

Emergence of Mahayana according to the Pañcasatikakkhandhaka

Ven. Bopeththe Chandananda¹, Ven. Weganthale Dhammaratana²,
A. A. Dinesh Asela³

Introductin

There could be observing many different theories among both Western & Eastern scholars about the origination and development of "Mahāyāna Tradition". But the common believe would be that it was a result of the Second Buddhist Council. Nevertheless, it could be seen that the facts of the formation of the Mahāyāna has gone beyond way back to the Budhha era. However, by carefully examine and according to the most ancient record of the First Buddhist Council; Pañcasatikakkhandhaka, Cullavagga Pali, Vinaya Piṭaka, it could be seen that the of Mahāyāna tradition has originated and raised on a nearby time period of the Budha's Parinirvāna. Thus, the common believe of the facts of origination of the Mahāyāna after the Second Buddhist Council would have to be questioned and hereby we had examined and conducted a facts find research regarding on the subject.

Methodology

The seeds & facts on formation of Mahāyāna could be recognized by carefully examining on Pañcasatikakkhandhaka regarding the First Buddhist Council. The behavior of the Non-enlightened Ordinary Monks & Religious Followers after Buddha's Parinirvāna created ideologies of "Living Symbolic Leaderless" practices and that led to the origin of "Lokottaravāda" ideologies; the seeds of Mahāyāna tradition.

Discussion

By carefully examine the Subha Monk's behavior, that it would symbolize the rise and prominence of the ideologies of the commons. Nevertheless, by gathering

1. Undergraduate, Department of Pali and Buddhist Studies, University of Sri Jayewardenepura, Nugegoda. rev.b.chandananda@gmail.com
2. Undergraduate, Department of Pali and Buddhist Studies, University of Sri Jayewardenepura, Nugegoda. weganthale.d@gmail.com
3. University of Colombo. aseladinesh5@gmail.com

only the invited and selected groups of monks for the First Buddhist Council to the 'Rājagaha' indicates the existence of the other Non-invited Buddhist monk groups, clans and traditions of the same period. Furthermore, by carefully analyzing the allegations received by the Ananda Thero just after the gathering of the First Buddhist Council indicates many seeds of origin of the Mahāyāna tradition. There could be seen a traditional ideology of the monks towards women and over the time it has constantly disputed, disregarded and reviewed by the Mahāyāna tradition and it has bypassed the traditional ideology of women and honored womanhood has an equal right in every path even could achieve the "Buddha Status" same as men. The triumph of the traditional ideologies, classical theories and concepts at the debate of the "khuddānu-khuddaka principles" indicates the seeds of formation of a different practice and initiation of the Mahāyāna tradition. Thus, It could be seen even Lord Buddha has expected sort of changes and adaptations of the 'Vinaya principles' accordingly with the Socio-Geo-Politi-Economical nature. However, monks could not consent to an one ideology in the end of it and it could be seen that there were different Vinaya principles, traditions, concepts and ideologies has established among monks at that time period. The allegations made by the "Mahā Theras" to the Ananda Thera regarding on 'not inviting the Buddha to live forever' indicates the uncertain future and calamity of not having a "Living Symbolic Leader" to continuation of the tradition creates a situation to react and form a foundation to Mahayana trikāyavāda (trinity). Nevertheless, the ideology of the "Purāṇa Thera's Council" gives an indication of beginning of a "new Buddha tradition".

Conclusion

In conclusion, by analyzing carefully the Pañcasatikakkhandhaka, there could be identified such facts of emergence of the Mahāyāna at the time of the First Buddhist Council and we had utilized content analysis and textual analysis methods to conduct this research and used the Pañcasatika-kkhandhaka, Cullavagga-Pali, Vinaya Piṭaka as the main source and many other Pali and Sanskrit sources utilized to analyze the facts and as a secondary source we had reviewed Western and Eastern philosophers literature and reviews.

Keywords: Mahayana, Pañcasatikakkhandhaka, Buddhist Tradition, Buddhist Councils