

Chapter 1

History of Buddhism

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

The Buddha

“Such indeed is the Blessed One, exalted, omniscient, endowed with knowledge and virtues, gone beyond, knower of the worlds, a guide incomparable for the training of individuals, teacher of gods and men, enlightened and holy.”

[1]

Buddha was born in the sixth century B.C., in the year 623 at Lumbini in the present day Nepal, and was named *Siddhārtha* (Wish fulfilled). He attained Parinibbāna in the year 543 at Kusinārā (Kushinagar) in present day India. He was the son of King Suddhodana Gotama, chieftain of the city-state of Kapilavastu of the Sakya clan; his mother, Māyā Devi, passed away seven days after his birth, so the young prince was cared for by his maternal aunt, Pajāpati Gotami. His birth, the great Parinibbana and his enlightenment was marked with a single day of Vesak, the full moon of May every year.

The King Asoka marked the spot of his birth in 329 B.C. with a monolithic pillar with an inscription saying, “*The King Devanapiya Piyadasi (ie. Asoka), in the twentieth year of his reign, visited and worshipped this spot because the Buddha Sakyamuni was born here.*” Therefore there should not be any doubt about the authenticity of the historical Buddha.

The King Suddhodana after hearing a prophecy from the various wise men in the country gathered to bless the baby, who said the prince would grow up to become either an Universal Monarch or an enlightened Buddha, fearful that the prince might renounce the royal life, the King spared no effort in ensuring that the prince was kept happy and comfortable in his palaces.

At a tender age of seven the young prince was left unattended under a rose apple tree during a ploughing ceremony, he witnessed a worm in a patch of newly plowed earth eaten alive by a bird. This sight of the reality of life saddened him and he realized the suffering of existence. Later he sat there meditated on the breadth and entered into the one-pointed-ness of meditative mind (*samadhi*). This meditation had a profound impact on him later.

The Prince’s early life was smooth and pleasant except for an occasion that his cousin Devadatta shot a swan with an arrow in the park, both princes ran toward the

fallen swan but Siddhartha got there first, he picked up the wounded bird refusing to hand it over to Devadatta, saying that the bird belonged to him. The dispute was taken to the wise man of the court where it was decided that the bird belonged to Siddhartha on the ground that he would preserve life and not to Devadatta who would destroy it!

At sixteen he married his Sakyan cousin princess Yasodharā, the daughter of the Chief of Koliya. For twenty five years he lived a life of luxury and culture; then after touring the four gates of Kapilavastu in his carriage outside his palace, he was shocked to discover the phenomena of sickness, old age and death — a situation long delayed by the effort of his father, but at the fourth gate on seeing a meditative ascetic the prince decided to become one. At the age of twenty nine while reflecting the human sufferings, the announcement came about the arrival of his own son, so the baby was named Rāhula — an 'obstacle'. Resigning himself to the sight of the peaceful ascetic from the last gate visit, he decided to renounce all and left his country without notice as a mendicant to seek the answer for human sufferings! So while still a young man in the prime of life, he shaved off his hair and beard, put on the yellow robe and went from the home life into homeless. (*MN. 26*) Buddha recounted this episode later:

“Renounced have I, a house replete with

wealth and splendour
desiring no pleasures as I have seen
their woesome results.

Intent on the peace I see
the answer in renunciation
to strive for it I seek
that alone pleases my mind.”

While striving to find the solution, he studied under two renowned teachers of meditation at that time, Alara Kalama and Uddaka Ramaputta. Under the guidance of these teachers he mastered quickly the meditation techniques of Form Realm (*Rupaloka* [2]) and Formless Realm (*Arupaloka* [3]). But to his disappointment he found out that these methods of mental concentration, does not offer any solution to life’s problems, because sufferings remained after coming out of meditation.

So the Bodhisatta decided to adopt the traditional ascetic practices and submitted himself to rigorous practices for six years, and practiced together with the five ascetics sent forth by his father, but these traditional forms of religious penances did not yield any results, his body had shrunk like a withered branch. One day after bathing in the Nerañjarā river he could not rise up in the water due to his physical weakness, it was with the aid of a stick that he managed to raise himself from the water, while returning to his abode he again fell to the ground, having

refreshed himself the Bodhisatta contemplated that asceticism only led to physical and mental exhaustion, he could have died without gaining realization, then he remembered the meditative experience he had sitting under the rose apple tree while he was a boy. He decided to abandon these ascetic self mortification practices.

After deciding to find the answer himself using the combination of mental concentration and the cultivation of wisdom, he decided to resume taking foods in order to let his body recover from this extreme ascetic experiment, and then the five ascetics decided to leave him assuming that he was going to return to a life of luxury.

The Bodhisatta then sat beneath a Banyan tree to meditate, Sujātā, an eldest daughter of a herdsman from a nearby village, offered him some special milk porridge, mistaken him to be the incarnation of a god! The Bodhisatta had five auspicious dreams (*Supina Sutta, AN. V.196*) the night before, after eating the milk porridge the Bodhisatta threw the bowl into the river and said solemnly that: “ If I am really to become a Buddha, may this bowl go up the stream against the current.” The bowl did!

The Bodhisatta then sat under a Pipal tree (Bodhi tree) on the bank of Nerañjarā River at Gayā determined not to leave his seat until attaining his enlightenment, that was the eve of the full moon day in the month of May

(Vesākha). The Mara waged a war riding his elephant against the Bodhisatta, also the God of Death, followed by the seductive dances of the daughters of Mara, finally the Bodhisatta conquered the Mara and his armies and subdued the strifes that were in his mind. With the dawning of the morning star the Bodhisatta had discovered the ancient path of deliverance of the past Buddhas, which could end all the sufferings and miseries of humanity. These are the Four Noble Truths, the Eightfold Noble Path (Middle Path) and the Twelve Links of Dependent Origination. In the words of the Buddha:

“Through many a birth
in existence wandered I
seeking in vain
the builder of this house
sorrowful is repeated birth.

O House builder! You are seen
never shall you build this house again.
all your rafters are broken
and your ridge pole shattered
my mind has reached the Nibbana
the end of craving have I attained.”

At that time a Brahmin, Dona saw the footprint of the Blessed One and reckoned that it certainly could not be the footprint of a human being, he found the Buddha

sitting at the foot of a tree, the Brahmin conversed with the Blessed One :

“ Are you a deva? ”

“ No, Brahmin, I am not.”

“ Are you a gandharva (celestial musician)? ”

“ No, Brahmin, I am not. ”

“ Are you a yaksha (demon)? ”

“ No, Brahmin, I am not. ”

“ Are you a human being. ”

“ No, Brahmin, I am not a human being. ”

“ Then who are you? ”

“ O Brahmin, those cankers (evil influences), those lust, whose non-destruction would have individualised me as a deva, a gandharva, a yaksha, or a man; those cankers I have completely annihilated, cut off at the root, made (barren) like a palm tree stump, have been brought to naught, and are not liable to arise again in future. Just as, Brahmin, a blue, red or white lotus, though born and grown in the water, rising above the water, stands unsoiled by it, so, Brahmin, though born and grown in the world, having overcome the world, I abide unsoiled by the world. Know, therefore, O Brahman, that I am a Buddha! ”(*AN. IV,36*)

The title ‘Buddha’ is one of the ten honorific titles the Blessed One used; it means ‘the Enlightened One’ or ‘the Awakened One’. The others are: ‘Arahant’(the Worthy

One), ‘Samma Sambuddha’ (Omniscient), ‘Vijja carana sampanno’ (endowed with knowledge and virtue), ‘Sugato’ (Gone beyond), ‘Lokavidu’ (Knower of the worlds), ‘Anuttaro purisa damma sarathi’ (a guide incomparable for the training of individuals), ‘Sattha deva manussanam’ (Teacher of gods and men), ‘Bhagava’ (the Blessed One, Holy One), and ‘Tathagata’ (the Perfect One).

Forty five years after his enlightenment, the Blessed One passed away and attained Parinibbana at Kusinārā in the month of May (Vesākha) on a full moon night. His last words to his disciples were:

“Subject to decay are all conditioned things (*sankhara*).
Strive on with diligence! ”

According to the texts, Sakyamuni Buddha in his previous existence during the life of the Dipamkara Buddha, he was an ascetic called Sumedha, he made the vow to become a Samma Sambuddha and was prophesized by Dipamkara Buddha; later again during the life of Kassapa Buddha, he was a Brahmin Jotipala, he renounced his brahmin religion and became a monk under Kassapa Buddha, he is thought to have attained the Ariya fruit at least up to Sotapanna and did not attain the Arahant, he was reborn in the Tusita heaven as a deva before descending to human realm as Sakyamuni Buddha. (MN. 81)

The appearance of the Buddha in the world is extremely rare, the Blessed One said: “Rare is the birth as a human being, hard is the life of mortals, hard is the hearing of the sublime truth (Dhamma), rare is the appearance of the Buddhas!” (*Dh. v.182*)

The Dhamma

“Well expounded is the Dhamma by the Blessed One, to be self realized, to be but approached to be seen, capable of being entered upon, to be attained by the wise, each by himself.” [4]

“The Dhamma is good in the beginning, good in the middle and good in the end.” ‘*Dhamma*’ means to uphold the principles or to sustain and prevent a person from falling into woeful states. Beings trapped in samsara are like a dog tied to a pole with a leash, they just keep going round in circle, and there is no way out. These sentient beings are disrespectful to the Noble One, not well versed in the Dhamma (*Gaddula Sutta*), so they do not know the path out of the samsara. As the Buddha put it: “Of these detachment is reckoned foremost, that is, the subduing of vanity, the elimination of thirst, the removal of reliance, the termination of the round (of rebirths), the destruction of craving, detachment, cessation, Nibbana.” (*Foremost faith*) Realizing that detachment is the mean of deliverance from suffering and the deliverance itself. It is the Truth! The Dhamma exists regardless whether a

Buddha appears in the world or not. The Buddha is the one who comes and reveals it to the world.

What is contained in the Collection of the numerous Discourses (*Sutta Pitaka*) are just records of the Buddha's teachings, the Dhamma is to be heard or studied, to be contemplated, practiced and realized by the faithful. Buddha Dhamma is for us to gain freedom from the sufferings of life. Anything not relevant to the goal the Blessed One does not reveal to his disciples as explained in *Simsapa Sutta* : “Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to unbinding of entanglement. That is why I have not taught them.”

The preciousness of the Dhamma was made more evident when the Blessed One assured the frail and sick elder Vakkali: “ (Vakkali :) ‘For a long time, Lord, I have been longing to set eyes on the Exalted One! but I had not strength enough in this body to come to see the Exalted One!’

(The Buddha :) ‘Hush, Vakkali! What is there in seeing this vile body of mine? He who sees the Dhamma, Vakkali ! He sees me; he who sees me, Vakkali ! he sees the Dhamma. Vakkali ! Seeing the Dhamma, one sees me; seeing me, one sees the Dhamma.’”(SN. III 120; KS. III 103)

But regardless whether the Blessed One appears in this world or not, the Law of the Dhamma remains, ie; Impermanence (*Anicca*), Unsatisfactory (*Dukkha*), and No Self (*Anatta*). The Blessed One said: “O Monk, whether there is the appearance of the Perfect Ones (Tathagatas) or there is not the appearance of the Perfect Ones, there is this established condition of Dhamma, this fixed law of Dhamma: All conditioned phenomena are impermanent. That, a Perfect One has fully awakened to, he fully understands. So points it out, declares, establishes and reveals, expounds, explains and clarifies it: (this Truth that) All conditioned phenomena are impermanent.

O Monk! whether there is the appearance of the Perfect Ones (*Tathagatas*) or there is not the appearance of the Perfect Ones, there is this established condition of Dhamma, this fixed law of Dhamma: All conditioned phenomena are unsatisfactory (*dukkha*). That, a Perfect One has fully awakened to, he fully understands. So points it out, declares, establishes and reveals, expounds, explains and clarifies it: (this Truth that) All conditioned phenomena are unsatisfactory (*dukkha*).

O Monk! whether there is the appearance of the Perfect Ones (*Tathagatas*) or there is not the appearance of the Perfect Ones, there is this established condition of Dhamma, this fixed law of Dhamma: All Dhammas are not self. That, a Perfect One has fully awakened to, he

fully understands. So points it out, declares, establishes and reveals, expounds, explains and clarifies it: (this Truth that) All Dhammas are not self (*Anatta*)” (*AN. III 134*)

The Sangha

“Of good conduct is the Order of the disciples of the Blessed One, of upright conduct is the Order of the disciples of the Blessed One, of wise conduct is the Order of the disciples of the Blessed One, of dutiful conduct is the Order of the disciples of the Blessed One, the Order of the disciples of the Blessed One, namely, these four pairs of persons—eight individuals, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merits to the world.” [5]

Seven weeks after his enlightenment, the Blessed One made his journey to the Deer Park of Isipatana, near Vārānasi (modern Sarnath), he addressed the five ascetic companions the ‘*Dhammacakkha-ppavattana Sutta*’ (*SN.56.11*), and exhorted them to avoid the two extremes of sensual indulgence and addiction to self mortification and walked the Middle Path to enlightenment. At the conclusion of this discourse, “When this doctrine was expounded, there arose in the Venerable Kondanna the dustless, stainless eye of the

truth, and he realized that ‘whatever is subject to causation all that is subject to cessation’.” and so Kondanna became the first Arahant. This formed the first nucleus of the Buddhist ordained community known as the ‘*Sangha*’.

Five days later, the Blessed One spoke to them on the nature of the phenomena, ie; ‘*Anatta-lakkhana Sutta*’ which was summarized as “ All formations are impermanent (*Anicca*), all formations are ‘subject to suffering’ (*Dukkha*) and all phenomena are without ‘Self ’ (*Anatta*)”. The remaining four monks also attained arahatship.

Soon after, one night the Blessed One met Yasa, the youthful son of a nobleman of Benares, who wandered like a madman distraught by the sorrow of this world, the Blessed One consoled him and taught him the way to peace, Yasa was awakened, decided to join the Order and became a Bhikkhu. His former fifty four companions seeing that Yasa had become a Bhikkhu, they too joined the Sangha. The Blessed One taught them the Dhamma and all realized the truth and became arahants, Buddha dispatched these sixty monks as missionaries in different directions to preach the Dhamma;

“ Go forth, O Bhikkhus,
go forth on a mission for the good of many,
with compassion for the world,

for the benefit, the welfare and the happiness
of men and gods.

Let not two of you go the same way,
preach to them, O Bhikkhus,
the Dhamma, excellent in the beginning,
excellent in the middle, excellent in the end,
and full of meaning in essence and in words.

Proclaim to them
a life of purity, the Holy life consummate and pure,
there are beings with a little dust in their eyes,
who will be lost through not hearing the Dhamma,
I myself am proceeding to Uruvela, to Senanigama,
to preach the Dhamma.”

Thus began a mission that continued spreading
throughout the land of South Asia for the next forty five
years. The Sangha community grew to tens of thousands,
many of whom the Blessed One never even met.

The Sangha has the following characteristics:

(1) There is no class or caste system as still exists in India today. All races, all professions upon entering the Sangha become the disciple of the Blessed One. Just like all rivers from different lands upon entering the sea are all of one taste—salty, so all who enter the Sangha are of one

taste—deliverance. (as in the fourth Dream of the Bodhisatta in the *Supina Sutta*)

(2) Properties are owned by the Sangha and not individual Bhikkhu. All food, clothing (*civara*), bedding and medicines are shared in the Sangha community. The rules dealing with these are contained in the ‘*Vinaya*’ [6].

(3) Decisions concerning the Sangha or individual monks or nuns are made democratically by consensus.

(4) There is no governing chief. Even the Blessed One considered himself as only a member of the Sangha and not the leader. There were many instances whereby an individual sponsor making provision to the Buddha alone was asked to donate them to the Sangha, and the Blessed One would explain to them that they would reap greater benefits or merits if they donate them to the Sangha.

(5) The power and authority of the organization rests with the Sangha, although seniority of the individual monk counts to some extent for seating and other privileges, but the Blessed One said: “Not because one’s hair is grey, that he is called a Thera (Elder), he is but advanced in age, and grown old in vain! When one has the qualities of truth, virtue, tolerance, kindness, self-control and is free from the defilements and is wise, he can rightly be called a Thera.” (*Dh. V.260*)

Later this movement spread to all parts of Asia and then on into the whole world. Millions of people embraced Buddha's teachings which then became known as 'Buddhism'.

The Buddha's ministry of forty five years was confined to the middle of India; during his time, many of his disciples went to spread his teaching to as far as Kashmir, Bengal and the lower Ganges river region, westwards to Indus river region, after his Parinibbana [7] his arahant disciples continued to spread his teaching to many parts of India. One hundred and fifty years after his Parinibbana, King Asoka built an empire encompassing the whole of Indian sub-continent, due to his patronage, many missionaries were sent off to regions outside Indian proper, such as Kashmir, Gandhara, Himalayan regions, Persia (Iran), Turkey, Greece, Macedonia, Syria, Egypt, southwards to Sri Lanka, then eastwards to Burma, Thailand, Laos, Cambodia, Malaysia and Indonesia. This is known as the Southern Transmission.

The Northern Transmission of the Mahayana Tradition spread to the Pakistan and Afghanistan initially, and later was introduced into China, Tibet, Bhutan, Nepal, Korea, Japan, Mongolia, Vietnam and the Russian Far east.

The Mahayana Tradition emphasizes the ideal of Bodhisattva as distinct from the Arahant ideal of the Theravada Tradition, the differences between a Samma

Sambuddha and an Arahant is that the Buddha is the first to realize the four Noble Truths and walk the Eightfold Path, whereas his hearer disciples (*savaka*) realize the Truths and walk the path after him. (SN. 22.6.58)

Buddhist Schools

Buddhism was founded on the twin principles of Dhamma and Vinaya, when the Blessed One was around, he was the undisputed guide for the Ordained as well as the laity, however, after the Parinibbana of the Buddha; Dhamma and Vinaya were subject to many interpretations and misinterpretations, the earliest recorded schisms happened during the life time of the Buddha, whereby in Kosambi there was a dispute between the exponents of the Dhamma (Doctrine) and the exponents of the Vinaya (Discipline) on the question of emptying the container of water in the toilet, this led to the Buddha taking retreat in the forest for three months. The second incident was when Devadatta, a cousin of the Buddha, instigated more stringent ascetic training rules on vegetarianism and dwelling in the forest, and broke away with about five hundred followers.

The Buddhist teachings after Buddha's Parinibbana were first divided into Theravada and Mahasanghika Schools, this happened at about one hundred years after Buddha's Parinibbana when the monks of Vesali were behaving in ten ways which contravened the Vinaya, they were

rebuked by the senior traveling monk called Yasa, however, these recalcitrant monks did not heed the advice of Yasa, they even tried to dislodge him from the monastery, so Yasa asked for the most senior monk at that time called Mogalliputta Tissa Thera to convene a Second Buddhist Council which ruled that the behaviours of those Vesali monks were unlawful by the Vinaya standards, after this ruling those monks most of whom who had yet to attain arahatship were enraged and left to form the Mahasanghika School (Greater Community) as opposed to the Theravada School (Elders).

Two hundred years after Buddha's Parinibbana the Mahasanghika School was further subdivided into eight different schools, three hundred years after Buddha's Parinibbana the Theravada School was subdivided into ten different schools. So there were a total of eighteen schools.

During the reign of King Asoka, the Theravada tradition was introduced into Sri Lanka by the son of Asoka, Venerable Mahinda, but the Tipitaka (Three baskets of text) was not put down into words until the reign of the Sri Lanka King Vattagamani around four hundred years after Buddha's Parinibbana (At Aluvihara in circa 80 BC). Prior to this, the teachings of the Buddha were passed down orally from monks to monks. That is the Pali Canon of Tipitaka [8].

The Mahayana School came about in the first century A.D., the Mahasanghika School had its centres in Mathura and Afghanistan, during this time the Sarvastivadins were active in Kashmir, it was with this School that the King Kanishka 1 was patron of the Fourth Council in Kashmir with four hundred and ninety nine monks. They adopted Sanskrit as the language for their Tripitaka (*Tipitaka*), the famous Chinese pilgrim monk Venerable Xuan Chuan toured the Indian subcontinent and brought back the Sanskrit Tripitaka except the Pali Tipitaka to China in seven century A.D., during this time all Mahayana and Theravada monks lived in the same monastery, the majority of them were Theravada monks. However many of the Pali Canon were translated into Sanskrit and preserved by the various Schools that prospered in India, except the order of these texts were very disorganised. The Mahayana School (Greater Vehicle) emphasizes the Bodhisattva ideal as opposed to the traditional Savakas (Learners) approach by the Theravada School, and in so doing; they called the Savaka practitioners the Hinayana (Small Vehicle). Mahayana tradition urges its followers not to enter into Nirvana (*Nibbana*), but to return life after life to serve and help numerous other beings so they may all attain Buddhahood.

From a philosophical viewpoint, these various Schools can be classified into four : ie; Vaibhāsika, Sautrāntika,

Mādhyamika and Yogācāra. The first two were Theravadin while the latter two were Mahayanist.

The Vajrayana School is an off shoot of the Mahayana School, it emerged between the third and seven centuries A.D., this School's traditional sutra learning is the same as the Mahayana School, however the meditation aspect involves the use of colourful kasina (meditation on elements and lights) meditation images and the recitation of mantras to enter calmness and one-pointed-ness of mind.

The Councils

At the time of the Buddha's Parinibbana, there was a monk who uttered that from now on the Old Fellow is dead; the Sangha could do whatever it liked without the Buddha to sanction them anymore. This caused great concern to Venerable Mahakassapa about the solidarity of the Sangha for the future; he felt the urgency to convene a Council to rehearse the discourses as well as the disciplines of the Buddha. So the first Council was convened under this situation.

There were three major Councils which were convened to gather and recite the Vinaya and Dhamma as expounded by the Buddha so that his teaching would remain authentic for a long time.

The first council was convened in Rajagaha [9] three months after the Parinibbana of the Buddha under the patronage of King Ajatasattu and the chairmanship of Venerable Mahakassapa [10], it was attended by five hundred Arahants during which Vinaya was recited by Venerable Upali [11] and the Suttas were recited by Venerable Ananda. Although Ananda [12] did raise the request made by the Buddha about abolishing some of the minor rules in the Vinaya, however, as he had been too distraught to ask the Buddha to specify which minor rules they were, the gathered Sangha did not have an unanimous agreement on this, therefore Venerable Mahakassapa ruled that no rules were to be abolished and no new one added. There was no Commentaries to the Vinaya and Dhamma (*Abhidhamma Pitaka*) at that time, so the Tipitaka was not complete during this time.

The Second Council was convened one hundred years after Buddha's Parinibbana under the patronage of King Kālāsoka at Vesali to solve the disputes on the different interpretation on the Vinaya, the chair-person was Risato Thera. It was attended by seven hundred monks. They ruled that the conduct of the Vajjian monks was not in accordance with the Vinaya, ten points of departures from the Vinaya were deemed unlawful. Five of them pertained to the rules on food and drinks, one on the use of rugs and the other on the acceptance of gold and silver, three other on Sangha procedures. The Tipitaka was completed during this Council.

This Council triggered the schism in Buddhism, because there were ten thousand Vajjian monks who broke away from the Sangha and formed the new School called the Mahasanghika (The Greater Community). The Chronicle of Sri Lanka described this event as follows:

“They broke up the original scriptures and made a new recension. A chapter put in one place they put in another and distorted the sense and the doctrine of the Five Nikaya (*Sutta Pitaka*). These monks put things referring to one matter as if they referred to another and destroyed much of the underlying spirit of the original script by holding to the shadow of the letter. They partly rejected the Sutta and Vinaya and made another rival Sutta and Vinaya of their own.”

The Third Council was convened at Putaliputra two hundred and eighteen years after Buddha’s Parinibbana, under the patronage of King Asoka, the chairperson was Mogalliputta Tissa Thera. This Council rehearsed the Canon, then in order to protect Buddhism, it added a new work called the Kathāvattu to the Abhidhamma Pitaka. The Pali Canon of the Buddhist Tipitaka was finalised during this Council.

The theories and practices of the Mahasanghika and the Sarvastivada Schools led to the rise of the Mahayana School later.

The Fourth Council was convened at Kashmir at first century A.D. under the patronage of the newly converted King Kanishka 1, with an assembly of four hundred and ninety nine monks; this council accepted the teachings of all eighteen Schools with a spirit of tolerance and reconciliation. It was due to this Council that the Mahayana School was spearheaded into prominence and spreading northwards into Central Asia and China. The growth of Mahayana was gradual and not due to any sudden schism of the Sangha.

Notes:

[1] Verses of respect to the Buddha from the Daily chanting book.

[2] rupaloka, form realm, it is above the desire realm, there are a total of twelve spheres, beings inhabiting there have magnificent form ranging from coarse to fine.

[3] arupaloka, formless realm, it is above the form realm, there are a total of 4 spheres, beings inhabiting there are without form, only the consciousness exists.

[4] Verses of respect to the Dhamma from the Daily chanting book.

[5] Verses of respect to the Sangha from the Daily chanting book.

[6] vinaya, monk's discipline, there are a total of 227 rules.

[7] Parinibbana, the great passing away of the Buddha.

[8] Tipitaka, Sanskrit Tripitaka, the three baskets of text, they are the Sutta, the Vinaya, and the Abhidhamma.

[9] Rajagaha, capital of the country of Magadha, in the present day Bihar State near Gaya.

[10] Mahakassapa, one of the chief disciples of the Buddha. He led the Sangha after Buddha's parinibbana.

[11] Upali, he was the royal barber of the city State of Kapilavastu, where Buddha was born to King Sudhodana and Queen Mahamaya. Upali joined the rank of the bhikkhus when Buddha came back to his own country nine years after his enlightenment.

[12] Ananda, Buddha's half brother.

Bhikkhu Dhammavaro, Sydney, 1998