

Vinaya Sect in Han Buddhism

http://wiki.china.org.cn/wiki/index.php/Vinaya_Sect_in_Han_Buddhism

The **Vinaya (Disciplinary) sect** is also called the "Vinaya sect of the South Mountain" because its founder, the prominent [Tang](#) (618–907) monk [Daoxuan](#), lived on [Zhongnan Mountain](#) in the South.

Daoxuan (596–667) came from Wuxing in present-day north Zhejiang. He began reading Confucian classics while a child and by nine was able to compose poetry and rhapsodies. At 16 he began his monastic life with Monk Zhijun as his master, and at 20 he was bestowed with the Upasampanna (Complete Commandments). He then came under the tutelage of Zhishou, an erudite in the viyana (monastic rules), who taught him the commandments and the Dharmagupta Vinaya. However, after he finished one round of study of the vinaya he decided that was not what he wanted. Instead, he wished to start learning Chan Buddhism. His master was not reconciled to this and demanded that he repeat his lesson 20 times on the Dharmagupta Vinaya before starting his Chan lessons. The master's word was final, and he had no choice but to continue to study under Zhishou. In 624 (7th year of the Wude reign, Tang Dynasty), he went to Zhongnan Mountain and settled in the Baiquan Monastery. Shortly afterwards, he went on an itinerary to collect different theories of Buddhist discipline. On the basis of the Dharmagupta Vinaya, he drew on the strengths of different sects of Buddhism and came up with his own understanding of the vinaya, thereby creating the Vinaya sect of the Southern Mountain.

The vinaya is a code of conduct for Buddhists. For lay Buddhists there are the Pancasila (Five Commandments) and the Eight Commandments. There are the Sikasapada (Ten Prohibitions) for sramaneras (novices), 250 commandments for bhiksus (mendicants) and 500 commandments for bhiksunis (nuns). The Chinese Buddhists began to be disciplined in the commandments during the Jiaping reign (249–254) of the Kingdom of Wei during the Three Kingdoms Period, when the Indian monk, Dharmakala (3rd century) translated The Heart of Sanghika-vinaya and started training Chinese monks in the commandments. Translations of more canonical writings on the commandments emerged in the years that followed. During the Southern and Northern Dynasties (420–589), studying the vinaya became quite popular among Chinese Buddhists. The Dharmagupta Vinaya was translated into Chinese by Sramana Buddhayasa from Kubha and Zhu Fonian, a Chinese monk translator. The Dharmagupta Vinaya was put together by Dharmagupta one hundred years after Sakyamuni achieved nirvana by garnering passages from the canons of Theravada that he thought were identical to his own viewpoints, and his compilation comes in four parts: commandments for mendicants, commandments for nuns, the code for peaceful life, and the code for houses and miscellany.

Famous persons who made names for themselves in the study of the Dharmagupta Vinaya prior to Daoxuan were Facong and Huiguang, both of whom lived during the

reign of Emperor Xiaowen (471-499) of the Northern Wei Dynasty. During the Tang Dynasty, joining Daoxuan in preaching the Dharmagupta Vinaya were Fali (569-635) of the Riguan Temple at Xiangzhou and Huaisu (625-698) of the Dongta Temple of the West Taiyuan Monastery. These three masters all wrote works on the creed, and they held different opinions on the embodiment of commandments. By “embodiment of commandments” is meant the function a Buddhist acquires to forestall erroneous thoughts and to prevent evil in his heart when he is ordained with the commandments. According to Fali, the embodiment of commandments is neither rupadharma (physical phenomenon) nor mental dharmas. Daoxuan, under the influence of Xuanzang’s Yogacara theory, believed that the embodiment is a mental thing. Huaisu, on his part, held that it is a physical phenomenon. Their depositions on the Dharmagupta Vinaya were known as the “Three Major Commentaries,” which circulated in society at the same time, but only the Vinaya sect of South Mountain founded by Daoxuan has been able to survive to this day.

The Vinaya sect of South Mountain divides the teachings of the Buddha into two categories, that is, the classics designed to educate the multitudes such as Agama Sutras, and Pranna Sutras which provide the code of conduct for the multitudes.

The Vinaya sect of South Mountain has had its ups and downs like other religious sects in Chinese history. It flourished when someone was advocating and disseminating it. Otherwise, it just went downhill. By the Yuan-Ming interregnum the Vinaya sect of South Mountain sank to an all-time low, and it did not show signs of a revival until the early Qing Dynasty, when Jiguang, the abbot of the Longchang Monastery on Baohua Mountain in Jurong County (Jiangsu Province), and a disciple of Ruxin, who was then preaching the Dharmagupta Vinaya at the Linggu Temple of Jinling (present-day Nanjing), converted his monastery into a grand domain for the preaching of the Vinaya Sect principles only. The facility was later continuously expanded thanks to the efforts of Jiguang’s disciples, and it soon achieved a nationwide reputation as the uninterrupted venue for two major summons ceremonies (one held in spring and the other in autumn) for the ordination of commandments every year.

During the 20th century Hongyi (1880-1942) came to the fore because of his studies and dissemination of the Dharmagupta Vinaya. Born in Tianjin to a rich family whose ancestral home was in Zhejiang, Hongyi devoted himself to vinaya studies after he became a monk in 1918, the seventh year of the Republic. He was the author of *A Record of Forms of Bhiksu Rules in the Four-division Vinaya* and *Some Important Contents of the Southern Mountain Vinaya Prepared for Reading at Home*. He was held in high esteem by Buddhists at home and abroad for his exemplary practice of the commandments.

Dharmaguptaka

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<https://en.wikipedia.org/wiki/Dharmaguptaka>



Central Asian [Buddhist monk](#) teaching a Chinese monk. [Bezeklik Caves](#), 9th-10th century; although [Albert von Le Coq](#) (1913) assumed the [blue-eyed](#), [red-haired](#) monk was a [Tocharian](#),^[1] modern scholarship has identified similar [Caucasoid](#) figures of [the same cave temple](#) (No. 9) as ethnic [Sogdians](#),^[2] an [Eastern Iranian people](#) who inhabited [Turfan](#) as an ethnic minority community during the phases of [Tang Chinese](#) (7th-8th century) and [Uyghur rule](#) (9th-13th century).^[3]

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The **Dharmaguptaka** ([Sanskrit](#); [Chinese](#): 法藏部; [pinyin](#): *Fǎzàng bù*) are one of the eighteen or twenty [early Buddhist schools](#), depending on the source. They are said to have originated from another sect, the [Mahīśāsakas](#). The Dharmaguptakas had a prominent role in early [Central Asian](#) and [Chinese Buddhism](#), and their [Prātimokṣa](#) (monastic rules for [bhiksus](#) and [bhikṣuṇīs](#)) are still in effect in East Asian countries to this day, including [China](#), [Vietnam](#), [Korea](#), and [Japan](#). They are one of three surviving [Vinaya](#) lineages, along with that of the [Theravāda](#) and the [Mūlasarvāstivāda](#).



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Etymology

Guptaka means "preserver"^[4] and *dharma* "law, justice, morality", and, most likely, the set of laws of Northern Buddhism.^[5]

Doctrinal development

Overview

The Dharmaguptakas regarded the path of a *śrāvaka* (*śrāvakayāna*) and the path of a *bodhisattva* (*bodhisattvayāna*) to be separate. A translation and commentary on the *Samyabhedoparacanacakra* reads:^[6]

They say that although the Buddha is part of the Saṃgha, the fruits of giving to the Buddha are especially great, but not so for the Saṃgha. Making offerings to stūpas may result in many extensive benefits. The Buddha and those of the [Two Vehicles](#), although they have one and the same liberation, have followed different noble paths. Those of outer paths (i.e. heretics) cannot obtain the [five supernormal powers](#). The body of an arhat is without outflows. In many other ways, their views are similar to those of the [Mahāsāṃghikas](#).

According to the *Abhidharma Mahāvibhāṣā Śāstra*, the Dharmaguptakas held that the [Four Noble Truths](#) are to be observed simultaneously.

Vasubandhu states that the Dharmaguptakas held, in agreement with Theravāda and against Sarvāstivāda, that realization of the four noble truths happens all at once (*ekābhīsamaya*).^[7]

The Dharmaguptaka are known to have rejected the authority of the [Sarvāstivāda prātimokṣa](#) rules on the grounds that the original teachings of the Buddha had been lost.^[8]

Twelve aṅgas

The Dharmaguptaka used a twelvefold division of the Buddhist teachings, which has been found in their *Dīrgha Āgama*, their *Vinaya*, and in some [Mahāyāna sūtras](#).^[9] These twelve divisions are: *sūtra*, *geya*, *vyākaraṇa*, *gāthā*, *udāna*, *nidāna*, *jātaka*, *itivṛttaka*, *vaipulya*, *adbhūta-dharma*, *avadāna*, and *upadeśa*.^[9]

Appearance and language

Robes

Between 148 and 170 CE, the [Parthian](#) monk [An Shigao](#) came to China and translated a work which described the color of monastic robes (Skt. [kāśāya](#)) utilized in five major Indian Buddhist sects, called *Da Bīqiū Sanqian Weiyi* ([Chinese](#): 大比丘三千威儀).^[10] Another text translated at a later date, the *Śāriputraparipṛcchā*, contains a very similar passage with nearly the same information.^[10] However, the colors for Dharmaguptaka and [Sarvāstivāda](#) are reversed. In the earlier source, the Sarvāstivāda are described as wearing deep red robes, while the Dharmaguptaka are described as wearing black robes.^[11] The corresponding passage found in the later *Śāriputraparipṛcchā*, in contrast, portrays the Sarvāstivāda as wearing black robes and the Dharmaguptaka as wearing deep red robes.^[11]

During the [Tang dynasty](#), Chinese Buddhist monastics typically wore grayish-black robes and were even colloquially referred to as *Zīyī* ([Chinese](#): 緇衣), "those of the black robes."^[12] However, the [Song dynasty](#) monk Zanning (919–1001 CE) writes that during the earlier [Han-Wei](#) period, the Chinese monks typically wore red robes.^[13]

According to the Dharmaguptaka [vinaya](#), the robes of monastics should be sewn out of no more than 18 pieces of cloth, and the cloth should be fairly heavy and coarse.^[14]

Language

A consensus has grown in scholarship which sees the first wave of Buddhist missionary work as associated with the [Gāndhārī language](#) and the [Kharoṣṭhī](#) script and tentatively with the Dharmaguptaka sect.^{[15]:97} However, there is evidence that other sects and traditions of Buddhism also used Gāndhārī, and further evidence that the Dharmaguptaka sect also used Sanskrit at times:

It is true that most manuscripts in Gāndhārī belong to the Dharmaguptakas, but virtually all schools — inclusive [Mahāyāna](#) — used some Gāndhārī. Von Hinüber (1982b and 1983) has pointed out incompletely [Sanskritised](#) Gāndhārī words in works heretofore ascribed to the [Sarvāstivādins](#) and drew the conclusion that either the sectarian attribution had to be revised, or the tacit dogma "Gāndhārī equals Dharmaguptaka" is wrong. Conversely, Dharmaguptakas also resorted to [Sanskrit](#).^{[15]:99}

Starting in the first century of the [Common Era](#), there was a large trend toward a type of Gāndhārī which was heavily Sanskritized.^{[15]:99}

History

In Northwest India

The [Gandharan Buddhist texts](#), the earliest Buddhist texts ever discovered, are apparently dedicated to the teachers of the Dharmaguptaka school. They tend to confirm a flourishing of the Dharmaguptaka school in northwestern [India](#) around the 1st century CE, with Gāndhārī as the canonical language, and this would explain the subsequent influence of the Dharmaguptakas in [Central Asia](#) and then northeastern Asia. According to Buddhist scholar [A. K. Warder](#), the Dharmaguptaka originated in [Aparānta](#).^[16]

According to one scholar, the evidence afforded by the Gandharan Buddhist texts "suggest[s] that the Dharmaguptaka sect achieved early success under their Indo-Scythian supporters in Gandhāra, but that the sect subsequently declined with the rise of the [Kuşāna Empire](#) (ca. mid-first to third century A.D.), which gave its patronage to the Sarvāstivāda sect."^[17]

In Central Asia

Available evidence indicates that the first Buddhist missions to [Khotan](#) were carried out by the Dharmaguptaka sect:^{[15]:98}

[T]he Khotan [Dharmapada](#), some orthographical devices of [Khotanese](#) and the not yet systematically plotted Gāndhārī loan words in Khotanese betray indisputably that the first missions in Khotan included Dharmaguptakas and used a Kharoṣṭhī-written Gāndhārī. Now all other manuscripts from Khotan, and especially all manuscripts written in Khotanese, belong to the Mahāyāna, are written in the [Brāhmī script](#), and were translated from Sanskrit.

A number of scholars have identified three distinct major phases of [missionary](#) activities seen in the history of [Buddhism in Central Asia](#), which are associated with the following sects, chronologically:^[18]

1. Dharmagupta
2. [Sarvāstivāda](#)
3. [Mūlasarvāstivāda](#)

In the 7th century CE, [Xuanzang](#) and [Yijing](#) both recorded that the Dharmaguptakas were located in [Oddiyāna](#) and Central Asia, but not in the [Indian subcontinent](#).^[8] Yijing grouped the Mahīśāsaka, Dharmaguptaka, and [Kāśyapīya](#) together as sub-sects of the Sarvāstivāda, and stated that these three were not prevalent in the "five parts of India," but were located in the some parts of Oddiyāna, Khotan, and [Kucha](#).^[19]

In East Asia



Full [bhikṣuṇī](#) ordination is common in the Dharmaguptaka lineage. [Vesak](#) festival, [Taiwan](#)

The Dharmaguptakas made more efforts than any other sect to spread Buddhism outside India, to areas such as [Iran](#), [Central Asia](#), and China, and they had great success in doing so. ^[16] Therefore, most countries which adopted Buddhism from China, also adopted the Dharmaguptaka vinaya and ordination lineage for bhikṣus and bhikṣuṇīs. According to A. K. Warder, in some ways the Dharmaguptaka sect can be considered to have survived to the present in those East Asian countries. ^[20] Warder further writes: ^[21]

It was the Dharmaguptakas who were the first Buddhists to establish themselves in Central Asia. They appear to have carried out a vast circling movement along the trade routes from Aparānta north-west into [Iran](#) and at the same time into Oḍḍiyāna (the [Suvastu valley](#), north of Gandhāra, which became one of their main centres). After establishing themselves as far west as [Parthia](#) they followed the "[silk route](#)", the east-west axis of Asia, eastwards across Central Asia and on into China, where they effectively established Buddhism in the second and third centuries A.D. The Mahīśāsakas and Kāśyapiyas appear to have followed them across Asia into China. [...] For the earlier period of Chinese Buddhism it was the Dharmaguptakas who constituted the main and most influential school, and even later their *Vinaya* remained the basis of the discipline there.

During the early period of Chinese Buddhism, the Indian Buddhist sects recognized as important, and whose texts were studied, were the Dharmaguptakas, Mahīśāsakas, Kāśyapiyas, Sarvāstivādins, and the Mahāsāṃghikas. ^[22]

Between 250 and 255 CE, the Dharmaguptaka ordination lineage was established in China when Indian monks were invited to help with ordination in China. ^[23] No full Vinaya had been translated at this time, and only two texts were available: the Dharmaguptaka Karmavācanā for ordination, and the Mahāsāṃghika Prātimokṣa for regulating the life of monks. After the translation of full Vinayas, the Dharmaguptaka ordination lineage was followed by most monks, but temples often

regulated monastic life with other Vinaya texts, such as those of the Mahāsāṃghika, the Mahīśāsaka, or the Sarvāstivāda. ^[23]

In the 7th century, Yijing wrote that in eastern China, most people followed the Dharmaguptaka Vinaya, while the Mahāsāṃghika Vinaya was used in earlier times in [Guanzhong](#) (the region around [Chang'an](#)), and that the Sarvāstivāda Vinaya was prominent in the [Yangtze](#) area and further south. ^[23] In the 7th century, the existence of multiple Vinaya lineages throughout China was criticized by prominent Vinaya masters such as [Yijing](#) and [Dao An](#) (654–717). In the early 8th century, Dao An gained the support of [Emperor Zhongzong of Tang](#) and an imperial edict was issued that the [sangha](#) in China should use only the Dharmaguptaka vinaya for ordination. ^[24]

Texts

Gandhāran Buddhist texts

The [Gandhāran Buddhist texts](#) (the oldest extant Buddhist manuscripts) are attributed to the Dharmaguptaka sect by Richard Salomon, the leading scholar in the field, and the British Library scrolls "represent a random but reasonably representative fraction of what was probably a much larger set of texts preserved in the library of a monastery of the Dharmaguptaka sect in [Nagarāhāra](#)." ^{[25][26]}

Among the Dharmaguptaka Gandhāran Buddhist texts in the [Schøyen Collection](#), is a fragment in the Kharoṣṭhī script referencing the Six [Pāramitās](#), a central practice for bodhisattvas in Mahāyāna doctrine. ^[27]

Vinaya translation

In the early 5th century CE, Dharmaguptaka [Vinaya](#) was translated into [Chinese](#) by the Dharmaguptaka monk [Buddhayaśas](#) (佛陀耶舍) of [Kashmir](#). For this translation, Buddhayaśas recited the Dharmaguptaka Vinaya entirely from memory, rather than reading it from a written manuscript. ^[28] After its translation, the Dharmaguptaka Vinaya became the predominant vinaya in Chinese Buddhist monasticism. The Dharmaguptaka Vinaya, or monastic rules, are still followed today in China, Vietnam and Korea, and its lineage for the ordination of monks and nuns has survived uninterrupted to this day. The name of the Dharmaguptaka Vinaya in the East Asian tradition is the "Vinaya in Four Parts" ([Chinese](#): 四分律; [pinyin](#): *Sìfēn Lǜ*), and the equivalent Sanskrit title would be *Caturvargika Vinaya*. ^[29] Ordination under the Dharmaguptaka Vinaya only relates to monastic vows and lineage (*Vinaya*), and does not conflict with the actual Buddhist teachings that one follows (*Dharma*).

Āgama collections

The *Dirgha Āgama* ("Long Discourses," 長阿含經 *Cháng Āhán Jīng*) (T. 1)^[30] corresponds to the *Dīgha Nikāya* of the Theravada school. A complete version of the *Dirgha Āgama* of the Dharmaguptaka sect was translated by Buddhayaśas and Zhu Fonian (竺佛念) in the [Later Qin](#) dynasty, dated to 413 CE. It contains 30 sūtras in contrast to the 34 suttas of the Theravadin *Dīgha Nikāya*.

The *Ekottara Āgama* ("Incremental Discourses," 增壹阿含經 *Zēngyī Āhán Jīng*) (T. 125) corresponds to the *Anguttara Nikāya* of the Theravāda school. It was translated into Chinese by Dharmanandi in 384 CE, and edited by Gautama Saṃghadeva in 398 CE. Some have proposed that the original text for this translation came from the Sarvāstivādins or the Mahāsāṃghikas.^[31] However, according to A.K. Warder, the *Ekottara Āgama* references 250 prātimokṣa rules for monks, which agrees only with the Dharmaguptaka Vinaya. He also views some of the doctrine as contradicting tenets of the Mahāsāṃghika school, and states that they agree with Dharmaguptaka views currently known. He therefore concludes that the extant *Ekottara Āgama* is that of the Dharmaguptakas.^[32]

Abhidharma

The *Śāriputra Abhidharma Śāstra* (舍利弗阿毘曇論 *Shèlìfú Āpítán Lùn*) (T. 1548) is a complete abhidharma text that is thought to come from the Dharmaguptaka sect. The only complete edition of this text is that in Chinese. Sanskrit fragments from this text have been found in [Bamiyan](#), [Afghanistan](#), and are now part of the [Schøyen Collection](#) (MS 2375/08). The manuscripts at this find are thought to have been part of a monastery library of the Mahāsāṃghika [Lokottaravāda](#) sect.

Additional piṭakas

The Dharmaguptaka *Tripitaka* is said to have contained two extra sections that were not included by some other schools. These included a Bodhisattva Piṭaka and a [Mantra](#) Piṭaka (咒藏 *Zhòu Zàng*), also sometimes called a [Dhāraṇī](#) Piṭaka.^[8] According to the fifth-century Dharmaguptaka monk Buddhayaśas, the translator of the Dharmaguptaka Vinaya into Chinese, the Dharmaguptaka school had assimilated the "Mahāyāna Tripiṭaka" (大乘三藏 *Dàchéng Sānzàng*).^[33]

Abhiniṣkramaṇa Sūtra

The Dharmaguptaka biography of the Buddha is the most exhaustive of all classical biographies of the Buddha, and is entitled *Abhiniṣkramaṇa Sūtra*. Various Chinese translations of this text date from between the 3rd and 6th century CE.

Relationship to Mahāyāna



[Bhiksus](#) performing a traditional Buddhist ceremony in [Hangzhou](#), [Zhejiang](#) province, China

Kushan era

It is unknown when some members of the Dharmaguptaka school began to accept the Mahāyāna sūtras, but the *Mañjuśrīmūlakalpa* records that [Kaniṣka](#) (127–151 CE) of the Kuṣāṇa Empire presided over the establishment of [Prajñāpāramitā](#) doctrines in the northwest of India. ^[34] Tāranātha wrote that in this region, 500 bodhisattvas attended the council at Jālandhra monastery during the time of Kaniṣka, suggesting some institutional strength for Mahāyāna in the northwest during this period. ^[34] [Edward Conze](#) goes further to say that *Prajñāpāramitā* had great success in the northwest during the Kuṣāṇa period, and may have been the “fortress and hearth” of early Mahāyāna, but not its origin, which he associates with the Mahāsāṃghika branch. ^[35]

Ugraparipṛcchā Sūtra

Jan Nattier writes that available textual evidence suggests that the Mahāyāna [Ugraparipṛcchā Sūtra](#) circulated in Dharmaguptaka communities during its early history, but a later translation shows evidence that the text later circulated amongst the Sarvāstivādins as well. ^[36] The *Ugraparipṛcchā* also mentions a fourfold division of the Buddhist canon which includes a Bodhisattva Piṭaka, and the Dharmaguptaka are known to have had such a collection in their canon. ^[37] Nattier further describes the type of community depicted in the *Ugraparipṛcchā*. ^[38]

... [T]he overall picture that the *Ugra* presents is quite clear. It describes a monastic community in which scriptures concerning the bodhisattva path were accepted as legitimate canonical texts (and their memorization a viable monastic specialty), but in which only a certain subset of monks were involved in the practices associated with the Bodhisattva Vehicle.

Ratnarāśivyaṅkaraṇa Sūtra

The Mahāyāna *Ratnarāśivyaṅkaraṇa Sūtra*, which is part of the [Mahāratnakūṭa Sūtra](#), is believed by some scholars to have a Dharmaguptaka origin or background, due to its specific regulations regarding giving to the Buddha and giving to the Saṃgha. ^[39]

Prajñāpāramitā sūtras

According to Joseph Walser, there is evidence that the [Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra](#) (25,000 lines) and the *Śatasāhasrikā Prajñāpāramitā Sūtra* (100,000 lines) have a connection with the Dharmaguptaka sect, while the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* (8000 lines) does not. ^[40] Instead, Guang Xing assesses the view of the Buddha given in the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* (8000 lines) as being that of the Mahāsāṃghikas. ^[41]

Buddhayaśas

The translator Buddhayaśas was a Dharmaguptaka monk who was known to be a Mahāyānist, and he is recorded as having learned both [Hīnayāna](#) and Mahāyāna treatises. He translated the *Dharmaguptaka Vinaya*, the *Dīrgha Āgama*, and Mahāyāna texts including the [Ākāśagarbha Bodhisattva Sūtra](#) (虛空藏菩薩經 *Xūkōngzàng Púsà Jīng*). The preface written by Buddhayaśas for his translation of the *Dharmaguptaka Vinaya* states that the Dharmaguptakas had assimilated the Mahāyāna Tripiṭaka. ^[33]

Buddhist canon

The Dharmaguptakas were said to have had two extra sections in their canon: ^[8]

1. Bodhisattva Piṭaka
2. Mantra Piṭaka or Dhāraṇī Piṭaka

In the 4th century Mahāyāna abhidharma work *Abhidharmasamuccaya*, [Aśaṅga](#) refers to the collection which contains the Āgamas as the *Śrāvaka-piṭaka*, and associates it with the śrāvakas and [pratyekabuddhas](#). ^[42] Aśaṅga classifies the Mahāyāna sūtras as belonging to the *Bodhisattva-piṭaka*, which is designated as the collection of teachings for bodhisattvas. ^[42]

Paramārtha

[Paramārtha](#), a 6th-century CE Indian monk from [Ujjain](#), unequivocally associates the Dharmaguptaka school with the Mahāyāna, and portrays the Dharmaguptakas as being perhaps the closest to a straightforward Mahāyāna sect.^[43]

See also

- [Buddhism in Central Asia](#)
- [Schools of Buddhism](#)
- [Silk Road transmission of Buddhism](#)

Notes

1.

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- • Hansen, Valerie (2012), *The Silk Road: A New History*, Oxford University Press, p. 98, [ISBN 978-0-19-993921-3](#).
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