This is my humble attempt to study the Kathavatthu in regards to its value in the study of Early Buddhist Philosophy and History. The title of the thesis - THE KATHĀVATTHU ON THE DEVELOPMENT OF THE BUDDHIST DOCTRINE AND SECTS – undoubtedly justifies the purpose of my research work. Several scholars for the last century are discussing on various points or aspects of the Kathavatthu. I am proud to state that although many foreign scholars have discussed about Kathavatthu but thorough discussions on the Kathavatthu are done by three Indian erudite scholars of Buddhism. The first and foremost and probably the best works were written by N.N. Dutt (1930 to 1978). The next is done by S.N. Dube (1980) and the latest work is by Alka Barua (2006). Dutt’s early book viz., Aspects of Mahayana Buddhism and its Relation to Hinayana is noteworthy for its detailed treatment of the subject on the evolution of the sects of Buddhism. These works are primarily based on the Kathavatthu. But unfortunately the later work namely Buddhist Sects in India is quite repetitive of his earlier works. Abhidharma texts of other sects were less highlighted due to the unavailability of these texts at that time. The work of Dube (1980) is quite well. He also treated the philosophical as well as ethical issues from a historical view-point. But after the publication of his work, during these thirty years, much more information is available on the transition of Buddhist doctrine and sects during the time of the compilation of the Kathavatthu. This information available from the literatures of other Buddhist sects has opened up a new dialogue among the scholars which need to be surveyed and analysed from an un-biased point of view. Barua’s work is purely based on the āṭṭhakathā and is philosophically treated. Though it provides a detailed description of each and every debate, but the history is confusing. All these works have inspired me a lot, but I beg to differ on certain points. The diversity of opinion which is also the subject matter of the Kathavatthu is probably the life force of my present work. After going through all these books and many more recent works I felt about searching for
something else. One must have to consider the fact that the commentary and the text does not belong to the same time-frame. Also the *āṭṭhakathās* and the chronicles that belong to a later time portray the views of the Mahavihāra school of Buddhism. Hence, descriptions about the doctrine and the sects available from these texts need to be judged from an unbiased view point. This will be possible if we can take into consideration the accounts available from other Buddhist schools on similar matter and belonging to the same period of time. Thus a work which deals with a systematic study of the historical importance of the *Kathāvatthu* has remained a desideratum. It is my aim to present the subtle ideas and historical perspective of the *Kathāvatthu* in a different manner which will be simple and lucid so that any ordinary student like me can enjoy the stereotyped and abbreviated text with its full flavour.

The present thesis divided into five chapters, tries to establish the historical context of the development of the Buddhist Doctrine and Sects as revealed from the *Kathāvatthu* and its allied literatures like the commentarial works (*Pañcappakarana *Āṭṭakathā in general and *Kathāvatthuppakarana Āṭṭakathā* in particular and the *Samantapāsādikā*) and the chronicles of Sri Lanka viz., *Dipavamsa* and *Mahāvamsa*, and books belonging to other schools of Buddhism portraying the same period. In chapter-I: Introduction the author presents the historical perspective of the text, i.e. *Kathāvatthu* and discusses about the Background, the Authorship, the Author, the Abhidhamma Literatures (in General), Pāli Works Belonging to the Theravāda Abhidhamma Literature, Date of the *Kathāvatthu*, Content, Commentary, Authorship of the Commentary and Survey of Literature. In chapter-II: Language and Style the author tries to highlight few linguistic peculiarities observed in the text and analyse them according to its historico-semantic aspect. Apart form the Language, there are also discussions on the textual Structure and Method of the dialogue in view of its typical catechistic pattern. In chapter-III: Critical Analysis of the Content the paper discusses on Points of Controversy Grouped according to the Subject of Discourse, Indirectly Discussed Major Issues that show the Development of the Doctrine in General and the Development of Logic. In chapter-IV: Development
of Sects—the Transition and Transformation of Buddhism as Depicted in the Kathāvatthu, the title justifies the content. Discussions centred around the formation of different sects, development of Buddhist sects, geographical distribution of the sects, tenets of different sects, Kathāvatthu on the sects and major points of controversy. In the last chapter—V: Conclusion is drawn from the discussions held in the previous chapters following these points—Date, Development of Buddhist Doctrine and Formation and Development of Buddhist Sects.

I have made use of, as far as possible, the results of the researches made in this respect by previous scholars. The sources consulted for this work are grouped under three categories: (A) Primary (B) Secondary and (C) Dictionaries and Encyclopaedias. The first ones are concerned with the original Pāli and Sanskrit texts as also the Epigraphical evidences. The latter ones represent the books published in English and other languages of the erudite scholars. With these source materials an endeavour has been made herein to present the historical perspective of the Kathāvatthu and its contribution on the development of Buddhist doctrine and sects. The abbreviations and numbering of the chapters and sections that have been included in the text of the paper usually follows the P.T.S. formula. The figures on the margin of the text denote the chapter in Roman Numerals and number of the Section or Gatha in Arabic numerals.

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