The teachings of the Buddha say that Nibbana is paramount. It is the cessation of all sensations. In the absence of sensations, peace and coolness reign supreme. All sufferings relating to old age, disease, death and dissolution cease. As it is deathless, its bliss is indestructible. Therefore, it is the highest bliss.
Chapter-5

THERAVADA TRADITION AND DOCTRINE

In chapter four we had discussed about Nibbana, the final goal of Buddhism in great detail. In this chapter, we will trace Theravada tradition and the schools of Buddhism after the passing away of the Buddha. Before discussing Theravada doctrine, we will trace the historical background of schism among Buddhist Sangha and the schools including Theravada Buddhism.

ASSEMBLY AT THE TIME OF BUDDHA

As discussed earlier, ten years before his Maha parinibbana, while the Buddha was staying in Pava city, Malla state and just after Naganthanataputta had just passed away, there was a serious split among the followers of Nagantha. Noticing their increasingly worsening situation, the Buddha instructed Sariputta Thera the task of maintaining unity among the Sangha organization (Bhikkhu-sangiti) and compiling the Dhamma-vinaya systematically (Dhammavinaya-Sangiti). Following the Buddha’s instruction, Sariputta Thera called for the assembly of bhikkhus (bhikkhu-sangiti) and five hundred bhikkhus gathered at a garden which belonged to Cunda, the gold-smith. Out of five hundreds bhikkhus, half were the disciples of Sariputta Thera and the other half of Ananda Thera.

Presiding over the assembly of five hundreds bhikkhus, Sariputta Thera summarized for the assembled bhikkhus the Dhamma-vinaya as taught in detail by the Buddha for 35 years. The five hundred bhikkhus were pleased to learn the extracts teaching from the Thera and approved it as the teaching of the Buddha. The Buddha
himself also approved it saying “Well done, Sariputta! Well indeed have you, Sariputta, proclaimed the way of extracting the teaching to the bhikkhus”. This Sangiti (gathering) was considered to be Maha sangiti, “the great gathering”, for the Buddha himself attended the meeting and approved the outcome. It was the first Maha-sangiti led by Sariputta Thera while the Teacher was still alive. This sangiti has been overlooked by many scholars.

**FINAL PASSING INTO NIBBANA**

As recorded in the Mahavamsa and the Samanta pasadika, three months after the Buddha’s Maha-parinibbana, the first Sangiti was held at Rajagaha, Magadha State. This gathering was patronized by Ajatasattu, the king of Magada Mahakassapa Thera presided over the Sangiti. Earlier, the bhikkusangha, over seven hundred thousand in number, who gathered at Kushinagara, unanimously elected Mahakassapa Thera as the president of the sangiti. The meeting of those bhikkhus undisputedly gave the Thera full authority to organize a Sangiti. Mahakassapa Thera exerted his authority by choosing 500 capable bhikkhus; regarding the procedure of this historic council, a scholar once remarks: “a basic form of parliamentary democracy of the modern age could be found in the history of Buddhism”.

Bhikkhus from different backgrounds, either originally from the Brahmana caste before they joined the order, or from the Khattiya caste, or even from the Vassa and Suddha castes and joined the Sangiti without paying the least heed to their differences. The most important issue from the Sangiti was the compilation work (Sangiti) of the words and the disciplinary rules by the Buddha. A simple may be given of the situation

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when the Master was still alive and thereafter. From a tree full of colorful blossoms, the flowers scattered everywhere about the place where the Buddha was lying. A man picked up all the flowers of different colors and put them into three suitable baskets. The Buddha passed away like a colorful tree full of its blooms; his words, taught in the 13 different places at which he dwelled, entered into the hearts of many thousands of disciples like the fragrant flowers scattered on the ground.

Mahakassapa Thera knew that there was a need to collect the many flowers of the Dhamma-vinaya that had scattered into the hearts of the many disciples and so he appointed five hundred capable bhikkhus and gave them the task of compilation. They all gathered at Rajagaha. Upali Thera gathered the disciplinary rules that were taught to different disciples on different occasions at different places, grouped them together accordingly and submitted the systematic compilation to the Sangha assembly. Ananda Thera took the responsibility of compiling the Suttanta and Abhidhamma submitted the compilation to the same assembly. Then Mahakassapa Thera, the president of the assembly, asked three questions to the participants:

- Is there anything that should be deducted from the submission of Upali Thera and Ananda Thera?
- Is there anything that should be added to them?
- Are there any defects in the submissions that should be corrected?

The replies from the 500 bhikkhus to the questions were without difference in views (avivada), in concord (samaggama), and merged into a single thread of philosophy (ekavacana). They said, “The submissions of the two Theras, O Venerable Mahakassapa,
concerning with the Sutta, Vinaya, and Abhidhamma were perfect. There is nothing that should be deducted from them, or added to them, or that required any correction. They were perfectly authentic teaching of the Buddha.”

- *Apannatam na pannapenti.* (Bhikkhus will not declare what the Buddha did not declare).

- *Pannattam na samucchindissanti.* (Bhikkhus will not amend what the Buddha declared).

- *Yatha pannattesu sikkhapadesu samadaya sikkhissanti.* (Having accepted the disciplinary rules as the Buddha declared, Bhikkhus will put them into practice).

Having heard the reply from the 500 bhikkhus, Mahakassapa Thera made a presidential request to them to recite the Dhamma-vinaya in a chorus to show their undisputed approval. Then 500 bhikkhus led by Mahakassapa Thara, Ananda Thera, Upali Thera recited the Dhamma-vinaya with one accord and officially approved it as an authentic record of the Buddha’s teachings. (*Buddhapavacananam sangiti*). Thus, the systems laid down by Sariputta Thera after the Buddha’s demise and led by Mahakassapa Thera after the Buddha’s demise were taken as the systems of the elders. (*Theranam vado theravado*). The strategy at the First Sangiti led by Mahakassapa Thera could be attributed to the Bhikkhu-aparihāniya Sutta as taught by the Buddha himself.

That was, after the Buddha, Sariputta Thera and Moggalana Thera had passed away, the first united conference of Sangha, where Mahakassapa Thera as the president of the Sangha, Using his authority, chose five hundred monks and formed a parliament of
the Sangha. Upali Thera and Ananda thera took the positions of secretariat and assisted the president. All decisions concerned with the authentic teaching of the Buddha were made with the unanimous accord of the council’s participants. There were no disputations made to the decision that nothing should be deducted from or be added to, or be corrected in the teachings of the Buddha. It was a Buddhist Singiti or Buddhavacana Sangiti. Lord Zetland made a remark on the First Sangiti saying: “And it may come as a surprise to many to learn that in the assemblies of the Buddhists in India two thousand and more ago are to be the rudiments of our parliamentary practice of the present day!”

MOTIVES OF DHAMMA AND VINAYA

Concerning with the compilation of the Buddhist Canon, it was compiled in a gradual process, eventually assuming its present form. It must have been continuously concerned with the preservation of the authentic teachings of the specific domains of the Buddhist tradition. This became all the more urgent after the Buddha’s demise, when the authority of the transmitted teachings had to be harmoniously universally accepted, without dispute. There had to be not only collective rehearsal of the teachings periodically, but also each time a collective sanction as regards authenticity. The importance of this function of *samgiti*, underlying the motive for the First Council, it stressed in *Sangiti sutta* of *Sutta Pitaka*\textsuperscript{252} which relates the serious disputes among the followers of Mahavira after his demise. In the sutta Venerable Sariputta taught to the monks as suggested by the Buddha.

\textsuperscript{252} D.iii.p.200.
“Then Ven. Sariputta spoke to the monks, ‘Nigantha Nathaputta has just died at Pava, and at this death the Nigantha were split into two parties, quarrelling and disputing, fighting and attacking each other with wordy warfare. Their doctrine and discipline was so ill-proclaimed, so unedifyingly displayed, and so ineffectual in calming the passions having been proclaimed by one not fully enlightened’ ‘This Dhamma has been well proclaimed by the Buddha, the fully enlightened one and so we should all recite it together without disagreement, so that the Noble Dhamma may endure and be established for a long time.’”

Naganthanataputta, also known as Mahavira, the founder of Jainism, just before he died, endured a great loss as his main patrons and devoted followers, the commander-in-chief, General Siha, and the businessman Upali, left his teaching and became devoted to the Buddha’s Dhamma. Nigantha died when he was about 80. His death was said to have occurred about ten years before the Buddha’s and was followed by a serious split among his followers. Even before his body had been cremated, there were already quarrels, disputes, abuses, fights and attacks among the Nigantha’s disciples.

In regard to this, Ven. Sariputta made remarks that the teaching of Nigantha was not the outcome of perfect enlightenment, could not extinguish defilements, did not lead to liberation from the round of Samsara, and were not well-proclaimed. According to Ven. Sariputta the conflict was due to defects in the teaching of their Nigantha. In comparison with the teaching of Nigantha, Ven. Sariputta mentioned the Dhamma saying, “Brethren, the Dhamma-Vinaya that we are now following is well-proclaimed (svahatassasana) by the Buddha. It is the teaching that can make one free from samsara (niyyanikasasana). It is the teaching that can extinguish the fire of defilements

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(upasamasasana). It is the teaching taught with omniscient wisdom. Thus we must learn it, keep it in our memory, practice, and preserve the Dhamma-Vinaya that is svakhata, niyyanika and upasama.”

Ven.Buddhaghosa Thera, the great Pali commentator, commented on the word “sangayhitabbam” taught by Ven. Sariputta to the monks is meant that the Dhamma-vinaya should be recited unanimously (samaggehithayitabbam), without conflict in words and ideas (aviruddhavacanehe bhanitabbam), and with sole conviction (ekavacanehe bhanitabbam). So, the meaning of the word “Sangiti” or “Sangayana” is more than just recitation. According to the Pali commentary and sub-commentary on the Pasadika Sutta of Dighanikaya, the word “sangayitabban” has several meanings: this well-taught Dhamma-vinaya ought to be taught (vacetabbam), recited (sajjhayitabbam), learnt sincerely (sammadeva gahitabbam), and preached (kathetabbam). That’s the way by which the teaching will last long.

When the relics of the Buddha had been distributed, Ven. Mahakassapa encouraged seven hundred thousand monks, who gathered for the event of Buddha’s cremation at Kusinara to organize a Sangha council before the time when those who spoke the Dhamma-Vinaya became too few.

“Come, let us, your reverences, chant Dhamma and discipline before what is not Dhamma shines out and Dhamma is withheld, before what is not discipline shines out and discipline is withheld, before those who speak what is not Dhamma become strong and those who speak Dhamma became feeble, before those who speak what is not not

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discipline become strong and those who speak discipline became feeble.”\(^{255}\)

The intention of Ven. Mahakassapa Thera was to establish unity and harmony. His wish was that all the words of the Buddha taught during those forty-five years should be

- Compiled systematically (\textit{sama gahitabbam})
- Recited unanimously (\textit{samaggehi gayatabbam})
- Taught systematically (\textit{samma vacitabbam})
- Learnt sincerely (\textit{samma uggahetabbam}) and
- Preached soundly (\textit{Selma bhanitabbam})

Here, the words of Ven. Sariputta and Ven. Mahakassapa should not be taken just to mean “to recite” and it should be taken with a more profound meaning: to learn, to preach, to teach, to compile, to practice, to safeguard and to propagate.

**VIEW OF MAHAKASSAPA TO PRESERVE THE WORDS OF THE BUDDHA**

According to Pali tradition recorded in canonical and non-canonical literature, we found soon after the passed away of the Buddha, the senior monks led by Ven. Mahakassapa made an arrangement to collect the words of the Buddha. The tradition preserved in the 11\(^{\text{th}}\) Khandhaka of the Cullavagga\(^ {256}\) has been accepted as authoritative in different accounts found in extra-canonical literature such as the Dipavamsa and the Mahavamsa

\(^{255}\) V.A.i.6.
\(^{256}\) V.iv. p.490 VA.i.p.27.
written in Ceylon. The authority of the Culavagga need not be called in question and it has been followed by almost all subsequent accounts.

It is asserted in the *Culavagga* that Ven. Mahakassapa was not present at the Mahaparinibbana of the Buddha at Kusinagar. While he was proceeding from Pava to Kusinagar with a large retinue, the news of the decease of the Master was brought to him by a naked ascetic of the Ajivaka set. It is recorded that a monk called Subhadda exhorted the monks, who were vociferous in their lamentations, to refrain from expressing grief, and called upon them to think the occasion a good riddance. Since they were treated as so many schoolboys by the Master, who often admonished them for their unbecoming conduct, they would now be free to do as they thought fit without let or hindrance.

This irreverent remark filled Ven. Mahakassapa with alarm for the future safety and purity of the Dhamma preached by the Master. Ven. Mahakassapa had other reasons for anxiety as pointed out in the Mahavamsa.²⁵⁷ He received the garment of the Master as a token of authority equal to that of the Master and was determined to fulfill the Master’s command to establish the truth. The remark of Subhadda was a clear indication of the necessity of convening a Council for the fulfillment of this noble objective.

**THE FIRST BUDDHIST COUNCIL**

The above mentioned reasons cause the senior disciples of the Buddha to collect and preserve the Master’s teachings. The assembly of the *Sangha* is called ‘*Sangiti*’ or ‘*Sangayana*’. After some deliberation the town of Rajagriha was selected for the assembly or meeting of the *Sangha* and *Rajagriha* was selected because King Ajatasatu

was a firm believer in the Buddhist faith and he would make ample provision for food and lodging. It is said that the Council was held near the Saptapani Cave and it is stated in the Pali Chronicle that the Sapatapani Cave was situated on the side of Mount Vehbara and a pandal was erected at the instance of King Ajatasatu outside of this cave.

There is general agreement that the number of the monks selected was five hundred and the meeting actually took place in the second month of the rainy season. In the *Samantapasadika*, the commentary on Parajika Pali of Vinaya Pitaka\(^\text{258}\) we find a detailed description of the ceremonies which took place about six weeks before the actual opening of the session. Ven. Mahakassapa presided at the Council and two very important personalities who specialized in the two different areas- the Dhamma and the Vinaya were present. One was Ven. Ananda, the closest constant companion and disciple of the Buddha and he was endowed with a remarkable memory and was able to recite what was spoken by the Buddha. The other personality was Ven. Upali, who remembered all the Vinaya. The entire words of the Buddha were recited at the Council. This is known as the First Council in the history of Buddhism. This is an education of a process that Buddhist monks have to follow and observe.

As mentioned earlier, there are many versions dealing with the First Council recorded in different schools of Buddhism.

**THERAVADA VERSION**

One hundred years after the final passing away of the Buddha, there was a split among the Sangha: the orthodox groups those who wanted to preserve the disciplinary rule

\(^{258}\) ViA.i.
strictly and the other group, heterodox who wanted to change the rules in accordance with the situation. Theravada is the orthodox group and in their treatise, the even was recorded as follow:

Ven.Mahakassapa addressed the assemble bhikkhus, “At one time, brothers, I was on a long road from Pava to Kusinara with a large community of bhikkhus, about five hundred. Then I stepped off the road and sat down under a tree. At that time, brothers, a certain naked ascetic, having taken a flower of a coral tree, had entered the long road from Kusinara to Pava. I saw, brothers, that naked ascetic coming from a distance and said this to him, “Do you know, friend, our teacher? He said, “Yes, friend, I know him. The recluse Gotama entered into Parinibbana one week ago today; from there I took this flower of a coral tree.”

‘On that occasion, brothers, some of those bhikkhus whose passion had not yet ceased held both their hands fast and cried, jumped down from cliffs, or reeled back and forth, saying, “The Blessed One has entered into parinibbana so soon; the Well Gone One has entered into parinibbana so soon; the Eye of the World has disappeared so soon.” Those bhikkhus whose passion had ceased endured with mindfulness and awareness, thinking, “Conditioned things are impermanent. How could it be otherwise in this situation?”

‘Then, brothers, I said this to those bhikkhus, “Enough, brothers, don’t grieve, don’t lament. Has it not already been explained by the Master that there is change, separation and becoming other of all that are dear and beloved? Brothers, how could it be possible in this situation that whatever is born, whatever has come to be, whatever is conditioned and subject to change would indeed not break down? This is impossible.”’
that time, brothers, a person called Subhadda, who had renounced family life at an old age, was sitting in that assembly. Then, brothers, he said this to those bhikkhus, “Enough, friends, don’t grieve, don’t lament. We are well released from that great recluse; we were troubled by him, saying, ‘This is allowable to you and this is not allowable to you.’ Now we will do what we wish and will not do what we don’t.

‘Brother, let us recite the Dhamma and the Vinaya before Adhamma shines forth and the Dhamma is rejected, before Avinaya shines forth and the Vinaya is rejected, before those who advocate Adhamma become strong and those who advocate the Dhamma become weak, before those who advocate Avinaya become strong and those who advocate the Vinaya become weak.’ The bhikkhus said, ‘well then, Venerable Sir, let the elder select bhikkhus.’ Then, the Ven. Mahakassapa selected five hundred arahants, less one. The bhikkhus said this to Ven. Mahakassapa, ‘Ven. Sir, this Ananda, although still a trainee, is incapable of following a wrong course through desire, anger, delusion and fear. He has learnt by heart much Dhamma and Vinaya under the Blessed One. Therefore, Ven. Sir let the elder select Ven. Ananda too.’ Then Ven. Mahakassapa selected Ven. Ananda as well.

Then this idea occurred the elder bhikkhus, ‘Where should we recite the Dhamma and Vinaya? Then this idea occurred to the elder bhikkhus, ‘Rajagaha has a large resort for alms and plenty of lodging. Let us recite the Dhamma and Vinaya while observing rain retreat in Rajagaha. Let not the other bhikkhus observe rain retreat in Rajagaha.’ Then Ven. Mahakassapa informed the Samgha, ‘brothers, let the Samgha agree that these five hundred should recite the Dhamma and Vinaya while observing the rain
retreat in Rajagaha and the other bhikkhus should not observe the rains retreat in Rajagaha. This is the resolution.

Brothers, let the Samgha listen to me. The Samgha agrees that these five hundred bhikkhus should recite the Dhamma and Vinaya while observation the rains retreat in Rajagaha and the other bhikkhus should not observe the rains retreat in Rajagaha. Any venerable one to whom the agreement, that these five hundred bhikkhus should recite the Dhamma and Vinaya while observation rains retreat in Rajagaha and other bhikkhus should not observe the rains retreat in Rajagaha, is acceptable should observe silence. Any venerable one to whom it is not acceptable should speak. It is agreed upon by the Samgha that these five hundred bhikkhus should recite the Dhamma and Vinaya while observation rains retreat in Rajagaha and other bhikkhus should not observe the rains retreat in Rajagaha. It is acceptable to the Samgha, so the silence. Then the elder bhikkhus went to Rajagaha to recite the Dhamma and Vinaya. Then this idea occurred to the elder bhikkhus, ‘Repair work to the broken and dilapidated parts was praised by the Master. Let us do the repair work in the first month. Having assembled in the middle moth, we will recite the Dhamma and Vinaya.’ Then the elder bhikkhus repaired the broken and dilapidated parts during the first month.

Then the Ven.Ananda thought, ‘Tomorrow is the assembly. Being a trainee, it is not suitable for me to go to the assembly.’ Having spent most of the night practicing mindfulness of body, he reclined, thinking, ‘I shall sleep.’ His head had not reached the pillow and his feet were off the ground, when his mind became free from defilements and without grasping. Then Ven.Ananda, having become an arahant, went to the assembly. Then, Ven.Mahakassapa informed the Samgha, ‘brothers, let the Samgha listen
to me. If the time is suitable for the Samgha, I would question Upali on the Vinaya.’ Ven.Upali informed to the Samgha, ‘Venerable Sirs, let the Samgha listen to me. If the time is suitable for the Samgha, I, being questioned on the Vinaya by Ven.Mahakassapa, would answer.’

Then, Ven.Mahakassapa said this to Ven.Upali, ‘brother Upali, where was the first Defeat (Parjika) proclaimed?’ ‘In Vesali, Ven.Sir.’ ‘Concerning whom?’ ‘Concerning Sudinna, the son of Kalnda.’ ‘On what subject?’ ‘On sexual intercourse.’ Then, Ven.Mahakassapa questioned Ven.Upali on the subject, the origin, the individual, the rule, the amendment, the offence and non-offence of the first Defeat.

‘Brother Upali, where was the second defeat proclaimed? ‘In Rajagaha, Ven.Sir.’ ‘Concerning whom?’ ‘Concerning Dhaniya, the son of a potter.’ ‘On what subject?’ ‘On taking what was not given.’ Then Ven.Mahakassapa question Ven.Upali on the subject, the origin, the individual, the rule, the amendment, the offense and non-offense of the second Defeat. ‘Brother Upali, where was the third defeat proclaimed?’ ‘In Vesali, Ven.Sir.’ ‘Concerning whom?’ ‘Concerning several bhikkhus.’ ‘On what subject?’ ‘On takes human life.’ Then Ven. Mahakassapa question then.Upali on the subject, the origin, the individual, the rule, the amendment, the offense and non-offense of the third Defeat. ‘Brother Upali, where was the fourth defeat proclaimed?’ Then Ven.Mahakassapa question Ven.Upali on the subject, the origin, the individual, the rule, the amendment, the offence and non-offence of the fourth Defeat. In this way, he posed questions on both Vinaya: bhikkhu and bhikkhuni. Ven.Upali upon being questioned, answered.

Then, Ven.Mahakassapa informed the Samgha ‘Brothers, let the Samgha listen to me. If the time is suitable for the Samgha, I would question Ananda on the Dhamma.’

MAHASAMGHICHA VERSION

At the time the Buddha was abiding in Rajagaha. Then the king Ajatasattu, the son of Vaidehi, was not on good terms with Vaisali, as given in detail in Mahaparinirvana sutra, which continues to narrate that the Buddha, having given up his will to live at the Stupa of the Bow and Stick, set out for Ksinagara, in the native land of warriors, on the bank of the Xi-lian-chan River. He entered into parinirvana between the twin trees in the Hard Grove. The cremation was to take place beside the Stupa of Heavenly Crown (Makuta bandhana cetiya). By the power of the deities the fire on the funeral pyre could not be ignited because they were waiting for the coming of Ven.Mahakasyapa.

At that time Ven.Mahakasyapa was practicing meditation in the cave Bin-bo-luo (pippali) in the mountain Grdhrakuta. Ven.Mahakasyapa thought, ‘The World-honored  

\[259\] V.iii.pp.480-484.
One had given up his will to live. Where did he choose to enter into parinirvana? Where is he now? Is he free from pain and trouble, and is he happy or not? Having reflected thus, he entered into samadhi and surveyed the whole world with his divine eye. He saw the World-honored One lying between the twin trees in the Hard Grove on the bank of Xi-lian-chan River. He entered into parinirvana between the twin trees in the Hard Grove.

The cremation was to take place beside the Stupa of Heavenly Crown (Makuta bandana cetiya). However, the fire of the funeral pyre could not be ignited. Having seen this, he was grieved and unhappy. He thought again, ‘I should go there to pay my respect before the World-honored One’s body is decomposed.’ Then he thought again, ‘as I am going to pay my respect to the World-honored One’s last body, I should not use my psychic power, but should go there on foot.’

Then, Ven. Mahakasyapa said to the other bhikkhus, ‘elders, the World-honored One has entered into parinirvana. Let each of you take your robe and bowl, and let us go together to Kusinagara to see and pay respect to the World-honored One.’ All the bhikkhus said, ‘Very well.’ Then Ven. Mahakasyapa, with all the bhikkhus, set out for Kusinagara. They passed one village, where a Mo-he-luo (mahallako) bhiksu had been residing. Ven. Mahakasyapa said to Mo-he-luo, ‘take your robe and bowl. We are going with you to Kusinagara to see and pay respects to the World-honored One.’ Mo-he-luo said, ‘elder Kasyapa, wait until I have taken my first and last meals and then I will go with you.’ Kasyapa answered, ‘It is not appropriate to wait for your meals.’ Mo-he-luo requested three times, but Kasyapa insisted that it was not appropriate to wait. Then Mo-he-luo became angry and said, ‘Sramana, what urgent business is there that you are in such a hurry?’ the dead crow is not worth even a penny. Wait a moment. I will join you
after I have finished my meals. Ven.Mahakasyapa said again, ‘you should put aside the meals.

The World-honored one has entered into nirvana, and has not yet cremated. We should go immediately.’ When Mo-he-luo heard that the Buddha had entered into parinirvana, he said to Ven.Mahakasyapa, ‘now we are released forever. What is the reason? Arahant was alive he always said, ‘You should do this and you should not do that.” Now he has entered into nirvana. We are free to do what we like, and refrain from doing what we don’t. When Ven.Mahakasyapa heard this, he was grieve and unhappy. Thereupon he snapped his right fingers and fire came out. He struck the ground with his right foot. At the sight of this, Mo-he-Luo was so scared that he fled.

Ven.Mahakasyapa went to the place where the Buddha was. Thereupon the World-honored One’s two feet appeared, coming out of the cremation coffin. Having seen the feet of the Buddha, Ven.Mahakasyapa, baring his right shoulder, made obeisance with his head and face and uttered these verses:

‘The soles of the Tathagat are complete in themselves where to wheel symbols with one thousand spokes appears. His toes are long and soft and joined together like a web. Therefore, today I pay my respects to the most perfect feet. These most perfect and soft feet have wandered in the world, with compassion, for the benefit of all beings, From now on they will wander no more. Therefore, today I bow my head at the Tathagata’s feet. The Tathagata helped me in gaining liberation and becoming an arahant. Now I am seeing these feet for the last time; I shall see them no more. Cutting off beings’ doubts, the highest among those who are detached from Sense-desire, He benefited all beings,
making all of them happy. Therefore, today I pay my respects to the most perfect feet. The Buddha had the virtues of answering skillfully and seeding all doubts. Today the time has passed. The light of wisdom and compassion is extinguished forever. Therefore, today I bow my head at the most perfect feet. I realized the Four Noble Truths and praise the gem of the Buddha’s merits.

At the end of my verse of praise, the Buddha’s two feet will disappear into the Cremation coffin. All the bhikkhus deliberated on the point of who should lead the cremation. Then Ven. Mahakasyapa said, ‘I am the eldest son of the World-honored One; therefore, I should lead the cremation.’ Every said, ‘Very well.’ Thereupon, the cremation began. After the cremation Ven.Kasyapa remembered what Mo-he-lo bhikkhu had said in the village, ‘we are free to do what we like, and refrain from doing what we don’t.’ he told the bhikkhus, ‘elders, the relics of the World-honored One are not our business. The kings, elders, Brahmins and householders, shall do what should be done for gaining merit. Our first and foremost business is to recite the Dhamma Pitaka. We should not allow the Dhamma to disappear quickly.’

Then they deliberated, ‘Where should we recite the Dharma Pitaka? Some of them said, ‘Sravasti.’ Others said, ‘Saketa.’ Others said, ‘Campa.’ Others said, ‘Vaisali.’ Others said, ‘Kapilavastu.’ Then, Ven.Mahakasyapa said, ‘We should go to Rajagaha to recite the Dharma Pitaka. The reason is that in Rajagrha the king Ajatasatru, the son of Vaidehi, was declared by the Buddha himself to be the foremost among lay disciples who have no rooted faith. Moreover, this king is capable of providing beds and other material requisites for the five hundred. We should go there. All of them agreed.'
The World-honored one had said to Ven.Aniruddha earlier, ‘When the Tathagata has entered into parinirvana, and you should guard the relics. Don’t let the deities take them away. The reason is that when the previous Tathagatas entered into parinirvana, the deities took the relics away, so that human beings could not go there and they lost the opportunity to gain merit. The deities can come to the human world to pay their respects, but human beings, except for those who have psychic power, cannot go there. Therefore, you should guard the relics well.’

Ven.Ananda, the personal attendant, could not go with Ven.Mahakasyapa because he had to discharge his duty to the Buddha. Then, Ven.Mahakasyapa went to Cha-di mountain cave in Rajagarha with one thousand bhikkhus. They prepared beds and mattresses and decorated the World-honored One’s seat. On the left-hand side of the World-honored One’s seat Ven.Sariputta’s seat was prepared, and on the right-hand side Ven.Mahamaudgalyanana’s seat, and then Ven.Mahakasyapas seat. Accordingly the beds and mattresses were arranged in order and requisites for four months were prepared because while reciting the Dharma Pitaka they would be cut off from the outside world.

When the bhiksus had assembled, among them were: those who had threefold wisdom and sixfold knowledge, virtue and liberation; those who had heard one section of the Vinaya from the mouth of the World-honored One; those who had heard one section of the Vinaya from the mouth of the disciples; those who had heard two sections of the Vinaya from the mouth of the World-honored One; and those who had heard two sections of the Vinaya from the mouth of the disciples. They deliberated, saying, ‘We should choose those who have threefold wisdom and sixfold special knowledge, virtue and liberation; those who have heard two sections of the Vinaya from the mouth of the
World-honored One and those who have heard two sections of the Vinaya from the
mouth of the disciples.’ They selected five hundred less two. They again deliberated,
saying, ‘We should make a full five hundred.’ When the elder Aniruddha came, they
were still less by one.

Then Ven.Mahakasyapa was the first sthavira, Natou-lu, the second sthavir, and
You-bo-tou-lu, the third sthavira. Then, Ven.Makasyapa ascended his seat. The seats of
Ven.Sariuptra, Mahamaudgalyana and Ananda were left vacant. The other bhiksu took
their seats one after another. Then Ven.Mahakasyapa told the elder Li-po-di, the disciple
of Ven.Maudgalyana, ‘Go to the Heaven of Thirty-three and ask the bhiksu Shuo-di-na
come here, as the World-honored One has entered into parinirvna and the bhiksus have
assembled to recite the Dharma Pitaka.’ The elder Li-po-di responded to the other, went
to the Heaven of Thirty-Three and said, ‘elder, the World-honored One has entered into
parinirvna and the bhiksus hav assembled to recite the Dharma Pitaka. So, I came here
to call you.’ Upon hearing this, the bhiksu was grieved and unhappy and asked, ‘Has the
World-honored One has entered into parinirvna? The elder Li-po-di answered, ‘Yes.’
The bhiksu said, ‘Were the Buddha in the world, I would come. Now the World-honored
One has entered into parinirvna; the Eye of the World has disappeared.’ Thereupon, he
used his psychic power to ascend into the sky, entered into fire-light samadhi and
cremated himself. Having seen that, the elder Li-po-di came back to the assembly and
reported as above.

Then again he was sent to the Heaven of Thirty-Three to the Shi-li-sha-chi palace
to call Jiao-fan-bo-di, then the elder Shan-jian of Fragrant Mountain, the elder Po-tou-xi-
na of Entertainment Mountain, the elder Ba-qu-li of Zhan-po Mountain, then the elder
Yu-duo-luo of Pure Mountain, a disciple of Ven.Maudgalyanana named Da-guang of Light Mountain, a disciple of Ven.Sariputra named Mo-sou-lu of Man-tuo Mountain, Ven.Luo-du of Mo-luo Mountain and so on… when they were called, they all entered into parinirvana.

In addition, an attendant was sent to the heavenly palace of Vaisravana to call Xiu-mi-duo, saying, ‘elder, the World-honored One has entered into parinirvana. The bhiksus have assembled to recite the Dharma Pitaka. So, I have come here to call you.’ Upon hearing this, the bhiksu was grieved and unhappy and asked. ‘Has the World-honored One entered into parinirvana?’ The attendant answered, ‘Yes.’ Xiu-mi-duo then said, ‘Were the Buddha in the world, I would come. Now the World-honored One has entered into parinirvana; the Eye of the World has disappeared.’ Thereupon, he used his psychic power to ascend into the sky, entered into fire-light samadhi and cremated himself and entered into parinirvana. The attendant came back to the assembly and reported as above. Ven.Mahakasyapa said, ‘elder, stop now. Do not call the others. Of those who were called, all have entered into parinirvana. If others are called, they will also enter into parinirvana and the world will be devoid of the field of merit.’

A bhiksu in the assembly said, ‘elder, Ven.Ananda has been the attendant to the Buddha. He has learnt from the Buddha’s mouth. The World-honored One remarked that Ananda has three qualities. We should first of all call him to come.’ Mahakasyapa said, ‘No, we should not. If this trainee were allowed to enter into this assembly of the perfected, virtuous and liberated ones, it would be like a jackal with a skin disease entering into a group of lions.’
Then Ven. Ananda, having discharged his duties to the Buddha, came to a village and said this, ‘I will stay here for the night and will go to Rajagrha tomorrow.’ Then, there was a deity who came and said to Ananda, ‘Ven. Mahakasyapa said that you are like a jackal with a skin disease.’ Ananda reflected thus, ‘the World-honored One has entered into parinirvana. Now I want to join the assembly. Why did the elder Mahakasyapa take me to be like a jackal with a skin disease? He was not happy and reflected again, thus, ‘Ven. Mahakasypa knows all about me. It may be because of the fact that I have not yet cut off my fetters that he said so.’

Then, Ven. Ananda made an effort to practice walking meditation in order to free himself of defilements. As he was tired of walking and he was mourning the World-honored One’s nirvana, he could not think clearly about what he learnt before. He thought, ‘The World-honored One remarked with reference to me, “if you are mindful, you can become free of your defilements in this very life.” Therefore, there is no need to overexert myself.’ Without losing his concentration, he inclined his body to lie down. Before his head touched the pillow, his defilements were exhausted and he attained threefold wisdom and sixfold special knowledge, virtue and liberation. Then, using his psychic power, he ascended into the sky and went to Cha-di cave. Standing outside, he uttered the following verse:

‘Learned, good at argumentation, personal attendant to the World-honored One,
Ananda, the son of Gotama, now stands outside the door.
Why don’t you open the door?’

He then uttered another verse:

“Learned, sharp at argumentation, personal attendant to the World-honored One,
Who has given up the burden of fetters, The son of Gautama is outside.”

Then Ven. Mahakasyapa uttered the following verse:

‘You have given up the burden of the defilements, and
Yourself spoken of your attainments.
You have stayed outside, the son of Gautama; enter now, the son of Gautama.’

Ven. Ananada, after entering, paid his respect to the World-honored One’s seat, and then paid his respects to the sthaviras one by one until he came to his own seat and sat down. Then Ven. Mahakasyapa said to Ven. Ananda, ‘It was neither because of my pride, nor because of wanting to disparage you that I made such a remark. It was because you were not making enough effort in cultivating the path and I wanted you to make more effort and to become free of your defilements that I made the remark.’ Ananda said, ‘I also know that it was because my fetters had not yet been cut off that you wanted me to make an effort to become free of my defilements.’

Then, Ven. Mahakasyapa asked the assembly, ‘What Pitaka should we recite first? They all said, ‘We should recite the Dharma Pitaka first.’ Mahakasyapa then asked, ‘Who should be the one to recite? The bhikṣus said, ‘The elder Ananda.’ Ananda said, ‘No, there are other elder bhikṣus.’ The bhikṣus said again, ‘Although there are other elder bhikṣus, the World-honored One remarked that you were the foremost among the learned. Therefore, you should be the one to recite.’ Ananda said, ‘elder, if I am asked to recite, you should agree if what I say is in accordance with the Dharma. Don’t hesitate out of respect for me. Please tell me whether my recitation is correct or not. They all said, ‘elder
Ananda, recite the Dharma Pitaka. If what you say is in accordance with the Dharma, we will recognize it immediately.’

Then, Ven.Ananda thought, ‘now how should I recite the Dharma Pitaka? After reflecting thus, he uttered the sutra, ‘Thus have I heard. At one time the Buddha had been staying in the Bodhi mandala at Uruvila on the bank of the river Nairanjara. When Ananda uttered these words, the five hundred arahants who were virtuous and liberated ascended into the heavens. They all exclaimed, ‘We have seen the World-honored One face to face and now we have heard the words.’ They said together ‘Namo buddhaya’ and returned to their seats.

Ven.Ananda recited all of the Dharma Pitaka. Long discourses were collected into the long Agama, Medium discourses were collected into the Medium Agama. Miscellaneous discourses were collected into the Miscellaneous Agama, which consisted of the root miscellany, power miscellany, enlightenment miscellany and path miscellany. One-up Agama was collected according to the numbers, from one to one hundred. What was the Miscellaneous Pitaka? The utterances and life stories of the pratyekabuddha and arahants, all in verse form, were called the Miscellaneous Pitaka. This was called the compilation and recitation of the entire Dharma Pitaka.

Ven.Mahakasyapa asked next, ‘Who should recite the Vinaya Pitaka? Some of them said, ‘the elder Upali.’ Upali said No, there are other elder bhiksus.’ The bhiksus said gain, ‘Although there are other elder bhiksus, the World-honored One remarked that you attained fourteen Dharmas. Except for the Tathagata Aranaht Samyakasambuddha, you are the foremost to hold the Vinaya.’ Upali said, ‘elder, if I am asked to recite, you
should agree if what I say is in accordance with the Dharma. Don’t hesitate out of respect for me. Please tell me whether my recitation is correct or not. They all said, ‘elder Ananda, recite the Dharma Pitaka. If what you say is in accordance with the Dharma, we will recognize it immediately.’

Ven.Upali reflected thus, ‘Now, how should I recite the Vinaya Pitaka? There are five basic groups of rules. If they are in accordance with the Dharma and Vinaya, you may agree; if not, you should stop me. What are the five? The first is the rules or Restrictions, the second is the rules on Methods, the third is the rule on Percepts, the fourth is the rules of elders, and the fifth is the rules on Customs. What are the rules on Restrictions? Restrictions on lodgings of bhiksus. If the restrictions are in accordance with the Four Great Teachings, we should accept them, if not, we should reject them. What are the rules on the Methods? They are the laws of the country. If the restrictions are in accordance with the Four Great Teachings, we should accept them, if not, we should reject them. What are the rules of precepts? They come out of the behavior of bhiksus who follow the precepts. If the restrictions are in accordance with the Four Great Teachings, we should accept them, if not, we should reject them. What are the rules on Elders? They come out of the practice of the elders such as Ven.Sariputra, Maudgalyana. If the restrictions are in accordance with the Four Great Teachings, we should accept them, if not, we should reject them. What are the rules on Customs? Eating at an improper time, drinking alcohol, and indulging in sexual behavior. These are legal for the worldly but not for renunciates. Elders, these are the five basic groups of rules. If they agree with the Dharma, you may accept them; if not, you should reject them.’ The bhiksus answered, ‘if they are in accordance with the Four Great Teachings, we should
accept them; if not, we should reject them immediately.’ Thus, the recitation of Vinaya was completed.260

MORDERN SCHOLARS’ PERSPECTIVE

Dealing with the Buddhist Councils many modern scholars have a different perspective. We would like to focus on their opinions on it. Hermann Oldenberg was the first modern scholar to express doubt concerning the historicity of the First Council, what he said was that it was a pure fiction. His main ground was that there was no mention at all of the Council in the Mahaparinibbana-sutta which clearly gives its motive. He was supported by R.O.Franke.261

Oldenberg believed that the Second Council at Vaisali was historical, but that the First Council was invented for the sake of introducing the Second.262 Wilhelm Geiger, on the other hand, argued that the Pali account represents a genuine historical reminiscence, and its general framework contains a kernel of historical truth.263 Since Oldenberg, the authenticity of the Councils has been a topic of much controversy. Some Western scholars of his time had already reacted to Oldenberg. Thus, Louis La Vallee Poussin argued that such an important question as the historicity of the First Council could not be determined by such simple methods as those used by Oldenberg.264 Hermann Jacobi also responded by remarking that there was no need for the Mahaparinibbana sutta to go out

261 The Buddhist Councils at Rajagaha and Vesali, in Journal of the Pali Text Society,VI.1908.
262 Herman Oldengerg, Vinaya Pitka, I, Indtroduction, XXV.
264 Encyclopaedia of Religion and Ethics, IV,p.182, james Hastings,ed.
of its way to give he Council account. T.W.Rhys Davids, while initially agreeing with Oldenberg, seemed later on to concede some degree of historicity to the First Council.\(^{265}\)

Moriz Winternitz remarked that Cullavagga XI-XII (in which the Councils are narrated) are later additions, forming a kind of appendix to the text.\(^{266}\) Oldenberg was the first to point out that these sections are closely connected with the mahaparinibbana sutta. He and T.W.Rhys Davids showed that the first two parts of Cullavagga XI were derived from the Suttanta.\(^{267}\) Franke went further to assert that both accounts of the two Councils as given in the Cullavagga are no more than concoctions based on the Suttanta. It was Watanabe Baiyu who pointed out that in three Chinese versions of the Mahaparinirvana-sutra (T1,175a-c;T1,190c;T1,207c), the First Council is clearly mentioned.\(^{268}\)

Yin Shun remarked that much of the controversy resulted from these scholar’s over rely on the literary records, to the neglect of tradition itself. In his view, the Council accounts and the mahaparinirvana-sutra were separately transmitted by the Vinayadharas and the sutradhars respectively. In the process of transmission, the Vinayadharas had no need to go out of their way to depict the events of the Mahaparinirvana-sutra, nor did the sutradharas have any need to record the accounts of the councillors. From this perspective, we cannot doubt the authenticity of the First Council simply because it was not mentioned in the Mahaparinirvana-sutra.

According to Yin Shun the sutra masters gradually compiled the Mahaparinirvana-sutta out of the tradition of scattered event connected with the

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267 Sacred Books of the East, XX, 370.
268 Watanabe Baiyu, 101.
Mahaparinirvana. On the other hand, somewhat earlier on, the Vinaya masters had put together traditions connected with the First Council and succinctly recorded them in the ‘Vinay-matrka’. Later on, the north-eastern Vinaya masters came to include the event of the Mahaparinirvana. On the other hand, somewhat earlier on, the Vinaya masters had put together traditions connected with the First Council and succinctly recorded them in the ‘vinaya-matrka’. Later on, the northe-eastern Viaya masters came to include the event of the Mahaparirvana in the Vinaya, and it is in this way that the event came to be connected with the Council, as attested in the ksudraka-vastu of the Mula-sarvastivada-vinaya.

Likewise, the Rajarha Council was originally not transmitted by the Sutra masters.  

**THE SECOND BUDDHIST COUNCIL**

There was no need to change the rules three months after the passing away of the Buddha because little or no political, economic or social changes took place during that short interval. But one hundred years later, some monks saw the need to change certain minor rules. The orthodox monks said that nothing should be changed. During the reign of Asoka the Black (kalasoka), on hundred years after the passing away of the Buddha, the monks living in Vaisali had relaxed certain rules of the discipline. The Second Council was convened as there were with regard to the interpretation of some modifying Vinaya rules.

The Council was held at Vaisali a century after the passing away of the Buddha. It is recorded in the *Culavagga* that the monks of the Vajji country were in the habit of

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practicing the Ten Points (*dasa vatthu*) which were regarded as unorthodox by the elderly monks led by Ven. Yasa. The ten points described in the Culavagga are as follow:

1. *Singilonakappa*, the practice of carrying salt in a horn. This practice is contrary to pacitya 38 which prohibits the storage of food.

2. *Dvangulakappa*, the practice of taking meals when the shadow is two fingers broad. This is against pacittiya 37 which forbids the taking of food after midday.

3. *Gamantarakappa*, the practice of going to another village and taking a second meal three on the same day. This is opposed to pacittiya 35 which forbids over-eating.

4. *Avasakappa*, the observance of the Uposatha ceremonies in various places in the same parish. This practice contravenes the Mahavagga rules of residence in a parish sima.

5. Anumatikappa, obtaining sanction for a deed after it is done. This also amounts to a breach of monastic discipline.

6. *Acinnakappa*, using customary practices as precedents. This also belongs to the above category.

7. *Amathitakappa* the drinking of buttermilk after meals. This practice is in contravention of pacittiya 35 which prohibits over-eating.

8. *Jalogim-patum*, the drinking of toddy. This practice is opposed to pacittiya 51 which forbids the drinking of intoxicants.

9. *Adsakam-nisidanam*, using a rug which has no fringe. This is contrary to pacittiya 89 which prohibits the use of borderless sheets.
10. *Jataruparajatam*, the acceptance of gold and silver which is forbidden by rule 18 of the Nissaggiya-paccittiya. In particular, the monks in Vaisali collected gold, silver and money from the lay disciples.

Ven.Yasa arriving from elsewhere protested against this infringement of the discipline, and thus he set in motion an interesting series of legal proceedings among the Buddhist communities.

He went to Kausambi and sent messengers to the bhikus of the Western Country and of Avanti and of the Southern Country, inviting them to assemble and decide the question in order to arrest the growth of irreligion and ensure the preservation of the Vinaya. He proceeded to the Ahoganga hill where Ven.Sambhuta Sanavasi dwelt. He saluted the Venerable monk and expounded the ten rules advocated by Vajjian monks. He invited them to take up this question in earnest. Ven.Sanavasi agreed to do so.

At the same time some sixty Arahants came from the Western Country and assembled on the Ahoganga hill. About eighty-eight from Avanti and the Southern Country also joined them. These monks declared the question to be hard and subtle. They thought that Ven.Revata Sahajati who was at Soryya and was celebrated for his learning and piety. They went on him and enlist his support. Ven.Yassa approached to Ven.Revata and placed the issue before him. These practices were to be illegal and immoral in the extreme. Meanwhile, Vajjian monks also were not idle and they went to Sahajati in order to enlist the support of the Ven.Revata. They offered him rich presents but Ven.Revata refused it so they induced Ven.Uttara, his disciple, to take up their cause but he failed.

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270 V.iii.p.23
At the suggestion of Ven. Revata, the monks proceeded to Vaisali in order to settle the dispute at the place of its origin. The unanimous verdict of the assembly declared the conduct of the Vajji monks to be unlawful.\(^{271}\)

According to the *Dipavamsa*,\(^{272}\) *Mahavamsa*\(^{273}\) and the *Samantapasadika*,\(^{274}\) the Council was held in the reign of King Kalasoka, a descendent of Ajatasattu. Kalasoka, though formerly in favor of the Vajjian monks, was prevailed upon to give his support to the Council of the elderly monks. Ven. Buddhaghosa observes that after the final judgment, the seven hundred monks engaged in the recital of the Vinaya and the Dhamma and drew up a new edition resulting in the Pitakas, Nikayas, Angas and Dhammakkhandhas.

All the accounts record unanimously that a schism did take place about a century after the Buddha’s parinibbana. The monks who deviated from the rules were later called the Mahasamghika while the orthodox monks were distinguished as Theravada. The *Dipavamsa* mentioned that the monks of Vaisali held another Council which was attended by ten thousand monks and it was called the Great Council (Mahasanghika). The story of the Second Council has every reason to be accepted as genuine but it resulted in a schism in the Buddhist Sangha.

For the first time in the history of Buddhism, the Buddhist Sanghas were divided into two sects. One becomes known as *Theravada* and the other one is known as *Mahasanghika*. Both these communities preserve their own Canons.

\(^{271}\) V.iii.p.24
\(^{272}\) Dipavamsa.p.33
\(^{274}\) VA.i.p.23.
THE FIRST SCHISM

According to the calculations of Eggermont, Kalasoka, Asoka the Black reigned from B.396 to 360.\textsuperscript{275} It was during his reign, it would seem, that the first schism in the Buddhist communities occurred. One history, which preserves some ancient and authentic records, the Dipavamsa states that after the Vaisali affair the monks of Vajji were not reconciled to the decision of the assembly and held a new council which they altered the Tipitaka to suit their own views and added new texts. Thus a schismatic school arose. Professor Lamotte has suggested\textsuperscript{276} that later Theravada school departed from this account and dated the first schism later, but in fact the Mahavamsa, to which he refers, still gives its account of the schismatic immediately after the Vaisali affair. At the same time from the Vaisali affair onwards there is a certain agreement between the geographical dispersion of Buddhism and its resolution onto schools.

The Great Council, Mahasamgiti, was held immediately after the Vaisali settlement. It is this Great Council, which is supposed to be the origination of Mahasamghika School. The most probable date is some time after Vaisali and some time before the period of Asoka Maurya, and there is in fact an account of the First Schism which gives just such a date. There is a good deal of evidence that the Sthaviradada (Theravada) was very strong in the Western countries of north India, in the same communities which formerly rallied round Ven.Yasa, and rather less evidence that the Mahasamgha represented to some extent the Easter party. The two parties separated

and became two schools of Buddhism. Afterwards, they gradually came to disagree on several more grounds. The first schism was followed by several others within each of the two schools it produced.

**THE MAHASANGHIKA**

It is universally believed that the Mahasanghikas were the earliest seceders, and the forerunners of the Mahayana Buddhism. They took up the cause of their new sect with zeal and enthusiasm and in a few decades grew remarkably in power and popularity. They adapted the existing rules of the Vinaya to their doctrine and introduced new ones, thus revolutionizing the Buddhist Samgha. Moreover, they made alterations in the arrangement and interpretation of the Sutra and the Vinaya texts. They also canonized a good number of Sutras which they claimed to be the saying of the Buddha. They rejected certain portions of the canon which had been accepted in the First Council and did not recognize as the Buddha’s sayings, the Parivara, the Abhidhamma, the Patisambhida, the Niddesa and parts of the Jataka.

Parivara is an appendix to the Vinaya and is probably the composition of a Simhalese monk. The Abhidhamma was compiled in the Third Council held under the patronage of King Asoka. The Patisambhida, the Niddesa and a part of Jataka are not accepted as the Buddhavacana even today. Opinion differs as to their authenticity as canonical texts since these works were compositions of a later period. All these texts are additional and are included in the canonical collection of the Mahasamghikas. Thus, they compiled afresh the texts of the Dharma and Vinaya and included those texts which had been rejected in the First Council. Thus arose a twofold division in the Canon. The
compilation of the Mahasanghikas was designated the Acariyavada as distinguished from Theravada, which was compiled at the First Council.\textsuperscript{277} According to Vinitadeva (8\textsuperscript{th} century A.D.), the Mahasanghikas employed Prakrit for their literary medium.

THE THIRD BUDDHIST COUNCIL

Then again as the time went on, the Buddhist Sanghas were divided into eighteen Schools. In the 3\textsuperscript{rd} century B.C during the time of Emperor Asoka, the Third Council was held at Pataliputra under the aegis of Emperor Asoka himself led by Ven. Moggaliputtatissa Thera to discuss the differences of opinion among the monks of different schools. At the Council the differences were not confined to the Vinaya but were also connected with the Dhamma. At the end of the Council, Ven. Moggaliputtatissa, the president of the council, approved and accepted by this council.

One of the momentous results of this Council was the dispatch of missionaries to the different countries of the world for the propagation of Buddhism. Ven. Mahinda, the Emperor Asoka’s son brought the entire teachings of the Buddha, Tipitaka to Sri Lanka, along with commentaries that were recited at the Third Council. The texts brought to Sri Lanka were preserved until today without losing a page. There were eighteen schools in India before Buddhism was introduced to Sri Lanka.\textsuperscript{278} Out of eighteen, the schools which were numerous reformed in four major traditions. They are-

1. Savastivada school (Vibasika)
2. Sautrantikas school

\textsuperscript{277} Bapat, P.V., 2500 Years of Buddhism, p.110.Publications Division Ministry of Information and Broadcasting, Government of India, 1956.
\textsuperscript{278} VA.i.p.23.
3. Madayamaka school and
4. Yogacara School.

These four are called “four great tradition of Buddhism”. The first two, Sautrantikas and Vibasika, belong to the Theravada school of Buddhism. The last two, Madayamaka and Yogacara, belong to the Mahayana school. In this context, we can see that Theravada differentiated from the others. If this various schools did not emerge, the distention of Theravada could not have been noticed. Ultimately, there are three major schools of Buddhism which exist today. Those are:

1. Theravada, the school spreading in Ceylon (Sri Lanka), Burma (Myanmar), Thailand, Laos and Cambodia and other parts of south-east Asia are known as Theravada Buddhism.
2. Mahayana, the school spreading in Tibet, China, Japan and other more northerly regions.
3. Vjirayana, the school that is spreading in Nepal.

**THERAVADINS**

This school admits the human nature of the Buddha and he is often represented as having human foibles, though he is recognized as possessing certain superhuman qualities. He is described in some passages as Devatideva as in the Cutuma Sutta of Majjhima Nikaya.\(^{279}\) He is impatient with some of his disciples, whom he dismisses for making a noise like

\(^{279}\) M.ii.p.50.
undisciplined folk such as fishermen in a fish market. He is also subject to human weaknesses when he says that he is eighty years old and that he has a pain in his back.\footnote{Ibid.p.30.}

**THERAVADA PITAKA**

According to the tradition, the text of the Pali Canon was settled as three *Pitaka*: *Vinaya*, *Suttanta* and *Abhidhamma* at a Council held at Rajagaha immediately after the passing away of the Buddha. In fact, it is clear that the collection as we have it originated over a longer period. The Canon was preserved in oral form until the first century B.C, when it became apparent that the sacred texts might vanish from the earth if they were not recorded in writing. They were accordingly written down under King Vattagamani at this time in Ceylon (now Sri Lanka).\footnote{Malalasekera G.P., The History of Pali Literature in Ceylon.p.34: The Long Discourses of the Buddha.p.46, Colombo, 1958.}

The Pali canon has three *Pitakas*, *Sutta*, *Vinaya*, and *Abhidhamma pitaka*. In the Theravada tradition the order of *Tipitaka* is given as *Vinaya*, *Sutta* and *Abhidhamma*. In other schools the order of Tipitaka is *Sutta*, *Vinaya*, and *Abhidhamma*. The Theravada tradition gave prominent to the *Vinaya pitaka*. The Tipitaka has 31 volumes. There are five volumes in the *Vinaya pitaka*, 19 volumes in the *Sutta pitakas* and 7 volumes in the *Abhidhamma pitakas*, altogether 31 volumes. This is the biggest literature in religious teaching. When we compare the *Pali* canon with the sacred bible it is said that *Pali* canon is 25 times bigger than sacred bible. What is mostly found in New Testament is not the word of Jews. The *New Testament* is the combination of four sections which was compiled by four Prophets who was associated with Jews closely. When we compare the
words of other religious teachers the Buddha is extraordinary because the entire of Pali
canon is the words of the Buddha. The authority and the authenticity of the *Pali canon* is
well-established. There are a lot of evidences to substantiate the antiquity of the
discourses. As we know, the Pali canon was brought to Sri Lanka in the first century B.C.
That was about 250 years after the Buddha *Parinibanna*. The tradition was still alive. In
third council the entire council was rehearsed that was brought to Sri Lanka. There was
an unbroken oral tradition from the time of the Buddha to the time of written down to the

The Theravada tradition believes that according to the Pali commentaries the Pali
canon consist of 8400 unites of *Dhamma*. The *Pali canon* has 8400 of unites of *Dhamma*.
Again According to the *Pali* commentaries the Buddha preached on only 8200 unites of
*Dhamma*. Here we can see 2000 of unites of others *Dhamma* are the words of *Savakas*.
So there are the words of *Savakas* in *Pali canon* where it is believed that the words of the
Buddha are contained. It is believed that the Pali canon has only the words of Buddha.
But the commentaries said that there are 2000 unites of the *Dhamma* of the *Pali canon*
which belonging to the disciples, *Savakas*.

When we examine the Pali canon, there are various discourses assigned to the
disciples, *Savakas*. For example, the last two discourses of the Digha Nikaya, *Sangiti* and
*Dasuttara sutta* are preached by the *Ven.Sariputta*. In the Majjhima Nikaya, there are
various discourses which attributed to the *Savakas*. For example, the *Madupindika sutta*
was preached by *Ven.Mahakccayana*. Then *Muggalana sutta* was preached by
*Ven.Ananda. Mahavedanla sutta* was preached by *Ven.Sriputta* to answer the question of
the Ven. Mahagatigagosa. As we know, Cullaедaṇa Sutta was a summon of Dhammadinana, a female disciple.

There are various discourses in the SN. There are Samyuttas attributed to the Savakas, as Muggalana Syunta, Sriputta Syuntta. Most of the discourses in this SN are authored by the disciples. And when we come to the Khudhaka Nikaya there are the texts composed by the Savakas, Theragatha, Therigatha, Theraappadana, and Theriappadana. This shows that there are the words of Savkas in Pali tipitaka, which is considered as the words of the Buddha. When we take example of Katavttu, the seven text of Abhidhamma pitaka, was composed by Ven. Muggaliputtatissa in 3rd Great Council.

The commentaries themselves said so, but the authorship of Kathavttu was not introduced to the Ven. Muggaliputtatissa but to the Buddha. Because the commentators said that the Ven. Muggaliputtatissa composed the Kathavttu on the topic that Buddha has given an earlier. Therefore, the authorship of the Kathavttu should be attributed to the Buddha not to the Ven. Muggaliputtatissa. The commentators take another example that is the Madhupaindika Sutta of the Majjhima Nikaya. The Summary of this Sutta was preached by the Buddha.

Buddha gave the summary first, and to the concretion the Ven. Mahakccayana was expanded on that. So Ven. Mahakccayana expended the summary that Buddha had given. In fact, the summary of the Buddha has some few lines. The commentators said even though the Ven. Mahakccayana expended. This cannot be attributed to Ven. Mahakccayana. That is because he expended the summary of the Buddha given in earlier. The author of Madhupindika Sutta is the Buddha. There is nothing in the Pali
Tipitaka which cannot be attributed to the Buddha. In other word the Savakas preached the Dhamma on the training the text what they got from their master. Savakas did not have their own knowledge. Therefore, the entire Tipitaka should be considered as the words of the Buddha (Tepitakam Buddhavasanam).

The teachers who perpetuated this tradition are found their names in the commentaries and in the chronicle as well. In the chronicle there are references to the Nikayas and the Pitaka. For example the basic section of the Pali canon are mentioned in the fifth book of Pali Vinaya, Pitaka,Parivara Pali. There are various sections of Parivara Pali was written In Sri Lanka. The words like Tepitaka and pancamikayika are found in the earlier section of Parivarapali. In the Apadana Pali also there are references basis sections of the Pali Canon. During the time of the Buddha the discourses were put together as collection. For example Attakavagga Parayana of Sutanipata was known to the Savakas during the time of the Buddha as spread collection. There is Samyutta Nikaya attributed to the Savakas, as MuggalanaSamyutta Nikaya, Sriputta as Samyutta Nikaya. Most of them described in the Pali canon itself in addition to this there are inscriptions to this evident by the 3rd century B.C.

By the 3rd century B.C the major sections of Pali canon were well known. In the Asoka inscription there are refocus to the specific discourses. In this regard Byra inscription of Ashoka there are seven discourses mentioned in this particular inscription. All have been identified from the Pali tipitaka. As we know, the Buddhist tradition between two Nikayas under within the first 100 years 18 schools emerged. Each of these schools has their own canon. For example, Mahasanghigha has its own canon. Savastivadin also has its own canon. Some of them has been discovered ,especially text
of Suttapitaka through the Chinese translation. The Theravada canons have four Nikayas, Digha Nikaya etc. In Chinese translation four Agamas belonging to other Nikaya have been discovered Digha gama, Mijjima gama and so on. We can compare four Agamas of other schools and the Nikayas of the Theravada.

If the Pali canon developed after the time of Ashoka, his name should have been inserted somewhere in the Pali canon. But his name is not found in the Pali canon. This show that the Pali canon took his final shape what we have now is before the time of Asoka. The proper name of pali canon revile that all individuals in the Pali canon before the third century B.C. By the time of third council Pali canon has taken in present form. Therefore, the account of third council was not inserted into any of the section of the Pali canon. The antiquity of the Pali canon is well-established. Even the Mahayana tradition believed that their discourses were later composed by scholarly monks because the Pali canon is the most authoritative words of the Buddha. In the commentaries the pali canon is introduced by given various classifications. There are seven classifications given in the relation to the Pali canon. According to one of this classification the entire word of the Buddha is fivefold on the basis of Nikayas. The entire Tipitaka is fivefold according to the Nikaya stated in the commentary. They gave contradictions in the statement. Because, according to the account of first council recorded in the Culavagga Pali, Dhamma was rehearsed under Dhamma then Vinaya was rehearsed under Vinaya Ubatovinaya.

Therefore, the commentators said that the entire Pali canon is fivefold on the based of Five Nikayas. Comparing the two portions, Pitaka is always bigger than Nikaya, Nikaya is smaller than Pitaka. There can be various Nikaya, one Pitaka but there are not possibility one Nikaya. When the commentaries said the entire word of the Buddha is
fivfold on the based of Nikayas. The *Abhidhammapitaka* and *Vinayapitaka* should be inserted to one of the Nikaya. That is because what is fivfold that is the entire word of the Buddha. If possible at anytime to inserted *Abhidhamma* and *Vinaya* into any of the *Nikaya* Therefore, what a fivfold is the *Suttapitaka* not the entire word of the Buddha. Both *Abhidhamma* and Vinaya would not have been inserted into any of *Nikayas*. But the *Kuddakanikaya* developed for a century to take its final sources. The commentators realized that Abhidhamma and Vinaya should not have been inserted into any of the four Nikayas. Therefore, except first four *Nikaya* everything else is *Kuddakanikaya*. That is how the entire word of the Buddha is fivfold based on the *Nikaya* this one classification. When we take another classification, the entire word of the Buddha is threefold on the basis of *Tipitaka*. The *pitaka* is found in the literal sense in the Pali canon itself. In the *Kalamasutta* the Buddha said that don’t rely on the sacred text (*Mapitakasampadanena*). So the Pitaka was known during the time of the Buddha also. There was another term use for the literature during the time of the Buddha.

When *Nigandhanathaputta* passed away, there arose two fashions among his disciples. They quarrel each other saying that “the literature of Nigantha is belonged to us not belong to you (*Sahitanme Asahitante*). There are literal activities during the time of the Buddha. The entire word of the Buddha is threefold according to the Pitaka. There are three *Pitaka Sutta*, *Vinaya* and *Abhidhamma*. The *Sutta*, the disciplinary the mental-physical section, are not properly demarcated in this three. For the example of *Suttapitaka*,The*Suttapitakas* is not the collection of the *Sutta* only. It has *Vinaya* and *Abhidhamma* also.
When we take the Silakkandha of MN and Tuvttka sutta, Dhammika sutta of Suttanipata what is dealt with in this section there is Vinaya this sections are not proper discourses. In the Sutta which regarding as Dhamma there are Vinaya sections also. And there are Abhidhammic sections in the Suttapitaka. The Suttas which gives the doctrinal issue under numerical system should be considered as Abhidhamma. There are two texts, Niddesa and Patisambidapali, these are of the Kuddakanikaya. The Theravada tradition believes that these two texts should go to the Abhidhamma. Therefore Suttapitaka has Vinaya and Abhidhamma. When we take the example of vinaya,vinaya have Sutta. As we know, the first and second sermon is found in Vinayapitaka.Dhammaccka-pavttanasutta and Anatalakkanasutta are found in the Mahavaggaapali of Vinayapitaka. Later it was shifted to the Sutta also. But these two discourses are remained in the Vinaya. In the Abhidhammapitaka there are sections belonging to the discourses. That is because Abhidhamma itself combination of three theories. One of this is called Suttantabajaniya. In the Abhidhamma what is first done that topic selected is given in the discourses. It is called Suttantabajaniya. Therefore, these three pitakas are not properly constituted. That is regarding to the Tipitaka. The other one, the entire word of the Buddha is ninefold on the basis of Angans that is linked. There is a controversy regarding to the interpretation of this nine links in the Theravada tradition itself. The first interpretation is found in the Nittipakarana and the second one is found in the commentaries of the BG. Third one is found in the commentary on the Nittipakarana written by Ven.Dhammapala.
The Pali canon was not committed to written down in its entirety either in Sri Lanka or in India before 4th century B.C even though the written was known at the time of the Buddha. There were various references to the written indicating even in the time of the Buddha. But the entire canon was not committed to written down. It was found oral tradition from the generation to generation. As we know the participants of the first council to measure to perpetuate the Pali canon to the oral tradition, by the establishing the system of Bhanaka. Each of the text of the Pali canon was inserted to a group of monks elder by one of the good disciples of the Buddha. For example, Digha Nikaya was assigned to Ven.Ananda Majjhima Nikaya was assigned to the pupils of Sariputta, S.N was instructed to the Ven.Mahakassapa, Vinaya was instructed by Ven.Upali who was the eminent in Vinaya. According to this account of the first council all Nikaya were composing in the first council. When we critically examine them the K.N might not have existent during the time of the council. Therefore the Khuddaka Nikaya was not instructed anyone else. But four Nikayas was existent. This four Nikaya of the Suttapitaka of Pali canon were composed in the first council itself by a group of monks who could remember them well.

There is not mention of Khuddaka Nikaya even in this context. That is quite obvious the Khuddaka Nikaya was not recited in the first council. There was not mentioned Abhidhamma also because the Digha Nikaya was inserted to Ven.Ananda. Anyway, this is the beginning of Bannaka system Bhanaka means who remember and memorize the text that was inserted them. In the Milindapinna we find the first system of
Bhanaka, which was written in first century B.C in India. It is said that there are Bhanakas in each of the text of the Pali canon. The word Bhanaka is funded in inscription also. Even during the time of the Buddha to formulate a system of remembering what the Buddha preached time and again. Thus the prominent monk for various skills was appointed by the Buddha. For example, Ananda was appointed as prominent of monk of Bahusuta. There are other two or three prominent monks who preaching the Dhamma and who have the knowledge and who could minimize and maximize what the Buddha had taught. There is a system of nine recitations.

At the monastery the monks gathered together and recited the collected discourses that the Buddha had preached. These recitations are called nine recitations. And there were various monasteries where the teaching of the Buddha was discussed in greatest details. There was a monastery under the leadership of Ven.Mahakaccayana. According to the Niddesapali of the Khuddaka Nikaya there were learning centers during the time of the Buddha which was called Parivena for the first time in the Pali tradition is found in the Niddesapali. The word Parivena is found in the Niddesapali of the Pali canon. The word Parivena derived from the word Pariyapunati, Pariyapunati is to study further. The Buddha himself pointed the Suttadaras, the Matikadaras and Vinayadaras. There are various categories of Bhikkus during the time of the Buddha. Some has mastered the discourses, some has mastered the Vinaya and some has remembered the topics which are given by the Buddha, Matikadaras. They may together have discussed in doctrinal issued. The Venayika corrected the language of Vinaya rules this is what happened during the time of the Buddha. The Buddha words for the coming generation, therefore the appointment of Bannakas in the first council cannot be any of publication
When Buddhism was introduced to Sri Lanka with Bannaka system Mahavihara implemented agelessly this oral tradition. Therefore, the Pali canon could have been remembered and protested which was brought by Ven.Mahinda. The Pali canon was never translated into Sinhalese even though the Pali commentaries were translated into Sinhalese during the life time of the Ven.Mahinda. So, in the 4th century B.C the Mahavihara tradition decided to write down the Pali commentaries due to some circumstances in the 4th century B.C the authority of Mahavihara was threatened because king Vuttagamini established another Vihara, Abayagiri. The result of the establishment of this vihara Sanskrit language came to Sri Lanka.

The authority of Pali language was challenged for the first time. Above all, the Sri Lankan Buddhist did not have the tradition of oral transmigration as found as in the India Buddhist tradition. If Pali canon was not brought to Sri Lanka if it remains in India. It would not have been committed to written down either in the first century B.C or even after that. That is because they, India Buddhists, thought that the most effective and powerful, they all transmitting sacred text is memory not written down.

THE TEACHIN OF PATICASAMUPPADA

There are various scholars who had pointed out that the teaching of Paticcasamuppada is not a Buddhist fundamental teaching for it was not discussed in early Buddhist texts. According to Mrs. Rhys Davids, Buddha did not preach the P, it dose not belong to early Buddhism. It is a teaching introduced later to the Pāli canon by Buddhist monks. According to the Theravada tradition, the antiquity and authenticity of the teaching of Paticcasamuppada is well established. The Theravada tradition believed that the Buddha
taught *Paticcasamuppada* and the elders elaborated that, discussed that, wrote books on that, because that is the central teaching of Buddhism.

In the Pāli commentary as well as pre-commentarial pāli text, *Nitipakārana* and *Petakopadesa*. *Paticcasamuppada* played the major role in Theravada tradition. It is quite obvious the pāli canon is very effective on the authorship of the Buddha on *Paticcasamuppada*. In the two discourses of *Digha Nikaya*, *Mahāpadāna* and *Mahānidāna*, are discussed *Paticcasamuppada* in detail. In the *Majjhima Nikaya* there are various discourses where are the *Paticcasamuppada* mentioned. For example, in *Sammādithi Sutta* there are five definitions about the word *Samādhithi*. One of them Samādithi is the understanding of the teaching of P. Here the Sutta discussed *Paticcasamuppada* from *Jarāmarana* and goes up to *Avijjā*. Because Jarāmarana is something we experience day to day life. So the Buddha preached Jarāmarana first. Jarāmarana are dependent on *Jāti*. In *Samyutta Nikaya* there is the most comprehensive sources of the teaching of *Paticcasamuppada* in Pāli canon and entire *Sunyutta* is dedicating the entire Sanyutta. In *Samyutta Nikaya* which is called *Nidānavagga* *Sanyutta*. Basically Samyutta Nikaya was divided into five major Sunyuttas. Each major Sunyutta is again divided into smaller Sunyuttas.

The Nidāna Sunyutta is included in these smaller Sanyutta. It has hundred discourses. The subject matter of this Sunyutta is *Paticcasamuppada*. Similarly the *Anguttara Nikaya* and *Khuddaka Nikaya* have various discourses. Among of them *Vassata sutta* is found in the Sutta, it is where the biological argument regarding to the Buddha. There are references of *Paticcasamuppada* discussed in this discourse, a

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282 D.ii.p.50.
fundamental problem which is discussed during the time of Buddha. The major point of
discussion in this Sutta are (1) The analysis of based of living being. (2) The divisional
labour. At the end of this discourse the Buddha said that these two points should be batter
understood only by the wise who see the *Paticcasamuppada*.

In Vinaya, even though there is no room for discussion of *Paticcasamuppada*. There are various references to the Vinaya texts. The Mahākandaka of Mahāvagga, there
is the longest biography of Buddha. According to this life story of Buddha the Buddha
recalled the P three times a day. It is incorporated *Padesavihāra sutta* of *Samyutta
Nikaya*, the Buddha informed the monks that he recalled the *Paticcasamuppada* when he
was under Bodhi tree. In *Abhidhamma Pitaka*, basically in *Vibanga* all fundamental
teaching Buddhism is analyzed. Thus *Paticcasamuppada* was analyzed which are called
*Padiccasamu-pādavibanga* and Sakyavibanga. There is another text which is called
*Pathāna*. The *Pathāna* entirely devoted the subject of *Paticcasamuppada* in deferent
from. In other various discourses, the Buddha became enlightenment as the result of
examining of *Paticcasamuppada*. The Buddha became omniscient only when he went
through the content of *Pathāna*. So the Buddha enlightenment directly connects to the
*Paticcasamuppada*.

There are two major ways understanding of Noble Truth. They are: one can
understand (1) trough the attainment of the cessation of feeling (2) the path of extra
sensory and per cessation. According to the earlier discourses, in the comment rial
tradition the knowledge of destruction of definition in particle which is called
Āsavakkaya is replaced by the *Padiccasamupādanā*. The prince Siddhatha became the
Buddha with the attainment of knowledge of Dependent Origination. The teaching of
*Paticcasamuppada* is shown fundamental to Theravāda Buddhism even though MRD said that it is not a teaching of early Buddhism. Only the *Paticcasamuppada* equal to the Dhamma said by the Buddha there is nothing else. Thus the Buddha stated that who see *Paticcasamuppada* see the Dhamma, who see the Dhamma see the *Paticcasamuppada*. The most exhort teaching in Theravāda tradition is *Paticca-samuppada*.

Some scholar said there is no reference in the first teaching of Buddha which is called *Dhammacakkavutta*. If this is truth, the word P will not found in this *Sutta*. Actual fact, there are various other terms indicating relationship between cause and affect in this *Sutta*. Some of them are mentioned in the first sermon. The Ven.Buddhaghosa collected all these terms in *Visuddhimagga*. The *Sutta* inverts very subtle way refers to the theory of *Paticcasamuppada*. The *sutta* began with reject two extremes. Then the Buddha said *Mjjimi-padipadā* should be followed. The Buddha did not say that after rejecting two extremes by the monk, he should follow *Mjjimapatipadā*, but he said *mjjimapadipadā* should cultivate by all because it is for all.

One of the two extremes is *Kāmasukhallikanuyoga*. *Kāmasu-- hallikanuyoga* is practical aspect of nihilism. It is directly connected to *Ucedavāda*. If there is no *Kāmasukalikanuyoga* there is no *Ucedavāda*. *Attakilamanuyoga* is connected to *Sasatavāda*, the piratical aspect of it is *Sasatavāda*. If A (*Kamasukanllika*) and S (*Attakilamattha*) are to be rejected and because the theory of A and S are harmful, the *Mjjima-padipada* also should be practiced. The theoretical of M (*Majjhimapatipada*) is nothing but *Paticcasamuppada* that is why it is called *Mjjimapatipadā*. The Noble Eight Path is called *Mjjimapatipadā* because it is based on the P. The purpose of P is to teach us how to reject the extremes. There are various forms of extremes all the Buddha
teaching to avoiding extremes and following Dependent Origination. The Dhamma become Mijjimapadipadā because Dhamma is based on *Paticcasamuppada*. The word Mijjimapadipadā in Dhammaccka-pavutanasutta refers to the theory of *Paticcasamuppada* without the theory of *Paticcasamuppada* there is no M. Therefore the Buddha refers *Paticcasamuppada* in his first sermon.

In Madayāmikakārika the Ven. Nāgajuna had said that Syunta, P and M are the same. All these three terms are indicating the same thing. Ven. Buddhaghosa also said that there is no M without P. M is possible only when P is there. Both Ven. Buddhaghosa and Nāgajuna had said the same thing. Therefore, the first sermon refers to the teaching of P. In first sermon the analysis of Four Noble Truth is based on cause theory. The analysis of P is found in Vm of the BG's Panñābūminiddesa, ground of wisdom. P is ground for wisdom. P is very essential for the entire Buddhism. The *Panñāpāramīnīdīdesa* of the Visuddhimagga summarizes the entire Theravāda tradition on the teaching of P. This tradition developed in century. The teaching of P has three basis aspects in Theravāda Buddhism. They are:

1. *Padicasamupāda* formula
2. 12fold *padisasamupāda* and
3. condition co-relation.

In the Pāli discourses of Pāli canon the P formula is given in various contexts. For example, in the *Mahānīdāna Sutta* of Digha Nikaya only 10 links are given not Ven. Buddhaghosa said that the Buddha used 12fold P in four ways. They are:

1. From the beginning to the end
2. From the middle to the end
3. From the end to the beginning and

4. From the end to the middle.

The analysis of co-relation is the Abhidhammic interpretation of the Buddhist causality. The Ven. Buddhaghosa had done in *Visuddhimagga* is that he analyzed the teaching of Buddhist causality by taken these three aspects in another meaning. By the time that he wrote *Visuddhimagga* he takes these three aspects of Buddhist causality and has been discussed by various scholars in various stages. So, in *Panñābūminiddesa* he takes all this and summarized it analyzed it discussed it and pointed it out the weakness of it at various places.

**THE WORLD VIEW OF THERAVADA BUDDHISM**

The Buddha has maintained that he teaches only two things namely;

(1) The presence of suffering and

(2) The way of ending it. Through out his long ministry of forty-five years he found occasion to teach what he discovered to his disciples on the area of his choice. His range of knowledge was extensive. But as the simile of the *Simsapa* leaves\(^{283}\) indicates he taught only what he thought relevant to his aim. Those who have examined the Pali canon have interpreted the thoughts contained in it as leading to some such views as follows:

1. Buddhism is a philosophy

2. Buddhism is a religion

3. Buddhism is a way of life

\(^{283}\) S.v.p.437.
4. Buddhism is an ethical system
5. Buddhism is an idealism
6. Buddhism is a pessimism
7. Buddhism is a rationalism
8. Buddhism is a pragmatism
9. Buddhism is a humanism
10. Buddhism is a science and
11. Buddhism is a culture.

All these different views regarding the content of Buddhism imply that the Buddha offered some explanation regarding the nature of the universe and man’s place in it. Whether grand or simple each of these theories introduced by these interpreters contains at least some ideas tending towards a world view.

As we are going to understand by the expression world view the nature of the universe and man’s place in it, it would be convenient to examine it under the following two separate topics i.e. (1) Nature of the Universe and (2) Man’s Place in it. This approach is particularly advisable as we have to gather material from various places in the Canon.

We learn from the Pali Canon that there were ten debatable points during the time of the Buddha. In fact the perusal of the Canon shows that there were many problems that drew the attention of contemporary thinkers. The Brahmajala sutta gives a list of sixty-two views current during the time of the Buddha. This indicates clearly as to the presence of some theories regarding at least some aspects like the durability and the extent of the universe. If we apply the Buddhist logic of four alternatives to these questions we can get
a picture of some non-Buddhist theories prevalent at the time. The following are the possible views that could be developed if this form of logic is applied to the first two of the ten questions.

What are they? Durability of the universe:

1. It is eternal.
2. It is not eternal.
3. It is both eternal and not eternal.
4. It is neither eternal nor not eternal.

Extent of the universe

1. It is finite.
2. It is infinite.
3. It is both finite and infinite.
4. It is neither finite nor infinite.

THE NATURE OF THE WORLD

When the Buddha was asked to express his views on these questions he seems to have taken an attitude which has led to different interpretations not only now even during his time. He gives an explanation for the adoption of certain attitude to life. In other words he maintains that the answers to them do not contribute to the attainment of Nibbana. Therefore, one should not jump to the conclusion that it is a refusal or a silence. The fact that these questions were paused and his answers were sought shows that thinkers were

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debating about them. But there are some suttas which do pertain to some accounts of the world.

The words used for the world are *loka* and *samsara*. There we are told that the world consists of many regions. The world with these various regions is described as follows: “As far as these sun and moons revolve, shedding their light in space, so fare extends the thousand-fold universe. In it there are thousands of suns, thousands of moon, thousands of inhabited worlds of varying sorts… thousands of heavenly worlds of varying grades. This is the thousands-fold Minor-World-System thousands of time the size of the thousands-fold Minor-World-System is the twice-a-thousand Middling-world-System. Thousands of times the size of the Middling World System is the thrice-a-thousand Great Universe.”

This shows that Pali Buddhist texts are aware of a huge cosmos and the conception of the world found in them goes far beyond the geocentric and heliocentric theories now much known to us through science. Prof. K.N.Jayatilleke thinks that the early Buddhist theory can be compared and contrasted with the theory of galaxies now commonly upheld. It is interesting to note that words like *Lokadhatu*, and Cakkavala also have been used to refer to the universe. Again in *Agganna sutta* of *Digha Nikaya* one comes across a theory which gives an account of how this Planet Earth (not the universe) began and came to be populated. When it is taken in the metaphorical sense as Rhys Davids point out it can be viewed to be an attempt on the part of the Buddhists trying an

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286 The Buddhist Conception of the Universe. pp.1-16.
evolutionary interpretation as opposed to the Brahmanical metaphysical theory.\footnote{Dialogues of the Buddha Vol.i.pp.105-106.} Buddhism accepts the reality of this world and the other world.

**MAN’S PLACE IN IT**

To consider the place man occupies in the world it is easy to begin by clarifying the nature of man. The Buddhist view can be understood in the context of some non-Buddhist theories. It was a Western thinker in the past that maintained that the proper study of man is mankind. There are a number of words used in Pali to refer to man. Among them the most significant word is Manussa. In the Buddhist tradition it is said that this word has been used to mean that he is endowed with a mind which has the potentiality for elevation.\footnote{KhuA.p.123.} In Buddhism man is taken to be a psychophysical unit. As it was with the world the origin of man is not undertaken as a topic for mere intellectual pursuit. But the conception of a human individual is explained as due to three factors: (1) the sexual union of the parents (2) the mother remaining in proper seasons for conceiving and (3) the arrival of a Gandhabba.\footnote{Dh.185.}

To man are open the two highest possible attainments i.e. (1) in the temporal plane the universal kingship and (2) in the spiritual plane the Buddha-hood. In Sutta-Pitaka the individual is analyzed into (1) mind and matter (2) aggregates (3) elements (4) sense bases and in the Abhidhamma-Pitaka into Dhammas. All these analyses were aimed at rejecting the belief in an everlasting invisible substance of self or soul in some form which was accepted in all other systems of thought except in Materialism.
There are four main concepts elucidation of which will give a picture of the
general characteristics of the Buddhist World View among other things. They are those of
(1) impermanence (anicca), (2) suffering (dukkha), (3) soullessness (anatta) and (4)
conditionality (sankhara). All these are said to be the usual features that are universally
obtained all over. These characteristics have been arrived at as a result of analysis and
synthesis undertaken in ordinary empirical observation based sense perception. In the
Dhammapada, there are three verses (277-279) which state in brief what has been said in
many a place regarding the first three concepts mentioned above. The first verse says that
all conditioned things are impermanent. This is a key statement applicable to the nature
of the world as well as man and as such is usually treated as the basis of the two
remaining characteristics.

Many are the place where it is described one oft-quoted instant e is a sutta
addressed to Radha where the Buddha explained that all the five aggregates namely (1)
body (2) feeling (3)perception (4) formations and (5) consciousness are taken to be
impermanent. It is these five aggregates that constitute both the world and man. In
themselves these taken individually or together are left without being judged. But when
they are associated with clinging (upadana) they are considered to generate suffering.
The reason is when a change occurs it leads to unhappiness.

The Buddha, while accepting it in the empirical sense rejects it in the
metaphysical sense. This particular standpoint is unique to Buddhism and has become
a distinguishing feature in it. Buddhism establishes the truth of Anatta on the basis of
impermanence or suffering alone or both taken together. Emphasizing its significance

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291 Dh.v.279.
Ven. Buddhaghosa remarks that whether Buddhas arises or not the fact of impermanence could be seen by others, but it is the Buddha alone that teaches soullessness. The Buddha also laid stress on these three by saying that whether Buddhas appear or not these three characteristics remain true for the whole world.

There is another characteristic which is also said to be discovered by the Buddha. This feature of the universe he says like the three mentioned earlier continues to remain true for all the time whether Buddhas appear in the world or not. It is the fact that there operates the cause and effect relation within the empirical world. It is known as causation or causality and is described as follows: “What is causation? On account of birth arises decay and death. Whether the Buddha arise or not, this order exists namely the fixed nature of phenomena, the regular pattern of phenomena or dependent arising. This the Buddha discovers and comprehends; having discovered and comprehended it, he points it out, teaches it, lays it down, establishes, reveals, analyses, clarifies it and says “look.” This is a discovery which has made Buddhism unique in the history of Indian thought. The basic thinking underlying the Buddhist approach is that the world is a cosmos and not a chaos. This is an interesting point.

As the human mind grows it becomes interested in the explanation of things persons and events. So various are ways resorted to find an answer. Everywhere the human predicament demands the attention of sensitive minds. There were pre-Buddhist thinkers who maintained that life was a misery but they failed find out the cause for it.

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292 Vism.ch.xiv.
293 S.ii.p.25.
294 Ibid.
295 Ibid.
The Buddha first established the abstract formula of causation in the form-when this is present that arises. With the arising of this that arise and when this is absent that does not arise, with the ceasing of this that ceases-in both positive and native forms. This formula the Buddha applied to the problem of suffering and explained to the world how suffering comes about and how it can be brought to an end.296

So in the teaching of the Buddha causation occupies a central place because it has been employed to solve the problem of suffering. The Buddha said he had to continue long in Samsara, circle of life, because he had failed to understand the principle of cause and effect.297 That is why we get the saying “He who sees the Dependent Origination sees the Dhamma.”298 In various forms this theory is described in the Sutta-Pitaka. In Abhidhamma-Pitaka it is death with in terms of twenty-four conditions. Thus, the Paticcasamuppada makes his teaching meaningful and practical. The Buddha is reported to have said immediately after his Enlightenment that he was wandering in Samsara because he had then failed to understand it.299 So, in an important sense according Buddhism the understanding of causal relation makes one an Enlightenment.

In his first discourse, Dhammacakkapavattana sutta, the Buddha explains the nature of suffering as found in the world of samsara.300 That being the case the ideal according to it is the realization of the Truth of Nirodha which is commonly described as Nibbana- “It is the complete separation from, and destruction of this craving, its forsaking, renunciation, the liberation there from, and non-attachment thereto.” In other

297 Ibid.
298 M.i.p.191.
contexts the way of attaining this ideal is again explained in terms of *Paticcasamuppada*. It describes how suffering comes to the individuals as the Wheel of Existence continues to reel on. It is given in both positive and negative modes.

The positive formula describes how the mass of suffering comes about. Thus it goes on to say from Ignorance and other factors how suffering tends to occur. Then the negative formula explains how the removal of Ignorance tends to get rid of contributory factors finally leading to the complete cessation of the mass of suffering. So as the *Visuddhimagga* makes clear craving and ignorance are to be seen as prominent factors.

The Buddhist Ideal can be realized in this life or failing that in a future life on one’s own effort. There are three modes for that i.e. either by becoming a Buddha or a *Paccekabuddha* or an Arahant. As time went on there emerged different schools emphasizing one particular mode to the exclusion of others. The commonly accepted method is the one spelt out as the fourth Noble Truth which is open to ordained as well as lay members. This is described as the Path to be trodden. According to P.T. Raju Buddhism is the first Indian thought that introduced its method by the word Path.\(^{301}\) By its very nature it became a way of life. According to the commonly accepted view the Path consists of eight factors as has been mentioned in earlier chapter.

Therefore, this is the deal life recommended in Buddhism. On a certain day the Buddha entered the residence of Alavaka without his permission and sat himself on his chair. When the latter heard about it he became furious and wanted to harass the Buddha. With that intention he asked a series of questions from the Buddha. One question was

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\(^{301}\) The Philosophical Traditions of India, P.133
how to lead a noble life. The Buddha’s answer was that Life guided by wisdom is that best. On the basis of these data it becomes clear that Buddhism having understood the nature and condition of the universe and of man teaches a way of life to transform him towards the highest ideal.