

his daily life is regulated, for he instinctively feels that he would meet with nothing but derision for such follies and absurdities. None the less his everyday conduct and domestic concerns are directed by the astrological Brahman, without whose permission he dares take no step or undertake anything of moment. It is unfortunate that the prepossessions of Englishmen in general so completely deter them from seeking any acquaintance with the occult sciences and customs of the Hindus,

for in them rests one of the keys which unlock the popular mind and disclose its controlling influences. These are so despotic, varied, and intricate, so entwined with every act and relation of life, that some adequate knowledge of and insight into them are most needful alike for legislators and administrators, teachers and missionaries, who too often work in the dark without suspecting the hidden cause of much of their difficulties and want of success.<sup>10</sup>

## THE EIGHTEEN SCHOOLS OF BUDDHISM.

BY REV. S. BEAL, B.A.

One of the most interesting but intricate questions that can occupy the attention of the Buddhist student is the history of the eighteen sects into which the Buddhist Church was at an early date separated. A clear account of the causes that led to the schisms and the several tenets held by the separatists was, in the opinion of the late Mr. Spence Hardy, one of the great desiderata in the history of this religion. The Chinese and Tibetan books contain much valuable information on these points. Among other works in the northern copy of the *Tripitaka*, common in the monasteries of China and Japan, is one which contains three translations from Sanskrit of the treatise, written by Vasumitra, on the eighteen schools. This Vasumitra<sup>1</sup> was one of the Buddhist patriarchs who lived probably about the time of Kanishka, that is, as far as we know at present with any certainty, about 42 B. C.<sup>2</sup> His aim was evidently to reconcile the differences that existed in traditions, customs, and acknowledged scriptures; and it was probably under his auspices, or by his influence, that the Great Council was held that rearranged and revised the Buddhist Canon as it is known in the North. There are three translations of this treatise into Chinese; the first is anonymous, and is most obscure. The second is by Chin-ti, of the Tsin dynasty. The third is by Hiwen Tshang, of the Tang dynasty. It would be rash to attempt a translation

of these tracts into English without aid or direction—nor would the present writer have undertaken such a task—but, unfortunately, there is a parallel translation from the Tibetan in Vassilier's *History of Buddhism* (Second Supplement, p. 222). This translation by the learned writer named above was prepared after careful comparison of the Tibetan text with the three Chinese versions. The result is no doubt an accurate, though most obscure, reproduction of the work by Vasumitra. It may perhaps be useful to attempt an independent version of the three Chinese translations. Not that we can hope to render all plain, but with the purpose of inducing scholars in China to look into this matter, and endeavour to throw some light on the subject by comparing these translations and working independently in the production of others. The matter may appear of little consequence to some, and needless labour to others, but in the presence of facts, which are daily coming to our knowledge, it becomes almost the duty of those who are interested in the religious development of the Eastern mind, not only in India, but in other countries more or less affected by Indian speculations, to search out the causes and the character of that development, and so connect it with the religious movements which occurred elsewhere about the same time. We proceed to give part of the translation by the anonymous Chinese writer, and which stands first in the Buddhist Canon.<sup>3</sup>

<sup>10</sup> I have reason to think that the late Prof. H. H. Wilson, a scholar of profound learning, and also of great caution and reserve, had gone deeper into these subjects than perhaps any other European Orientalist.

<sup>1</sup> *Ind. Ant.* vol. IV, p. 363.

<sup>2</sup> By some he is placed rather later.—*En. I. A.*

<sup>3</sup> This translation is denoted as C by Vassilier.

*An Account of the Eighteen Principal Schools of Buddhism, from the original Treatise of Vasumitra, translated into Chinese by three separate authors.*

1. A treatise on the eighteen schools (translator's name unknown).

In the 15th section of the latter volume of the work known as the Queries of Manjuśrī (*Manjuśrīparipīchehā*), the subject being "The division into schools." [It is thus written:]

At this time Manjuśrī questioned Buddha thus: "World-honoured! Explain, I pray you, what will be the different schools into which your followers will be separated in the future after your *Nirvāna*, and from what original division these schools will be formed?"

Buddha answered Manjuśrī thus: "There will be twelve schools among my followers hereafter, in which (the separate interpretation of) my law will be preserved in the world. These schools will be the repositories of the diversified fruits of my Scriptures (*pitakas*), without priority or inferiority: just as the taste of sea-water is everywhere the same—or as the twelve sons of one man all honest and true, so will be the exposition of my doctrine advocated by these schools. Manjuśrī! the two original germs of these separate schools will be found in the rendering of my doctrine by the Mahāyāna and the Prajñāpāramitā systems. The Śrāvakas, Pratyeka Buddhas, and different Buddhas (*i.e.*, the doctrine which teaches these three degrees of religious advancement) will come from the Prajñāpāramitā. Manjuśrī! as earth, water, fire, wind and space compose the material and visible universe, so the Mahāyāna and the Prajñāpāramitā compose the material of the system in which these different degrees of Śrāvakas, Pratyeka-Buddhas, and Buddhas are entertained."

Manjuśrī asked Buddha this question:

"World-honoured! and by what names will these schools be known?"

Buddha replied: "The two schools first formed will be 'the Mahāsāṅghikās\* and the Pi-li'<sup>6</sup> (Sthaviras). Within a hundred years after my *Nirvāna* a school will be formed called 'Yeh-wu-in'<sup>6</sup> [Ekabhyohārikās (Burnouf, tom. I, p. 357), or Ekavyavahārikās (according to Vassilief's *Buddhism*, p. 227, n.)]. Again, within a hundred years from the formation of this school, another will be formed called 'Ko-kiu-li'<sup>7</sup> [Kukkuḥlikās]. Within a hundred years from this another school will arise called 'To-man'<sup>8</sup> (Bāhuśrutiyas). Within a hundred years from this there will be another school formed, called 'Che-tai-ho'<sup>9</sup> [Chaitiyavādās]. Within another hundred years a school will arise called 'Eastern Mountain'<sup>10</sup> [Pūrvaśailās]. Within a hundred years another school will arise from this called 'Northern Mountain'<sup>11</sup> [Uttaraśailās]. These seven schools come from the Mahāsāṅghikās, and including the original Saṅgha, or congregation, they are classified as eight schools.

"From the Sthaviras were formed eleven schools. Within a hundred years from the origin of the above school, there arose another, called 'Yeh-tsai-wu-in'<sup>12</sup> (Sarvāstivādās). Within a hundred years from this school proceeded another, called 'Yun-shan'<sup>13</sup> (Haimavatās). Within a hundred years from this school another will arise, called 'Vātsīputriyas'<sup>14</sup> (sons of the calf). Within a hundred years after this another school called 'Dharmottariyas'<sup>15</sup>. Within a hundred years from this another called 'Bhadrayāniyas'<sup>16</sup>. Within a hundred years from this school will come another called 'Yih-tsai-sho-kwei'<sup>17</sup> (Sammātiyas). Within a hundred years another school will arise from this, called 'Jing-shan'<sup>18</sup> (Jungle-hill, *i.e.*, Śaṅgagarika). Within a hundred years after this arose another school called 'Tai-puh-ho-ki'<sup>19</sup>

\* This word means the great congregation, composed of young and old alike, the same as the school of "various and miscellaneous Moral Rules."—[Ch. Ed.]

<sup>6</sup> This word means the congregation of old men only, it is the same as (but which acknowledges the authority of the *original Vinaya* only).

<sup>6</sup> So called because they agreed in the main with the Mahāsāṅghikas.—[Ch. Ed.]

<sup>7</sup> From the name of the master who formed it.—[Ch. Ed.]

<sup>8</sup> So called from the "famous wisdom" of its founder.—[Ch. Ed.]

<sup>9</sup> So called from the locality in which the founder lived.

<sup>10</sup> So called from the locality in which the founder lived.

<sup>11</sup> Likewise from the abode of the founder.

<sup>12</sup> So called because the founder of the school held the

positive existence of all things in the three worlds.—[Ch. Ed.]

<sup>13</sup> So called from the abode of the founder.

<sup>14</sup> From the name of the founder.

<sup>15</sup> From the name of the founder.

<sup>16</sup> From the name of the founder.

<sup>17</sup> So called from the great esteem in which the master was held among men.

<sup>18</sup> So called from the character of the place where the founder lived. The name in Sanskrit however means "of six towns," and so in Tibetan; see Vassilief, p. 231.—J. B.

<sup>19</sup> So called because the founder of this school was, when a child, cast into a well by his mother, and when his father sent to recover his body he was found uninjured.

(Mahîśāsakas). Within a hundred years from this arose the school called 'Fan'<sup>20</sup> (Dharmaguptâs). Within a hundred years another school arose called 'Ka-hi-pi'<sup>21</sup> (Kâśyapîyas). Within a hundred years from this another school arose named 'Sioon-to-lo-ku'<sup>22</sup> (Samkautikâs or Sautrântikâs). The above are the eleven schools derived from the Sthavîras, and including their mother-school, comprise twelve distinct branches."

Buddha spoke the following *gâthas* :—

"The school of the Mahâsâṅghikas  
Will divide into seven parts,  
The Sthavîras into eleven,  
This is what we term the twelve schools,<sup>23</sup>  
The eighteen including the two original,  
All these will arise from the Mahâyâna,  
Which admits of neither affirmation or contradiction.  
Now I say that in future time will appear,  
The miscellaneous writings of the Master Kumârajiva  
After the cessation (*nirvâṇa*) of the true Law,  
Just one hundred years ;  
And by these various productions  
The true Law will be gradually destroyed,  
Everyone forming his own views,  
Founding their opinions on heterodox sects,  
Despising that which ought to be honoured.  
A rebellious and discontented tone will arise  
But now the *Sûtras* alone are the ground  
On which to build the doctrine of Buddha,  
Relying on the former truths.  
Seeking a foundation on this solid basis,  
Is like in the multitude of sand particles  
Seeking for the true gold.  
Thus have I heard former sages,  
Who appear like suns among men."

"One hundred and sixteen years after the *Nirvâṇa* of Buddha (*in a*) city called 'I-ta-fuh' (*I* for *Pa*, therefore equivalent to Pa-ta-fuh, *i.e.*, Pâtaliputra) there shall be a king called 'A-yu' (Aśoka) who shall gather (as in a square) the whole of Jambudwîpa as his empire. In his time the division of the great congregation into schools shall begin. There shall arise a Bhikshu called 'Neng' (able), and another called 'Yin-un' (Nidâna), and another called 'To-man' (Bâhuśrutîya ?)—these shall assert the necessity

of teaching five propositions as a basis for religious instruction. The five points are these:—

- Profit and increase from others.
- Ignorance.
- Doubt.
- Words according to the religious formula.
- To obtain reason.

"It was from a consideration of these questions that the first two schools arose, to wit, the Mahâsâṅghikâs and the Sthavîras.<sup>24</sup>

"In the middle of the century (*following*) the Mahâsâṅghikâs other schools arose as follows :—(1) 'Yih-shwo' [Ēkavyavahârikâs], (2) 'Chu-shai-kan-shwo' [Lokottaravâdîns], (3) 'Kiu-ku' [Gokulikâs or Kukkatîkas]. Again, in the middle of a century or so after the Mahâsâṅghikas will originate other schools, called 'Shi-chi-lun.'<sup>25</sup>

"Again, in the middle of the two hundred years, the heretical followers of the Mahâdêva, taking on themselves the vows of religious ascetics, fixed their abode in Mount Chaitiya. Again, from the Mahâsâṅghikas arose three other schools, viz. Che-tika, 'Huh-pi-lo' (Apara), and Uttaraśaîla. Thus from the Mahâsâṅghika arose nine schools, viz. (1) Mahâsâṅghikâs, (2) Ēkavyavahârîka, (3) Lokottaravâdîns, (4) Gokulika, (5) Bâhuśrutîya, (6) Shi-chi, (7) Yan-ka, (8) Ho-lo, (9) Uttaraśaîla.

"In the middle of the three hundred years from the Sthavîra school, arose from controversies connected with the Canon of the *Abhidharma*, different schools, as follows : (1) Sarvâstivâdîns, also called Hetuvâda, (2) Haimavatas. In the middle of the three hundred years again there arose another school called Vâtsîputrîyâs, from this school sprang another, called Dharmagupta (or Dharmotariyas), another called Bhadrâyaniyas, and again, another called Mi-li (where *li* is evidently a mistake for *ti*), otherwise named Sammiti (Sammatîyas), another school called the school of the six cities (Shannagarikas). Again, in the three hundredth year, the Sarvâstivâdîns produced another school, viz., Mahîśāsakas, from which sprang the Dharmaguptas (so called from the Master of the school, whose name

<sup>20</sup> The founder's name.

<sup>21</sup> The founder's name.

<sup>22</sup> The founder rested his deductions on the *Sûtras*.

<sup>23</sup> That is the twelve schools that spring from the Mahâsthavîras.

<sup>24</sup> In Chinese, "high-seat."

<sup>25</sup> I cannot explain this title at present.—S. B.

was In-chi-lin).<sup>26</sup> Again, in this three hundredth year, another school sprang from the Sarvâstivâdins, called Yan-li-sha (Varsha), likewise named Kâśyapîyas. In the four hundredth year from the Sarvâstivâdins sprang another school called Seng-kai-lin-to (Samkrânti), so called from the name of its founder Ycou-to-lo (Uttara), this school was also known as Sauntrântika.

Thus, from the school of the Mahâsthaviras branched off twelve schools, viz. (1) Mahâsthaviras, (2) Haimavatas, (3) Sarvâstivâdins, (4) Vâtsiputriyâs, (5) Dharmottariyas, (6) Bhadrâyanîyas, (7) Sammatîyas, (8) The school of six Cities, (9) Mahîśāsikas, (10) Dharmaguptas, (11) Kâśyapîyas; (12) Sauntrântikas."

We will now proceed to speak of the distinguishing tenets of these various schools, both to their radical differences and also those held<sup>27</sup> in common.

The following schools, Mahasāṅghikas, Ekavyāvāhārikas, Lokottaras, Kukkuṭikas, hold the views we are about to mention. They all say that the traditions respecting the Buddhas having been born into the world (*as men*) are incorrect—that the law is Tathāgata, and the only one in the world. They all say that the (*system of religion known as*) 'turning the Wheel of the Law' is at an end. They say that "things exist," "relationships exist," "truth exists." They say that Tathāgata is infinitely extended, immeasurably glorious, eternal in duration, that to his power of recollection (*nim, smṛiti*), his power of faith (*śraddhabala*), his experience of joy, and his life, there is no end; he sleeps not, he speaks, asks, reflects not; they say that his existence is ever one and uniform (*one heart*), that all things born may obtain deliverance by having his instruction, that in his essential existence (*one heart, ekachitta*) Tathāgata comprehends all subjects (*laws*) in a moment by his own wisdom.

### FOLKLORE IN THE PANJAB.

NOTES COLLECTED BY MRS. F. A. STEEL. WITH ANNOTATIONS BY LIEUT. R. C. TEMPLE, B.S.C., F.R.G.S., M.R.A.S., &c.

(Continued from p. 282.)

#### NO. 5.—FOLK-TALE.

*Baingan Bādshāhẖādī*.—*Princess Aubergine*.<sup>1</sup>

Once upon a time there lived a poor Brahman and his wife, so poor that they very often did not know where to turn for a meal.

One day in the jāngal he saw a Baingan plant. He dug it up, planted it by his cottage door, and watered it. It grew wonderfully, and by and bye bore one large baingan fruit.

At last a day came when there was absolutely nothing in the house to eat. So the Brahman said—Wife, pick the baingan, and get it ready for dinner. Then the Brāhmaṇī took a knife and cut the baingan fruit off: as she did so she thought she heard a sort of moan come from the tree. However she sat down, and began to peel the baingan, when she heard a tiny voice, say quite distinctly "Take care please! oh do take care! peel more gently, or the knife will run into me." The Brāhmaṇī was terribly perplexed, but she peeled as gently as she could, and when she got through the

rind, lo! out stepped the most beautiful little princess you ever saw.

The poor couple had no children, so they were delighted, and cherished her as their own, giving her the name of Princess Aubergine.

Now a king lived close by who had a beautiful wife and seven young sons. By chance a slave girl from the palace went into the Brahman's hut to ask for fire, and saw the beautiful Aubergine. So she went home, and said to her mistress, "Oh, in a hovel yonder, lives a princess so beautiful that if my lord the king clapped eyes on her for a moment, you would soon be forgotten." This put the queen, who was a sorceress, into a fearful rage, and she set about in her mind, to lay a trap for the beautiful Princess Aubergine. If she could only get her into the palace, she felt sure she could manage to destroy her. So she sent a message to say she had heard much of Princess Aubergine's beauty, and would like to see it for herself.

Now the princess was vain of her beauty, so

Bhaṅṭā is the egg-plant, in French *aubergine*: scientific name—*Solanum melongena*. It is usually called *Brinjāl* by Europeans in India. This story abounds in various forms in the Panjāb; the version here given was taken from an old woman at Kasūr near Lāhōr, of Pārbiā origin.—R. C. T.

<sup>26</sup> *Vida Vassilief*, p. 232 n. 5.

<sup>27</sup> So I would translate "Chung-kan."

<sup>1</sup> بیگن بادشاہزادی *Baingan Bādshāhẖādī*.—*Princess Aubergine*. *Baingan*, also *baigan* and *bēgun*, and