

Period		Philosophical Teachings	Notes
1. Early Buddhism		i. Focal question -Atta concept ii. Buddha's reply-Anicca, Dukkha and Anatta iii. How things exist-reply was teaching of Inter-dependence (Paticcasamuppada) iv. Understood by Sensory-perception	Suttas which preached by the Buddha by himself. Many interpretations Broadly up to the Second Council which was held after 100 years of the Buddha's great demise.
2. Sectarian Buddhism		Question: if all are impermanent, how things exist?	By the Second Council, this question was raised by the Buddhist monks themselves. Answering this question, different Buddhist monks came up with their own philosophical solutions and later they were named based on their philosophical solution. As a result, different traditions or nikayas came into exist. This new philosophic explanation put forward in Abhidhamma books which belonged to their own traditions
i.	Mahasanghika	ii. Paramattha – 'aviparito' (impermanent or unchangeable) Ex: Soul is impermanent but the taste of Soul is not impermanent until it is called Soul. That part is called own-nature or self-nature (Svalaksana) Pathavi also same etc. iii. This group of monks said: things are changeable but there is a part of things called own nature or self-nature (svabhava). Changeable part of things is called karitra. Ex: Gold and	Theravada Abhidhamma Books In later Abhidhamma books - commentaries and sub-commentaries
ii	Theravada		
iii	Sarvastivada		
iv	Soutrantika		
v	Puggalavada		

		arrays. Clay and things made out of clay. iv. v. One Faculty (Ekarasaindriya) – out of the five aggregates	Sarvastivada Abhidhamma texts and commentaries
3. Mahayana Buddhism	<p>All above Hinayana traditions have accepted unchangeable part of things or dhammas. In other words, there is a Soul/essence/entity/ or identity/ in things or dhammas. It is called ‘Dharmatmyata)</p> <p>So, focal question faced by the Mahayanists was Dharmatmyata</p> <p>In response to this, Mahayana Prajnaparamitasutras put forward the theory of Dharmanairatmayara (soullessness of dharmas or things). The term they used not the Anatta but the Sunyata which means emptiness/voidness.</p> <p>“Iha śāriputra: rūpaṃ śūnyatā śūnyataiva rūpaṃ; rūpāṃ na pṛthag śūnyatā śūnyatāyā na pṛthag rūpaṃ; yad rūpaṃ sā śūnyatā; ya śūnyatā tad rūpaṃ. evameva vedanā saṃjñā saṃskāra vijñānaṃ.</p> <p>Iha śāriputra: sarva-dharmāḥ śūnyatā-lakṣaṇā,..... tasmāc Sāriputra śūnyatayāṃ na rūpaṃ na vedanā na saṃjñā na saṃskārāḥ na vijñānaṃ.</p> <p>na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsi. na rūpa-śabda-gandha-rasa-spraṣṭavaya-dharmāḥ. Na cakṣūr-dhātur. yāvan na manovijñāna-dhātuḥ. na-avidyā na-avidyā-kṣayo”</p> <p>(Aṣṭasāhasrikāprajñāpāramitāsūtras)</p> <p>“...form is emptiness and the very emptiness is form;</p>	<p>1st Century A. D.</p> <p>4th Council -King Kaniska After this period, the term Mahayana used for the Mahayana tradition. It is in the book named “Mahayanasraddotpadasutta”.</p>	

	<p>emptiness does not differ from form, form does not differ from emptiness, whatever is emptiness, that is form, the same is true of feelings, perceptions, impulses, and consciousness”.</p> <p>“Here, O Sāriputra, all dharmas are marked with emptiness Therefore, O Sāriputra, in emptiness there is no form nor feeling, nor perception, nor impulse, nor consciousness;</p> <p>No eye, ear, nose, tongue, body, mind; No forms, sounds, smells, tastes, touchable or objects of mind; No sight-organ element, and so forth, until we come to:”</p> <p>Pl see my article: “The Philosophic Links between Anatta and Vi□□□□a”</p>	
4. Madhyamika Tradition or Nikaya	<p>Faced two main questions:</p> <p>i. misunderstanding of sunyata as nihilism.</p> <p>ii. Deny the sva-bhava concept put forward by Sarvastivadins.</p> <p>iii. Nagarjuna explained Sunyata as neither nihilism nor eternalism.</p> <p>Iv. He identified Sunyata as the Doctrine of Dependent Origination</p>	Mulamadhyamakakarika of Nagarjuna. It is his magnum opus
5. Yogacara Tradition or Nikaya	<p>Vijnanavada - They divided ‘vijñāna’ into three aspects</p> <p>i. ‘Pravṛtīvijñāna’(ṣaḍindriyavijñāna)six-sense-consciousness</p> <p>ii. ‘Manana vijñāna’, and</p> <p>iii. ‘Ālaya vijñāna’ store-house-consciousness.</p>	<p>Based on Lankavatara sutta 5th century</p> <p>Asanga and Vasubandhu etc.</p> <p>Vijnaptimatratasiddhi</p> <p>Abhidharmakosa.</p>

6. Vajrayana Buddhism or Tibetan Buddhism	Given prominence to tantric practices. Established in Tibet, Bhutan. Sikkim, Ladak and Nepal	6 th century
7. Modern Buddhism		

Philosophical Development from Early Buddhism to Madhyamika Tradition