The First Schism in the Sangha

The first schism in the Sangha, which accounted for the origin of the two sects -the Theravada (Sthaviravada) and the Mahasanghika in the early Buddhist Sangha was a historical development. A.C. Banerjee opines that it was a division between the conservative and the liberal, the hierarchic and the democratic. ¹ This split went on widening and in the course of time several sects came into existence out of those two primitive schools. In the history of the succession of schools, it is found that the first schism in the Sangha was followed by a series of schisms leading to the formation of different sub sects, and in the course of time eleven such sub-sects arouse out of the Theravada while seven issued from the Mahasanghikas. Later, there appeared other sub-sects also. All these branches appeared one after another in close succession within three or four hundred years after the Buddha’s Mahaparinirvana.

There are different authorities, such as the traditions of the Theravadins, Sammitiyas, Mahasanghikas, and subsequently the Tibetan and Chinese translations which give us accounts of the origin of the different schools.

One hundred and sixty years after the utter passing away of the Blessed Buddha

When King Dharmasoka (i.e. Kaisoka) was reigning in Kusumapura (Me-tog-gygaspa, i.e., Pataliputra), there arose a great schism in the congregation on account of some controversial questions, and it divided into two schools, the Mahasanghika and the Sthaviravada. Of these, the Mahasanghika School gradually divided into eight fractions (to wit), the Mahasanghika School, the Ekavyaharika, the Lokottaravadina, the Bahusrutiyam, and so on.  

The Sthaviravada school gradually divided into ten fractions-1) the Sthavira proper, also called the Haimavata, 2) the Sarvastivadina, 3) the Vaibadyavadina, 4) the Hetuvidya, which is also called the some persons Muduntaka (or Muruntaka), 5) the Vatsiputriya, 6) the Dharmottariya, 7) the Bhadrayaniya, 8) the Sammatiya, which is also called by some persons Avantaka, and by others Kurakullaka, 9) the Mahicasaka, 10) the Dharma-Guptaka, 11) the Saddharmavarshaka (or properly Suvarshaka), which some persons call the Kacyapiya, 12) the Uttariya, called also by some the Samkrantivadina. These are the eighteen schools.

The Sthaviravadins or the Theravadins

The earliest available teachings of the Buddha to be found in Pali literature belongs to the school of the Theravadins, who may be called the most orthodox school of Buddhism. The teaching of the Buddha according to this school is very simple. The philosophy of this school is also very simple.

2 Ibid: 22.
The Mahisasakas

The confusion regarding this school among various authorities is largely due to the fact that there were two groups of this school which were prominent at two different periods. According to Pali sources, this school, along with the Vajjiputtakas, branched off from the Sthaviravadins and gave rise to the Sarvastivadins, while Vasumitra tells us that this school was derived from the Sarvastivadins. The earlier Mahisasakas may probably be traced back to Purana who, as mentioned earlier, withheld his consent to the decisions arrived at the first Council of Rajagrha. This school, it appears, also spread to Ceylon. Mahisasakas believed in the simultaneous comprehension of truths. For them the past and the future did not exist, while the present and the nine asamskrC.E.harmas did. These nine asamskrC.E.harmas were: 1) Pratisankhya-nirodha, cessation through knowledge, 2) apratisankhya-nirodha, cessation without knowledge, i.e. through the natural cessation of the causes, 3) akasa space, 4) anenjata, immovability, 5) Kusala-dharma-tathata, 6) akusala-dharma-tathata, and 7) avyakrta-dharma-tathata, that is, suchness of the dharmas that are meritorious, unmeritorious and neither the one, nor the other, 8) marganga-tathata, and 9) pratitya-samutpada-tathata, or suchness of the factors of the Path and suchness of the Law of Dependent Origination.

The Sarvastivadins:

Among the Buddhist schools which adopted Sanskrit for their literary medium, the Sarvastivadins come closest to the Sthaviravadins. With the decline of the Sthaviravadins in India this school bore the brunt of the battle against the Mahayanists. Acarya Vasubandhu, the writer of the Abhidharma-Kosa, was a great champion of this school before he was converted to Mahayanaism under the influence of his brother Asanga. This school flourished in India in the Punjab and the North-West Frontier Province (now in Pakistan) and Kaniska (1st century C.E.) was its great patron. It was in his reign that a Council was held which
became famous in the history of Buddhism. It is said that at this Council, held under Vasumitra’s guidance, the Buddhist texts of the Sutra the Vinaya and the Abhidharma were ordered to be engraved on sheets of copper and deposited inside a stupa. However, these engraved sheets have not yet been traced. 

The belief that all things exist, sarvam asti, advocated by this school perhaps goes back to the Samyutta-Nikaya where the expression, sabbham atthi, occurs. It is the belief that has given the school its name. Like the Sthaviravadins, the Sarvastivadins were the realists among the Buddhists. They believed that it was not only the things in the present that existed, but also the things in the past and future which were in continuity with the present. Like the Vatsiputriyas, the Sammitiyas and some of the Mahasanghikas, they revolted against the dominance of the Arhats who had attained a position of unsurpassed eminence among the Sthaviravadins. They maintained that an Arhat was subject to fall or retrogression, while, curiously enough, they maintained at the same time that a srotapanna, or an individual in the first state, was not liable to such retrogression. They also said that a continuous flow of mind might amount to concentration (Samadhi) of mind. This school like the Sthaviravadins, denied the transcendent powers ascribed to the Buddha and the Bodhisattva by the Mahasanghikas. It was their faith that holy life was possible for gods and that even heretics could have supernatural powers. They believed in antara-bhava, an interim existence between this life and the next. They maintained that the Bodhisattvas were still ordinary people (prthiag-jana) and that even the Arhats were not free from the effects of past actions and still had something to learn.

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They believed in nairatmya, the absence of any permanent substance in an individual, though they admitted the permanent reality of all things. Like the Sthaviravadins, they believed in the plurality of elements in the universe. According to them, there were seventy-five elements, seventy-two of them samskrta, compounded, and three asamskrta, uncompounded, which were akasa or space, pratisankhya-nirodha, or cessation through knowledge, and apratisankhya-nirodha, or cessation, not through knowledge, but through the natural process of the absence of required conditions. The seventy-two samskrtC.E.harmas were divided into four groups: rupa, or matter which was held to be of eleven kinds, including one called avijnapti-rupa, unmanifested action in the form of a mental impress, citta, mind, forty-six mental concomitants (citta-samprayuktC.E.harmas) and fourteen dharmas which were not connected with mind (cittaviprayuktC.E.harmas), the last being a new class of forces which were not classed as mental or material, although they could not be active without a mental or material basis. These seventy-five elements were linked together by casual relations, six of which were dominant (hetu) and four subsidiary (pratyaya). According to some the followers of this school were also called the Hetuvadins.

The Haimavatas:

The very name suggests that the Haimavata School was originally located in the Himalayan regions. Vasumitra, in his book on the Eighteen Sects, calls the Haimavatas the inheritors of the Sthaviravadina, but other authorities like Bhavya and Vinitadeva look upon this school as a branch of the Mahasanghikas. Like the Sarvasivandins, the Haimavatas believed that the Bodhisattvas had no special eminence, but unlike them, they said that the

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gods could not live the holy life of brahmacharya and that heretics could not have miraculous powers.

The Vatsiputriyas:

The Vatsiputriyas, with whom the sub-sect of the Sammitiyas has been identified, are singled out among the Buddhists on account of their advocacy of the theory of the pudgala, the permanent substance of an individual. This school took its stand on passages in sacred texts which contain the word pudgala and contended that, without the existence of such a pudgala, rebirth could not be contemplated. Vasubandhu in his Abhidharma-kosa tried, in a special chapter at the end of the book, to refute this view. The pudgala, according to the Vatsiputriyas, was neither the same nor as different from the skandhas. Like the Sarvastivadins, they believed that an Arhat could fall and that heretics could also attain miraculous powers. ⁶

A god, according to their sub-sect, the Sammitiyas, could not practice the holy life. They also believed in Antara-bhava and, like the followers of the Abhidharma, believed in a stage, between the first and second trance of the Sautrantikas, where vitarka, the first application of thought, disappers, but vicara, or continued reflection, remains. Like the Mahisasakas, they believed in the five factors of the Noble Path. It is said that during the reign of Harsha, this school was patronized by his sister, Rajyasri. The followers of this school were sometimes called Avantika, the residents of Avanti.

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⁶ Ibid: 85.
The Dharmaguptikas:

The Dharmaguptikas broke away from the Mahisasakas with whom they differed on points dealing with gifts to the Buddha or to the Sangha. This school proffered gifts to the Buddha and greatly revered the stupas of the Buddha as is clear from their rules of the Vinaya. Like the Mahisasakas, they believed that an Arhat was free from passion and that heretics could not gain supernatural powers. This school was popular in Central Asia and China, and had its own Sutra, Vinaya and Abhidharma, literature. The rules of its distinctive Pratimoksa were followed in the monasteries of China.

The Kasyapiyas:

The Kasyapiyas differed on minor points from the Sarvastivadins and the Dharmaguptikas and were closer to the Sthaviravadins. Hence they are also called the Sthavariyas. Tibetan sources refer to them as Suvarsaka. The Kasyapiyas believed that the past which has borne fruit ceases to exist, but that which has not yet ripened continues to exist, thus partially modifying the position of the Sarvastivadins, for whom the past also exists like the present. The Kasyapiyas are sometimes represented as having effected a compromise between the Sarvastivadins and the Vibhajyavadins and also claim a Tripitaka of their own.  

The Sautrantikas or the Sankrantivadins:

According to Pali sources the school of the Sankrantivadins is derived from the Kasyapiyas and the school of the Sautrantikas from that of the Sankrantivadins, while according to Vasumitra the two are identical. As the very name suggests, this school believed in sankranti or the transmigration of a substance from one life to another.

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According to its followers, of the five skandhas of an individual, there is only one subtle skandha which transmigrates, as against the whole of the pudgala of the Sammitiyas. This subtle skandha according to the Kasyapiya school is the real pudgala. The latter is the same as the subtle consciousness which permeates the whole body according to the Mahasanghikas, and is identical with the alaya-vijnana of the Yogacarins. It is possible that this school borrowed its doctrine of subtle consciousness from the Mahasanghikas and lent it to the Yogacara School. It also believed that every man had in him the potentiality of becoming a Buddha, doctrine of the Mahayanists. On account of such views his school is considered to be a bridge between the Sravakayana often, though not justifiably, called the Hinayana and the Mahayana.

The Mahasanghikas:

Yuan Chwang records that the Mahasanghikas had a complete canon of their own which they divided into five parts, viz. the Sutra, the Vinaya, the Abhidharma, the Dharanis and Miscellaneous. The Vinaya of the Mahasanghikas, according to Yuan Chwang, was the same as that compiled at Mahakassapa’s Council. The only original work of the Mahasanghika sect available to us is the Mahavastu, or the Mahavastu-avadana. It is the first book of the Vinaya-Pitaka of the Lokottaravadins of the Mahasanghika School. According to it, the Buddhas 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 biography of the Buddha is the central theme of the Mahavastu and it gives us the history of the formation of the Sangha. It is written partly in Sanskrit and partly in Prakrit or mixed Indian dialect allied to Sanskrit. The work was probably composed between the 2nd century B.C and the 4th Century C.E. 8

During the second century after the Buddha’s death, the Mahasanghika sect was split up into Ekavyaharika, Lokottara, vada, Kukkutika (Gokulika), Bahusrutiya and Prajnaptivada and shortly afterwards appeared the Sāila schools. The Caityakas were so called because of their cult of the caityas (shrines). Both of them paved the way for the growth of Mahayanism.

In the earlier career the Mahasanghikas could not make much headway because of the strong opposition of the orthodox monks, the Theravadins (Sthaviravadins). They had to struggle hard to establish themselves in Magadha, but they steadily gained in strength and became a powerful sect. This is borne out by the fact that the sect established centers at Pataliputra and Vaisali and spread its network to both the North and the South. Yuan Chwang tells us that ‘the majority of inferior brethren at Pataliputra began the Mahasanghika School’. I-tsing (671-695 C.E.) also states that he found the Mahasanghikas in Magadha (Central India), a few in Lata and Sindhu (Western India) and a few in northern, southern and eastern India. The general doctrines of the Mahasanghikas with all their branches are contained in the Katha-Vatthu, the Mahavastu and the works of vasumitra, Bhavya and Vinitadeva. The Bahusrutiyas and the Caityakas were later offshoots of the Mahasanghika sect.

The Bahusrutiyas:

The Bahusrutiya School is mentioned in the inscriptions at Amaravati and Nagarjunakonda and is a later branch of the Mahasanghikas. It owes its origin to a teacher who was very leaned in Buddhist lore (Bahusruitya). As for the fundamental doctrines of the Bahusrutiyas they maintained that the teachings of the Buddha concerning anityata (transitoriness) dhukha (suffering), sunya (the absence of all attributes), anatman (the non-

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existence of the soul) and nirvana (the final bliss) were lokottara (transcendental), since they led to emancipation. His other teachings were laukika (Mundane). On this point the Bahusrutiyas may be regarded as the precursors of the later Mahayana teachers. According to them, there was no mode which led to salvation (nirvanika). Further, the Sangha was not subject to worldly laws. They also accepted the five propositions of Mahadeva as their views. In some doctrinal matters they had a great deal in common with the Saila schools, while in others they were closely allied to the Sarvastivadins.

According to Paramartha, this subsect made an attempt to reconcile the two principal systems of Buddhism- the Sravakayana and the Mahayana. Harivarman’s Satyasiddhisastra is the principal treatise of this school.

The Bahusrutiyas are often described as ‘a bridge between the orthodox and the Mahayana school’, as they tried to combine the teachings of both. Harivarman believed in atma-nairatmya (the absence of soul in individuals) and in dharma-nairatmya (the soullessness of all things). Like the followers of the orthodox schools, he believed in the plurality of the universe which, according to him, contained eighty-four elements. Like the Mahayanists, he maintained that there were two kinds of truth-conventional (samvrti) and absolute (paramartha). He further maintained that, from the point of view of conventional truth, atma or the classification of the universe into eighty-four elements existed, but from the point of view of absolute truth neither existed.

From the point of view of absolute truth there is a total void (sarva-sunya). He believed in the theory of Buddha-kaya as well as Dharma-kaya, which he explains as consisting of good conduct (sila), concentration (Samadhi), insight (prajna), deliverance (vimukti) and knowledge of and insight into deliverance (vimukti-jnana-darsana). Although he did not recognize the absolute transcendental nature of the Buddha, he still believed in the special powers of the Buddha, such as the ten powers (dasa balani), and the four kinds
of confidence (vaisaradya) which are admitted even by the Sthaviravadins. He believed that only the present was real, while the past and the future had no existence.  

The Caityakas:

The Caityavada School originated with the teacher Mahadeva towards the close of the second century after the parinirvana of the Buddha. He is to be distinguished from the Mahadeva who was responsible for the origin of the Mahasanghikas. He was a learned and diligent ascetic who received his ordination in the Mahasanghika Sangha. He professed the five points of the Mahasanghikas, and started a new Sangha. Since he dwelt on the mountain where there was a caitya, the name Caityaka was given to his adherents. Furthermore, this name is also mentioned in the Amaravati and Nagarjunakonda inscriptions. It may be noted here that Caityavada was the source of the Sāla schools.

Inscriptions of the 2nd and 3rd centuries C.E. indicate, among others, the presence of the Sarvastivadins, the Mahasanghikas, the Caityakas, the Sammitiyas, the Dharmottariyas, the Bhadrayaniyas, the Mahisasakas, the Purvasailiyas, the Aparasailiyas, the Bahusrutiyas, and the Kasyapiyas. The accounts of the travels of Yuan Chwang and I-tsing in the 7th century C.E. give us detailed information about the number of monasteries that existed and about their inmates who belonged to various Buddhist schools. In I-tsing’s account there are references to specific sects belonging to the orthodox or Sravakayana and the Reformed Church, but it is also clear that, broadly speaking, the Buddhist Community was divided into two main groups, the old Orthodox Church or Sravakayana and the later Reformed Church or Mahayana.

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The Madhyamika School:

Mahayana Buddhism is divided into two systems of thought: the Madhyamika and the Yogacara. Towards the beginning of the 5th century A.D the Madhyamiks was divided into two schools of thought: the Prasangika schools and the Svatatntra School. The Prasangika school uses the method of reductio and absurdum to establish its thesis, while the Svatatntra school employs independent reasoning. The former was founded by Buddhapalita and the latter by Bhavaviveka. A study of the Madhyamiks works reveals that dialectic is the core of Madhyamika philosophy.

The Yogacara School:

The Yogacara school is another important branch of the Mahayana, and was founded by Maitreya, or Maitreyanatha (3rd century CE) Asanga (4th century CE), vasubandhu (4th Century CE), Sthiramti (5th Century CE) Dinnaga (5th century CE), Dharmapala (7th Century CE), Dharmakirti (7th century CE), Santaraksita (8th Century CE) and Kamalasila (8th Century CE) were noted teachers of this school. They continued the work of the founder by their writings and raised the school to a high level.

The Yogacara was so called because it emphasized the practice of yoga (meditation) as the most effective method for the attainment of the highest truth (Bodhi). The school is also known as the Vijnanavada on account of the fact that it holds Vijnaptimatra (nothing but consciousness) to be the ultimate reality. In short, it teaches subjective idealism, or that thought alone is real. The Lankavatara-sutra, an important work of this school, maintains

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that only the mind (cittamatra) is real, while external objects are not. Vasubandhu’s Vijñaptimatrata-siddhi is the basic work of this system.¹

Name, Identity of Eka Vyvahara, Lokottaravadins Schools

The Mahasanghika received this name on account of the great number of its followers, which made it a great assembly or Maha Sangiti. Some persons contending that all the doctrines are thoroughly understood by unique and immediate wisdom (skad chig gchig-dang-Idan-Pai-shes-rab), for all doctrines of the blessed Buddhas are comprehended by the intellect (thugs-gis instead of thugs-gi), are for this reason called “Disciples of the dispute on one subject,” or Eka vyavahara.

Those who say that the blessed Buddhas have passed beyond all worlds (i.e., existences), that the Tathagaa was not subject to worldly laws, are called, “Who has passed beyond all worlds”, or Lokottaravadina.

Name, Identity of Bahusrutiya, Pradshnaptivadina, Purvacaila and Avaracaila Schools

Those who were taught by the master Bahuscritiya are called Bahuscritiya. Those who contend that misery (dukha) is mixed with all compound things are called Pradshnaptivadina. Those who live on the Purva Mountain (caila) and on the Avara Mountain are respectively called Purvacaila and Avaracaila.

Name, Identity of Sthavira, Himavata Sarvastivada Schools

Those who teach that the sthaviras belong to the body of the elect (ariyas) are called Sthavira. They are also called Haimavatas because they live on Mount Himavata.
**Name, Identity of Vaibadyavadina, Hetuvidya, Dharmottara, Bhadrayaniya Schools**

Those who say that all exists, the past, the future, and the present, are called in consequence, “They who say that all exists”, or Sarvastivadina. Those who say that some things exist, (such as) past actions of which the result has not matured, and that some do not exist, (such as) those deeds of which the consequences have occurred, and the things of the future, making categories (or divisions), they are called in consequence, “They who speak of divisions”, or Vaibadyavadina. They who live on Mount Muruntaka are for that reason called Muruntaka. They who, teaching of man’s birth, say that, woman-kind being the dwelling-place (vasa) of the family man being born of her, is a son of the dwelling-place or vasaputra, are for this reason called Vatsiputriya. Those who were taught by the master Dharmottara are the Dharmottariya. The disciples of Bhadrayana are the Bhadrayaniya.

**Name, Identity of Sammatiya, Avanttaka, Kurukula, Mahicasaka, Dharmaguptaka Schools**

They whose teacher was Sammata are the Sammatiya. They who congregated in the city of Avanta were consequently called the Avanttaka. They who live on the Kurukula Mountain are for that reason (called) Kurukula (ka). They who declaring in their teaching, from the properties of the word, “earth”, that all the great mass of human beings will have no other existence, are the Mahicasaka, or “Those who teach much” (?). They whose master (founder) was Dharmagupta are the Dharmaguptaka.

**Name, Identity of Suvarshaka, Kacyapiya, Uttariya, Samkrantivadins Schools**

They who have caused the rain of the law of laudable ides to fall are called “(The School of) the good rain”, or Suvarshaka. They whose master was Kacyapa are the Kacyapiya. In like manner, they whose master was Uttara are the Uttariya. They who say that the pudgala (individuality) passes from this world (i.e., life) into another are called,
“They who speak of passing”, or Samkrantivadina. Of these (f. 165), the Mahasanghika and seven others, for a priori reasons, and the Sthavira, Sarvastivadina, Mahicasaka, Dharmottariya, and Kacyapira, for a posteriori reasons, are believers in the non-existence of the soul (anatmavadinas), and say that all things are without atman. They say that those who teach of self are in conformity of views with the tirthikas, and that all things (dharma) are without atman.

All the other (sects), the Vatsiputriya, & c., five (in all), believe in (the existence of) the pudgala. They say that when the six senses have discerned that the pudgala (passes) from (one set) of skandhas to another, one is perfectly freed from transmigration. These are the differences of the eighteen schools.

Other people say that it is not so. They say that there were three original divisions (lit, root-divisions, rtsa-ba dbye-ba), to wit, the Sthavira, the Mahasanghika, and the Vaibadyavadina. Moreover, there are two (sub) divisions of the Sthavira-the Sarvastivadina and the Vatsiputriaya. Again, the Sarvastivadina are divided into two- the Sarvastivadina (or Mula Sarvastivadina?) and the Sautrantika. There are four (sub) divisions of the vatsiputriya-the Sammatiya, the Dharmottariya, the Bhadrayaniya, and the Channagarika. In this way are the SthavirC.E.vided into six schools.

Moreover, the Mahasanghika school has eight divisions (according to their history) –the Mahasanghika, the Purvacaila, the Avaracaila, the Rajagiriya, the Haimavata, the Tchaityika, the Samkrantivadina, and the Gokulika. This is the way in which they divide the Mahasanghika. The Vaibadyavadina (they say) comprise four dividios- the Mahicasaka, the Kacyapiya, the Dharmauguptaka, and the Tamracatiya. 13

This is the way in which they give the eighteen divisions of the schools of the Ariyas.

Again, others say that 137 years after the death of the Blessed One, Kind Nanda and Mahapadma convened in the city of Pataliputra all the different Ariyas. Mahakacyapa, a man who had attained to unassailable composure, and the venerable Mahaloma (spu tchen-po), Mahatyaga (gtang-ba tchen-po), Uttara, with correct analytical knowledge, there assembled to bring round the wicked to agree with the good.

The Sthaviras called Naga, Sthiramati (Yid brtanpa), and Bahucrutiya advocated the five propositions and taught accordingly. They said that (the doctrines concerning) answer to another (or advice to another, gdzanla lan-gdab), ignorance (mi shes-pa), doubt (lit. double-mindedness, yid gnyis-pa), complete demonstration (young-su-btags-pa), restoration of self (bdag-nyid gso-bar byed-pa), were the way, and that they were taught (lit. the doctrine of) by the Buddha. Then they (the congregation) became divided into two schools, the Sthavira and the Mahasanghika, and for sixty-three years after the division of the congregation they obstinately quarreled (hkhrug long-gio gnas-so).

One hundred and two years later, the Sthavira and the Vatsi-putriya rightly collected the doctrine (bstan-pa yang-day-par badus-so). After they had rightly collected it, there arose two divisions of the Mahasanghika, the Ekavyaharika and the Gokulika. The Ekavyaharika considered as fundamental doctrines that the blessed Buddhas having passed beyond the world, the Tathagata is not subject to worldly laws, that the dharmachakras of all the Tathagatas do not agree, that the words of all he Tathagatas are revered in their spirit (snying-po-la). (They say) that all the Tathagatas here (in this world) are without longing for rupa, that the bodhisattvC.E.oes not pass through the successive stages of
embryonic development [lit. does not receive the condition of Kalala (nur-nur), arbuda (mer-mer), pechi (nar-nar), and ganga (gor-gor)], (but that), after having entered his mother’s side as an elephant, he appears (i.e., is born) by his own will?). (They say) that a bodhisaterva has no Kamasandjna (hdod-pai hdu shes), he is born at his will among inferior beings for the salvation of mankind (lit. to bring people to maturity). (They say) that with one wisdom (djana, ye shes) the four truths are perfectly understood, that the six vidjnanas are subject to passions (hdod-tchags-dang-bchas) and free from passions.

According to their theories, the eye sees forms, Arhats acquire the doctrine by others, and moreover, there is a way to cast off ignorance, uncertainty, complete demonstration, and misery (exist). There are words (spoken while) in a state of perfect abstraction, there is (such a thing as) to cast off impurity, he who has perfectly acquired right restraint has cast off all yoga (attachment). Tathagatas have not the right view (of the rest of) humanity. The mind being of its nature radiant, it must not be said that anucayas (bag-la nyal, thoughts) participate of the mind or that they do not participate of it. Anucayas are one, the completely spread out (kun-nas Idang-ba, i.e., the mind) is another. The past and the future do not exist (in the present). The Srotapatti can acquire dhyana.

**These are the fundamental doctrines of the Ekavyaharika.**

(As to) the (sub) divisions of the Gokulika, the Bahusrutiya and the Prajnaptivadina, the Bahusrutiya hold as fundamental doctrines that there is no mode of life leading to real salvation (niryanika), that the truth of suffering, subjective truth and the venerable truth (aryasatya, hphags-paibden) (constitute) the truth. 14 To perceive the suffering of the sanskara is to enter perfect purity. There is no (way) to see the misery of

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suffering and the misery of change. The Sangha has passed beyond the world (i.e., is not subject to worldly laws or conditions). Arhats acquire the doctrine by others. There is a rightly preached way (yang dag-par bsgrags-pai-lam yang yod-do). There is a right entry into perfect composure (samapatti). Of this description are the fundamental doctrines of the Bahucrutiya.

**Fundamental Doctrines of the Bahusrutiya.**

The Prajnaptivadina say that suffering is not skandha, that there are not perfect ayatanas, that (all) sanskaras are bound together, that suffering is absolute (paramartha, sdug-bsngal-nidon-dam-por-ro), that what proceeds from the mind is not the way, that there is no untimely death (dus-ma yin-par htchi-ba ni medo), that there is no human agency (skyes-bu-byed-pa yang med-do), that all suffering comes from Karma (deeds). Of this description are the fundamental doctrines of the Pradjnaptivadina.

**Fundamental Doctrines of the Prajnaptivadina.**

The Sthavira Tchaityika are yet another division of the Gokulika. A parivradjaka by the name of Mahadeva, who had entered the (Buddhist) order, lived on a mountain with a tchaitya. He rejected the fundamental laws of the Mahasanghika, and established a school which was called Tehaityika, and these are the six sects derived from the mahasanghika. There are two divisions of the Sthavira, the Old Sthavira (sngar-gyi gnas-brtan) (f. 167) and the Haimavata.

**The fundamental doctrines of the Old Sthavira**

The fundamental doctrines of the Old Sthavira are as follows: Arhats are not perfected by the teaching of another, so likewise the remainder of the five propositions are denied, the pudgala exists, there is an intermediary state (between two successive
existences), arhatship is parinirvana (dgra-bchom-pa yongsu mya-ngan-las-hdas-pa ni hod-do), the past and the future exist (in the present), there is a sense (? Don=artha) of nirvana. These are the fundamental doctrines of the (Old) Sthaviras.

**The fundamental doctrines of the Haimavata**

The fundamental doctrines of the Haimavata are that a bodhisattva is not an ordinary mortal, that even a tirthika has the five abhijnanas that the pudgala is separate from the skandhas, because in the (state of) nirvana in which the skandhas are arrested the pudgala exists. Words enter into samapatti (i.e. words are spoken in that state), suffering is removed by the marga. These are the fundamental doctrines of the Haimavata. Moreover, the first Sthavira (dang-poi-gnas-brtan) divided into two sects, the Sarvastivadina and the Vatsiputriya. ¹⁵

**The fundamental doctrines of the Sarvastivadina**

The fundamental doctrines of the Sarvastivadina are all comprised in two (propositions?). The compound and the elementary exist. What is the consequence of this (theory)? That there is no pudgala, therefore if this body without atman comes into existence, there being no agent (byed-pa med-ching), no right-doer, one consequently drops into the stream of existence. This is the way they speak. These are the fundamental doctrines of the Sarvastivadina. Their fundamental doctrines are all comprised in namarupa. The past and the future exist (at the present time), the Srotapatti is not subject to degeneracy. There are three characteristics of compound things. The four holy truths are gradually understood.

The void, the undesired, and the uncharacteristic paved the way for the unblemished (state, skyon-med-pa-la). With fifteen seconds one has attained the fruit of Srotapanna. The crotapatti finds dhyana. Even the arhat has an imperfect existence. Ordinary mortals can cast off raga or evil-mindedness. Even a tirthika has the five abhidjanas. There are means for even C.E.eva to lead a virtuous life (brahmachariya). All the sutras have a straight (drang-po, richu) sense. He who has entered the unblemished (truth), has (passed) beyond the Kamadhatu. There is a right view of the Kamaloka (i.e. inherent to persons inhabiting the Kamaloka?) All the five vidjñanas are not under the rule of the passions, (but) they are not also free from passions. These are the fundamental doctrines of the Sarvastivadina. There is, moreover, a sect (bye-brag) of the Sarvastivadina which is the Vaibadhyavadina. The divisions of the Vaibadhyavadina are the Mahicasaka, the Dharmaguptaka, the Tamracatiya, and the Kacyapiya.

The fundamental doctrines of the Mahicasaka

The fundamental doctrines of the Mahicasaka are: The past and the future do not exist, present compound things exist. To distinguish misery is to see into the parts of the four truths. Anucayas are one and the evident cause is another (i.e. they must be distinguished). There is no intermediary existence (between two successive regenerations), there is (such a thing as) a life of virtue (brahmachariya) in the abode of devas; even an arhat accumulates merit. All the five vidjñanas are (subject to) the passions and without passion (raga). The pudgala pervades all the individual; the srotapatti acquires dynana. Ordinary beings (can) cast off passions and wickedness. The Buddha is comprised in the Sangha. The emancipation (Lit. perfect freedom) of the (or a) Buddha and of the cravakas is one. There is no such thing as to perceive (mthong) the pudgala. Neither the mind nor its

16 Ibid: 110.
manifestations, nor anything which participates in the least of the conditions of birth, passes from this life into another. All compound things are momentary. If birth is through an extension of the sanskara, the sanskara does not (however) exist permanently. Karma is as is the mind. There is no liberty to body or speech; there is no condition not subject to degeneracy; there is no reward for honouring a tehitya (Any) present event is always an anucaya (da-Itar byung-ba rtag-tu ni bag-la-nyal-ba yinno). To distinguish compound things is to enter the unblemished (truth). These are the fundamental doctrines of the Mahicasaka.

The fundamental doctrines of the Dharmaguptaka

The fundamental doctrines of the Dharmaguptaka are as follows: the Buddha is not comprised in the Sangha. There is a great reward from (offerings made to) the Buddha, but none from (those made to) the sangha. There is (such a thing as) a life of virtue (Brahmachariya) in the abode of the devas. There are worldly laws (Hjigrt-en-pai-tchos-ni yod-do). These are the fundamental doctrines of the Dharmaguptaka.

The fundamental doctrines of the Kacyapiya

The fundamental doctrines of the Kacyapiya are as follows: Requital and subjection to the laws of requital, as also the law of coming to pass (i.e. the pratityasamudpada) exist. To a person who has cast off (all sin?) is perfect knowledge. All of the other assertions (hdod) of the Kacyapiya are (like) those of the Dharmaguptaka.

The fundamental theory of the Tamracaitya

The fundamental theory of the Tamracaitya is that there is no pudgala. Furthermore, the fundamental doctrines of the Samkrantivadina, sect of the Sarvastivadina (f. 168),

17 Ibid: 111.
whose chief doctrines are (due to) to master Uttar, are that the five Skandhas pass (hypo, samkranti) from this life to another. There is no arresting the skandhas when the way has not been discovered. There is a skandha which has inborn sin (Rtsa-bai ltung-bC.E.ang-behas-pai phung-po yod-do). The pudgala is not to be considered subjectively (don-dam-par). All is impermanent. These are the fundamental doctrines of the Samkranti (school). These are the fundamental doctrines of the seven divisions of the Sarvastivadina.

The fundamental doctrines of the Vatsiputriya

The fundamental doctrines of the Vatsiputriya are: The possession of what one was attached to and upadana are solidary (Nye-bar blangs-pa nye-bar-len pC.E.ang-idan-pa nib tags-so). There are no properties (dharma) which pass from this life into another. When one has been attached to the five skandhas, the pudgala transmigrates. There are compound things (sanskara) which are momentary, and also (some) which are not momentary. One must not say that the pudgala is either an upadana-skandha, or that it is not. They do not say that nirvana is in the unification of all conditions, or that it is in the disruption (of them). They do not say that nirvana is real existence (yod-pa nyid), or that it is not real existence. (They say that) the five vidjnanas are not subject to passions, that there are none without raga. These are the fundamental doctrines of the vatsiputriyay. There are yet two divisions of the Vatsiputriya, the Mahagiriya and the Sammatiya.

The fundamental doctrines of the Sammatiya are: (The belief in) the existence of what shall be (i.e., future things), of what is, of what shall be arrested, (the belief in the existence of) birth and death (as well) as of the thing which shall die, of the agent, of the thing which shall decay (as well as of) decay, of what shall go (as well as) in going, of what must be perceived (as well as) in perception (vidjana). There are two kinds of Mahagiriya (ri-tchen-po), the Dharmottariya and the Bhadrayaniya.
The fundamental doctrines of the Dharmottariya

The fundamental doctrines of the Dharmottariya are: In birth is ignorance, in the arresting of birth is the arresting of ignorance. The Bhadrayaniya are like unto them. Some say that the Shannagarika school is a division of the Mahagiriya, others that it is C.E.division of the Sammatiya, thus making four divisions of the Vatsiputriya school.

The eighteen divisions (rnam-pa) came into existence gradually through following (the theories of) certain doctors who are the originator of them. 18 There is much more to be said about another separation. Here is how (arose) the diversity of doctrines and the four divisions of the Sarvastivadina, which was caused by the diversity (of opinions) on substance (bhava, dngos-po), characteristics (lakshana, mts an-nyid), condition (gnas-skabs), and change (gdzan gzhan-du hgyur-ba-nyid).

Concerning primary substance and its change, the BhadantC.E.harmatrat said that, according to circumstances (tchos-rnams) and time, there is (no) changing of substance and no transmutation into another substance (bhava). If a gold vase has been destroyed and (afterwards) made into something else, made into another shape, it will not however be another substance (rdsas). Likewise milk, if it becomes curds, though it has acquired C.E.ifferent taste, property (nus-pa), another shape (sminpa), yet it is the same substance. In like manner, if past conditions (dharma) exist in the present, (they retain) the substance (dngos-po) of the past. There is no destructible matter therefore, he said, if the present (condition) exists in the future, the present substance (dngos-po) is not of C.E.estructible nature (i.e, it will be the same in the future).

18 Ibid.
(The theory of) the change of characteristics is (the work) of the Bhadanta Ghoshaka. He said that all things under the influence of time cannot but have in the future and in the present the characteristics which they had in the past. The future and the future characteristics of a thing cannot but be the past and present ones. For example, if men loved one woman, they are not without affection for all the rest (of womankind).

(The theory of) the change of condition is (the work) of the Bhadanta Vasumitra. He said that things under the influence of time which are said to change do not alter their condition (gnas-skabs). For example, in a single vegetable one speaks of one life, in a series of an hundred it is an hundred lives, in a thousand it is a thousand existences. That is what he said the theory of passing from one (condition) into another (i.e, of change) is (the work) of the Bhadanta Buddhadeva. He said that when one looks at the remote (sngon) and the proximate (phyi-ma) in the work of time on things, one says that they (have passed) from one (condition) into another. For example, one speaks of a woman as “ma” (or mother), she is also called “bu-mo”, (or girl). So it is that these (four) men say that all things exist, and they are Sarvastivadinas.

Likewise some (teachers) said that there are seven pratitya (rkyen), - cuase (hetu), thought (alambana), and proximity (? De-ma-thag-pa), the atman (bdag-po), Karma, food (zas), dependency (rten). Some said that there being four ways of mental perception, truth was various (bden-pa so-soo). Others say that as there are eight (Kinds) of religious knowledge (tchos-shes-pa) and knowledge derived from experience (lit. example, rjesu shes-pa), there is no analytical knowledge).

Here we will leave Bhavya, for the remaining of his treatise only recapitulate the opinions of the Sarvastivadina school, and we know enough of these from Vasumitra.
Although it is not within the scope of this work to examine in detail the doctrines of the Mahayana schools of Buddhism which superseded those of which Bhavya and Vasumitra speak, and which were called by their opponents Hinayana schools, yet I cannot refrain from giving the following extract from a very interesting Vaipulya sutra called Angulimaliya sutra (Bkah-hgyur, Mdo xvi., 208 et seq.) (f. 273), “All sentient beings exist in the essence (garbha) of the tathagata,” this is the teaching of the Mahayana, whereas the Cravakayana (i.e. the Hinayana) says, “All sentiment beings exist by eating” (zas-la gnas-so).

The words nama and rupa originate in the Cravakayana, they are not in the Mahayana (doctrine). Namarupa are as follows and nothing more, the freedom (moksha), so they do not understand either form or space. The freedom of the blessed Buddhas is something else than a myrobolan in the palm of the hand.

The three vedana originate in the Sravakayana, they are not in the Mahayana. These three notions (vedana) to have been as fortunate as to have heard that the Tathagata will never cease from being the most exalted, that is, la vedana. To have been so fortunate as to have heard that the blessed law will vanish, that is a vedana. To have been so fortunate as to have heard that the sangha will disapper, that is a vedana. These are the three vedana of the Mahayana.

The four holy truths are chief dogmas (grags-pai-ts’ig) in the Cravakayana; but a similar collection is not in the Mahayana. The Tathagata is eternal; that is a great truth in the Mahayana; but suffering is not a truth. The Tathagata is everlasting; that is a great truth in the Mahayana, (but) the origin (of suffering) is not a truth. The Tathagata is the most exalted of ever-lasting (things); that is a great truth in the Mahayana, (but) the cessation (of
suffering) is not a truth. The Tathagata is passionless (dzi-bao); that is a great truth in the Mahayana, (but) the way (to arrest suffering) is not a truth. These are the four holy truths in the Mahayana. The action of suffering is not a truth, for if the action of suffering was a truth, it would be true for the four (classes) of suffering (beings); then the four holy truths would apply to those of the worlds of brutes, pretas, assures, and of Yama.

The five organs of sense are a chief dogma in the Cravakayana, but it is not so in the Mahayana. (Here) the five organs of sense are: To see the Tathagata as eternally visible (gsal bar) in all one’s meditation, this is the (organ of the) eye. Having heard “the Tathagata is eternal”, always to meditate this way is the (organ of the) ear. Always to reflect the Tathagata exhales the fragrance of eternity is the (organ of the) nose. Always to reflect that the essence of the Tathagata is in nirvana (the freedom from sorrow is the (organ) of the tongue. Always to reflect when one has heard and felt that the dharmakaya of the Tathagata is the most exalted body, that is the body.

The six senses (Ayatana) are a chief dogma in the Sravakayana, but there is no such series of six senses in the Mahayana. (With it) what is called the six ayatana are: To reflect, as a means for arriving at perfection, that the Tathagata must be considered (seen) as eternally visible, that is the Ayatana of the eye. To reflect, as a means for arriving at perfection, that one has heard “the Tathagata is eternal”, that is the Ayatana of the ear. To reflect, as a means for arriving at perfection, that one has heard the essence (garbha) of the Tathagata is the odour of eternity (of is an eternal fragrance), that is the ayatana of the nose. To reflect, as a means for arriving at perfection, that the essence of the Tathagata is the doctrine (bstan-pa), is the ayatana of the tongue. To reflect, as a means for arriving at perfection, that one has heard and felt that the dharmakaya of the Tathagata is the most exalted mind of that body (sku dei blo-dam-pa that is the ayatana of the body. To perfectly
believe with unwavering heart in the manifest doctrine of the Tathagata, that is the ayatana of the door of entering (i.e., this sense of the way of truth), is the ayatana of the mind (manas).

The seven branches of the Bodhi is a chief dogma in the Cravakayana. Even in the Mahayana those seven (branches) are difficult terms to find, like the blooming flower of the fig-tre (udumbara). Those seven branches of the Bodhi, the seven full-blown flowers, are the eternity of the Tathagata.

The holy eightfold way is a chief dogma in the Cravakayana. This Mahayana has another holy eightfold way than right views, & c. Furthermore, the teaching that the Tathagata is the chief eternity (rtag-pai mtchog) is a holy eightfold way. To have heard and fully appreciated the greatness of the Tathagata is to have found the rights way to pass beyond sorrow (nirvana). (To know that) the Tathagata’s eternity, everlastingness, is the highest blessing, is to become cool. Enlightenment (bodhi) is bliss (shis-pani sangs-rgyas-te). The Dharmakaya is the Tathagata. The essence of the Tathagata is without old age (i.e. knows no decay). These are what one must know as the eight branches of the way. The nine branches of the sutra nikaya are a chief dogma in the Cravakayana. This Mahayana says that there is but one mode of conveyance (yana) in all penetrating wisdom. The ten forces of the Tathagata are a chief dogma in the Cravakayana; in this Mahayana there are not ten forces of the Tathagata, but an unlimited force. Whereas the Blessed Buddha is incomprehensible and cannot enter the mind, therefore his might is finite. The Blessed Buddha taught infinite parables (in the) sutra nikaya (mdo-sde mthah-yas-pa Idem-po-ngad-tu ston-pao). This is the only way. The Tathagata is the only vehicle (yana), the one refuge, the one truth to follow after, the one realm (khams), the one being, the one colour (?kha-dog); therefore there is but one yana, the others are but expedients.”
It may be examined more in detail the characteristics of the Mahayan Doctrine, which gave a new impetus to Buddhism, and perhaps made it acceptable to races which would have refused it in its primitive purity; but enough has been said to show how pervaded its teachings were with mysticism and ideas antagonistic to Gautama’s teaching. I will only give a short text concerning a very interesting feature of the Mahayana theory, namely, that of the three bodies or Kayatraya, in which we find an important link in the chain of doctrinal evolution, which finally led to the theory of the Adi Buddhas or “divine essence”, and to that of the Dhyani Buddhas.

“Once I heard the following discourse (said Ananda), while the Blessed One was stopping at Rajagriha, on the Vulture’s Peak, together with an innumerable number of bodhisattvas, devas, and nagas who were doing him homage. Then from out this company, the Bodhisattva Kshitigarbha (Sai-snying-po), who was (also) there, arose form his seat and spoke as follows to the Blessed One: ‘Has the Blessed One a body?’ The Blessed One said, ‘Kshitigarbha, the Blessed One, the Tathagata, has three bodies: the body of the law (Dharmakaya), the body of perfect enjoyment (Sambhogakaya), the apparitional body (Nirmana-kaya). Noble sir (Kulaputra), of the three bodies of the Tathagata, the Dharmakaya is a perfectly pure nature (svabhava), the Sambhogakaya is a perfectly pure Samadhi; a perfectly pure life is the Nirmanakaya of all Buddhas. Noble sir, the Dharmakaya of the Tathagata is the prerogative of being without sva-bhava like space; the Sambhogakaya is the prerogative of being visible like a cloud; the Nirmanakaya being the object of all Buddhas, is the prerogative of permeating all things as does a rain.’

“The Bodhisattva Kshitigarbha said to the Blessed One, ‘Make visible these definitions of the true bodies of the Blessed One’. Then the Blessed One said to the Bodhisattva Kshitigarbha: ‘Noble sir, the three bodies of the Tathagata will be discerned
thus: the Dharmakaya is discernible in the whole air of the Tathagata; the Sambhogakaya is discernible in the whole air of a bodhisattva; the Nirmanakaya is discernible in the air of different pious men. Noble sir, the Dharmakaya is the nature inherent to all Buddhas; the Sambhogakaya is the Samadhi inherent to all Buddhas; the Nirmanakaya is the object of all Buddhas. Noble sir, parity in the abode of the soul, the science like a mirror (adarcadjnana), is the Dharmakaya; purity in the abode of the sinful mind is the science of equality (samatadjnana); purity in the perceptions of the mind, the science of thoroughly analyzing, is the Sambhoga-kaya; purity in the abode of the perceptions of the five doors, the science of the achievement of what must be done, is the Nirmanakaya.’

‘Then the Bodhisattva Kshitigarbha said to the Blessed One, ‘I have heard the blessed truth from the Blessed One; it is exceeding well; Sugata, it is exceeding good!’

‘The Blessed One said, ‘Noble sir, he who has understood this exposition of the truth from the Blessed One has acquired an inexpressible, incalculable amount of merit.’

‘When the Blessed One had thus spoken, the Bodhisattva Kshitigarbha, the devas, nagas, yakshas, gandharbas, and men were delighted, and lauded greatly what the Blessed One had said.’

It we refer to the work of the Chinese Buddhist Jin Ch’an, we find that Dharmakaya has become Vairojana (i.e. the omnipresent), Sambhogakaya is called Rajana (i.e, the infinitely pure or glorious), and Nirmanakaya is Cakyamuni. “Now these three Tathagatas are all included in one substantial essence. The three are the same as one; not one, and yet not different; without parts or composition. When regarded as one, the three persons are spoken of as Tathagata. But it may be asked, if the persons are one substance, how is it that one substance is differently manifested? In reply we say there is no real difference; these manifestations are only different views of the same unchanging substance.”1
2.3 Buddha: The Light of Asia

Origin of sects chronological, Dr. Bareau has dealt with the different traditions of thought concerning the origin of sects chronologically, thus:-

I. The first epoch- Sinhalese traditions in the Dipavamas (4th century A.D) Buddhaghosa in his introduction to the commentary on the Kathavatthu added six sects to the list of Dipavamas, viz., Rajagirikas, Siddhatthikas, Pubbaseliyas, Aparaseliyas, Haimavata, and Vajiriya, grouping the first four under the Andhakas. He attributed a number of views to the Uttarapathakas, Hetuvadins and the Vetullakas. Perhaps the Haimavatas and Vajiriyas were included in the Uttarapathakas. In the tradition are mentioned Ekabboharikas, Pannattivadins and Bahussutiyas of the northern branch of the Cetiyavadins, who belonged to the southern branch of the Mahasanghikas.

II. The second epoch- The Sammitiya tradition of Bhavya placed the Haimavatas under the Sthavira group, and identified Hetuvadins with Sarvastivadins. It followed the Sinhalese tradition in its conception of the sub sects of the Mahasanghikas.

III. The third epoch-Kashmirian tradition:- Sariputra-pariprccha-sutra of the Mahasanghikas. The original text is not available. Its Chinese translation was made between 327 C.E. and 420 C.E. Samaya-bhedoparacana-cakra of Vasumitra of the Sarvastivada school. It has one Tibetan translation and three Chinese translations of about 400 AD. In this tradtion Haimavata is included in the Sthavira group. Manjusri Pariprccha Sutra available only in Chinese translation made in 518 C.E. by Sanghapala. In this text the Haimavatas appear as an offshoot of Sarvastivada. This text seems to have many errors if its list be compared with that n the Mahavyutpatti. In this tradition, the sub-divisions of the Mahasanghikas are enlarged by the addition of Lokottaravada, Aparasaila, Purvasaila and Uttarasaila.
Eighteen sects into five groups:

Vinitadeva and the author of the BhiksuvarsagraprcchC.E.vided the eighteen sects into five groups, thus:

I and II. Mahasanghikas comprising Purvasila, Aparasaila, Haimavata, Lokottaravada and Prajnaptivada.

III. Sarvastivadins comprising Mulasarvastivada, Kasyapiya, Mahisasaka, Dharmagupta, Bahusrutiya. Tamrasatiya and a section of the Vibhajyavada.

IV. Sammitiyas comprising Kaurukullaka, Avantaka and Vatsiputriya.

V. Sthaviras comprising Jetavaniya, Abhayagirivasin and Mahavibharavasin.

Vinitadeva’s information and classification evidently point to a posterior date. He includes some of the later schools in his enumeration and omits some of the older schools, which were probably extinct by his time e.g. the Ekavyavaharika, Gokulika, Dharmottariya and Bhadrayanika. Particularly noticeable is his inclusion of the Ceylonese sects like Jetavaniya (i.e. Sagalika of the Mahavamsa, v. 13) Abhayagirivasin (i.e. Dhammarucika of the Mahavamsa, v.13) and the Mahaviharavasin. The Jetavaniya, it will be noted, come into existence as late as the reign of Mahasena (5th century C.E.).

Taranatha in his 42nd chapter (Kurze Betrachtung des Sinnes der vier Schulen) furnishes us with very important identifications of the different names of schools appearing in the lists of Bhavya, Vasumitra, Vinitadeva and others. After reproducing the several lists, he gives the following identifications:

Kasyapiya-Suvarsaka; Samkrantivadin-Uttariya- Tamrasatiya;Caityaka=Purvasaila= schools of Mahadeva; Lokottaravada= Kaukkutika; Ekavyavaharika is a general name of the Mahasanghikas; Kaurukullaka, Vatsiputriya, Dharmottariya, Bhadrayaniya and Channagarika held almost similar views.

These identifications help us to trace the Uttarapathakas of the Kathavatthu. This school should be identified with the Uttariyas of Bhavya and the Samkrantivadins of
Vasumitra or Samkrantikas of the Pali texts. The Samkrantivadins were also known as the Tamrasatiyas probably on account of their copper coloured robes. Out of these Tamrasatiyas or Uttarapathakas or Samkrantivadins or Darstantikas arose the Sautrantikas, who are often mentioned in the Samkarabhasya, Sarvadarsanasangraha and similar other works of the Brahmanic schools of philosophy.

A comparison of the different lists of schools shows that their groupings quite agree with one another. The Mahasanghika branches may be sub-divided into two groups. The earlier (or the first) group comprised the original Mahasanghikas, Ekavyavaharikas and Caityakas or Lokottaravadins. According to Taranatha, Ekavyavaharikas and the Mahasanghikas were almost identical. The chief centre of this group was at Pataliputra. The later (or the second) group of schools came into existence long after the Mahasanghikas. They became widely known as the Sāla Schools or the Andhakas, and made their chief centre at Amaravati and Nagarjunikonda. With them may be classed the former agreed more with the Sāla schools than with the Mahasanghikas, while the latter had its origin as a protest against the doctrines of the Bahusrutiyas.

The third group of schools is formed by the earlier Mahisasakas, and Sarvastivadins with the later Mahisasakas, Dharmaguptakas, Kasyapiyas, Samkrantikas or Uttarapathakas, or Tamrasatiyas.

The fourth group comprised the Vijjiputtakas or Vatsiputriyas with Dharmottariyas, Bhadrayanikas, Chhannagarikas and Sammitiyas, and also Kaurukullakas. In this group, practically all the schools merged in one viz the Vatsiputriyas, otherwise known as the Sammitiyas. 1
The last, the fifth group but the earliest in origin was the Theravada which as Vinitadeva says, formed a group with the Ceylonese sects, viz, Jetavaniya, Abhayagirivansins and Mahaviharavasins. 19

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