CHAPTER V

Important Schools of Kashmir Buddhism —
Contribution to Buddhist Thought
Buddha did not leave behind any documentation regarding his order. He only said that his speeches on the Dharma (order) and the vinaya (discipline) would be the supreme authority after him. So, it was left to monks or the disciples of the master to collect his teachings and put them together in the form of Buddhist Canons. In the course of time, changes in perceptions gave rise to differences of opinion amongst the compilers of the Canon. These differences of opinion after gaining ground over time gave rise to different sects of the Buddhist order. Although differences of opinion arose even during the life-time of the Buddha but historically it was a century after the Buddha attained parinirvāna that the first schism arose in the order. It was during the time of the second Council at Vaisali that efforts were made by some monks to relax the strict rules laid down by orthodox monks. However, the overall decision of the Council was in favour of the orthodox monks who came to be known as the theras or sthaviras. Those monks who did not subscribe
to the orthodox views subsequently convened another Council, in which about ten thousand monks participated. These later monks came to be known as the Mahāsaṅghikas, out of whom two primitive sects, i.e., Sthaviravādins and the Mahāsaṅghikas split out into several sub-sects. It was within five centuries after the Buddha's demise that there developed eighteen schools, eleven out of the theravāda and seven from the Mahāsaṅghikas. There continued to spring numberless sub-sects later on.

As far as Kashmir is concerned Buddhism was formally introduced here by Majjhāntika, who belonged to the Sarvāstivāda school. This school was an offshoot of the Theravāda school. The Sarvāstivāda gained proficiency in Kashmir and it was the Abhidharmapitaka of this school that attracted a large number of scholars from distant places to gain knowledge. In the following accounts, attempts have been made to discuss the historical background, geographical expansion, works and also the philosophy of the sarvāstivāda school.

**Historical Background:**

The main theme, i.e., sarvam asti or sabban atthi of the sarvāstivāda school, meaning that "all things exist", has its origin in the Samyuttanikāya.
Hence, the idea of this thought goes back to the life-time of the Buddha. It is one of the earliest schools of Buddhist thought that brachched off from the orthodox or the theravāda school. Vasumitra, Bhavya, Vinītadeva and I-tsing dated this school to the 3rd century after the Buddha attained mahāparinirvāna. According to the Ceylonese chronicle Dīpavamāṇa (V,47), the Mahisāśaka first brachched off from the theravāda and the sarvāstivāda later issued out of the Mahisāśaka of the orthodox school.

The history of this school begins from the time of king Aśoka (240 B.C.). Aśoka, in order to stop the addition of new sects within the theravāda school, convened a Council under the leadership of Moggaliputta Tissa - a theravādin. Moggaliputta Tissa in his Kathavatthu, questioned some of the basic tenets of the sarvāstivādins. Monks who supported the views of the theravāda were known as the theras or orthodox and the rest as unorthodox. The latter left Magadha and went to Kashmir - Gandhara where they established themselves as sarvāstivādins. Yuan Chwang records that during Aśoka's reign there was in Magadha a subtle investigator of nāma-rūpa (sarvāstivādin) who put his extraordinary thoughts in a treatise which taught heresy. The pilgrim
further says that an attempt was made to drown into the Ganges the sarvāstivādin monks. But these monks somehow saved themselves and settled on the hills and in the valleys of Kashmir. On learning this, Asoka became regretful and requested these monks to return back but in vain. The king then built five hundred monasteries for these monks and gave up all Kashmir for the benefit of the saṅgha. As such, Asoka became a patron of the sarvāstivādin monks.

Tārānātha - the Tibetan historian, also records his (Asoka's) lavish gifts to the sarvāstivādin monks of Aparāntaka, Kashmir and Tukhara.

The Kushāṇ king Kanishka was also a great patron of the sarvāstivādins. In the fourth Buddhist Council convened by him, the majority of the participant monks were sarvāstivādins. The main object of the Council was to prepare commentaries on the Canons. These commentaries, called vibhāsās, bear witness to the literary and religious activities of the sarvāstivāda school. It was with their reliance on the vibhāsā that the sarvāstivādins were later known as the vibhāsikas. The language of the vibhāsās was Sanskrit. The manuscripts discovered in Eastern Turkestan and Gilgit corroborate this fact.

According to the Tibetan
historian Bu-Ston, the founder of this school was Rāhulbhadra who belonged to the Ksatriya caste. The members of this school wore the mantle having twenty-five to twenty-nine fringes. Their badge was an Utpala (a lotus), a jewel and a leaf of a tree. According to a tradition, the sarvāstivāda school was divided into seven sects, viz., Mūlasarvāstivāda, Kāsyapa, Mahīśāsaka, Dharmagupta, Bahusrutiya, Tāmraśātiya and Vibhajjavāda. The Mūlasarvāstivāda had its links with Kashmir and the neighbouring regions.

Geographical Expansion

As already noted that the sarvāstivadins, not finding a congenial place in Magadha, migrated to the north. It appears that this school developed first at Mathura and afterwards in Kashmir-Gandhara. The sarvāstivādins of Kashmir-Gandhara later assumed the name Mūla-sarvāstivādin to emphasize its fundamental bearing to subsequent schools of thought. Thus the two centres of the sarvāstivādins were founded in Mathura and Kashmir-Gandhara by Upagupta and Madhyāntika respectively. Madhyāntika was the direct disciple of Ānanda while Upagupta was the disciple of Sanavāsika. The latter was also a disciple of Ānanda.
Through the activities of the sarvāstivādins, Kashmir became the centre of Buddhist philosophical studies in northern India. Subsequently this school became most widely recognised school in India. Also, it was this school through which the Hinayāna doctrines were propagated in Central Asia and further to China. A few inscriptions dating from the 2nd to the 4th century A.D. attest to the presence of this school in Mathura, Peshawar, Kashmir and Baluchistan.

The travel accounts of Chinese pilgrims also testify to the wider popularity of this school. Fa-hien (319-414 A.D.) noticed the existence of this school in Pāṇḍīputra and China. Yuan-chwang (629-645 A.D.) found followers of this school mainly in Kashgar, Udyāna and several other places in the northern frontier Matipura, Kanauj and a place near Rajagṛha as well as in Persia. I-tsing (671-675 A.D.) also testifies to the wide popularity of this school. He found sarvāstivādins in Lata, Sindu, Southern and Eastern India, Sumatra, Java, China, Central Asia and Cochin – China. In this manner, the geographical extent of the sarvāstivāda school was much broader than any other school of Buddhist thought.
Works of the School

Like the theravadins had in Pali, the sarvastivadin school possessed a canon in Sanskrit in three divisions, viz., vinayapitaka, sūtrapitaka and abhidharmapitaka. Barxing some manuscript fragments found in Central Asia, Gilgit and Nepal nowhere is available a complete copy of the Sanskrit canon. Also, there are evidences of this canon being preserved in Chinese and Tibetan translations. Again, quotations from this canon are found in the Lalitavistara, Mahāvastu, Divyāvadāna, Abhidharmakośa and Mādhyamikavṛtti.

VINAYAPITAKA : Some of the texts in Chinese translations belonging to the sarvastivāda and Mūlasarvastivāda vinaya schools include the following :-

a) Sarvastivādavinaya :
i. Daśādhyāya-vinaya,
ii. Vinayanidāna (preface to the Daśādhyāya-vinaya),
iii. Vinaya-vibhāsa,
iv. Bhiksu-prātimoksa-sūtra, and

b) Mūlasarvastivādavinaya :
i. Prātimoksa sūtra,
ii. Another text (name not mentioned),
iii. Vinayasamyuktā-vastu,
iv. Vinaya-saṅgraha,
v. Vinaya-saṃghabhedaka-vastu,
vi. Bhiksuni-prātimokṣa sūtra,

vii. Ekaśatakarmā,

viii. Nidāna,

ix. Mātrkā,

x. Pravṛjyā-upasampada-karmavākya,

xi. Vinaya-nidāna-mātrkā-gāthā,

xii. Vinaya-samyukta-vastu-gāthā, and

xiii. Vinaya-gāthā.

There are four divisions of sarvāstivāda and Mūlasarvāstivāda vinaya in Chinese. These divisions are:

i. Vinaya-vibhaṅga,

ii. Vinaya-vastu,

iii. Vinaya-ksudraka-vastu, and

iv. Vinaya-uttaragrantha. This four fold division is almost similar to that of the theravādins. In Tibetan translation of Mūlasarvāstivādavinaya the division is slightly different. The vinaya-vastu is placed first and then vinaya-vibhaṅga. The Chinese Dasādhyāya-vinaya—the principal work of the sarvāstivāda school and the Tibetan Mūlasarvāstivādavinaya have close affinity with each other. Fa-hien makes mention of a sarvāstivāda vinaya in verse but the Chinese Dasādhyāya-vinaya is in prose. It is not clear if the prose translation has been made from the
text in verse or some other text in prose. Again, I-tsing mentions\(^{31}\) that the \textit{vinaya} of the \textit{Daśādhyāya} does not belong to the \textit{Āryamūlasarvāstivāda} school.

The fragments of the \textit{prātimokṣasūtra} and the \textit{bhiksuni prātimokṣasūtra} have been discovered in Eastern Turkestan and in Nepal\(^{32}\). In Gilgit a number of manuscript fragments of this school have been discovered. These fragments consist of:

- the \textit{Mūlasarvāstivādana vinaya vastu};
- the \textit{prātimokṣasūtra}; and
- the \textit{Karmavacana}\(^{33}\).

\textbf{Sūtrapitaka}: The five sub-sections of this pitaka are known as \textit{nikāya} in \textit{Pāli} and \textit{āgama} in Sanskrit. Although the four Sanskrit \textit{āgamas}, viz., \textit{Dirghāgama}, \textit{Madhyāgama}, \textit{Samyuktāgama}, and \textit{Ekottarāgama} are very often mentioned. There are only a few references to the fifth \textit{āgama} viz., \textit{Kṣudrakāgama}. The Chinese \textit{Dirghāgama} contains thirty \textit{sūtras} as against thirty-four of the \textit{Pāli Dirghānikāya}\(^{34}\). The fragments of the \textit{Samgītisūtra} and the \textit{Ātanātīyasūtra} of the \textit{Dirghāgama} have been discovered in Eastern Turkestan\(^{35}\). The Chinese \textit{Madhyāgama}\(^{36}\) contains two hundred and twenty-two \textit{sūtras} as against hundred and fifty-two of the \textit{Pāli} text. The fragments of the \textit{Upāli Sūtra} and \textit{Śūka sutra} of the \textit{Madhyāgama} have also been
discovered in Eastern Turkestan. The Chinese Samyuktāgama is divided into fifty chapters while the Pāli text contains five Samyuttas or vaggas. Again, the finds of Eastern Turkestan have revealed the fragments of the pravāranasūtra, candrāpaṃsūtra and saktisūtra of the samyuktāgama. The Ekottarāgama contains fifty-two chapters and the Pāli text has eleven nipātas consisting of hundred and sixty-nine chapters. The sūtras of Ekottarāgama and Ānguttaranikāya differ probably because many sūtras of the Ekottarāgama have been included in the Madhyamāgama and Samyuktāgama. Also, it is for this reason that the Ekottarāgama is much shorter than the Pāli Ānguttaranikāya. In Gilgit finds there are twenty-seven leaves of the Ekottarāgama belonging to Mūlasarvāstivāda school.

Udānavarga - the Sanskrit version of the Dhammapada has been discovered in course of the excavations in Eastern Turkestan. The Chinese and Tibetan versions of this text belonging to the Ksudrakāgama are based on some versions different from the Pāli. There are three separate Chinese translations of the Dharmapada. There is one Tibetan translation of Udānavarga and its commentary, viz., Udānavarga vivarana.

ABHIDHARMAPITAKA : This is a very significant section of the school. The Sarvāstivādins possessed seven
Abhidharma treatises like the theravādins. The treatises of the Sarvāstivādins preserved, mainly in Chinese translations are:

1. Jñānaprasthānasūtra: It was composed three hundred years after the mahāparinirvāna of the Buddha by the venerable Kātyāyanīputra. This great sarvāstivādin scholar flourished in Kashmir and was a contemporary of king Kaniska. There are two Chinese translations of this work one by the monk Gautama Saṅghadeva of Kashmir along with Ku-Fo-nien in 383 A.D. The title of the work being the Abhidharmaśtagranthā also known as Astagrāntha. It contains thirty fasciculi. Another translation is by Yuan-Chwang made in 657-660 A.D. entitled the Abhidharmaśāstra also called Jñānaprasthānā. It consists of twenty fasciculi. Both the versions contain eight sections covering forty-four chapters. Only the title of a few chapters differ. Jñānaprasthānasūtra is the most important work of the school. This treatise has been compared to the body of a being and the other six treatises as its pādas or legs. As such the Jñānaprasthāna is the principal work of the sarvāstivādin school and the other six are supplements to it. This, unlike the seven theravādin treatises each one of those treatises
is an independent work.

2. Saṅgītiparīṣaya: Being the first of the six pādas or supplements to the Mahāparinirvāṇa Sūtra it was composed by the venerable Śāriputra according to Chinese sources. Yasomitra and Bu-ston name the author as Mahākauṣṭhila. Yuan-chwang translated it into Chinese. The work containing twelve chapters was an attempt to summarise the teachings of the Buddha in order to retain the chances of difference arising among the disciples. A small fragment of the Saṅgītiparīṣaya has been discovered from the caves of Bamiyan (Afghanistan).

3. Prakaranapāda: The second of the six pāda works has been ascribed to the great Sarvāstivādin teacher Vasumitra. Yuan-chwang mentions that this treatise was composed by Vasumitra in a monastery at Puṣkaravati. There are two Chinese translations of this work. First is by Gunabhadra and Bodhiyāsas made in 435-443 A.D. and the other by Yuan-chwang in 659 A.D. The work contains eight chapters.

4. Vijnānakāya: The third of the six supplementary works of the Sarvāstivāda, Vijnānakāya was composed one hundred years after the Mahāparinirvāṇa of the Buddha by Arhat Devasarma in Visoka near Śrāvasti. The treatise containing six chapters was translated into Chinese by Yuan-chwang in 649 A.D.
According to Yuan-chwang the vaibhāsikās while considering the importance of the treatise accepted it as canonical and the sautrāntikas rejected it.

5. Dhatukāya: It is the fourth of the six pāda works. It was composed three hundred years after the mahāparinirvāna of the Buddha by the venerable Vasumitra, according to Chinese authorities. Yasomitra and Bu-ston ascribe it to Pūrṇa. Yuan-chwang made its Chinese translation in 663 A.D. It contains two chapters.

6. Dharmaśaṇḍha: This treatise—the fifth of the six supplements of the Jñānapaśthāna was composed according to Chinese sources by the great Maudgalyāyana. But Yasomitra and Bu-ston attribute it to Aśa Sariputra. The treatise translated by Yuan-chwang in 650 A.D. contains twenty-one chapters. The nineteen leaves of the Dharmaśaṇḍha have been discovered at Gilgit.

7. Prajñāpāramitāśāstra: It is the last of the seven pāda works composed by Mahāmāudgalyāyana and translated into Chinese by Fa-hu (Dharmaraksha?) and others in 1004-1058 A.D. The Tibetan translation of the work contains three parts viz., Lokaprajñāpāti, Karmaprajñāpāti, and Karmaprajñāpāti. The Lokaprajñāpāti is missing in the Chinese translation. The six leaves of the Lokaprajñāpāti have been discovered among
Besides the above noted seven Abhidharma treatises there are also some other important philosophical treatises belonging to the Sarvastivada school. Those works are known through their Chinese and Tibetan translations. Only one treatise is extent in original Sanskrit i.e., sphutârthabhidharmakosâvyâkhya of Yasômitra. These philosophical works of the school are as under:

1. Abhidharmamahâvibhâsastra: It is a huge commentary on the jñānaprasthānastra of Arya Kātyāyaniputra. It was compiled four hundred years after the Mahâparinirvāna of the Buddha by five hundred arhats headed by the venerable Vasumitra. The text containing eight divisions and forty-three chapters was translated into Chinese by Yuan-chwang in 656-659 A.D.

2. Abhidharmavibhâsastra: This is another commentary on the jñānaprasthānastra, attributed to Kātyāyaniputra himself. The Chinese text is incomplete. It was translated by Buddhavarman and Tao-thai in 437-439 A.D. The text contains three divisions and six chapters.

3. Abhidharmakośa: It is a digest of the seven abhidharma treatises and deals with almost all the philosophical topics contained in them. It was composed by Vasubandhu who also refutes the views of the
vaibhāsikas in this work. The work has two Chinese versions consisting of nine chapters. One Chinese version is made by Paramārtha in 564-567 A.D., another by Yuan-chwang in 654-654 A.D. The latter agrees with the Tibetan version of the work. In Chinese the work is in two forms, one in verse and the other in prose is an explanation of the former.

4. Abhidharmakośakārikā: The authorship of this work is attributed to Vasubandhu by Chinese and Tibetan writers. Yuan-chwang translated it into Chinese in 651 A.D. It was translated into Tibetan by Jinamitra and Opal-brtsegs-raksita.

5. Abhidharmayāyānusāra or Nyāyānusārasāstra: The work is composed by Sāṅghabhadra—a contemporary of Vasubandhu. Yuan-chwang translated it into Chinese in 653-654 A.D. Sāṅghabhadra composed it in order to refute Abhidharmakośasāstra where Vasubandhu has supported the views of the sautramitrikas.

6. Abhidharmasamayaprakāriṣṭa or Abhidharma-(pitaka) prakarana-śāstra: This work is also written by Sāṅghabhadra and translated by Yuan-chwang in 651-652 A.D. The work had a Tibetan translation too entitled Abhidharmakośasāstrakārikābhāṣya. It is a digest of Abhidharmayāyānusāra and contains 1,20,000 ślokas supporting the vibhāsa.
7. Sphutārthābhidharmakośavyākhyā or Abhidharmakośabhāṣyatīkā: The work composed by Yasomitra is the only work available in original Sanskrit. Being a commentary on the Abhidharmakośabhāṣya it deals with the topics contained in the Abhidharma treatises. It has a Tibetan translation made by Visuddhasimha and Opal-brtsegs.

8. Abhidharmakośatīkālaksanānusārinīnāma: Its author is Pūrṇavardhana who was a pupil of Sthiramati and the teacher of Jinamitra and Śīlendrabodhi. It was translated into Tibetan by Kanakavarman and Pa-tshab-ni-ma-grags.

9. Abhidharmakośatīkapyākanāma: It has a Tibetan translation made by Jayārī and ses-rab-hud-ger. The author's name is given as Shi-gnas-lha.

10. Abhidharma(kośa)vrttimarmadīpanāma: It has a Tibetan translation. The author's name is given as phyogs-kyi-glan-po and the translators were Rnal-hbyor-zla-ba and Hjam-hpal-gzhon-pa.


12. Abhidharmāvatāraprakaranānanāma: In its Chinese translation made by Yuan-chwang in 658 A.D., the title is given as Abhidharmāvatāraśāstra. The authorship is ascribed to the arhat Sugandhara. It has a Tibetan
translation as well. In this work five skandhas viz., rūpa, vedanā, saṅgāna, saṃskāra and vijnāna and three asamkrtaadhātus viz., ākāśa, pratisāmkhyanirodha and apratisāmkhyanirodha have been explained briefly.

13. Abhidharmāmṛta-(rasa)-sāstra. It has a Chinese translation. Authorship is attributed to venerable Ghoṣa. The work containing sixteen chapters was translated in the time of the Wei dynasty.

14. Abhidharmahrdaya-(sāstra): It is attributed to Dharmajina (?). The Chinese translation has been made by Gautama Saṅghadēva and Huui-Yen in 391 A.D. The text has ten chapters.

15. (Dharmajina ?)- abhidharmahrdaya-(sāstra): It is a commentary on the Abhidharmahrdayaśāstra. The work containing ten chapters was translated into Chinese by Narendrayaśas in 563 A.D. It’s authorship is attributed to the venerable Upaśānta.

16. Samyuktabhidharmahrdayaśāstra: It is another commentary on the Abhidharmahrdayaśāstra attributed to Dharmatrāta. It was translated into Chinese by Saṅghavarman and others in the year 434 A.D.

17. Śāriputrābhidharmasāstra: It has a Chinese translation made by Dharmagupta and Dharmayasāsa in 414-515 A.D. It has four divisions and thirty-three
chapters.

**Principles of the School**

In the following discussion effort would be made to depict briefly the principles of the Abhidharma (philosophy) of the sarvastivāda school on the authority of Abhiddharmakośa of Vasubandhu. According to Vasubandhu "Abhidharma" is an analytical study of the nature of all dharmas (elements) the different means of attaining prajñā (real knowledge). The sarvastivādin maintains "sarvam asti" i.e., all exists by which may be understood a doctrine that maintains realism. The realism of dharmas (elements) in the three phases of time - present, past and future. These dharmas are temporal (addhva), matter of convention (kathāvastu) in the name (nāma) and form (rūpa), without substance (sānihsāra) and of dependant origination (savaastuka). By the combination of these dharmas into various forms of matter (rūpa) and mind (citta) the whole world (loka) and the objects (vastus) are built up.

The different interpretations of the existence of dharmas according to sarvastivāda theory is given by Dharmatrāta, Ghoṣaka, Vasumitra and Buddhadeva respectively as under:

a) Bhavyathātavāda i.e., the change of nature not of dharma,
b) **Laksananyatvatvavada** i.e., change of character not of Dharma,

c) **Avasthanyathatvatvavada** i.e., change of mode not of Dharma,

d) **Anyathanyathiktvavada** i.e., relative changes.

These Dharmas do not signify any permanent substance (nityadravya). These dharmas — the basis of all concrete phenomena are real only hypothetically. For the objects which existed in the past are now the object of mind's consciousness (manodhatu). In the same way the future objects remain unmanifest in the present consciousness. As such the theory of the sarvastivada school cannot be interpreted as realism par excellence.

**Classification of Dharmas:** According to sarvastivadins there are seventy-five dharmas (elements) in all. They are grouped into two categories viz., sāravā (impure) and anāravā (pure)\(^9\). There are seventy-two sāravā (impure) dharmas. They are samskṛta (conditioned) dharmas. These seventy-two dharmas are classified in four categories as under\(^9\):

1. **Rūpa** (material compounds). They are eleven in number:
   
a) **Visaya** (objects)
   
i. **Rūpa** (visible object)
   
ii. **Śabda** (audible object)
   
iii. **Gandha** (odorous object)
   
iv. **Rasa** (sāpīd object)
   
v. **Sparśa** (tangible object).
b) **Indriya** (sense organs)
   i. **Caksurindriya** (eye)
   ii. **Śrotrendriya** (Ear)
   iii. **Ghränendriya** (nose)
   iv. **Jihvendriya** (tongue)
   v. **Kaṃḍendriya** (body)

c) **Avijñāpti** (ideational objects)

2. **Citta** (conscousness)

3. **Cittasamprayuktadharmas** (mind derivatives). They are forty-six in all, divided as under:
   a) **Mahābhūmika** (universal psychic factors)
      i. **Vedanā** (feeling)
      ii. **Sañjñā** (perception)
      iii. **Cetanā** (volition)
      iv. **Sparsā** (contact)
      v. **Chanda** (desire)
      vi. **Mati or prajñā** (intellect)
   vii. **Smṛti** (memory)
   viii. **Meneskāra** (attention)
   ix. **Adhimoksā** (firm determination)
   x. **Samādhi** (one pointedness).

b) **Kusalamahābhūmika** (moral psychic factors)
   i. **Sraddhā** (faith)
   ii. **Vīrya** (enthusiasm)
   iii. **Upeksā** (indifferent)
   iv. **Hri** (feeling shame for one's self)
   v. **Apatrāpya** (feeling shame for another)
   vi. **Alobha** (sacrifice)
vii. Advesa (absence of hatred)

viii. Ahimsa (harmlessness)

ix. Praśrabdhi (adroitness)

x. Apramāda (carefulness).

c) Kleśamābhūmika (bad psychic factors)

i. Moha (ignorance)

ii. Pramāda (carelessness)

iii. Kauśidya (repentance)

iv. Aśraddhyā (faithlessness)

v. Styāna (idleness)

vi. Auddhātya (bewilderness of consciousness).

d) Akuśalamahābhūmika (immoral psychic factors)

i. Ahrikatā (shamelessness for one self)

ii. Anāpatrāpya (shamelessness for another).

e) Upakleśabhūmika (minor immoral psychic factors)

i. Krodha (anger)

ii. Mraksā (hypocrisy)

iii. Mātsarya (envy)

iv. Irsyā (feeling jealous)

v. Pradāśa (wounding by harsh words)

vi. Vihimsā (injury)

vii. Upanāha (continuity of feeling enmity)

viii. Māya (cheating others by false activities)

ix. Sāthya (trickiness)

x. Mada (arrogance).
f) Aniyatabhūmika (indefinite psychic factors)

i. Kaukrtya (repentance)

ii. Middha (absent mindedness)

iii. Vitarka (discussion)

iv. Vicāra (judgement)

v. Rāga (attachment)

vi. Pratigha (animosity)

vii. Māna (conceit)

viii. Vicikitsā (wrong interpretation).

4. Cittaviprayuktadharmas (mind dissociated). They are fourteen in number as follows:

i. Prāpti (acquisition)

ii. Aprāpti (non-acquisition)

iii. Sabhāgata (common characteristics)

iv. Saññika (absence of perception)

v. Asaññisaṃsāpatti (stage of meditation producing cessation of perception)

vi. Niruddhasamāpatti (stage of meditation producing cessation of mental activity)

vii. Jīvita (life)

viii. Jāti (origination)

ix. Sthiti (continuance)

x. Jāra (decay)

xi. Aniyata (impermanence)

xii. Nāmakāya (words)

xiii. Padakāya (sentence)
xiv. Vyāñjanakāya (letters whether they compose a word or not).

There are three pure dharmas which are asamskrta (unconditioned). They are:

i. Ākāśa (eater or infinite space)

ii. Pratisāmkhyanirodha (cessation of impurities by knowledge)

iii. Apratisāmkhyanirodha (cessation of impurities by means of sādhanā).

All the seventy-two samskrta (conditioned) dharmas are the constituted forms of the five skandhas (constituents).

The five skandhas are:

i. Rūpa (matter)

ii. Vedanā (feeling)

iii. Samjñā (perception)

iv. Vijñāna (consciousness)

v. Samskāra (impression).

The skandhas (constituents) are pure by nature. They become impure when they form a pudgala (constituted being). They are qualified as upādāna skandha which are always impure and are the sources of saranā (conflict). They become the causes of suffering and subject to suffering.

Sarvāstivādins finally put emphasis on Nirvāna (emancipation). According to them the emphasis on nirvāna categorically determines the evanescent and
phenomenal character of all knowledge and all existence.95

Besides sarvāstivāda other schools of Buddhist thought also found a place in Kashmir. Harivarman was a sarvāstivadin teacher of Kashmir who composed in the year 253 A.D. the Satyasiddhi āstra. It is also known as Tattvasiddhiśāstra and the purpose of this work was to reconcile the different Buddhist sects that had arisen till his time. The work is believed to have become a part of the famous tripitaka and thus having played a significant role in including the Buddhist thought of the day in the tripitaka. This work was translated into Chinese by Kumārajīva who also introduced the Satyasiddhi school based on this work in China. The work was held in high esteem in China.96

According to Yuan-chwang, a work entitled Tattvaśāngraha (Chi-Chen-lun) written by the Kashmiri scholar Bodhila, expounded the philosophy of the Mahāsanghika school. Again, Yuan-chwang says that Bodhila composed the work in a Mahāsanghika monastery of Kashmir.97

1. Bapat, P.V., 2500 years of Buddhism, Publication Division, Govt. of India, 1976, pp. 86-87.
2. ibid., pp.36-39; 87-88.
3. ibid., p.39; also cf. Banerjee, A.C., Sarvāstivāda literature, Calcutta, 1957, p.3.
4. ibid., p.89.
5. Przyluski, Jean, LEA, p.56.
11. LEA, p.17, note 3.
13. Watters, On Yuan-chuang's travels in India, pp.267,269
15. Vide Chapter IV of this thesis, p.84.
22. Dutt., N., Buddhist sects in India, p.140.
23. LEA, p.55.


27. Takakusu, *I-tsing*, pp. XXIV-XXV.


29. *ibid*, p. 28.

30. Legge, *op. cit.*, Chapter XXXVI.


42. Majumdar, R.C., *The Age of Imperial Unity*, p. 643.


48. Nanjio, No. 1273.


51. Nanjio, No. 1276.


54. Nanjio, Nos. 1277, 1292.

55. *Ibid.*, No. 1281.

56. Watters, p. 374.

57. Nanjio, No. 1282.


60. Nanjio, No. 1317.


64. Nanjio, No. 1284.


69. Nanjio, No. 1265.

70. cf. Watters, p. 324.
71. Nanjio, No. 1266.
72. Hukuju Ui, pp. 621-22, No. 4091.
73. ibid., p. 622, No. 4092.
74. ibid., No. 4093.
75. ibid., No. 4094.
76. ibid., pp. 622-23, No. 4095.
77. ibid., p.623, No. 4097.
78. ibid., p.623, No. 4098.
79. Nanjio, No. 1291.
80. ibid., No. 1278.
81. ibid., No. 1288.
82. Infra., p.131.
83. Nanjio, No. 1294.
84. ibid., No. 1287.
85. ibid., No. 1268.
86. Sankrityayana, Rahul, Abhidharmakośa of Vasubandhu, Varanasi, 1988 (Vikrami Samvat), I, kārikā 2; Sankrityayana taṇuvarāśrimārgam: I
   taṇabālaghe vātiḥ v ca yāstvā ṭarātām.
87. ibid., kārikā 7,8:
   taṇabālaghe vātiḥ v ca yāstvā ṭarātām; tathā: tathākāra: II
   tathākāra: II
   tathā: II
88. ibid., kārikā 18: and bhasya p.54:
   bhāvanā rūpam eticya kāśyapēṇa manastātate bhūjaññau nam
   bhūjanāṁ tathābhavo bhāvanam: II
89. Kośa, V, Ka. 26; Sankrityayana, Abhidharmakośa, pp. 138-139.
90. Kośa, I, Ka. 4:
   "taṇabālaghe vātiḥ v ca yāstvā ṭarātām; tathākāra: II"
91. Sojen, Yamakami, op.cit., pp. 120 ff.
92. Kośa, I, Kaś. 5,6; Sankrityayana, Abhidharmakośa, pp.2-3.
93. ibid., Ka. 7; Bhāṣya, pp.25-26.

94. ibid., Ka. 8;

"वे सार्वभौम उपादानस्कन्यास्ते सरणाकृषि \\
दुर्बं तमस्यो लोको दृष्टिस्यां भ्रूणोते ॥"

95. ibid., Ka. 6.


According to a statement of Sanyin about Harivarman quoted by Sogen, Yamakami, Systems of Buddhist Thought, p.175, Harivarman was the disciple of Kumāralabdha—a leader of the Hinayānists of Kashmir. According to the same source Harivarman composed his work about 890 years after Buddha's Parinirvāṇa; also cf. Dutt, N., Buddhist Sects in India, p.74.

97. Watters, p. 282.