Taking Religion in general as a genus we find different species of world religions e.g. Hinduism, Christianity Islam, Buddhism etc. Again taking separately all the above religions as genera, we find as species different sects within each and every religion. We cannot deny in any way the abovementioned genus species relationships.

Historically it has not become possible to ascertain how Religion in general bestowed on mankind i.e. there is enough scope of differences of opinion on it. Existing different theories about it are often contradictory. But how a particular brand of religion came into being is well known at least to the persons interested in it.

1. Genus species relationship is recognised informal Aristotelian logic. Genus means any wider class including narrower classes and a species is any narrower class included in a genus. In this context lama is genus while sa-kya lama is species.
It is also well known to the persons concerned about the existence of sects.

Existence of different sects nowadays is common to all religions. It may be a sign of dynamism of thought. And, truly speaking sects are playing a major role in the development of a religion. So the history of the origin, development and activities of different sects are very important to all religions.

An attempt has been made in the present endeavor to study the different sects of Tibetan Buddhism. Before that I shall like to discuss the origin and development of sects in Buddhism in general first.

Generally it is said that differences of opinion (both about ritualistic and philosophical ground) is the prime cause behind the formation of sects. History of the development of Buddhism states that Buddha had to face opposition from his followers on
the ground of stricter conditions of life imposed by
him, some opposed the rules of Dharmasuttas and Vin-
aya simply because they have been recorded in pages and
few others being disgusted on the moral restrictions
gave a sigh of relief at the death news of their
great guru.

Buddha smelled all there potential seeds o
sects and to avoid any break in his creed he pro-
claimed to give prominence to the suttas and vinaya
and to testify (verify) every thing in the light of
the above two.

But as the sects are the inevitable outcome
of each and every religion so we find at the first
recital of the Buddhists texts at Rajagaha very few
among five hundred monks assembled there did not
approve them on the ground that what was recorded
there was not in agreement with what they had heard
from Buddha Himself. This Small rift took a huge
size due to the factors of common interests among
a group of persons of personal attachment, same educational background, same geographical regions, and sometimes also simple difference of opinions helped in the formation of sects.

From the above discussion about the causes of the formation of sects it may seem that motive of the monks class played a vital part behind the formation of sect. But one thing we should not forget that due to the lack of proper care in the preservation of the words of Buddha and their approved (universally accepted) interpretation, many monks interpreted them in their own way and the process continued until it created at least eighteen sects within the second and third centuries after Buddha's death, so this should also be considered as the cause behind the origin of sects.

Above is a short account of the formation of
Buddhist sects in India. Above discussion is very important because India is the land from where Buddhism was introduced throughout the whole world and Tibet also is no exception. Let us now discuss how Tibetan Buddhism divided itself into various sects.

Before that I should try to convey some more information which have got special value. Firstly Tibet is the single country in the world where Buddhism became the national religion. Secondly in Tibet only Priest (Buddhist) kingship was introduced. And thirdly in Tibet both the spiritual and temporal head of the country was at the same time the head of a particular sect.

For the above three reasons a study of the different sects of Tibetan Buddhism is very important. Let me now come to the point how the sects in Tibet originated and developed.
In the foregoing chapters it has been said that Buddhism was introduced into Tibet in the proper sense of the Term by the great guru Padma Sambhava. What lord Buddha was to all the Buddhists, Padmasambhava was such in Tibet. (The above saying may seem strange to a layman, but it may be hoped that no well-informed person about the subject will come forward to deny it.) From then onwards, i.e., after its introduction in Tibet by Padmasambhava, Buddhism made a steady progress to become the national religion of that land. The kings of that land tried their best to help Buddhism to get a firm root in the Tibetan soil, i.e., of the prominent Tibetan kings offered royal patronage to Buddhism. Excepting very few like Gana — same 3 who, as I have discussed in the third —

2. In third and fourth chapter.

3. See p. no. of chapter — page —
chapter, exerted all his might to uproot this religion. In spite of the opposition of very few kings Buddhism took a firm root in Tibet. But in Tibet the advancement of Buddhism did not stop there. We find in the Tibetan History that after a Glong Darma the political geography of Tibet changed. Instead of a united Tibet under a single king (introduced by the great father of sron btson sgom po, Gnam ri sron btson) Tibet divided itself into different parts under the leadership of some provincial rulers and almost all of them were the decendants of the great enemy of Buddhism Glang Drep ma. Though their four father was an enemy of Buddhism still few of their decendants turned into devout Buddhist and adopted a monks life, and in this way in Tibet Politics and Religion intermingled and came closer and closer to each other, the newly created Royal priests class taking hold over both religion and politics created an unforeseen situation in the History of world Buddhism.
And the struggle for power both in the field of religion and politics in one hand played a great role in creating sects in Tibetan Buddhism though the other traditional factors behind the formation of sects as have been described earlier in this chap, played a their respective roles. From then on Buddhist sects in Tibet became visible. But above all these things three reformatons of Tibetan Buddhism directly brought sects there. The first reformation was started by Padma sambhava in the 7th century A.D. He as we have already discusss, introduced Buddhism there which was quite different from that ofSanta - Bak - sita and Padmasambhava he from then on left some followers who uphold the teachings of their grrr guru and in this way formed the oldest sect of Tibetan Buddhism named RN ying ma - pa. There is no difference of Opinion that RN ying - mapa is the oldest sect, but it is also true that this sect, i.e., its existence as a sect was not reidentified. It was identified when the second reformation was done under the leadership of Atisa, He
corrected the Šākyamunī doctrines and brought into existence a new sect. The third reformation was done by Tson-kha-pa, who reformed the teachings of Atisa and brought into one more sect. The results of these reformations—

4. Tsong-Kha-pa was a great religious reformer of Tibet. He was born in the year 1287 as the fourth son of poor parents in the east of Tibet in the district Tsong-kha or Onion Valley, in the area of Am-do. As a monk he is known in the name Sumatkirti From his very boyhood, Tsong-Kha-pa showed every sign of his talent. He was sent to a famous monastery of central Tibet for higher education and in later ages he studied Buddhism under some Tshe-skya and to many lamas.

Tsong O-Kha-pa never left Tibet and in the divine command of Manjusri took the task of purifying Buddhism staying in Tibet. He is considered as the great reformer of Lamism. The result of his reformation gave birth to a new sect Ge-lug-pa, which played a very important role in the social and religious life of Tibet. (See and add the chart)
virtually stopped but the sectarian divisions went on in an unending fashion and as a result we get four main sects and many other subsects.

Let me now give a short description of the different sects of Tibetan Buddhism. In this connection I am just giving a chart describing the sectarian division of Tibetan Buddhism.

<table>
<thead>
<tr>
<th>Unreformed</th>
<th>Reformed</th>
</tr>
</thead>
<tbody>
<tr>
<td>MIN-Ma-Pa</td>
<td>Ge-lug-pa+ka-dam-pa</td>
</tr>
<tr>
<td>Semi-Reformed School</td>
<td></td>
</tr>
<tr>
<td>Lhiat-sun-pa</td>
<td>MINGOLIN-Pai Orgyan-pa</td>
</tr>
<tr>
<td>Kar-tok-pa</td>
<td>Dor-Ya-Tak-pa</td>
</tr>
<tr>
<td>Na-DPK-Pa</td>
<td>Sa-kyu-pa</td>
</tr>
<tr>
<td>Lower</td>
<td>Kar-ra-pa</td>
</tr>
<tr>
<td>Joc-nang-pa</td>
<td>Na-pa</td>
</tr>
<tr>
<td>Middle or southern</td>
<td>Dug-pa</td>
</tr>
<tr>
<td>Upper Dug-pa</td>
<td>Ta-lun-pa</td>
</tr>
<tr>
<td>Di-lam-pa</td>
<td></td>
</tr>
</tbody>
</table>
Among different sects of Tibetan Buddhism first should be mentioned the bka-gdom-pa sect. The great name of Atisa is intimately connected with this sect. Tibetan History does not tell us that this sect was founded by Atisa but we learn from Sum-pa that this sect held fast the authoritative words of (bka-gdoms) of Atisa. Brom-ston who was the chief disciple of Atisa is regarded as the founder of this sect, and the Ra-deng monastery which was created by him in the year 1058 (or 1057) the North east of Lhasa is regarded as the important centre of bka-gdom-pa sect. With this sect the name of Po-to-ba is closely connected he was the disciple of both Atisa and Brom-ston; Po-to-ba also founded a monastery in Phonyul area to the north of Lhasa and it was named after him. Gradually this part of country became the strong-hold of this sect because some other teaching centres of that sect gradually arized in that area.

As a religious institution the bka-gdom-pa...
school became famous for their strict moral rectitude,
i.e. they were very keen in following the Atisas teaching, who made it his specific task to purify buddhism from the evil influence of shady Tantric practices. But the Bka-gdam-pa teachings went deep into the philosophically based Tantric teachings and consequently they enjoyed high reputation in pital. The Bka-gdam-pa lamas are divided into two groups, earlier Bka-gdom-pa i.e. the successor of the master and the later or new Bka-gdom-pa because Tsong-kha-pa adapted their tradition and reformed their teachings to form a new sect what took the name ge-lug-pa.

This sect ge-lug-pa came into being at the beginning of the 15th century and as a result of the third reformation organised by Tsong-kha-pa a native of the onion country. We learn from waddells lamaism that Tsong-kha-pa received

5 See U L A Wadell. Buddhism of Tibet or lamaism.
the tradition of the Kha-dam-pa sect from the lama chöön gyatso 'bsam-po, the seventy-eight abbot in succession from bron-ston (dom-ton). Unlike Atisa Tsong-kha-pa was an ardent proselytizer and spent most of time and energy in organization. He collected the scattered members of the Kha-dam-pa from their retreats and housed them in monasteries together with his new followers, under rigid discipline, setting them to keep the two hundred and thirty-five Vinaya rules and hence obtaining for them the title of Vinaya keepers of Dul-wa-lamas. He also made them carry a begging bowl, anardha-chama, prayer carpet and wear patched robes of a yellow colour.

The above description given by L. A. Waddel gives us a clear picture of the Ga-lig-pa sect. Their —

S. Saps Dul-wa means discipline in the matters of Religion, Education and above all general conduct of the persons who adopt a religious life, and Dul-wa lamas means those lamas whose conduct and depth in spiritual affairs are praise worthy.
main monastery was Gah-bo which was founded by Tsong-ka-pa in 1409 in the east of Lhasa. Among other important monastery of this sect was Tashilhampa in 1445 founded by his nephew Ge-dun-dub who was installed as the first grand lama of Ge-lug-pa church De-pun in 1414 and so-ra in 1417. The sectarian distinctions (as we learn from Maddala Immision) of this sect lies in that they have the mythical vajra chakras its Adibuddha and derives its divine inspiration from Maitraya. Their mystical insight is termed Lam-rim or the graded path and their tantra to the west door. Its tutelary demonia (dakini -cal Buddha is vajra Vhahara (Dorge - jig - ge 0 supported by somvara (Dom - chag ) and Guhya kala (song - du ) and its guardian Demon are the six armed Gon-po roar lord and the great horsebacked Hayagriva (Dom - dia ) or the Red Tiger devil.7

7. see 1.4. Maddala. — Buddhism of Tibet or Immision Pogo - 61 - 62
Ge-lug-pa lamas are celibate and hierarchical succession was not recognised and the succession of its chief abbot was based upon the Ka theory of Re-incarnation, viz, that the spirit of the dead chief after its death is reborn in a child who was forth with found by oracular presage and is installed in the vacant chair. For the purer morality practised by the Ge-lug-monks made them to earn general respect, and by the support of Mongol minister (Guerikhan) they also came in touch with the temporal power of Tibet, under his guidance the Ge-lug-monks captured few rival monasteries and forced them to wear yellow caps which was their outward symbol. Tibetan History also tells that its fifth grand lama became the priest king of Tibet and has ever since remained the established church of country.

Ge-lug-pa sect is nothing but the matured shape of Ka-dam-pa sect. Truely speaking Ka-dam-pa
The Kar-gyu-pa sect. It was founded by lama Nar-apa and his followers Mila-re-pa. Hay-pa, according to Sum-pa, lived from 1012 to 1097. This sect also had an Indian origin.

Nar-pa visited India and had received special instruction from Atisa and his teacher Padma, them and Madapada or as the Tibetans call him Na-ro-pa, who was a famous teacher and mystic of later Buddhism and was also an interpreter of Kalacakra system. Though Nar-pa and Mil-la-re-pa were the founders of that sect still they did not establish any great monastery which is generally regarded as a precondition of forming a sect. They led the lives of hermit.

The real organiser of this sect was a —
Kah-dom-pa lama Dzag-po-lha-rje who founded the monastery of Tsurulha about 1150. The Kha-gyu-pa sect represents a school or oral tradition in which the secret mystical teachings are passed on from teacher to pupil by word of mouth.

This sect gives less importance in forming monastery and its hermits practice meditation in caves and in other isolated places. We learn from Mr. Waddells's description the following peculiarities of this sect. Its inspiration was attributed by their Saint Tilopa directly to the Adi Buddha Vajra Dhara. Its mode of mystic insight (Tama) is named Maha-kudra or as the Great attitude also called U-Maha-lam or the middle path and its tantra is Sam-kar-baus-sum. Its tutelary demon is Samvara. Its guardian deity, the lord of the Black cloak. Its hat

8. Sec L. Waddell - Buddhism of Tibet or Lamasism.
is the meditation hat with the cross-knees fearing on its front this emblem & a badge like a St. Andrew cross and a conical centre piece representing a cave else where. And with this teachnicalities was associated a stricter observance of the monastic rules and discipline.

Though Mar-pa was the founder of this sect, but more popular was his pupil Mi-la-re-pa. He led a wandering ascetic life among the snowy mountains of Tibet wearing almost nothing. He composed 100000 songs which became very popular through out Tibet crossing the limits of different sects.

According to some western scholars\(^9\), Kar-gya -

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pa sect is to some extent indistinguishable from
the eldest unreformed Hyn - ma - pa sub - sect, but it
has said to appear in the Tibetan soil after Atias
reformation. * The hermit feature of this sect rendered
it so unattractive, that several sub - sects soon arose
which dispensed with the necessity for hermitage.
Among its important sub - sects first should be
mentioned Kar - ma - pa which was founded in the middle
of Twelfth century, by Kar - ma - pa, Ran - Chun - lor - ji
His monastery was Sn - kha - lha - lun built in 1154.
The exists of this sect is visible apart from
Tibet in Sikkim* and Pargiling also. Kar - ma - pa
subsect had close affinity with the Him - pa - pa

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10. Sikkim and Pargiling - Though these two places are
parts of India, yet due to geographical nearness
and some other factors influence of Tibetan culture
penetrated there.
practices. Celibacy was practiced by some of its lamas whereas the founder of its parent sect was married.

The next great sub-sect was Dug-pa. Its founder was Pog-son-wang-po. It originated about the middle of twelfth century at the Ba-lung monastery, which later on change its name into Dug-Balung. The word Dug-pa is not a synonym of red hat (as has been used in some books) which is the sign of Min-pa. The Dug-pa soon divided into Middle Dug-pa and lower Dug-pa. Middle Dug-pa sect is the dominant sect of Bhutan and has so much influence in that land that it has suppressed all other sects there and is enjoying both the temporal and spiritual power as the Go-lug-pa in Tibet. Existe-

ii. Bhutan is also a neighbouring country of both India and Tibet like sikkim and Darjiling Tibetan culture was to a great extent with that of Bhutan.
Existence of this sect is visible in Ladakh, where it enjoys the same position. Di-kung-pa is another important sub-sect of Kha-gyu-pa sect with a famous monastery situated in the North East of Lhasa one hundred mile away. Pa-lung-pa is its sub- sect.

Another prominent reformed sect of Tibetan Buddhism is Sa-skya-pa sect. It is the last great reformed sect of Buddhism. It has numerous followers in Tibet and exert a much greater role in the spiritual life of Tibet than either of the two previously mentioned sects. It also enjoyed the temporal power of Tibet for a long time until it was snatched away by its G-eg-lug-pa rival.

The spiritual founder of this sect was Drong

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12. Ladakh, like Sikkim and Darjiling a part of India due to geography nearness bear similarity in culture with Tibet.
- mi. Who was a contemporary of Atisa. Brong-mi had an Indian background, he went to India Vikramāśīla and studied in Vikramāśīla Mahābihāra for eight years embracing religious discipline. Prajñā paramitā and the secret teaching under a famous keeper of the door of that monastery shanti-pa. He also initiated into the mysteries of the Tantra deity Hāvāgra by one of the pupils of another great siddha virupa.

He returned to Tibet in the year 1043 and created the monastery Myu-gu-lung in the Tsong province and preached his doctrine of the way 'Lam', and the fruit 'bras'. Brong-mi brought an Indian pundit.

13. Vikramāśīla was the famous University of Ancient India.

14. Shanti Da - Shanti-pa was a great Buddhist teacher. Dipanḍara was his pupil. He was connected with Vikramāśīla Mahābihāra.
(guhyadhara) into his monastery and (in this way maintained a direct touch with the mainstream of Buddhism. (I.e. Indian Buddhism). He divided Tantrick teachings into two parts, old and new. Old tantric teachings were the distorted form of Tantra preached by the Padmasambhava, and he discarded them and preached new tantra, i.e., the Tantra advocated by Atisa and Rin-chen-bzong-po, which brought a second reformation in Tibetan.

15. Rin-chen-bzong-po was one among the (21) Twenty-One young Tibetans who were selected by the king ye-sas-od and were sent by the king to study the real nature of Buddhism from the place of its origin. He was very talented from his very boyhood, and gave three visits to India. He studied under at least (75) seventy great Indian teachers on Buddhism and learned different aspects of Buddhism there. He was too much attracted on the Tantrik elements of Buddhism on which the king of his time was too much sceptical about its
Buddhism.

Brong - mi - founded a monastery Sa - skya or the yellow colour of the scanty soil in western Tibet in 1071 A.D., which become very famous in Tibet. Its inclination towards magic and the permission of its Lamas to marry a special feature of this sect. Among its important abbots was Kun- dga - rgyal - mts an usually known as sa - skya - pandita (1182 - 1251) became very famous for his great knowledge. He learned the languages and literatures of India and Bru - sha (Gilgit) and mastered the teachings of almost all the sects of existing Tibetan sects. The conception of Priests

- - - - - - - - - - - - - - - - - - - -
15. (contd). Authenticity. Inspite of kings dissatisfaction in Rin - chen - bzan - po's initiative pantrid studies furthered vigorously in Tibetan shil. He gave a Tremendous impetus to the new development of Tantra i.e. New Tantra instead of old Tantra practiced by the law followers of Buddhism. He also furthered the store of translation and construction of buildings. He received the Title lo - chen or the great translator.
monarch first come into the mind of this of Sa-skya lama and was actualised successfully by the Ge-lung-pa lamas.

Phag-pa (1235-80) was one more important Sa-skya-pa lama. He was the nephew of famous Sa-skya pandita. Phag-pa like his uncle became very famous for his learning. He was invited by the Mongol king Kublai Khan at his court and the king gave phag-pa the same status and extended the honour to his -

16. Priest = monarch - means head of the church i.e., spiritual ladder and at the same time head of the government. So a priest monarch is such a person holding both the spiritual and political power of certain land. Dalai lama is such a person of Tibet.

17. Kublai Khan - was a mongol king invaded and dominated Tibet in the internal affairs of that land. He was influenced by the lama phag-pa and honoured him with highest power i.e., offering him the status equal the king.
successors also. The emperor ordered the other priests to follow the Sa-skyā teaching, but Rha-g-pa ordered the monk to live according to their own conscience.

The moral status of the Sa-skyā lamas were not very high in the strict Buddhist sense. The monastic discipline advocated by Atisa were ignored by these lamas, strict celibacy were also ignored by them. In a word they would conducted themselves in every worldly fashion. Instead of spiritual affairs they showed greater interests in state affairs. There are many instances where the Sa-skyā lamas by applying force capturing the monastic properties of the weaker sects.

First split in the Sa-skyā sect happened in the 13th century, and the new subsect in later ages become very important and played a very important role in Tibet. That was jonangpa sect named after the monastery jo-ang or jo-mo-nang situated
in the 100 miles north west of Tashilhunpo. The new Sub-sect became famous for the contribution of one of its lama, Taranath, who was born in 1575 and became famous as a historian. The founder of the Ge-lug-pa sect, Phag-cha-pa studied Kalacakra under a Jo-nang lama in the seventeenth century. It is also known from the Tibetan History that the great fifth Dalai Lama forcibly captured the monasteries of that subsect and for that reason it has become very famous.

18. Taranath - Lama Taranath the illustrious historiographer. He belonged to Jo-nang-pa sect. He extended his religious activities to Mongolia. He also died there.

19. Dalai Lama - Is a title offered to the spiritual and temporal head of Tibet. This title was offered to the 5th grand lama of Tibet by the Mongol prince Guiskhan. The word Dalai is a mongol origin means the vast or the Ocean.
difficult to find out all the writings of that
Historian excepting only two. Taranath, whose actual
name was Kun-dgah Skyin-po, late on went to mongol-
ia and preached his doctrine there and built several
monasteries. From that we can guess that Jonang sect
had also its influence in Mongolia.

Another sub-sect of Sa-skya-pa sect was
Nor-pa whose founder was Kun-ghah Zon-po. He
was a contemporary of Tson-kha-pa. It differs from
the Jo-mong-pa sect only on the ground of its
founder. It has its influence in Eastern Tibet —
where they built few monasteries of that sect.

It has already been said that Min-ma
-pa is the eldest sect of Tibetan Buddhism. It is a
wholly unformed sect. It bears too much relation
with primitive Tibetan beliefs i.e., with the bon-
beliefs. The Min-ma-pa signifies the old ones.
It is the real red hat sect. It regards the
20. Real-red-hat. In Tibet the colour of the
metaphysical Buddha Samanta Bhadra as its primordial deity or Adi Buddha. Its mystic instinct insight is Maha upanna (Deog-chen) or the great ultimate perfection. Its tutelaries are 'The fearful Vajra (Vajra phurba) and Dub-pa-Kahgye. Its Guardian Demons 'The Lord Gur." It worships the guru Padmasambhava, the founder of Lamaism in a variety of forms both divine and demonical.21

The nin-ma-pa has also many subsects among them following are worth mentioning, Dorje-Tak-pa, Mindol-lin, Kar-Pok-pa Na-dak-pa. The names

20.(contd) not is the outward symbol of the sect in this way fearer of red-hat means the Nin-pa-pa lama. But the red hat was also used by the lama of the Dug-pa sect which was a sub-sect of Kar-gyn-pa sect. But they were not real-red-hat sect as the Nin-ma-pa is

21. Sec. L.A. Wadell Buddhism of Tibet or Lamaism
have been given after the name of the monasteries or of their founders, the differences among them are based on the adoption of different revelations. But their differences are very trifling.

Another worth mentioning sect in Tibetan Buddhism is Zhi byed-pa sect (the mild doer) it was developed at the time of Atisa. It is a sect of passionless Anicetc bearing close affinity with the Kar-gya-pa sect. It has practically no contribution in the material development of Tibet. It did not become a prominent sect because it give less importance in organisation than in mystic perfection and meditation in isolation. It was an order of typical yogis who believe that they in their next birth will surely attain Nirvana. This sect also has an Indian origin because the founder of the order was pa-dom-pa song-nyingas was an India who come from southern India and his Tibetan disciple chos-gshes or rma.

Above discussion, in short covers the sectarian divisions of Tibetan Buddhism.