CHAPTER III

BUDDHIST MONASTERIES IN BODHGAYA

Te ca bhikkkū tahaṃ tahaṃ viharanti araṇñe,
Rukkhamūle, pabbate, Kandarāyaṃ giriguhāyaṃ,
Susāne, vanapatthe, aijhokāge, palālapuṇje.\(^{313}\)

Now here, now there in the woods, at the
foot of trees, Hill-sides, in grottoes, in mountain
caves cemeteries, In open plains, in heaps of straw.\(^{314}\)

3.1 Background of Buddhist Monasteries in Bodhgaya

Bihar is the land of Enlightenment of the Buddha. It was at Bodhgaya in Bihar that the Buddha attained Supreme Enlightenment (Sambodhi) while meditation under the sacred Bodhi Tree. Bodhgaya is greatly revered by Buddhists, especially for the Bodhi tree beneath which the Master sat in meditation. The Great Mahābodhi Temple stands majestically on the very site where the Buddha had attained Enlightenment. Rājagṛha (Rajgir) and Vaisāli were also the favorite resorts of the Buddha. And it was at Rājagṛha that the first Buddhist Council was held immediately after the Mahāparinibbāna of the Buddha. Yet again, a hundred years later the Second Buddhist Council was held at Viasālī. At yet again, the Third Buddhist Council was held at Paṭaliputra (modern Patna) in the third century B.C. during the reign of Asoka, the First

\(^{314}\) Dipak Kumar Barua. “Vihāras in Ancient India; A Surrey of Buddhist Monasteries”, p. 9.
Buddhist Emperor of India. It was Asoka the Great who not only made Buddhism the National Religion of India but also transformed it into an International Religion.\textsuperscript{315}

After the Mahāparinibbāna of the Buddha, Bodhgaya flourished as an important religious center and numerous shines, stupas and monasteries were erected. The site continued to attract pilgrims and was only abandoned in the fifteenth century.\textsuperscript{316} Buddhist monasteries in Bodhgaya were historically built since the period of King Asoka and until the present time, they are numerous. Buddhist monasteries have been building around the area of Mahābodhi Mahāvihāra. According to the history of Buddhist monasteries in Bodhgaya, it can be provided into two eras, namely; the previous and the new era.

### 3.1.1 The Previous Era

The first temple on the spot sitting where Gautama had gained Sambodhi, Supreme Enlightenment, and become a Buddha was built by King Asoka, the first Buddhist Emperor of India (B.C 273 - 232).\textsuperscript{317} It may be argument about when and by whom the monastery was built. But this was confirmed at least by three independent sources:

(a) A portrayal of the Asoka temple built at Bodhgaya in about B.C. 250 has been found in an inscribed bas-relief at the Bharhut Stupa in Madhya Pradesh. The bas-relief shows the Bodhi Tree with the Vajrasana (Diamond Throne) in front adorned with umbrella and garlands, and sheltered by a pillar-hall. It also shows a railing around the Bodhi Tree, with a gate on the east. Since the Bharhut Stupa belongs to the period B.C.120-100, it can be safely assumed

\textsuperscript{315} D.C. Ahir. “Buddhist Sites and Shrines in India History, Art and Architecture”, p. 57.
\textsuperscript{316} Alexander Cunningham. “Mahabodhi: The great Buddhist Temple”, p. 10.
\textsuperscript{317} D.C. Ahir. “Buddha Gaya through the Ages”, p. 15.
that artist has presented here a reasonably realistic picture of the temple built by Asoka.318

(b) Hiuen Tsang, the second Chinese pilgrim who visited the shrine in A.D.637, recording a tradition, says; “Asoka-raja had built a small temple at Bodh Gaya.” A Burmese inscription dated in the eleventh century also says that “this one of the 84,000 shrines erected by the great king Dhama Asoka.”319

(c) Among the few remnants of the Asoka temple, discovered by Cunningham, were the polished sandstone and two pillar-bases in istu, “one on each side of the sandstone throne, at equal distances from ends.” The bases showed that each of the two pillars an octagonal above a pedestal with a pot a vase ornament at top a gradation of steps. The southern base was hidden under the southern wall of the chamber, “while the northern or was quite clear of the southern wall.” A third pillar-base was also discovered, but not actually in situ. Having regard to the antiquity and location of these pillars, “and comparing them with the view of the Asoka’s Temple, preserved in the bas-relief of Bharhut,” Cunningham concluded “that we have found some of the actual remains of the original building.”320

Nearly two centuries after Asoka, a carved stone-railing enclosing the Bodhi Tree was up by the Noble Lady Kurangi, Nagadevi and Sirima. The remains of this railing still survive, and so are the brief inscriptions left behind by these pious ladies.

320 D.C. Ahir. “Buddha Gaya through the Ages”, p. 15.
Later, the Asoka Temple was dismantled, and the magnificent Mahā Bodhi Temple that we see today was built. However, who built this temple and when and is shrouded in mystery.\textsuperscript{321}

Much of the confusion about the date of the Mahā Bodhi Temple has been created by the writing of the Chinese pilgrims, Fa-hian and Hiuen Tsang. Fa-hian, the first Chinese pilgrim who saw it in 409 does not specifically mention the name. The second Chinese pilgrim, Hiuen Tsang, who visited Bodhgaya 230 years later in 637, calls it ‘Mahābodhi Vihāra’ and gives a detailed account of its construction. According to him;

“On the site of the present Vihāra, Asoka-raja at first built a small Vihāra. Afterwards, there was a Brahman who reconstructed it on a larger scale. At first Brahman was not a believer in the law of the Buddha, and sacrificed to Mahesvara. Having heard that this heavenly spirit (god) dwelt in the Snowy Mountains, he forthwith went there with his younger brother to seek by prayer (his wishes). The Deva said, “Those who pray should aim to acquire some extensive religious merit. If you who pray have not this ground (of merit), then neither can I grant what you pray for.”\textsuperscript{322}

The Brahman said, “What meritorious work can I set about to enable me to obtain my desire?”

The god said, “If you wish to plant a superior root (growth) of merit, then seek a superior field (in which to acquire it). The Bodhi Tree is the place for attaining the fruit of a Buddha. You should straightway return there, and by the Bodhi Tree erect a large Vihāra, and excavate a large tank, and devote all kinds

\textsuperscript{321} Ibid., p. 16.
of religious offerings (to the service). You will then surely obtain your wisher.”\(^{323}\)

The Brahman having received the divine communication, conceived a believing heart, and they both returned to the place. The elder built the *Vihāra*, the younger excavated the tank, and then they prepared large religious offerings, and sought with diligence their heart’s desire (vow). The result followed at once. The Brahman became the great minister of the king. He devoted all his emoluments to the work of charity.”\(^{324}\)

Fa-hian was a man of few words, and his description of Bodhgaya is very sketchy. For instance, he says “Where Buddha attained to Buddhahood, there are three monasteries, each with resident priests.”\(^{325}\) He neither names the monasteries nor gives any details thereof. He does not even mention by name the grand monastery built by the King of Sri Lanka only a few decades before his visit in 409. And to know what sort of this monastery was, we have to turn to Hiuen Tsang, the second Chinese pilgrim, who visited Bodhgaya in 637. According to him, “The Mahābodhi Saṅgharama built by a former King of Sri Lanka “had six halls, with towers of observation of there storeys; was surrounded by a wall of defence 30 or 40 feet high, and ornamentation was in the richest colours. The statue of Buddha was cast in gold and silver, decorated with gems and precious stones. The stupas were high and large in proportion, and beautifully ornamented.”\(^{326}\) Since Fa-hian takes no notice of such a grand edifice and does not specifically name it, can we say that the Sri Lanka Monastery did not exist at the time of his visit. To think so, would be a folly.

\(^{323}\) D.C. Ahir. “Buddha Gaya through the Ages”, p. 17.


Similarly, though Fa-hian has not specifically named the great Mahā Bodhi Temple yet the Temple was very much there, and he had seen it. He has even covered it under the description of “four great pagodas handed down by unbroken tradition, namely, on the spot where the Buddha was born, where he became a Lo-han(Buddha), where he preached the Faith, and where he passed away.”327

As time rolled by, the flow of Buddhist pilgrims from Sri Lanka increased substantially but accommodation arrangements at Bodhgaya being inadequate, these pilgrims were often put to inconvenience. In the fourth century A.D, a brother of King Meghvana of Sri Lanka, who had become a monk, came on pilgrimage to Bodhgaya, with a group of other pilgrims, and had to face a lot difficulties at the Holy Seat of Buddha’s Enlightenment. On return to Sri Lanka, he apprised the king of the lack of accommodation and other facilities for the Sri Lanka pilgrims at Bodhgaya, Sri Lankan King Meghvana(A330-380), sought permission from the Indian King, Samudragupta(330-380), to build a rest house and monastery at Bodhgaya of the use of the Sinhalese pilgrims. Permission having been granted by the Gupta king, the Sri Lanka King built a magnificent monastery of the convenience of the pilgrims at Bodhgaya, Hiuen Tsang, who was this monastery in 637, says;

“Outside the northern gate of the wall of the Bodhi Tree is the Mahabodhi Saṅgharama. It was built by a former king of Sinhala (Ceylon). This edifice has six halls, with towers of observation (temple towers) of three storeys; it is surrounded by a wall of defence thirty or forty feet high. The utmost skill of the artist has been employed; the ornamentation is in richest colours (red and blue). The statue of Buddha is cast of gold and silver, decorated with gems and

precious stones. The stupas are high and large in proportion, and beautifully ornamented; they contain relics of Buddha.”

After the reaction of the Sri Lanka Monastery (Mahabodhi saṅgharama) at Bodhgaya, the flow of pilgrims from that Island country further increased but the inscriptional record that has survived on site tells us only of the important monk-pilgrims from Sri Lanka during the next three hundred years. Of these, the first pilgrim was Mahanama, the author of Mahavamsa, the celebrated chronicle of Sri Lanka composed in the fifth century. According to Cunningham, the historian Mahanama “was the uncle of Raja Dhatu Sena, the heir of Raja Mitra Sena, who was conquered and killed by the invader Pandu, in 433, when Dhatu Sena and his uncle escaped... he may have visited the Bodhi Tree in Magadha, where he built a temple and dedicated a statue.”

When Hiuen Tsang visited Bodhgaya in 637, he found more than 1000 monks residing in the Sri Lanka Monastery. About their conduct, he says; “They carefully observer the Dhamma Vinaya, and their conduct was pure and correct.” However, his statement that “they study the Great Vehicle and belong to the Sthavira (Shaṅg-tso-pu) school” is not well-founded as Sri Lanka has all along been a citadel of the Theravada Buddhism, and was so at the time of Hiuen Tsang’s visit.

The Sri Lanka Monastery continued to be in use till at least the thirteenth century as Dhammasvamin, a Tibetan pilgrim, who visited Bodhgaya in 1234 had stayed in this Monastery. It now lies under the large mound that extends from the Mahant’s Math to back of the Mahā Bodhi Society Rest House and the Tibetan Temple. When excavated by Cunningham and Beglar in 1885, it was

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330 Ibid., p. 30.
found to be a huge structure, 15 meters square with walls 3 meters thick, towers on the four corners and a pillared courtyard in the middle. A drain led from the courtyard to the outer walls and ended in a richly carved makkara, now in the Archaeological Museum. Surrounding the monastery and about 92 meters from it, was a huge wall with sixteen towers.  

3.1.2 The New Era

From above detail, it is indicated that in the previous period there were monasteries established by kings and Buddhists around the main monastery in order to be residence of Buddhist monks. For the new era, the beginning of Buddhist Monasteries in Bodhgaya happened when the Government of India sent the invitation letter to all Buddhist countries to establish monasteries in the area of Bodhgaya in the special occasion of 2500th Buddha Jayanti Celebration. The year 1956 marked a milestone in the chequered history of Buddhism. In that year, the Buddhist Era, which commenced on the day of the Mahāparinibbāna of the Buddha, completed 2500 years. This historic event was celebrated with great enthusiasm throughout the Buddhist world. The Buddha Jayanti Celebration of 1958 undoubtedly marked the beginning of a new era, an era of hope, peace and prosperity for Buddhism. This is particularly true about India. To celebrate the historic event in a benefitting manner, the Government of India appointed the Buddha Jayanti Committee headed by Dr. S. Radhakrishnan, Vice President of India. Prime Minister of India was an Associate Member.  

The Mahā Buddha Jayanti Celebration commenced with a message from the President of India. In his message, Dr. Rajendra Prasad said, “On this auspicious occasion of the 2500th anniversary of Lord Buddha, I send greeting

331 Ibid., p. 31.
to my countrymen and indeed to every citizen of the world. It is a solemn day for all those who believe in the supremacy of Virtue and the superiority of human spirit over things mundane and ephemeral. People of the land, where he underwent a process of rigorous penance in search of truth and where he preached the gospel of absolute tolerance and universal peace, are bound to experience a special joy on this occasion”.333

The Government of India headed by Shri Jawaharlal Nehru was interested in Buddhism and wanted restore it. According to his statement; “If India forget the Buddha and Bhagavaggita, India will cease to exist.”334 At that time, the Government of India leading by him had supported Buddhism in many ways, namely;

1. To reconstruct the Buddhist Holy places all over the country, particularly four Buddhist important places, namely; the place of birth, Enlightenment, teaching the first sermon and Mahāparinibbāna.

2. To support education about Buddhism by mean of establishment Buddhist University such as Embecka University and New Nālandā Buddhist University etc.

3. To encourage and support young generation to learn Pali and Sanskrit languages as well as Buddhist history.

4. To invite all Buddhist countries to establish monasteries in the Holy Buddhist places, especially in Bodhgaya, the Enlightenment place.335

5. To invite all Buddhist countries to establish monasteries around the Enlightenment place in Bodhgaya. In 1956, Shri Jawaharlal Nehru, the beloved

333 Ibid., p. 13.
335 Ibid., p. 98.
Prime Minister of India, sent the invitation to all Buddhist countries such as Sri Lanka, Myanmar, Thailand, the Republic of Lao, Cambodia, Japan and so on, to organize their own monasteries in Bodhgaya. As the evidence in Thai monastery (Wat Thai Buddhagaya)³³⁶;

“In the year 2500 B.E. (1957), the year that marked as 25 century of Lord Buddha, the Government of H.M. the King of Thailand including all the Thai Buddhists, at the hearted request of His Excellency, Shri Jawaharlal Nehru, the beloved Prime minister of India, faithfully established the Thai Monastery in commemoration of Gotama, the Buddha, the world peace lover, at Bodhagay where His Enlightenment had been substantiated and where from His doctrine had been brought to be realized and propagated to the world far and wide.”³³⁷

From 1956 until now, many monasteries, both Indian and foreign, have been established at Bodhgaya around the Mahābodhi Mahāvihara Temple Complex. Most of them had been supported their own government, but some had been sponsored by Buddhist pilgrims. Until the present, there are more than 50 monasteries from both Indian and foreign. Besides, its nearby area had also become significant from the historical point of view.

³³⁶ Wat is a Thai word that means Monastery or Temple.
³³⁷ The record has been shown in the chanting hall of Thai Monastery.
3.2 Buddhist Sects in Bodhgaya

From the year of 25 century celebration of Buddhism, many Buddhist countries had responded the invitation latter of the Government of India to establishing the monasteries in the place of the Buddha’s Enlightenment. Since then Bodhgaya is surrounded by a number of Buddhist Monasteries from different countries as well as different sects and sub-sects. The two main Buddhist sects are Theravāda and Mahāyāna. For more understanding, the scholar needs to explain briefly the characteristics of two sects.

3.2.1 The Theravāda Buddhism

The term ‘Theravāda’ is a Pali word which is derived from two words: ‘Thera’ and ‘Vāda’. The word ‘Thera’ etymologically means ‘Elders’, which includes the five hundred Arahant elders participating in the First Council, and the word Vāda means ‘principle or attitude’. Hence the term Theravāda totally means the ‘Teaching laid down as principles of the Elders’. Buddhism based on the tenet of elders in the First Council is called Theravāda Buddhism. This is the name we assigned to the school of Buddhism which draws its tenets from the Pali Canon, or Tipitaka that scholars generally accepted as the oldest record of the Buddha’s teachings.

The term Hinayāna has been used derogatorily by people who are the followers of the Mahāyāna school of Buddhism to refer to the followers of the Theravāda School. The word 'Hīna' literally means small or inferior, and the word 'yāna' means vehicle; hence, the word ‘Hinayāna’ totally means the ‘small vehicle’ or ‘inferior vehicle’. The Theravāda is, sometimes, called Hīnayāna, usually used in connection with Hīnayāna, as James Paul McDermott writes: “Followers of Mahāyāna refer to Theravāda using the

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derogatory term Hinayāna, the Lesser Vehicle”. Similarly, Nalinaksha Dutt expressed: Hinayāna is ethical and historical, as it commenced from Buddha’s Mahāparinībbāna and its scriptures were written in Pali and later in Sanskrit, while the scriptures of Mahāyāna were always in Sanskrit”.

3.2.2 The Mahāyāna Buddhism

The word ‘Mahāyāna’, from the etymological point of view, consists of two words: one is ‘Mahā’, which means great and another is ‘yāna’, which means ‘vehicle’. Thus, the word ‘Mahāyāna’ totally means ‘great vehicle’ leading to the attainment of Buddhahood. R. Kimura described the term thus: “The word Mahā or Great is used by way of striking a note of superiority and praise of one school over the contending school”. Similarly, Yajneshwar S. Shastri writes: “the word ‘great’ was supposed to mean (1) greater, (2) more numerous, and (3) superior that is, (1) it is a ‘greater’ teaching than that of Conservative Buddhism, which was called Hinayāna a derogatory appellation by Mahāyānists. (2) It claimed to deliver more people from sufferings, than could be expected in old-style Conservative Buddhism. Therefore, (3) the former is superior to the latter”.

3.2.3 The Similarities of Two Main Sects

The Word Buddhist Saṅgha Council was first convened by Theravādins in Sri Lanka in 1966, with the hope of bridging differences and working together. The first convention was attended by leading monks from many countries and sects, Mahāyāna as well as Theravāda. We find the following points which were
approved unanimously. The basic points unifying the Theravāda and the Mahāyāna;

1. The Buddha is our only Master.

2. We take refuge in the Buddha, the Dhamma and the Saṅgha.

3. We do not believe that this world is created and ruled by the God.

4. Following the example of the Buddha, who is the embodiment of Great Compassion (Mahākaruṇā) and Great Wisdom (Mahāpaññā), we consider that the purpose of life is to develop compassion for all living beings without discrimination and to work for their good, happiness, and peace; and to develop wisdom leading to the realization of Ultimate Truth.

5. We accept the Four Noble Truths, namely, Dukkha, the Arising of Dukkha, the Cessation of Dukkha, and the Path leading to the Cessation of Dukkha; and the universal law of cause and effect as taught in the Paṭiccasamuppāda (Conditioned Genesis or Dependent Origination).

6. We understand, according to the teaching of the Buddha, that all conditioned things (Saṅkhāra) are impermanent (Anicca and Dukkha), and that all conditioned and unconditioned things (Dhamma) are without self (Anattā).

7. We accept the Thirty-seven Qualities conducive to Enlightenment (Bodhipakkhiyadhūmma) as different aspects of the Path, taught by the Buddha leading to Enlightenment.

8. There are three ways of attaining Bodhi or Enlightenment, according to the ability and capacity of each individual: as a disciple (Sāvaka), as a Paccekabuddha as a Sammā-sambuddha (perfectly and fully Enlightened Buddha). We accept it as the highest, noblest, and most heroic to follow the career of a Bodhisattva and to become a Sammās-sambuddha in order to save others.
9. We admit that in different countries there are differences with regard to the life of Buddhist monks, popular Buddhist beliefs and practices, rites and ceremonies, customs and habits. These external forms and expressions should not be confused with the essential teachings of the Buddha.  

3.2.4 The Differences of two main Sects

The research focuses on the two main different features, namely; the idea of Buddha and Bodhisattva, and the idea of Nibbāna and Saṁsāra.

a) The Idea of Buddha and Bodhisattva.

Buddha is gone to Mahāparinibbāna. There is no one who equals the Buddha in capacity to help mankind. After the Parinibbāna of the Buddha, nothing remains of his body, his ability or his power to help man to achieve the goal of liberation, Nibbāna. Only his teaching which disciples study and practice will help man. The individual practitioners must work out their salvation on their own, and not from outside. The Buddha himself says: “Handa dāni bhikhave āmantayami vo; “Vayadhammā saṃkhārā apbamādena sampādethāti”.  

“You yourselves must make the effort for your liberation, for the Tathāgata only points out the way”.

According to Theravādins, there is only one Buddha. The individual practitioners can become Buddha, if they have the ability to attain Buddhahood. According to them, no one can attain Buddhahood without devoting many lifetimes practising the ten perfections (Pāramittas), Because of this, a Supreme Buddha (Sammāsambuddha) appears only at long intervals of time. It is not necessary for each and every person to wait until practitioners gain

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Buddhahood. Aspirants can also find their salvation by becoming *Paccekabuddha* (Silent Buddha) or Arahants.

**(b) The Idea of Nibbāna and Saṃsāra**

According to Theravādins, *Nibbāna* and *Saṃsāra* are different. L. Kelley writes, “*Nibbāna* (liberation) and *Saṃsāra* (the place of death and rebirth) are definitely different. *Saṃsāra* is a place of suffering to be left behind. *Nirvāṇa* is a liberation that is free of death and rebirth but is beyond description and rational understanding”.345 But for Mahāyāna, they are identified as not totally different nor the same. About this point also L. Kelley states,

> “*Nibbāna* and *Saṃsāra* are no longer definitely different. The ‘Fourfold Negation’ is applied to the relationship between the two. *Saṃsāra* and *nirvāṇa* are thus neither the same, nor different, nor both the same and different, nor neither the same nor different. This allows some room for maneuver, which may have made Buddhism more palatable in China, where Confucianism never did approve either of the world-denying metaphysics or the monasticism of Buddhism.”

According to Saṅgharakshita, the concepts of *Nibbāna* and *Saṃsāra* are different. He says, “Ontologically, it is for the Hīnayāna, the eternal, unchanging, extra-mental spiritual entity, wholly unconnected with the cosmic process, and for the Mahāyāna, the Absolute Reality transcending all oppositions including that between itself and *Saṃsāra*”.346

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3.3 Buddhist Monasteries in Bodhgaya

Nowadays (2013) all there are 54 Buddhist Monasteries approximately, 11 Monasteries under construction and 2 institutes where have been established by Buddhist countries from worldwide. These are the lists of Buddhist Monasteries in Bodhgaya as follows:-

a) Theravāda Buddhist Monasteries;
   1. Mahābodhi Mahāvihāra (Main Temple, India)
   2. All India Bhikkhu Saṅgha (India)
   3. Ananda Buddha Vihāra (India)
   4. Bangladesh Monastery (Bangladesh)
   5. Burmese Vihāra and Temple (Burma)
   6. Cambodian Monastery (Cambodia)
   7. Chakma Buddhist Temple (India)
   8. Holy Land Monastery (Burma)
   9. International Meditation Centre (Bangladesh)
  10. Khuva Boon Chum Vihara (Murma)
  11. Maha Bodhi Society of India (Sri Lanka)
  12. Siddharth Buddha Vihar (India)
  13. Tai-Bodhi Kham Monastery (India)
  14. Wat Thai Buddhagaya (Thailand)
  15. Wat Pa Buddhagaya (Thailand)
  16. Nerañjarawas Monastery (Thailand)
  17. Wat Thai Magadh Buddhist Vipassana (Thailand)
  18. Panchaheel Vihar (India)
  19. Wat Lao Buddhagaya International (Lao)
  20. Myanmar Buddhist Academic Center (Murma)
  21. Ratanā Bodhi Temple (India)
  22. Jai Shree Mahabodhi Vihar (Sri Lanka)
Theravādas Monasteries under construction:
1. Asian Buddhist Culture Centre (India)
2. Bhumipalo Meditation Center and Hospital (Thailand)
3. Buddhhasikkhalay Dhamma Training Center (Thailand)
4. Jambunand Vihara (India)
5. Khuan-Im Monastery (Thailand)
6. Maitreyya Project (India)
7. Wat Metta Buddharam Temple (Thailand)
8. Wat Buddhasavika (Thailand Nun)
9. Wat Thai Buddhabhumi (Thailand)
10. Wat Paknam India (Thailand)
11. Muchalinda International Vipassana Center (Wat Pa-Muchalinda, Thailand)
12. Wat Lao Budhagaya India (Lao P.D.R.)

b) Mahāyāna Buddhist Monasteries:
1. Chinese Temple (China)
2. Daijokyo Buddhist Temple (Japan)
3. Druk Ngawang Thubten Choeling (Tibet)
4. Indosan Nipponji (Japanese Temple)
5. Karma Temple (Kagyupa Vajrayana, Tibet)
6. Korea Temple (Korea)
7. Linh-Son Monastery (Vietnam)
8. Royal Bhutan Monastery (Bhutan)
9. Shechen Tennyi Dargyeling Monastery (Tibet)
10. Sikkim Temple (India)
11. Taiwan Temple (Taiwan)
12. Tamang Nepal Temple (India)
13. Tergar Monastery, By-Pass (Tibet)
15. Tibetan Temple (Bakraur, Tibet)
19. Tibetan Temple (Old, Tibet)
20. Vien Giac Charitable Trust (Vietnam)
21. Vietam Temple (Old, Vietnam)
22. Nyingma Monastery (Tibet)
23. Dungeshwari Temple (Tibet)
24. Fo Guang Shan Temple, Bodhgaya (Tiwon)
25. Mongolia Temple (Mongol)

c) Institutes;
1. Dhammabodhi Vipassana Temple (India)
2. Root Institute (Institute, Tibet)

3.4 History of International Buddhist Monasteries

Since 1958, Buddhist countries especially from Asia replied the invitation letter send by the Government of India headed by Shri Jawahalal Nehru, the first Prime Minister of India, they started to establish monasteries in the area around the Buddha’s Enlightenment Place. Now more than 50 monasteries have been constructed. Below lists are history of each monastery;

3.4.1 Mahābodhi Mahāvihāra (Main Temple, India)

This Temple was built not by one king but several other king during their reign. It was no doubt that the railing for protection of the Bodhi Vihāra was erected by king Asoka and since then the contrition of Stupa and other Monasteries began with rich art and sculptures around Bodhgaya. The Kings of Sri Lanka also constructed Monasteries and Vihāra where several hundred Bikkhus lived and practised the Dhamma. The King of Burma also built monasteries and DharmaShalas for visiting pilgrims.347

Bodhgaya has today, developed as an international place of pilgrimage. Buddhists from Japan, Thailand, Burma, Sri Lanka, Tibet, Vietnam, China, Taiwan, Korea, Bhutan, Bangladesh, Nepal, Lao, Cambodia. The site of the Enlightenment of the Buddha attracts pilgrims and tourists from all over the world. At time during the months between November to March, pilgrims and tourists to Bodhgaya can observe a continual stream of India and International pilgrims walking the roads, circumambulating the Temple, performing prostrations, offering prayers in a multitude of languages and meditating.

With all these devotion and religious activities in Bodhgaya, visiting pilgrims from home and abroad are increasing each year and establishing Temples and Institutions for this cause, representing their countries and paying reverence to the Buddha, the Enlightened One. Phone. 2200735.

3.4.2 All India Bhikku Saṅgha

The Monastery-cum-Temple of the All India Bhikkhu Saṅgha was founded at Buddha Gaya by Ven. Jagadish Kashyap Mahathera, Founder-Director of the Nava Nalanda Mahāvihāra, in 1976. Its Temple Complex covers an area of 1.5 acres of land with one Temple and one residential building. This Monastic Temple accommodates 15 Bhikkhus, 10 Sāmaṇeras and 5 other persons. Its activities include daily Pūjā and Chanting of the Pali Suttas. Among the Festivals observed here are the annual Buddha Jayanti Celebration, Kaṭhina Vīvara Dāna robe Offering Ceremony, and Ambedbar Jayanti Celebration. Classes for training monks and for meditation are regularly held here. Occasional publications are published by the Saṅgha.348

3.4.3 Ānanda Buddha Vihāra

Ven. M. Ānanda Bhikku founded this Vihāra at Siddhartha Nagar, No.4 Buddha Gaya, in 2000. It is managed by Saṅghanāyaka Ānandamitra Memorial and Cultural Centre. Its Registration Number is S/TI/2605, 2001. In the land area of 5670 sq. ft. it accommodates a Temple, a residential building, and 3 monks and 2 Sāmaṇeras. The Vihāra activities include daily Pūjā and Chanting of the Pali Suttas. Among the Festivals observed here are the annual Buddha Jayanti Celebration, Kaṭhina Vīvara Dāna robe Offering Ceremony, and Ambedkar Jayanti Celebration. Classes for training monks and for meditation are regularly held here. It publishes a journal titled Ānandarashmi and possesses a good Library of Buddhist publications. The provision for a guest House or visitor if found in hits Vihāra.349

3.4.4 Bangladesh Buddha Vihāra

The Bangladesh Buddha Vihāra was established 1992 by Mahāsaṅghanāyaka Ven. Visuddhananda Mahāthero at Buddha Gaya under the management of Bangladesh Buddhist Pilgrimage and Cultural Centre under the care of the Bangladesh Buddha Krishti Prachar Saṅka of Dhaka, Bangladesh. Within its land area of 1 acre are found a Buddhist Temple, a residential building and a Guest House. The Bhikku-in-Charge of this Vihāra is Venerable Dr. Kalyan Priya Bhikkhu. This Vihāra accommodates 5 Bhikkhus and 4 Sāmaṇeras. It has a Library consisting of important books and periodicals on Buddhism. Its activities include daily Pūjā Chanting of the Pali Suttas, holding Meditation Classes, and assisting the pilgrims.350

349 Ibid., p. 368.
350 Ibid., p.369.
4.4.5 Burmes Vihāra or Monastery

In 1877, the King of Burma sent a delegation to Bodhgaya to work on the restoration of the Mahābodhi Temple. They stayed in a residence that came to be called the Burmese Rest House, apparently a building that the Bodhgaya Mahant had made available for the purpose. Although not a monastery like the many national monasteries at Bodhgaya today, this residence served as a prelude to the present structures. It is not surprising, then, that the Burmese monastery, constructed in 1936, was one of the first modern foreign monasteries built at Bodhgaya. Besides providing accommodation for Burmese Buddhist and others who might wish to stay there, the monastery includes a temple that enshrines a large seated Buddha similar to the one currently in the Mahābodhi Temple.\(^{351}\)

The present Burmese Vihāra or Monastery is located 1 kilometer north of the Mahābodhi Mahāvihāra Temple. The present monastic compound in about 3 Bighas of land accommodates 4 monks, 2 Sāmaṇeras, and Lay Persons. The activities of this Vihāra include daily Pūjā and Chanting of the Pāli Sutras. Almost all the Buddhist Festivals are observed, meditation camps and training of Bhikkhus are organized regularly here. This Vihāra is situated on the bank of the River Niranjanā on the Bodhgaya-Gaya Road and was founded by Ven. Nandamala in the year 1936. This Monastery at present consists of two worship halls, each containing the statue of Lord Buddha. Besides, there is also a newly constructed Meditation Hall and a specious Guest for use of pilgrims and visitors.\(^{352}\)


### 4.4.6 Cambodian Buddhist Temple

The Cambodian Buddhist Temple lies near the Great Buddha Statue of 80ft. height of the Daijokyo (Japanese) Buddhist Temple at Buddha Gaya. The Bhikku-in-Charge of this monastic Temple is Ven. P.Mahāthero. The number of resident Monks and Sāmaṇeras here is four. The big budding of the Temple is beautiful as known as Angkor Wat Style, its influence seems to have been essentially political, most of the cultural influence coming directly from Cambodia. The activities of this Vihāra include daily Pūjā and Chanting of the Pāli Sutras. Almost all the Buddhist Festivals are observed, meditation camps and training of Bhikkhus are organized regularly here.  

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### 4.4.7 Chakma Buddhist Temple

The Chakma Buddhist Temple under the management of the Chakma Buddhist Foundation was established in 1999 at Buddha Gaya. With one Temple it covers approximately 6 cottahs of land. Here the Bhikku-in-Charge is Ven. Bhikkhu Priyapala. The numbers of residential Monks as well as Sāmaṇeras, for Pilgrims, Meditation activities and peace at Mind also Kaṭhina Chivara Dāna (Robe-Offering Ceremony)\(^{354}\) other inmates in this Temple are two and three respectively.

### 4.4.8 Holy Land Buddhist Temple

The Holy Land Buddhist Temple which is situated behind the Bangladesh Buddha Vihāra-cum-Temple at Buddha Gaya, consists of one small Upoṣatha Building or Temple, one residential building and beautiful of Art from Burma style. The number of residential Monks and Sāmaṇeras is four and that there is

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\(^{353}\) Ibid., p. 370.  
\(^{354}\) Ven. Bhikkhu Priyapala’s Interview on 03 Jul 2013.
also a newly constructed Meditation Hall and a specious Guest for use of pilgrims and visitors.\textsuperscript{355}

\textbf{4.4.9 International Meditation Centre Buddha Gaya}

On 29 January 1907 the International Meditation Centre (I.M.C.) Buddha Gaya was established with the noble mission of making available the practical and scientific aspects of Buddhism among others and to facilitate on abiding mental peace and right wisdom through the training in the Insight System of Meditation (\textit{Vipasanā}) under the instruction and care of adept the \textit{Vipassanā Guru} or Teacher. An urgent need of such an Institution on the \textit{Vipassanā} in India was deeply felt and the idea of establishing an ideal \textit{Vipassanā} Centre especially in and around Buddha Gaya inspired and impressed Ven. Dr. Rastrapal Mahāthera, a Bengades Buddhist Monk, so much that he took the initiative to perform the task and dedicated him for this noble cause.\textsuperscript{356}

The International Meditation Centre (I.M.C.) Buddha Gaya became the first constitutional Meditation Institution in India initially with seven Members of the Executive Committee with Ven. Dharmadhar Mahasthavira, a renowned Pāli Scholar, as the President, and Ven. Dr. Rastrapal Mahāthera, its Founder-General Secretary. The Centre was registered under the Societies Registration Act XXI of 1860 with effect from 26 March 1970.\textsuperscript{357} Dr. Rastrapal Mahāthera approached to the Government of Bihar to allot 17 acres of land in between the Birla Dharmasala and Tibetan Monastery for the construction of the proposed International Meditation Centre. But due to objection of the Archaeological Survey of India, Government of India, for some potential archaeological remains still unexcavated therein, the Government of Bihar proposed to select

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\textsuperscript{355} Dipak Kumar Barua. \textit{"The Bodhi Tree and Mahābodhi Mahāvihāra Temple-At Buddha Gaya A World Heritage Property"}, p. 371.
\textsuperscript{356} D.C. Ahir. \textit{"Buddha Gaya Through the Ages"}, p. 171.
\textsuperscript{357} The Vision and the Writing of Venerable Dr. Rastrapal Mahathera, p. 8.
\end{flushright}
an alternative land for the Centre. So a plot it 10 acres of land opposite the Thai Monastery was earmarked and finally it was allotted to the proposed I.M.C. in 1973. But some legal problems arose because of the vehement objection from the owners of that land. Hence a fresh proposal from the I.M.C. demanding land for the construction of the Buddhist Monastery and a Rest House for the Indian Buddhists was sent to the Government of Bihar. The Bodhgaya Development advisory Board had in the meantime requisitioned that land as Notified Area. But in the later part of 1975 the I.M.C. came into contact with the owners of contiguous plots of land measuring 5.10 acre near and just opposite of the Magadha University, Bodhgaya. Sm. Draupadi Devi and Sm. Gayatri Devi, who virtually donated the Vasi land at a very nominal price and thus I.M.C. could be the owner of permanent land holding at a distance of about 3½ km. away from the Mahābodhi Mahāvihāra Temple. The Office of the I.M.C. at the early period was housed in the Birla Dharmasala. But because of the inflow of the pilgrims its Office had to be shifted to the Tibetan Monastery where also much trouble appeared later on due to rush of the Indian pilgrims and Tibetan monks. Because of local problems it was difficult to maintain the I.M.C. Office there too. Hence fresh attempts were made to open the Office elsewhere. After hectic effort at last the I.M.C. authorities were able get a room for opening a Camp Office on per day rent basis in the Government Dormitory which later on had been styled Tourist Bungalow by the Department of Tourism, Government of India, and began to initiate the work of construction on the newly abstained land and commenced to observe the Annual Kaṭhina Cīvara Dāna (Robe-Offering) Ceremony as well as to arrange the re-union of the Indian Buddhists, especially, of the Bengalese Barua Buddhists there.358

The I.M.C. could not be satisfied with only such limited services to the humanity. Since 1970 it tried to procure a plot of land near the Mahābodhi

Mahāvihāra Temple. At last such an endeavour was materialized only in 1990 through the goodwill of its Members and devotees, especially munificence of Rev. Suman Kruapanich, a nun from Thailand. Thus the New Complex of the I.M.C. grew up just about ten minutes walk from the Mahābodhi Mahāvihāra Temple and is now situated almost opposite to the Wat Thai Monastery. Within a very short period the entire Boundary Wall, an attractive Entrance Gate, a two-storied building with eight rooms, a moderate self-contained Meditation Hall along with self-supported attached rooms and six other annexure had been erected. The construction cost of this building was more than Rupees Fifteen Lakhs. The I.M.C. possessed two beautiful Buddha Images in the meditative posture. One was donated for the Old Complex by Venerable Phra Yanaviriyachan and the other was donated by Rev. Suman Kruapanich, a nun, for the New Complex—both belonging to Thailand. The foundation-stone of the proposed Buddha Vihāra-cum-Temple in the New Complex was laid on 27 November 1993 by Sri Gangadharan, the Founder-Secretary, Sri Siddhārtha Educational Society, Tumkur, Karnataka, India. In the meantime the construction of a two-storied Meditation Building with composite rooms and moderate Hall within the New Complex was completed. The Ground Floor of this building was already inaugurated on 5 November 1995 A.D.359

An additional a plot of 15cottahs of land attached to the Northern Boundary Wall of the New Complex was made a variable for the proposed Natural Meditation Retreat with sylvan surroundings. The magnificent and spacious Buddha Vihāra-cum-Temple with the Simā Vihāra, ‘Consecrated Area’, of the I.M.C. is unique of its kind at Buddha Gaya. The other two-storeyed building in the New Complex was dedicated to the memories of Venerable Kripasaran Mahasthavira,360 Founder of the Bauddha Dhammankur

359 Ibid., p. 394.
Sabha (Bengal Buddhist Association), Kolkata, and Venerable Anāgārika Dharmapāla, Founder of the Mahabodhi Society of India. With renewed effort the International Meditation Centre Welfare Home Buddha Gaya has been functioning since 27 November 1994. It maintains a Library of rare books donated by Anāgārika Munindra.\textsuperscript{361}

Venerable Dr. Rastrapal Mahathera passed away at the International Meditation Centre (I.M.C.) Bodh Gaya on 22 December 2008. His mortal body was cremated on 10 February 2009 in the New Complex of the I.M.C. with full religious rites and rituals in presence of the I.M.C. with full religious rites and rituals in presence of his innumerable devotees of India and abroad. After his demise on 18 November 2010. a Memorial Temple was established on the place of his cremation and Ven. Professor Dr. Satyapal Mahathera of the University of Delhi was elected President, while Ven. Dr. Varasamdi There continued as the General Secretary of the I.M.C.\textsuperscript{362}

Religious ceremonies relation to the construction and dedication of a Memorial Stūpa, a Statue and a Mausoleum to contain the sacred relics of Late Ven. Dr.Rastrapal Mahathera in the I.M.C. were held on 18 November 2010. Sri Dilip Barua, Hon’ble Minister of Industries, People’s Republic of Bangladesh, inaugurated the Memorial Stūpa and Temple and Mausoleum and unveiled the Statue of Late Ven. Dr. Rastrapal Mahatera. It was resolved in this meeting to institute a Memorial Lecture to be delivered by eminent scholar and to offer scholarships to meritorious needy students in memory of Ven. Dr. Rastrapal

\textsuperscript{362} D.C. Ahir. “Buddha Gaya through the Ages”, p.172.
Mahatera. To materialize these two Projects donations were sought form the public.363

The work relation to the extended area of the Old Kitchen at the new complex and rebuilding the same in a hygienic manner and the construction of living accommodation for the resident monks was in progress with the estimated total cost of Rupees Twenty five lakhs.

Also the work relating to the refurbishing old Buildings like the Buddha Temple, buildings named after Ven. Karmayogī Kripāsaran Mahāsthavira, Anāgārika Dharmapāla and Vidarshanācariya Dīpāmā, and Boundary Wall as well as Entrance Gate was undertaken during the year 2010-2011.

4.4.10 Wat Kuba Bunchung

The Wat Kuba Bunchung is situated behind the Hotel Sujātā at Buddha Gaya. It has the Temple Building and a Guest House. The Bhikku-in-Charge is Ven. Kela Nanda Bhante. The number of Monks and Sāmaṇera here is five. Activities of the Wat Kuba Bunchung include the Daily Worship and Chanting of the Pāli Suttas. All major Buddhist Festivals are celebrated by this Wat. Meditation is conducted, and pilgrims are assisted in various ways here.364

4.4.11 Mahā Bodhi Society of India, Buddha Gaya Centre

The Buddha Gaya Centre of the Mahā Bodhi Society of India is one of the oldest exiting Buddhist monastic temples at Buddha Gaya. Venerable Anāgārika Dharmapāla established the Mahābodhi Society, originally Buddgaya Mahābodhi Society in Colombo, Ceylon, in 1819 in order to launch a movement for freeing the Mahābodhi Mahāvihāra Temple from the hands of the

364 Ibid., p. 372.
Brahmanical Mahanta.\textsuperscript{365} Hence the foremost objective of the said Society was to get the possession of the Mahābodhi Mahāvihāra Temple and Venerable Anāgārika felt that for that purpose to have a centre of the society at Buddha Gaya was urgently necessary.\textsuperscript{366} So all his efforts were aimed to have a place at Buddha Gaya for the construction of a Monastery from where the activities for the right to possess the Mahābodhi Mahāvihāra Temple could be organized. In order to raise the fund for the purchase of land and construction of monastic temple he visited Burma, now called Myanmar, and Ceylon, presently known as Sri Lanka. On behalf of the Mahā Bodhi Society he appealed to the District Board in 1900 to allow the construction of a Monastery at Buddha Gaya. Mr. C.A. Oldham, the then District Magistrate of Gaya, considering the genuineness of the proposal consulted the Members of the District Board and forwarded the matter to the Government of Bengal. The Appeal was readily granted and being directed the Mahā Bodhi Society deposited with the District Board Rs. 15,000/- for such a construction work. At last the monastery-cum-Rest House was built with the following inscription at the entrance of the building; “This rest house was built for the use visitors (especially Buddhists) visiting the Mahādodhi at Buddhagaya in the Gaya District Board, during the chairmanship of Mr.C.E.A.W. Oldham when Sir John Woodburn K.C.S.I. Was lift. Governor of Bengal the Buddhists of Ceylon and Burma contributing 15,000 Through Anāgārika Dharmapāla, general Secretary, Mahābodhi Society for the construction thereof this Tablet has been placed here by the Mahābodhi Society in grateful acknowledgement of the assistance given. May all attain Happy”.\textsuperscript{367}

Thus at last the monastic establishment of the Buddha Gaya centre of the Mahā Bodhi Society was founded and the building has been accommodating

\textsuperscript{365} D.C. Ahir. “Buddha Gaya through the Ages”, p. 164.
\textsuperscript{366} Ibid., p. 165.
Ceylon monks and pilgrims and guests from India and countries for more than a century. This building stands at the west of the Mahābodhi Mahāvihāra Temple. For the construction of the Buddha Gaya Centre, Dharmapala took much more pains than he did for any other Centre. Though he had to face a lot for obstacles in the way he succeeded in his mission ultimately.  

4.4.12 Wat Pa, Buddha Gaya

The Wat Pa was established in B.C. 2542 (1999), area 6.8 Acres, the chief of monk is Phra Nundamuni (Phanumsak) and has been managed by Thai Bharat Society (Wat Pa) at Buddha Gaya. The Beautiful Uposatha Building or Temple is a replica of the Northern style in Thailand. It with one Building and a Guest House arranges daily Worship and Chanting of the Pāli Suttas. All Major Buddhist Festivals are observed and Meditation training is conducted by the Wat Pa which also hosts the pilgrims who often visit Buddha Gaya as a place of Buddhist pilgrimage.

4.4.13 Wat Nerañjana Thai Temple

The Wat Nerañjana Thai Temple established by Ven. Phrathapvimollayan on 24 Jun 2005, this temple is patronized by Thai King, this Temple is near the Nerañjana Rivas Gaya, Bihar, India city located on the banks of the Nerañjana River, Bodhgaya in Gaya, Bihar, India. Area of 8 acres near the Sujātā Stupa and important place in Buddhist history, the river Nerañjana. It’s one Temple Building and Accommodation is located at Buddha Gaya. The daily Pūjā and Chanting of the Pāli Sutta are its major activities. All important

368 D.C. Ahir. “Buddha Gaya through the Ages”, p. 156.
Buddhist Festival are observed and Meditation Courses are conducted here. This Temple helps the pilgrims who come over here on Pilgrimage.  

### 4.4.14 Wat Thai Magadh Buddhist Vipassanā Centre

Ven. Phramaha Suthep Thamtimthad had established in 2005 A.D. at Buddha Gaya the Wat Thai Magadh Buddhist Vipassanā Centre. This Centre covers an area of 84 cottahs of land with one Temple Building and a Guest House. Its activities include daily Pūjā and Chanting of the Pāli Suttas. All important Buddhist Festivals are celebrated, Meditation practices are taught and Monks are trained here and also Clinic Care of Temple for the Local People. The pilgrims are also guided by this Centre.  

### 4.4.15 Wat Thai Buddhagaya or Royal Thai Monastery

The Wat Thai Buddhagaya or Royal Thai Monastery with its exquisite art and architecture at Bodhgaya stands two furlong west of the Mahābodhi Mahāvihāra Temple. Because of cultural contact between India and Thailand, the then Prime Minister of India Pandit Jawahar Lal Nehru invited the Royal Government of Thailand to build a Monastery to commemorate the 2500 years of Buddhism. Accordingly, His majesty the King of Thailand, on behalf of the people of Thailand, built the Wat Thai or Thai Monastery at Bodhgaya in 1957.

The Uposatha Building or Temple is a replica of Wat Benjamabopitra or Marble Temple, a classical example of Thai architecture. Inside the Uposatha Building or Temple there is a huge Golden Statue of Buddha. The Golden Buddha Image was installed at a solemn function on 3 May 1967. Donated by Prime Minister Thanom Kittkachorn of Thailand, the Golden Buddha Image is 3.60 meters in height, and was flown from Bangkok to Gaya by a special U.S. Air Force plane.

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373 Ibid., p. 373.
military air-craft. There are beautiful paintings in the niches of the walls of the Building.\textsuperscript{374}

According to that time, the procession was led by Venerable Phra Deb Visuddhimoli, Lord Abbot of the Thai Monastery. Before the image was taken to the Thai Temple it was taken three times round the sacred Mahābodhi Temple, and the Lord Abbot made a special Pujā before the Vajrasana, near the Bodhi Tree. From 1970 onward the Bhikkhu Saṅgha of India started holding yearly meeting at Wat Thai sponsored by the Thai Monastery.\textsuperscript{375}

From the Gaya aerodrome it was brought to Bodhgaya in a procession by a large number of monks and laymen. This Temple also has a Guest where pilgrims from Thailand come and stay.

\textbf{4.4.16 Pañchsheela Vihāra}

The Panchasheela Vihāra organizes a Public School where in education is provided free of cost to the children of the adjoining villages in Buddhagaya. The School has been established by the untiring efforts of its Founder-Director, Ven. Anuruddha Mahāthera. The Temple was supported by the Royal Thai Temple and Phumipalo Hospital & Meditation Centre at Buddhagaya. Right now, this school have the students about 300, who learnt the Dhamma and recited the Dhamma every morning before to go the classroom.\textsuperscript{376}

\textbf{4.4.17 Buddha Gaya Bana Vihāra and Meditation Centre}

The Buddha Gaya Bana Vihāra and Meditation Centre was founded by Bharat Bana Bhikku Saṅgha Trust in 2007 at Katorwa road, Buddha Gaya under the management of the said Trust. It has one Temple Building. Its activities

\textsuperscript{374} Ibid., p. 376.
\textsuperscript{375} D.C. Ahir. "Buddha Gaya through the Ages", p. 166.
\textsuperscript{376} Interviewed by Ven. Anuruddha Mahāthera, on 25-04-14.
include Daily Pūjā and Chanting of the Pāli Suttas. All important Buddhist Festivals are observed here. The Meditation Camps are regularly organized in this Centre which has also a Guest House and assists the pilgrims.  

4.4.18 Jaya Shri Mahā Bodhi Vihāra

The Jaya Shri Mahā Bodhi Vihāra located in the Mahā Bodhi Society of India in 2007 under the management of the Local Management Committee, Mahā Bodhi Society of India, Buddha Gaya. It contains a Temple and two residential buildings. The Bhikku-in-Charge of this Vihāra is Ven. P. Seewalee Thero. Here 5 Monks and 2 Sāmaṇeras reside. The activities of this Vihāra include daily Pūjā and Chanting of the Pāli Suttas. All the Buddhist Festivals and Founder’s Day are observed. Meditation Camps are arranged and formal education programme up to class VIII is undertaken by this Vihāra. Regular medical treatment is given to the needy. The Vihāra has a Guest House, provides Ambulance services, and offer scholarships to the meritorious students.

4.4.19. Chinese Monastery and Temple

The Chinese Monastery and Temple stand about one hundred meters north-west of the Mahābodhi Mahāvihāra Temple. The original Chinese Monastic Temple was one of the oldest and had elaborate decorated woodwork, but due to decay it was rebuilt in the year 1997. The original Chinese Vihāra and Temple at Buddha Gaya were built in 1945 by Sitingchen, a Chinese monk. The Temple then had enshrined a black stone image of Mukuṭadhāri Buddha

378 Ibid., p. 371.
with golden polish. At present the Temple houses three very beautifully carved Buddha statues in three different forms in golden colour.\textsuperscript{379}

The Built in Chinese architectural style by the Chinese government and the Buddhist monks, the Chinese monastery though a very small structure in Bodh Gaya, is worth visiting. Dedicated to the Lord Buddha, the monastery houses a Chinese temple, which is further an excellent illustration of the amalgamation of the Chinese architecture with religion. The Chinese monastery in Bodh Gaya celebrates different festivals to mark the days related to the Buddha and Buddhism. The Buddha Jayanti is the most important festival celebrated every year on the full moon night in the month of Vaishakha (April-May) to commemorate the birth and enlightenment of the Lord Buddha. The Buddhists from all over the world come to Bodh Gaya to attend the celebrations of Buddha Jayanti, which involves religious discourses, prayers, sermons on the life of the Buddha, recitation of the Buddhist scriptures, group meditation and worship of the Buddha's statues.\textsuperscript{380}

The monastery is located near the Maha Bodhi temple complex and is open for the visitors from 7am to 5 pm with lunch in between.

\textbf{4.4.20 Indosan Nipponi (Japanese Temple)}

The construction of the Indosan Nipponji or Japanese Temple was completed in November 1973 and was formally inaugurated by Sri V.V. Giri, the then President of India, on 08 December 1973 under the auspices of Kokusai Bukkyo Koryo Kyokai (International Buddhist Brotherhood Association).\textsuperscript{381} The Japanese Temple at Buddha Gaya was built on the pattern of an ancient Japanese wooden Temple and it seemed to present a natural

\begin{footnotes}
\item[379] Ibid., p. 375.
\item[380] www.buddhist-tourism.com
\item[381] D.C. Ahir. “Buddha Gaya through the Ages”, p. 167.
\end{footnotes}
beauty without any artificial decoration and design. Interior of the Temple wall depicts paintings connected with some of the important events of the life of Buddha. This Japanese Temple at Buddha Gaya was actually the second project undertaken by International Buddhist Brotherhood Association (I.B.B.A) founded by virtuous Buddhist Sects of the whole of Japan and approved by the Government of Japan. Its registered office being situated a 5-24-53 Nakamegure, Meguru-ku, Tokyo, Japan, had Rev. S. Iwaya, a renowned priest of Japan, as the first President. The I.B.B.A. first of all took up a Project of establishing the International Buddhist House (I.B.H.) which was completed in February 1970 at Buddha Gaya. Next, it materialized the Project of founding the Indosan Nipponji or Japanese Temple at Buddha Gaya, the Seat of Buddha’s Enlightenment, in 1973 as stated above.\(^{382}\)


4.4.21 The Institute of Buddhist and Oriental Studies (I.B.O.S.)

As already mentioned, the International Buddhist Brotherhood Association of India had planned on March 29, 2007 to found an academic institution called the Institute of Buddhist and Oriental Studies (I.B.O.S.) in the Campus of the Indosan Nipponji, Buddha Gaya, with the motto Atadīpā vidaratha, ‘Wander thyself being the Light of Wisdom’, with a view to promoting teaching and research in Buddhist and Oriental Studies and creating awareness and understanding among different cultures of the world. The Institute of Buddhist and Oriental Studies was to be accommodated on the northern vacant land near the Eastern Entrance of the Indosan Nipponji (Japanese Temple), Bodh Gaya, India, and adopted the following measures to make provisions for teaching and research in Japanese Buddhism, Buddhist Meditation, Zen Buddhism, Buddhist Art of Japan, Iconography of Buddhist Art in India, Manuscriptology, Perspectives of Asian Art History, Zen Art, Study of some Treatises of Japanese Buddhism, History of Japanese Buddhism, Contemporary Japanese and Chinese Studies, Indian Studies, Tibetan Studies, Central Asian Studies, South and South-East Asian Studies, Language Studies; Pāli, Hindi, Japanese, Chinese, Tibetan, Thai, Burmese, Sinhalese, Korean etc; to undertake comprehensive community development programmes in the neighboring areas; to set up a Library and Archives with Digital Sections on

Data Base interconnectivity with other libraries and Internet facilities; to provide complete boarding and lodging to visiting scholars and researchers; and to collaborate with other Universities and Institutions in teaching and research with a view to attaining ultimately its autonomous as well as independent status.\(^{385}\)

In order to materialise such objectives it was urgently felt that the following infrastructural installations should be provided, viz. A two-storeyed Library and Archives Building, on the Ground Floor of which would be provided with the Library Hall, Reading Space, three lecture rooms for classes, a Reference Section equipped with computers and internet facilities, Children’s Reading Corner and four Common Toilets, two each for either gender. On the First Floor would be housed the Archives Section for preservation of manuscripts and documents with six Sections, viz. Southern Asia, Northern Asia, Eastern Asia, Central Asia, South-East Asia, European and American Buddhist Studies, Independent Study Room equipped with computers and Internet facilities, One Teachers’ Common Room, Four Toilets-two each for either gender. On the Roof would be placed Water Tank, Generator Room and space for Solar Panels, and a Garden. The existing Conference Hall of the Indosan Nipponji would require modification and be utilized for the I.B.O.S. Also the existing Guest House of the Indosan Nipponji would be renovating and used for the accommodation for Scholars and Researchers attached to the I.B.O.S.\(^{386}\)

As regards the Human Resources for the I.B.O.S. the following persons would be required, viz. One Director from Japan who would understand the vision of the I.B.B.A. to supervise the functioning of the I.B.O.S. from Japanese perspective, one librarian with knowledge of computer application, two

\(^{385}\) Ibid., p. 384.

\(^{386}\) Ibid., p. 385.
assistant Liberians with knowledge of library science and proficiency in computer application, one in-charge of the archive section with knowledge of archives and computer, and five attendants-two each for both the floors and one female attendant for children’s reading room.

Regarding the financial implications it was envisaged that the I.B.O.S. would need grants and support from individual philanthropists, corporate houses, national governments and international organizations to become financially viable. The functioning of the I.B.O.S. would also involve major monetary expenses. The institute would admit researchers and students in different courses of studies, who could be willing to take care of their own expenditure. However, the entire course fee would have to be partially subsidized considering the academic and social nature of the project.  

4.4.22 Daijokyo Buddhist Temple

The term ‘Daijokyo’ means ‘Mahāyāna’ or ‘Great Vehicle’. The Japanese Daijokyo Buddhist sect believes in the Lotus-Sutta doctrine propagated by Nichirei (A.C.1222-1282). The Daijokyo Sect was founded in September 1914 by Late Rev. Tatsuko Sugiyama (1868-1932) with her first disciple Dr.Itsuki Murakami of Aichi Medical College at Nagaya, Japan, with its Headquarters at Daijokyo Sohonzan Temple, Nagoya. Rev. Sugiyama established the lay Buddhist organization called ‘Bukkyo-Kanka-Kyusaikai’. But in 1948 this organization had changed its name and instead adopted the term ‘Daijokyo’. In fact ‘Daijokyo’ is a Lay Sect and, therefore, its rituals are simple and less elaborate and the ‘Priest’ is selected from among the laity only. This sect emphasizes Bhakti, ‘Devotion’ and the attainment of Buddhahood through recitation form the Lotus-Sutta. According to this sect Buddha is

387 Ibid., p. 386.
considered to be the one worthy of devotion. He is the All-Wise Knower of the
One Benefactor and a great teacher. This is one of the latest Lay sects of Japan
and is presently extending its activities all over the world. The Daijokyo Sect
has been spreading with about 120 Branches and more than one million
devotees in Japan by 1993.\footnote{Dipak Kumar Barua. \textit{“The Bodhi Tree and Mahābodhi Mahāvihāra Temple-At Buddha Gaya A World Heritage Property”}, p. 387.}

This sect built a beautiful peace Pagoda at Nagoya in 1976 to enshrine the
Sacred Holy Relics of Gautama Buddha for the promotion of world peace and
happiness. The propagation of the Daijokyo teachings in India commenced in
March 1977 in the form of assisting the suffering humanity through agricultural,
educational and various other social services.

The Daijokyo Buddhist Temple had been constructed on the 2 acres of
land allotted by the Government of Bihar. This Temple was inaugurated on
Sunday February 13, 1983 at 10:30 A.M. by the then President of India, His
Excellency Gyani Zail Singh. The Temple is a two-storeyed coronete building
with a three - storeyed Pagoda on the top in the Japanese style. The Buddha
Image enshrined inside the temple is in the meditation posture made of bronze
and was brought from Japan.

The First Anniversary of the Daijokyo Buddhist Temple and the Ground
Breaking Ceremony of the Great Buddha statue was held at Buddha Gaya on
Sunday February 12, 1987 at 10:30 A.M. The Ground Breaking Ceremony of
the Great Buddha Suttee was commenced by His Excellency Dr. A.R. Kidwai,
Government of Bihar. The second Anniversary Celebration the Daijokyo
Buddhist Temple at Buddha Gaya was held in Saturday February 23, 1985. It
was combined with offering and prayers on completion of the foundation of the
proposed Great Buddha Statue to be erected and the Inauguration of the
Daijokyo Vocational Training School. Third Anniversary Celebration Day of
the Daijokyo Buddhist Temple, i.e. Sunday 19, 1986, was combined with the Ground breaking Ceremony of the proposed Daijokyo Rest House and Presentation of Certification to the students of the Dajokyo Training School at Buddha Gaya.\textsuperscript{390}

**4.4.23 Royal Bhutan Monastery-cum-Temple**

On the north of the Japanese Temple lies the Bhutan Monastery-cum-Temple of the Royal Government of Bhutan was laid on 28 October 1983. The Bhutanese follow Mahāyāna Buddhism and belong to the Dukpa Kargyu sect of Tibetan Buddhism. The Land was donated by the State Government of Bihar for sense that every inch of wall and ceiling has been used to depict the life-events of Buddha. The walls are not painted but decorated with Clay-Carvings and in variety of fast and deep colours, this Temple presents a good picture of the rich spiritual and cultural heritage of Bhutan, the Land of the Thunder Dragon.\textsuperscript{391}

Royal Bhutan Monastery is one of the magnificent monasteries in Bodh Gaya. The monastery featuring depictions of life of Lord Buddha in Clay Carvings attract millions of Buddhism followers from across the world. This monastery was constructed by the King of Bhutan as a tribute to Lord Buddha. The Bhutanese Monastery buildings are in lovely traditional architecture.

The monastery, decorated and carved with ornamental architectural style, hosts a magnificent temple along with a rest house for the Bhutanese monks. The temple inside the monastery has a seven-feet high image of the Lord Buddha, which is further carved with the Buddhist symbols and scriptures.\textsuperscript{392}

\begin{footnotesize}
\begin{enumerate}
\item Ibid., p. 388.
\item D.C. Ahir. “Buddha Gaya through the Ages”, p. 167.
\item www.explorebihar.in/royal-bhutan-monastery-at-bodh-gaya.html
\end{enumerate}
\end{footnotesize}
The Buddhist monastery of Bhutan also carries out several tasks from the place. The monks conduct discourse on the Buddha and His teachings, guide individual and group meditation, organise peace prayers and offer prayers at the temple.

4.4.24 Vien Giac Institute or the Vietnam Temple (Old)

This Institute had been established in the year 2002. It belongs to Lin Tzi Zen Tradition, but practices Pure Land Buddhism. This is situated at the west of the Kākchakra Ground and is at the distance of five minutes’ walk from the Mahābodhi Mahāvihāra Temple. The one-pillar Temple at the Entrance represents the symbol of Vietnamese Buddhism. In the Temple is a statue of relaxed Avalokiteśvara. On the third floor there is a Prayer Hall with Buddhas of the three times-Amitābha of the past, Śākyamuni of the Present and Maitreya of the Future. In the Temple there are statues of Eighteen Arhats also. The Library of the Institute contains books in Vietnamese and English languages on Buddhism and Buddhist Culture.  

4.4.25 Kadgyu-Karma Tibetan Temple or Karma Temple (Kadgyu Vajrayāna)

The Kadgyu Karma Tibetan Temple is a beautiful Tibetan Temple, inaugurated by His Excellency R. Venkataranan, The President of India, in December 23rd 1988, situated just beside the Daijokyo Japanese Temple and west of the Indosan Nipponji.

This Temple was opened some fifteen years ago. On the Temple wall was finely depicted with the paintings of the events of Buddha’s life. These paintings revealed unique mixed view in the sense that theme was Indian, the style was Tibetan and the painter had shown western influence through their  

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 Karma Temple is a Tibetan temple barely at a distance of half a km from the World famous Mahābodhi Temple Complex. Both the exterior facade and the interiors of the temple comprise spill of colours. Its lively and exquisite design is remarkable. This Tibetan temple is beautifully decorated inside and out. The exterior features wonderful wall paintings as does the inside which chart Buddha’s life including his enlightenment at Bodh Gaya. The temple houses the impressive statue of Lord Buddha. The unique and intricate design of the door handle of the temple is attractive. One can find monks of different ages, busy doing art work paper or paper designs for the temple.\footnote{Dipak Kumar Barua. “The Bodhi Tree and Mahābodhi Mahāvihāra Temple-At Buddha Gaya A World Heritage Property”, p. 375.}

### 4.4.26 Tibetan Monastery

The Tibetan Monastery at Buddha Gaya belongs to Mahāyāna School of Buddhism and is one of the biggest monasteries at Buddha Gaya, where Tibetan monks reside. It was founded by Lama Kanpo-Ngawang Somten in 1934 A.D. The Monastery exists at about 100 metres away west of the Mahābodhi Mahāvihāra Temple. Its architectural style is very unique as it has been influenced with Tantrayāna Buddhist Art and Painting. A ‘Dharmacakra-Wheel’, big in size is located on the ground floor weighing about two hundred quintals. It is believed that if rotated one may get remission from them committed sins. This Tibetan Temple belong to Gelugpa School of Tibetan Buddhism and this Temple has assumed greater importance in recent years wherever His Holiness the Dalai Lama XIV, who has been living in India since April 1959, visits Buddhagaya, he stays in this Temple. This Tibetan Monastery has also Guest House and a Dharmashala which accommodates at affordable rates many pilgrims and guests.\footnote{http.theorissa.com}
4.4.27 Shechen Monastery

The Shechen Monastery is a Tibetan Nyingma Monastery situated beside the Chinese Temple. This is a beautiful Temple with many other massive structures in its premises and the beautiful stupa Mater’s memorial. It was opened on 25th January in 1997 by His Holiness the Dalai Lama. Bodhgaya, India is the center of the Buddhist world. It was there, under the Bodhi Tree, that Prince Siddhartha became enlightened. People from all over the world come to Bodhgaya on pilgrimage and nearly every Buddhist country has built a temple there. Dilgo Khyentse Rinpoche had planned to build a Nyingma monastery in Bodhgaya.

According to Rabjam Rinpoche with the participation of dedicated volunteers and donors built Shechen Monastery. The monastery complex is located a few minutes’ walk from the Great Stupa. The main building houses a temple with frescoes on the life of the Buddha painted by teachers and students from the Tsering Arts School. Another building provides residence quarters for about 50 monks. The monks study and perform rituals and prayers and annually attend the Nyingma Monlam in Bodhgaya. The institute’s quarters are available for group rental. The beautiful Memorial Stupa for Dilgo Khyentse Rinpoche is located on the grounds of the monastery. It accommodates a Meeting Hall, Prayer Hall, Library, Buddha life’s Wall Picture and a Research Institute.

4.4.28 Vietnam Buddhist Temple

The Vietnam Buddhist Temple was established at Buddha Gaya with one Temple Building. The Bhikkhu-in-Charge of this Temple is Dr. Lam. Its activities include daily Pūjā and Chanting of the Pāli Suttas. All important

397 Ibid., p. 399.
Buddhist Festivals are observed by this Temple which also provides Meditation facilities to the tourists as well as assists the tourists and pilgrims.  

4.4.29 Root Institute for Wisdom Culture

The Root Institute for Wisdom Culture is a charitable trust which was founded in 1984 by Late Lama Thubten Yeshe, a Tibetan Buddhist Scholar and Teacher. It was Lama Yeshe’s wish to create a high quality cultural, social, educational, and religious centre as an offering in recognition of India’s kindness as the original source of Buddhist Philosophy and Culture and for the support to the Tibetan people after the political vents of 1959. Root Institute for Wisdom Culture, a Buddhist meditation centre, providing an ideal location for the study and practice of Buddhist meditation and philosophy. Additionally, the Centre has established a number of social welfare projects, benefiting Bodhgaya and the neighboring villages. At Root Institute, people of any nationality and religion can study and meditate on the Buddha's teachings as explained in the Tibetan Mahayana tradition. Each winter, from October to March, we offer a series of introductory and intermediate courses and retreats covering a wide range of Buddhist topics. These meditation and philosophy courses are designed to complement each other. They emphasise a practical application of Buddhism designed to increase compassion, wisdom, peace and happiness in one’s daily life.

The Root Institute For Wisdom Culture had erected a building in which it has a Meditation Hall and Guest Rooms for visitors and students attending meditation classes. The Institute also has “Outreach Projects” which include Root Village Reconstructing Project, Community Project, Leprosy Project, Dipak Kumar Barua. “The Bodhi Tree and Mahābodhi Mahāvihāra Temple-At Buddha Gaya A World Heritage Property”, p. 372.

Ibid., p. 397.

School, Cultural Programmes and a Destitute Home. At present the promises have a beautiful Temple enshrining the statues of Kadampa Lama, two chief disciples of Buddha, and the like.  

4.4.30 Dhammabodhi Vipassanā Meditation Centre

The Dhammabodhi Vipassanā Meditation Centre is situated at about 6 km. distance from the Mahābodhi Mahāvihāra Temple on the southern end of the Magadh University Campus at a very quiet and calm atmosphere. Inside structures are a Dhamma Hell, Office-Building and many Meditation Cottages. This is one the Centers begin run under meditation teacher S.N. Goenka. The Centre conducts Meditation Course twice a month, except only in May-June. Each session is of for 10 days.  

It is situated in Bodhgaya, Bihar in the north-eastern part of India. Residential meditation courses are held here throughout the year. Ten-day courses generally start on the 1st and 16th of every month. Vipassana means "to see things as they really are". It is a process of self-purification by self-observation. While taught by the Buddha in India 2500 years ago, it is not connected with Buddhism or any other religion and can be practised by anyone without conflict with existing religious beliefs or absence of beliefs. For those who are not familiar with Vipassana Meditation we recommend visiting the International Vipassana Website for an introduction.

3.5 The Role of Buddhist Monasteries in Bodhgaya

The erection of so many monasteries by the world Buddhist Community at Bodhgaya has not only enhanced the prestige of the Holy land of Buddha’s

403 Ibid., p. 398.
Enlightenment but also transformed it into symbols of Buddhist unity. The sweet sound; “Buddhaṃ Saranaṃ Gacchami, Dhammaṃ Saranaṃ Gacchami, Sanghaṃ Saranaṃ Gacchami” reinforced by “Om Mani Padme Hum” and “Namo Myo Ho Rengo Kyo” recited daily in these monasteries certainly adds charm and spirituality to the congenial environment of modern Bodhgaya. The new Buddhist Monasteries in Bodhgaya have changed the face of Bodhgaya and are indication of the bright future of Buddhism in India.\textsuperscript{405} It is said that above from attracting Buddhist pilgrims from around the world. The new Buddhist Monasteries play the important role forwards Bodhgaya improvement such as life quality of local people, economic, education, health care, religious diffusion and so on. These can be provided as follows;

3.5.1 Buddhist Teaching Propagation

Since Buddhist Monasteries in Bodhgaya have been established by Buddhist countries from around the world. These have set up programmes to declare the Buddha’s doctrine to the world. It becomes the main mission of every monasteries in Bodhgaya. The obvious activities are as follows;

a) Meditation Programme; Such activity is managed by many monasteries in Bodhgaya in order to instruct all people worldwide know how to control their mind and to purify the mind. This is attracted activity to interested people from around the world.

Root Institute provides an excellent environment for people of any nationality and any religion to explore their minds and develop their positive qualities through study and meditation on the teachings of the Buddha. Each winter, October to March, it offers a series of courses and retreats on Tibetan Buddhist meditation and philosophy in English. These courses cover a wide range of Buddhist topics and are designed to complement each other. Taught by

\textsuperscript{405} D.C. Ahir. “Buddha Gaya through the Ages”, p. 172.
experienced Western teachers and visiting Tibetan Lamas, all of our courses and retreats emphasize practical application of the Buddha’s teachings in order to increase compassion, wisdom, peace and happiness in one’s daily life. Most of these courses qualify as part of the FPMT Discovering Buddhism Programme.\textsuperscript{406}

Meditation Training Course also has been provided by other monasteries, namely; Bangladesh Buddha Vihāra, Buddha Gaya Vihāra & Meditation Center, Cambodia Buddhist Monastery, Chakma Buddhist Monastery, Holy Land Buddhist Monastery, Jaya Shri Mahā Bodhi Vihāra, Wat Nerañjāra Thai Monastery, Wat Pa Buddha Gaya, Wat Thai Magadh Buddhist Vipassana Center, Wat Thai Buddha Gaya, Mahabodhi Meditation Center (Myanmar Monastery) International Meditation Center Buddha Gaya and so on.


\textsuperscript{406} The 25th Anniversary Newsletter of Root Institute for Wisdom Culture, issue 29 September 2012.
and South-East Asia under Colonialism’ (2011), ‘Role of Buddhism in the Twenty-First Century’ (2012), and the latest of International Buddhist Conference of 2013 which was held in December 8-9, 2013, xxxviii ‘The focal theme is status of women in Buddhism’.

3.5.2 Educational Development

As a famous Nelson Mendela quote, “Education is the most powerful weapon which you can use to change the world”, Buddhist Monasteries in Bodhgaya have realized the necessary in educational development. They, therefore, have arranged many free schools for local children. The Mahābodhi Vidyapeeth under Mahābodhi Society of India is a free school which is dedicated in giving the gift of knowledge to the needy and less fortunate children of the locality. It has a strength of about 450 students and is still growing in numbers. The Centre believes that the child who attains education can an asset to the Society. The Bodhgaya Centre also provides free sponsorship to the deserving candidates who are physically handicap children and is presently sponsoring few such deserving candidates.

As a part of the third Project of the International Buddhist Brotherhood Association (I.B.B.A.) arranged the Ground Breaking Ceremony of the Bodaiju Gakuen (Bodhi Tree Kindergarten), a gift from All Japan Nursery and Kindergarten Association, to the children of India. The construction work of the building housing the Bodaiju Gakuen was completed in February 1977. The Kindergarten started functioning from September 15, 1977 on trial basis and was formally inaugurated on December 8, 1977. At the beginning only 40 children belonging to the Backward Community were admitted to it. But in 1979 i.e. in the third year of its existence, 50 children of the age-group 3½ to 4 years were given admission through medical examination and psychological

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test. At present there are 201 children who would pass out the Kindergarten Stage at the age of 6 years and would be prepared for Primary Education. About 10 well trained teachers are now engaged to impart the students at the levels of Nursery and Pre-School Education. The students are taught here languages, music, rhythm, paper-work, painting and performing arts. They get facilities of free medical check-up, and are entitled to have free uniforms, educational materials, lunch, milk and other daily requirements. The usual timing of this Kindergarten is 9:30 a.m. to 1:30 p.m., although during the summer and winter the same is changed conveniently.\(^\text{408}\)

In 2012, Maitriya School under priority of Root Institute was open. It started with 60 students aged 5 - 7 years. The head teacher is Birpul Sir who taught at Maitriya Project Universal Education School for ten years, and there are three teachers for Kindergarten 1 and 2, and class 1. School provides teaching in English and Hindi medium. Also school contributes clinic facilities to check the health of all the children at registration time and will provide free health care throughout school years.

In 1998, Wat Thai Buddha Gaya established the primary school named as Pañchasīla school sponsored by Wat Thai Buddha Gaya and Thai Consulate in Calcutta, under the supervision of Venerable Phratepbodhivites\(^\text{409}\) and Anuruddha Bhikkhu. Nowadays there are more than 300 students and 5 teachers. Wat Thai Buddha Gaya, moreover, has contributed yearly scholarship for supporting education of poor children.\(^\text{410}\)

In 1985, the Daijokyo Vocational Training School was founded in the premises of the Daijokyo Buddhist Monastery. It offers courses in English and

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\(^{409}\) Former Abbot of Wat Thai Buddhagaya India.

Hindi Type writing and Tailoring for local young people who could not have systematic school education because of extreme poverty. The construction of the Building of the Ānanda School was completed in 1988 A.D. and the Daijokyo Sect donated it to Ānanda vidyāpeeth at the village Miyabigha at Buddha Gaya. In order to meet the local requirement Daijokyo Sect decided or erects a proper school building. The word ‘Ānanda’ was selected firstly ‘Ānanda’ was the name of one of the principal disciples of Buddha and secondly the term ‘Ānanda’ implied joy and pleasure of the children in playing and learning, while the word ‘Vidyāpeeth’ meant a ‘School’. The Daijokyo Sect helps the ‘Ānanda School’ for its smooth functioning by deputing some staff Members of the Daijokyo Buddhist Temple as Full-time Teachers.\textsuperscript{411}

In addition, the Bodhgaya Temple Management Committee maintains a library called the Mahābodhi Library with a big hall in its Office premises. This Library contains a large number of books on Buddhism, Hinduism, Christianity, Jainism and some secular subjects in Pali, Sanskrit, Chinese, Tibetan, English, Hindi, Sinhalese, Burmese and Japanese Languages. The Library has comfortable seating arrangements for the readers. The Hall in December 2010 had been well furnished with facilities of air-conditioning, well equipped sound and music system and video projector for visual shows and converge of the Hall by CCTV. The Library opens daily from 10 a.m. to 5 p.m. except during special occasions of meetings and counting of charity boxes of the Monastery.

Other Libraries were contributed by numerous Monasteries, namely; the Library of Buddhistic books and periodicals belonging to the Monastery-cum-Temple of the All India Bhikkhu Saṅgha, the Library of Buddhist publications belonging to Ānanda Buddha Vihāra, the Library consisting of important books and periodicals on Buddhism belonging to Bangladesh Buddha Vihāra. The

\textsuperscript{411} D.K. Barua. “Mahabodhi Tree and Mahabodhi Vihara”, p. 389.
Indosan Nipponji also possesses a well-equipped Library with about books and journals in Japanese and English under a trained Librarian who assists the readers including guests and visitors.\textsuperscript{412} Mahābodhi Society of India has also provided good Library consisting of Buddhist Philosophy and Religious books.

\textbf{3.5.3 Social Services}

Above from spreading the Buddhist teaching, Buddhist Monasteries do not neglect to improve life quality of the local people. They have provided many ways of assistance especially health care. In 2000, the Daijokyo Health Care Centre was established at village Bakraur, i.e. Sujātā Village, across the River Neraṅjarā. There is still a small shrine in that village to commemorate the offering of milk rice by a village Sujātā to emaciated Prince Siddhārth after six years of austerity before he attained to Enlightenment under the Bodhi Tree. The villagers here are too poor to take care of their health. Hence the Members of the Daijokyo Sect decided to engage themselves to offer better health care services to these people. So they made arrangement for medical treatment to the villagers through free medical check-up and distribution of medicines to the sick at the Sujātā Village twice a week and also free Mobile Clinic at Sagarpur village on Sundays only.\textsuperscript{413}

The Taungpulu Health Unit established by the I.M.C.\textsuperscript{414} in the Old Complex in honour of Ven. Taungpula Sayadaw, a Spiritual Leader from Myanmar, had been running efficiently under the care of Dr.Subodh Bihari Singh. Throughout the year this medical unit had been offer free Medical Treatment and Medicines to the ill persons of the locality.

\textsuperscript{412} Ibid., p. 390.
\textsuperscript{413} Ibid., p. 390.
\textsuperscript{414} International Meditation Center.
In 1958, Health Care Center named as Arogayasathāna was organized by Wat Thai Buddha Gaya being ran under the care of Venerable Phrakruviboondhammasasana. It has provided free medical care and medicines to the patients. In addition, Wat Thai Buddha Gaya realizes that most of local people is poor family and they do want needy stuff such as rice and so on. Wat Thai Buddha Gaya has held Contribution Project for more than 10 years by offering help in more than 100 villages in Bodhgaya.415 In 2010, Buddhist Monk Sangha from Wat Thai Buddha Gaya headed by Venerable Phramaha Chalong Candasiri started Bhumipalo Project located near By-Pass Road by focusing on offer health care to pilgrims from around the world as well as local people. The Project provides good accommodation and best hospital consisting of good doctors and facilities. The construction of buildings is in progress and supposes to official open in 2015.416

In 1985, Wat Thai Buddha Gaya established football club known as Dhamma Football Club under (DFC) the care of Venerable Phramaha Chalong Candasiri.417 The Objectives of Football Club are as follows;

1. To provide an environment where kids can participate, learn and enjoy football.
2. To teach the kids to know how to work together or team-work.
3. To offer the kids the opportunity to be healthy.
4. To prevent the kids from risky behavior.

The DFC. Founder, Venerable Phramaha Chalong, said that physical exercise is good for mind, body, and spirit. Furthermore, team sports are good for learning accountability, dedication, and leadership; among many other traits.

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417 Now Venerable Phramaha Chalong Candasiri is head of Bhikkhu Saṅgha in Wat Thai Vaisali and General Secretary of the Bhumipalo Project. He is Thai monk who has been living in India for more than 30 years and plays the important role to run a number of projects held by Wat Thai Buddha Gaya.
Putting it all together by playing a sport is a winning combination. Football is very interesting sport that everyone can participate. There are several health benefits for playing football. Some of these benefits include good blood circulation in the body, development of strong bones and muscles and improved breathing. The most important thing is a method to combine monastery and local people and to prevent the kids from risky action such as drug addiction and so on.

3.5.5 Buddhist Pilgrims Assistance

Since 1958, Buddhist pilgrims from around the world have been increasing respectively. Every year, millions of Buddhist pilgrims, mainly from Asian countries, flock to Bodhgaya to be inspired, dissipate negative karma and earn merit by visiting the holy site where the Buddha became the Buddha (Enlightened One). Throughout the day and night in the height of the pilgrimage season, monks in colorful robes can be seen meditating where the Buddha did, studying Dhamma texts, making offerings to the many statues and stupas on the site, and circumambulating (walking around) the sacred Mahābodhi Temple. Buddhist Monasteries in Bodhgaya plays the important role to provide assistance to pilgrims in both and guidance accommodation;

A) Buddhist Guidance; Since Buddhist Monasteries have been established in Bodhgaya, a number of Buddhist pilgrims have been increasing respectively, at the same time their guidance need is increasing as well. Buddhist Monasteries have contributed Buddhist guidance training program known as Dhammadoot in order to develop Buddhist monks about teaching and guiding skill. The activity has been held since 1998 till nowadays it has become an annual activity of Wat Thai Buddha Gaya. After completing the training course, Buddhist monks have improved teaching and guiding skill. This is very
useful for Buddhist pilgrims to receive the proper information of Holy Buddhist Places as well as clearly understand the Buddhist Teachings.  

B) Accommodation; Even though Bodhgaya is full of hotels, but these are not enough for pilgrim needs. Many Buddhist Monasteries have provided accommodation and pilgrims can contact directly to all.

Below are mentioned the Telephone/Fax Cell Phone Mobile Numbers of some Monasteries and Temples at Buddha Gaya or Bodhgaya:

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<td>42</td>
<td>Bodhi Drum Vihara</td>
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<td>43</td>
<td>Panchaheel Vihara</td>
<td>9931878798</td>
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</tbody>
</table>

All these Monasteries and Temples at Buddha Gaya remain open daily from 8:00 A.M. Morning to 12 Noon and from 2:00 Afternoon to 5:00 P.M. Evening.\(^{419}\)

\(^{419}\) Ibid., p. 340.