CHAPTER – I

INTRODUCTION
“Chief am I in the world, Eldest am I in the world, Foremost am I in the world! This is the last birth! There is no more coming to be!”

-The Buddha

Diga Nikaya

Dialogues of the Buddha, vol-iii, p, 12
Buddhism as a world religion and highly rationalistic philosophy is a wonderful contribution of India to world civilization. It was founded by a prince who gave up his comfortable life for the deliverance of mankind from all its existential miseries. According to historians, Buddha was born in 563 B.C on the day of full moon in Kapilavastu. Now it is situated at Terai region of Nepal. His childhood name was Siddhartha, which means 'one whose wishes are fulfilled'. The term 'Buddha' means one who has realized truths of nature as they really are or one who has got enlightenment (Bodhi). His father's name was Suddhodana. He was the king of Kapilavastu. He belonged to the family of the Sakas and belonged to the clan of the Gautamas. Buddha was therefore by birth of the Kshatria or warrior caste and he took the name of Sakya from his family and that of Gautama from his claim, claiming a kind of spiritual relationship with the honoured race of Gautama. His mother's name was Mayadevi, daughter of king Suprabuddha. Queen Mayadevi passed away seven days after the birth of her child Gautama. He was then reared by Mayadeve's sister Mahaprajapati Gautami, who was also his stepmother. He married a beautiful girl named Yoradhara. A baby was born to them who was called Rahula.

Siddhartha was deeply impressed by the old age, illness and death of human beings. He became restless. One midnight, he left his palace in order to search for the truth of human life. After the six years of his study and meditation, he got enlightenment and realized the real truth of the human life and the world. He became known as the Buddha. After that, he went to Vaisali and
Rajagriha and told the truth to his disciples. They received the truth and became the pupils and followers of the Buddha.

The philosophy of Gautama Buddha is the result of his personal Meditation. Long 40 (Fourty) years he travelled from village to village, all over India and taught the real truth of the world. He was the pioneering lover of mankind and philosophic genius rolled into a single vigorous and radiant personality. A Buddha is not a person but is rather a personality of spiritual qualities. The cumulative forces of virtues and perfections finally bring forth a Buddha, a superman, in the world. Although, the Buddha is not a man in the commonly accepted sense of the term, his humanity is so evident that he is and has been a true friend, philosopher and guide for mankind. He is a way finder, a discoverer of the path of deliverance, which will free men from the ills continuing migration through endless series of rebirths. According to Radhakrishnan, Gautama the Buddha is the Voice of Asia; he is the conscience of the world.

His teaching has more ethical values than the philosophical doctrine. Selfreliance and tolerance are the keynotes of Buddhist thought. The topmost priority, according to him, had to be given to purity of character besides high philosophical thought. Inner purity is the basis of spiritual progress. Buddha said, many times you yourself must make the effort, Buddha only points the way. He preached that the extreme of luxury and the extreme of hardship are harmful for the welfare and progress of human beings. Like Kant, Buddha also
holds that the only thing, which possesses immense value, is the good will, the will only determined by the moral law. Buddhism lays great stress on freedom of the will, moral effort, energy and activity. "By oneself is evil done and by oneself does one injure oneself. By oneself is evil avoided and even by oneself does one purify. Purity and impurity are in oneself. One cannot purify another."1

According to the Buddhist teachings, ignorance is the greatest enemy of mankind. It does more harm than an enemy to a man. Therefore, people should keep themselves away from the blind beliefs. Enmity can never be removed by enemity. It can only be removed by friendliness. He further preached to conquer anger by pardon, a bad man by good deeds, a liar by truthful speaking and a miser by giving him more.

Buddhism is a Humanistic force, a practical religion and a way of life. It is a religion of kindness-humanity and equality. Buddhism strictly opposed the Vedic tradition of Animal sacrifice. According to Buddhism, animal sacrifice is a form of cruelty and cruelty has no place in religion. It destructs the purity of morality and religion. Buddha advised that a state of peace could be attained and fully realised here in this life, not by sacrifices to the Gods, nor by prayers but by ceaseless effort and by slowly perfected selflessness.

Buddhism denounces individual superiority on the grounds of birth as the Brahmins claim. It denounces all social distinctions between man and man, and declares that it is only the karma of man. One can be superior or inferior by his karma not by birth. "Not by malted hair, nor by lineage and
family does one become a Brahmana. A Brahmana is he in whom there is truth, righteousness and purity." As a teacher, he addressed himself to the rich and powerful, to the poor and weak. He ignored class distinction at the caste system and helped people irrespective of the fact whatever they are high born or scavengers. He admitted to his band of followers all those who chose to follow him.

Another important feature of Buddhist philosophy is that it threw open the doors of Buddhism for man and women alike. Indeed, Buddhism was the first religious tradition to recognize women's ability to attain the high spiritual status. Buddhism exists as an organized religious institution in India. His message and personality are still a living reality in the life of India and will long continue to be a source of strength. Indeed, it was the Buddha's role to recast and revitalize for mankind a way of life, which can be applied universally, regardless of time or place or prevailing culture.

Buddhism has been a most powerful matrix of human civilization and culture. In almost all fields of human activity, Buddhism set up new models and opened up new and vaster vistas. In art, architecture, education, language and literature, yoga and devotion, morals and dialectics, in Tantra and mythology, in short, in all fields of human civilization, it produced tremendous results. In India, Buddhism revolutionized the traditional Brahmanism and transformed it into Hinduism.
Buddhism is not one unitary system, but a matrix of system. It is born in a certain way and many systems growing together in the course of time. Several schools of Buddhism analyse the world through their respective systems. Buddhism moves in the course of time from realism to absolutism and idealism with its logical and chronological development. Therefore, Buddhism is not a single theory, but many systems working together and there arise many philosophical theories. It cannot be analysed only in a particular viewpoint. It is the philosophy as a whole.

Though, there is difference between these systems, but all schools commonly accept two points as to the central points of Buddhism viz, 1) the world is momentary and 2) It is unsubstantial or soulless. No schools of Buddhism conceived the real as substance (atman), permanent, identical and universal. The unsubstantiality of the world is the generic idea of Buddhism and several schools interpret it through their respective philosophical systems.

The early phase of Buddhism is purely realistic. Because, it concerns only with the empirical world and it analyses the world through experience. Though, the root source of Buddhism is the human suffering, but the Buddha analyses it in terms of the world. According to early Buddhism, the world is simply an interdependent process and it is momentary. There is no existence of permanent substance involving in the world. There is neither being nor non-being in the world. The world is only becoming, a process.
Through, these concepts of early Buddhism, the Sarvastivadins establish their dharma theory. Vaibhasika and Sautrantika, the Sarvastivadins are the natural dualists. They assert the independent existence of mental and material world. Sautrantikas are the critical realist. They assert the independent existence of the world but they accept it in a modified form. The system of Sautrantika evolves a rigorous epistemology in Buddhism. By its critical subjective trends, the Sautrantika paved the way for the Madhyamika and Yogacara system.

The Madhyamika philosophy systematized by Nagarjuna represents the second and central phase of Buddhist thought. The system of Madhyamika philosophy is the criticism and negativism in the method of dialectic. It is the philosophy of criticism of the two radical viewpoints, the substance view of the Brahmanical systems and the model view of earlier Buddhism. The Madhyamika is a critique of all philosophy. It denies the individual existence of reality of the world.

The idealism of Yogacara is a significant modification of the Madhyamika negativism. Yogacara contents that the sole reality of consciousness cannot be denied. The duality of subject and object is the transformation of the same consciousness. Therefore, the duality of subject and object is unreal. It seems that the Vaibhasika system occupies the same place in Buddhism. Other systems have grown as modification and criticism of this system. It is not to be supposed that with the rise of the Madhyamika, the
Abhidharmika ceased to grow or that the Madhyamika went out of vogue when the Yogacara appeared.

All these schools continued to develop side by side for centuries. The priority of the one to the other applies only to its first systematic formulation. Buddhism has remained in all the three periods. The dharma theory base on the cardinal doctrine of dependent origination (pratityasamutpada) has been differently analysed through the different philosophical systems by the several schools and every system has claimed it to be the middle path. Vaibhasika and Sautrantika system take the dharma theory as denying the substance and they establish the reality of separate elements.

In Madhyamika, the principle of pratityasamutpada (dependent origination) is interpreted as the essential dependence of things. They take the middle path and it is the non-acceptance of the two basic views- affirmative (sat) and negative (a-sat). The Vijnanavada avoids the dogmatism of realism (the reality of objects) and the skepticism of nihilism (the rejection of both object and consciousness). Thus, Buddhism is not one unitaty system but many systems working together in a systematic order.

Historians of Indian culture usually refer to Buddhism as a 'heterodox' system. They ignore the fact that Buddhism was heterodox only from the Brahmanical standpoint. Brahmanism was equally heterodox from the Buddhist standpoint. Buddhism has been studied in modern time largely from the Brahmanical or Hindu standpoint. Accordingly, it is generally believed that
Buddhism originated as a heretical 'Offshoot' of Brahmanism. The Brahmanical Hinduism of the smritis, the Epics and the Puranas imbibed a great deal of Buddhist legacy and accepted the Buddha as the Ninth avatara or incarnation of the God Vishnu. The eminent modern Hindus take pride in declaring the Buddha as the greatest 'Hindu' sage and as the maker of modern Hinduism. The European Indologists of the nineteenth century accepted this view almost without question and this has been the official view of contemporary Indian authors.

Professor G.C. Pande remarks that Buddhism was 'deeply influenced by Vedic thought' in its origin needs further substantiation. There is no correspondence between the teachings of the Buddha and the Brahmans because the source of Buddhism is completely different from the source of Upanisads. For forty-five years, the Buddha taught a doctrine of friendliness and charity of renunciation and concentration of wisdom and companion of morality and purity. The way of the Buddha is the way to peace here and hereafter. What we call Buddhism is called dharma by the Buddha. Dharma or Nirvana is the supreme reality (Paramartha); the teaching of the Buddha is a way to that reality. The truth, which he realized was indescribable and transcendental. It could not be communicated. He therefore did not discuss its nature, but he pointed out a way to it. He taught the practical path for the realizations of the truth. This is known as the middle path, which consists of morality (sila) concentration (samadhi) and wisdoms (prajna). Buddha avoids self-mortifying austerities and self-deceiving indulgence in sensual pleasures. He appealed to reason,
experience and self-reliance. The idea of samsara (world) moral karman, (action) rebirth and spiritual salvation were the basic ideas of original Buddhism.

There have been not found any written document of Buddha's teaching at his lifetime. All his teachings were orally running from people to people and ideally recorded from man to man at his lifetime. But in order to settle all his religious, ethical and philosophical teachings his followers organized the first council immediately after the prainirvana of the lord Buddha. The details historical background of Buddhism i.e, the growth and development, division, expansion, popularity, literature etc are found in the four Buddhist councils. We have briefly discussed these councils in order to clarify the historical background of four Buddhist schools. Therefore, historically these four councils are very important.

The First Council was held at Rajagraha. It is held that Mahakassapa presided over the assembly in which Upali and Ananda took an important part in the council. Five hundred saints or orhats, who had been the Buddha's direct pupils and had heard his discourses, participated in the deliberations of the council. All sources agree that the venerable Ananda recited the Buddha's discourses on the Doctrine (dharma) codified in the Sutta Pitaka and the Venerable Upali recited the Buddha's discourses on the discipline (Vinaya) collected in the Vinaya pitaka. The most important task accomplished by the first council was the compilation of these two pitakas. There is no
evidence to prove that Mahakaspa recited the third pitaka on the Abhidharma in this council as is claimed by some Buddhist.

The Second Council was held at Vaisali (modern Basarh district Muzaffarpur in Bihar) about hundred years after the Mahaparinirvana of the Lord Buddha. King Kalasoka of Magadha was the patron of this Sangiti. This school is historically important because this resulted in a permanent division of Buddhist community in the middle of the fifteen century B.C. "The main causes of the controversy which gave rise to a split in the Sangha seem to have been the dominance of the arhats and the reaction of the liberals."3 It is recorded in the cullavagga that the monks of the vajji country were in the habit of practicing the ten points (dasa-vatthuni). These practices included the carrying of salt in a horn, the taking of meals even after the noon, the taking of a second meal same day in another village, the use of customary practices as precedents, the drinking of butter milk, the drinking of today, the accepting of gold and silver as gifts, etc. Yasa, the son of Kakandaka declared these practices to be illegal and immoral in the extreme. All these were regarded as unorthodox. But the monks of Vaisali defied Yasas ruling. The elder Yasa having failed to subdue them and he reported the matter to other elders such as Sambhuta and Revata. He went to Kavsambi and sent messengers to the bhikkhus of the western country and of Avanti of the Southern country. Next he proceeded to the Ahoganga hill and invite to venerable Sanavasi to discuss the ten practices.
All the elders (theras) agreed to hold a synod at Vaisali to discuss the ten controversial practices. Sabbakama acted as the president of the synod. Seven hundred monks took part in the deliberations. The ten practices were discussed and declared unlawful both by a select committee and by the general assembly of the elders.

But the monks of Vaisali did not accept the verdict of the elders. They arranged another council of their own and many monks and followers attended in the council. They called this gathering the Mahasamgit (great recital). In the history of Buddhism this followers came to be known as the Mahasamgitika or Mahasamghikas as against the followers of the elders who came to be known as the Teravadins or Sthaviravadins. In this way, Buddhism came to be divided into two sects, Theravada and Mahasanghika. According to Dipavamsa, ten thousand Buddhist attended in the council. Mahavamsa says that seven hundred theras completed the Dhamma in the council. In the Samantapasadika, Buddhaghosa observes that after the final judgement the seven hundred Bhikkhus engaged in the recital of the Vinaya and the Dhamma and drew up a new adition resulting in the pitakas, Nikayas, Angas and Dharmanaskandhas. According to Husan Tsang, the Mahasamghitas compiled their separate canon into five Pitakas- Sutras, Vinaya, Abhidharma miscellaneous and Dharani.

The Third Council was held at Pataliputra under the aegis of the Monarch- Priyadarsi Ashoka. He convened the third council under the leadership
of the venerable Moggaliputta-Tissa. The occasion for the third council was supplied by the need to establish the purity of the canon, which had been imperilled by the rise of different sets and their rival claim, teachings and practices. According to Kern, the third council was not a general council but a party meeting of the Sthaviravadins. Tissa composed the Abhidhamma text and Kathavathu and he criticized the texts of all the other Buddhist sects that had originated from the Theravada and the Mahasamghika.

Buddhism becomes popular and powerful religion by the efforts of the king Ashoka. He preached Buddhist religion, ethics and philosophy all over the world and developed Buddhist art and literature. He was called zealous follower of the Buddha. Ashoka appointed his religious officers to help the people to lead a pious life. He had edicts carved rocks and stone pillars. The rocks edicts are found in places at the periphery of his vast empire and the pillar edicts along high roads or at places of pilgrimage where large crowds gathered. After the second council, Ashoka sent religious missions to various countries. It is found in Buddhist literary sources that such missions were sent to the land of Yavanas (Lanin grules), Gandhara, Kashmir and the Himalayan regions in the north to the western parts of India such as Aparantaka, the southern parts such as Vanarasi and Mysore and further south countries as far as Ceylon and Suvarnavabhui. It is also said that Ashoka sent his son Mahendra and daughter Samghamitra to Ceylon for the expansion of Buddhism. He also sent his missionerries outside of his kingdom to Ptolemy of Egypt Antigonos of Mecedonia Alexender of Epirus and ancient district of nthern Greece and Magas
of Cyrenia in North Africa. It is to a large extent due to these missionary activities that Buddhism became the ruling religion of a large part of mankind.

The Fourth Council was held under the aegis of emperor Kaniska (Cir A.D. 100) in Jalendhara or in Srinagara. It is almost certain that the date of the council held under his inspiration and patronage was about 100 A.D. The medium of literary activities in this council was Sanskrit (the place of the assembly was according to one authority Jalandhara and according to another, Kashmir). It is said that the Theravada Buddhist did not participate in the council. King Kaniskha built a monastery for the accommodation of 500 monks, who were called upon to write commentaries on the pitaka. The commentary on the Sutta pitaka was composed in 100,000 slokas. The Vinayavibhasa a commentary on the Vinaya also consisted of 100,000 slokas and the Abhidharma-vibhasa, which was composed of 100,000 slokas in the council. Yuan Chwang reports that after the treatises were composed they were inscribed on copper plates and enclosed in stone bones, which were deposited in a tope made for the purpose.

It is mentioned that in the council the monks used the Sanskrit language at the proceedings. In fact the Abhidharmakosa of Vasubandhu is based upon these Vibhasa and the commentary of Yashomitra cites ipsissima verba from the old Vibhasa literature. "The fourth council may thus be regarded as an epoch making event in the history of Buddhism in that it made Sanskrit the vehicle of Buddhist scripture."
Thus, it is found that Buddhism divides into many sects after the Parinirvana of the Buddha. There are many conflicting traditions regarding the origin of early Buddhist sects. Some of his followers simply opposed the rules of samgha, which was not unfavorable of their own like and dislike. Some liked to live a life of ease and comfort and consequently look askance at all restrictions on individual freedom. For example, Sabhadra on hearing of the death of the Buddha gave a sigh of relief saying that he would now no longer have to abide by 'do this' do not do that.

Secondly, many of his followers did not agree with the version of the pitakas. According to Tibetan sources Gavampati did not approve the Pitakas which was recorded, with what they had heard from the Buddha himself. "Common interest arising from personal attachment to certain persons or groups of persons or created by various causes, such as associations, studies, geographical regions as well as honest differences of opinion that gathered strength in the course of time probably led to the formation of different sects or schools." According to Ceylonese tradition, the 18 sects originated gradually during the period between the second and third councils. Ashoka's endeavor to stop the multiplication of sects does not seem to have succeeded. The eighteen sects, according to one account are as follows, from Theravada arose Mahisasaka, Dharmaguptaka, Sarvastivada, Kasyapiya Vrijiputra, Sankrantika, Dharmottariya, Bhadryaniya, Sannagarika, Sammitya, from the Mahasamghika arose Ekavyavharika, Gokulika, Prajnapativadi, Bahulika, Bahusrutiya and Caityaka. Buddhaghosa's commentary on the kathavattu refers
in addition to the above, to Rajagirika, Siddharthika, Puravasaila, Aparasila, Haimavata vetullaka etc. Some of the latter sects arose during the early centuries of the Christian era. Of these sects the Theravada, Sarvastivada, Mahasanghika, Sammitiya, Caityaka and Vatsiputriya were more important as they continued to florist till the seventh and eight centuries of the Christian era.

The popularity and majority of Buddhism disappeared after the twelfth century of the Christian era. The fact of the decline and disappearance of Buddhism, as an independent system of faith after the establishment of Muslim authority in India. The process of decline was gradual. Buddhist establishments were despoiled. Many Buddhist monks either fled or were killed or converted to a non-Buddhist faith. The lay Buddhist votaries were likewise persecute or converted to Islam or Hinduism. The continuity of Buddhist tradition in India was broken. In recent year's Buddhism seems to have started a come back to its homeland, but the revival of Buddhism in India as a distinct faith is still far from realization.

Among the different sects and schools of Buddhism, here we have covered the original teaching of the Buddha i.e., early Buddhist philosophy, specially the Thaviravada or Theravada school. In latter part of Buddhism, we have covered the Sarvastivada and its two divisions Vaibhasika and Sautrantika schools which are known as Hinayana Buddhism. In later part of Buddhism, we have covered the Mahasanghikaya school and its two divisions Madhyamika and Vijnanavada schools which are known as Mahayana Buddhism. It seems that
historically Hinayana and its two division Vaibhasika and Sautrantika i.e., Sarvastivada school arises from the Theravada school. It can be considered that Theravada is the primitive of Buddhism and original teaching of the Buddha. Mahayana and its two divisions Yogacara or Vijñanavada and Madhyamika arise from the Mahasanghika school. In brief, historically Buddhism can be studied from the three points of view-

1) Early Buddhism i.e., Sthaviravada or Theravada school

2) Hinayana Buddhism and

3) Mahayana Buddhism.

The word Hinayana means the small vehicle and Mahayana means great vehicle. The idea is that the Mahayana carriage or vehicle is large enough to carry all beings to salvation, while the small carriage of Hinayana can only carry the few. The present Hinayanists call their school the Theravada, ‘Doctrine of the elders’. But if Theravadians are the primitive Buddhism then, it cannot be considered that Hinayanists are the Theravadians as Mahayanists are far from it. It is therefore mistake to take the pali canon used by present Hinayanists as the direct teaching of the Buddha. As a modern Japanese scholar Chizen Akan Uma remarks,'the Mahayana movement is a movement of the revival of Sakyamuni's teaching which was about to die out as a result of the realistic teaching of Hinayana'. Buddhism changed from primitive to Hinayana and from Hinayana to Mahayana with many different schools within each.
Hinayana and Mahayana equally accept the original doctrine 'Pratityasamutpada' theory of Lord Buddha. But they differently interpret this doctrine. Both have the same views on the following points.

1) The object of Buddhism is to get rid of delusion, obtain enlightenment and enter the world of the infinite and absolute.

2) The world has no beginning and it has no end. All is explained by causation, but there is no first cause.

3) All things change, all is impermanent. This is true not only of men but of all life.

4) There is no substantial entity known as the ego as all is impermanent and transient. So, there is no self or ego in body.

5) The law of causation is universally valid in the moral world as well as in the physical world. Every cause has an effect.

These are the common doctrines of Hinayana and Mahayana Buddhism. But they are differentiated in different grounds and some of the important differences are observed as follows

1) In Hinayana, Buddha is a man like us. But in Mahayana, Buddha is an eternal transcendental and absolute.

2) In Hinayana, there is only a Buddhisattva i.e., former birth of Sakyamuni. But Mahayana believes an infinite number of Bodhisattvas.

3) Sunyata and Alayavijnana are the new concepts and development of Mahayana Buddhism. Therefore, Mahayana idealism is contrasted with the Hinayana idealism.
4) Nirvana in Hinayana is a tranquil state of separation from transmigration but in Mahayana this very state is Nirvana itself. To understand the meaning of true emptiness is to experience Nirvana.

There has been a continuous debate regarding the language in which the Buddha taught to his gospel. But it is true that Buddha spoke in a non-Sanskrit language although he had the best education of his age. According to Theravada Buddhist, the Buddha used the Pali language as the medium of his teaching. Therefore, Taravada Buddhists claim that Pali Pitakas are earlier than all the other versions of Buddhavacana. But Lord Buddha permitted his followers to learn his teaching in their respective dialects.

It is found that the teachings of Buddha are to be found in the three pitakas or the three Baskets. The three pitakas are not three books but collections of many books. These three pitakas are -

1) Sutta pitaka (tales), a collection of discourses of the Buddha delivered to the monks, nuns and the laity and also of the Buddha's dialogues with non-Buddhist votaries. Sutta pitaka consists of five collections called Nikayas viz-

a) Dighanikaya or Collection of long Suttas
b) Majjhimanikaya or collection of middle suttas
c) Samyuttanikaya or collection of joined Suttas
d) Anguttaranikaya or collection of miscellaneous Suttas
e) Khuddhakanikaya or collection of short Suttas. The last Khudaka Nikaya is a collection of fifteen independent works, which are as follows -

1) Khuddakapatha or collection of small texts.
2) Dhammapada, four hundred and twenty three verses epitomizing the teaching of Buddha.
3) Udana, eighty-two Suttas embodying praise
4) Itivuttaka, regarding sayings of Buddha
5) Suttanipata, seventy Suttas
6) Vimanavatthu, stories of celestial palaces
7) Katavatthu, stories of departed spirits.
8) Theragatha, stanzas of monks
9) Therigatha, stories of nuns
10) Jataka, former births
11) Niddesa, Explanations of some Suttas of Sariputta
12) Patisambhidamagga, road of discrimination and intuitive insight.
13) Apadana, Legends
14) Buddhavamisa, stories of twenty-four preceding Buddha and Gotama
15) Cariyapitaka, basket of conduct, Buddha's meritorious actions.
2) Vinaya pitaka, a collection of disciplinary rules of monks and nuns and details of monastic culture. The Vinaya pitaka consists of three divisions; - (1) Vibhanga (2) Khendaka divided into Mahavagga, large section, Cullavagga, small section and (3) Parivarapatha.

3) Abhidhamma pitaka, a collection of works of early Buddhist scholars and sages mostly dealing with the analysis-classification-explanation and controversies of doctrinal points. 'Abhi' means 'higher' and dhamma means 'doctrine'. Therefore, Abhidhamma means higher doctrine. Abhidhamma deals with philosophy-psychology-ethics, analysis of elements (dhammas) and cognate doctrinal points. This pitaka consists of the following seven books -

1) Dhamasamgani, Enumeration of condition of life.
2) Vibhanga, disquisitions
3) Dhatukata, account of elements
4) Puggalapanna, declaration of personality
5) Kathavatthu, book of subjects of discussion
6) Yamaka and pairs
7) Patthana, a book of causes

This three Pali canon are the doctrine of Theravada Buddhists or the doctrine of the Theras or the elders. All canonical works were completed before 241 B.C. when the third council was held. Besides these three pitaka the Millindapanha (Question of king Milinda) of Nagasena, probably it was
completed 100 B.C. Vimuttimagga (path of Freedom) of Upatissa are very
important authentic works of Theravada tradition. Now it is evident that this
three pitaka are the doctrine of Theravada Buddhism.

It is very difficult to give the detail account of all sects and
schools. Here we have briefly summarised some of the important schools, which
are related to the problem.

The earliest teaching of the Buddha to be found in Pali literature
belongs to the school of the Theravada. The term 'Theravada' is derived from the
Pali word 'Thera' which means elder and 'vada' means order of doctrine. Hence,
the word 'Theravada' literally denotes the doctrines of the elders of the Buddhist
monks. According to this school, all worldly phenomena are subject to three
characteristics; they are anitya or impermanent and transient, duhka or full of
suffering and anatma. The details philosophy of this school has been discussed in
the second chapter.

Sarvastivada come closest to the Theravada school. The word
'Sarvastivada' is derived from the Sanskrit term Sarvan 'all things' and Asti
'exist'. Therefore, the word Sarvastavadins in Sanskrit denotes 'those who believe
that all things exist'. Hence in Sanskrit it is known as 'Sarvastivadins' or in Pali
'Sabbathavada'. This school flourished in Punjab and the North West Frontier
province (Now in Pakistan).
The philosophy of this school is that 'all things exist'. They believe the independent existence of mental and material world. Vaibhasika and Sautrantika are the followers of the Sarvastivada school and two main schools of Hinayana Buddhism. According to them, the world is constituted by the 75 kinds of elements. Elements are the realities of the world. The co-operation of mental and material elements is called force. The world is only a force of composite elements. The co-operative activities of all elements are controlled by the law of causation.

Elements are momentary. Therefore, their manifestations are also momentary. So, the world is impermanent. The world is a flux of momentary elements. Therefore, the world is a continuous whole of all momentary elements.

It is believed that the Mahasanghikas were the earliest successors and the forerunners of the Mahayana Buddhist. They adopted the existing rules of the Vinaya to their doctrine and introduced new ones. They canonized a good number of Sutras, which they claimed to be the sayings of the Buddha. The original work of the Mahasanghika sect is found in Mahavastu. According to it, the Buddha's are Lokottara (Supramundane) and are connected only externally with the worldly life. This conception of the Buddha contributed much to the growth of the Mahayana philosophy. The general doctrine of the Mahasanghikas with all their branches are contained in the Kathavatthu, the Mahavastu and the work of Vasumitra, Bhavga and Vinitadeva. The Bahursutiyas and the Caityakas
were later offshoots of the Mahasanghikaya sect and differed somewhat from the original Mahasanghikas in their views.

Mahasanghikas tried to establish themselves in Magadha, but they steadily gained in strength and become a powerful sect. This is the fact that the sect established centre at Pataliputra and Vaishali and spread its network to both the north and the south. According to Yuen Chweng, the majority of inferior brethren at Pataliputra began the Mahasanghika school. I-tsing also states, he found the Mahasanghikas in Magadha (central India) and a few in northern southern and eastern India.

Like Theravada, the Mahasanghikas also believe the original doctrine of Lord Buddha i.e., the four noble truths, the eightfold path- the non-existence of the soul, the theory of karma, the theory of pratityasamutpada, the thirty-seven Bodhipakṣiya - dharma and the gradual sages of spiritual advancement.

Mahasanghikas rejects the "Sabbams atthi" (all things exist) thesis of the Sarvastivadins. They held that the present only exists. They made it more emphatic by starting that all samskaras perish at every moment and that entrance into the womb is the begining and death is the end of human life. The material constituents of the sense organs as also citta and caitasikas are subjects to change. In other words there are no real elements.
The followers of Madhyamika and Yogacara are called Mahayana Buddhist. Madhyamika is the way and Sunyata is the reality of this school. According to Madhyamika, the world is the devoid of self-nature. “The self nature of existents is not evident in the conditions etc. In the absence of self-nature, other-nature too is not evident.”\(^6\) Nothing exists independently and whatever exist it depends on some other for its existence. The world is conditional and relative. Relativity of things constituted the world. “No existence whatsoever are evident anywhere that are arisen from themselves from another, from both, or from a non- cause.”\(^7\) But the relativity of the world is not intelligible and expressible. The inexpressible and un-intelligible nature of relativity of the world is Sunyata. Sunyata is middle path between existence and non-existence, neither both nor-non both. These are the main teachings of the Madhyamika school.

Yogacara analyses the world from the idealistic point of view. Yoga is the way and Vijnana is the reality of this world. According to this school, the world is manifestation of consciousness and it has no independent existence apart from mind. The existence of the external world is our mental creation. “Ideas are only object of any cognition. The whole universe is a mental universe. It is similar to a dream, a mirage, a magical illusion, where what we perceive are only products of our mind without a real external existence.”\(^8\) Vasubandhu writes in his commentary of Vimsatika that all is mere mental creations only the mind exists. No object ever be experienced apart from consciousness. Therefore, consciousness and its object are one and identical. Our
knowledge of external world is the self-consistence of consciousness. According to Yogacara, all dharma or subjective and objective phenomena exists in a potential state in Alayavijnana. It is found in Yogacara that the world is the creation of mind; manifestation of consciousness and the world has no independent existence apart from consciousness. Thus, consciousness alone exists.

In the history of Buddhism Dignaga and Dharmakirti develops early Yogacara school and newly introduce the logic in idealism. According to Vijnanavada, the external world exists but its existence is the logical formation of Vijnana or consciousness. The world beyond our idea is meaningless. We know the world through the ideas. The object of perception is the extreme particular. It is beyond our speculative thought. The categories of understanding that is name, universal, action do not refer to any external reality. All these judgments are the creation of consciousness. Therefore, consciousness alone exists and existence of external world is the manifestation of consciousness.
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