the Theravādins who wended their way southwards and sought an asylum in ancient Mahīśamaṇḍala became known as the Mahīśāsakas. They settled in Vanavāsī (North Kanara) and Mysore. It is an old school, claiming Pūrṇa of Dakkhināgiri as its patron saint. This school had doctrines and disciplinary rules closely allied to those of the Theravādins."

The Dharmaguptas.

"Some of the Theravāda monks must have proceeded north, adopting Sanskrit as the medium of their *Piṭaka*. Prof. Przyluski suggests that this school very probably derived its name from its founder Dharmagupta who may be identified with Dhammarakkhita, the Yonaka missionary sent to the north-western countries by Moggaliputta Tissa . . ."

The Sarvāstivādins.

"Another branch of the Theravādins also moved northwards, making their seats at Mathurā, in Gandhāra and Kāshmir. This school . . . adopted Sanskrit as the medium of their *piṭaka*. It became very popular all over northern India and carried the palm in the days of Kanishka. It put into shade the oldest school of the Theravādins and was for some time recognised as the best Indian exponent of original Buddhism . . . The fact that its doctrines particularly were assailed by Nāgārjuna, Vasubandhu, Śāṅkara and other philosophical writers show the amount of attention received by it from its opponents for several centuries."

The Sammitīyas.

"This school is better known as the Vātsīputrīyās. It issued out of the Theravāda, and so its earlier home was Avantī for which it had

the other appellation, Avantika. It is mentioned in the Sarnath inscription proving thereby its existence for sometime at that place . . . it became popular in Lāṭa and Sindhu, with some followers in Magadha, and a few in southern and eastern India."

The following statement is from (p. 297) "The Evolution of the Schools of Buddhism" by the same author :—

"The Sammitīyas were one of the four principal schools of Buddhism. They became the most influential and wide-spread by the time of Yuan Chwang. This was mainly due to the patronage that it could secure from the emperor Harshavardhana whose sister Rājyaśrī was a bhikkhunī of this school . . . Its *puṅḍala-theory* drew forth vehement criticisms from the adherents of other schools, and was taken up by the *Kathāvatthu* as the first question to be refuted by arguments favouring the Theravāda standpoint."

Different Tenets of the Various Schools.

1. The Theravādins :

They hold that "all is impermanent, and all is without ego." That is to say all phenomenon is nothing but the aggregate production of elements, and these aggregates have been always formed by cause and conditions. All such composite things are always subject to an invariable law of change and a law of cause and effect. There is no eternal Universal Entity or a person who may be regarded as the creator and controller of this world.

2. The Sarvāstivādins :

They accept the above-stated views of the Theravādins, but they were of the opinion that "though composite things are impermanent, the elements of substances composing them are permanent." Both the schools admitted the continual flux of elements or the momentary existence of every composite thing ; but the Theravādins looked upon the elements of the past as disappearing to give rise to the present, and the present as giving rise to the future ; the Sarvāstivādins believed that the elements of the past underwent changes to develop into the present and the present developed into the future, that is, they admitted the reality of elements as existing in all times, past, present and future.

3. The Sammitīyas :

They admitted the impermanence of material composites but at the same time held the view that there was an entity which should be distinguished from the five aggregates, but which could not exist independently of them. They also held that there is an intermediate state (= *antarābhava*) between the death of a being and its re-birth.

4. The Mahāsaṅghikas :

This school was of opinion that there is no existence of cosmic elements in the past and future, but they exist in the present only. They believed in

the plurality of Buddhas, and that the Buddha is superhuman and had no worldly attributes; and the mortal being popularly known as Śākya Gautama was required only for conforming to worldly ways for the benefit of this world.

They also held that the original nature of the human mind is pure; but, encumbered by suffering, which did not exist originally, it became impure.

5. *The Lokottaravādins :*

A branch of the Mahāsaṅghikas, held that "the worldly existence sprang from a reversed or wrong idea. This produces suffering, suffering produces, conformation, and this again produces the effect. All productions from the reversed idea are false. Therefore, they are all untruths; only the super-world existence is real.

Mahāvastu, a Vinaya text of this school, states that: "the Buddha feels neither hunger nor thirst; He lives in ignorance of carnal desires; His wife remains a virgin. It is from consideration for humanity, in order to conform to the customs of the world, that he behaves as a man." (See p. 87, O.M.B.).

6. The Mahāsaṅghikas and three sub-divisions of them, the Ekavyāvahārikas, Lokottaravādins, and Kaukkūṭikas unanimously held the following ideas:—

- (1) The Buddhas are all super-human.
- (2) All Buddhas have no worldly attributes or attachments.
- (3) The words of the Buddhas are all about the "turning of the Wheel of Law."
- (4) The Buddha preaches all doctrines with one utterance.
- (5) In the teachings of the Buddha there is nothing that is not in accordance with the truth.
- (6) The physical body of the Buddha is limitless.
- (7) The psychic powers and the lives of the Buddhas are limitless.
- (8) The Buddha is never tired of enlightening living beings and awakening pure faith in them. (See p. 86, O.M.B.).

According to *Kathāvatthu*, the fifth Abhidhamma text of the Theravādins, some of the different views held by the different schools are:

I. The Mahāsaṅghikas held that :

1. One can act by or with the mind of another.
2. Mind and morals are distinct, and moral growth is mechanical.
3. *Iddhi* can confer longevity.
4. The self-restraint, as act, (not as volition), is morally effective.
5. Moral and immoral motives can be immediately consecutive.
6. The Buddhas can persistently pervade any part of the firmament and by *iddhi* they can suspend any natural law.
7. The decay and death of Arahants is not that of average humanity.

II. The Sabbatthivādins held that :

1. Every thing exists, because it *is, was, or will be* matter and mind, and these continually exist.
2. Penetration of truth is won bit by bit, the past gains persisting.
3. Conscious flux may amount to *samādhi*.
4. An Arahant may fall away from the Arahantship.

III. The Sammitiyas held that :

1. There is no higher life (*brahmacariyā*) practised among Devas.
2. The convert gives up corruptions piecemeal.
3. The average man (= *puṭhujjana*) renounces passions and hate.
4. There is a persisting personal entity.
5. Physical sight and hearing may be celestial.
6. Six senses obtain in the Rūpa-heavens, and the Rūpi brahmans have lust.
7. Karma and its accumulations are distinct things.
8. Material qualities are results of Karma.
9. Vital power is psychical only.
10. A previous karma may cause an Arahant to fail.
11. There is an intermitent state (= *antarābhava*).
12. Acts of intimation are morally effective.
13. Material qualities are morally effective.

IV. Andhaka is a name collectively given to the (1) Pubbaseliyas, (2) Aparaseliyas, (3) Rājagirikas and (4) Siddhatthikas in the Kathāvatthu-commentary, as they were mostly flourishing in the country of Andhaka, *i.e.* Āndhra in S. India. Mrs. Rhye Davids states (in her Prefatory Notes to the *Points of Controversy*, p. X (iii)): "These Cliff schools are of the Andhakas, and the Andhakas have been located about Kāñcīpura and Amarāvati on the South-East Coast. Yuan-chwang travelled to that district, 'An-te-lo,' far south from Kosala. And I understand that the two opposite cliffs, with the deep gully between and the terraced caves above, have been practically identified. But no connection between Andhakas and Cetiavādins is made out in the Commentary. On the other hand if we consult the Vasumitra and Bhavya plans, we see in the one, Cetiavās, Uttaracetiavās and Aparacetiavās (North and South Shrinemen) ranged as parallel offshoots of the Mahāsaṅghikas, and Caitiyikas, Pūrvaśailas and Avaraśailas ranged in similar relation in the other."

"The presumption is, I think, fairly sound, first that there was a historical connection between the Cetiavādins and the two Andhaka schools of the Commentary, secondly that, in the range of the Commentator's knowledge, both Cetiavādins and the Andhaka schools were merely names, remote, provincial, standing for certain doctrines."

These Andhakas commonly held that :

1. A unit of consciousness lasted a day.
2. Utterance of a Shibboleth can induce insight.
3. Spiritual liberty supervenes while one is lustful, and comes gradually as its blessings become foreseen.
4. One may be conscious in the Unconscious sphere (*asaññābhava*), but not conscious in the neither-conscious-nor-nonconscious jhāna (= *nevasaññānāsaññāyāna*).
5. Space is visible, so are the elements of matter, senses and *karma*.
6. All knowledge is analytic.
7. Thought-reading is of bare consciousness only.
8. Arahantship is the realizing of a tenfold release, but the Arahant dies not wholly freed.
9. Resultant states (*vipākā*) themselves entail results, but Āryan states are negations only.
10. The Arahant accumulates merit, and dies with meritorious consciousness.
11. There is matter in the sphere called Immaterial (*arūpaloka*).
12. There are no guards in Purgatory ; and animals are reborn in heaven.
13. The Buddhas differ mutually in many ways, and all their powers are Āryan ; they can work wonders against nature.
14. Buddha's daily habits are supermundane.

V. The Mahiṣāsakas held that :

1. Three factors of the Eightfold Path are material, and not mental states ; hence the Path is fivefold only.
2. Transition from one Jhāna-Stage to another is immediate.
3. The links in the chain of Causal Genesis are unconditioned.
4. The five spiritual faculties are not for those in the worldly life.
5. The space is unconditioned.

VI. The Uttarāpathakas, mentioned in the commentary on Kathāvatthu, are not yet defined by the scholars. In Bhavya's list appears a sect named *Uttarīya* or *Saṅkrāntivādīn*. More probably this epithet was used, like that of the Andhakas, as a group name, referring thereby to some Schools that existed in the Northern India.

These Uttarāpathakas held that :

1. Material qualities are moral conditions, and they have a mental object.
2. Dream-consciousness is unmoral.
3. In heinous crimes want of intention does not exculpate.

4. Any abettor is capable of entering on assurance of salvation.
5. There is but one Path, not four.
6. Everything of the Buddha was fragrant.
7. The Buddha feels no pity.
8. He entered the Path in a previous birth.
9. All is uncaused save Ill.
10. Only the giver can bless the gift, etc. etc.

VII. The Vetulyakas or Mahāsuññatāvādīns held that :

1. The Buddha never lived as Very Man on this earth.
2. Nor was he benefited by gifts ; hence these bring no reward.
3. The Order is an abstract idea, hence it cannot accept gifts.
4. Sex-relations may be entered on by any human pair (even recluses) with a united resolve.

Who were these last mentioned *Vetulyakas* or *Suññatāvādīns* ? We in Ceylon are accustomed to call all Mahāyānists, and even the Hīnayānist sects other than that of the Theravādīns, 'Vetullakas' or 'Vaitulyas.' Certainly this is a misnomer as no one can find out such a name in any of the lists given above. Concerning these *Sūnyatāvādīns* Dr. Kimura states (p. 75, O.M.B.) : "According to Paramārtha's commentary on *Nikāyāvalambana-sāstra*, Ekavyavahārika, the first branch school of the Mahāsaṅghika-party, held that 'All existences of this world and the higher world are simply provisional names. Therefore there is no real existence . . . Thus in this Ekavyavahārika school, the idea of *anātma-adharmavāda* of Mahāsaṅghikas as a whole, has found a full expression. Again this idea has a similar bearing like the *Sūnyatā*-doctrine. Paramārtha . . . characterizes doctrines of the Lokottaravāda, the third branch of the Mahāsaṅghikas, as *Sūnyātmaśūnyadharmavāda*. Consequently we are justified to say that the Mahāsaṅghika school as a whole, upholds a similar doctrine like that of Sarvasūnyatā of Mahāyāna-sūtras."

At present in Siam, Burma, and Ceylon there exist only the Theravādīns. There is no trace of the Theravādīns in China and Japan, but there still exist remnants of some other schools. I am not in a position to state anything relating to the existing Sects in China, but thanks to "The Buddhist Sects of Japan," by E. S. Oberling,⁹ I am able to give a short description of the Sects existing now in Japan. As the Japanese received Buddhism directly from China, the same Sects may be considered as existing in China too. There are 11 main Sects in Japan, *viz.* :

- | | |
|----------------------|----------------------|
| 1. The Kusha Sect | 6. The Tendai Sect |
| 2. The Jo-jitsu Sect | 7. The Shingon Sect |
| 3. The Sanron Sect | 8. The Zen Sect |
| 4. The Hosso Sect | 9. The Jodo Sect |
| 5. The Kegon Sect | 10. The Shinshu Sect |

11. The Nichiren Sect.

9. London, George Allen and Unwin Ltd., 1930.

1. The view-point of the *Kusha Sect* is "the inexistence of the ego, and the reality of those elements the assemblage of which forms the world." This is essentially the Sarvāstivādin Theory. The canonical text of this sect is the *Abhidharmakosha*, composed by Vasubandhu.

2. The principle of the *Jo-Jitsu Sect* is: "the ego does not exist, neither the elements which compose beings and the world." This is the nihility or the *Śūnyatāvāda* of the Mahāsaṅghikas. Their canonical book is "The Book of the Perfection of Truth." (= *Prajñāpāramitā*?).

3. The *Sanron Sect* holds that "nothing exists. All is vacuity." This is the *sarvaśūnyatā*-doctrine of Nāgārjuna. Their canonical books are: (1) *The Mādhyamika-śāstra*, and (2) *Śataśāstra* by the great philosopher Nāgārjuna, and (3) the *Dvādaśanikāya-śāstra* by the former's pupil Āryadeva.

4. The *Hosso Sect* holds that "thought alone is real; the rest is but a dream." Their chief canonical text is *Vijñaptimātrasiddhi-śāstra*. This sect seems to follow the Doctrine of Yogācāra, founded by the Elders Asaṅga and Vasubandhu. *Yogācāra* is not a Sect but a theory. Vasubandhu was at first a Sarvāstivādin, and composed *Abhidharma-kosha* while he was holding their views. Later on he was converted into Yogācāra by Asaṅga who was his own elder brother, and wrote many treatises to confirm that theory. The *Vijñaptimātrasiddhi* is a compilation of the famous Chinese traveller-monk, Hiuen Tsiang (= Yuan Chwang). (See p. 238, "History of Buddhist Thought.")

5. The philosophy of the *Kegon Sect* is: "Everything, be it thought or matter, is derived from one source, which is 'unconditioned state,' or absolute nature. The Buddha and men are of one and the same nature. This common essence is called *bhūtatathatā*, is compared to the calm ocean, whereas the world of sense may be compared to the passing waves of the rough sea. Below there is unity and identity. On the surface, the ephemeral phenomena of life." This seems to be another phase of the Yogācāra-theory.

6. "Universal salvation," is the view-point of the *Tendai Sect*. They say that: "men, beasts, plants and things, one and all, being of a common origin, can reach Buddhahood." This seems to be the Mādhyamika theory of Nāgārjuna.¹⁰ Their canonical text is the *Saddharma puṇḍarīka-sūtra*. This sect is one of the most influential and wide-spread sects in Japan. It counts more than 6,000 temples, 11,300 priests and 900,000 perpetual subscribers, and possess three universities, numerous schools, and more than 150 social organisations in aid of the poor.

7. The *Shingon Sect* holds that "the essence of the universe is Mahāvairocana-Buddha or the Great Illuminator. All the activities of the world—the forms, sounds, colours, seasons—are but varied aspects of the essence of

the universe." This theory is akin to that of the Tendai Sect. Their principal canonical texts are: *Mahāvairocanābhīṣambodhi* and *Vajrasekhara sūtras*.

8. The *Zen Sect* says that "The sacred writings are without importance; therefore let us each discover in ourselves the Buddha which exists in us." They have no canonical texts, and they all try to realize the Truth through the successive stages of *jhāna* (= meditation). Dr. Thomas states (p. 253, H.B.T.). "The mystical side of Yogācāra was emphasized by the teaching of the Zen school, which was brought to China from south India by Bodhidharma in the sixth century. Suzuki has shown that the school held their teaching to be contained in the *Lankāvatārasūtra*, but their tendency was to reject any external doctrinal statement as authority."

9. The *Jodo Sect* holds that "Whoever will invoke Amitābha-Buddha will, by pronouncing the name, enter at the end of his life the Pure Land of Paradise (= *Sukhāvātī*). Their canonical text is the *Sukhāvātīvyūha-sūtra*. This is one of the wide-spread sects in Japan. Its annual budget amounts to more than one million yen. There was no sect parallel to this in India.

10. The *Shinshu Sect* professes the same principle as the Jodo Sect. This is the most important sect in Japan. It has ten branches, of which the Honpa Hongwanji alone possess 10,800 monasteries, and its revenues exceed 5,400,000 yen in an year.

11. The youngest sect in Japan is that of *Nichiren*, who was a great saint as well as a great patriot. This sect claims the *Saddharma puṇḍarīkasūtra* as its canonical text. They say that: "We are now too corrupt to understand alone the whole light of Buddha. An act of faith in the sacred text which is suitable for the men of our time is necessary. This text is The Lotus of the Good Law, the last and perfect word of Buddhism." So this sect, too, is founded on faith, not in the Buddha, like that of the Jodo Sect, but in his Law (= dhamma).

A. P. BUDDHADATTA.

10. See p. 215, "History of Buddhist Thought."