2. Review of Related Literature

2.1 The History of Buddhism and the Symbols of Buddhism

Sasanaputra (2007:4) says that Buddhism taught by Buddha Gotama which came from the tribe of Sakya, Kapilavatthu kingdom in India, with its holy book Tipitaka which has Pali and Sanskrit language, and has the places of worship, they are Vihara, Cetiya, Arama, Pagoda, and Kuil. The worship called Puja Bakti, and usually carried out in accordance with the mutual agreement by the people at every vihara or cetiya.

Sasanaputra (2007:24) says that Buddhism isn’t the proper name of a person. Buddhism is a title of a perfect state of mind. Buddhism means the conscious, which has achieved enlightenment or who have achieved great freedom with its own power. Buddhism by people known as Budda Dhamma, rooted in the reality revealed by the Buddha over 2500 years ago which describes the essence of life is based on insight and because of that can liberate people from ignorance (avija) and suffering (dukkha).

In 8th century until 10th century, many Kings from the Kingdoms in Indonesia follow Buddhism. The dynasty which has Buddhis religion, leave many temples that describe the doctrine of Theravada, Mahayana, and Vajrayana that unite with harmony. In 11th century, Buddhism has a good respons in Sriwijaya (South Sutitimatera). But, time by time, Buddhism in archipelago disappeared together with collapse of Majapahit Kingdom (1293-1429) because of family war.

Buddhism in Indonesia got rises in time after the independent. Marked by the ceremony of Vesak in Borobudur temple for the first time in 1953. The idea of celebrating of National Vesak comes from Tee Boan An that known well as Y.M
Monk/Ashin Jinarakkhita, the old son Indonesian who become the Monk since time of Majapahit.

To continue extending Buddhism in Indonesia that has missionar by the practitioner of Buddhism in old time, so in 2004 started designing and structuring the location of Taman Alam Lumbini that located in Jalan Pertanian, Dolat Rayat district, Brastagi. Taman Alam Lumbini – Brastagi has functions, as facilities and infrastructure for training and establishment for Buddhism to preserving the Buddha Dhamma by gave the opportunity to Buddhism in learning some of Buddhists traditions, there are : Theravada, Mahayana, and Vajrayana.

Every religion must have the symbols. Sasanaputra (2007:9) says that there are many symbols of Buddhism, they are:

- Rupang/Statue
- Pagoda/Stupa
- Buddhist flag
- Cakka
- Swastika
- Bodhi tree
- Teratai flower
- Dupa
- Wax
- Water
- Flower
- Bell/Genta

2.2 The Meaning of Pagoda

Pagoda or stupa is a shrine built to honor or keep sacred objects or human ashes that have been cremated (enhanced). Pagoda’s building is often a square, hexagon, or octagon, and usually have an odd number of levels in three levels, five levels, seven levels, and so on. Stupa or pagoda’s form symbolizes the four
basic elements that make up the human body, namely land, water, fire, and air.

The pinnacle of the stupa building is called Joti, which has meaning the light that infinitely Holy Buddha, while the peak of pagoda building called Payung Tiga Tingkat that symbolize Tiratana, there are Buddha, Dhamma, and Sangha. On top of the stupa or pagoda there is a tapered shape up as a symbol of the nature of concentration of the mind, more and more concentrated and refined in practice of meditation.

2.3 Two Major Categories of Buddhis Based on the Way of Life

Sasanaputra (2007:26) said that based on the way of life, Buddhism consists of two major categories, they are:
1) Buddha lay people, is a categories of Buddhism who live with their family, with their parents, with their community, have jobs and property.
   Buddha lay people consists of:
   1) Upasaka – Upasika
      The people who have expressed and states save to Tiratana, and have obligation to train Pancasila of Buddhism in their life seriously.
   2) Pandita
      Pandita means Upasaka – Upasika which considered by people to lead the ceremonies of worship or preaching the Dhamma and appointed by the Sangha.

2) Buddha who left their worldly life, is categories of Buddhism who decide to leave the worldly life and entered the path to the holiness of life, consists of:
   1) Anagarika or viharawan / viharawati
      Anagarika means Upasaka – Upasika which based on their own volition implementing Dasa Sila (10 precepts), at least Atthasila (8 precepts) in their life.
   2) Samanera – Samaneri
      Samanera – Samaneri means the candidate of monk – monkni. Before someone accepted to be Monk – Monkni, first he must practice implement Majjhima Sila (75 sila), and Dasa Sila (10 sila) as a guideline in their life.
   3) Monk – Monkni
      Means the highest priest in Buddhism who determined practice holy life and leave worldly life. The purposes are to get the holiness of life and served Buddhism as vice of uddha in spreading Dhamma.
2.4 The Sacred Places of Worship for Buddhism

Sasanaputra (2007:47) said that the Buddha said that there are four sacred places of worship for a devoted person supposed to go pilgrimages to express feelings of prostration with respect, they are:

1. The place where the Tathagata was born
2. The place where the Tathagata obtaining perfect enlightenment unparalleled.
3. The place where the Tathagata for the first time rotate the Dhamma wheel
4. The place where the Tathagata entered Parinibbana

That four places should be visited by the monk, monkni, upasaka and upasika whose dutiful and reflect that “In this place the Tatahagata was born, in this place the Tathagata obtaining perfect enlightenment, in this place the Tathagata for the first time rotate the Dhamma wheel, and in this place the Tathagata Parinibbana” with full of confidence, so after death they will be reborn in the heaven of the blessed.

The places of pilgrimage or Dhammayatra place should be visited are:

1) Lumbini park, as a place for the Tathagata was born.
   Lumbini park, near Kapilavatthu, is a holy place because in this park Boddhisata Siddhata Gotama was born exactly at the time of full moon in the moon of Vesak 623 BC Before. The birth of a Bodhisatta in the earth is a blessing for the people.
   In nowadays, Lumbini known as Rummindei, located in Nepal kingdom, approximately 10 miles from the border of India, in the northern Gorakpur, Uttar Prades, India. Right now, there are some buildings that are made to show that in that place the Prince Siddharta who become the Buddha was born, among of them are:
   a.) Asoka Pillar, founded by King Asoka in 250 AD, which is a stone pillar and plaque inscribed. Asoka pillar contents as a follows:
   “Twenty year after crowned to be a king, King Priyadarsi, the God’s love to visit this place to perform Puja, because the Buddha, Sakya hermit was born in this place.”
   King Asoka set up a stone fence around the stone pilar to commemorate his visit. Because the Buddha was born in this place, king Asoka let the people in the Lumbini village free from paying the taxes, and only one-eight of the crop instead of tax payments that should.
   b.) Mayadevi Vihara, is a place for worship that has a statue/rupang which describe Queen Mahamaya was holding a branch of Sala tree and a baby that just born standing on a lotus flower.

2) Buddhagaya, as a place for the Tathagata obtaining perfect enlightenment

3) Deer park isipatana, as a place for the Tathagata for the first time rotate the Dhamma wheel

4) Kusinara, as a place for the Tathagata Parinibbana