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THE DEFINITION OF ENLIGHTENMENT FOUND IN THERAVADA BUDDHIST LITERATURE

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meetings and read it in *Dhamma* magazines. Therav-
dins and Mahayanists alike use
it fondly wherever and
whenever the occasion arises.
What then is *bodhi*?

Grammatically, the word *bodhi*
is derived from *budh* 'to
know', 'to awaken', 'to
understand'. When the suffix is
as added to the *budh*, the
radical vowel takes place its
Vuddhi (vrddhi), i.e. the radical
vowel u becomes o. *budh*+i=
(u >o). Originally the word
bodhi means Supreme
knowledge, Awaken, Enlighte-
nment.

In the commentaries, there are
several meanings of *bodhi*. The
great commen- taries, Ven.
Buddhaghosa, Ven.
Buddhadatta and Ven.
Dhammapala, gave the
definitions of *bodhi* in their
commentaries. And also Ven.
Moggallna, the author of Pi
Dictionary known as *Abhidhn-
appdik*, and Ven. Aggavasa,
the author of *Saddan-
tidhtuml*, gave the meaning of
bodhi in their treatises.

ABSTRACT

The word 'Bodhi' in Pi means
'Enlightenment' and it is nothing
but gaining spiritual progress
and free from the circle of live. In
Theravada Buddhism, we have a
concept that all living being has go
round in the circle of life due to one's
action but if one gains or attains
enlightenment one has to be free from
the circle of life. To gain enlightenment
one has to follow some step taught by
the Buddha found in Theravada
Buddhist literature. The definition of
the term 'Bodhi' defined by several
Buddhist scholars, the concept of Bodhi
and the way how to approach to gain or
attain enlightenment has been pointed
out in this paper.

KEYWORDS: Magga, Phala, Nibbna,
Rukkha, and Sabbaññutaña.

INTRODUCTION

The concept of *bodhisatta* is one of the
most important concepts of Buddhism.
The word *bodhisatta* is a combination
of two words *bodhi* and *satta*.
Concerning the word *bodhi*, there are
many definitions in the commentaries
as well as in the previous works. The
purpose of this paper is to understand
the definitions of *bodhi*. This paper will
explain on the five kinds of definition
about *bodhi* or Enlightenment.

One of the Pi words gaining popularity
in the Buddhist community is 'bodhi'.
One can hear the word in Buddhist

VEN. BUDDHAGHOSA'S DEFINITION

In the *Majjhimanikya Ahakath*
called *Papañcasdan*, Ven.

Buddhaghosa defined the word as follows:

Bodhti rukkho'pi maggo'pi sabbaññutañopi nibbnampi. "Bodhirukkhamle pathambhisambuddho"ti ca, "antar ca bodhi antar ca gayan"ti ca gatahne rukkho bodhi'ti vuccati. "Catsu maggesu ñan'ti gatahne maggo. "Pappoti bodhi varaburimedhaso'ti gatahne sabbaññutañam." "Patvna bodhi amata asakhatan'ti gatahne nibbna." Idha pana Bagavato arhattamaggañ adhippetam. Apare sabbaññutañanti'pi vadanti.

Similarly in the Sayutta Nikya Ahakath called Sratthapaksin, Ven. Buddhaghosa gave the definition of bodhi as follows:

Aya pana bodhisaddo rukkha-magga-nibbna-sabbaññutañdsu dissati. "Bodhirukkhamle patham bhisambuddho"ti ca, Antar ca gaya antra ca bodhi"ti ca, gatattne hi rukkho bodhi'ti vuccati." "Bodhi vuccati catsu maggesu ñan'ti gatattne maggo". "Patvna bodhi amata asakhatan'ti gatattne Nibbna". "Pappoti bodhi vabhurimedhaso'ti gatattne sabbaññutañā". Idha pana Bagavato arahattamaggañam adhippetā. Apare sabbaññutañan'ti pi vuccanti.

It is found that the above two definitions of Ven. Buddhaghosa are quite similar to each other and the author used the same quotations.

According to Ven. Buddhaghosa's definition, the meanings of bodhi are of four kinds.

They are:

1. Rukkha "Tree"
2. Magga "Path"
3. Sabbaññutañā "Omniscient Knowledge" and
4. Nibbna

VEN. BUDDHADATTA'S DEFINITION

In the *Buddhavaśa Ahakath* called *Madhurattavāṣin*, Ven. Buddhaddatta defined the word *bodhi* as follows:

Bodhi'ti sammā sambodhi arahattamaggañassa ca sabbaññutañassa c'eta adhvācāna.

In the other place of this *Buddhavaśa Ahakath*, Ven. Buddhaddatta states the meaning of bodhi by both stanza and prose as follows:

*Bodhin'ti ettha panya bodhisaddo-
Magge phale ca Nibbne,
Rukkhe paññattiya tath,
Sabbaññutañca ñasmi,
Bodhisaddo pangato.*

(In way, in fruit, and in Nibbna, in tree, in designation likewise, and omniscient knowledge, the word bodhi is indeed handed-down.)

Tath hi panesa "bodhi vuccati catsu maggesu ñan'ti disu magge gato." "Upasāmya abhiññiya sambodhya samvattati'ti ettha phale." "patvna bodhi amata asakhata'ti ettha Nibbne." "Antar ca gaya antar ca bodhin'ti ettha assattharukkhe." "Bodhi kho rjakumro bhoto gotamassa pde siras vandati'ti ettha Paññattiya". "Pappoti bodhi varabhumimedhasoti'ettha sabbaññutañā." Idh pi sabbaññutañe datthabbo. Arhattamaggañepi vaati.

Ven. Buddhaddatta's definitions expect the sense of *phala* (fruit) and *Paññatti* (designation) to be similar to Ven. Buddhaghosa's definitions. The two commentators used the same quotations. The difference between Ven. Buddhaghosa definition and Ven. Buddhaddatta's definition is in the sense of *phala* (fruit) and *paññatti* (designation). These two senses (*phala* and *paññatti*) are not found in Ven. Buddhaghosa's commentary. It can be regarded that Ven. Buddhaddatta's definition is more complete than Ven. Buddhaghosa's definition.

According to Ven. Buddhaddatta's definition, the meanings of *bodhi* are of six kinds. They are:

1. Magga'Path'
2. Phala'Fruit'
3. Nibbna
4. Rukkha'Tree'
5. Paññatti'designation'

6. *Sabbaññutaña* 'Omniscient knowledge'**VEN. DHAMMAPALA'S DEFINITION**

In the *Udā-Ahākaṭṭhā*, Ven. Dhammapala gave the definition of *bodhi* as follows:

ta dassetu, "bodhirukkhamle"ti vutta. "Bodhi vuccati catsu maggesu ñān'ti gatattṭhne maggo". "Pappoti *bodhi varabhurimedhaso*"ti ettha *Sabbaññutañam*. *Tadubhayampi bodhi Bhagav ettha patto'ti rukkho'pi bodhirukkho tveva nma labhi*.

In this definition, Ven. Dhammapala used the same quotations presented by Ven. Buddhaghosa and Ven. Buddhādatta. According to this definition, the Buddha attained both *Maggañā* and *Sabbaññutañā* at the time of his enlightenment (*Tadubhayampi bodhi Bhagav ettha patto*). Ven. Dhammapala states that the Tree is called *bodhi* because the Buddha attained *bodhi* under the Tree. If a Buddha attains *bodhi* under the tree, that particular tree is called *bodhi* or *bodhi-Tree*. The meanings of *bodhi* presented by Ven. Dhammapala are of three kinds. They are:

1. *Maggañā* 'Path knowledge'
2. *Sabbaññutañā* 'Omniscient knowledge'
3. *Rukkha* 'bodhi-Tree'

As regards the definitions of *bodhi* presented by the great commentators, Ven. Buddhaghosa, Ven. Buddhādatta and Ven. Dhammapala, Dr. T. Endo states as follows:

Buddhaghosa and other commentators expect *Dhammapala*, thus, seem to be more orthodox and traditional in their emphasis aspects of *bodhi*. This is due perhaps to their attitude toward the older sources, particularly the *Nikāyas* that the interpretations and explanations found within the *Nikāyas* should be accorded the highest honor and regarded as the --- for them to Pi back on. But, at the same time, circumstances demanded of them to become flexible in their interpretations and meet pressing needs of the day, so much so that the apotheosis of *Buddhas* continued to be must.

Among the definitions presented by three great commentators, Ven. Buddhaghosa's definition is more complete than the other commentator's definitions. Ven. Buddhādatta's definition is similar to Ven. Buddhaghosa's definition. But Ven. Dhammapala's definition is a bit different from the other two great commentators' definition. For example, while commenting the word *sammasambodhi*, Ven. Buddhaghosa's states that "*Idha pana Bagavato arahattamaggañā adhippeta. Ape pana sabbaññutañān'ti pi vadanti.*" (Here the Buddha's arahattamaggañā is meant. But 'some' say that it is also the Buddha's omniscient knowledge). Ven. Buddhādatta states that *Idhpi sabbaññutañā dahabbo arahattañēpi vaati*. (Here also *sabbaññutañā* should be noted. It is suitable in the sense of *arahattañā* as well.) Ven. Dhammapala states that *arahattamagga-sabbaññutañāni ca idha pana bodh'ti veditabbni*. (*Arahattamaggañā and sabbaññutañā* should be understood here.) In *Udā Ahākaṭṭhā* he states that *Tadubhaya pi bodhi Bhagav patto*. (The Buddha attained both *maggañā* and *sabbaññutañā* at the time of his Enlightenment.) According to *Majjhima*, the word "Ape" stated by the great commentators Ven. Buddhaghosa and Ven. Buddhādatta is identified with the *Abhayagirivāsins*.

The above definitions are the great commentators' definitions found in their commentaries. And there are other definitions in the later works, *Abhidhānappadpik* and *Saddantidhtum*. The *Abhidhānappadpik* is composed by Ven. Moggallāna in the twelfth-century A.D. The *Saddantidhtum* is compiled by Ven. Aggavāsa. The two masters described the meanings of *bodhi* in their works, respectively.

VEN. MOGGALLANA'S DEFINITION

Abhidhānappadpik is the work of Ven. Moggallāna. It is a Pi Dictionary written in verse. In this Dictionary Ven. Moggallāna described the meaning of *bodhi* showing the gender. The verse is as follows:

*Bodhi sabbaññutañē, Riyamagge ca nariya,
Paññattiya pumassattha, Rukkhamhi purisithiya.*

(The word *bodhi* in the feminine gender denotes the sense of *sabbaññutañ* 'omniscient knowledge' and *Ariyamagga* 'the Aryan Path'. The word *bodhi* in the masculine gender denotes the sense of *Paññatti* 'designation' or 'mere a name'. The word *bodhi* in the feminine and masculine gender denotes the sense of *assattharukkha* 'banyan tree' or 'bodhi-Tree')

In this Pi Dictionary known as *Abhidhānappadpik*, there are no quotations and examples. According to Ven. Moggallāna, the meanings of *bodhi* are of four kinds.

They are:

1. *Sabbaññutaña* 'omniscience knowledge' (feminine in gender)
2. *Ariyamagga* 'the Aryan Path' (feminine in gender)
3. *Paññatti* 'designation' or 'mere a name' (masculine in gender)
4. *Rukkha* 'bodhi-tree' (feminine and masculine in gender)

VEN. AGGAVASA'S DEFINITION

Ven. Aggavasa is the author of *Saddanti Pi* Grammar. He is a Burmese (Myanmar) monk. He is very famous for his *Saddanti Pi* Grammar. This *Saddanti Pi* Grammar has three parts. They are: *Saddanti Suttam*, *Saddanti Padam* and *Saddanti Dhtum*. In the *Saddanti Dhtum*, Ven. Aggavasa gives the meaning of *bodhi* as follows:

*Rukkhe magge ca nibbne, Ñe sabbaññutya ca,
Tath Paññattiyañceva, Bodhisaddo pavattati.*

(The word *bodhi* denotes the sense of *rukkha* (tree), *magga* (path), *Nibbna*, *Sabbaññutaña* (omniscient knowledge), *Paññatti* (Paatti) (designation)).

According to Ven. Aggavasa, the meaning of bodhi is of five kinds. They are:

1. *Rukkha* 'tree'
2. *Magga* 'path'
3. *Nibbna*
4. *Sabbaññutaña* 'omniscient knowledge'
5. *Paññatti* (Paatti) 'designation'

In the *Saddanti Dhtum* there are no quotations and examples for the meanings of *bodhi*. And there is no indication for the gender of *bodhi*. The meanings of *bodhi* given by Ven. Aggavasa are very similar to Ven. *Buddhadatta's* definitions given in the *Buddhavasa Ahakath* called *Madhuratthavilsin*.

CONCLUSION

The term '*Bodhi*' has been defined by several Buddhist scholars. Those definitions are based on the reliable sources found in Pi text and other canonical text. Among the commentators, by taking Ven. *Buddhaghosa's* definition it can cover the whole concept what the term means. According to Ven. *Buddhadatta's* definition, the meanings of *bodhi* are of six kinds. They are: *Magga* 'Path', *Phala* 'Fruit', *Nibbna*, *Rukkha* 'Tree', *Paññatti* 'designation' *Sabbaññutaña* 'Omniscient knowledge'. In this context, the word '*bodhi*' means *Magga*, *Phala* and *Nibbna*. Liberation from the round of *sasra* actually means gaining *Magga*, *Phala* and *Nibbna*.

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