CHAPTER -3

A survey of the original Japanese Buddhist Sects and their counterparts in China and Korea.

It is a rather significant fact that Buddhism was firmly rooted in Japan before any sectarian differences were introduced. Finally, however, the sectarian differences made their appearance early in the seventh century. The establishment of sects in the early days of Chinese and Japanese Buddhism was accomplished in a very pearlier manner. Japanese Buddhism has splitted up to a great number number of different forms. These divisions are of great antiquity only some in significant groups have been formed in modern times. The enumeration of the sects varies somewhat sometimes are included those from an earlier period which have ceased to exist.

Though the various schools of Chinese’s Buddhism flourished for a while in China and some of them having been transplanted to Japan had a brilliant history in that country, a continuous process of syncretism gradually obliterated the salient features of doctrine and practice.

Following the traditions of Chinese Buddhism, Japanese Buddhism has long since held to the number twelve as the proper number of sects. This has necessitated a readjustment from time to time as old sects died out and

New ones came into existence. The old way of enumeration was as follows when given in their chronological order.

(I) Sanron introduced in 625 A.D.
(II) Jōjitsu introduced in 625 A.D.
(III) Hosso introduced in 625 or 653 A.D.
(IV) Kusha introduced in 658 A.D.
(V) Kegon introduced in 736 A.D.
(VI) Ritsu introduced in 754 A.D.
(VII) Tendai introduced in 805 A.D.
(VIII) Shingon introduced in 805 A.D.
(IX) Jōdo founded in 1175 A.D.
(X) Zen introduced in 1191 A.D.
(XI) Shin founded in 1224 A.D.
(XII) Nichiren founded in 1125 A.D.

Four of these sects have died out, namely, the Sanron, Jōjitsu, Kusha and Ritsu.

Subdivisions of the sects:

1) Hosso : Hosso-shu (I)
2) Kegon : Kegon-shū (I)
3) Tendai : Tendai-shu, Jimon-ha, Shinsei-ha (III)
4) Shingon (old school) Koya-ha,
   Ōmuro-ha, Daigo-ha, Daikakuji-ha, Toji-ha, Senyuji-ha, yamashina-ha.
   Ōno-ha (the last four are sometimes grouped as one).
   (New school) Chisan-ha, Hozan-ha Ritsu-ha (II)
5) Yudzu Nembutsu : yūdzu Nembutsu-shu (I)
6) Jodo : Jodo-shū, Nishiyama-haa (II)
7) Rinzai (zen) : Tenryu-ji-ha, sokokuji-ha,
   Kenninji-ha, Nanzenji-ha, Myōshinji-ha, Kencchōji-ha, Tofukuji-ha,
   Daitokuji-ha, Eigenji-ha, Daittokuji-ha, Enkakuji-ha, Hokoji-ha,
   Butsuji-ha, Kakutaiji-ha, Kögokuji-ha (The last two are sometimes
classed as parts of other branches (14)
Sōtō (Zen) : Sōtō Shu (I)
8) Shin : Hongwanji-ha, Otani-ha, Takada-ha, Koshoji-ha, Bukkoji-ha,
9) Kibe-ha, Izumoji-ha, Yamamoto-ha, Seishoji-ha sammonto-ha
10) Nichiren : Nichiren – shū, Kempon Hokke- shū, Hommon-shu,
      Hommon Hokke-shu, Hokke-shū, Hommyo Hokkeshu, Nichiren
      Fuji-ha, Nichiren Fujufuse-ha, Nichiren Fujufuse Komon-ha (9)
11) Ji : Jishu (1)
12) Ōbaku (Zen) Ōbaku-shu (I)

The sects introduced from China in those days were six in number – (1) Sanron
  (the three treatise school of the Madhyamika). (2) Hosso ( the dharmalaksana
  school) . (3) Kegon (the Avatamsaka school) (4) Jojitsu (the satya sidhi-sāstra
  school) (5) Kusha 9th Abhidharma kosa school) (6) Ritsu (the vinaya school).

It would be better to call these Buddhist institutions rather than religious
sects. During the Nara period Buddhist learning and culture greatly developed
coinciding with the introduction of the six Nara sects in politics and
aristocratic society. For the Japanese the six sects brought together nearly all
the major elements of over one thousand years of Buddhist development in
India and China. Six sects were introduced from China between the years 625
and 754 A. D. Although Nara, the first real city in Japan, did not become the
capital until 710 A. D., these sects are usually referred to as the Nara sects
because they reached their highest development and greatest influence in the
Nara Period (710 – 794 A. D.)

The once powerful Nara sects continued for sometime to exert a cultural and political influence but with the development of Tendai Buddhism and in Kyoto of shingon they lost most of their prestige. Under the impact of the great spiritual awakening of twelfth century, they lost almost all their vitality. Three of these sects- Sanron, Jōjitsu and kushadied out altogether and the Hosso, Kegon and Ritsu sects which still survive, continue to exist only because they have historical interest. 

During the Nara Period Buddhism brought about Japan’s first cultural golden age, Japan has Buddhism to thank for refining and enriching its spiritual heritage. Yet there ware some seeds of decadence to be found already in the Buddhism of the Nara period. Buddhism enjoyed royal favour. This was destined to prosper during the Nara Period Learned priests welcomed and studied different doctrinal and philosophical systems, such as the Jōjitsu (satyasiddhi, a Hinayanistic Negativism) the Sanron (Madhyamika a Mahāyānistic negativism) the Hosso (yogacārā, a Mahāyānistic idealism), the kusha (Abhidharmakośa, a Hinayanistic realism and the kegon (Avataṃśakā a Mahāyānistic totalism) the Ritsu (Vinaya School) based on the seventh century. Chinese monk Tao-hsuan’s teaching on monastic disciplines.

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8. In the Nara period (710 – 794), there were six schools of Buddhism which were not organized sects but branches differentiated by their various religious interests and the particular scriptures they chose to study.

Dumoulin Herinrich (ed), Buddhism in the Modern World, p., 218

In 753 A.D. Master Chien-chen (Ganjin 688 – 763 A.D.) came from China to Japan and conveyed the code of Disciplines. He established the Risshu or the Ritsu sect. Its main principles are the observation of strict monastic disciplines. The monks of this sect strictly adhere to the disciplines of conservative Buddhism, which is nearly the same as Theravāda Buddhism

Six schools or sect of Buddhism were introduced one after another. Through the long periods of its history Buddhism became further divided owing to differences in the exposition of the doctrines and in the methods of propagation into many sub-sects. These six schools derived not so much from distinguishable groups or interests in Japanese society. The six together allowed Japanese scholar priests to investigate all the major currents of Buddhist thought.

Of these six schools three still exist today: the Hosso school, with Kofukuji temple as one main temple and Yakushiji temple as another, the Kegon school, with Tōdaiji temple at its head and the Ritsu school, with Toshodaiji temple. The constituency of these schools is made up almost entirely of affiliated temples and monasteries.

The six Nara schools came into existence between 747 A.D. and 751 A.D. and they represented at Todai-ji there each had its own facilities including a library an altar and an office and each had its own officials who administered funds.

10. Nakamura Hajime, The Ideal of world community, p., 12
13. Nakamura Kyoko Motomochi (Tr) Miraculous stones from the Japanese Buddhist Tradition, p., 14
Two main schools of the Mahāyāna came into prominence, the Mādhyamika founded by Nāgārjuna in the second century and represented in Japan by the sanron sect and the yogācārya or Vijnanavada founded by Asaṅga and Vasubandhu in the fourth century. The city of Nara, the capital of Japan in the eight century is still dominated by the halls of worship and pagodas first raised at that time. The most famous single monument of nara Buddhism was the Great Image of Buddha, completed in 749 A.D.

The following sects are :-

(I) The Sanron sect (literally the three Books).

The Sanron sect of Japan was the san-lun sect in China. It was founded in us three canonical texts. It was founded in Japan in A. D. 625 by the Korean monk Ekwan, the same who had imported the fundamental texts of the Jō-jitsu sect. Like these, the Sanron texts had previously been translated from Sanskrit into Chinese.

The three canonical works of this sect are, beginning with the most important,

The Book on the Meditation of the Middle way (Japanese : Thukwanron; Sanskrit : Mādhyamika – Shāstra), composed by the celebrated philosopher Nāgārjuna. The Hundred Books (Japanese : Hyakuron; Sanskrit : sata – shastra), by the same author Lastly, the Book of the Twelve Doors (Japanese : Junimonron, Sanskrit: Dvadasa-Nikaya sāstra) by the philosopher Aryadeva.

The sanron sect no longer exists but the work of Nāgārjuna which is essential in the history and formation of Buddhist doctrines, still subsists. The Book on the Meditation of the Middle way, which is particularly studied, recently formed the subject of a series of lectures given by Mr. Yamaguchi who besides being a bonze, is also a great scholar and an eminent Sanskritist.

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The Sanron sect belongs to what is called the provisional Mahāyāna schools. This sect is derived from the Mādhyamika school in India. It stresses the doctrine of the “void”. It was severely metaphysical and was in high esteem in China during the Sui dynasty (589-618 A.D.) It was brought to Japan during the time that the Sui influence was strong. Sanron was not an independently organized schools. Mādhyamikasation was Kumarajiva (344 – 413 A.D.) who first translated the great philosophical treatises of the Mahāyāna in a manner comprehensible to the Chinese and gave the inspiration for the growth of a systematic development of Buddhist philosophy in China. Two Nāgārjuna’s writings and one attributed to Āryadeva formed the basis of the Mādhyamika School of thought.

(1) The Mādhyamika Shāstra TD NO 1,564
(2) The Dvadashanikaya shāstra TD NO 1,568
(3) The shata shāstra TD NO 1,569.

Extensively studied and commented upon by Buddhist philosophers.

The Sanron scholars of the Nara period were well versed in almost all the important sūtras and treatises of the Mahāyāna school.

The first text is the Mādhyamika śāstra fortunately the Sanskrit text of it has been preserved.

It contains 400 verses Nāgārjuna refutes certain wrong views of Theravāda a or of general philosophers there by rejecting all realistic and pluralistic ideas and indirectly establishing his monastic doctrine.

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19 Nakamura Hajime, Japan and Indian Asia, p.,12.
The second text Dvadasa-dvava, the “twelve Gates” which is not known in Sanskrit but is preserved in a Chinese translation. It has twelve parts or chapters in all, and is chiefly devoted to correcting the errors of the Mahāyānists themselves. The third text is the Sata śāstra, the one Hundred verse Treatise. This treatise of Āryadeva is mainly a refutation of the heretical views of Brahmanism.

The efforts of the Sanron School are centered on the refutation of all positive and affirmative views of other schools, which have no foundation of dialectical negation. The refutation is directed first against the wrong views of heretics, secondly against the one-sided views of Theravāda and thirdly against the dogmatic views positively set forth by the Mahāyānistic authors. The ideal of the Sanron school seems to have been Nisprapance the inexplicable in speech and unrealistic in thought.

Fifth century A. D. Nāgārjuna’s Madhyamika śāstra was translated and expounded by kumārajiva and handed down to his pupils tao-sheng, t’ang –chi and seng-long. Seng-long, a distinguished successor finally separated the sanron school clearly from the jujitsu school.

Sixth century, Fa- long was a great leader who had twenty five disciples under him chi-tsang was the outstanding member of this group. He joined the order under Fa-lang and received special training from him. When nineteen years of age he lectured and recapitulated his teacher’s lectures without any mistakes to the great astonishment of the listeners. He lived in the Chhia-hsiang monastery and is known by the name chia-hsiang tashih (great master of chia – hsiang) Chi-tsang wrote a commentary on the three Treatises, a compendium of the sanron system. He also compiled seven different works on the “Lotus” text, two works each on the Mahāprajñā-paramika and the Mahāparinirvāṇa and altogether one hundred and twenty Chinese volumes (Chuans) of commentaries on the Avataṃsaka (Wreath), the srimala, the vimalakīrti, the larger sukhavati, the Amitayur-dhyāna, the Diamond cutter,
the suvānaprabhasa, the Maitreya-sūtra, the Book on Benevolent king etc. 24.

Since the scholars of this school wished to be freed from all attachment, they refrained from calling their faith by any sectarian name.

Although they were called Mahāyāna, they used the term not in the sense of opposition to Theravāda but in the highest sense of the word as transcending to the Sectarian positions of both Theravada and Mahāyāna. The basic principle of their doctrines was that the highest realization is to be grasped through the passive expression of sunyata, emptiness. The Sanron scholars strongly maintained that the true meaning of the Buddha’s teaching is that all forms of being are equally entitled to become enlightened Buddhas.

The Sanron sect does not exist in Japan as a separate school in modern times, but its doctrines are still studied 25.

The Jōjitsu sect: It is called Jōjitsu in Japanese, Satyasiddhi in Sanskrit and chengshih-tsung in Chinese. It arose in China in the early fifth century A.D. In the early seventh century A.D. it entered Japan. This school has never had a separate existence but was incorporated in the Sanron sect. Like the San-lun-tsung (Three-sūtra sect) it is also a philosophic sect. It teaches sunyavada (the doctrine of unreality) 26. The doctrine of this sect was imported to Japan by the Korean bonzes Kwanroku and Ekwan, 27 about the year 625 A.D. Its canonical text is the Book of the

26 Banerjee Anukul chandra, Buddhism in India and Abroad p., 248.
27 He is learned priest of Kaoli, a state in Korea who arrived at Hōryūji Temple in 625 A.D. and was appointed the first Buddhist prelate.

Takakusu Junjiro, The Essentials of Buddhist Philosophy, p., 76.
perfection of truth. It is a collection of interpretations of the conceptions of primitive Buddhism, composed in the fourth century by Harivarman (250 – 350 A. D.) It was later translated into Chinese.

Jōjitsu belongs to the Sautrantika school which adheres to the original sacred scripture against the realistic sarvastivāda school, some tenets of which are regarded by Vasubandhu as innovations of the Vaibhasikas or those who adhere to the Abhidharma doctrine. This Jojitsu school in a way, can be considered to be an orthodox school of Buddhism especially because it is much nearer than the Realistic School to the original teaching of the Buddha. “No substance (Anatma) no duration (Anitya), and no bliss (dukkha) except Nirvana.

We know little or nothing of the history of this school from the Indian side perhaps there never was a separate school called Satyasiddhi in India. The text, satyasiddha was translated into Chinese as early as 411, 412 A. D. by Kumarājīva who ordered some of his disciples to lecture on it.

Among the pupils of Kumarājīva there were two or three lines of transmission of this school between 411 and 498 A. D. and several important commentaries—twelve in all were compiled. Many hundred lectures were delivered on the text all over China, each repeated twenty, thirty, forty or even ninety times in one and the same place.

At first the text was taken by some authorities to be Mahāyānistic as by the three noted savants of the Liang dynasty (502 – 557 A. D.) namely, Fa-yun, Chih-tsang and seng-min. By other authorities such as Chih-I, chi-tsang and Ching-ying it was taken to be Hinayānistic. It was Tao-hsuan, a famous pupil of Hiuen-tsang who finally settled the question by pronouncing that it was Hinayanistic and Sautrantic because the Jojitsu school had not gone beyond the level and influence of the Vaibhāsika school.

The doctrine of the Satyasiddhi or Jōjitsu school is generally understood to be the void of self (pudgala- sunyata) and of elements (Sarva-dharma-Sunyata). It is the twofold void in contrast to the doctrine of the Realistic School (Kusha) which is the void of self (pudgala- sunyata) but the reality of elements (dharma-ta) personality which is made up of five groups (Form, perception, Conception, Volition and consciousness) has no dubstreatum and no individual self, just as an empty jar has no water or inner essence. Again the universe consists of eight-four elements, but all of them have no abiding reality at all, just as a jar itself has not permanent, reality.

The Eighty-four Dharmas of the Jojitsu School.

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<thead>
<tr>
<th>Created Dharmas</th>
<th>Non-created Dharmas</th>
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<tr>
<td>Created Dharmas</td>
<td>Non-created Dharmas</td>
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<tr>
<td>Created Dharmas</td>
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<td>Created Dharmas</td>
<td>1 - 3 K</td>
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<tr>
<td>Forms</td>
<td>Mind</td>
</tr>
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<td>(14)</td>
<td>(1)</td>
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<tr>
<td>Mental Functions</td>
<td>(49)</td>
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<tr>
<td>Element</td>
<td>Neither</td>
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<td>Neither</td>
<td>Substantial Nor mental</td>
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<tr>
<td>1 - 10K</td>
<td>General, 1-10 K</td>
</tr>
<tr>
<td>11 earth</td>
<td>Good 1 - 10 K</td>
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<tr>
<td>12 water</td>
<td>Foul, 1 - 6 K</td>
</tr>
<tr>
<td>13 fire</td>
<td>Evil 1 - 2 K</td>
</tr>
<tr>
<td>14 wind</td>
<td>Minor Foul, 1 - 10k</td>
</tr>
<tr>
<td>Indeterminate</td>
<td>7(K8) birth</td>
</tr>
<tr>
<td>1 - 8 K</td>
<td>8 old age</td>
</tr>
<tr>
<td>9 dislike</td>
<td>12 death</td>
</tr>
<tr>
<td>10 pleasure</td>
<td>13-15 (K12-14)</td>
</tr>
<tr>
<td>11 sleep</td>
<td>16 mediocrity</td>
</tr>
<tr>
<td></td>
<td>17 things with no manifestation (K1,11)</td>
</tr>
</tbody>
</table>
The satyasiddhi list of all the dharmas was certainly made after the model of the Realistic school. It is taught only in accordance with the worldly or common-sense or ordinary truth, for in the supreme truth there will be no dharmas at all of these the five objects of sense form, sound, smell, taste and touch are regarded relatively while the four elements (Earth, Water, Fire and Air) and the five sense organs are considered more transitory.29

The Jōjitsu is the school of Buddhist thought standing mainly on the Theravada treatise. During the Nara period this teaching was officially recognized as sect. As the Jōjitsuron was translated by Kumarajiva who had also translated the Sanron.30

It prospered in China until the beginning of the Tang period. It has completely died out both in China and Japan now.31

The Hossō Sect: This sect was founded in India in the 4th or 5th century A. D. Hiuan-Tsang studied the philosophy of this school for five years at Nālanda with silabhadra who was the greatest exponent of that school in those days. Hiuan-Tsang translated almost all the works of that school and also the commentaries of nine different teachers of the school.32 This sect was introduced into China towards the latter part of the 6th century A. D. by Hiuen-Tsang on his return from India. In the Chinese it is known as the Tzu-en-tsung or the wei-shih-cha-hsiao-chien from the ch’eng –wei-shih, its principal work.33

32. Bagchi P. C, India and China pp.,112.
This sect was founded in Japan A. D. 653 by the monk DOSHO, on his return from China where he had been taught by the celebrated pilgrim Hiouen-Tsang. Who himself had brought the doctrine back from India. Another Japanese priest called Genbo preached the same teaching about the year 712. This doctrine was thus transmitted through two different lines.

The text of the sect are numerous but about nine centuries after Buddha, a "Sum" of them was compiled which was known in Japanese under the name of Jo-yui-shikirom (Sanskrit: Vijnaptimatrata-siddhi-shastra)³⁴.

This sect was founded by the Japanese student monk Dosho, about 650 A. D.³⁵. This known as the Dharmalakshana or yoga sect³⁶. The main teachings of Hosso are that all sentiment beings find salvation in accordance with the difference in character and endowments, that the doctrinal system of this sect. All things are merely manifestations of pure consciousness there are no real ego-souls and no real objects. The great fruit of Bodhi (Enlightenment) and Nirvana is attainable in and through the reality of the Middle path³⁷.

This sect consists of a digest of commentaries upon a short poetical statement of idealist philosophy by Vasubandhu³⁸.

Hosso means 'characteristics of Dharma' Dharma here denoting things mind and matter for the Chief object of this school is to investigator

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³⁴ Oberline E Steinilber. The Buddhist sects of Japan, p.,49.
³⁷ Mukerji Asit, A History of Japan p., 217
³⁸ Sansom G. B. Japan A short cultural History,p., 112.
The nature and qualities of all existences. The first founder of the school was Asaṅga elder brother of Vasubandhu. In India the school was formerly called the yogaśācāra which means the practice of self-concentration.

The Fa-hsiang (Hossō) school was actually systematized and founded chiefly by Ki Ki's two important works Fa-yuan-I-ling-chang and Wei-shih-shu-chi are the fundamental texts of this school.

This first transmission was called that of the southern Monastery. The second transmission was by Chitsu and chitatsu who were sent to China in 654 and who also received an earnest training from Hiuen-tsang and Ki. The third transmission was by Chiho a Korean priest from Simla together with his friend's Chiran and Chio who were in China for a while and studied under Hiuen-Tsang.

The doctrine of the Hossō school Chiefly concerns itself with the facts or specific characters of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation.

From the table of all dharmas divided into five categories –

1. Mind or consciousness.
2. Mental functions.
3. Form
4. Things not associated with mind.
5. Non created elements\(^{39}\).

"The Hossō doctrine" continued the bonze teaches that the whole universe, all that we perceive by the senses and by the spirit or the Three World's the world of desire (yoru), the world of form (shiki) and the world that has no form (Mu-shiki) exist only in thought and that nothing exists outside of thought all are illusion. The Hossō doctrine is a spiritual axis which affirms itself in the vanishing of things the subject creating its own object and its

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\(^{39}\) Takakusu Junjiro, The Essentials of Buddhist Philosophy, pp. 80, 84-87.
own concepts. There are seven kinds of thoughts which all proceed in last analysis from an eighth thought pure and primitive which is precisely that subject that ideal support called the Arayashiki in Sanskrit Alaya-vijnana.

The Hosso sect counts 44 temples and monasteries, 700 priests, more than 1000 perpetual subscribers and more than 10,000 occasional subscribers who also practise shintoism.40

As we have seen, there was some controversy concerning the Hosso principle that human beings are classified in five groups one of which can not attain to Buddha hood. It has long been the desire of human beings to become enlightened Buddha’s themselves and to help other forms of life eventually attain Buddha hood this being the great compassion of the Buddha. It must be admitted that there are people who are very wicked and possibly can not be free from all types of evil.

This must have been incompatible with the other principle taught by the Hosso sect, based on the Brähmajāla śūtra, that all forms of existence in the six worlds- the world of hell, hungry demons, beasts, spirits, human beings and gods are indeed one’s parents through their existence in previous births. One of the great Hosso teacher’s zenju stressed this point when he said that the ordinary concept of filial piety. Which requires that we meet hatred with hatred is like trying to quench a flame with grass while Buddhism requires that we face hatred with love and this is like putting out the flame with waists.

After the time of Dosho, other scholars followed his example and went to china where they now were able to study the completely established doctrines of the Hosso School. They brought back with them a great many excellent copies of the sutras, which were then copied and distributed widely.

among the people. Some of those copies are now designated as national treasures not only because of their age and religious importance. Gyogi (670 – 749 A.D.) was a disciple of scholar Dosho who followed the example of his master by going about in Japan building bridges embankments, ports and free inns for travelers in an effort to promote the welfare of the people. Thus he practiced the spirit of the Bodhisattva for which he was highly respected by the people.

This is a kind of Buddhist idealism. It is derived from the yogācārya school in India. It regards everything as the manifestation of the foundamental mental Mind principle underlying all phenomena.

Hossō sect was brought over from China by Dosho probably about the middle of the seven century. The Hossō like the Sanron, belongs to the provisional Mahāyāna school. This sect plays the same relation to the Yogācārya school as the Sanron sect does to the Mādhyamikas and just as the Tendai sect flourished at the expense of the Sanron, so did the kegon School flourish at the expense of the Hossō school.

This sect is based on a unique idealistic philosophy which teaches (I) that all empirical existences are nothing but the products of ever-changing “Store consciousness” and (II) that self-consciousness is the cause of all human.

42. Nakamura Hajime, Japan and Indian Asia, p., 12.
Delusions. It is believed that by contemplating this “truth” in meditation and by eliminating self-Consciousness one can attain Buddhahood. The sect’s head temples are Hōryūji, yakushiji and Kofukuji. There are Affiliated temples and chapels, 954 priests and 57042 adherents

In A. D. 698, the Hossō priest Dosho is said to have “opened the eyes” and lead the dedicatory ceremony of a large embroidery.

Hosso sect which belongs to the Mahāyāna thought of the school of Maitreya (270 – 350). According to the Hossō doctrine the true nature of things lies beyond knowledge or explanation. It will say that external aspects only may some what be known and explained by man. This is to say in a way that the world of Truth lies beyond man’s experience.

It is therefore natural that the external phases of things. I.e. life and world became the major concern of the priests of the Hosso sect.

Hosso doctrines which involve an idealistic analysis of phenomena were introduced to Japan in four waves in 661 A. D. by the Japanese priest Dosho (628- 700 A. D.) the first person to be cremated in recorded Japanese history.

(5) The kusha sect:

Hiuan-Tsang was the founder of this sect in the sixth century A. D. It is called Kiu-she in chinese . The name is derived from the name of the Indian work Abhidharmakosa. The sect is often called the Kosā sect. it is known as the Kusha sect in japan where it was introduced in the seventh century A. D.

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46. Visser De M. W., Ancient Buddhism in Japan,p.,324.
50. Banerjee Anukul chandra, “Buddhism in India and Abroad” P – 248
The Kusha sect was brought to Japan by two Japanese priests, chitsu and Chitatsu who during a Sojourn in China had become the disciples of Chinese teachers. The Kusha sect is still considered one of the most important works of the sacred literature of Buddhism\textsuperscript{51}.

The Abhidharmakośa is a treasury of the fundamental doctrines of Buddhism. It contains the fullest and systematic exposition of the Abhidharma doctrines of the ancient Buddhist scholars. The Abhidharmakośa occupies an important place in the development of Mahāyāna thought and principles. There is very close relation between the Abhidharmakośa system and the vinaptimātra philosophy, one of the two main philosophical systems of Indian Mahāyāna Buddhism\textsuperscript{52}.

The Kusha sect stands for a realist philosophy of the Theravāda type of Buddhism. It would perhaps be better to call them not sects but philosophical schools whose theories must be studied as an initiation to profound knowledge. According to an old saying in Japan, an novice is supposed to prepare himself by devoting three years to the Yuishiki and eight year to the kusha doctrines\textsuperscript{53}.

The great philosopher Vasubandhu wrote the Abhidharmakośa which is preserved in sixty volumes of Chinese translation.

According to the published text and the Chinese version the contents of the Abhidharmakośa are as follows:

1. On Elements
2. On organs
3. On worlds

\textsuperscript{51} Ichiro Hori (ed), Japanese Religion, P – 212.

\textsuperscript{52} Chaudhury Sukomal, Analytical study of the Abhidharmakośa pp.,11, 13.

\textsuperscript{53} Sansom, G. B. Japan- A short cultural History p.,123.
In writing the Abhidharma-kosa Vasubandhu seems to have followed the work of his predecessor, Dharmatrata called samyukta Abhidharma-hridaya and this, again is a commentary on Dharmotara's Abhidharma - hridaya. The first eight chapters of the work explain special facts or elements of matter and mind while the ninth and last chapter elucidates the general basic principle of selflessness that should be followed by all Buddhist school.

Before the translation of the Abhidharma -kosa there was in China a school called p'i- t'an Tsung which is the first one in the list of Chinese sects. P'I – t’an being the Chinese Abbreviation54.

Accordingly vasubandhu in his Abhidharma- Kośa adopts the opinion of the sautrantic school.

All elements of the universe were minutely explained by vasubandhu in his Abhidharmakośa. The significant name of the school sarva-asti-vāda affirms all existences both material and mental as well as that which is neither matter nor mind.

The list of Dharmas in the Abhidharma- kośa may well be compared with similar lists in the pali compendium of philosophy (Abhidharmarththa – Saṅgaha) by Anuruddha of the eighth century A. D.

In the Abhidharma – Kośa these are well arranged and systematized into five categories and dharmas. All these schools hold that all dharmas are to be classified into two categories, created and uncreated. The created or conditioned elements are again divided in to four classes.

54. Takakusu Junjiro, the Essentials of Buddhism Philosophy, pp.,62,63
(I) Form (ii dharmas) consisting of the five sense organs, five sense objects and form with no manifestations.

(II) Consciousness (I dharma) sometimes subdivided into five dharmas corresponding to the sense organs.

(III) The concomitant Mental Functions (46 dhamas) are subdivided into six grades i.e. general, good, foul, evil, minor foul and indeterminate functions.

(IV) The elements independent of Consciousness: neither Form nor consciousness (14 dharmas)  

Hiuan-Tsang translated most of these works into Chinese. The pilgrim wanted to popularize the ideas of this school because they were useful for a proper understanding of Vijnanavāda. In fact Vasubandhu himself meant his famous Abhidharmakośa to be a stepping stone to the vijñānavāda. The philosophy of this school is a sort of materialism true to the original teachings of Buddha. After Hiuan-tsang some of his disciples continued to preach the doctrines of this school.

This sect definitely follows the Theravāda. The core of its teaching is an elaborate psychological analysis of the ‘man’ in order to account for the complex of mental phenomena without an abiding ‘self’.

Kosa school is based on the Abhidharma kośa (Treasury of the Higher Subtleties) of Vasubandhu translated into Chinese by Paramartha in 563-567 A.D. and by Hsuan-tsang in 651-654 A.D.

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with the translation by Paramartha this school came into existence in China.

The Kośa School was called the Relistic school of Hinayana Buddhism because it maintained the reality of the dharmas at all times – past present and future.

According to this school all the dharmas in the universe may be divided into two categories the Samskrita or created elements and the asamskrita or uncreated elements.

During the Nara period the teaching was officially recognized as a sect.

The Kegon sect: - Kegon means 'flower-ornament' and is considered a translation of the Sanskrit term ‘Avataṃsaka’ denoting a wreath or garland. This sect arose and flourished in China in the sixth and seventh century A.D. Where it was known as Hua-yen. It was also known as the Hua-yen-hien-shou-Tsang-yi-hien-shou the posthumous title of the third patriarch of this sect. In eight century it was introduced into Japan. Where it was known as the kegon sect.

It ascribes its origin to the great scholars Asvaghosa and Nagarjuna. But Nūthufa su was really the founder and first patriarch of this sect.

According to more statistics the Kegon sect is not very important but

63. Halder (Dex) Manikutala, Bouddha- dharmer Itihas, (Bengali), p., 450
its canonical text, the kegonkyo is one of the most celebrated of Buddhism\(^64\).
As a philosophical school the kegon sect could not rival the other sects. The
object of worship of adherents of the kegon sect is therefore the Roshana Buddha who in their scriptures is portrayed as dwelling upon a lotus flower of a
thousand petals.

Apart from the special patronage of the Kegon sect by the court and
from the specially devout conduct of the Emperor shomu\(^65\).

The doctrines of the kegon school, a philosophical elaboration of the
Buddhist theory of causation were first introduced to Japan by the Chinese
priest Tao-hsuan, known in Japanese as Dosen (702 – 760 A. D.) The man who
is regarded as the founder of a sect, however is a Korean priest named Shen-
hsiang (Japanese Shinjo). At the request of Emperor shomu, shinju delivered in
740 A. D. the first lectures ever heard in Japan on the Avatamsaka sūtra. Roben
(689 – 773 A. D.) a Japanese priest renowned for his devotion to the study of
the sutras took instruction under Shinjo and Todaiji temple was built, became
its first abbot\(^66\).

This sect has exerted a great influence upon other sects through its chief
scripture, the Kegonkyo which has ever been popular with Buddhist scholars\(^67\).
It taught a cosmological harmony under the universal Buddha Vairocana\(^68\).

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\(^{64}\) Oberlin E stembler, The Buddhist sects of Japan,p.,58.
\(^{65}\) Sansom George B, Japan A short cultural History,p.,126.
\(^{67}\) August Reischauer Karl, Studies in Japanese Buddhism,p.,86.
\(^{68}\) Vairocana is the cosmic Buddha of Great Illumination, whose body is infinitely
large and whose life is infinitely long. The Hua-yen school szysz clearly know that
all dharmas are without any existence in their own being. To understand the nature
of dharmas in this way. Is to see Vairocana
Singh Nagendra Kr(ed), International Encyclopedic of Buddhism,Vol – 41,pp.,
705, 714
Roshana in Japanese of whom even the historical Buddha was only a manifestation\textsuperscript{69}.

The kegon sect so called because of the Buddhavatam saka sūtra or Gandhavyuha. This sect plays the same relation to the Yogācārya sect as Tendai does to the Mādhyamika. It represents the immanent aspect of Chinese Buddhist philosophy\textsuperscript{70}.

This sect stands on the kegongyo i.e. the Avatānsaka sūtra one of the Mahāyāna Sūtra. It was founded by ‘Hozo’ i.e. Genju-daishi (643 – 712 A. D.) of China. It sits on Ekayāna i.e. the one vehicle the theory we may say that the kegon scholars of the Nara period as a whole centered their study around the system of Hozo.

Thus the kegon was in the most advantageous position to flourish with its kegon Ekayāna principle of Buddhism. However within twenty years the Nara government came to an end and the teaching of kegon gave way to those of the new religious of the Heian period\textsuperscript{71}.

This was the Chinese Kegon (Avatānsaka sūtra) brought over in 736. And here we come to the first true sect of the Mahāyāna school that interpretation of Buddhism that destined to win Japan very little is left of ‘Kegan’ to day, it has nevertheless exerted a great influence on other sects. This because it took for its inspiration and guide the wonderful text known as the Avatam saka Sūtra. And all Buddhist scholars and agreed as to this being one of the chief sources of Mahāyāna Philosophy\textsuperscript{72}.

\textsuperscript{69} Edwin O Reischauer, John K Fairbank, East Asia, p.,490.
\textsuperscript{70} McGovern William Montgomery An Introduction to Mahāyāna Buddhism,p., 209.
\textsuperscript{72} Sing Nagendra KR (ed), International Encyclopaedia of Buddhism,p., 5.
The Kegon is important because it is considered to be the teaching given out by the Buddha Sakyamuni three weeks after his Enlightenment when still in a state of meditation and in the Dharmakāya form and in consequence, his Enlightenment is made the center of the Sūtra’s substance. According to Kegon doctrines, existence for all things depends on the relationship of various causes. This religion aims at dispelling the illusion of a separate ego and restoring consciousness to communion with Buddha and through him, with other beings. The sect’s great head temple is Tōdaiji at Nara. The sect has 126 temples, 523 priests, and 50,915 adherents. The library of the Tōdaiji has 30,000 books and is open to the public.

Most influential was the Kegon School, named after its principal sūtra. The Kegon sūtra, itself one of the great Mahāyāna sūtras and an acclaimed work of literature, evinced a tendency to monism and naturalism that anticipated an essential trait of Japanese religiosity.

The Kegon sect was the first of the true Mahayana sects introduced to Japan in the age of Nara. This sect is founded upon the Kegon scripture which is surrounded by mystery and sanctity. According to tradition it was the first doctrine preached by Śākyamuni. The Kegon sūtra was not only lored as a Buddhist scripture in China and Japan but also as subject matter in literature and art. It appears that it was never compiled in India in the form

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73. Ibid, Vol.- 42. p., 870
76. Armstrong Robert Cornell, Buddhism and Buddhists in Japan., p.,55.
which we call the kegon Sūtra. The kegon which was organized by Fa Tsang of
the T’ang China and was based on the great literature called kegonkuo⁷⁷. The
kegon sect is based on the Avatāmsaka. This Sūtra consists in eighty volumes.
It was copied in 722 in memory of the emperor shomo⁷⁸. The teachings of this
sect are based upon the kegon Sūtra, which says that the ultimate reality is
absolute and infinite. The teachings of the sect are, therefore called the perfect
Doctrine. The doctrine of the kegon sect identifies the absolute and the relative,
the nonmental and the phenomenal⁷⁹.

The doctrines of kegon sect expounded by at least three eminent
monks: yueh-hsia, ying –tzu and Tziu – Chou who lectured far and wide on its
basic Sūtra. Yiieh-hsia even established a short-lived Avatāmsaka University in
shanghai with respect to religious practice, there was a tendency for students of
Avatāmsaka⁸⁰. To employ the chain system of meditation⁸¹. This sect appealed
to the intellect, basing its principal teachings on the Avatāmsaka sūtra (Hua
yen) which was reputed to be an account of the Buddha’s most recondite
teachings and which sets forth the practices of a Bodhisattva. Tu-shun (557 –
640 A. D.) is reputed to be its first Master followed by Chih-yen (602 – 68 A.
D.) and Fa-tsant (643 – 712 A. D.) . It accepted as its most important
doctrine⁸².

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⁷⁷ Watanabe Shoko, Japanese Buddhism,p.,139
⁸⁰. Avatāmsaka sect which taking the Indian scriptures and commentaries: as their
basis, systematically organized and developed the teachings of the Buddha. P.,15.
The Avatamsaka (Kegon) school takes its name from the scripture of that school, the Buddhavatamsaka Sutra, “discourse of the adornments of Buddha. It is really a collection of sūtras, one of them being the Dasabhumika\(^8\) (on the Ten stages of the Bodhisattva).

The stand point of Kegon is also that of the Mind-only theory of Prajñā Paramita idealism. As kegon presupposes prajna paramita, many of the explanation are same.

There are two complete translations one is sixty volumes by Buddhabhadra of Northern India, made in the Eastern Shin dynasty (418 – 520 A. D.) and used by the kegon sect and one in eighty volumes by sikshananda, made in the T’ang dynasty (695 – 699 A. D.). the forty – volume translation by prajñā in 796 – 797 A. D. called the Fugengyogwanbon “Practice and vows of samantabhadra” corresponds to the Gandavyuha. This forty –volume kegon (Gandavyuha) together with the Juji- kyo (Dasabhumika) and other sūtras makes a complete Avatamsaka.

This Sūtra is not presented as being preached by Buddha himself, for he is for the most part silent, it is rather a dramatic description of the contents of Enlightenment.

In so far as Buddha is the preacher he is Vairochana, the supreme Buddha, the Dharmakāya. According to this sutra the human mind is the universe itself and identical with Buddha.

In the sixteenth chapter the pure deeds of the Bodhisattva and described and success ding chapters enlarge upon this theme. The twenty-fifth chapter is interesting because if preaches the doctrine on parinamana (eko) the turning other of merit for the salvation of others. Chapter twenty-seven deals with the vows of samanta bhadra who plays

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\(^8\) Thomas Edward, J, The History of Buddhist Thought, p. 253
a most important part in the sutra. He represents the student stage not yet in a perfect state of supreme enlightenment. But the most illuminating chapter of all is the thirty ninth, which describes the ninth assembly, “Entering in to the universe” and it is this chapter which makes up the Gandavyuha. It deals with belief.

The Ritsu sect: The founder of the Ritsu sect was a Chinese monk named Chien Chen known in Japanese as Ganjin (686 – 763 A. D.) He arrived in Japan in 754 A. D. and introduced the Buddhist monastic disciplinary rules (Sanskrit Vinaya, Japanese Ritsu). Toshodaiji temple, built in his honour remains the head temple of the sect85. This sect was concerned primarily with the vinaya Piṭaka86, the code of discipline which governed the ordination and conduct of members of the saṅgha. The problem of ordination of the monks and priests was especially difficult since it required that the ceremony be attened by ten masters fully qualified to give the precepts and that it be performed in a place set aside for that purpose- the seema of Theravada Buddhism called the kaidan in Japan87.

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84 Suzuki B.L, Mahāyāna Buddhism, pp., 91 – 92.
86 Vinaya Piṭaka is one of the Tripiṭaka i.e. The Three baskets (or stores) or the Three collections which are
   (i) Sutra which contains the teachings of Sākyamuni Buddha.
   (ii) Vinaya i.e. the precepts shown by the Buddha.
   (iii) Abhidharama i.e. the interpretations on the teachings of the sutras and vinays p., 31.

Yamamoto Kosho (Tr) “A History of Japan's Buddhism
87 Morgan Kenneth W. The Path of the Buddha, p., 319.
Towards the early 6th century A. D. it was followed by Tao-suen a distinguished disciple of Hiuen-chuang. He founded his dogmatic system on the Vinaya of the Dharmagupta sect. It is the most authoritative coded of disciplinary rules regulating the life of the monks. It maintained as its most important principles the observation of strict monastic discipline. The monks of this sect strove to adhere to the discipline of a conservative line of early Buddhism, similar to that of the Theravādin in Similar to that of the Theravādin in southern Asia.

In the famous monastery of Paohua-shan near Nanking the sect gained a wide reputation for the severity and purity of the ascetic life. The school of discipline has maintained its influence to the present day especially in the coastal provinces of China.

Ritsu, founded as a separate organization by Dosen at the beginning of the Tang period. But the vinaya discipline had been taught long before that time and came very early to Japan. (It a man does not practise the Dhyāna and samādhi i.e. meditation and contemplation, he can not understand the truth. If he does not keep all the precepts, he can not accomplish his excellent practice. It teachers to observe as ordained by Buddha, all the precepts (śīla in Sanskrit) such as the Five precepts, the Eight precepts, six Novitiate precepts or the Two Hundred and Fifth precepts.

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89. Kodansha, Encyclopaedia of Japan, p.,178.
91. Lloyd Arthur, "The creed of half Japan, p.,165.
Two Japanese scholars went to China in 733 A.D. and invited Ganjin to make the journey to Japan to perform the ceremonies required by the code of discipline\(^93\).

Vinaya (discipline) is the moral code of Buddhism and is invariably translated into Japanese "Ritsu" (discipline). The whole code containing 256 articles for priests and 348 for nuns existed from the lifetime of the Buddha. A weekly convocation called fast (Uposatha) was held for the purpose of reciting the code, one article after another to ascertain whether any member of the 'noble' community had committed any crime or sins described in it.

The nature of precepts (Sila) was two-fold (i) the positive precepts, the precepts for performance i.e. the rules that should be performed on such occasions as ordination for a novice (Bhikshu). Rules concerning residence, medicines, leathers, settlements of disputes in the congregation and also the rules of council meeting, Judicial court of discussion, voting and decision, treatment of contributions, confiscation of properties.

(ii) The negative precepts of prohibition i.e. not to commit any sin or crime.

The nature of prohibition was also two-fold prohibition in order to safeguard one from crime like the prohibition of drinking an intoxicating liquor which may lead to sin (ii) prohibition of actual crimes such as killing, stealing, committing adultery etc.

The entire prohibition code is as follow:-

(i) Crime that incur expulsion (for the monks, there are 4 for the nuns there are 8)

(ii) Crimes that require suspension of priestly right (for the monks, 13, for the nuns 17)

(iii) Offences that require confession and ablution (for the monks 90, for the nuns 178)

\(^93\) Morgan Kenneth W. The Path of the Buddha, p.319.
(iv) Offence requiring public confession (for the monks 4, for the nuns 8)
(v) Offences requiring forfeiture (for the monks, 30, for the nuns 30)
(vi) Action that are indefinite as to whether they are offences or not (for the monks, 2, for the nuns none)
(vii) Minor prohibition regulation of the order (for the monks, 100 for the nuns 100)
(viii) Judicial settlement of disputes (for the monks 7 for the nuns 7) total for priests 250 for nuns 34894.

It is introduced in 754 A. D. In fact it was probably these practical moral teachings rather than the philosophical speculations of the other sects which helped win Japan so speedily to the religion of the Buddha. The Ritus belongs to the Hīnyana school95.

The Ritsu or Vinaya sect was founded to encourage the study or the Vinaya or Buddhist ecclesiastical discipline or can on Law. The Chinese have accepted several versions of the Vinaya but pay especial reverence to the Dharma gupta Vinaya or the Vinaya of the Four Divisions translated by Buddhayasas about A. D.41096.

This sect worships Buddha Dainichi. The word Ritsu from which the sect takes its name originally stood for the moral precepts to be observed by priests and believers. According to Ritsu teachings, Buddha hood can be attained only by the observance of specified moral precepts.

94. Takakusa Junjiro, The Essentials of Buddhist Philosophy, pp..185 – 186
95. Reischaer Karl August, Studies in Japanese Buddhism, p., 87
The grand head temples is Toshodaiji. There are 44 temples, 96 priests and 27897 adherents in the sect. Its library contains almost 6,000 books, including some rare and valuable documents\textsuperscript{97}.

Stressing monastic observance more than academic pursuits, Japan has shown a remarkable resistance to esoteric deviations but a lack of discipline in the monasteries has remained a cause of religious debility\textsuperscript{98}.

The Ritsushu is a sect, which centers its study on the 'Vinaya' or moral precepts, which the Buddha gave his disciples\textsuperscript{99}. Excluding Jodo shinshu, Buddhism without precepts is unthinkable. Here besides the Ritsu School we shall examine the movement for the revival of the precepts put forth by men in the Shingon and Regon School\textsuperscript{100}.

\textsuperscript{97} Bunce K. William, Religions Buddhism in Japan., 208.
\textsuperscript{98} Dumoulin Heinrich (ed), Buddhism in the Modern world., 218.
\textsuperscript{100} Watanabe Shoko, Japanese Buddhism., p., 119.