

Study of Emergence of Mahayana According to the Pancasatika-kandhaka

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Many different theories exist among both Western & Eastern scholars about the origin and development of "Mahayana Tradition". However, the common belief would be that it was a result after the Second Buddhist Council (SBC). Although, the facts of the formation of the Mahayana goes back to the Buddha era the most ancient record of the First Buddhist Council (FBC); Pancasatika-kandhaka, Chullavagga-pali, Vinaya Pitaka, shows that the Mahayana tradition has originated and flourished at an adjacent time to Buddha's Parinirwana. Thus, in this study the common belief of the origination of Mahayana after SBC is analysed using content and textual analysis methods. The Pancasatika-kandhaka, Chullavagga-pali, Vinaya Pitaka were used as main sources and Western and Eastern philosophical literature and reviews as secondary sources. The study of the Panchasathika-kandhaka illustrated that the behavior of non-enlightened ordinary monks & religious followers after Buddha's Parinirwana created ideologies of "Living Symbolic Leaderless" practices that led to the origin of "Lokottaravāda" ideologies; the seeds of Mahayana tradition. The Subaha Monk's behavior symbolized the rise and prominence of the ideologies of the commons. Nevertheless, by gathering only the invited and selected groups of monks for the FBC to 'Rajagaha Nuwara' indicates the existence of the other non-invited Buddhist monk groups, and traditions of the same time period. Furthermore, allegations received by Ananda Thero just after FBC indicates many seeds of origin of the Mahayana tradition. Traditional ideology of the monks towards women that existed has constantly disputed, disregarded and reviewed over time by the Mahayana tradition. It has bypassed the traditional ideology of women by giving equal rights to them in every path, including achieving the "Buddha Status", same as men. The triumph of the traditional ideologies, classical theories and concepts at the debate of the "kuddhanu-kuddhaka principles" indicate the initiation of the Mahayana tradition. Thus, it could be seen that even Lord Buddha has expected the changes and adaptations of the 'Vinaya principles' according to the Socio-Geo-Politi-Economical nature. However, at the end of FBC monks could not consent to one ideology but 5 different Vinaya principles, traditions, concepts and ideologies established among monks. The allegations made by the "Maha Theras" to Ananda Thera for 'not inviting the Buddha to live forever' indicates the uncertainty of not having a "Living Symbolic Leader" for the continuation of tradition. This created the foundation of Mahayana triyakavada (trinity). Nevertheless, the ideology of the "Purana Thera's Council" gives an indication of beginning of a "new Buddha tradition". Hence, it can be concluded that, emergence of the Mahayana can be identified at the time of the FBC.

Keywords: Mahayana, Pancasatika-kandhaka, buddhist tradition, buddhist councils, Western and Eastern philosophers' reviews