

A Study of the Significant Places Worth to the Cetiya where the Buddha Stays *Sattaṭhāna* (Local and Abroad)

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Abstract

A place worthy to be referred to as a *Cetiya* includes *Sattasattāha* where the Buddha stayed at the place: where Buddha attained the Buddhahood, contemplating the doctrine of *Paṭicasamuppāda* in forward and backward orders, performing the Twin-Miracles of fire and water, contemplating the doctrine of *Paṭṭhāna* and radiation to all directions. The King Asoka erected the monuments in the 3rd century B.C in regarding that the Buddha had resided at seven places which were worthy to be settled as *Cetī*. As it is not easy for Buddhists who want to visit these places, replica monuments have been established in different regions from the Bagan Period to the present day. Among the various replica monuments of *Sattaṭhāna* around Myanmar, this study presents *Sattaṭhāna* of Bagan, Bago, Pyin Oo Lwin and Nay Pyi Taw by means of descriptive method, survey, and interview. The aim of this study is raise awareness that residing *Sattaṭhāna* is a common custom of Buddhas and worth to be referred to as *Uddissacetī* and *Paribhogacetī*, to have a good reference for students who are studying history of Buddhism.

Key Word: *Paṭicasamuppāda*, Twin-Miracles, *Paṭṭhāna*, *Sattaṭhāna*, *Sattasattāha*, *Cetī*,

1. Introduction

In remembrance of the praises of the Bodhi tree and the *Aparājita* throne, which the Lord Buddha relied upon in his Bodhisatta's life to attain Buddhahood (GCB, Vol.II, Part, I, 279-309), he spent seven days sitting above the golden throne, looking at the golden throne and the Bodhi tree without closing his eyes. After that, he spent seven days in each of the other five locations. In regard to this, his stay in the seven places around the place where he has attained Buddhahood is called "*Satta Sattāha*" (*sattasattāha Sannae Toghu*).

Those places are called *Sattasattāha Cetīs* (ဗုဒ္ဓဝင်္ဂါဒါရုဗ္ဗ-၃၉၉။ ဗောဓိဝင်္ဂသတ္တဌာနာဝရဝ-၁၄၂။) which are worthy to be *Uddissacetī* and *Paribhogacetī*. In *Mahāparinibbāna Sutta* of the *Dīgha Nikāya* (D,ii,116. D,A,ii,172-174), the Buddha said to his brother Venerable Anand that the one who is full of devotion should worship those places called *Samvejaniya* namely; (1. Lumbinī, Buddha's place, 2. Mahābhodhi, 3. Migadāvana, and 4. Kusinagara. King Asoka built up these monuments for future generations. Most Burmese Buddhists believe that the worship of the *Sattaṭhāna* prevent from reaching the lower abode, which can be proud that they always want to visit the Buddha Gaya in India (ဗောဓိဝင်္ဂသတ္တဌာနာဝရဝ-၁၄၂။) However, it is not easy for them to visit and pay their respects on a regular basis. Later, the replica form of these temples were built up in their own country. In Myanmar, *Sattaṭhāna* has been worshiped from the Bagan period to

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the present day (ဇောဝိပင်သတ္တဌာန၊ ၁၃၁-၁၄၂။ Seven Stations, The Art Bulletin, Vol.LXX III, No.1, 40-52(1991, march) This study presents local *Sattaṭhāna* of Bagan, Bago, Pyin Oo Lwin and Nay Pyi Taw, and compares them with the original *Sattaṭhāna* of India.

In the local sector, *Sattaṭhāna* built on the basis of replica forms of Bodh Gaya in India can be found in various places of Myanmar:(1) *Sattaṭhāna* in the Mahabodhi Pagoda of Bagan, (2)*Sattaṭhāna* in the Mahabodhi Pagoda of Bago , (3) *Sattaṭhāna* in the Koe Thein Koe Than Pagoda of Bago,(4)*Sattaṭhāna* located in the north of Taung Min Pagoda within the Taung Lay Lone Monastery's compound (During the time of King Bo Taw Phayar), (5)*Sattaṭhāna* located in the north of the meritorious Pagoda Thar Yar Wati Shwe Bo King, (6)*Sattaṭhāna* located inside Min Kon U Pu Gyi Taung Daw Gyi Pagoda,(7)*Sattaṭhāna* located in Ngar Suu Yeik Thar of Thar Sie Township,(8)*Sattaṭhāna* located in the north of Taung Min Gyi Pagoda by meritorious deeds of Editor U Paññā ,(9) *Sattaṭhāna* Mahā Bodhi Pagoda located on twenty- first miles of Mandalay-Pyin Oo Lwin Highway Road,(10) *Sattaṭhāna* located in the valley area of Kha Lout Htaung village in Hpa-An Township of Karen State, established by Venerable Candāvara,(11)*Sattaṭhāna* located within Buddhist Garden in Kengtung Township, Shan State, established by Wa Si Pate Sayadaw and (12)*Sattaṭhāna* located in Kyaite Hto township, Mon State, near Kyaite Paw Law Mhae Shin Cetī.

Among them, *Sattaṭhāna* monuments located in Bagan, Mahabodi Pagoda of Bago and the one on twenty-first miles of Mandalay-Pyin Oo Lwin highway will be presented in this paper.

2. The Buddha's staying at the seven places (*Satta Sattāha*) in Pāḷi Literature

This chapter will present how the Buddha spent at the seven places after attaining the Buddhahood on the full moon day of Kason in the year 103 Maha Era in which He stayed in one place for seven days, a total of forty-nine. These are -

1. *Pathama Sattāha (Pallaṅka Sattāha)*
2. *Dutiya Sattāha (Animisa Sattāha)*
3. *Tatiya Sattāha (Caṅkama Sattāha)*
4. *Catuttha Sattāha (Ratanāghara Sattāha)*
5. *Pañcama Sattāha (Ajāpāla Sattāha)*
6. *Chaṭṭhama Sattāha (Muñcalinda Sattāha), and*
7. *Sattama Sattāha (Rājāratana Sattāha) .*

1. *Pallaṅka Sattāha* or "The Week on the Throne"

On the first waning day of Kason, the Buddha mentally uttered *manasā udāna* beginning with “*Anekajāti saṃsāram-----*” etc., after achieving Buddhahood. He then experienced the joy of emancipation *vimutti* (Bliss of Arahatsip) by engaging in the fourth *Jhāna* for the whole of the first waning day of *Vesakha* month. He repeatedly contemplated about the theory of *Paṭicca-samuppāda* in both forward and backward orders during the first watch of the first waning *Vesakha* moon. After that, the Blessed One spoke three *Udāna* lines beginning with “*Yadāhave*

pātubhavanti dhammā-----” in reference to the rapture that is preceded by His wisdom. The first *Sattathāna*, during which the Buddha spent seven days without getting up from the *Aparājita* throne which was very grateful that He has been fulfilled with his desires to attain the Buddhahood and enjoyed the bliss of luxuriated Arahatsip is called the *Pallaṅka Sattāha*. (ဗုဒ္ဓဝင်္ဂါဒါဒုဂ္ဂ-၃၆၂။ GCB, Vol.II, 239-243. သုတစုံလင်မဇ္ဈိမတခွင်။)

2. *Animisa Sattāha* or The Week of the Gaze

The Buddha remained in the northeast, near the *Bodhi* tree for an additional seven days. He thought, "I have fulfilled ten Perfections, conquered the fivefold *Māra* on this seat and have become *Buddha*. "*Animisa Sattāha*" is referred to the seven days in which the Blessed One kept open His eyes while gazing closely at the Great Bodhi tree and the *Aparājita* throne. In order to dispel the concerns that certain common Devas and Brahmas had about His achievement of Buddhahood, on the eighth day after getting up from the throne, the Blessed One performed the Twin Miracle of water and fire. He then took a position at the northeast corner of the throne and gazed at it and the *Bodhi* tree, where He had gained the profound wisdom of omniscience. That site is commonly referred to as "*Animisa Sattāha*." (ဗုဒ္ဓဝင်္ဂါဒါဒုဂ္ဂ-၃၆၃။ GCB, Vol.II, 244.)

3. *Caṅkama Sattāha* or The Week on the Walk

As the third week arrived, the Buddha spent seven days traversing the jewel walk built by Devas and Brahmas and walking to and fro from east to west and west to east between the *Aparājita* Throne and the *Cetiya* of the Gaze while reflecting on the Doctrine and getting aboard to meditate in *Phala samāpatti* (the Fruition Attainment). That spot is known as *Ratanācaṅkama Sattāha*. (ဗုဒ္ဓဝင်္ဂါဒါဒုဂ္ဂ-၃၆၃။ GCB, Vol.II, 245.)

4. *Ratanāghara Sattāha* or The Week at the Golden House

The Buddha sat cross-legged in the Golden Mansion (*Ratanāghara*), built by Devas and Brahmas in the corner to the north-west of the *Mahā Bodhi* tree, during the fourth week while he contemplated the supreme theory of the *Abhidhamma Piṭaka*. There was no radiance of His six rays then because His Omniscience was relatively vast and the doctrinal methods in those treatises were relatively limited; the rays could not yet get activated. When He came to reflect on the *Abhidhamma Piṭaka*, He first tackled the lower six treatises of *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu* and *Yamaka*. Yet His Omniscience found a chance to show off its wide brilliance when He contemplated on the seventh treatise of all-encompassing *Paṭṭhāna* with an infinite number of procedures. His Omniscience seized the chance to reveal His vast ability. *Paṭṭhāna* doctrine has an infinite number of techniques like the sky, is vast like the earth's volume, and is deep like the ocean's water. Yet the Blessed One contemplated it within seven days because His Omniscience is comprehensive but rapid in utilization. *Ratanāghara Sattāha* is the name of the site at which the Blessed One spent seven days reflecting on the Dhamma-Treasure. (ဗုဒ္ဓဝင်္ဂါဒါဒုဂ္ဂ-၃၆၅။ GCB, Vol.II, 245-246)

5. *Ajāpāla Sattāha* or **The Week at Ajapāla Banyan tree**

As the fifth week arrived, the Blessed One proceeded to the foot of the *Ajapāla* banyan tree, which is located in the east of the *Mahā Bodhi* tree, and stayed there for seven full days while reflecting on the Doctrine and immersed in *Phala samāpatti*. This was after spending the four weeks (twenty-eight days) close to the *Mahā Bodhi* tree in this manner. The reason why the banyan tree was given the name *Ajapāla* is because goatherds frequented to this site and gathered under the shade of the *Ajapāla nigrodha* banyan tree. A brahmin who appeared to be angry and haughty by nature approached the Blessed One at that time and struck up a nice talk with Him. The brahmin stood in an appropriate seat and asked Him what qualities define a true Brahmin in this world. The Blessed One breathed out the *Udāna* verse in order to comprehend that a man filled with the seven qualities is known as Brahmin because of the significance of the brahmin's query: (1) Elimination of evils, (2) resulting in freedom from aggression and arrogance, (3) freedom from defilements, (4) moral restriction of the heart, (5) realization of *Nibbāna*, (6) accomplishment of the noble practice of the Path as a result, and (7) absence of the five prominent evils (*ussada*). Subsequently the Blessed One was lured by the feature of a woman by Mara's three daughters, namely; *Tanhā, Arati and Ragā*. He claimed to have completely eradicated passion (*rāga*), hatred (*dosa*), and illusion (*moha*), as well as He drove away them. *Ajapāla Sattāha* is the name of the spot where the Buddha stayed as his fifth *Sattāha*. The Buddha performed in such a way that he revered and respected the *Samgha* as well as the *Dhamma* there. (ဗုဒ္ဓဝင်္ဂါဒါဒဂ္ဂ-၃၉၀။ GCB, Vol.II, 251-261)

6. *Muñcalinda Sattāha* or **The Week at Muñcalinda Lake**

The Blessed One left the *Ajapāla* banyan tree, where He had spent the previous seven days contemplating the Doctrine, went to the *Muñcalinda* Lake near the *Barringtonia acutangula* tree, which was located not far from the east of the *Mahā Bodhi* tree. He spent seven days there, sitting cross-legged at the base of the *Barringtonia acutangula* tree and enjoying the ecstasy of Arahatsip. At that time, there was a tremendous untimely rainstorm that lasted for seven days even before the rainy season began. There was an extremely powerful *Nāga* King of *Muñcalinda* Lake, who governed the *Nāga* abode beneath the Lake. Even though he could build a huge mansion of diamonds, he just served the Buddha by using his body in order to achieve greater advantages when the great rain poured. The *Nāga* King, putting on a gigantic physical frame and encircled the Blessed One with his seven coils, and covered the His head with his expanded hood in order to protect Him from such elements as cold, heat, gnats, mosquitoes, flies, etc. In this way, the Blessed One remained within the seven coils of the *Nāga* King and luxuriated in the bliss of Arahatsip for seven days. The name of that *Sattāha* is known as *Muñcalinda Sattāha*. (ဗုဒ္ဓဝင်္ဂါဒါဒဂ္ဂ-၃၉၀-၃၉၁။ GCB, Vol.II, 261-263)

7. *Rājāyatana Sattāha* or **The Week at Rājāyatana Tree**

When the seventh week arrived after spending seven days at the *Barringtonia acutangula* tree near the *Muñcālinda* Lake, the Buddha proceeded from that site to the *Rājāyatana* tree

(*Buchanania latifolia*), in the south of the *Mahā Bodhi* tree. He sat at the foot of that tree and enjoyed the ecstasy of Arahatsip for seven days. The two traders' brothers Taphussa and Bhallika traveled by the main route close to the *Rājāyatana* tree from their homeland of *Ukkalājanapada* to *Majjhimadesa* to conduct their business with five hundred carts. At the base of the *Rājāyatana* tree, they came across the Blessed One who enjoyed in the pleasure of Arahatsip, and they offered with rice cakes and honey food balls to Him. After accepting their donations in an alms bowl and partaking in them, the Blessed One preached an appreciation speech appropriate for the traders. They became devotees who had to utter merely the two-word refuge (*Devācika-saraṇa*) and took refuge in the Blessed One and His Doctrine because the treasure of Saṃgha had not yet materialized at that time. In response to their request, the Blessed One also gave them some of His hair. After completing their business, they travelled back to their home town and built a *cetiya*, where they placed the hair relics that had been enshrined in a golden casket. *Rājāyatana Sattāha* is referred to the site at which the Buddha stayed under the *Rājāyatana* tree. (ဗုဒ္ဓဝင်္ဂါဒါနဇာနည် GCB, Vol.II, 263-266)

3. A Comparison of *Sattaḥāna* in four places: India, Bagan, Bago, Pyin Oo Lwin and Nay Pyi Taw

In this section, the similarities and differences of seven places of *Sattaḥāna* in five different places are compared, one by one.

Sattaḥāna at Mahā Bodhi Cetī



Abroad (India)

It was built by King Aśoka in the state of Bihar (Buddha Gayā) in India since about 300 BC.



Local (Bagan)

It was built by King Jeyya Siṅkha or Nar Taung Mayar Min or Htee Lo Min Lo Min Gyi in Bagan in AD 1215.



Local (Bago)

The Great Bodhi Pagoda of King Dhammacetī (AD 1472-1492) is located in the village of Tha Lae Kone (Phayar Thone Suu) on the Yangon- Mandalay highway road, a distance of three miles west of Bago.



Local (Pyin Oo Lwin)

It was built by Venerable Jāgaraka, Aggamahā Saddhamma Jotikadhaja, State Ovāda Cariya and Padhāna Mahā Nāyaka of Moe Kote monastery, within the compound of Moe Kote monastery, beside Mandalay-Pyin Oo Lwin Highway Road (Milestone No. 21) in 1316 MME.



Local (Nay Pyi Taw)

It was built on the hill of Udayamsī in Nay Pyi Taw under the guidance of President U Thein Sein, supervised by the Nay Pyi Taw Council, in July 2011. It is modeled with Buddha Gayāin India of the same direction and structure and area and opened on May 24, 2013.

Pathama Sattathāna(Pallaṅka Sattāha)



Figure No	Direction	Structure	Finding
Figure 1 (India)	East of <i>Bodhi</i> tree	Enclosing <i>Bodhi</i> tree & the throne with brick railings	



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	East of <i>Bodhi</i> tree	Both <i>Bodhi</i> tree & throne are not found, a place where <i>MahāBodhi</i> tree grows (a hole in circular shape)	



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	East of <i>Bodhi</i> tree	Enclosing <i>Bodhi</i> tree & the throne	Same direction and structure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	East of <i>Bodhi</i> tree	There is only <i>Bodhi</i> tree and no throne	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	East of <i>Bodhi</i> tree	Enclosing <i>Bodhi</i> tree & the throne with brick railings	Same direction & structure

Dutiya Sattaṭhāna (Animisa Sattāha)



Figure No	Direction	Structure	Finding
Figure 1 (India)	north-east of the Bodhi Tree	Brick-type cetī built a square brick structure base having one entrance on a platform made of brick, can be reached by a flight of stairs	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	north-east of the Bodhi Tree	Brick-type cetī built on a base consisting of five arched entrances a hollow pagoda built in five faces	Same direction & structure



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	north-east of the Bodhi Tree	Brick-type cetī built a square brick structure base having one entrance on a platform made of brick, can be reached by a flight of stairs	Same direction & structure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	north-east of the Bodhi Tree	Brick-based wooden structure & standing Buddha	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	north-east of the Bodhi Tree	built a square brick structure base having one entrance on a platform made of brick, can be reached by a flight of stairs	Same direction & structure

Tatiya Sattaṭhāna (Ratanācaṅkama Sattāha)



Figure No	Direction	Structure	Finding
Figure 1 (India)	North of Bodhi tree	A corridor running from east to west Nineteen lotus flowers	



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	North of Bodhi tree	A corridor running from east to west	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	North of Bodhi tree	A corridor running from east to west Nine lotus flowers	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	North of Bodhi tree	A corridor running from east to west No Lotus image	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	North of Bodhi tree	A corridor running from east to west Nineteen lotus flowers	Same direction & structure

Catuttha Sattaḥāna (Ratanāghara Sattāha)



Figure No	Direction	Structure	Finding
Figure 1 (India)	North west of Bodhi tree	Ratanāghara Cetī like small brick building with no roof	



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	North of Bodhi tree	Ratanāghara Cetī a medium-sized hollow pagoda facing east - a staircase made of brick can be seen in the south and in the east of the pagoda	Different direction & structure



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	North- west of Bodhi tree	like small brick building with no roof	Same direction & structure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	North-west of Bodhi tree	One story building	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	North-west of Bodhi tree	like small brick building with no roof	Same direction & structure

Pañcama Sattaḥāna (Ajapāla Sattāha)



Figure No	Direction	Structure	Finding
Figure 1 (India)	East of Bodhi tree	<i>Ajapāla</i> Banyan tree-erected a memorial stone in front of the banyan tree	



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	East of Bodhi tree	<i>Ajapāla</i> Banyan tree	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	East of Bodhi tree	<i>Ajapāla</i> cetī, <i>Ajapāla</i> Banyan tree	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	North-west of Bodhi tree	One story building	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	East of Bodhi tree	<i>Ajapāla</i> Banyan tree-erected a memorial stone in front of the banyan tree	Same direction & structure

Chaṭṭhama Sattaḥāna (Mucalinda Sattāha)

Figure No	Direction	Structure	Finding
Figure 1 (India)	South-east of Bodhitree	Nāga King encircles the Buddha with his seven coils covers the Buddha's head with his expanded hood	



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	North- west of Bodhi tree	No statue	Different direction & structure



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	South- east of Bodhitree	Nāga King encirclesthe Buddha with his seven coils covers the Buddha's head with his expanded hood	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	South- east of Bodhitree	Nāga King encircles the Buddha with his seven coils covers the Buddha's head with his expanded hood	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	South-east of Bodhitree	Nāga King encircles the Buddha with his seven coils covers the Buddha's head with his expanded hood	Same direction & structure

Sattama Sattaḥāna (Rājāratana Sattāha)

Figure No	Direction	Structure	Finding
Figure 1 (India)	South of Bodhi tree	Buchanania tree is planted	



Figure No	Direction	Structure	Finding
Figure 2 (Bagan)	South- east of Bodhi tree	There is no Buchanaia tree	Different direction & structure



Figure No	Direction	Structure	Finding
Figure 3 (Bago)	South of Bodhi tree	Buchanania tree isplanted	Same direction Differentstructure



Figure No	Direction	Structure	Finding
Figure 4 (Pyin Oo Lwin)	South of Bodhi tree	Buchanania tree isplanted	Same direction Different structure



Figure No	Direction	Structure	Finding
Figure 5 (Napyitaw)	South of Bodhi tree	Buchanania tree isplanted	Same direction & structure

4. Outcomes of this paper

Residing *Sattaḥāna* is a common custom of Buddhas and *Sattasattāha* is worthy to be referred to as *Uddissacetī* and *Paribhogacetī* according to the findings of this paper. This paper is also intended for students who are studying Buddhist literature and it can provide a good support for them.

It is mentioned in *Pathama Sattaḥāna* that the Blessed One mentally uttered *manasā udāna* beginning with “*Anekajāti saṃsāraṃ-----*” etc., after achieving Buddhahood. Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaḥāna* (1) *Anekajākathā*, (2) *Gāthās* of victory, (3) the utterances of *Brahmās* and *Nāgas*, (4) *Pallaṅkasattāha* homage chanting to the Buddha and (5) *Arahaṃ* attribute of the Buddha.

It is mentioned in *Dutiya Sattaḥāna* that the Buddha expressed the gratitude of the Bodhi tree by realizing the four noble truths by looking at the non-living Bodhi tree for seven days without closing his eyes. Therefore, in addition to knowing how to be grateful to others, it should also know that everyone has to repay the favor according to what they know. Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaḥāna* (1)

Animissa homage chanting to the Buddha, (2) paying homage to ten kinds of companionship (Khin Pon Gyi Se Par).

It is mentioned in *Tatiya Sattaṭhāna* that the Blessed One spent seven days traversing the jewel walk and running to and fro while reflecting on the Doctrine and getting aboard to meditate in Phala *samāpatti* (the Fruition Attainment). Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaṭhāna Ratanacaṅkamasattāha* homage chanting to the Buddha and the utterance of the travel vows of King *Mahākampina*.

It is mentioned in *Catuttha Sattaṭhāna* that the Blessed One contemplated and reviewed the supreme theory of the Abhidhamma *Piṭaka*. Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaṭhāna Ratanāgharasattāha* homage chanting to the Buddha, Yaung Chi Taw Pwint invitation utterance to the Buddha, *Paṭṭhāna* doctrine, developing *mettā* and prayers.

It is mentioned in *Pacañma Sattaṭhāna* that the Blessed One experienced the joy of emancipation *Vimutti* (Bliss of *Arahatship*) and did not pay attention to the temptations of the Mara's three daughters. He then answered to the questions asked by *Huṃhuṅka* Brahmin. Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaṭhāna* the glorious attributes of the Buddha and Ajapāla homage chanting to the Buddha.

It is mentioned in *Chaṭṭhama Sattaṭhāna* that the Blessed One enjoyed the ecstasy of *Arahatship* for seven days and uttered the two verses. Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaṭhāna Muñcalindasattāha* homage chanting to the Buddha and Udāna verses of supreme happiness by the Buddha.

It is mentioned in *Sattama Sattaṭhāna* that the Blessed One preached an appreciation speech appropriate for the two trader-brothers *Taphussa* and *Bhallika* who became devotees who had to utter merely the two-word refuge (*Devācika-saraṇa*) Therefore, by visiting and paying homage to the *Sattasattāha*, everyone can cultivate in this *Sattaṭhāna Rājāyatanasattāha* homage chanting to the Buddha.

5. Overview and Conclusion

Every Buddha who has already flourished in the history of *Theravāda* Buddhism usually resides near that place where he has attained the Buddhahood after becoming Buddha. *Arimetteyya* Buddha who will flourish in the future will certainly do it. Therefore, it can be found that the practice of the Buddha's stay at *Sattasattāha* is an ordinary habit of the Buddha. When the merchant brothers *Taphussa* and *Bhallika* visited the place where the Buddha was staying, the Buddha gave them his hair. The *Shwedagon* Pagoda was built on the enshrine of those hair relics, which could be seen as a great long-lasting religion until today throughout history great benefits to the long-term and sustainable spread of Buddhism has been observed in this study.

In addition to this, it can be observed that the Buddha's stay at Fourth *Sattaṭhāna* is related to the emergence of the religious flag. When the British government ruled in Sri Lanka, C. P. Guṇavaḍḍhana, the trustee of the Committee for the Protection of Buddhism, lifted a

religious flag on 28th April, 1885 on the full moon day of Kason, taking it as a symbol of the Buddha's radiation of six colorful rays to all directions at the fourth *Sattaṭhāna*. Therefore, it can be observed that the fourth *Sattaṭhāna* of the Buddha gave a lot of support to the religion. It is not possible to estimate the exact time when the worship of the *Sattaṭhāna* began in Myanmar, but it can be learned from the records of the votive tablets made during the reign of the King *Kyansittha* (1084-1113) AD that the worship existed in the early 12th century of the Bagan period. In this way, *Sattaṭhāna*, built on a replica of that of Buddha *Gayā* in India, can be seen in Myanmar from the Bagan period to the present day. It can also be examined that the ancient people went to Buddha *Gayā* of India as well as took records the canonical evidences of Pāli literature.

In addition, it is known that worshipping of *Sattaṭhāna* should be done not only as a matter of religion but also as a matter of preservation of ancient heritage. In addition, it has been observed that the locations of the Bodhi Tree and the *Sattaṭhānas* are described in the Great Commentaries approved by every Buddhist Councils, but the distance is not mentioned in those treatises.

Most of the Buddhists always want to visit these *Sattaṭhāna* places because they want to worship them which is worthy to be *Uddissacetī*. There some conditions people cannot visit them. Eventhough people have enough money to visit them, they cannot go because of their health issues. Unless they have enough money, they will not be able to visit there. In spite of having full of money and they are in good health, one cannot even go there unless one finds a good companion. There may be many other cases. In order to save money and worship, Buddhists living in various regions of India worshiped these places by establishing replica forms of *Sattaṭhāna* in India in order to save time and money. It was found that Myanmar Buddhists have been worshipping them through ages from Bagan period to the present day. In addition to going and taking records to Buddha *Gayā* in India, they also studied taking literary evidences from *Pāli* literature and constructed in replica forms.

In summary, when people set up and worshiped such *Sattaṭhāna* places in their respective regions, they will get the benefits of saving time and money. This paper urges that worshipping should be done in replica form of *Sattaṭhāna*, as it will improve and support the social economic levels of that region such as pilgrims from all over regions of the country come to sell their local products, and indirectly contribute to economic growth.

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ဩဘာသဦး၊ ဆရာတော်၊ သာဝတ္ထိမြန်မာကျောင်း။ ၂၀၀၃။ မဇ္ဈိမဒေသမြို့ရွာမှ သမိုင်းရုပ်ကြွင်း ပုံရိပ်လွှာများ။ ကုမာရအရှင်၊ အဂ္ဂမဟာပဏ္ဍိတ၊ ပါမောက္ခချုပ်ဆရာတော်။ ၂၀၁၉။ ဗုဒ္ဓဂယာမဟာဗောဓိ အပရာဇိတစေတီတော်ကြီးနှင့် မဟာဗောဓိပင်ဆိုင်ရာ သိမှတ်ကြည့်ညှိဖွယ်ရာများ။ ရန်ကုန်၊ ရွှေခြင်္သေ့အေ့ဖ်ဆက်၊ အမှတ် ၁၂၊ အနောက်စောရန်ပိုင်လမ်း၊ အလုံးမြို့နယ်။

ဂေါပကအဖွဲ့။ ဓမ္မစေတီမင်းကြီးကောင်းမှုတော်၊ ဟံသာဝတီဗုဒ္ဓဂယာသတ္တဌာန၊ မဟာဗောဓိ စေတီတော်ကြီးသမိုင်းမှတ်တမ်းစာအုပ်။ ပဲခူးမြို့။

တေဇောဘာသ၊ အရှင်၊ နာလန္ဒတက္ကသိုလ်။ ၂၀၁၅။ ရှင်သန်နိုးတမဇ္ဈိမ၏သမိုင်းဝင်ဌာနများ။ ရန်ကုန်မြို့၊ မြင်းခြံပုံနှိပ်တိုက်၊ အမှတ် ၂၅၆၊ ၃၉ လမ်း၊ ကျောက်တံတား မြို့နယ်။

နန္ဒဝံသ၊ အရှင်၊ ဒေါက်တာ၊ မဇ္ဈိမသုခ။ ၂၀၁၃။ သုတစုံလင်မဇ္ဈိမတစ်ခွင်။ အိန္ဒိယနိုင်ငံ၊ မဇ္ဈိမသုခ ဖောင်ဒေးရှင်း၊ ဗာရာဏသီမြို့။

ပညိန္ဒာဘိဝံသ၊ အရှင်။ ၁၉၉၇။ အိန္ဒိယမြန်မာဗုဒ္ဓဘာသာ။ ရန်ကုန်မြို့၊ သာသနာရေးဦးစီးဌာန ပုံနှိပ်တိုက်။

ပုညရှင်၊ ဩဿာမြေ။ မဟာဗောဓိစေတီတော်ကြီးသမိုင်းနှင့်ဓာတ်ပုံမှတ်တမ်းများ။ မောင်မောင်တင်ဦး၊ မဟာဝိဇ္ဇာ။ ၁၉၈၄။ ဗောဓိပင်သတ္တဌာန။ ရန်ကုန်မြို့၊ ဉာဏ်လင်းဓမ္မစာပဒေသာ။

မောင်မောင်လေးဦး။ ၂၀၀၄။ မဇ္ဈိမဒေသ ဘုရားဖူးလမ်းညွှန်။ ရန်ကုန်မြို့၊ စန်းသော်တာပုံနှိပ်တိုက်၊ ၁၅၈၊ ၁၉ လမ်း၊ လသာမြို့နယ်။

ယဉ်ယဉ်မွန်၊ ရှေးဟောင်းသုတေသန။ ၂၀၁၄။ ဟံသာဝတီခေတ် ဓမ္မစေတီမင်းကြီးကောင်းမှုတော်များ။ ရန်ကုန်၊ စာပေဗိမာန်ပုံနှိပ်တိုက်။

ယဉ်လှိုင်၊ မောင်၊ ပျဉ်းမမြိုင်။ ၂၀၁၄။ ဟံသာဝတီ ပဲခူးတစ်ခွင်မှ သမိုင်းဝင်လေ့လာစရာများ။ ရန်ကုန်မြို့၊ ထွန်းဖောင်ဒေးရှင်းဘဏ်စာပေကော်မတီ။

ဝိစိတ္တသာရာဘိဝံသဦး။ ၂၀၀၂။ မဟာဗုဒ္ဓဝင်၊ ဒုတိယတွဲ။ ရန်ကုန်မြို့၊ သာသနာရေးဦးစီးဌာန ပုံနှိပ်တိုက်။

သက်တင်ဦး။ ၁၉၇၄။ ပဲခူးမြို့စေတီပေါင်း ၅၈ ဆူသမိုင်းအကျဉ်းချုပ်။ ရန်ကုန်၊ သဇင်ပုံနှိပ်တိုက်၊ အမှတ် ၁၉၆၊ ၃၉ လမ်း။