BODH GAYA ALS „ZENTRALER ORT“
DES BUDDHISMUS


The Committee Shall consist of a Chairman and eight members nominated by the State Government, all of whom shall be Indians and of whom four shall be Buddhists and four shall be Hindus including the Mahanth.

Provided that if the Mahanth is a minor or of unsound mind or refuses to serve on the Committee, another Hindu member shall be nominated in his place.

The District Magistrate of Gaya shall be the ex-officio Chairman of the Committee:

Provided that the State Government shall nominate a Hindu as Chairman of the Committee for the period during which the District Magistrate of Gaya is non-Hindu.

The State Government shall nominate a person from among the members to act as Secretary of the Committee.

The Committee shall be a body corporate by the name of the Bodh Gaya Temple Management Committee, having perpetual succession and a common seal, with power to aquire and hold property, both movable and immovable, and to contract, and shall by the said name sue or be sued.

Mit der so festgesetzten Zusammensetzung des neunköpfigen Verwaltungsrates ist sichergestellt, daß in Zweifelsfällen Hindus in der Mehrheit sind. Entsprechend richtet sich der 1992 vom „All India
BUDDHA GAYA TEMPLE.

Edited and published by Prof. S. V. Phadnis for Buddha Society Bombay.

POWELL'S PRINTING PRESS, BOMBAY.

Mahabodhi Mahavihar, Bodh Gaya
Bhikkhu Sangha“ eingebrachte Änderungsentwurf zum „Temple Management Act“ vor allem gegen diese Regelung; ich zitiere nachfolgend aus der mir zur Verfügung gestellten „Draft Bill“ von 1992:

The Government may nominate ten members, all of whom shall be Indian Buddhists to constitute a Committee comprising of a Chairman, a Secretary and eight members on recommendation of and in consultation with the All India Bhikkhu Sangha and All India Federation of Buddhist Societies.

The District Magistrate of Gaya shall be an ex-officio Member of the Committee.

The Chairman and the Secretary shall be elected by the Committee from among its Buddhist Members.

The Committee shall be a body corporate by name of the Bodh Gaya Mahavihara Management Committee, having perpetual succession and a common seal, with power to acquire and hold property, both movable and immovable, and contract, and shall, by the said name, sue or be sued.


As regards the Buddha Gaya Mahavihara Act, there is practically no progress. The Bihar Government have not shown any interest in enacting it and the Court case is just draggling. No date for its hearing has so far been fixed. So the Buddhists are feeling frustrated. The only thing the Bihar Government has done is to reconstitute the
List of Temples, Monasteries and Buddhist Institutions at Buddhagaya

* Mahabodhi Mahavihar.
* Mahabodhi Society of India.
* Burmese Vihara
* Chinese Temple
* Tibetan Temple of dGeluk School.
* Tibetan Temple of Karma School.
* Tibetan Temple of Nying-ma School (Sechen Monastery)
* Tibetan Temple of Shakya School.
* Temple of Bhutan
* Temple of Thailand (Wai Thai)
* Temple of Sikkim
* Temple of Taiwan.
* Temple of Korea.
* Temple of Bangladesh.
* Tamang Monastery
* Indo-San Nipponji
* Daijokyo Temple & Great Buddha Statue
* Temple of Vietnam.
* All India Bhikkhu Sangha
* International Meditation Centre.
* Buddhist Thai Bharat Society.
* Root Institute of Culture & Wisdom.
* Maitreya Project.
* Asian Buddhist Cultural Centre.
* Buddha - Vihara - Siddharthanagar.
* Tai - Bodhi - Kham - Siddharthanagar.
* Trailokya Buddha Centre.

As a solid-rock is not shaken by the wind, so wise men are not moved amidst blame and praise. - Dham 81

Shivam Printing Works
156, A. P. Colony Gaya

Tempel, Klöster und buddhistische Institute in Bodh Gaya, 1998
Temple Management Committee in which the four Buddhist members are: Ven. Surai Sesai, Ven. Ananda, Ven. Gyaneshwar and Ven. Ananda Deva - the monks who had been leading the Buddhist Agitation.

Es ist noch nicht abzusehen, welche Konsequenzen die Neunominierungen auf die künftige Arbeit des Verwaltungsrates haben werden. Im Frühjahr 1998 jedenfalls schien die Atmosphäre entspannt. Anders wären diverse Großveranstaltungen ja auch gar nicht durchführbar:

Es hat sich nämlich in Bodh Gaya inzwischen realisiert, was Dr. Krishna Sinha, der Ministerpräsident von Bihar, bei der feierlichen Übernahme des Tempels am 28. Mai 1953 angedeutet hatte (AHIR 1994:136/37); es sei zu hoffen, so meinte er damals, daß künftig Buddhisten der ganzen Welt kommen und helfen würden, das ausgetrocknete Quellgebiet buddhistischer Kultur mit neuem Leben zu erfüllen. Die folgenden Bilder und Dokumente machen deutlich, zu welch beachtlichen Ausmaßen sich Bodh Gaya als zentraler Ort des Buddhismus seitdem entwickelt hat.


- Karten wären gewiß hilfreich, um die jeweiligen Tempel und Institutionen aufzusuchen. Dazu hier drei Annäherungen an die verwirrende Vielfalt des Ortes:


- Zu den besonderen Problemen der Infrastruktur eines so schnell wachsenden „heiligen Ortes“ war schon 1991 in der Festschrift zum 100jährigen Be
CHAKMA BUDDHIST TEMPLE CONSTRUCTION COMMITTEE  
(BODH-GAYA)

C/o Sidhartha Nagar Buddhist Temple  
Miya Bigha Buddha-Gaya  
Gaya, Bihar, PIN: 824 231  
India.

Date: March 28, 1998

AN APPEAL

Dear Dharma friends,

We on behalf of the "CHAKMA BUDDHIST TEMPLE CONSTRUCTION COMMITTEE" (BODH-GAYA) would like to inform all the Dharma friends that we, the ethnic minority Chakma Buddhists, follow the traditional theravada Buddhism and living uprooted in critical existence at different places in Chittagong Hill Tracts (CHT) in Bangladesh and North-Eastern (Assam, Tripura, Meghalaya, Mizoram, Arunachal Pradesh) parts of India.

As traditional Buddhists we have a socio-religious plan to construct a "CHAKMA BUDDHISTS TEMPLE" at the land of enlightenment - Buddha Gaya for the convenient of pilgrims. Accordingly, I alongwith Mr. Rabindra Lal Chakma and some other local Chakma leaders from different Chakma inhabited areas formed a "CHAKMA BUDDHIST TEMPLE CONSTRUCTION COMMITTEE" (Bodh-Gaya) on ad-hoc basis in Tripura state with a joint Bank account in the State Bank of India, Buddha Gaya Branch our A/C No.8147, the A/c holders are Ven. Priya Pal Bhikkhu and Mr. Rabindra Lal Chakma who are the Working Presidents and Acting Secretary of the construction respectively. The Construction Committee’s prime objective is to raise fund to construct a CHAKMA BUDDHIST TEMPLE in this holyland - Buddha Gaya.

Therefore, we request all the Dharma friends to come forward with monetary assistance to help us to materialize our long cherished goal and to give complete shape to our noble aim in existence constructing a CHAKMA BUDDHIST TEMPLE at highly sacred place – Buddha Gaya.

Kindly if possible any kind of remittances, Bank drafts, money orders, cheques, pay orders, postal orders, donation which absolutely in need now can be send directly to our above mentioned joint Bank Account and all contributions will be gratefully acknowledged. May all beings be in peace.

Rabindra Lal Chakma  
Acting Secretary  
CHAKMA BUDDHIST TEMPLE  
CONSTRUCTION COMMITTEE  
(BODH-GAYA)

Priya Pal Bhikkhu  
Working President  
CHAKMA BUDDHIST TEMPLE  
CONSTRUCTION COMMITTEE  
(BODH-GAYA)

Spendenauftruf für den Bau eines Chakma-Tempels, 1998


signalisiert auch die außerordentlichen Mittel, über die der japanische Daijokyo-Orden in Nagoya ganz offensichtlich verfügt (vgl. DAIJO GRAPH No. 5).

Diese besondere Wechselwirkung von Außen- und Selbstdarstellung erklärt, warum es in Bodh Gaya so viele verschiedene Tempel inzwischen gibt. Denn man könnte sich ja fragen, warum denn den „Buddhisten aus aller Welt“ nicht der Haupttempel als Symbol der „Bodhi“ ihres höchsten Lehrers genügt? Oder spiegelt sich in der Vielfalt der Bauformen neuer buddhistischer Anlagen die „buddhistische Ökumene“?

- Für die Chakmas und Marmars aus Nordost-Indien und Bangladesh wäre die Antwort auf derart spekulative Fragen ganz einfach und im wahrsten Sinne Selbst-verständlich: Um ihre Identität als Buddhisten aus einem bestimmten Herkunftsgebiet und mit besonders ehrwürdiger Tradition darstellen zu können, brauchen auch sie einen eigenen Tempel mit zugehöriger Herberge für Landsleute. Ihr Spendenaufruf vermittelt (vgl. S. 68 u. 80/81) „in nuce“ die für Menschen aus Süd- und Südostasien ganz einfach zu verstehende Erklärung für die inzwischen in Bodh Gaya erreichte Vielfalt der Darstellungsformen buddhistischer Kultur.


Welche Bedeutung aber hat darüberhinaus die neue Vielfalt buddhistischer Kultur für die Buddhisten in Indien? Anders gefragt: Wo würden wir denn indische Buddhisten hier am „zentralen Ort“ überhaupt antreffen? Wo können sie Quartier nehmen?

- Das Gebäude des All India Bhikkhu Sangha liegt zentral an der Kreuzung von „Main Road“ und „Temple Street“, doch wird es auf den meisten Karten nicht erwähnt, ist hier nur recht klein auf der „tibetischen“ auszumachen (vgl. S. 76). Die Baupläne für ein grosses Mehrzweckgebäude kamen über die Fundamente leider nicht hinaus, die Stahlarmierungen verrosten und
Vereinfachte Karte aus einem Pilger-Handbuch der Buddhist Publication Society, Kandy
künden vom „mismanagement of funds“. Hinter dieser Bauruine ein bescheidener Flachbau mit vier Räumen und einer kleinen Meditationshalle. Hier können gelegentlich Pilger aus Maharashtra unterkommen, doch im übrigen macht das weite Gelände einen recht verlassenen und vergleichsweise ungewarteten Eindruck. Beaufsichtigt wird es von einem Mönchs-Sekretär des All India Bhikkhu Sangha, der größere Einnahmen für seinen Unterhalt nur hat, wenn tibetische Pilger für einige Tage ihre Zelte aufschlagen. Dazu dann gelegentlich vielleicht ein Bus mit Neo-Buddhisten aus Maharashtra, die aber meist nur für einen Tag bleiben, ihr Essen auf offenen Lagerfeuern bereiten und am Abend weiterfahren.

• Auch der **Trailokya Baudhda Mahasangha Sahayak Gana** (TBMSG), die vom „Friends of the Western Buddhist Order“ unterstützte „Vereinigung der Helfer des buddhistischen Großordens der drei Welten“ (mit Zentrum in Pune) hat in Bodh Gaya Land erworben, um am „zentralen Ort“ ein Zentrum zu errichten. Doch sind die Arbeiten daran noch nicht über die lokal üblichen Umfassungsmauern hinausgekommen, und das so eingefriedete Gebäude wird bislang noch landwirtschaftlich genutzt.

• **Dhamma Bodhi** schließlich, das hinter dem Campus der Magadh University gelegene Meditationszentrum der von Goenka begründeten Vipassana Bewegung, ist erst im Aufbau und wird derzeit noch von Patna aus verwaltet. Es bietet nur gelegentlich kleinere Kurse an, weil die Infrastruktur eine ordentliche Versorgung von mehr als 15 Teilnehmern bislang noch nicht zuläßt.

Im weiteren werden die TBMSG, der „All India Bhikkhu Sangha“ und die „Vipassana Academy“ in Igatpuri noch detaillierter vorge stellt werden. Hier in Bodh Gaya jedoch endet unser Rundgang auf die für manche Besucher vielleicht etwas enttäuschende Feststellung, daß wir, abgesehen von den Exiltibetern, am „zentralen Ort des Buddhismus“ indischen Buddhisten fast gar nicht begegnet sind. Daher von hier aus weiter in das siebenhundert Kilometer süd-westlich gelegene Nagpur, dem zentralen Ort des Neo-Buddhismus.
Von „Middle Way Travels“ verbreitete Karte anläßlich einer tibetischen Belehrung
Devotionalien: Bodhi-Blätter und Speckstein-Skulptur des japanischen „Big Buddha“
Von einem Informationsstand für tibetische Pilger verbreitete Karte von Bodh Gaya
All the monlam participants are residing in these places, so anyone who needs to contact may inform the office of KAGYUD MONLAM.
RESTORATION OF BUDDHAGAYA

—*K. Godage

After a lapse of 23 years, I visited Bodh Gaya on pilgrimage. The intervening period has seen the erection of the giant Buddha Statue by the Japanese, the pavilions of Japan, Thailand, Bhutan and Tibet. Sri Lanka has a new pilgrim’s Rest and the Burmese Pilgrim’s Rest has, like the country, deteriorated. Nothing else has changed.

The significance of Bodh-Gaya to Buddhists and to India and Indians of whatever faith cannot be exaggerated, for Bodh-Gaya is, without dispute, the place where India’s greatest son achieved enlightenment. His thoughts and his message have influenced millions through a period of over two thousand five hundred years. The Buddha and his message form an eternal bond between Buddhists, the world over and India. It is for the above reasons that India becomes custodian and trustee for Buddhists world over, of the place most sacred to Buddhists.

Firstly, the Buddhist world owes a deep debt of gratitude to that great archaeologist Lord Cunningham, but for whom this great place of worship would yet have been a piece of land, at the same level as the present road, to be built upon by shop keepers or dwellers. Sadly there is no recognition of our gratitude to Lord Cunningham, for Bodhgaya has neither a monument nor a statue of him. It is particularly ironic that, this country, which erects statues for all manner of people, has not erected a monument to a man to whom India and the world, owe so much. Buddhist countries which have erected pavilions, statues at great cost have also failed to erect a monument to this great man. They seem to have forgotten that the first act of the Buddha, after attaining enlightenment, was to stand before the Bodhi Tree to show his gratitude, even to a tree, for it had given him shade and protection at the time of his enlightenment.

Serenity: A word synonymous with the Buddha, captured in statues of the Buddha which adorn living rooms even of non-believers (only because of the serenity which the Buddha face exudes) is sadly lacking in Bodh-Gaya. There is no appropriate ambiance. The mood of the place is furthest from the serene. Immediately outside the Vihara premises is a bustling market place, where all manner of trade and services are being conducted. It is also teeming with beggars and touts pickpockets and conmen.

It is ironic that, at a time when the Hindus of India are protesting the unsparing of the birthplace of Lord Ram, the Hindus had put a 'lingam' inside the main shrine room at Gaya. Hindus (particularly the Brahmans, after having reconverted the Buddhists of the Asokan era to Hinduism) conveniently sought to incorporate the Buddha as the ninth avatar of God Vishnu and to deify him. Not only did the Buddha very categorically and lucidly denounce Gods, rituals and beliefs of Hinduism but he also attacked the very basis of its social system. Ironically almost vertically opposite the Maha Vihar is a sign post, indicating that the

*AMBASSADOR OF BELGIUM

Vorschläge zur „Sanierung“ von Bodh Gaya
Buddha, in debate with a Hindu Sankaracharya had stated, (at that spot), that contrary to the Hindu belief that a man is born a Brahmin because of his karma and is also condemned to be an untouchable because of his karma, that by deed alone does one become a 'brahmin' or an 'untouchable' and not by birth. He challenged the religious and social systems of Hinduism. Therefore, the Buddha's message was/is contrary to the Hinduism particulary of the Sankaracharya and the Brahmins. Therefore a fundamental differences between Hinduism and Buddhism and it is, therefore, not acceptable that the temple erected originally by the Buddhist emperor Ashoka, to respect the memory and venerate the Buddha, should have at the centre of shrine room, a 'lingam'! This would have been considered a desecration but the fact the 'lingam' is worshipped by the Hindus.

Another incongruous feature of Buddhagaya are the hundreds of structures which have been erected in its precincts.

In the context of all that has been aforesaid may I therefore, make the following suggestions for the consideration for the authorities:

(a) foremost architects town planners of India, perhaps in consultation with counterparts in 'Buddhist countries' re-plan the town of Buddhagaya with the objective of ensuring that it be restored to what it may been like during and after the time of the Buddha.

(b) Keeping in mind the foremost fact that it is a place of worship and should, therefore, have an absolutely serene atmosphere.

(c) The shops, boutiques and dwellings that now surround the area should be removed to a point at least half a mile away from the main temple.

(d) The 'lingma' Inside the temple should be removed and placed in another temple which should be erected near the river and a pipal tree, to respect the beliefs of those who consider the Buddha as the tenth avatar of Lord Vishnu.

(e) All structures, of no relevance to the Buddha's presence within the present precincts, should be removed and placed at a site outside the main Temple. The main premises would therefore only have the places of special significance in the Buddha story.

(f) The Government of India should declare an area of half a mile from the main temple, as a sacred area no structures permanent or semi-permanent should be permitted within this area, other than perhaps a statue of Cunningham.

The Government of India may consider setting up an international fund which would enable Buddhist countries in the neighbourhood and Buddhists the world over, to be associated in the restoration of Buddhagaya.

\[
\text{Everywhere flow the currents of craving. It sprouts like creeper and stands. Cut the root thereof with (the weapon of) wisdom and when you see it springs up.}
\]

\text{DHAMMAPADA, TANHA VAGGA-7}

Vorschläge zur „Sanierung“ von Bodh Gaya
An Appeal

Dear Devotees to “Sadhamma.”

All of you know that “THE LORD BUDDHA” has attained the ENLIGHTENMENT under the Bodhi tree at BODH-GAYA and from that very time the place is being treated as a sacred one to the followers of BUDDHA. Gradually nowadays it has become an International Pilgrimage Centre to the world Buddhists. The Government of India and Bihar State Government has EARMARKED the said holy place as one of the best Tourist Spots of India. In every year thousands and thousands of visitors are coming there from different parts of India and abroad with various purposes. Some of the visitors step up to this holy place as a tourist, some of them to perform their religious rites and some others for learning Meditation in the International Meditation Centre at BODH-GAYA. So from that point of view the place has got a great importance which is un-countable to the world Buddhists.

Due to the importance of the place the Buddhist Nations of the world like Ceylonese, Mayanma, Thai, Chinese, Japanese, Tibetans and Taiwansis have their own Temples and Rest Houses for the pilgrims of their own countries. But it is a matter of great regret that the CHAKMAS and the MARMAS who are being the Traditional Buddhist in India and Bangladesh have no Temple and Rest house for the pilgrims of their own communities at BODH-GAYA. Consequently, the CHAKMA and MARMA pilgrims from Bangladesh and within India suffers a lot for want of Temples and Rest house of their own.

In order to focus our entity and identity as CHAKMAS and MARMAS are the Traditional Buddhist to the other Buddhist Nations of the world and also to facilitate the pilgrims of our own communities one Temple and another Rest house are badly needed for construction at BODH-GAYA. Keeping the idea in mind I took the initiative with very few persons and formed a “CHAKMA AND MARMA BUDDHIST TEMPLE CONSTRUCTION COMMITTEE (BODH-GAYA) on Ad-hoc basis in TRIPURA STATE. A full-fledged Committee will be formed later on to this end after extending our activities with our fellow brothers and sisters of MIZORAM, ARUNACHAL PRADESH, ASSAM, WEST BENGAL, BANGLADESH and other persons residing in the foreign countries.

Aufruf zur Unterstützung eines geplanten Tempels
der Chakmas und Marmars

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In view of accomplishing the sacred task i.e. construction of a Temple and a Rest house a huge amount of money will be required to give the complete shape to this noble cause. It is also fact that it is not possible on the part of the few persons to get the plan implemented without the generous financial assistance of others. With a view to achieving the plan A CONSTRUCTION FUND estimating approximately Rs. 25 Lacs was created for collection of Donation where myself is the acting Secretary.

It is a matter of great delight that some pious Devotees to Tripple GEMS (Buddha, Dhamma & Sangha) have in the mean time committed to donate Rupees One Lac Ten thousand for the aforesaid purpose. Moreover, During my visit to Bangladesh I have got an opportunity to discuss the matter with some prominent personalities like babu Krishna mohan Khisa, Niharbindu Chakma, Binode Chakma and others. They have also whole heartedly appreciated the plan and expressed their willingness to donate in our fund. Receipt books have been distributed to the collectors of the respective areas from the office for collection.

So, I Personally and on behalf of the Committee appeal to the Lovers of SADHAMMA to extend their generous financial help to us with purity of mind and best abilities and also share with us in this noble task.

"BHABATU SABBA MANGALANG."

Dated, Abhoynagar the 26th March ’96.  
AGARTALA.

Mr. Rabindra Lal Chakma,  
(RETD. TRIPURA CIVIL SERVICE OFFICER.)  
Secretary.  
CHAKMA & MARMAS BUDDHIST TEMPLE CONSTRUCTION FUND  
(BODH-GAYA.)

Aufruf zur Unterstützung eines geplanten Tempels der Chakmas und Marmars
Historische intern. Ordination für Mönche und Nonnen in Bodh Gaya, Indien


Diesmal wurde die Zeremonie durch Meister Hsing Yun vom Fokuangshan Orden in Taiwan. Es nahmen führende Mönche aus Kambodscha, Indien, Taiwan, Korea, Sri Lanka, der Mongolei, Thailand und Nepal teil.


Sangha von Sri Lanka erkennt Bhikkhuni-Orden nicht an


Bericht über die Voll-Ordination von Nonnen

82
Einladung zur Teilnahme an der "Full Ordination Ceremony"

Buddhism originated in India. The formation of the Sangha Order can be traced back more than twenty-five centuries ago. When the Lord Buddha ordained his first five followers - the elder Kauṇḍinya (Pali: Kondami) and four others - this established the bhikṣu order. Five years later, when Mahaprajñā (Sanskrit: Mahāprajñā) the Buddha's foster-mother, took her full ordination together with the bhikṣu and bhikṣuni orders were subsequently brought to China during the 3rd and 5th century respectively. To Buddhism, the bhikṣu and bhikṣuni orders are like the legs of a person or the feet of a horse. The bhikṣu and bhikṣuni orders formed in India were carried to Sri Lanka by the elder Sanghamitta, the son and daughter of King Mahāprajñā and Venerable Mahanamata. The bhikṣu and bhikṣuni orders formed in India were carried to China during the 3rd and 5th century respectively. The bhikṣu and bhikṣuni orders were subsequently brought to China during the 3rd and 5th century respectively.

FULL ORDINATION CEREMONY
February 15 to 22, 1998

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wings of a bird. Through generations, they have played an important role to facilitate the propagation of Dharma around the world. However, the bhikṣuṇī order in her motherland was interrupted by foreign invaders. In Sri Lanka, it also ceased to exist with the fall of Anuradhapura during the 11th century. Thus, Buddhism has lost half of its propagational force.

Today, as we face the challenge of the twenty-first century, it is crucial for Buddhists to return to the epoch of the Buddha and to strengthen the spread of Buddhism. Thus, to repay their gratitude, all the Sangha members must work in cooperation to restore the bhikṣuṇī order in India and Sri Lanka.

From May 5 to 9, the 4th International Monastic Seminar was held at Fo Kuang Shan in Taiwan. During the seminar, participants - monastic and lay, from the Theravada, Mahayana and Vajrayana traditions jointly requested by signature to invite Venerable Master Hsing Yun, the founder of Fokuangshan Buddhist Order to hold a higher ordination for bhikṣuṇī in Bodhgaya, India.

In gratitude for having received the bhikṣuṇī lineage from Indian and Sri Lankan's missionaries, the Chinese feel that it is their duty to return the lost bhikṣuṇī lineage to their ancestral lands. As such, Fo Kuang Shan has accepted the invitation to sponsor a higher ordination at the most sacred place in India - Bodhgaya. This, therefore, will allow nuns living in such countries as India, Sri Lanka, Nepal, Bhutan, Thailand, western countries and so on to have the opportunity to take higher ordination.

The ordination at Bodhgaya will be in accordance with one of the original Indian traditions, abiding by the Dharmagupta Pratimoksa. Nuns will take dual ordination from both orders.

Einladung zur Teilnahme an der „Full Ordination Ceremony“
Eligibility
Buddhist novices between the ages of 20 to 55 who have full use of their six sense organs and have right thought and clear understanding are welcome to apply.

Application Requirements
1. Filled out application form.
2. Photocopy of passport or official identity card.
3. Two recent passport-sized photographs.
4. Medical reports from a doctor or hospital showing that you are in good health.
5. Upon approval, notification letter will be sent to you.

Expenses
1. Three robes (kasaya), alms-bowl, meals and accommodation during the ordination are provided free by the sponsors. (You may bring your own traditions robe if you so desire).
2. Bear your own airfare. (Candidates who have financial problems may apply for sponsorship of airfare. Acceptance of such a request will be informed separately).
3. Arrange your own visa application.

Date of Ordination
February 15 to 23, 1998

Venue of Ordination
The Chinese Temple, Bodhgaya, Gaya, Bihar, India

Date of Application
Now opened till October 31, 1997

Correspondence Address
Attn: Ven. Bhiksun Chueh Men
Bodhgaya International Full Ordination Organizing Committee
c/o Asian Buddhist Cultural Center
Temple Street, Bodhgaya, Gaya, Bihar, India
Tel: 91-631-400478
Fax: 91-631-400824

Note:
The ceremony will be conducted in Chinese with English interpretation. Senior Acaryas from both Theravada and Mahayana traditions are invited to witness the ceremony, and also to give advice and blessings.

Einladung zur Teilnahme an der „Full Ordination Ceremony“
BODHGAYA INTERNATIONAL
FULL ORDINATION CEREMONY
Objectives

Buddhism originated in India. The formation of the Sangha Order can be traced back more than twenty-five centuries ago when the Lord Buddha ordained his first five followers - the elder Kaundinya (Pali:Kondanna) and four others. This establishment of the bhiksu order was followed by the bhiksunī order five years later when Mahaprajapati Gautami, the Buddha’s fostermother, took her full ordination together with five hundred companions. Thus, was completed the monastic orders - bhiksu, bhiksunī, sramanera and sramanerani.

The bhiksu and bhiksunī orders formed in India were carried to Sri Lanka by the elder Venerable Mahinda and Venerable Sanghamitta, the son and daughter of King Asoka. These orders were subsequently brought to China during the 3rd and 5th century respectively.

To Buddhism, the bhiksu and bhiksunī orders are like the legs of a person or the wings of a bird. Through generations, they have played an important role to facilitate the propagation of Dharma around the world. However, the bhiksunī order in her motherland was interrupted by foreign invaders. In Sri Lanka, it also ceased to exist with the fall of Anuradhapura during the 11th century. Thus, Bud...
Dhism has lost half of its propagational force.

Today, as we face the challenge of the twenty-first century, it is crucial for Buddhists to return to the epoch of the Buddha and to strengthen the spread of Buddhism. Thus, to repay their gratitude, all the Sangha members must work in cooperation to restore the bhikṣuni order in India and Sri Lanka.

From May 5 to 9, the 4th International Monastic Seminar was held at Fo Kuang Shan in Taiwan. During the seminar, participants - monastic and lay, from the Theravada, Mahayana and Vajrayana traditions jointly requested by signature to invite Venerable Master Hsing Yun, the founder of Fokuangshan Buddhist Order to hold a higher ordination for bhikṣuni in Bodhgaya, India.

In gratitude for having received the bhikṣuni lineage from Indian and Sri Lankan's missionaries, the Chinese feel that it is their duty to return the lost bhikṣuni lineage to their ancestral lands. As such, Fo Kuang Shan has accepted the invitation to sponsor a higher ordination at the most sacred place in India - Bodhgaya.

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"Wandzeitung" am Zaun des Chinesischen Tempels mit Informationen über die Wiedereinführung der Nonnen-Tradition
Hit the Buddhist trail on the tracks of divinity.

Let the divinity in you come out as you follow the trail of the Buddha's footsteps in his own land.

On board the Baudh Parikrama Special Train - a joint venture between Indian Railways & India Tourism Development Corporation.

Starting its exciting journey from Howrah Station every Thursday w.e.f 22nd October '98, the train will take you along the Buddhist Circuit - Gorakhput, Varanasi, Rajgir, Gaya & then back to Howrah.

What's more, the 5 nights & 6 days journey includes unforgettable sightseeings, guided visits to historical monuments & delicious meals in-between. All these for an attractive all inclusive tariff of US $ 379 onwards or equivalent per person!

Anzeige der Indian Railways zur Einführung eines „Baudh Parikrama“ genannten saisonalen Sonderzuges zu buddhistischen Stätten
GRAND INAUGURATION
by
Shri Nitish Kumar,
Hon’ble Minister for Railways
9:00 pm on 23rd October ’98
at
Gorakhpur Railway Station, North Eastern Railway.
Chief Guest: Shri Madan Lal Khurana,
Hon’ble Minister for Tourism & Parliamentary Affairs.
Guest of Honour: Shri Kalraj Misra,
Hon’ble Minister for Public Works Department & Tourism, Government of U.P.

TRAIN DEPARTURE DATES:
22nd & 29th October ’98 ● 5th, 12th, 19th & 26th November ’98 ●
3rd, 10th, 17th, 24th & 31st December ’98 ● 7th, 14th, 21st & 28th January ’99
For reservations, please contact:
Ashok Travels & Tours,
India Tourism Development Corporation
3rd Floor, New Delhi House, 27, Barakhamba Road, New Delhi-110001, India
Tel.: 91-11-3332233/3715917/3325035, Fax: 91-11-3324905
Website: http://www.indiatourism.com, E-mail: reservation@indiatourism.com

INDIAN RAILWAYS
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Anzeige der Indian Railways zur Einführung eines „Buddha Parikrama“ genannten saisonalen Sonderzuges zu buddhistischen Stätten
"All comfort, happiness and peace in this world are received by making offerings to the triple gem"

- Kshitigarbha Sutra

Root Institute for Wisdom Culture
P.O. Bodhgaya
Distt. Gaya
Bihar 824231
India
Tel.: 00 91 631 400714
Fax: 00 91 631 400548

Foundation for the Preservation of the Mahayana Tradition

(Approved by FPMT Board Remote Meeting)

One Million Lights at Losar

Those who offer one thousand lights or 1000 blue Utpali flowers or make the pinnacle of a stupa, or who make the holy form will be reborn when Maitreya Buddha shows the deed of gaining enlightenment and receive his first Dharma teaching

- Arya Maitreya Sutra

Aufruf der „Foundation for the Preservation of the Mahayana Tradition“ zur Unterstützung der Losar-Lichter-Puja
During the first 15 days of Losar, Shakyamuni Buddha performed a host of miracles to increase the faith of his followers. Any virtuous action performed at this time is increased one hundred thousand times.

Each Losar, Root Institute for Wisdom Culture celebrates this event with an offering of over one million lights at the seat of enlightenment, the Great Stupa of Bodhgaya. We also perform Shakyamuni pujas, Tara pujas, Guru pujas and Protector pujas with the monks of the Bodhgaya Gelugpa Gompa.

The merit created by this vast offering and pujas will be dedicated in the following way...

"May the sponsor’s of this offering, their families and all sentient beings never be separated from the pure complete path admired by the Buddhas and may they achieve every happiness and perfect enlightenment.

May His Holiness the Dalai Lama, Lama Thubten Zopa Rinpoche, Lama Tenzin Osel Rinpoche and all our holy Gurus have long lives and remain to teach us until samsara ends."

The dedications and sponsors’ names will be read daily at the Bodhgaya Stupa during the offering.

We invite you all to participate in this great event. Please see the attached form for details of how to sponsor Lights and Pujas.

Any donations remaining after the costs of the offering have been covered, will go towards supporting Root Institute for Wisdom Culture, Lama Zopa Rinpoche's centre in Bodhgaya.

Root Institute is a socially engaged Dharma centre offering free medical aid and education to the under privileged of Bihar, India’s poorest region.

Aufruf der „Foundation for the Preservation of the Mahayana Tradition“ zur Unterstützung der Losar-Lichter-Puja
To sponsor lights or pujas, please send cheque or money order in US $ or credit card details with the attached form to:

FPMT Central Office
P.O. Box 1778
Soquel CA. 95073 USA
Fax: 001 408 476 4823

NB. Forms should be forwarded to arrive before February 8th

Requested sponsorship rates in US $
1000 lights $20
7000 lights $80
21,000 lights $200
54,000 lights $400
108,000 lights $700

Pujas $30 each

To FPMT Central Office
I would like to sponsor ......................lights this Losar, as well as
☐ Tara Puja ☐ Shakyamuni Puja
☐ Guru Puja ☐ Protector Puja

Name ............................................................
Address ...........................................................
Country ............................................................
Enclosed is my cheque / money order for US $ ........................................
Please charge my credit card
VISA / AMEX / MASTERCARD
Number..........................................................
Signed..........................................................
Expires..........................................................

(Multiple Sponsors
please attach list of names)

Specific dedication (if any)

Aufruf der „Foundation for the Preservation of the Mahayana Tradition“ zur Unterstützung der Losar-Lichter-Puja

Wishing you a
Very Happy Losar

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