



ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research
Vol. 09, Issue, 05, pp. 27952-27954, May 2019



RESEARCH ARTICLE

OPEN ACCESS

CAUSES OF THE FORMATION OF BUDDHIST SECTS

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ARTICLE INFO

Article History:

Received 03rd February, 2019
Received in revised form
06th March, 2019
Accepted 17th April, 2019
Published online 30th May, 2019

Key Words:

Causes, Formation, Buddhist Sects.

ABSTRACT

The article study on causes of the formation of Buddhist sects was perspective and study concern the question is "What is the cause of the formation of Buddhist sects". The study analysis and find the answer is The cause of formation of the Buddhist sect find the distingue of new group as a Sangha most important scope view on the "Sanghabheda" have impact of manners and practices it could say that Vinaya or Sila including the habit or some lifestyle that is individuals diffraction taken a big problem claim to be cause of dividing new sects.

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Citation: Bhikkhuni Nguyen Thi Man, 2019. "Causes of the formation of buddhist sects", *International Journal of Development Research*, 09, (05), 27952-27954.

INTRODUCTION

Buddhism is a religion of compassion and benefit, so for all sentient beings to come to Buddhism is self-awareness and volunteer. But there are contradictions that have arisen in the Buddhist Sangha when the Buddha in the live, as the story happens at Kausambi (Copoleston, 1908). According to the study of N.Dutt (1970), an Indian scholar, the first dissonance in the history of the Buddhist Sangha was a conflict involving the two leaders of the monks in the town of Kosambi. That is Dhammadhara elder skillful about Sutta, and Vinayadhara elders skillful about the Law. The cause of the conflict is because Dhammadhara unintentionally violated a very small mistake but the elder expressed his error when the Monks remind him. However, Vinayadhara brought it to talk, criticize, and criticize among his disciples. That work has undermined the respect of the monastic disciples as well as for Dhammadhara. Therefore, the split is not only between the two monks but also their disciples have really arisen. During that time, the Buddha was at Kosambi. He intervened to reconcile this discord. At first, they did not listen to his instructions and counsel, until the Buddha come into the forest to live alone, the two monks Kosambi realized their mistakes. Thus, the dispute is resolved.^{1,2}

Although it is not possible to consider this as "Sanghabheda", but this may be considered nonetheless as the division of the Sangha.

And Devadatta's story, Devadatta said that the Bhikkhus need to keep the world strictly strict deserves the Sangha of Gotama, so he asked the Buddha to force Sangha, whose keeps more five precepts:

- Must live in the forest
- Living only with food given by almsmen
- Monks shirt made with rags from piles of garbage
- Always sleep under a tree and are not allowed to sleep under the roof
- Do not eat meat and fish.³

The Buddha did not accept the offer, because he considered the important knowledge of liberation rather than forcing the Monks to have a life miserable. Devadatta expressed dissatisfaction, did not submit, leading some Bhikkhus support of that idea to leave the Sangha. But not long after that, Venerable Sriputta and the Moggla persuaded the Monks to return to the Sangha. Although the Vinaya does not recognize

¹Mahavagga, X. Majjhima, Kosambisutta; Dhammapadatthakatha, Kosambhivatthu.

²Dutt,Nalinaksha, *Buddhist Sects in India*, MotilalBanarsidass Publishers Private Limited, Delhi, 1978, P35

³Dutt,Nalinaksha, P36

Devadatta's work as "break the harmony in Sangha", the nature of the event is clearly "Sanghabheda" (Mircea Eliade, 1987).

Disagreements in the first council Buddhist: In fact, the elders of MahaKassapa were very interested in the endorsement of elder the monks, especially the venerable Gavampati and Purāna, on the results of the Vinaya that were declared by the congress like is the true teaching of the Buddha (Buddhavacana). Although not wholeheartedly accepting the results of the council, venerable Gavampati maintained a neutral attitude. Meanwhile, Elder Purāna does not agree to the entire content of the conference, because the Purāna said that the elder's teachings heard from the virtue Buddha has many different things. In addition, Purāna added eight training rules related to Vinaya right in this conference. This is also considered to be the cause of division in the Sangha later because the Vinaya of the Mahāsasaka sect not only confirms the above eight precepts but also specifically recognizes elder Purāna as one of the important matters most at that time.

The Buddha Nibbana: After the Buddha Nibbana, The Sangha only following Sutta and Vinaya is the master helps everybody in the way enlighten⁴. Because The Buddhist Sangha is a religious organization consisting of both laymen and disciples of the Buddha, this congregation is formed on the basis of voluntariness and self-awareness. It is members, who are not as disciplined or dogmatic organizations as other social organizations. In fact, no one was elected or commissioned as the supreme authority leader of this organization. The two answers of Ananda's to Vassakara when asked, "... Are there any Monk designated by the Buddha to be the supreme leader of the Sangha after the Buddha's passing or not, and which Monk of the Sangha was chosen on that position or not ..."⁵. However, the Buddha's instructions before his death, "Take refuge in yourself and rely on the dharma ... Do yourself a refuge for yourself, not seek others ..." or "Make your own efforts, the Tathagata only preach the path" (T.W.R Dvids, 2003). Besides, although there is no leader of the organization in each locality, Buddhist Sangha often puts themselves under the guidance and spiritual leadership of a elderBhikkhu or venerable certain world of virtue, and wisdom. However, that symbolic role only positively influences the spiritual guidance for the members involved but is very limited to decisions to create unity, solidarity, and harmony in The Sangha organization every time conflicts, discord and controversy related to Sutra, Law, Comment or organization arise. This is one of the key drawbacks that create sectarianism in Buddhism (Cronze, 1960).

System of Tripitaka: In the history of formation and development of the TripitakaPāli (PāliTipitaka), before the advent of writing, means of conservation and transmission between generations are recitation and memorization. This is a popular method for a very long time in ancient Indian society. For Buddhist teachings, reading and memorizing each type of Sutra, Vinaya, are entrusted to each group of monks particular i.e. Dighabhānaka, who read the chanting, Majjihimabhaanka, etc. (Rhys Davids, 1924). Suttantikas is the masters of the Sutra Pitaka, Vinayadharas, who memorized and recited the Vinaya-Pitaka, Matikādhāra, ie the skillful person of the Commentary. The tendency to honor and praise the work of

each of these specialized groups led to the development of various Buddhist sects. For example, In the Buddhism, Theravāda and Sautrantikas originate from the Sutra Pitaka; Abhidhammakas group developed into Sarvastivādaand Vaibhāsikas formed from Vibhāsas group Commentary.

The Great Disciples of Buddha: There are some typical figures in the Sangha are the Buddha himself confirmed and praised the unique abilities that each attainment. For example, the venerable Sariputta is great wisdom (Mahāpaniñānam), the Moggallāna is the master of miracles (Iddhimantāman), Upali is the master of the rules (Vinayadharānam), Punna Mahtipiputta is the first sermon (Dhammakathikānam), etc. The Buddha often indirectly appoints a teacher who is suitable for the essence and level of each disciple to join the Sangha. That work indirectly creates a classification of the characteristics of each group of disciples around a teacher (Dutt, 1956). In some places in Nikaya, the Buddha pointed out that the monks and nuns are guided and trained by a teacher who skillfully possesses the unique qualities of the teachers themselves. This trend is also a factor in the formation of Buddhist sects in later times.

Some other causes: The tendency to improve wisdom, meditate and underestimate the strictness of the Buddhist precepts in some cases, such as Devadatta, or the dialogue in the MajjhimaNikaya of the Buddha and the venerable Upali, followers of NiganthaNataputta, also the main cause of controversy, led to the birth of several sects, for example Mahāsanghika (Great set of them). According to Andre Bureau, economic resources in "flourishing areas" such as Vesali, Rajagaha, Kosambi, Kasi, etc., lead to the phenomenon to create long-term food support. The main cause leads to sectarian. Besides, the collection and weaving of disagreements, arguing between the Sangha of some Bhikkhus lacking in virtue, specifically Bāhiyo, the disciple of Anurudha, also created discord in the Sangha. Belief in the Three Jewels (Triratna) is seen as a means to realize Nirvana is also the foundation that paves the way for the birth of some Buddhist sects later.

Conclusion

The Buddha has taught a cause never to birth hood itself. Just like mango seed is a kernel, but there are no other kernels such as soil, water and people who grow it, the mango seed will not grow into a tree and have fruit. Also, sectarian Buddhism is also the result of many conditions that have accumulated. Although there are many different forms, the common ideals of Buddhist sects are still enlightened for themselves and for others, that's all. The cause of formation of the Buddhist sect find the distinguish of new group as a Sangha most important scope view on the "Sanghabheda" have impact of manners and practices it could say that Vinaya or Sila including the habit or some lifestyle that is individuals diffraction taken a big problem claim to be cause of dividing new sects.

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⁴Digha, II, p.154

⁵Majjihima, III, pp.7ff

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