

Brief description of important places on the map:

Two Mahāsāṃghika centers: Vaiśālī and the Aṅga region

From **Aṅga**, the Mahāsāṃghikas spread southwards via Kalinga and Uḍra, establishing its influence in Andhra.

Two Theravāda centers: Kauśāmbi and Mathura

From **Kauśāmbi**, Theravāda doctrines were spread southwards to Avantī via Ujjayinī. In the process, the Vibhajyavāda school was established and exerted its influence in Avantī. By Aśoka's time, the Vibhajyavāda teachings were brought to Lankādīpa (Sri Lanka), this sub-sect being known as the Tāmraśātīya.

From the regions in Avantī connected to areas of Mahāsāṃghika influence, three further sub-sects of the Vibhajyavāda were established: the Mahiśāsakas, the Dharmaguptakas and the Kāśyapīyas. The tenets of these three sub-sects were close to those of the Mahāsāṃghikas due to geographical proximity. These three sub-sects would later spread their influence northwards.

From **Mathura**, Theravāda developed northwards into the Sarvāstivāda school, establishing a very firm stronghold in the Kāśmīra and Gandhāra regions.

Later, the Saṃmitīyas of the Vātsiputrīyas (sub-sect of Sarvāstivāda) would spread eastward from Mathura to establish its stronghold in that region.

Looking at the map, one would be reminded that Buddhism (as different schools and sects) spread over a vast expanse of different cultures and races. Little wonder how the contents of the sectarian tenets change over time and the sectarian influence upon one another should be expected. In fact we should not think that sectarian views and adherence would be as strong as we imagined especially in regions between the centers of respective sects. Ven. Yinshun had reminded us that actually the sects were rather 'porous' in terms of doctrinal influence.