

Religious Buildings included “*Bodhi*” in their names and

Remarkable facts

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Abstract

The word “*Bodhi*” is familiar to Buddhist. When it comes to “*Bodhi*”, most people understand that it is the *Bodhi* wisdom (Enlightenment) or the *Bodhi* tree, under which the Buddha attained omniscience. The *Bodhi* tree is revered as the material of Buddha to be paid homage in His place since the era of Buddha. Then, not only the *Bodhi* tree, there are also *Bodhi* Temple, which is built in the place where Buddha attains Buddha hood; *Bodhi* satta, who is considered as an ideal for the Buddhists; the *Bodhimanda* where the Buddha sat at the time of His enlightenment, well-known *Buddha Gāyā*; and religious buildings and structures as well. Therefore, religious buildings and structures named with is studied “*Bodhi*”, with reference to some records and *Pāli* Literature.

Key words: Bodhi, enlightenment, religious, buildins, pali literature

Introduction

It is Buddhists who are familiar with the word “*Bodhi*” .The word “*Bodhi*” has different meanings such as understanding, knowledge of the path of four folds. It is also known as the path to attain higher wisdom as Buddha attained knowledge of the four Noble Truths. Buddha already attained Enlightenment; unconditioned Extinction that does not have death related to action, mind, season and food. Therefore, the word “*Bodhi*” is known as the supporting tree, the path to attain higher wisdom, unconditioned Extinction and Enlightenment. Many words used with the word “*Bodhi*” can be seen in Pali literature. They are *Bodhi* Tree (Bo Tree), *Bodhi* Ceti (Bodhi Shrine), *Bodhisatta* (Buddha to be), *Bodhi* *Maṇḍa* (the place where the Bo tree) etc. It will be presented about the *Bodhi* tree, *Bodhi* *Cetī*, *Bodhi* *manda* and *Bodhisatta*, extracted from the Buddhist literature and other records.

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The word “*Bodhi*”

Bodhi means Enlightenment (English translation) and Awakened (literal meaning).¹ Therefore *Bodhi* is a Pali or Sanskrit word which means “awakened”. Grammatically, *Bodhi* is formed from the root *budh* (to know, to awake) corresponding to the verbs *bujjhati* (Pali) and *bodhati* or *budhyate* (Sanskrit).²

Bodhi Tree

Bodhi tree is the sacred tree which is honorable or the sacred mark of Buddhism. Bo-tree, the papal tree at *Bud-gayā*, India, under which Gautama Buddha attained Enlightenment. It is a symbol of the Buddha. *Bodhi* tree includes in the *Paribhogacetī* (material shrine) for the Buddhists.³ Hence it was planted at the honorable places like Temples and monasteries. They are planted as the small plant of the seeds from the original *Bodhi* tree, attained Enlightenment. There are three *Bodhi* trees in this world. They are *Mahā Bodhi* tree, which attained the Buddhahood, *Ānanda Bodhi* and *Anurādha Bodhi*.

Original *Bodhi* Tree

The trees under which the Buddhas attained Enlightenment are called *Bodhi* trees. The place of the Buddha’s altars is the same to those of the sacred trees. The kinds of trees under which the Buddhas attain as Buddhahood are different. Beneath these trees the Buddhas achieve Enlightenment. Therefore these sacred trees are regarded as *Bodhi* trees. There are many kinds of trees under which the Buddhas attained Enlightenment. They are Sal tree, Rain tree, Fig tree, Banyan tree and so on.⁴ The *Bodhi* tree of Gautama Buddha is banyan tree.

It can be seen that on early earth the lotuses would bloom in the place where the Buddhas would attain Enlightenment. Then, these lotuses bloom the same number of the Buddhas who would attain Enlightenment in that world.⁵

It is said that the *Bodhi* tree grew on the day of the Prince *Siddhattha*’s Birth. There are seven things and people that were born at the same moment with the Buddha-to-be. The *Bodhi* tree includes one of them.⁶ It is also called Original *Mahābodhi*.

Consequently, it can be said that the original *Bodhi* tree is located in India, and it is continued to state that there are other *Bodhi* trees planted in Srilanka, Myanmar and Thailand are the descendants from the original *Bodhi* tree.

The original *Bodhi* tree was destroyed in the reign of King Asoka. The King adored the tree and daily went to worship it. His queen *Tissarakkhā* was jealous of the

¹ *Tipidhan*, 15, 341-2. *M*, I, 8. *M*, I, A, 56.

² P.T.S.Dic,

³ *M*, III, 110. *M*, III, A, 77. *Khu*, I, 10, *Khu*, A, 188, *Dha*, A, II, 163.

⁴ *D*, II, A, 9

⁵ *Ibid*, 9

⁶ *A*, A, I, 234

tree and so she made it killed. However, the new tree was planted in that place. Then, the sprout came to stem from the root of the tree again. Still, in 1870, being aged, *Bodhi* tree fell down, king *Kaninchen* substituted a small plant sown with the seed of the original *Bodhi* tree for the aged one.¹

In the reign of king *Shashanka* in 600 BC, the Chinese pilgrim *Xuanzan* expressed that every time the tree was destroyed, it was planted there again.²

It is expressed about the *Mahāboduppattikathā* as follow; in 1862, British archaeologist Alexander Cunningham expressed his survey of India. It showed that the *Bodhi* tree still existed. In the west, the three branches of the tree lying towards were propped up with a support and the other branches were decayed and damaged.³

Ānanda Bodhi

At the time of *Gotama* Buddha, many monks and people from near and far distance of India went to worship the Buddha residing at *Jetavana* monastery in *Sāvatti*. They reached there when the Buddha was going on a journey. Therefore they lost an opportunity to see the Buddha and came back to their dwelling places. *Anāthapiṇḍika*, a rich patron, met Venerable *Ānanda* and was advised to take a seed from the original *Bodhi* tree to *Jetavana* Monastery in order that the pilgrims can pay homage to it on behalf of the Buddha. The Buddha knew all about the destination of the pilgrims. Thus Buddha permitted Venerable *Ānanda* to take the seed of the original *Bodhi* tree. Following this, Venerable *Moggallāna* himself went to *Bodhimāṇḍa*, 60 Yojana distant and brought the seed, caught the falling seed from the tree by robe. Venerable *Ānanda* got it from Venerable *Moggallāna*. *Anāthapiṇḍika* the banker planted that seed near the gateway of the *Jetavana* Monastery and it was a fifty-cubit-high *Bodhi* tree with five main branches appeared immediately and amazingly in front of the audience because of its own power. Under this newly tree, the Buddha spent one night and entered a state of deep meditation. The *Bodhi* tree was daily worshipped and donated with flowers, lights etc. by King *Pasenadi Kosala* and the people. It was called *Ānandabodhi* because it was planted under the instruction of Venerable *Ānanda*.⁴ When the hottest month Kason came, King and his people celebrated pouring water on *Bodhi* tree ceremony to protect the tree against withering. Since then, Kason *Bodhi* tree water pouring festival has come to existence, the old archeologists supposed.

¹ *Bodhivam*, 27

² *Ibid*, 28

³ *Bodhivam*, 28

⁴ *J, A, IV*, 228

Anurādha Bodhi

It is also called *Jayasīri Mahā Bodhi*. It exists in the *Mahameghavana* Garden, Anuradhapura, Srilanka. According to *Mahāvamsa* Text, in the 3rd century BC, the *Bodhitree* known as Anuradha Bodhi is planted by king *Devānāmpiyatissa* in Srilanka. It is also called *Jayasiri Maha Bodhi*. King Asoka sent missionaries to nine different contrite outside of India, to propagate the Buddha *Sāsana*. To this, his son, *Thera Mahinda* and daughter, *Thera Saṅghamitta* was sent to Srilanka. The *Buddhasāsanā* has existed in Srilanka since that time with their arguments. Therefore *Saṅghamittā* brought the southern branch of the Original Bodhi Tree and from India and king *Devānāmpiyatissa* of Srilanka planted it in *Mahāmeghavana* Park in *Anurādha Pura*,¹

In *Mahāvamsa* Text also described that the branches from the Bodhi trees of all the *Buddhas* born during this world were planted in Srilanka on the spot where the sacred *Bodhi* tree stands today in *Anurādhapura*.²

Every year, the pilgrims come to worship to the *Bodhi* tree. The plants from the Bodhi tree are planted all over the Srilanka. The leaves fell down from the tree are worshipped. The branches of *Bodhi* tree should not be cut because it is *Paribhoga Ceti*. However, in various cases, the branches fell down from the tree are made as the Images and worshipped as *Dakkhiṇasākhā* Images. It can be seen that in Myanmar, in the reign of king *Bagyidaw* and *Mindon*, many *bodhi* plants from original *Bodhi* tree and Srilanka *Bodhi* tree were planted by Buddhists at *Bodhikone*, the outside great wall of *Kyaut Taw gyi* and *Bodhi tathaung, Monywa*.

Tradition of water pouring onto the *Bodhi*-tree

The tradition “Kason Bodhi tree Watering Festival” has been held since the reign of the Myanmar Kings. Every full moon day of Kason, The Bodhi tree has been poured with water, because this month is the hottest and underground water dries up. Therefore, it can be seen that the custom of watering Bo tree on the full moon day of Kason called the Buddha’s Day in honour of the Buddha’s Enlightenment started in the reign of the Kings.

***Bodhi* Temple (*Mahābodhi Ceti*)**

The *Mahābodhi* Temple is an ancient Buddhist temple in *Budh Gaya*. It is included in a UNESCO World Heritage site.³ This place is the sacred land where the Buddha attained Enlightenment. The site contains a descendant of the *Bodhi* Tree under which Buddha attained Enlightenment. It is said that the *Mahābodhi* temples were built by King Asoka, the current date from the Gupta Empire in the ‘3th century -6th century CE. In about 250 BC, 200 years after Buddha attained enlightenment, King Asoka who

¹ *Mahavam*. 122-123 . V, A, I, 458

² *Ibid*

³ <http://mahabodhisociety.com>

throned for 11 years visited *Budh-Ggya*. Moreover, he arranged to build pagodas and monasteries there. *Mahā Bodhi Cetī* built by King Asoka is dedicated to the place where Buddha attained Enlightenment. *Mahā Bodhi Ceti* is over 2000 years old.¹ The place is called Bud-Gaya because of *Mahā Bodhi Cetī*.

The Temple' design derived from *Gandhāra* Art. The *Mahā Bodhi* Temple is one of the oldest brick structures in India. It was rebuilt and restored in Budh Gaya. UNESCO expressed that "the present temple is one of the earliest and most imposing structures built entirely in brick from Gupta period". *Mahābodhi Temples'* central tower is 55 meters high and the four smaller towers, two meters height, surrounded it.² They are square and taper. *Lakshmi*, the Hindu/Buddhist goddess of wealth, being bathed by elephants is seen in the older railings. In this time, the images of stupas and *garudas*, lotus flowers also appear commonly. Images of *Avalokitesvara*, *vajrapani*, *Tara*, *Marichi*, *Yamantaka*, *Jambhala* and *Vajravarahi*, *Vishnu*, *Shiva*, *Surya* and other Vedic deities include in the newer railings. The neck of the Pagoda is decorated by objects fashioned on a lathe. There we can see wheel of Dharma, relics of the Buddha and tray- umbrella made of stone. The shapes of the four small Stupas encircling the main stupa of the Pagoda are the same as the *Mahā Bodhi* . There are the statues of Buddha and *Bodhisatta* Image around the Pagoda. In addition, the 550 *Jātaka* stories have been entertained by the Myanmar Traditional drama troupes since drama troupes were emerged.³

There are many replicas of *Mahā Bodhi Cetī* which have been built in various parts of the world. In Myanmar, Bagan , King Kyan Sit built the replica of *Mahā Bodhi Cetī* . And King *Dhamma Zedi* also built *Shwe Gu Gyi* Pagoda in Bago in 1478. It can also be seen in *Twantway*, *Baunddawgyoke Cetī*, replica of *Mahā Bodhi Cetī* can be seen in *Sattathāna* in Naypyidaw. In Tibet, the replica of *Mahā Bodhi Cetī* was built in 1452. Chinese people built the replica of *Mahā Bodhi Cetī* in the outside of Beigin city in 1472. It can be seen in the Nepal . Another two can be seen in Chinrai and Wet Jet Yot in Thailand. Also in India, on the bank of *Rohinī*River , it is built. ⁴

Bodhisatta

The word "*Bodhisatta*" is in Sanskrit *Bodhisattva* and *Pali Bodhisatta*. *Bodhisatta* means a person who wants to attain omniscience. Any living being is a wise person if he prays Buddha to attain omniscience like the omniscience of Buddha. According to Buddhists' belief, he can attain omniscience if he is considered to attain it by a Buddha, He is sure to attain omniscience because of his effort. He expounded law of cause and effect by himself without being taught by the others.

¹ "Mahabodhi Temple Complex at Bodh Gaya" (<http://whc.unesco.org/pg.cfm?cid=31&id=site=1056>). UNESCO.

² Harle, 201: Michell, 228-229

³ Ibid

⁴ Doyle, Tara N. (2003). Liberate the Mahabodhi Temple. Socially Engaged Buddhism, Dalitstyle. In: Steven Heine, Charles Prebish (eds), Buddhism in the Modern World. Oxford University Press. PP. 249-280.

There are three kinds of *Bodhisatta*. They are as follows:

(1) *Sammāsambodhisatta*; the wise persons, wishing of the *Sammāsambodhiñāna*, are called *Sammāsambodhisatta*.

(2) *Paccekabodhisatta*; the wise persons, wishing of the *Paccekabodhiñāna* are called *Paccekabodhisatta*.

(3) *Sāvakaodhisatta*; ¹ the wise persons, wishing of the *Sāvakaodhiñāna* are called *Sāvakaodhisatta*.

Furthermore, *Sammāsambodhisatta* has three kinds ; (1) *Paññādhika Bodhisatta*; it lasted four *asaṅkhyeyyas* and hundred thousand kalpa for practising of his perfection (*Pāramī*) (2) *Saddhādhika Bodhisatta* ; it lasted eight *asaṅkhyeyyas* and hundred thousand kalpa (world) for practicing of his perfection (3) *Vīriyādhika Bodhisatta*; it lasted sixteen *asaṅkhyeyyas* and hundred thousand kalpa for practising of his perfection.²

The Path of *Bodhisatta* is on the basis of their wish to benefit others. *Jātaka* from Buddhist literatures are about lifes of the *Bodhisatta*. Realizing the life of Buddha, Buddhists regard as *Bodhisatta* is the model of the people. Especially, Buddhists hang the paintings or drawings of *Bodhisatta* at the Pagoda and in the monastery. In *Bagan* period, it can be seen the wall painting of *Bodhisatta* at the Buddhist Temples. The ten of the previous lives of *Gotama* Buddha have been described in *Jātaka* stories. Buddhists consider the one striving to attain Buddhahood as an ideal person. In Buddhist Art, *Bodhisatta* plays an important role.. In addition, the drama troupes were emerged. Among them, *Jātaka* Stories relating to ten of the previous lives of Gautama Buddha are the most famous.

Bodhi Maṇḍa

“*Bodhi Manda*” is a combination of the words “*Bodhi*” and “*manda*”. In the *Tipitaka Pali* Myanmar dictionary, it is defined as the local point of the earth, where the Enlightenment.³ *Bodhi: magga ñāna* and *abhisambodhi* is attained. Thus, the word “*maṇḍa*” can be defined as the centre, central point or local point. In this case, the “*bodhimaṇḍa*” is the place where the Buddha gained *magga ñāna*, *abhisambodhi*, and triumphed over the Demon *mara*, therefore it is the victory land, and the place where the Bo tree existed. Then, the Buddha to be did not look at the human world with the Divine Eye, because of the request of Brahas who had already been living in *Tusitā* Heaven for 40000 years. After that, the *Bud-gayā* was unitedly chosen as the most virtuous land.⁴

¹ *Thera*, A, I, 8

² *Mahābu*, Vol, I, Part, I, 6

³ *Dhanti*, 467

⁴ *Buddhavam*, A, 73, 318

The *Bodhimanda*, where the Bo-tree grew and throne for Buddha appeared, is a place all the relics in countries worldwide will come to and transform into a statue of Buddha, emanating spectra and preaching a sermon to all living beings including celestial ones, and then vanishing as a final release from rebirth, at the last time the Buddha's teaching would disappear. Furthermore, this place is the very first formation of the earth and the last place to be destroyed when the earth ruins, when Buddha-to – be attains Enlightenment, the sacred lotus often blooms firstly. All the sacred relics of Buddha assemble in that place and disappear there. It can be known that it is time for the relics to gain a final release from rebirth after The Buddha attains Nirvana.¹ In other words, *Bodhimaṇḍa* is the sacred place containing seven sites where Buddha stayed for seven days at each site after attaining Enlightenment. These seven places are called as follow:

The first week spent under the Bodhi tree is called *Pathamasattāha* (or) *Palāṅkasattāha*

The second week, the Buddha remained standing and stared, uninterrupted, at the *Bodhi* tree is called *Animisasattāha*.

The third week, the Buddha walked back and stayed between the *Animisa* Stupa and the *Bodhi* tree is called *Ratanagharacankama*.

The fourth week, the Buddha spent at Ratanaghara monastery is called *Ratanāgharasattaha*.

The fifth week, Buddha answered in details to the queries of Brahmins under *Ajapāla Nigodha* tree is called *Ajapālasattāha*.

The sixth week, The Buddha spent at *Mucalinda*, lotus pond is called *Mucalindasattāha*.

The seventh week, the Buddha spent under *Rājāratana* tree is called *Rājāratanasattāha*.² Nowadays, *Bodhimaṇḍa* is well known as the Buddhist landmark and regularly visited by Buddhist pilgrims all over the world.

Conclusion

It can be seen that Buddhists revere all the materials that are related to Buddha as well as they worship Buddha respectfully. They plant *Bodhi* trees as *Bodhi Cetī* all over the world to worship it on behalf of Buddha. They also establish *stupas* (*Cetī*) by duplicating the real *Bodhi Cetī* in India. The belief in worship of *Buddhisatta* is not as strong in the Theravada Buddhism as in Mahayana Buddhism. However, the drawings of the stories of the previous lives of Buddha drawn on the wall of some religious buildings prove that the *Bodhisatta* is often regarded as an ideal person. The “*Bodhimaṇḍa*” can be seen as the sacred location where not only the Buddhists but also the researchers often go to make observation and pay respect. Therefore, in this

¹ D, II, A, 5

² V, A, III, 233

research, the religious buildings and structures named with “ Bodhi” are stated with extensive reference.

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အဘိဓာနပုဒ်ပိကာဋီကာ သာသနာရေးဦးစီးဌာနပုံနှိပ်တိုက်၊ကမ္ဘာအေး၊ ရန်ကုန်၊ ၁၉၉၁။

ဇိနာလင်္ကာရဋီကာ ရှင်ဗုဒ္ဓရက္ခိတ၊ သုဓမ္မဝတီပုံနှိပ်တိုက်၊ ရန်ကုန်၊ ၁၃၀၂။

တိပိဋကပါဠိမြန်မာအဘိဓာန်၊အတွဲ(၁၅)၊ မစိုးရိမ်နာယကအဖွဲ့၊ ရန်ကုန်၊၁၉၈၂။

ဗောဓိဝံသ ဝင်ကိုးဝင်၊ ပအုပ်၊ ဟံသာဝတီပုံနှိပ်တိုက်၊ ၂၀၁၁

မဟာဗုဒ္ဓဝင်၊ပတွဲ၊ပပိုင်း တိနိ၊ရန်ကုန်၊ ၁၉၉၀။

မဟာဗောဓုပ္ပတ္တိကထာ သုဓမ္မဝတီပုံနှိပ်တိုက်၊ ရန်ကုန်မြို့၊ ၁၉၃၈။

မဟာဝံသပါဠိ ဦးကေလာသ၊စိုးမိုးမိတ်ဆက်ပုံနှိပ်တိုက်၊ ရန်ကုန်၊ ၁၉၈၉။

ပကြိမ်။

မဟာဝံသ၊ဇမ္ဗူဒီပစာတမ်း ကျိုးသဲလေးထပ်ဆရာတော်၊ရန်ကုန်မြို့၊ ၁၉၃၈။