

A Study on the Sacred *Bodhi* Tree

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Abstract

A *Bodhi* tree is a certain type of tree under which an individual *Bodhisatta* takes a shelter while practising meditation for the realization of Omniscience (*Sabbāññutañāṇa*). Accordingly, people from Buddhist countries such as India, Ceylon and Myanmar worship the *Bodhi* trees where the *Bodhisatta* attained the Buddhahood as a sacred place. In doing so, they usually plant the pipal tree (*ficus religiosa*) reproduced from the original pipal tree. In fact, the original pipal tree was also recognised as a *Paribhoga cetī*, one of the seven natal companions of *Buddha Gotama-to-be* (prince *Siddhatha*) i.e. the people, animals and non-living things like four jars of gold and *Mahā Bodhi* Tree, which emerged on the same day. In addition, the *Bodhi* Tree was also the sacred tree which provided a good shelter for the *Bodhisatta* who took his seat on the invincible throne at its foot while reflecting the three types of knowledge (Pu, Di, Ā) to attain the Omniscience. For this reason, the Buddhists plant the pipal trees to worship as a sacred thing which symbolizes the presence of the living *Buddha*. So, they mainly grow the pipal trees for this purpose. However, they also plant and grow other *Bodhi* trees such as sal tree and Ceylon iron wood trees to worship as *Uddisa Cetī*. This paper mainly presents the pipal tree highlighting why these trees are worshipped by the *Theravāda* Buddhists and what advantages they can get by doing so. It is expected that this paper will be able to impart new knowledge about the *Bodhi* tree and they can develop their confidence in the act of worship. The Sacred *Bodhi* tree which is described in *Pāli*, *Aṭṭhakathā* and other texts will be selected and presented in this paper.

Keywords: *Bodhi* tree, Buddhists, *Paribhoga Cetī*, sacred

INTRODUCTION

It is no doubt that trees are useful and valuable for all living beings because they can support life, they can create green environment and improve the air quality for the survival of people and animals including wild life. They can contribute to the conservation of the natural environment by providing oxygen, improving air quality, climate amelioration, preserving soil, supporting wild life, preventing the floods and air pollution etc. Moreover, they can provide useful wood for making furniture and building houses, medicinal herbs, food and animal habitats. There are numerous benefits of trees and forests. The most important thing they can offer us is a better ecosystem with bio-diversity and green environment for all living beings and for the survival of our plants on the earth greatly threatened by global warming. For these reasons, ancient people used to worship trees as their benefactors and powerful devas. In ancient India, the practice of worshipping the fig tree was popular as they believed that the fig tree had the power to heal the injury and wounds as well as to cure certain diseases. Moreover, the fig tree was believed to bless them with prosperity. Some Hindu religious sects compared the fig tree to the God *Viṣṇu*, the king of all devas. They believed that the God *Viṣṇu* would remove all the enemies, dispel the evil deeds and destroy all sins, etc. by his super natural power if they worshipped the fig tree.

For the Buddhists, they grow the pipal tree within the compounds of the *Cetiyas*, monasteries and in the vicinity of the lake and temple etc. that are included in the religious monuments and buildings to mark their significance in the life story of the *Buddha* and to

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worship as a substitute for the living *Buddha*. Although, the Hindus and Buddhists are the same as worshipping or appreciating the practice of growing such sacred trees as the pipal trees or fig trees, their aim of doing this practice and their belief in its profound significance are quite different. The Hindus worship the fig tree regarding as the God *Viṣṇu* while the Buddhists worship the pipal regarding as a substitute for the living *Buddha* who realized the Omniscience at its foot. In other words, the Buddhists worship the pipal tree as a *Paribhoga Cetī*.

So, this paper will present the *Bodhi* tree with the sub-headings: the meaning of the *Bodhi* tree, different types of *Bodhi* Tree, etc. It is expected that the readers will gain some knowledge about the sacred *Bodhi* tree in this research paper.

The meaning of the *Bodhi* Tree

The *pāli* term for the '*Bodhi* tree' is *Bodhi Rukkha* or *Bodhi Pādapa*. The *pāli* word '*Bodhi*' means *Bodhi ñāṇa*, *Arahattamagga ñāṇa*, *Sabbaññuta ñāṇa*. The *pāli* words '*Rukkha*' and '*Pādapa*' mean tree. Therefore, the trees where the *Buddhas* take their shelters while attempting to attain the Enlightenment are called the *Bodhi* trees.

The uniqueness of the site where the *Bodhi* tree grows

It is unique that the particular part of the earth where the *Bodhi* tree grows gets ruined when the world system completely collapses through global holocausts and natural disasters. That particular place is also the very first place that emerges when a new world system starts to develop. Moreover, the sacred place where the *Bodhi* tree grows has the four characteristics: being the victorious ground of consecutive *Buddhas* who conquered the five kinds of *Māra*, absence of any grass, having the sand as white as silver, having the grass shrubs, growing vines and large trees in the clockwise direction towards the *Bodhi* tree. In addition, no *deva* like *Sakka*, the king of *deva* is unable to pass this particular place through heavenly journey. So, the *Bodhi* tree is unique; no other tree has such characteristic.

The mass of the *Bodhi* tree (size)

When the *Buddha* attains the *Bodhi ñāṇa* and *Sabbaññuta ñāṇa*, the height of the *Bodhi* tree (i.e. the trunk) becomes fifty cubits with some branches and these branches are fifty cubits. So, the *Bodhi* tree is a gigantic one with a total height of one hundred cubits. Some branches spread outwards; fifty cubits on the left and fifty cubits on the right. So, the *Bodhi* tree is very huge in a great height and dense with green leaves. The entire tree is with fragrant flowers which are sweet smelling with divine perfume.

Different types of *Bodhi* trees

There were a large number of predecessors *Buddhas* as many as the number of sand grains in the river Ganga and they took shelter under many trees while attempting to attain the Enlightenment. However, the *Bodhi* Trees described in this sub-heading are limited. The twenty eight *Buddhas* including *Buddha Gotama* took shelter under these trees while attempting to attain their Enlightenment. Twenty seven *Buddhas* appeared in the period of time lasting four *asankhyeyya* and one hundred thousand aeons and the *Buddha Gotama-to-be* had also endeavoured to attain Buddhahood throughout that time. The *Bodhisatta* received the prophecy uttered by the twenty-four *Buddhas*, ranging from *Buddha Dīpaṅkarā* to *Buddha Kassapa* out of the twenty seven *Buddhas*. The *Bodhi* Trees were listed in chronological order from the time of the earliest *Buddha* to the time of the *Buddha Gotama*. Each *Bodhi* tree will be described with its *Pāli* name, Myanmar name and scientific name.

No	The title of the Buddha	Bodhi tree		
		Pāli name	Myanmar name	Scientific Name
1	<i>Taṇhaṅkarā</i>	<i>Sattapaṇṇa</i>	စရည်းပင်	<i>Alstonia scholaris</i> (L.) R.Br. Apocynaceae
2	<i>Medhaṅkarā</i>	<i>Palāsa</i>	ပေါက်ပင်	<i>Butea monosperma</i> (Lam.) Kuntze Fabaceae
3	<i>Saraṇaṅkarā</i>	<i>Pāṭalī</i>	သခွတ်ပင်	<i>Dolichandrone spathacea</i> (L.f.) K. Schum Bignoniaceae
4	<i>Dīpaṅkarā</i>	<i>Pippalī</i>	ညောင်ကြပ်ပင်	<i>Ficus obtusifolia</i> (Roxb.) Moraceae
5	<i>Koṇḍañña</i>	<i>Sālakalyāṇī</i>	အင်ကြင်းပင် ^၁ ကြောင်လျှာပင် (သို့) နွဲ့ပင် ^၂	-
6	<i>Maṅgala</i>	<i>Nāga</i>	ကုံကော်ပင်	<i>Mesua ferrea</i> (L.) Calophyllaceae
7	<i>Sumana</i>	<i>Nāga</i>	ကုံကော်ပင်	<i>Mesua ferrea</i> (L.) Calophyllaceae
8	<i>Revata</i>	<i>Nāga</i>	ကုံကော်ပင်	<i>Mesua ferrea</i> (L.) Calophyllaceae
9	<i>Sobhita</i>	<i>Nāga</i>	ကုံကော်ပင်	<i>Mesua ferrea</i> (L.) Calophyllaceae
10	<i>Manodassī</i>	<i>Ajjuna</i>	ထောက်ကြွပ်ပင်	<i>Terminalia arjuna</i> (Roxb.)Wight & Arn Combretaceae
11	<i>Paduma</i>	<i>Mahāsoṇa</i>	ကြောင်ရှာကြီးပင်	<i>Oroxylum indicum</i> (Vent.) Bignoniaceae
12	<i>Nārada</i>	<i>Mahāsoṇa</i>	ကြောင်ရှာကြီးပင်	<i>Oroxylum indicum</i> (Vent.) Bignoniaceae
13	<i>Padumuttara</i>	<i>Sarala</i>	ထင်းရှူးပင်	<i>Pinus longifolia</i> (Roxb.) Pinaceae
14	<i>Sumedha</i>	<i>Mahānīpa</i>	တမာကြီးပင်(မအူကြီး)	<i>Neolamarckia cadamba</i> (Roxb.) Rubiaceae
15	<i>Sujāta</i>	<i>Mahāveḷu</i>	ကြံခတ်ဝါးပင်	<i>Bambusa arundinacea</i> (Retz.) Willd. Poaceae
16	<i>Piyadassī</i>	<i>Kakudha</i> ¹	ရေခံတတ်ပင်	<i>Crateva religiosa</i> (G.Forst.) Capparaceae
17	<i>Attadassī</i>	<i>Campaka</i>	စကားပင်	<i>Magnolia champaca</i> (L.) Magnoliaceae
18	<i>Dhammadassī</i>	<i>Bimbijāla</i> ²	သံသတ်ပင်	<i>Albizia lucidor</i> (steud.) I.C. Nielsen Fabaceae
19	<i>Siddhattha</i>	<i>Kaṇikāra</i> ³	မဟာလှေကားပင်	<i>Cochlospermum religiosum</i> (L.) Alston

¹ သုတ်မဟာဝါ (၆) သာသာဓိက၊ ၁၊ ၃၁။

² မြတ်စွာဘုရားရှင်နှစ်ကျိပ်ရှစ်ဆူဝင်၊ ၂၅။

¹ *Pāli* - English Dictionary, 196. The tree terminalia arjuna

² *Pāli* - English Dictionary, 541. The red amaranth tree

³ *Pāli* - English Dictionary, 201. The tree Pterospemum acerifolium

				Bixaceae
20	<i>Tissa</i>	<i>Asana</i> ⁴	ဝိတောက်ပင်	<i>Pterocarpus macrocarpus</i> (Kurz) Fabaceae
21	<i>Phussa</i>	<i>Āmaṇḍa</i>	သျှိသျှားပင်	<i>Phyllanthus emblica</i> (L.) Phyllanthaceae
22	<i>Vipassī</i>	<i>Assattha</i>	ညောင်ဗုဒ္ဓဟေပင်	<i>Ficus religiosa</i> (L.) Moraceae
23	<i>Sikhī</i>	<i>Puṇḍarīka</i> ⁵	သရက်ဖြူပင် ⁶	<i>Mangifera indika</i> (L.) Anacardiaceae
24	<i>Vessabhū</i>	<i>Mahāsāla</i>	မြတ်သောအင်ကြင်းပင်	<i>Shorea robusta</i> (Roth) Dipterocarpaceae
25	<i>Kakusandha</i>	<i>Sirīsa</i>	ကုက္ကိုပင်	<i>Albizia lebbek</i> (L.) ⁷ Benth. Fabaceae
26	<i>Koṇāgamana</i>	<i>Udumbara</i>	ရေသဖန်းပင်	<i>Ficus glomerate</i> (Roxb.) ၏ Moraceae
27	<i>Kassapa</i>	<i>Nigrodha</i> ⁸	ပညောင်ပင်	<i>Ficus bengalensis</i> (L.) Moraceae
28	<i>Gotama</i>	<i>Assattha</i>	ညောင်ဗုဒ္ဓဟေပင်	<i>Ficus religiosa</i> (L.) Moraceae

The *Bodhi* trees mentioned above are mainly taken from the *Buddhavaṃsa Pāli* text. There are some differences in the names of *Bodhi* trees described in other *Pāli* texts. According to *Dīghanikāya Pāli*, *Dīghanikāya aṭṭhakathā* and *Apadāna aṭṭhakathā*, the *Bodhi* tree where *Buddha Vipassī* took shelter was described as *Pāṭali Rukkha*. A study about the *Bodhi* tree indicates that the *Buddhas* attained their Enlightenment mostly under the Ceylon iron wood trees and various species of Banyan tree such as Nyaung Buddhahay and Nyaung Kyat pins. It is also learnt that the last *Buddha* of the *Badda* world will attain his Enlightenment under a Ceylon iron wood tree.

The *Bodhi* tree where *Buddha Gotama* took shelter

Among many *Bodhi* trees, the one where *Buddha Gotama* took shelter while attempting to realize the Enlightenment was located at the Bodh Gaya in Bihar state of India. The *pāli* name of the tree is *Assattha* and it is known as “Nyaung Buddhahay” or “*Bodhi* Nyaung” in Myanmar. “*Bodhi* Nyaung” (the pipal tree) is a species of the fig tree and its botanical name is *Ficus Religiosa*. Like other species, “Nyaung Buddhahay” grows naturally and it is a very large and shady tree. The Nyaung Buddhahay trees grow well in some countries in the tropical region such as India, Ceylon and Myanmar. These trees grow individually. Like the shape of the leaves of other banyan trees, the leaf of the Nyaung Buddhahay is in the shape of human heart, but its tip is longer and more tapering than others. The Nyaung Buddhahay blossoms and bears small fruits in April and May.

How the *Bodhi* tree became the *Paribhoga Cetī*

⁴ *Pāli* - English Dictionary, 100 . The tree Pentaptera tomentosa.

⁵ *Pāli* - English Dictionary, 517. The white lotus.

⁶ သုတိမဟာဝါ (၆) သာသာဓိကာ၊ ၁၊ ၃၃။ *Puṇḍarīka* is *Setamba (amba)Rukkha* .

⁷ *Pāli* - English Dictionary, 787 .Acacia sirissa (wiki, synonyms Albizia lebbek)

⁸ *Pāli* - English Dictionary, 397. *Ficus indica*.

Buddha Gotama almost always resided at *Jetavana* monastery in *Sāvatti* in the later parts of His life i.e. twenty five years after the Enlightenment. However, the *Buddha* sometimes went on tours to emancipate the living beings. The people of *Sāvatti* city went to *Jetavana* monastery every day and offered the *Buddha* flowers and perfume. Sometimes, they happened to reach to the monastery when the *Buddha* was away. The devotees left the flowers and perfume, etc. at the entrance of the perfumed chamber as there was no recipient of their offerings. Later, Banker *Anāthapaṇḍika* knew this and told the *Buddha*. So, the *Buddha* suggested worshipping three types of *Cetiyas* (shrines) that people should venerate as a substitute for the *Buddha*: *Dhātu cetiyas*, *Paribhoga Cetiyas* and *Uddisa Cetiyas*.

Among the three of *Cetiyas*, *Dhātu Cetiya* can be venerated after the realization of the *Buddhas Mahāparinibbāna* (the achievement of nirvana after the body dies) while the remaining two types; *Paribhoga Cetiyas* and *Uddisa Cetiyas* can be worshipped even during the life time of the *Buddha*. In *Kaliṅha Bodhi Jātaka*, the *Buddha* pointed out that the *Bodhi* tree could be worshipped as a substitute for the *Buddha* himself because it was one of the personal belongings to the *Buddha*. Therefore, the *Bodhi* tree was the *Paribhoga Cetiya* which should be worshipped even during the life time of the *Buddha*.

Planting the Nyaung Buddhahay Tree (the Pipal Tree) during the life-time of the *Buddha*

When Venerable *Ānandā* asked for the *Buddha*'s permission to plant a *Bodhi* tree from the seed of the original *Bodhi* tree at the entrance of the monastery, the *Buddha* gave him His permission to do so. So, Venerable *Mahāmoggalāna* made a heavenly journey to *Gaya* located at the distance of sixty yojana¹ to take the pipal seed from the original tree. Venerable *Mahāmoggalāna* collected the ripe fruit from the *Bodhi* tree and fell down naturally onto the ground by receiving it with a piece of robe before it dropped onto the ground. Thus, he managed to get the fruits of the *Bodhi* tree and make it clean and fresh. Then, he came back to *Sāvatti* through the heavenly journey and gave the fruit to Venerable *Ānandā*. Banker *Anāthapaṇḍika* planted the Pipal seed at the designated place of the entrance in the compound of *Jetavana* monastery. No sooner had the seed been planted than a plant with its trunk measuring the size of the log attached to the harrow (*Tuntone*) appeared. It had an amazing height of fifty cubits with five main branches in four directions. Each branch was fifty cubits in length. Then, the *Buddha* spent one night under the newly grown *Bodhi* tree practising *Samāpatti*² meditation.

That particular *Bodhi* tree was known as *Ānandā Bodhi* because it was planted through Venerable *Ānandā*'s arrangements and preparation. From that time, the people of *Sāvatti* were able to offer flowers, perfume and oil-lamp light to the *Bodhi* tree whenever the *Buddha* was away from the monastery. Venerable *Ānandā* asked the king *Kosala* to make an arrangement to water the *Bodhi* tree to prevent it from withering. King *Kosala* determined to set a certain day to hold the '*Bodhi Maha*' festival to pour water the *Bodhi* tree. In this way, the *Bodhi* Tree was always green and fresh. So, it was found that the *Bodhi* Tree was planted and venerated during the life time of the *Buddha*.

The practice of planting the *Bodhi* tree in Myanmar

As the Buddhists from Ceylon and Thailand followed the practice of planting the *Bodhi* trees, Myanmar king from successful dynasties and Myanmar people have done the same thing since the arrival of Theravada Buddhism. They plant the *Bodhi* trees at the sacred religious sites such as the temples, stupas, and monasteries and near the pond in the religious compound.

¹ One yojana is equal to approximately 12.72 mile

² Realm of nothingness

These *Bodhi* Trees are reproduced from generation of *Bodhi* tree originated from the Bodh Gaya.¹

There is a slight difference in the planting place; some seeds and branches were taken from Ceylon¹ while others from India although they all came from the original *Bodhi* tree in Bodh Gaya.

The most prominent *Bodhi* trees grown in Myanmar are: The *Mahā Bodhi* Shwe Nyaung Daw in Pin City, Nat Mout Township may probably be the earliest tree of all the *Bodhi* Trees found in Myanmar. It was planted by Venerable *Ārahaṃ* in ME 338, the *Bodhi* Nyaung Daw in the *Bodhi* Khone monastery in Bahan Township was found out during the reign of King Tharyarwaddy in ME 1206, the *Bodhi* Nyaung Daw in Sakyar Nwezin ward, Mandalay City was carried from Ceylon in ME 1221 and it was planted by King Mindon in ME 1222. Another famous *Bodhi* Tree was the *Bodhi* Nyaung Daw presented from Indira Gandhi, the Prime Minister of India in ME1329. It was planted by General Ne Win, in front of the Kabar Aye *Piṭaka* Library in ME 1330. Another *Bodhi* Nyaung Daw was the one near the *Mahāvijaya* pagoda on the *Dhamma Rakkhita* hill. It was presented from Ceylon and planted there on the Full moon Day of Kason in ME 1346.

The festival of pouring water to the *Bodhi* tree

According to *Thera Apadāna pāli* text, it was learnt that some elders also participated in the ceremony of paying homage to the *Bodhi* tree. Based on this evidence, it can be assumed that the religious practice of pouring water on the *Bodhi* tree had long been adopted since the time of the predecessor *Buddhas*. The festival of pouring water to the *Bodhi* tree has been held all over Myanmar on the Full moon Day of Kason since the time of ancient Myanmar kings. The festival of pouring water to the *Bodhi* tree is held on the Full moon Day of Kason not only because it is the auspicious day relating the four significant life events of *Buddha Gotama* but also because Kason is the direst month with extreme heat. So, the Buddhists pour water to the *Bodhi* tree on the Full moon Day of Kason to prevent it from withering and to make it fresh and clean. Moreover, they also perform meritorious actions like observing the eight precepts. But their main purpose is to keep the *Bodhi* tree fresh and green as well as to make the significant events of the *Buddha* such as Prince *Siddhattha's* nativity, the Enlightenment and the death of *Buddha*. For this reason, the festival of pouring water to the *Bodhi* tree is a significant one that is annually celebrated by the Buddhists. In addition, it can be regarded as a culturally significant occasion.

The advantages of worshipping the *Bodhi* tree in *Pāli* literatures

Some *pāli* scriptures such as *Thera pāli* and *aṭṭhakathā*, *Apadāna pāli* and *aṭṭhakathā* described many advantages of worshipping the *Bodhi* tree. There are many ways of honouring

¹ မြန်မာ့စွယ်စုံကျမ်း၊ ၁၃၊ ၂၉၅။ The *Mahā Bodhi* Tree at the Bodh Gaya is about one hundred feet in height. It is located in the west of *Mahā Bodhi Ceti*. But the existing *Bodhi* Tree is not the original one where the *Buddha* took the shelter in realizing the Omniscience. According to chronological records, it was learnt that the original *Bodhi* tree was fell down by King *Sasaṅka*, who wanted to destroy it due to his strong belief in Hinduism. However, a new *Bodhi* plant sprang up from the root of the fallen tree. The new *Bodhi* tree fell down in 1870, too. At that time, Sir Alexander Cunningham was conserving the *Mahā Bodhi Ceti* by the official order from the British Government. He took a branch of the fallen *Bodhi* tree and planted it there to replace the former one. The current *Bodhi* tree we can worship at present is the replica of the original *Mahā Bodhi* tree.

¹ *Dīghanikāya aṭṭhakathā*, I, 69-71. UDE textbook, OS-1003, 45. It was said that during the reign of King *Āśoka*, he sent nine groups of missionaries to the nine countries. The first *Mahā Bodhi* tree was planted in Ceylon under the guidance of Venerable *Mahinda* and made an arrangement to take one of the branches in the south of the original *Bodhi* tree to plant in Ceylon. Therefore, *Bodhi* tree in Ceylon can be said the replicas of the original *Mahā Bodhi* tree.

to the *Bodhi* tree: planting the *Bodhi* tree with full veneration as if in the presence of the living *Buddha*, pouring water to the tree, offering flowers and the light of the oil-lamp to the tree, oiling individual balusters of the balustrade around the *Bodhi* tree, offering the brick plinth (platform) at the *Bodhi* tree, cleaning the surroundings of the *Bodhi* tree and offering cemented floor. The advantages of performing the meritorious actions mentioned above are as follows:

- (1) never being reborn in the four lower worlds after death,
- (2) being reborn in the human abodes and deva abodes enjoying the worldly pleasures and celestial pleasures,
- (3) becoming the Universal Monarch repeatedly and
- (4) being able to attain the *Nibbāna*, the Ultimate goal of the Buddhists, complete the four kinds of analytical knowledge (*Paṭisambhidā*), eight kinds of emancipation through meditation (*Vimokkha*) and six kinds of higher psychic power (*Abhiññā*).

Thera Apadāna pāli described the advantages of cleaning the surroundings of the *Bodhi* tree. Venerable *Bodhisammajjaka* cleaned the platform of a *Cetī* by throwing away the dry leaves of the *Bodhi* tree. Therefore, he got the following advantages:

- (1) being reborn in human abodes and celestial abodes,
- (2) being reborn of the ruling class and priestly class,
- (3) having clear bright skin like gold,
- (4) having the smooth and tender skin,
- (5) having the physical body free from filth,
- (6) no sweating caused by any heat from the sun or fire,
- (7) no skin diseases such as leprosy and sores,
- (8) no physical diseases,
- (9) no mental illness, no enemies,
- (10) no less of property,
- (11) being freed from dangers of conflagration, tyrants, thieves and robbers, and floods,
- (11) receiving the respect and obedient service of the attendants,
- (12) being able to live the full life-span,
- (13) being admired by many people,
- (14) being blessed with personal charisma,
- (15) being honoured by devas, human beings, *gandhabbas*, ogress and demons,
- (16) being able to enjoy the sensual pleasures and celestial pleasures and
- (17) being able to fulfill their desires.

CONCLUSION AND OVERVIEW

This paper presents the usefulness of trees and the unique qualities of the original *Mahā Bodhi* tree as well as the advantages of worshipping it and pouring water on it. Among the

trees, the *Bodhi* tree is sacred and worthy of veneration. It can be regarded as the personal belonging to the *Buddha*. So, it is known as *Paribhogha Cetī*. It is learnt that those who worship the *Bodhi* tree as a substitute for the living *Buddha* will be able to enjoy many advantages.

In this paper, the *pāli* term ‘*Bodhi Rukkha*’ is found to be commonly used to refer to the *Bodhi* tree rather than the *pāli* term ‘*Bodhi pādapa*’. The paper has provided the information about different types of *Bodhi* tree where different *Buddhas* had taken the shelters under them while attempting to realize the Omniscience.

The practice of planting the *Bodhi* tree had originated since the life time of *Gotama Buddha*. Therefore, it can be learnt that such kind of tree should be planted and honoured. Moreover, it was mentioned in *pāli* scripture that the pouring water festival at the *Bodhi* tree was celebrated in the time of the predecessor *Buddhas*. In Myanmar, this festival is celebrated on the Full moon Day of Kason although no evidence can be found out the time of this festival in those days.

According to the *pāli* scriptures, it is learnt that one can never be reborn in the four lower worlds and he or she will be able to enjoy respective pleasures either in the human abode or in the deva abode after his or her death depending on the degree of his or her conviction and paying respect to the *Bodhi* tree as a substitute for the living *Buddha*.

In summary, we can gain merits if we worship the living *Buddha* and offer things to him. Likewise, we can gain the same merit if we worship the *Uddhisa Cetiya*s and offer them *dāna vatthus* as the substitute of the living *Buddha* even after the *Buddha*’s realization of *Mahā Parinibbāna*. The donor’s belief and generosity are important in doing so. So, it is learnt that the Buddhists are required to have the strong belief in the *Buddha*’s teaching and willingness in performing various kinds of meritorious action with the aim of gaining both the worldly well-being at present and the spiritual well-being in future rebirth along the *Samsāra*.

Therefore, the readers are expected to gain valuable knowledge concerning the *Bodhi* tree and the benefit that whoever follows the practice of planting the *Bodhi* tree and pouring water on it will be always happy and cheerful at present and will be reborn in good destination such as human abode and deva abode after death. This paper is prepared with the aim of providing such information to all the Buddhists.

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နောက်တစ်ဝိသ၊ အရှင်၊ (၁၉၈၀)၊ သုတ်မဟာဝါ (၄) သာသာဠီကာ (၁)၊ သာသနာရေးဦးစီးဌာနပုံနှိပ်တိုက်၊ ရန်ကုန်။

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ကောဝိဒဓမ္မ၊ အရှင်၊ (၂၀၁၂)၊ မြတ်စွာဘုရားရှင်နှစ်ကျိပ်ရှစ်ဆူဝင်၊ ကျောက်ကုန်းတောရမေဒနီစာသင်တိုက်၊ ရန်ကုန်။

နာယကစာချအဖွဲ့၊ မစိုးရိမ်၊ (၁၉၈၂)၊ တိပိဋကပါဠိမြန်မာအဘိဓာန်(၁၅)၊ သာသနာရေးဦးစီးဌာနပုံနှိပ်တိုက်၊ ရန်ကုန်။

မြန်မာနိုင်ငံ ဘာသာပြန်စာပေအသင်း၊ (၁၉၇၃)၊ မြန်မာစွယ်စုံကျမ်း(၁၃)၊ စာပေဗိမာန်ပုံနှိပ်တိုက်၊ ရန်ကုန်။

သုစိတ္တ၊ အရှင်၊ (၁၉၈၅)၊ မဟာဗောဓိရွှေညောင်တော်သမိုင်း၊ စာပေပေါင်းကူးစာပုံနှိပ်တိုက်၊ ရန်ကုန်။