

No. XI. Notices on the Different Systems of Buddhism,  
extracted from the Tibetan authorities.

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*Sángyé* (སངས་རྒྱལ་ : Sangs-r,gyas) is the generic name for expressing the Supreme Being or intelligence in the Buddhistic system. This term corresponds to the Sanskrit *Buddha*. In Tibetan it denotes the most perfect being, that is pure (or clean) from all imperfections, and abounds in all good qualities.

There are three distinctions with respect to the essence, the substance or body of BUDDHA ; as

1. *Dharma káya* (ཚོས་ཀྱི་སྐུ—chhos-kyi-sku) ; 2. *Sambhog-káya* (ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ—longs-spyod-rdsogs-pahi'-sku), and 3. *Nirmánkáya* (སྐུལ་པའི་སྐུ—sprul-pahi-sku). The first, as the primary essence of all things, is denominated by several names ; as, *A'di Buddha* (བོག་མའི་སངས་རྒྱལ་) ; — *Samanta Buddha* ཀུན་དུ་བཟང་པོ་ ; — *Swabháva* རང་བྱུང་, self-produced, or self-existing ; *Dharmadhátu* ཚོས་ཀྱི་དབྱིངས་, the root of all things ; རྒྱལ་བ་རྣམས་ཀྱི་རྒྱལ་བ་ the Jina of Jinas ; ཀུན་གྱི་གཞི་ the basis of all things ; དུས་གསུམ་དུས་མེད་ existing without the three times, or without beginning and end.

To the *Sambhogkáya* belong the *Dhyáni Buddhas* of five kinds, the chief of whom is *Vairochana* (or *Bèrotsana*, as the Tibetans pronounce it, called by them, རྣམ་པར་རྣང་མཛད་—*rnam-per-snang-mdsad* : the illuminator. These are the attendants of *A'di-Buddha*.

To the third or *Nirmankáya* belong the several incarnations of Buddha. Immense is the number of such Buddhas that have appeared in former ages in the several parts of the universe. In

this age (styled the happy age) the number of incarnations of Buddhas is one thousand, four of whom have appeared hitherto, and the rest are to come hereafter. Though there are mentioned many Buddhas as having appeared and having taught their doctrines, yet in the modern Buddhistic system every thing is attributed or referred to SHÁKYA, who is supposed (by the Tibetans) to have lived about one thousand years before Jesus Christ.

The different systems of Buddhism derived from India, and known now to the Tibetans, are the following four :—

1. *Vaibhāshika*, (བྱི་བྲག་པ - byè-brag-pa).
2. *Sautrāntika*, (མདོ་སྡེ་པ - mdo-sdé-pa).
3. *Yogāchārya* (རྣལ་འབྱུང་སྐྱེད་པ་ or སེམས་ཙམ་པ—*rnal-hbyor-spyod-pa*, or *sems-tsam-pa*).
4. *Madhyāmika* (དབུ་མ་པ—*dvu-ma-pa*).

The first consists of four principal classes with its subdivisions. They originated with SHA'KYA's four disciples ; who are called in Sanskrit, RA'HULA, KA'SHYAPA, UPA'LI, and KA'TYA'YANA.

1. RA'HULA (Tib. སྐྱ་གཙན་འཛོམ་ - *sgra-gchan-hdsin*), the

son of SHA'KYA. His followers were divided in four sects. They recited the Sūtra on emancipation, in Sanskrit ; they affirmed the existence of all things ; they wore on their religious garb from twenty-five to nine narrow pieces of cloth. The distinctive mark of this class was an *utpala padma* (water-lily), jewel, and tree-leaf put together in the form of a nosegay.\*

2. KA'SHYAPA (འོད་སྐྱེད་—*Hod-srung*), of the Brahman

caste. His followers were divided into six sects. They were called the “great community.” They recited the Sūtra of emancipation in a corrupt dialect. They wore on their religious garb from twenty-three to three pieces of narrow cloth ; and they carried a shell or conch as a distinctive mark of their school.

3. UPA'LI (Tib. ཉེ་བར་འཁོར་—*Nyé-vár-hkhor*), of the *Sūdra*

tribe. His followers were divided into three sects. They recited the emancipation Sūtra in the language of the flesh-eaters, *Pishāchika*. They wore on their religious garb from twenty-

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\* May not these notes explain the marks on our Buddhist coins ?—  
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one to five pieces of narrow cloth. They carried a *sortsika* flower as a mark of their school. They were styled, "the class which is honored by many."

4. KÁTÝÁYANA (Tib. ཀཱུའི་བུ་—Kátyáhi-bu), of the Vaisya

tribe. His followers were divided into three sects; they recited the emancipation Súra in the vulgar dialect. They wore the same number of narrow pieces of cloth, as the former class, and they had on their garb the figure of a wheel, as the distinctive mark of their school. They were styled: "the class that have a fixed habitation," གནས་བདམ་པ།

The followers of the *Vaibhásika* system, in general, stand on the lowest degree of speculation. They take every thing in the scriptures in their most vulgar acceptations; they believe every thing, and will not dispute. Secondly, of the

2. *Sautrátika* school (མདོ་སྡེ་པ་—mdo-sdé-pa), a follower

of the *Sútras*. There are two classes, the one will prove every thing by authorities contained in the scriptures, the other by arguments.

3. The third division is that of the *Yogáchárya*, (རྣམ་འབྱེས་

སྟོན་པ་—nal-hbyor-spyod-pa, or སེམས་ཅམ་པ་--sems-tsam-pa.

There are counted nine subdivisions of this school. The principal works on this system are referred to A'RYA SANGA (འཕགས་

བཤོགས་མེད་) in the 7th century, about of our era. There are

in the *Káh-gyur* several works of his, and of his followers. explanatory of the *Yogáchárya* system. Lastly, the

4. *Madhyámika* school (དབུ་མ་པ་—Dvu-ma-pa, they that

keep a middle way). This is properly the philosophical system.

It originated with NÁGARJUNA (ཀུ་སྐྱུ་བ་—klu-sgrub), 400 years

after the death of SHÁKYA. His principal disciples have been A'RYA DEVA and BUDDHA PALITA. There are in the Stan-gyur several works of them on the *Madhyámika* system. Some learned pandits in India have united this system with that of the *Yogáchárya*, as BODHISATWA (OR SHANTA RAKSHITA has done) in the 8th century, and afterwards ATISHA in the 11th.

CHANDRA KI'RTI, རྩོམ་གྲགས་པ་, wrote a commentary on the original work of NAGÁRJUNA ; as also several other works introductory to, and explanatory of, the *Madhyámika* theory. In all the higher schools in Tibet these works are now the chief authorities in all controversies relating to the *Madhyámika* system.

From among the four theories above specified, only the two last are philosophical, the two first being rather dogmatical, or following implicitly scriptural authorities. According to the views of some writers, there is little difference between the *Yogáchárya* and the *Madhyámika* theories also, as some have united them ; except that the former is more practical and the latter more theoretical or speculative (dealing with too many abstract terms, and minute discriminations). In the Do class of the Stan-gyur, there are many volumes containing works explanatory of both these systems. But they can be understood only by the learned, the generality of the religious persons (or the clergy) prefer to read Tantrika works, the Dulvá, and some tracts of the Do class of the Káh-gyur.

The above mentioned systems are well known to many of the learned in Tibet ; but there are likewise many who are acquainted only with their names.

There is another distinction (with which the Tibetans are more familiar, and which is taken from the scriptures) with respect to the principles on which the scriptural works are founded ; that of རྩོམ་གྲགས་མཐུས་ Thég-pa-gsum ; S. *Tri-yánam*, the three

vehicles. Accordingly all Buddha scriptures are calculated for the lowest, the mean or middle, and the highest capacities ; for, they contain low or vulgar, middle, and high principles to be known by such as aspire to any degree of perfection.

Some writers have used the name of " Lám-rim," degrees of way (to perfection), considering men on three different degrees of intellectual and moral capacity ; as, men of little, middle, and highest capacities. Under this title there are now in Tibet (among those of the Géluk-pa sect) several manual works on the principles of the Buddhistic religion. Among these " Lám-rims" the most esteemed and the most comprehensive is that of TSONKHA-PA, a celebrated Láma, who flourished in the beginning of the fifteenth century.

According to the Lám-rim there are three degrees of principles with respect to the theory of the Buddha faith.

1. Men of vulgar capacity must believe that there is a God, there is a future life, and that they shall therein have the fruits of their works in this life.

2. Those that are on a middle degree of intellectual and moral capacity, besides admitting the former positions, must

know, that every compound thing is perishable, that there is no reality in things ; that every imperfection is pain, and that deliverance from pain or bodily existence is final happiness or beatitude.

3. Those of the highest capacities, besides the above enumerated articles, know that from the body or last object to the supreme soul, nothing is existing by itself, neither can be said that it will continue always, or cease absolutely ; but that every thing exists by a dependent or causal connection or concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of the ten virtues. Those of a middle degree, besides the fulfilling of the ten virtues, endeavour to excel in morality, meditation, and ingenuity or wisdom. Those of the highest capacities besides the former will perfectly exercise the six transcendal virtues.

With respect to their summum bonum.

The first seeing the miseries of those suffering in the bad places of transmigration ; as, in hell, *Yidáks*, and beasts, wish to be born among *men*, the *asurs* and the *gods*.

Those of the second class, not contented with the happiness of the former, wish for themselves only to be delivered entirely from pain and bodily existence. Lastly ; these regarding as pain, every bodily existence, in whatever region of the world it be, aspire to final emancipation, and wish to arrive at the supreme perfection, that they may become able to help others in their miseries.

Such distinction in speculative Buddhism, as that of the *Swabhávika*, *Aishwarika*, *Kármika*, and *Yatnika* does not exist in Tibetán books (except, perhaps, among the Nyigmā-pa sect, who are said to possess yet several volumes that have not been printed in the *Káh-gyur* and *Stan-gyur* collections, but which may be found in Tibet both written and printed, among the people of that sect), although there are many works in the *Stan-gyur* containing materials on the several doctrines or tenets of those philosophical schools.

The ancient philosophical sects in India mentioned frequently and partly described in the Tibetan books, especially in the *Stan-gyur* volumes, are as follows :

1. Grangs-chen-pa (གྲངས་ཅན་པ—*Sánkhya* in Sanskrit).

The Buddhists have adopted much of this school. In the 𑖑 and 𑖒 volumes of the Do class in the *Stan-gyur*, there is an account of the six schools (and of others also) in ancient India.

2. Chè-prág-pá (ཉེ་བྲག་པ—S. *Vaisheshika*).

3. Rig-chet-pá (རིག་ཅེ་པ—S. *Védantika*).

4. Shot-pá-pá (སུའོ་པ་པ་—S. *Mimánsaka*).
5. Jigten-gyáng-phen-pá (འཇིག་རྟེན་གྲུང་འཕེན་པ་—S. *Lok-áyata*).
6. Those that take Váng-chuk (དབང་ཕྱུག—S. *Ishwara*) for the first principle.
7. They that take Ts'hángs-pá (ཚངས་པ་ *Brahmá*), for the first principle.
8. They that take Khyáb-juk (བྱུང་འཇུག—S. *Vishnu*), for ditto.
9. They that take Skyes-bu (སྐྱེས་བུ—S. *Parusha*), for ditto.
10. They that take gTsovo (གཅོལ་བོ—S. *Pradhána*) for ditto.
11. They that take time (རྒྱུས་—S. *Kála*), for ditto.
12. The atomists or they that take rdul-phran (རྩལ་ཕྱོག) the atoms for the first principle of the existence of the world.

There are yet some others also.

The general principles of practical Buddhism with a follower of this faith in Tibet, are such as follow.

1. To take refuge only with Buddha.
2. To form in his mind the resolution of endeavouring to arrive at the highest degree of perfection, to be united with the supreme intelligence.
3. To prostrate himself before (the image of) Buddha ; to adore him.
4. To bring offerings before him, such as are pleasing to any of the six senses ; as, light, flowers, garlands, incenses, perfumes, all sorts of edible and drinkable things (whether raw or prepared), stuffs, cloths, &c. for garments and hanging ornaments.
5. To make music, sing hymns, and utter praises on Buddha, respecting his person, doctrine, love or mercy, his perfections or attributes ; his acts or performances for the benefit of all animal beings.
6. To confess one's sins with a contrite heart ; to ask forgive-

ness of them, and to declare sincerely not to commit such afterwards.

7. To rejoice in the moral merits of all animal beings, and to wish that they may contribute them to obtain thereby final emancipation or beatitude.

8. To pray and exhort all the Buddhas that are now in the world to turn the wheel of religion (or to teach their doctrines), and not to leave soon the world, but to remain here for many ages (*Kalpas*).

