

World Heritage Scanned Nomination

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UNESCO Region: ASIA AND THE PACIFIC

SITE NAME: Mahabodhi Temple Complex at Bodh Gaya

DATE OF INSCRIPTION: 29th June 2002

STATE PARTY: INDIA

CRITERIA: C (i)(iii)(vi)

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Report of the 26th Session of the World Heritage Committee

Criterion (i): The grand 50m high Mahabodhi Temple of the 5th-6th centuries is of immense importance, being one of the earliest temple constructions existing in the Indian sub-continent. It is one of the few representations of the architectural genius of the Indian people in constructing fully developed brick temples in that era. Criterion (ii) The Mahabodhi Temple, one of the few surviving examples of early brick structures in India, has had significant influence in the development of architecture over the centuries.

Criterion (iii): The site of the Mahabodhi Temple provides exceptional records for the events associated with the life of Buddha and subsequent worship, particularly since Emperor Asoka built the first temple, the balustrades, and the memorial column. Criterion (iv) The present Temple is one of the earliest and most imposing structures built entirely in brick from the late Gupta period. The sculpted stone balustrades are an outstanding early example of sculptural reliefs in stone.

Criterion (vi): The Mahabodhi Temple Complex in Bodh Gaya has direct association with the life of the Lord Buddha, being the place where He attained the supreme and perfect insight

BRIEF DESCRIPTIONS

The Mahabodhi Temple Complex is one of the four holy sites related to the life of the Lord Buddha, and particularly to the attainment of Enlightenment. The first temple was built by Emperor Asoka in the 3rd century B.C., and the present temple dates from the 5th or 6th centuries. It is one of the earliest Buddhist temples built entirely in brick, still standing in India, from the late Gupta period.

1.b State, Province or Region: State of Bihar, Eastern India

1.d Exact location: N24 41 0 E84 59 0



Department of Tourism
Ministry of Tourism & Culture
Government of India



Information Dossier
for nomination of
Mahabodhi Temple Complex, Bodhgaya
as a World Heritage Site

**APPLICATION FOR THE INSCRIPTION OF THE
MAHABODHI TEMPLE COMPLEX AS A WORLD
HERITAGE SITE
PROPOSED BY THE DEPARTMENT OF TOURISM
MINISTRY OF TOURISM & CULTURE
GOVERNMENT OF INDIA**

1. Identification of the Property	
a) Country (and State Party if different)	Republic of India
b) State, Province or Region	State of Bihar, Eastern India District : Gaya Town : Bodh Gaya
c) Name of property	<p>The Mahabodhi Temple Complex at Bodh Gaya. The site is popularly referred to simply as Bodh Gaya.</p> <p>During the times of the Buddha (6th century BC) the forest tract where Bodh Gaya was located was called Uruvilva or Uruvela.</p> <p>Subsequent to the Buddha's attaining enlightenment at this spot, the various names by which this site was called were forever based on this historic event.</p> <p>Within two centuries of the Buddha's enlightenment, the name Uruvela fell into disuse and was replaced by four other names, Sambodhi (meaning "Complete Enlightenment"), Bodhimanda (meaning the area around the Bodhi Tree under which the ascetic Siddharth attained enlightenment and became the Buddha, <i>Vajrasana</i> (meaning the Diamond Throne) and Mahabodhi (meaning "Great Enlightenment").</p> <p>By the 3rd century BC it was called Sambodhi. In fact it is by this name that the Emperor Asoka addressed the place of Buddha's Enlightenment and made a pilgrimage to the site in the year 260 BC, during the 10th year of his reign.</p> <p>Sir Alexander Cunningham records that the Bodh Gaya temple was known as Mahabodhi to Huiien Tsang , the Chinese traveller who visited Bodh Gaya in the 7th century. It is also referred to by this name in the 13th century during the reign of the Pala dynasty in eastern India.</p> <p>In 1861 when the temple was excavated and restored, it was popularly called Buddha-Gaya or Bodh Gaya.</p>

<p>d) Exact location on Map and indication of geographical co-ordinates to the nearest second.</p>	<p>Bodh Gaya where the Mahabodhi Temple Complex is situated, is geographically located at latitude 24 41' 43" North and longitude 84 59' 38" East.</p> <p>Bodh Gaya lies 115 kms south of the state capital of Bihar, Patna and 16 kms from the district headquarters at Gaya.</p> <p>Alongwith are the following maps to show the location of the proposed site for inscription in the country :</p> <ul style="list-style-type: none"> a) Map of India showing the location of the State of Bihar in eastern India and all the important Buddhist sites in India. (Annexure 1) b) Survey of India Topographical Sheet (72D14) in 1:50,000 scale showing the location of Bodhgaya (Annexure 2) c) Road route map showing different Buddhist sites in the state of Bihar. (Annexure 3) d) Map showing Buddhist sites in the district of Gaya in Bihar. (Annexure 4) e) Plan of the Monastic sites of Bodh Gaya as given by General Cunningham in his excavation report of 1892 (Annexure 5).
<p>e) Maps and/or Plans showing boundary of area proposed for inscription and any buffer zone.</p>	<p>Enclosed are the following maps/plans:</p> <p>Mahabodhi Temple Topographical Guide Map prepared by Survey of India in 1:15000 scale. This map shows the boundaries of the Core Zone, Buffer Zone of 1 Km and Buffer Zone of 2 Km. (Annexure 6)</p> <p>Map of the Core Zone including the Mahabodhi Temple Complex and the Lotus Pond. (Annexure 7).</p> <p>Plan of Mahabodhi Temple with its front elevation. (Annexure 8)</p> <p>Buffer Zone master plan 1 km (Annexure 9)</p> <p>Buffer Zone master plan 2 km (Annexure 10).</p>

<p>f)Area of property proposed for inscription and proposed buffer zone if any</p>	<p>Core Area : The area proposed for inscription is the Mahabodhi Temple Complex including the Lotus Pond totally covering 12 acres of land There are two divisions of the Complex: one where the main temple stands and the other where the Lotus Pond is located. The Main temple occupies 5.5 acres of land.</p> <p>The proposed area for inscription has the following important structures and revered Buddhist heritage spots:</p> <ul style="list-style-type: none"> a) The Mahabodhi Temple b) The Bodhi Tree b) The six other sacred spots where the Buddha meditated after he attained Enlightenment. The <i>Ratnachakrama</i> or the path where the Buddha walked 18 steps in deep thought; the <i>Animeshlochan Chaitya</i>, the <i>Ratnagar Chaitya</i>, the <i>Ajapala Nigrodh Tree</i> and the <i>Rajyatana Tree</i> all of which are close to the main temple. The Lotus Pond or the <i>Muchalinda Pond</i> where the Buddha meditated in the 6th week after attaining enlightenment is located just outside the southern boundary wall of the Temple (as noted above, the area of the pond is also part of the proposed area). <p>The Core Area is enclosed by outer boundary walls.</p> <p>Buffer Zone :</p> <p>The Mahabodhi Temple Complex including the Lotus Temple is protected and enclosed by an outer boundary wall of a height of 10ft.6” on the east, 11ft. on the west, 15ft. on the north and 7ft. on the south. This wall is at a distance of 204 ft. in the east, 110ft. in the west, 169 ft. in the north and 263 ft. in the south from the inner Asokan period railing which is the historical enclosure of the Temple. The outer wall may be considered as the primary protection of the Temple Complex. There is a buffer zone beyond the boundary walls of the temple of 2 kms radius from the Mahabodhi Temple. This includes an area where a little excavation has been carried out by the Department of Archaeology of the State Government of Bihar.</p> <p>1 Km Buffer Zone : Beyond the boundary walls, the Bodh Gaya Regional Development Authority has declared an area of 1 km from the boundary wall of the temple to be a protected buffer zone wherein no new structures shall be permitted in future except those vital for religious usage and designed sympathetic to the site and are only ground floor structures. The total excavated area of Cunningham’s plan of the monastery as given in the map of 1892 will remain free of any new structures.</p>
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<p>2. Justification for Inscription</p> <p>a) Statement of Significance</p>	<p>2 Km Buffer Zone : It has also been decided that within an area of 2 km from the temple boundary wall, no building shall be permitted to exceed a height of 44 ft and these buildings shall be designed in character similar to those traditional to Bodh Gaya monument times.</p> <p>These Buffer Zone regulations are enforced by the Gaya Regional Development Authority of which the District Magistrate & Collector of Gaya who is also the Chairman of Bodh Gaya Temple Management Committee is a member. The legal instrument for implementation is the Bihar Public Land Encroachment Act.</p> <p>The Indian Treasure Troves Act of 1878 also protects finds unearthed during diggings in the area around the Mahabodhi Temple and in the buffer zone.</p> <p>The Mahabodhi Temple Complex has outstanding universal importance as it is one of the most revered and sanctified places in the world.</p> <p>This is the hallowed spot where the ascetic prince Siddharth attained Enlightenment to become the Buddha and thereafter pledged his life to deliver mankind from the cycle of suffering and rebirth. “Thus, on account of its association with the signal event in the Buddha’s life, that of his attaining enlightenment and supreme wisdom, Bodh Gaya may be said to be the cradle of Buddhism. To the devout Buddhist there is no place of greater importance and sanctity”. This observation made by Hiuen Tsang in the 7th century when he visited the region is valid even today.</p> <p>The Buddha’s understanding of the truth of human existence on earth and the path which he enunciated not only transformed the lives of thousands in his lifetime but that of millions in the world ever since. Buddhism is among the foremost religions in the world and the Buddhist population ranks fourth with 353,141,000 adherents to the faith. They constitute 6% of the world’s population after Christians who respectively represent 33%, Muslims 19.6% and Hindus 12.8%.</p>
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	<p>The Buddha is not only deeply revered by Buddhists the world over, but is universally respected by people of different religions for the fine message of compassion and peace which he enunciated. Every year millions of people throng to the Mahabodhi Temple at Bodh Gaya which commemorates the spot of his Enlightenment.</p> <p>For the Buddhists this important site is even more revered as it is believed that the Buddha himself spoke of its importance to his closest disciple Ananda:</p> <p><i>“ There are four places, Ananda, which the believing man should visit with feelings of reverence.</i></p> <p><i>The place, Ananda, at which the believing man can say,</i></p> <p><i>‘Here the Tathagata was born’</i></p> <p><i>(Lumbini, included in the world heritage List)</i></p> <p><i>‘Here the Tathagata attained to the supreme and perfect insight’(Bodh Gaya)</i></p> <p><i>‘ Here was the kingdom of righteousness set on foot by the Tathagata’(Sarnath)</i></p> <p><i>‘Here the Tathagata passed finally away in that utter passing away which leaves nothing whatsoever to remain behind (Kusinagar)”</i></p> <p><i>Source : Maha-parinibbana- suttanta, translated in T.W. Rhys Davis, Buddhist Suttas, sacred Books of the East, XI (Oxford, 1881)</i></p> <p>The Mahabodhi Temple is a living monument where people from all over the world even today throng to offer their reverential prayers to the Buddha. The tradition of worship here has continued over the centuries as is recorded in the pillar edicts of Asoka and is seen depicted in the sculpture in Sanchi and Bharhut as well as reflected in the accounts by various travellers through the course of centuries, including the Chinese travellers of the 4th and 7th centuries.</p> <p>The site bears a unique and exceptional testimony to the importance given to this place of pilgrimage by people from different countries through the passage of many centuries. It also represents a singular example of the efforts of people of different countries to preserve and conserve an invaluable legacy through the course of many centuries. The history of this temple is an outstanding reflection of the devotion of rulers and lay persons of Myanmar, Sri Lanka, Thailand and India, who have contributed over the centuries to repair and save it for posterity. In recent years Japan (Overseas Economic Cooperation Fund) has also given significant financial help for the development of the region (roads etc.) around this site.</p> <p>The Mahabodhi Temple is, above, all a unique property of cultural and archaeological significance. There is no other extant grand structural property of its kind in the Indian sub-continent belonging</p>
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<p>b) Possible comparative analysis (including state of conservation of similar properties)</p>	<p>to this period of antiquity, that is the 5th / 6th century AD. Furthermore the temple is remarkably well preserved and marks a high point of architectural achievement for its times. It is noteworthy to observe that the architecture and design of the Temple has remained essentially unaltered since the time when it was built.</p> <p>Although early Buddhist caves do exist in India, the grand Mahabodhi Temple is the only Buddhist structural temple of the early period which stands today.</p> <p>In India, we do find a few structural temples of this period, but the Mahabodhi temple of the 5th /6th century is well-preserved, larger and the most imposing amongst them all.</p> <p>This site is one of the four places of the greatest importance in the historical legacy and heritage of the Buddhist faith (even as directly identified by the Buddha himself.) The monument here, however, holds a pre-eminent position in that it is most deeply revered by Buddhists and is also the grandest and best-preserved structure amongst these four important sites.</p> <p>Amongst the four Buddhist pilgrimage spots Lumbini in Nepal is an inscribed World Heritage Site by virtue of it being the place where Prince Siddharth who was later to become the Buddha, was born. On all counts of architectural and artistic excellence Bodh Gaya surpasses the Lumbini site.</p> <p>Both as a pilgrimage spot and as a significant place representing the development of the religious philosophies of mankind, the Mahabodhi temple at Bodh Gaya is similar to the sacred sites of Jerusalem and Mecca. The Mahabodhi Temple continues to be a place of active worship and represents a continuous tradition of philosophical thought and human values and beliefs since the times of the Buddha more than 2,500 years ago.</p>
<p>c) Authenticity/ Integrity</p>	<p>The recorded history of the Mahabodhi temple dates back many centuries.</p> <p>The earliest account of Bodh Gaya comes from the Chinese traveller, Fa-hien. His account of Mahabodhi temple is of the time when he visited the area in the 4th century. Although very brief it is sufficient to show that a Temple at the site and the Bodhi Tree were then standing. His words are, “The sites of the Great Pagodas have always been associated together from the time of the Nirvana. The four Great Pagodas are those erected on the place where he was born, (Lumbini), where he obtained emancipation (Bodh Gaya), where he began to preach (Sarnath) and where he entered Nirvana (Kusinagar).”</p>

	<p>When Hiuen-Tsang came to the city of Bodh Gaya (7th century AD) he found “the Bodhi Tree was protected on all sides by strong walls and in the centre of the Bodhi-tree enclosure lay the famous <i>Vajrasana</i>. There was the grand Mahabodhi temple , 160 feet high, a large and fine sanctuary. Thus, on account of its association with the signal event in Buddha’s life, i.e. his enlightenment or attainment of Supreme Wisdom, Bodh Gaya may be said to be the cradle of Buddhism. To the devout Buddhist there is no place of greater interest or sanctity. The holy spot of enlightenment attracted pious pilgrims from far and near.”</p> <p>Hiuen Tsang gives a vivid description of this temple. He writes that “it is built of bluish bricks with plaster. It presents several tiers of niches, each of which holds a gilded statue of Buddha. On all four sides the walls are covered with beautiful sculptures, festoons of pearls, figures of <i>rishis</i>. On its summit there is a gilt copper <i>amalaka</i> fruit.” Although many of the decorative embellishments have been destroyed and many statues in the niches on the four faces of the tower removed, we can still see many statues and votive stupas on the temple.</p> <p>A comparative study between his description and present Mahabodhi Temple shows that in spite of the passage of time when it has been repaired and restored, the temple remains the same in its architectural design and the integrity of the structure remains intact.</p> <p>Major-General Sir Alexander Cunningham, R.E., K.C.I.E., C.S.I. Director General of Archaeology writes,</p> <p>“ In February 1881, I paid another visit to the (Mahabodhi) Temple, and I was present when the discovery of Relics of the Buddha was made under the front of the <i>Vajrasana</i> Throne.”</p> <p>(On dating the railings and the <i>Vajrasana</i> to 250 BC)</p> <p>“ the first, and perhaps the most interesting discovery was the remains of the original temple of Asoka, with the polished <i>Vajrasana</i> Throne , exactly as portrayed in the Bharhut Bas- relief with the view of the Bodhi tree of Sakyamuni. Close by on the north side of the temple was found the remains of the Cloistered Walk with its 22 pillared bases still in situ each marked with a letter of the Indian alphabet of Asoka...</p> <p>But the most important discovery was the fact that the present temple is built exactly over the remains of Asoka’s Temple, so that the original <i>Vajrasana</i> Throne still retains its old position of Buddha’s seat, and the reputed centre of the Universe.”</p> <p>(On dating the present temple to circa 450 AD.)</p> <p>“The early date of the Temple is proved by its straight sides which form a square truncated pyramid, whereas all medieval temples I</p>
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	<p>have seen have curved or slightly bulging sides.”</p> <p>Dr. K. K. Chakravarty, Director, National Museum of Man, Bhopal, India on “the chronology of early Bodh Gaya sandstone railing sculpture, by primary reliance on the style of the sculpture, ...it is but a little earlier than the four gateways of Sanchi (stupa) I (second half of the 1st century BC) and even overlaps them in some aspects.”</p> <p>Mr. K. K. Muhammed, Superintending Archaeologist, Archaeological Survey of India, Patna Circle, “The Mahabodhi Temple belongs to the 6th century AD i.e. late Gupta period.</p> <p>Ever since the Mahabodhi Temple Complex was excavated in 1861 by Major-General A. Cunningham and Beglar, it has been the focus of many deeply concerned eyes, both Indian and from the Buddhist countries of Asia. The care and concern of the devout Buddhist lay people and governments of these countries has been expressed meaningfully both in terms of financial contributions and also efforts for preserving the integrity of the monument.</p> <p>From all accounts of repair and restoration carried out of the Temple, it is evident that the original design of the 5th/6th century structure was strictly adhered to. Care was taken by the restorers to use the stone model found of the temple as a reference and to restore it in accordance with the model.</p> <p>A conservation project has been prepared by the Archaeology Survey of India for the temple in which the re-plastering of the temple surface will be carried out using materials which conform to the original structure.</p> <p>The Advisory Board of the Mahabodhi Temple is an international body and is composed of Government representatives (including Ambassadors and High Commissioners) and distinguished persons from Japan, Korea, Thailand, Bhutan, Myanmar, Sri Lanka, Laos, Cambodia, Nepal and within India (Sikkim). The Commissioner of the Patna Division of the State Government of Bihar is the ex-officio Secretary to the Board. The day-to-day management of the Temple is carried out by the Bodh Gaya Temple Management Committee, which is chaired by the District Magistrate of Gaya.</p> <p>The Mahabodhi Temple Complex is the property of the State Government of Bihar and the presence of the Commissioner and the District Magistrate on its Advisory Board and its Management Committee respectively ensures its protection. A high-level representation of the international community on its Advisory Board also ensures the influence of the latest scientific concepts in the planning of its care and conservation.</p>
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<p>d) Criteria under which inscription is proposed (and justification for inscription under these criteria)</p>	<p>Criteria VI: In the context of philosophic and cultural history, the Mahabodhi Temple Complex is of the great relevance as it marks the most important event in the life of Buddha which was to change the shape of human thought and belief.</p> <p>Bodh Gaya is the very cradle of the Buddhism and compares as such with Jerusalem and Mecca which are themselves the cradles of two great religions of the world.</p> <p>The philosophy of the Buddha has transformed the lives of millions of people around the world especially in India, Sri Lanka, Indonesia, China, Central Asia, Tibet, Korea and Japan. Today, Buddhism is not only followed in these countries but has reached out to people in Europe and USA as well.</p> <p>Criteria I: The grand 50 metre high Mahabodhi Temple (5th/6th century) is of immense importance as it is one of the earliest structural temple extant in the Indian sub-continent It is one of the very few representations of the architectural genius of the Indian people in constructing fully -developed brick temples in that era.</p> <p>Criteria II & III: The Mahabodhi temple is also important as it exhibits an important phase in the development of architecture. It is one of the very few well-preserved temple structures and also the grandest one from a period of history when numerous such brick structures would have been built all over India. As such, it bears an exceptional testimony to a cultural tradition and to the prevalent forms of architecture in the late Gupta period (also known as “the Golden Age of Indian Culture”).</p> <p>Criteria IV: The sculpted BC period stone railings (seen partly at the site and partly preserved in the nearby Archaeological Museum) are an outstanding example of the art and architecture of the period of Emperor Asoka (3rd century BC) and soon thereafter. These railings also present some of the oldest sculptural reliefs found in the country. As there are few remnants of such railings which were a very important feature of early Buddhist monuments of that time, these are of great importance.</p>
<p>3. Description</p> <p>a) Description of Property (at the time of nomination)</p>	<p>The Mahabodhi Temple Complex consists of the Temple and six other sacred spots, including a lotus pond, where the Buddha meditated after attaining Enlightenment under the Bodhi Tree (the Bodhi Tree is in fact the most prominent of these seven sacred spots). The Temple is a 50-metre high, imposing ancient structure of the 5th/6th century, built in the classic style of the Indian temple.</p>

	<p>Detailed description :</p> <p>The Mahabodhi temple stands tall in the very heart of Bodh Gaya. In fact the town has been built around it. It is approached by a main road which runs to the west of the temple. As the main entrance of the temple is on the east, a broad paved pathway has been made along the north boundary wall of the temple connecting the road to the entrance of the temple. The office of the Bodh Gaya Temple Management Committee lies to the north-west of the Temple. There is side- entrance to the north-east of the temple which has a Information booth, a Shoe-house and Cloakrooms and a path leads up to a Reception Hall at the far end. Mid-way lies the formal entrance to the Mahabodhi Temple. A high boundary wall of an average height of 11feet protects the temple on all sides.</p> <p>The Temple complex is divided into two sub-divisions; one in which stands the Mahabodhi Temple and the other in which is situated the Lotus Pond where the Buddha meditated in the sixth week following his Enlightenment. The principal area of the main temple also encloses the sacred spots associated with the events which immediately followed his Enlightenment.</p> <p>As one stands at the east entrance one beholds the magnificent Mahabodhi Temple. The main temple complex stands 5 meters below the land around it and is approached by a flight of steps leading down to it. A long central path leads up to the Temple. There are important shrines associated with the events following the Buddha's Enlightenment as well as votive stupas and shrines built over the passage of many centuries, which stand to the right and left of this path..</p> <p>At the foot of the steps leading down to the Temple complex is the pillar which marks the spot of the Ajapala Nigrodh Tree under which Buddha meditated in the fifth week after attaining Enlightenment. To the right on a raised area is the Animeshlochan Chaitya where the Buddha is believed to have spent the second week after his Enlightenment, meditating with a fixed gaze on the Bodhi Tree where he attained Supreme Wisdom.</p> <p>To the left is a cluster of votive stupas built by kings, princes, noblemen and lay persons. Further up the path on the left is a small shrine with a standing Buddha in front of which are the footprints of the Buddha carved in black stone which dates back possibly to the 3rd century when Emperor Asoka declared Buddhism as the religion of the state and installed thousands of such footprint-stones all over his kingdom.</p> <p>Still further is a building which houses several statues of the Buddha and Bodhisattvas. Directly opposite this building is a memorial to a Hindu Mahant who had occupied this site during the 15th / 16th</p>
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	<p>century.</p> <p>There are still more votive stupas to the right of the path. Trees with platforms built around them to enable the devotees to sit and meditate lie to the right of the temple.</p> <p>The Temple is approached through a gateway which was originally built by Emperor Asoka (3rd century BC) and later re-built.</p> <p>The Mahabodhi temple is designed with a small forecourt with niches on either side containing statues of the Buddha. A doorway leads into a small hall beyond which lies the sanctum. The sanctum has enshrined in it a beautifully-gilded statue of the seated Buddha (5 ft. 05" in height) in the <i>Bhumisparsa mudra</i>, a posture which he took when he held the earth as witness to his achieving Enlightenment. The statue stands on a part of the polished sandstone <i>Vajrasana</i> (the Diamond Throne) which was originally installed by Emperor Asoka to mark the spot upon which the Buddha sat and meditated.</p> <p>Directly above the sanctum of the temple is another hall with a shrine which houses a statue of the Buddha. This is the main hall where senior monks gather to meditate.</p> <p>The grand Temple rising to a height of 50 metres is raised on a low basement having mouldings decorated with honey suckle design and 2geese on either side. Above it is a series of recessed niches enshrining images of Buddha either in seated or in standing posture in various gestures. Above it are again mouldings and 'chaitya' niches, on which rises the curvilinear 'shikhara' or tower of the temple surmounted with 'amalaka' and 'kalasha' (architectural features in keeping with the tradition of Indian temples). At the four corners of the parapet of the temple are four statues of the Buddha in small shrine chambers. Four small towers have been built above each of these shrines.</p> <p>The Mahabodhi temple faces the east which is the direction in which the Buddha faced as he sat and meditated under the Bodhi Tree. The Bodhi Tree grows behind the temple. It is known to be a direct descendant of the original Bodhi Tree (botanical name <i>ficus religiosa</i>, commonly called the Pipal Tree in India) under which the Buddha meditated. In front of it and extending out behind the sanctum of the temple is the <i>Vajrasana</i> or the seat made on the spot where the Buddha sat and meditated to search for the truth of human existence and to free mankind from his bondage of birth and death. Through the passage of several centuries the Bodhi Tree has flourished, become feeble and revived again with the help of grafts made by the efforts of its devoted patrons.</p> <p>A sandstone railing (dated by some scholars to the 3rd century BC and by others to the 1st century BC) once encircled the spot under the</p>
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	<p>Bodhi Tree. A few original pillars with sculpted human faces, animals and decorative details carved on them still stand at the site. Other such sandstone pillars are in the nearby Archaeological Museum. Later granite pillars were later added to enlarge the railing in the 5th-6th centuries AD which are also to be found on site.</p> <p>Besides the Mahabodhi Temple, there are seven other sacred spots associated with the weeks which followed the Buddha's enlightenment. These mark the spots where the Buddha meditated upon the wisdom he had attained.</p> <p>According to legend the first week was spent under the Bodhi Tree. In the second week Buddha stood at a spot to the front and right of the Bodhi Tree and meditated deeply upon the Tree. A '<i>chaitya</i>' or prayer hall was built upon this spot which is called the <i>Animeshlochan Chaitya</i>.</p> <p>The Buddha spent the third week walking 18 steps back and forth near the Bodhi Tree. It is said that lotuses sprang up under his feet. This path lies close to the north wall of the Temple and is referred to as the <i>Ratnachakrama</i> or the Jewelled Ambulatory. Stone lotuses raised on a platform mark his steps.</p> <p>The Buddha spent the fourth week meditating in a spot marked today by the <i>Ratnaghar Chaitya</i>. Here he sat for seven days and saw the course of his future career. The <i>chaitya</i> lies to the north-west of the temple.</p> <p>In the fifth week he meditated under a tree called <i>Ajapala Nigrodh</i>. A pillar is erected on this spot which lies to the east of the temple. Here the Buddha is said to have answered the queries of <i>Brahmans</i> (persons of the priestly class) and convinced them it was good actions and not birth which made one a true <i>Brahman</i>.</p> <p>The Buddha spent his sixth week at the <i>Muchalinda Pond</i> on the southern side of the temple. A violent storm broke out as he meditated. The <i>Naga</i> (serpent) king of the lake called <i>Muchalinda</i> came out of his abode and held his hood over the Buddha's head in order to protect him. This comprises the second division of the Temple Complex and is an integral part of the Mahabodhi Temple Site. Pathways connect the main temple to the Lotus Pond and it is an essential part of the route which pilgrims take when visiting the Temple.</p> <p>Lastly, he spent the seventh week under the <i>Rajyatana Tree</i> which lies close to the temple to its south-east. It is said that two merchants offered the Buddha his first meal here after he had spent these seven weeks in meditation. These merchants were also his first two disciples. This spot is marked by a tree which has a signage recording the historical importance of the place.</p>
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<p>b) History and Development of the Temple since early times</p>	<p>Votive <i>stupas</i>: It is an ardent desire of pious Buddhists to make a pilgrimage to this sacred spot. Over the centuries, a multitude of votive <i>stupas</i> have come up as a spontaneous and tangible expression of the devotion of numerous pilgrims. These <i>stupas</i> were built by kings, princes, merchants and lay persons. The shapes of these votive stupas vary from the low and almost bare hemispheres from the time of Emperor Asoka to those with tall, ornamented spires surmounting the medieval dome with elaborately- carved bases.</p> <p>These sacred spots are connected by pathways and the whole complex is laid out with landscaped lawns and flowering trees.</p> <p>The Mahabodhi Temple complex at Bodh Gaya is the most revered centre of pilgrimage for Buddhists all over the world for it is in this sacred place where the Buddha (566 – 486 BC) attained Enlightenment when he was 35 years of age in the year 531 BC.</p> <p>The Mahabodhi Temple commemorates the illuminating moment in the life of the Buddha which was to transform the lives of millions in his lifetime and thereafter in the centuries which followed.</p> <p>In early times, Bodh Gaya was called Sambodhi as is evident from the 8th Asokan rock edict inscription of the 3rd century BC. Emperor Asoka made a pilgrimage to this spot around 260 BC and built the first temple at the site of the Bodhi Tree under which the Buddha meditated. The depiction of this visit was sculpted in relief in Bharhut <i>Stupa</i> (2nd -- 1st century BC) and on the Eastern Gateway of <i>Stupa</i> No. 1 at Sanchi (1st century BC) (a World Heritage Site).</p> <p>The extant temple has been built upon the exact spot where Emperor Asoka raised a memorial to the Buddha in the 3rd century BC. The original Asokan temple which is sculpted in the Bharhut Bas-relief was an open pavilion supported on pillars. In the middle was the <i>Vajrasana</i> throne. The <i>Vajrasana</i>, which was made on the original spot upon which the Buddha is believed to have sat and meditated, was revealed during excavations which commenced in 1863 and taken up again in 1881 by Major General Sir Alexander Cunningham.</p> <p>A sandstone railing (dated by some scholars to the 3rd century BC and by others to the 1st century BC) once encircled the spot under the Bodhi Tree. A few original pillars with sculpted human faces, animals and decorative details carved on them still stand at the site. Other such sandstone pillars from the site are in the nearby Archaeological Museum. Later granite pillars were later added to enlarge the railing in the 5th-6th centuries AD and these are also to be found on site.</p>
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	<p>Fa-hien, the Chinese traveller who visited Bodh Gaya in 409 AD, mentions the Great Pagoda as one of the four which marked the significant places of pilgrimage associated with the life of the Buddha. A study of the architecture of the temple, particularly the shape of the tower dates the temple to the 5th century (Sir Alexander Cunningham's observations in 1881 after the excavations carried out of the temple site in 1861 and 1881).</p> <p>The Chinese pilgrim-traveller Hiuen Tsang described the Temple in an account of his visit to Bodh Gaya in 637 AD: "It is built of bluish bricks with plaster. It presents several tiers of niches, each of which holds a gilded statue of Buddha. On all four sides the walls are covered with beautiful sculptures, festoons of pearls, figures of <i>rishis</i>. On its summit there is a gilt copper <i>amalaka</i> fruit." Over the centuries these adornments have disappeared but the main temple has survived the ravages of time and the onslaught of invaders (during the 12th –16th centuries) and stands till today as an eloquent example of the magnificent architecture of its times.</p> <p>There is very limited information about the early restoration and repair of the Temple which took place from the 7th to the 11th centuries. The accounts of restoration resume with the extensive repairs which were made by the Burmese in the 11th century (1035 – 1079).</p> <p>Other repairs were made in the later half of the 12th century by Asokaballa, the king of Sapadalakasa or Shivalik. Not much is known of the state of the temple from the 13th century when the Muslim invasions took place till the 16th century when a Hindu <i>Mahant</i> or High Priest made the temple his hermitage.</p> <p>In the next six centuries which followed the Muslim conquest, the Mahabodhi temple was quite deserted and gradually began to fall to ruin.</p> <p>In 1810, the rulers of the Alompra dynasty in Burma had repairs carried out to the main shrine of the temple. The Burmese King Mindon Min continued the abiding interest of his country in conserving the Temple and began work to this effect in 1877. Unfortunately, this could not be completed as the Anglo-Burmese war broke out and the King's representative had to leave India.</p> <p>Soon afterwards, at the behest of the archaeologist-historian Dr. Rajendra Lal Mitra and the Lt. Governor of Bengal Sir Ashley Eden, Mr. J. D. M. Beglar and Sir Alexander Cunningham were asked to repair the excavated Temple. This work of restoration of the temple was completed in four years between 1880 and 1884 AD at a cost of Rs. 200,000 (approx. US\$ 4,600).</p> <p>According to Sir Alexander Cunningham, the restoration and repair</p>
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	<p>of the temple which was carried out between 1880–1884 was on the basis of “a sufficient number of tolerably well-preserved portions of the moulding and niches on the faces of the temple to enable the completion of the repair of the whole in the exact pattern of the original. No new features were added, the restoration being limited to a strict repetition of existing niches and mouldings.” The front pavilion of the temple was almost a complete ruin as seen by Cunningham in 1880. It was however then restored on the basis of a stone model of the temple “found amongst the ruins from which the whole design of the building as it existed in medieval times could be traced with tolerable completeness.”</p> <p>The next significant work on the temple was done after the passing of the Bodh Gaya Temple Act in 1949, which provided for a Temple Management Committee and an Advisory Board. The first repair and developmental work carried under the supervision of the Committee was from 1953 to 1956. During this time, inner and outer ‘<i>parikramas</i>’ or circumambulatory pathways were constructed around the Temple, the lotus pond was excavated and was given a concrete railing around it, a dais was provided for placing materials of worship. In consultation with the Archaeological Survey of India, restoration work on the old dilapidated Asokan railings was undertaken.</p> <p>In 1968, much of the construction of the boundary wall was done with the donation of Thai pilgrims. In 1974, repairs were carried out on the lower portion of the walls of the temple. In 1977, the Abbot of the Thai monastery at Bodh Gaya bore the cost of making the upper shrine area into a meditation hall.</p> <p>In 1999, a Meditation Park was laid to the east of the temple. A Reception Hall, Shoe-house and Cloakrooms were also built by the BTMC to improve the facilities for visitors to the Temple.</p> <p>In the current year, transformers for providing better electric supply to the site have been installed for the Temple. A scheme to upgrade the supply of water to the Temple is also under way.</p> <p>Other important ancient developments at Bodh Gaya:</p> <p>The Mahabodhi temple has been the focus of devotion for centuries. A Chinese writer Wang- Hiuen –Tse , refers to an Embassy sent to Samudragupta (sometime between 320-380AD) by Sri Meghavarma, king of Ceylon to seek permission to build at Bodh Gaya a monastery for Ceylonese pilgrims. This facilitated the residence of a Buddhist colony from Ceylon at Bodh Gaya. Fa Hien who visited Bodh Gaya in 409 AD mentions three monasteries which existed there, the notable one being the sanctuary built by King Meghavarma. The remains of this large monastery complex are buried under a mound of earth at Bodh Gaya, to the north of the Temple. This monastery</p>
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	<p>flourished in the 7th century when the Chinese traveller Hiuen Tsang visited Bodh Gaya.</p> <p>This sanctuary and others lie buried not far from the temple. Excavations of these important sites which are planned to be carried out will thus reveal the remains of the ancient Buddhist city of Bodh Gaya which grew around the most revered and sacred Mahabodhi Temple.</p> <p>In the 19th century, largely due to the efforts of an ardent follower of the Buddha from Sri Lanka Angarika Dharmapala, the ownership of the Temple, which was in the possession of a Hindu <i>Mahant</i>, became an important issue for Buddhists. In order to take this cause further and to bring the Temple under the supervision and care of Buddhists, Angarika Dharmapala established the Mahabodhi Society in 1891. However, the dispute of the ownership of the temple carried on between the Buddhists and their supporters and the Hindu <i>Mahant</i> who was occupying the temple. After a gap 69 years, in 1953, the management of the Mahabodhi Temple was finally handed over to the Bodh Gaya Management Committee by the Government.</p>
c) Form and date of recent records of property	<p>The Mahabodhi Temple is owned by and is the responsibility of the State Government of Bihar. The State Government has, through an Act called the Bodh Gaya Temple Act of 1949, provided for the management, monitoring and protection of the temple and its properties. (A copy of the Bodh Gaya Temple Act, 1949, is enclosed as Annexure 11.) The Bodh Gaya Temple Management Committee was constituted and has been actively playing this role since 1953. The Committee maintains the properties of the Temple, including the Temple itself and land and other properties appertaining to it.</p> <p>There is a detailed record maintained by the Bodh Gaya Temple Management Committee (BTMC) of the properties owned by the Temple, and also an inventory of the statues, votive stupas, objects of artistic and of archaeological value, manuscripts, records of past and current donations and funds of the Temple. They are kept at the Office of the Management Committee and the Secretary of the Committee is the caretaker of all these records. He reports to the ex-officio Chairman of the Committee who is also the Collector and District Magistrate of the district of Gaya in which the town of Bodh Gaya is located. The records of property and inventory of the Temple are updated regularly and systematically. (Please see enclosed 12 sheets which show how the Inventory has been recorded, Annexure 12).</p>
d) Present state of conservation	<p>Fortunately, the Mahabodhi Temple is the best-preserved brick structure of its period in India. Through the course of centuries, repairs and restoration of the Temple has carried out of which are no</p>

	<p>detailed accounts, excepting that the design and architecture of the temple has been uniformly adhered to.</p> <p>The temple was last surveyed on June 22,1999 by the Patna Circle of the Archaeological Survey of India. The following are the salient points of this inspection :</p> <p>The Temple is in a low-lying area. A survey needs to be done of the area around the Temple and a proper system of drainage needs to be made so that ground water from the surrounding areas may not reach the Temple foundation.</p> <p>In the restoration carried out in 1953-54, some parts of the Temple had been plastered with cement instead of using the original materials which were a lime and mortar plaster. The cement plaster needs to be removed and the temple should be re-plastered with the traditional material. Acrylic emulsion paint has also been used in some places on the sculptural figures. This changes the original character and beauty of the figures and needs to be removed.</p> <p>Votive stupas in the parapet wall need to be reset and re-plastered so that they do not fall off.</p> <p>Vegetation growth on the Temple structure needs to be removed effectively.</p> <p>Underground water seepage has created vertical cracks in some places in the Temple which need to be stitched. The floor of the roof needs to be levelled and sloped to allow water to drain. Cleaning and broadening of the water drainage pipes in the Temple needs to be done.</p> <p>Lighting arrangements in the Temple Complex need to be upgraded old fittings need to be removed from the body of the Temple. The lightning conductor of the Temple needs to be repaired.</p> <p>Devotees have been following the practice of lighting oil lamps or candles along all the walls and railings and on sculpted figures in the Temple Complex. This is adversely affecting the ancient monument and spoiling the pathways. The burning of a large number of oil lamps on festive occasions is a threat to the structure of the Temple as well as to the Bodhi Tree. A thorough cleaning of the oily residue on all parts of the Temple needs to be carried out and an alternative found to this practice of burning oil lamps.</p> <p>Carved stones and epigraphs embedded in the floor of the Temple need to be removed and re-installed in a separate gallery.</p> <p>In February 2002, work has commenced on this Conservation Proposal of Mahabodhi Temple, prepared by the Archaeological</p>
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<p>e) Policies and programmes related to the presentation and promotion of the property.</p>	<p>Survey of India, 1999. (Annexure 13)</p> <p>The Government of India and the State Government of Bihar have through their Departments of Tourism promoted this most important Buddhist site in the world.</p> <p>An annual Budh Mahotsav celebrating the Buddhist legacy is held by the Department of Tourism Government of India at Bodh Gaya and other important Buddhist sites in India.</p> <p>Public exhibitions and a plethora of literature is published and circulated widely to inform all those visiting India as well as domestic tourists of the site of Bodh Gaya and other Buddhist sites (Annexures 14).</p> <p>There are films produced by the State and Central Departments of Tourism from time to time to present this and other Buddhist sites over television media.</p> <p>Please find enclosed a video-film on the Buddhist sites of India which depicts Bodh Gaya. (Annexure 15); a VHS video coverage of the Budh Mahotsav 1999, showing the participation of Ministers of the Central Government, the Chief Minister of the State Government and the international Buddhist community of Bodh Gaya (Annexure 16); a VHS video coverage of the celebration of Budh Purnima, May 2000, the day on which the Buddha was born, attained enlightenment and his <i>Mahaparinirvana</i> when he left his mortal bindings. 60,000 persons were present for the celebrations. (Annexure 17).</p> <p>Further the BTMC publishes books and supportive material like calendars etc. They have a website (mahabodhi.com) and e-mail addresses at which they answer queries (mahabodhi@hotmail.com & bodhgayatemple@hotmail.com) The Mahabodhi Society of India, consisting of Sri Lankan Buddhists, holds monthly lectures and publishes a monthly journal to promote the legacy of Buddhism and to highlight the importance of the site.</p> <p>A signage project which presents the significant spots in the Mahabodhi Temple Complex is underway. A detailed and attractive map to guide visitors to the site has also been made.</p> <p>The Mahabodhi Temple Complex holds a paramount position of importance in the town. There are plans to illuminate the approach as well as the entire Temple Complex at night. A sound and light show on the life of the Buddha and the events at this historic site is also being prepared at the behest of the BTMC.</p>
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4. Management	
a) Ownership	The Temple Complex is owned by and is the property of the State Government of Bihar, Republic of India
b) Legal status	The title of the Mahabodhi temple is vested in the State Government of Bihar. A self explanatory detailed note giving the exact legal position is enclosed (Annexure 18)
	<p>The Bodh Gaya Temple Act (Bihar XVII of 1949) passed on June 19, 1949, makes provision for the State Government to establish the Bodh Gaya Temple Management Committee (BTMC) for the better management of the temple and the properties appertaining to it. The Committee works under the supervision, direction and control of the State Government of Bihar. BTMC was constituted and has been playing this role since 1953.</p>
	<p>The Act has also provided for the setting up of an Advisory Board by the Governor of Bihar which consists of 20 to 25 members, two-thirds of them being Buddhists and half of them being from foreign countries. The Board is constituted every two years and headed by an elected President. Its main function is to advise the Bodh Gaya Temple Management Committee on all matters related to the Mahabodhi Temple Complex, its management and protection. (Please see Annexure 11 copy of the Bodh Gaya Temple Act, 1949.)</p>
c) Protective measures and means of implementing them	<p>The Mahabodhi Temple is protected by a special Act which has been passed primarily to provide for better management and protection of the monument and properties appertaining to it. (Please see Annexure 8, a copy of the Bodh Gaya Temple Act, 1949.)</p>
	<p>The Act entrusts the authority of managing the Temple and all matters concerning it to a specially constituted Bodh Gaya Temple Management Committee which has been shouldering this responsibility since 1953. It is advised by an Advisory Board consisting of 20-25 members, representing the many countries of the Buddhist world. The State Government is represented by the Collector and District Magistrate of Gaya, who is the ex-officio Chairman of the Committee. He is actively involved in the decisions taken and ensures that these are implemented by all concerned authorities in the Government of Bihar as well as by the community of Bodh Gaya town.</p>
	<p>The guards and watchmen employed by the BTMC keep a day-to-day vigil on the Temple Complex. The State Police and the instruments of enforcement of the State Government under the direction of the Collector and District Magistrate of Gaya are also wholly associated with the protection and care of the property.</p>
	<p>To protect the Temple's land from encroachment and building of illegal structures, the legal instrument is the Bihar Public Land</p>

	<p>Encroachment Act.</p> <p>Any finds in the area are automatically also protected by the Indian Treasure Troves Act of 1878.</p> <p>The Notified Area Committee constituted in 1949 and governed by the Bihar and Orissa Municipal Act is responsible for the maintenance of basic civic amenities in the town of Bodh Gaya. The Committee is headed by a Sub-Divisional Officer of the State Government and is administered by the Collector and District Magistrate of Gaya.</p> <p>The interests of the Temple are also protected by the Gaya Regional Development Authority (GRDA) which is the body responsible for the planned development of the Bodh Gaya town. The GRDA acts on the advise of the BTMC and the local administration of the State Government in matters relating to the Temple and its environs.</p>
d) Agency/agencies with management authority	<p>The Home Department of the State Government of Bihar</p> <p>The Collector and District Magistrate of Gaya, as Chairman of the Bodh Gaya Temple Management Committee (BTMC).</p>
e) Level at which management is exercised (eg. On property, regionally) and name and address of responsible person for contact purposes.	<p>The Secretary, Bodh Gaya Temple Management Committee (BTMC) looks after the day-to-day management of the Mahabodhi Temple Complex and the properties appertaining to it. His independent financial powers are restricted to payments up to Rs. 15,000 (approx. US\$ 350) in each instance. He also maintains the records of the BTMC and convenes meetings of the BTMC. The Chairman, Bodh Gaya Temple Management Committee (BTMC) who is the Collector and District Magistrate of Gaya implements the collective decisions of the BTMC. The overall supervision of the Temple and all its properties is his responsibility.</p> <p>The addresses of responsible persons for contact purposes are :</p> <p>Ven. Bhante Prajnasheel Chief Monk and Secretary Mahabodhi Mahavihar Bodh Gaya Temple Management Committee Bodh Gaya, Bihar</p> <p>Mr. Brijesh Mehrotra IAS District Magistrate & Collector Gaya, Bihar, Ph : 0091-631-420005, 420008</p>
f. Agreed plans related to	<p>The Bodh Gaya Temple Advisory Board and the Management Committee have earlier made a detailed development plan prepared</p>

<p>property (eg. Regional, local plan, conservation plan, tourism development plan).</p>	<p>for the Temple. This development plan covers an area of 12 acres around the Temple and envisages the making of a Meditation Park, Museum of Buddhism and a Reception and Information Centres. The Plan also incorporates landscaping and improvement of the Temple Complex so as to enhance the experience of visiting the Temple also. The total cost of this project is expected to be Rs. 76,800,000.(approx. US\$1,765,500).</p> <p>Housing and Urban Development Corporation of India (HUDCO) have also been entrusted with the job of preparation of the detailed development plan for beautification and landscaping of the Temple Complex and the township of Bodh Gaya with a clear focus on development of tourism and heritage conservation. The approach adopted is to prepare a holistic development plan with clearly identified projects including clear implementation strategies. The focus of the development plan will be tourism promotion, while conserving the local environment and the local resources.</p> <p>A Project to provide signages to guide visitors through the site and also to provide information about the Temple Complex is under active consideration with the Department of Tourism of the Government of India and is expected to be implemented soon.</p> <p>In 1999, the Bodh Gaya Temple Management Committee had an evaluation carried out by the Patna Circle of the Archaeological Survey of India of the conservation requirements of the Mahabodhi Temple and the projected estimates of carrying it out. This conservation project has been taken up and the physical works costing Rs 35.88 lakhs (US\$ 74756) have been started in February 2002.</p> <p>The State Archaeology Department of the Government of Bihar has also drawn up a proposal for a major project called the Mahabodhi Archaeological Development Project for Excavation and Conservation with a view to reveal the buried ancient city of the Mahabodhi Temple with it's the many <i>mahaviharas</i> or sanctuaries which were built by kings of different countries near the temple during the course of many centuries. The project envisages the excavation of a large area measuring 820 m x 620 m which has been further sub-divided in 1322 trenches each of a dimension of 10m x 10m and dug to a depth of 8m. Apart from the excavations which would reveal the remains of the ancient monasteries the project also aims at re-creating the area to match a depiction of it as seen in a terracotta plaque of the site found during the excavation of Patliputra (the ancient name for Patna, the capital city of Bihar). A Master Plan which would recreate the beautiful landscape of the Temple Complex as it would have appeared in ancient times is envisaged here. Landscaped lawns, flower beds, a deer park and meditation areas would help interpret the site to visitors along with Information Centres and other facilities to enhance the experience of visiting the</p>
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<p>g) Sources and levels of finance</p>	<p>Mahabodhi Temple.</p> <p>The Project will include other satellite sites associated with the Buddha's life in the vicinity of Bodh Gaya. These include the mound at a small village across the Nilanjana river which covers the remains of a stupa commemorating the offering of a meal by a lay person Sujata to the Buddha after he realised the futility of severe penance. The <i>Stupa</i> was constructed by Emperor Asoka in the 3rd century BC.</p> <p>The total cost of the entire project is estimated to be Rs. 190,000,000 (approx. US\$ 4,400,000) (figure as given in 1992)</p> <p>The Mahabodhi Temple enjoys a pre-eminent position of importance amongst sites of tourist interest in the State of Bihar. It forms the nucleus of all tourism plans in the region The Overseas Economic Cooperation Fund of Japan has helped the Government of Bihar in 1995-98 by providing funds for the building of better roads to connect the State capital with Bodh Gaya and other Buddhist sites in Bihar.</p> <p>The Central and State Governments also plan to connect all Buddhist sites through tourism circuits developed for the purpose of promoting these sites and connecting them.</p> <p>The Ministry of Civil Aviation, Government of India are also actively considering a proposal for the re-development of an airstrip near Bodh Gaya to provide an airport close to the site. Maitreya Project, an international NGO who propose to make the tallest statue in the world (a Maitreya Buddha statue of 152.4 metres height), have submitted a Feasibility Study drawn up by Mott MacDonald (U.K.) for this airport as a proposed joint venture with the Government of India.</p> <p>The sources for finance for the Mahabodhi Temple are mainly in the form of donations and contributions given to the Temple by devotees from all over India and from Buddhists from other countries. These amount to a yearly average to Rs. 2,500,000 (approx. US\$57,500).</p> <p>Over the years the Temple has accumulated a corpus of approximately Rs. 7,000,000 (approx. US\$ 161,000). This sum is kept in the form of a Fixed Deposit in a nationalised bank and the interest accruing from it serves to pay for administrative costs and salaries of those employed by the Bodh Gaya Temple Management Committee The accounts are maintained by the Secretary of the Committee.</p> <p>For the purpose of financing conservation work on the Temple there is a separate bank account opened called the Temple Conservation</p>
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<p>h) Sources of expertise and training in conservation and management techniques</p>	<p>Fund which is intended to raise funds through contributions solely for this important task. At present, Rs. 1,500,000 (approx. US\$34,500) has already been raised for this Fund.</p> <p>There is an additional income generated by the property of owned by the BTMC namely that generated by 27 shops constructed by the Committee near the Temple which cater to the needs of visitors. This amounts to Rs. 81,000/- (approx. US\$ 1,900) annually. Another Rs. 321,000/- (approx. US\$ 7,400) is earned by way of rent from the Lumbini Guesthouse owned by the BTMC.</p> <p>It may be noted that the BTMC has not imposed any entrance fee for visitors or tourists visiting the Temple. The Temple receives donations and these have sufficed to meet the requirements of the Temple. BTMC acknowledges the generous contributions of donors on a Display Board on a daily basis. There are detailed records maintained of these donations and funds contributed for specific purposes.</p> <p>The finances available are sufficient for the day-to-day requirements of the Temple Complex and for the immediate needs of the conservation of the Temple. For the purpose of the redevelopment of the complex and for excavation of the area surrounding the Temple, further help of funding will have to be sought by the BTMC.</p> <p>Though technical staff for conservation purposes is not employed by the BTMC, being accepted as an important heritage monument and being the property of the Government of Bihar, the BTMC seeks and takes the assistance of the Archaeological Survey of India as and when required</p> <p>The Directorate of Archaeology, Government of Bihar also make periodic visits to the Temple Complex and carries out an ongoing study of the conservation requirements. Please see the enclosed Archaeological Project for excavation and conservation drawn up by the Directorate of Archaeology, Government of Bihar (Annexure 21).</p> <p>No specific expertise or training of any staff member has been given as yet to impart knowledge of conservation and management techniques.</p> <p>As the Chairman of the BTMC is the Collector and District Magistrate of Gaya, a systematic and well-organised management and monitoring system is kept in place.</p> <p>The day-to-day maintenance and other works are carried out at the behest of the Collector and District Magistrate by the concerned Departments and Agencies of the State Government of Bihar. These are the Public Works Department, the Forest Department, the Gaya</p>
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<p>i) Visitor facilities and statistics</p>	<p>Rural Development Authority, the Public Health and Engineering Department, the Notified Area Committee and the Bihar State Electricity Board.</p> <p>The main season for people to visit Bodh Gaya is from November to February. In this period, an average of 2,000 tourists visit Bodh Gaya every day. From March to October an average of 500 visitors travel to Bodh Gaya each day. Thus, approximately 400,000 tourists visit Bodh Gaya every year. It is estimated that 30% of these are foreigners and the remaining 70% are domestic visitors.</p> <p>On special occasions such as on Buddha Jayanti (it is believed that the Buddha took birth, attained Enlightenment and left his worldly life on the full moon date in the month of May) and other auspicious days there are more than 25,000 persons who visit the Temple to offer prayers during the course of a single day. According to the BTMC, 60,000 persons visited Bodh Gaya on the Buddha Jayanti day in May 2000.</p> <p>Bodh Gaya is connected by air, the railway network and by roads leading to it from the state capital Patna (115 kms) and from other cities connecting it to the other major Buddhist sites in Bihar. The nearest railway station is at Gaya (the district headquarters) 17 kms from Bodh Gaya. The nearest airport is at Patna (commercial passengers flights land there) and there are two airstrips at a distance of 10-20 kms from Bodh Gaya. These airstrips have potential to be developed as airports for commercial flights.</p> <p>In recent years, the Overseas Economic Co-operation Fund of Japan has also given significant financial help for the development of the tourism infrastructure for the Mahabodhi Temple site. A paved promenade has been made to the north of the temple which did away with an earlier dirt track which lay between the main road and the entrance of the temple. The main road leading to the Temple has been reconstructed and so has the highway which connects the state capital of Patna to Bodh Gaya (115 kms). Other roads connecting major Buddhist centres in Bihar and UP have also been upgraded with financial help of the OECE, so as to make a better connected network of Buddhist sites.</p> <p>There are two large hotels in Bodh Gaya, the Hotel Ashoka, managed by the India Tourism Development Corporation and Hotel Siddharth, managed by the Bihar State Tourism Development Corporation. In addition to these, there are 20 other residential hotels which together accommodate more than 1500 persons every day. Apart from these hotels, there are 14 monasteries in Bodh Gaya in which 1000 devotees can be accommodated. Currently, these facilities adequately meet the requirements of tourists for board and lodging.</p>
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<p>j) Property management plan and statement of objectives (copy to</p>	<p>There are medical facilities of the State Government by way of a Primary Health Centre located close to the Temple, which is available to people visiting Bodh Gaya. During festive occasions, BTMC also establishes primary health care units in 14 wards of the Bodh Gaya town.</p> <p>There are other visitor facilities close to the Mahabodhi Temple. These include stalls offering refreshments and snacks, chemists, local telephone and long distance telephone facilities, fax facilities, shops selling models of the Temple, statues and other mementoes.</p> <p>The main entrance to the Temple has facilities for visitors, including a Shoe-house (as visitors are expected to remove their shoes before entering the temple as a mark of reverence), cloakrooms for men and women, an Information Centre as well as a Reception Hall. As the Temple is enclosed by a high boundary wall and there is only one entrance and exit to the Temple, there is sufficient control over the access to the temple for security purposes.</p> <p>In order to keep the entrance of the Temple free from traffic congestion and pollution, the car parking area has been removed to a distance away from the temple. There are further plans to decongest the area around the Temple.</p> <p>Bodh Gaya has been a place of pilgrimage and of learning since many centuries. The town has two Libraries, the Mahabodhi Temple Library run by the BTMC and the American Library which is in the premises of the Burmese Temple.</p> <p>The State Tourism Department publishes and circulates literature and information about Bodh Gaya and the associated Buddhist sites on a regular basis. There is also other publications about Bodh Gaya which are available in the bookshop of the BTMC as well as other bookstalls in the town and in Gaya. Maps and pamphlets about Bodh Gaya are also available close to the Temple. Government-approved guides also offer their services to the visitors.</p> <p>A Museum of the Archaeological Survey of India is located close to the temple. Some portions of the original railings believed to have been made by Emperor Asoka in the 3rd Century BC and other pieces found at the site are installed in this museum. Besides, the Hindu monastery called the Ghammunda Giri Ashram also has many large sculptures of the Buddha and other Buddhist deities which were found at the Temple site. Visitors and scholars can visit this institution as well to see this legacy from the past.</p> <p>An organised property management structure is already in place in the form of Bodh Gaya Temple Management Committee, which has embarked on structured projects of conservation and development.. This Committee which was constituted by an Act of the Bihar State</p>
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<p>be annexed)</p>	<p>Government (namely the Bodh Gaya Temple Act, 1949, enclosed as Annexure 11), has been carrying out this task since 1953.</p> <p>The Bodh Gaya Temple Management Committee is advised in all matters by an Advisory Board which has several eminent international representatives from Buddhist countries as well as representatives of Indian Government, dignitaries and elected representatives in the Bihar Legislative Assembly.</p> <p>The BTMC, the Advisory Board and the District and State Government Administration have clear-cut policies for the management, protection and administration of the Temple and its environs. These policies are brought into effect, controlled and safeguarded by the various legal instruments available to the local administration.</p> <p>A detailed Management Plan duly incorporating the above viz the Management Structure, Conservation Plan, Development Plan, Excavation Plan and Stakeholders forum is enclosed as Annexure 19.</p>																		
<p>k) Staffing levels (professional, technical and maintenance)</p>	<p>The current staff employed by the Bodh Gaya Temple Management Committee is as follows :</p> <table data-bbox="502 1097 845 1433"> <tr><td>Accounts Officer</td><td>1</td></tr> <tr><td>Librarian</td><td>1</td></tr> <tr><td>Asst. Librarian</td><td>1</td></tr> <tr><td>Clerk Grade</td><td>6</td></tr> <tr><td>Peon Grade</td><td>10</td></tr> <tr><td>Night guards</td><td>20</td></tr> <tr><td>Gardeners</td><td>10</td></tr> <tr><td>Sweepers</td><td>10</td></tr> <tr><td>Electricians</td><td>4</td></tr> </table> <p>Total Staff Members 63</p> <p>There are no technical personnel for carrying out conservation or restoration work. All such specialized work is carried out on behalf of the BTMC by the Archaeological Survey of India and the concerned Departments of the State Government of Bihar.</p>	Accounts Officer	1	Librarian	1	Asst. Librarian	1	Clerk Grade	6	Peon Grade	10	Night guards	20	Gardeners	10	Sweepers	10	Electricians	4
Accounts Officer	1																		
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Peon Grade	10																		
Night guards	20																		
Gardeners	10																		
Sweepers	10																		
Electricians	4																		

<p>5. Factors Affecting the Property</p> <p>a) Development Pressures (e.g. Encroachment, adaptation, agriculture, mining etc)</p> <p>b) Environmental Pressures (eg. Pollution, climate change) (pressures likely to occur in the future and the means to contain them need be mentioned)</p>	<p>The entire property of the BTMC is free of encroachment and is in the possession of the BTMC.</p> <p>There is, however, pressure from construction activity in the vicinity of the Temple at present. This is likely to grow as the site becomes further developed and receives more visitors. The legal instruments are, however, available to handle these developmental pressures.</p> <p>There are no industrial or mining activity which may adversely affect the Temple and its environment.</p> <p>Fortunately there is generally a clean and healthy environment in Bodh Gaya and around the Temple. However, a few measures required to be taken to protect this environment inside the Mahabodhi Temple Complex.</p> <p>An important need is to control the practice of burning oil lamps along the walls and railings of the Temple, which is likely to cause damage to the monument. It may be noted that some sculptural pieces are being blackened by the burning of wax candles as well. This has taken the shape of a ritual in the Temple Complex, especially on festive occasions and needs very much to be controlled. Necessary action is being taken in this regard by earmarking a specific place for this ritual.</p> <p>The entire Buddhist community representing different countries and sects of Buddhism needs to be motivated so that this practice may be contained and some alternative may be found without offending the sentiments of the devotees. A view taken by the Buddhist community in this matter would not only benefit the Mahabodhi Temple but all Buddhist sites and monuments in the world as the burning of oil lamps and candles has become a universal Buddhist practice. There are, however, many places where the Buddhist <i>Rinpoches</i> have been persuaded to take an enlightened view to discontinue the burning of oil lamps near the place of worship. Instead, they have located a place well removed from the shrine where a single oil lamp is kept burning with the offerings made by devotees.</p> <p>Bodh Gaya experiences extreme climatic conditions. During the summer months this area records the highest temperatures in the state of Bihar. This makes it very difficult for tourists to enjoy the experience of walking around the temple and benefiting from the peaceful atmosphere of the site. It will be desirable to plant an adequate number of trees in the area around the temple site, which would surely effect the environment positively.</p>
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<p>c) Natural disasters and preparedness (earthquakes, floods, fires etc.)</p>	<p>The Mahabodhi Temple has a strong foundation and has withstood the travails of time.</p> <p>Fortunately, this area has not been known to be prone to natural calamities such as earthquakes or floods.</p> <p>However, since the main temple stands 5 metres below the land around it, care has been taken by BTMC to have a good drainage system in place. This is cleaned and upgraded from time to time. Since the Temple is at lower level than the area around, it is desirable to safeguard its foundations from ground water which may flow towards the Temple site. As a long term measure, it would be beneficial to create a drainage system of the surrounding land to divert ground water away from the Temple.</p> <p>The Nilanjana river, which is a seasonal river and fills only during the monsoons, flows close the temple but has not been known to flood in recent times.</p> <p>Adequate measures have been taken to protect the temple from the hazard of fire, such as by the installation of lightening conductors and the placement of fire extinguishers and water hydrants. The facilities of the State Department are also close at hand to protect the temple in the case of such disasters.</p> <p>Further, as the Temple and its requirements are constantly being re-evaluated by the BTMC, the Advisory Board of the Mahabodhi Temple and the State Government, any contingency can be dealt with and plans made in time to deal with any foreseeable threat to the Temple and its environs.</p>
<p>d) Visitor/tourism pressures</p>	<p>On an average, over 1,000 visitors come to the Mahabodhi Temple daily. There are about 22 hotels in the town of Bodh Gaya. These and the 14 monasteries in Bodh Gaya can currently accommodate approximately 2,500 persons every day. Therefore, the situation regarding board and lodging of tourists is currently under control. However, there is likely to be pressure to construct more hotels and residential facilities with which will come the concomitant problems of pressure on civic amenities, congestion of the Temple area, pollution etc. This will also result in marring the peaceful atmosphere of this revered site.</p> <p>There is a need to place a limit on the construction of such facilities at an early stage so as maintain the spatial harmony of the temple town. This pressure can be controlled by the Gaya Rural Development Authority which is responsible for the development of the town. Various legal instruments which already exist can be applied where necessary.</p> <p>A law which limits the height of buildings within areas of 1km and</p>

	<p>2kms radius around the Temple is also in place and is very useful in this context.</p>
e) Number of inhabitants within the property, buffer zone	<p>Nobody lives in the Mahabodhi temple Complex.</p> <p>There are 10 institutions located in the Buffer area with a population of approximately 100 persons.</p> <p>Bodh Gaya town, where the Mahabodhi Temple Complex is located, had a population of 15,724 persons in 1991. According to the Gaya administration this population is likely to double in the next 10 years.</p>
f) Other	<p>Appropriate measures need to be adopted to prepare a plan for the development of the Bodh Gaya town and its suburbs to accommodate the projected population of the town and also the increase in the visiting population. The Gaya Rural Development Authority and the Collector and District Magistrate who is the Chairman of the BTMC can enforce the measures once they are drawn up.</p> <p>The number of institutions and residential monasteries and hotels need to be limited, taking into account the area of the town (which is approximately 8 sq. kms.) and the “carrying capacity” of tourists of the Mahabodhi Temple Complex.</p> <p>There is need to free the area around the Temple Complex for excavating the buried temple city of ancient times.</p> <p>Areas would need to be demarcated to provide for movement of people, taking into account the building of the proposed Museum of Buddhism, the Archaeological Museum, Information Centres, Meditation Parks and other facilities for visitors such as bus terminals, parking, shopping, food and entertainment facilities for tourists and devotees. Some of these points have already been taken into account in the proposed Redevelopment Proposal of the BTMC. Other points need to be worked into the project or an additional Bodh Gaya Town Development Project which may be prepared.</p> <p>Over the years, foreign countries have acquired land to build temples, monasteries and residential accommodation for visiting pilgrims from their countries, in the buffer zone of the Temple.</p>
6. Monitoring	
a) Key indicators measuring state of conservation	<p>A detailed visual documentation of the various buildings in the Temple Complex has been carried out from time to time. This could be used as a realistic visual indicator for monitoring the effectiveness and state of conservation of the Temple Complex.</p>
b) Administrative arrangements	<p>The Mahabodhi Temple Complex is monitored and managed by the Bodh Gaya Temple Management Committee under the guidance of</p>

<p>for monitoring property</p>	<p>the Advisory Board. The District Administration, under the Collector and District Magistrate of Gaya who is also the ex-officio Chairman of the BTMC, further monitors the working of the Committee and implements the decisions taken. The Committee and the District Administration also advise the Gaya Rural Development Authority and the local Block Development Officer about the necessary steps to be taken to protect the environment of the Temple and the development of facilities and infrastructure of the Bodh Gaya town.</p> <p>The Temple is monitored on a day-to-day basis by the BTMC. This serves the important purpose of continually assessing the state of conservation of different parts of the Temple Complex. The Advisory Board of the Temple is also approached by the BTMC for decisions regarding the protection, maintenance and conservation of the Temple Complex and its environs.</p> <p>Various parameters are studied which can affect the Temple, such as the temperature over a period of time, the levels of humidity in the Temple, monitoring of cracks which are due to underground water seepage etc. This information is provided to the Archaeological Survey of India to help monitor the site.</p> <p>The Mahabodhi Temple is administered, monitored and maintained by the Bodh Gaya Management Committee (BTMC). The Secretary of the Committee along with his staff is responsible for the day –to-day functioning of the Temple and all matters related to its protection and management. Thus there is in place a regular system of monitoring the site on a continual basis. The Secretary is responsible for maintaining an Inventory of the moveable and immovable property of the Temple and for its upkeep. The Chairman of the Committee who is also the District Magistrate of Gaya is responsible for the overall management and monitoring of the site.</p> <p>The interest of the conservation of the Temple are in practice monitored quite well as the Bodh Gaya Temple Advisory Board has on it eminent international dignitaries and representatives of many countries, elected representatives of the Bihar Legislative Assembly and designated authorities of the Ministry of External Affairs, Government of India, the Ministry of Tourism, Government of India and various Departments of the State Government of Bihar.</p>
<p>c) Results of previous reporting exercises (summarizing briefly earlier reports in the state of</p>	<p>The Mahabodhi Temple has been the focus of International reverence and attention for many centuries. Though detailed records of the monitoring and conservation of this Temple are not available, there is much which shows the obvious and deep interest of many kings from various countries to monitor the state of this Temple and to conserve it.</p> <p>In 1987, a two-member committee of the National Research</p>

<p>conservation of the property and providing extracts and references to published sources)</p>	<p>Laboratory for Conservation of Cultural Property carried out a detailed study of the conservation status of the Mahabodhi Temple. It drew attention of the authorities to the adverse effect of iron rods which were used for repairing the Temple (particularly in the northern and southern sides) in the 1880s. These had, with the passage of time, badly corroded, with the result that plaster was coming off from the walls. The effects of the growth of algae and vegetation on the structure of the Temple were also reported as was the deposit of soot on the Temple owing to the burning of oil lamps.</p> <p>In 1999, the BTMC asked the Archaeological Survey of India to carry out a detailed assessment of the conservation work required at the Temple. The Conservation work has since been started in February 2002.</p> <p>The results of the reports of the National Research Laboratory for Conservation of Cultural Property and of the Archaeological Survey of India have been incorporated in the plans of the BTMC.</p>
<p>7.. Documentation</p>	
<p>a) Photographs slides and where available film/video</p>	<p>Enclosed is an album of 32 photographs of the proposed site of the Mahabodhi Temple Complex and three photographs of the other major monuments of Buddhist interest (Annexure 20).</p> <p>A video film on the important Buddhist sites in India including the Mahabodhi Temple at Bodh Gaya produced for the Ministry of Tourism, Government of India is enclosed (Annexure 15).</p> <p>A VHS video coverage of the “<i>Buddh Mahotsav</i>” (1999) an annual event held in Bodh Gaya by the Ministry of Tourism, Government of India and another VHS coverage of the “<i>Buddha Purnima</i>”, a festival celebrating the birth, enlightenment and the passing away of the Buddha (which were all on the same day of the year), are enclosed (Annexures 16 and 17).</p>
<p>b) Copies of property management plans and extracts of other plans relevant to the property</p>	<p>There is no formal “property management plan” for the Temple complex. However a compilation of various plans viz the Conservation Plan, Development Plans etc made is enclosed as Annexure 19.</p> <p>As has already been explained earlier, there is no formal plan of management as there is already a structure in place in the form of Bodh Gaya Temple Management Committee constituted under the Government of Bihar Bodh Gaya Temple Act of 1949 “to make provision for the better management of the Bodh Gaya Temple and properties appertaining to it”.</p> <p>In 1997, the BTMC and its Advisory Board carried out a detailed</p>

	<p>survey of the Temple site and a Master Plan for Development of the Temple Complex was drawn up. A Project Report giving the Design Features and costs for carrying out the redevelopment of the Mahabodhi Temple and its Precincts keeping in mind the future needs of the site has also been prepared.</p> <p>Further, there is a Plan of the State Archaeology Department to excavate 25 acres of land to the west of the Temple. The Mahabodhi Archaeological Project aims at carrying out excavation and conservation of this area to reveal the sanctuary established in Bodh Gaya in the 4th century by the Sri Lankan king Kirti Sri Meghavarma and other archaeological remains from the past. (There are historical records which identify three major “viharas” or sanctuaries which were built around the temple in ancient times.) (Annexure 21)</p>
c) Bibliography	<ol style="list-style-type: none"> 1. <i>The Mahabodhi or the Great Buddhist Temple</i>, Major-General Sir Alexander Cunningham R.E, K.C.I.E., C.S.I., W. H. Allen & Co., London. 1892 2. <i>Buddha Gaya Temple - Its History</i>, Dipak K. Barua, Bodh Gaya Temple Management Committee. 1981 3. <i>Early Buddhist Art of Bodh Gaya</i>, Kalyan Kumar Chakravorty, Munshiram Manoharlal Publishers Pvt. Ltd. 4. <i>Buddhist Cities in Early India, Bodh-Gaya, Rajagriha, Nalanda</i>, Upendra Thakur, Sundeep Prakashan. 1995 5. <i>Gaya and Bodh Gaya- A Profile</i>, Naresh Banerjee, Inter-India Publications. 2000 6. <i>Buddhist Monuments</i>, Debala Mitra, Sahitya Samsad. 1980 7. <i>The Way of the Buddha</i>, Publication Division, Ministry of Information and Broadcasting, Government of India. 1995 8. <i>Bharhut Sculptures</i>, R.C. Sharma, Abhinav Publications. 1994 9. <i>Studies in early Buddhist Architecture of India</i>, H. Sarkar, Munshiram Manoharlal Publishers Pvt. Ltd. 1993 10. <i>Sacred writings , Buddhism</i>, The Dhammapada, Quality Paperback Book Club, New York. 1987. 11. <i>The great Buddhist Emperors of Asia</i>, Ven. Dr. Medhankar, Kashinath Meshram, Nagpur. 1997 12. <i>The Navel of the Earth : The history and Significance of the Buddha</i>, S Dhammika, Buddha Dhamma Mandala Society, Singapore. 1996 13. <i>The Gazetteer of Bihar</i>, Government of Bihar.
d) Address where inventory, records and archives are held.	<p>The records of the property and inventory and archives of the Mahabodhi Temple are all kept in the office of the Bodh Gaya Temple Management Committee. The responsibility of holding these is in the hands of the Secretary of the Management Committee. The address is as follows :</p> <p>The Secretary The Bodh Gaya Temple Management Committee</p>

<p>Signature on behalf of the State Party</p>	<p>Bodh Gaya District Gaya Bihar</p>  <p>Name : Ms Rathie Vinay Jha</p> <p>Title : Secretary, Department of Tourism, Ministry of Tourism & Culture, Government of India</p> <p style="text-align: center;">AUTHORIZATION</p> <ol style="list-style-type: none"> 1. I, Rathie Vinay Jha, Secretary, Department of Tourism, Ministry of Tourism & Culture, Government of India, the undersigned, hereby grant free of charge to Unesco the non-exclusive right for the legal term of copyright to reproduce and use in accordance with the terms of paragraph 2 of the present authorization throughout the world the photograph(s) and / or slides(s) described in paragraph 4. 2. I understand that the photograph(s) and / or slide(s) described in paragraph 4 of the present authorization will be used by Unesco to disseminate information on the sites protected under the World Heritage Convention in the following ways: <ol style="list-style-type: none"> a) UNESCO publications: b) Co-editions with private publishing houses for World Heritage Publications: a percentage of the profits will be given to the World Heritage Fund; c) Postcards – to be sold at the sites protected under the World Heritage Convention through national parks services or antiquities (profits, if any, will be divided between the services in question and the World Heritage Fund); d) Slide series – to be sold to schools, libraries, other institutions and eventually at the sites (profits, if any, will go to the World Heritage Fund); e) Exhibitions, etc. 3. I also understand that I shall be free to grant the same rights to any other eventual user but without any prejudice to the right granted to UNESCO.
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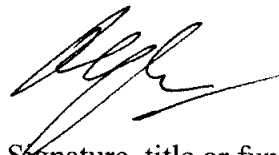
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(रथि विनय झा)
(RATHI VINAY JHA)
सचिव/Secretary
पर्यटन मंत्रालय/Min of Tourism
नई दिल्ली/New Delhi



ANNEXURES

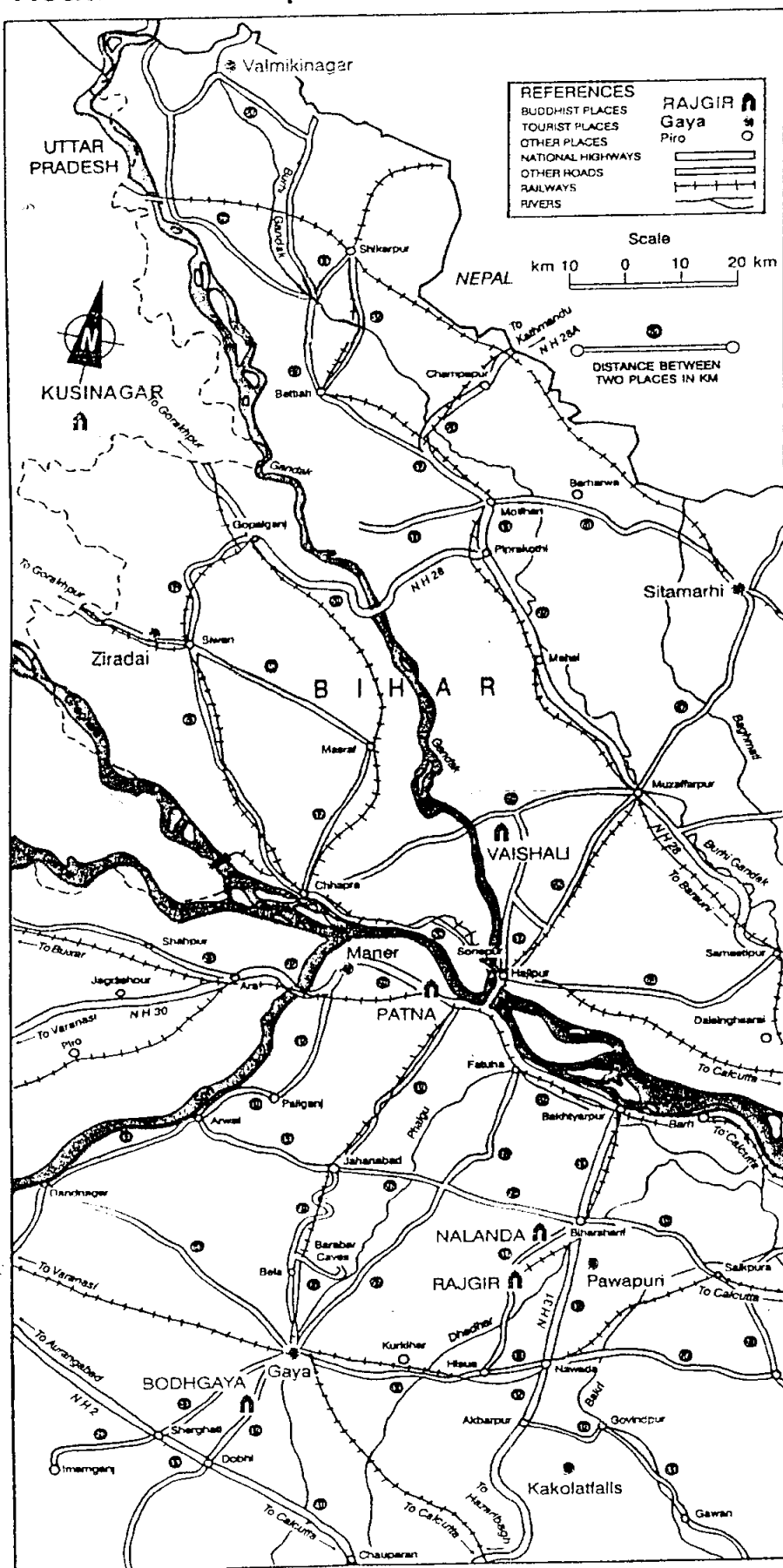
LIST OF ANNEXURES

1. Map of India showing the location of State of Bihar in Eastern India and all important Buddhist sites in India.
2. Survey of India Topographical Map of Bihar in 1:50000 scale showing location of Bodh Gaya
3. Road Route Map of Buddhist shrines in Bihar
4. Map showing Buddhist sites in Gaya district.
5. General Cunningham's map of 1892
6. Mahabodhi Temple Topographical guide map in 1:15000 scale.
7. Core Area Plan
8. Front Elevation Drawing of Mahabodhi Temple
9. Buffer Zone plan 1 km
10. Buffer Zone Plan 2 Kms
11. Bodh Gaya Temple Act of 1949
12. Twelve Random Sheets from Exhaustive documentation of properties of Temple.
13. Conservation Proposal of Temple by the Archaeological Survey of India
14. Tourist Literature
15. VHS Video copy of Film produced for Ministry of Tourism on Buddhist Sites
16. VHS Video copy of coverage of Buddh Mahotsav
17. VHS Video copy of coverage of Buddh Purnima
18. Legal opinion about the property
19. Management Plan
20. Album of 32 Photographs of Mahabodhi Temple along with description of the photographs.
21. State Archaeology Project of Excavation
22. "Walking with the Buddha" booklet supported by Department of Tourism, Ministry of Tourism & Culture, Government of India.
23. "Buddhist Sites in India" booklet published by the Department of Tourism, Ministry of Tourism & Culture, Government of India

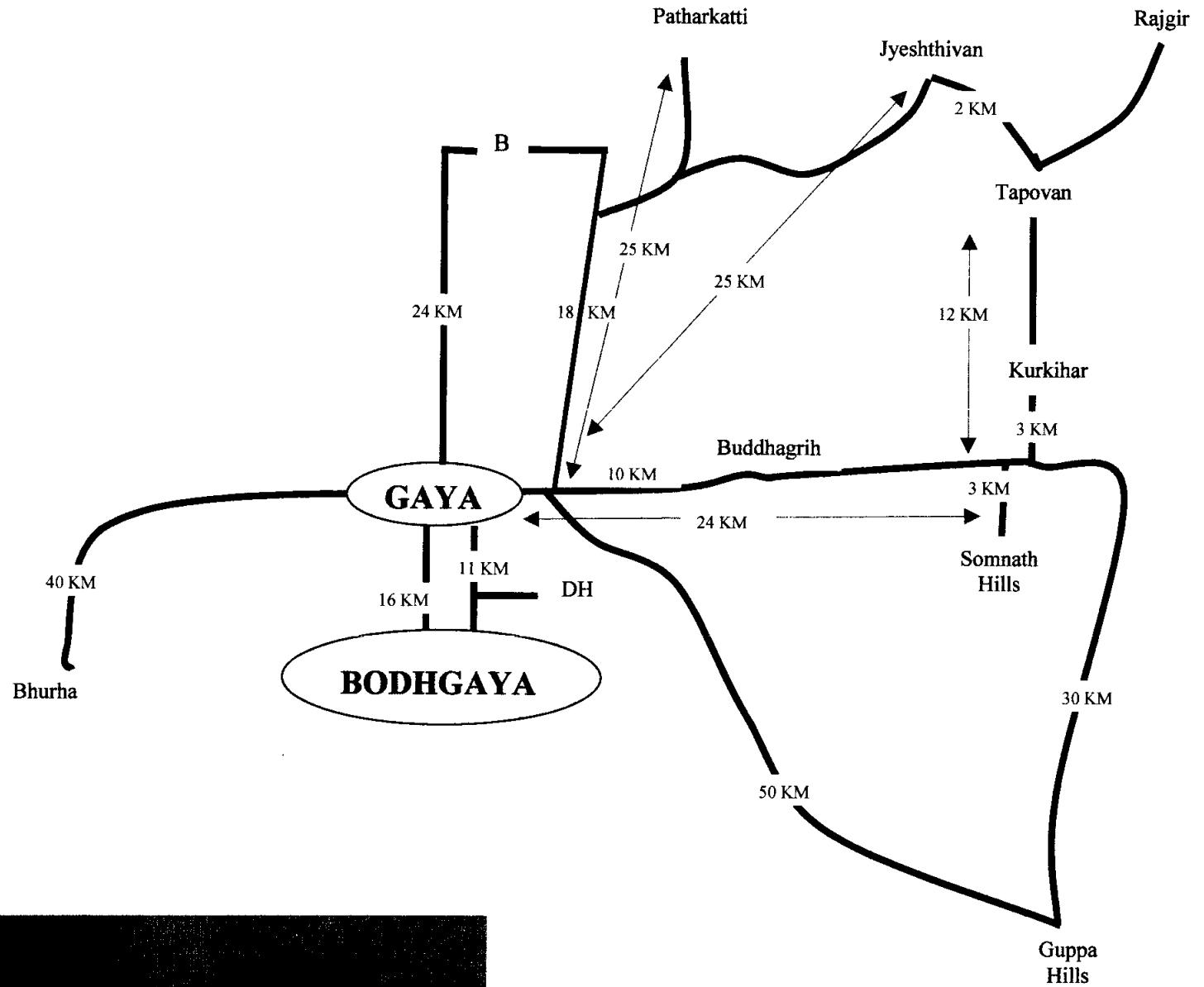
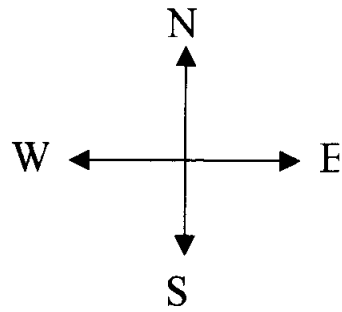


●	BUDDHIST SITES
◻●◻	WORLD HERITAGE BUDDHIST SITES

Road Route Map:Buddhist Shrines in Bihar

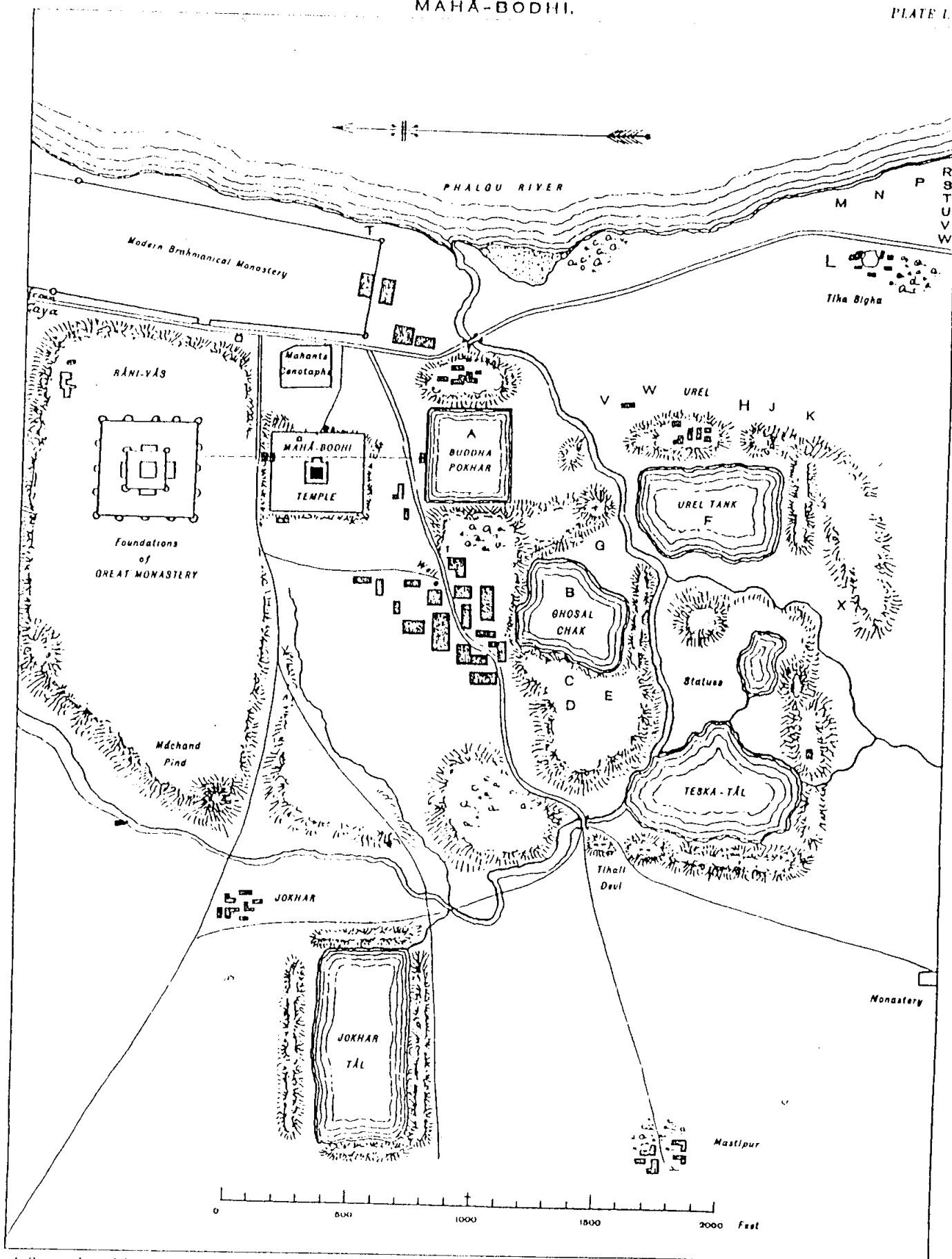


BUDDHIST SITES IN & AROUND GAYA, BIHAR



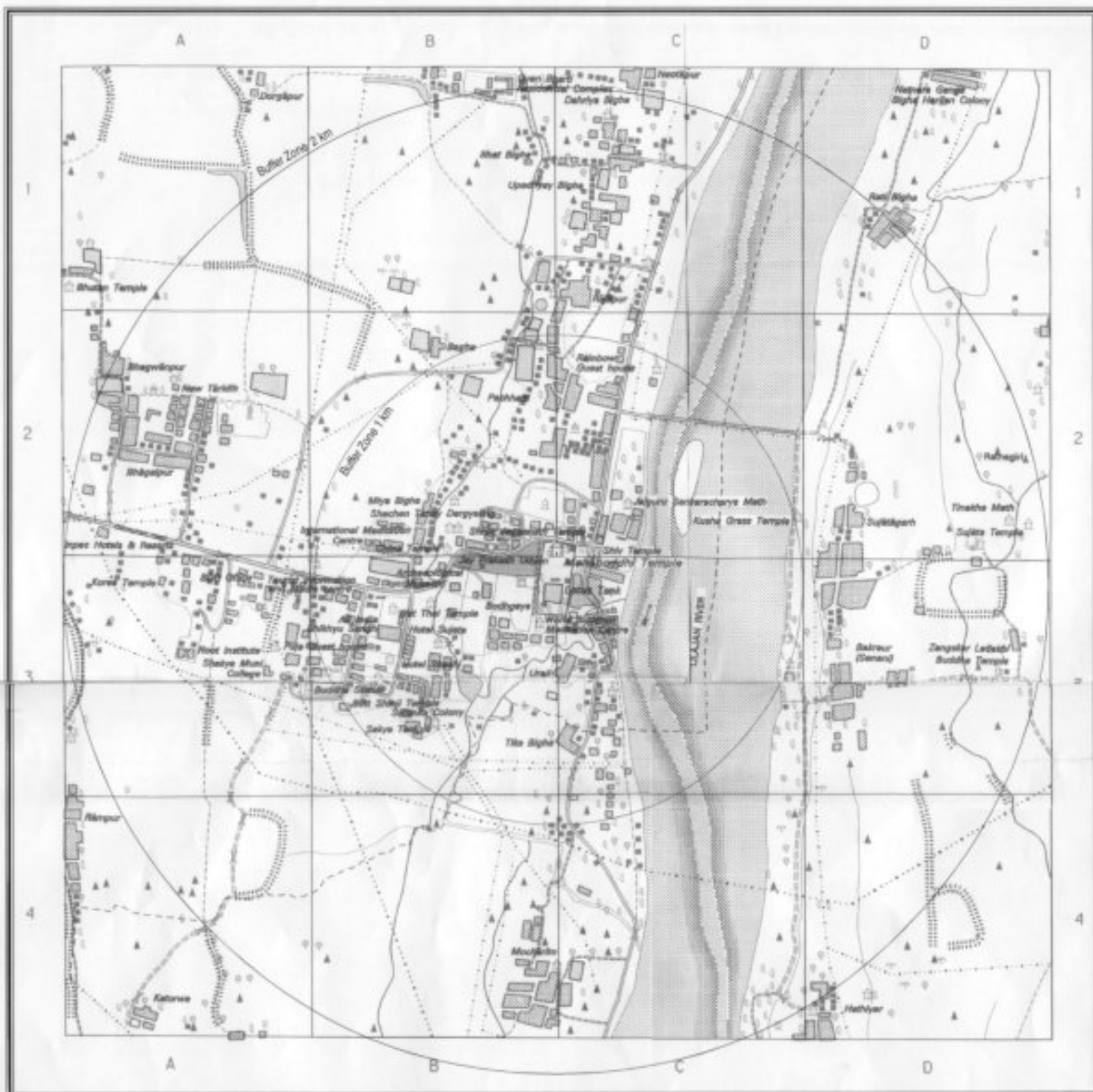
MAHĀ-BODHI.

PLATE I.



MAHABODDHI TEMPLE GUIDE MAP

REFER TO THIS MAP AS :- 1:15,000
MAHABODDHI TEMPLE GUIDE MAP
FIRST EDITION

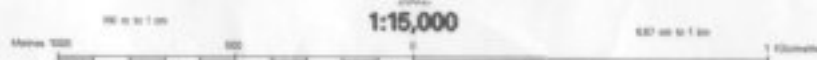


1st Edition 2002

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2002.

DESIGNED AT N. 1181 PARTY BMD, SURVEY OF INDIA

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SYMBOLS AND ABBREVIATIONS

Roads, metalled: according to importance; distance stone.	
Unmetalled road, Cart-track, pack-track.	
Embankment with relative height.	
Temple, Mosque, Tomb.	
Lined well, Tube well, Tank; perennial.	
Stream: perennial, dry.	

Building: Important; other; temporary.	
Place of Archaeological Interest, Wall.	
Tree: palm; plantain; bamboo; others.	
Main power line; power line.	
Cultivation line; Police station; Post office.	
Ministry, Guard house.	

The following notes are appended below as desired by the Department of Tourism, Government of India New Delhi.

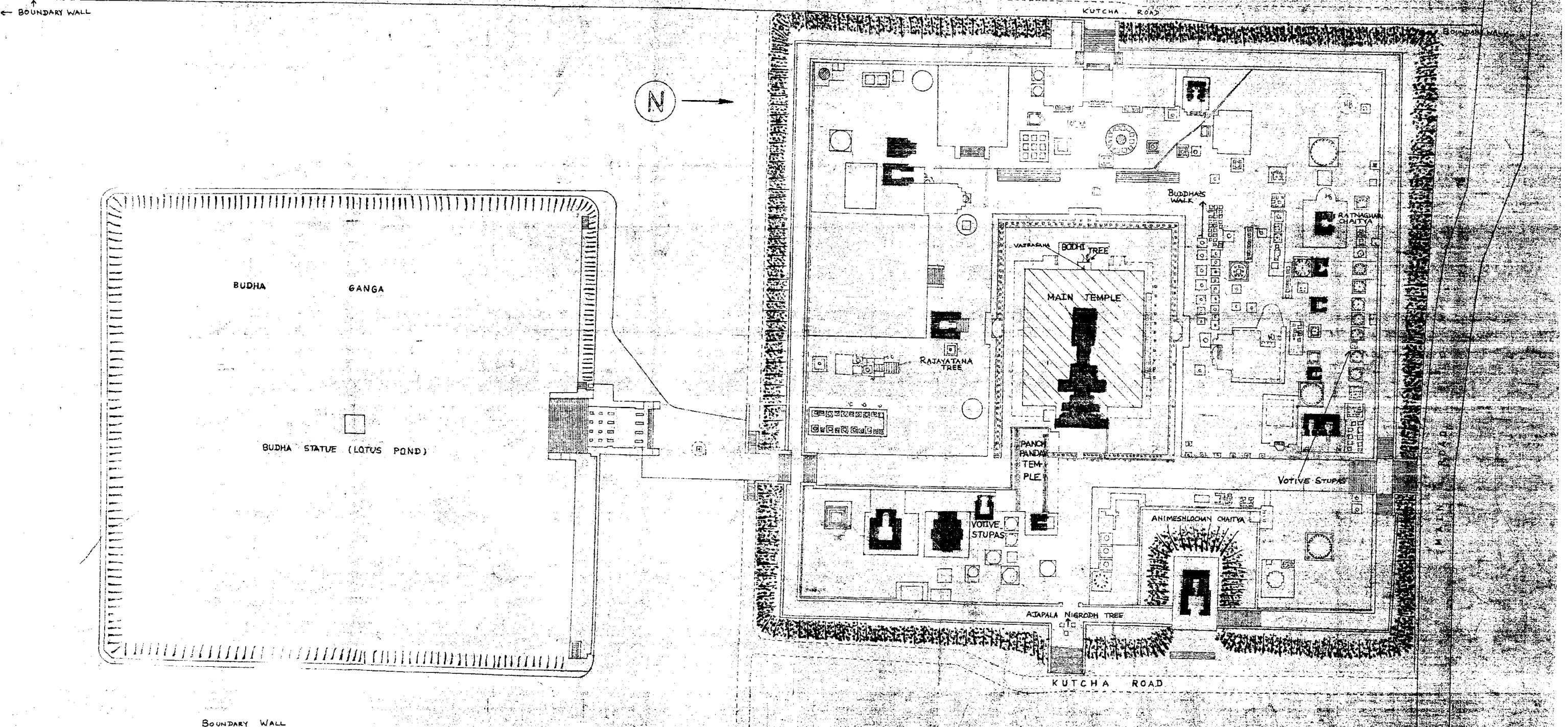
1. Mahabodhi Temple Complex - owned by Government of Bihar.
2. Mahabodhi Temple Complex - managed by Bodhi Gaya Temple Management Committee.
3. Regulations Enforced By - Gaya Regional Development Authority.

Buffer zone 1 km
Buffer zone 2 km
Core Area

REFER TO THIS MAP AS :- 1:15,000
MAHABODDHI TEMPLE GUIDE MAP
FIRST EDITION

INDIA

CORE AREA PLAN FOR WORLD HERITAGE LIST



EXISTING MAHABODHI TEMPLE COMPLEX PLAN OF BODHIGAYA INDIA

SCALE : 3 METRES = 1 CM. 25 = 1

DESIGNED BY
RAJ KUMAR
DIR. IN CIVIL ENG.
JODHPUR ENGINEERING
COLONY, DIST. GAYA
VIJAY KUMAR SHODY
ARCH. P.L.A. 1974
CA 01 6711-43

**OFFICE OF THE DISTRICT MAGISTRATE, GAYA.**

L.NO. 5740 /C

From,

Sri Amrit Lal Meena, I.A.S.
District Magistrate,
Gaya.

To,

Shri Ashwani Lohani,
Director, Tourism ,
Department of Tourism,
Govt. of India.

Gaya, dated 26th July 2001.**Sub:- Encryption of Mahabodhi Temple as World Heritage Site.****Ref :- Your letter no. 10 -VIX (13) 99 -Vol- II dated 20th July 2001.**

Sir,


With reference to the above mentioned subject, it is to be stated that detail information about ownership and management plans of the Mahabodhi Temple have already been made available during earlier visits of the consultants of the Ministry .

- For more clarification on the ownership, the legal opinion note submitted by the Government pleader, Gaya is enclosed as Annexure -I. From perusal of this note, it is extremely clear that the State Govt. have clear title on the immovable properties of the temple.

- As regards management plan, further clarification have been given at Annexure II. It is extremely clear that the management of the temple is being carried out by the temple management Committee duly constituted by State Govt.

- With regards,

Yours Sincerely,


26.7.2001
District Magistrate, Gaya.

ANNEXURE-I

◆ **Legal opinion note about the immovable property of**
Mahabodhi Temple, Bodh Gaya.

◆ I have been asked to give my written opinion on the point of title of the property of Bodh Gaya main temple alongwith other parts attached with the temple. From the perusal of the record of rights, prepared under Bihar Tenancy Act, the main temple is situated at village Mastipur (Thana no. 360), and in the revisional survey, Record of right the same has been recorded under R.S. Plot No. 1508 measuring 3 acre 34 decimal and the Pokhar as R.S. Plot no. 1504 measuring 2.16 acres under R.S. Khata no. 509. So far other parts attached with the temple situated in adjacent area known as village Bodh Gaya (Thana no 359) and one is property is the office of Bodh Gaya temple Management Committee and another is Library (Pustakalaya) and the said office is recorded under R.S. Khata no. 1033 R.S. Plot no. 3122/4667 area 0.64 acres and the said Pustakalaya under the said R.S. Khata 1033 R.S. Plot no. 3126/4681 area 0.35 acres and the same is recorded as the Land of P.W.D.

◆ Record of rights primarily connotes the record prepared under the several provision of Bihar Tenancy Act and as per law every entry in a record of right so published shall be evidence of the matter referred to in such entry and shall be presumed to be correct unless it is proved by evidence to be incorrect . Here in this particular entry, in respect of record-of-rights, in respect of the property of Bodh Gaya temple, as referred here-in- before as there is specific recording under the Bihar Tenancy Act and has been finally published so presumption of the entry is attached and shall be presumable to be correct and as such there be no doubt in saying that entire properties including the Bodh Gaya main Temple is property of Bihar State and undisputedly the title is of State of Bihar.

A.W. Karimi,
Govt. Pleader Gaya.

ANNEXURE - II

◆ As clearly stated about the status of title, the entire property is owned by the State Government. Accordingly the State Government have enacted the Bodh Gaya Temple Act 1949 to make provision for the better management of the Bodh Gaya Temple and the properties appertaining thereto.

◆ In this act, the "Temple" and the "Temple land" have clearly been defined according to which the "Temple" means the great Temple built by the site of the Mahabodhi tree near Bodh Gaya Village in Bodh Gaya and includes the Mahabodhi tree and "BAJRASHAN" .

◆ The temple land have been defined as the land in which the temple and its precincts stand and also covers such areas as the State Govt. may by notification direct.

◆ In this Act, the management and the Control of the Temple land and the properties appertaining thereto have been vested with a Committee constituted by the State Government. The District Magistrate is ex-officio Chairman. Thus the State Government have total control over the management.

◆ In this Act it has also been laid down that no immovable property of pertaining to the temple shall be leased for more than three years or not sold except with the previous sanction of the State Govt. and Committee.

◆ It is to be further added that the State Govt. have constituted an Advisory Board constining representatives of various Buddhist countries. The Board functions as an Advisory Body to the Committee. A photo copy of the latest constitution of the Advisory Board as notified by the State Government is enclosed herewith.

◆ It is to be further added that section 17 Sub-section (I) of the Act provides for power of the Committee to make bye-laws with the previous sanction of the State Govt. Accordingly bye-laws have been framed and published by the State Govt. vide notification dated 26/02/57.

◆ From these facts, it is clearly evident that the management of the Maha Bodhi Temple is guided by the Act of the Government and is administered by the Management Committee duly constituted by the State Government.



MANAGEMENT PLAN
MAHABODHI TEMPLE COMPLEX, BODH GAYA

A. MANAGEMENT STRUCTURE

The Temple Complex has in place a proper management structure in the shape of the Mahabodhi Temple Management Committee (BTMC). This site is therefore unique as no other World Heritage Site in India has an organized management structure in place at present.

The Bodh Gaya Temple Act (Bihar XVII of 1949) passed on June 19, 1949, makes provision for the State Government to establish the Bodh Gaya Temple Management Committee (BTMC) for the better management of the temple and the properties appertaining to it. BTMC was constituted and has been playing this role since 1953. The Committee works under the supervision, direction and control of the State Government of Bihar. The State Government is represented by the Collector and District Magistrate of Gaya who is the ex-officio Chairman of the Committee.

The Bodhgaya Temple Management Committee (BTMC) consists of a Chairman and eight members, all of whom are Indian and of whom four are Buddhist and four are Hindus including the Mahanth (ie. the presiding priest of the Saivite Monastery). A person from among the members acts as Secretary of the Committee. The term of office of the members of the committee is three years.

The Secretary, Bodh Gaya Temple Management Committee (BTMC) looks after the day-to-day management of the Mahabodhi Temple Complex and the properties appertaining to it. His independent financial powers are restricted to payments up to Rs. 15,000 (approx. US\$ 350) in each instance. He also maintains the records of the BTMC and convenes meetings of the BTMC.

The Chairman, Bodh Gaya Temple Management Committee (BTMC) who is the Collector and District Magistrate of Gaya implements the collective decisions of the BTMC. The overall supervision of the Temple and all its properties is his responsibility.

The Act has also provided for the setting up of an Advisory Board by the Governor of Bihar which consists of 20 to 25 members, two-thirds of them being Buddhists and half of these Buddhists being residents of foreign countries. The Board is constituted every two years and is headed by an elected President. The Chairman of the Bodh Gaya Temple Management Committee is the ex-officio member of the Board. The Advisory Board's main function is to advise the Bodh Gaya Temple Management Committee on all matters related to the Mahabodhi Temple Complex, its management and protection.

The BTMC, the Advisory Board and the District and State Government Administration have clear-cut policies and plans for the management, protection and administration of the Temple and its environs. These policies are brought into effect, controlled and safeguarded by the various legal instruments available to the local administration.

B. CONSERVATION PLAN

The Mahabodhi Temple is the best-preserved brick structure of its period in India. Through the course of centuries, repairs and restoration of the Temple was carried out of which there are no detailed accounts, excepting that the design and architecture of the temple has been uniformly adhered to.

In 1999, the Bodh Gaya Temple Management Committee had an evaluation carried out by the Patna Circle of the Archaeological Survey of India of the conservation requirements of the Mahabodhi Temple and the projected estimates of carrying it out. The following are the salient points of this inspection :

The Temple is in a low-lying area. A survey needs to be done of the area around the Temple and a proper system of drainage needs to be made so that ground water from the surrounding areas may not reach the Temple foundation.

In the restoration carried out in 1953-54, some parts of the Temple had been plastered with cement instead of using the original materials which was a lime and mortar plaster. The cement plaster needs to be removed and the temple should be re-plastered with the traditional material. Acrylic emulsion paint has also been used in some places on the sculptural figures. This changes the original character and beauty of the figures and needs to be removed.

Votive stupas in the parapet wall need to be reset and re-plastered so that they do not fall off.

Vegetation growth on the Temple structure needs to be removed effectively.

Underground water seepage has created vertical cracks in some places in the Temple which need to be stitched. The floor of the roof needs to be levelled and sloped to allow water to drain. Cleaning and broadening of the water drainage pipes in the Temple needs to be done.

Lighting arrangements in the Temple Complex need to be upgraded old fittings need to be removed from the body of the Temple. The lightning conductor of the Temple needs to be repaired.

Devotees have been following the practice of lighting oil lamps or candles along all the walls and railings and on sculpted figures in the Temple Complex. This is adversely affecting the ancient monument and spoiling the pathways. The burning of a large number of oil lamps on festive occasions is a threat to the structure of the Temple as well as to the Bodhi Tree. A thorough cleaning of the oily residue on all parts of the Temple needs to be carried out and an alternative found to this practice of burning oil lamps.

Carved stones and epigraphs embedded in the floor of the Temple need to be removed and re-installed in a separate gallery.

This conservation project has been taken up and the physical works costing Rs 35.88 lakhs (US\$ 74756) have commenced in February 2002 under the supervision of the Archaeological Survey of India.

To restrict environmental threat to the temple by the ritual of burning lamps around the Temple, the Bodh Gaya Temple Management Committee has earmarked a different site south of the Temple where it intends to build a glass house with a modern exhaust system. This proposal is presently under detailed planning.

C. DEVELOPMENT PLAN

The development plans of the Mahabodhi Temple Complex have been drawn up by the Mahabodhi Temple Management Committee with sensitivity to the enormous spiritual and historic values of the site. Care has been taken to see that there is due protection not only of the environment of the Temple but also of the area around the site.

In a thoughtful and appropriate manner, a Meditation Park, a Museum of Buddhism a Reception and Information Centre, landscaping signages are envisaged in the development plans, as these would enhance the spiritual and historic values of the site.

The site is seen to represent the great peace and sensitivity towards nature which is at the heart of Buddhist philosophy. Therefore, the Mahabodhi Temple site is sought to be developed as a haven of peace, where the visitor may come and meditate and fully appreciate the values taught by the great spiritual teacher who attained enlightenment at this site.

The Mahabodhi Temple Management Committee is also advised by the Mahabodhi Temple Advisory Board which has representatives, including ambassadors, of all the Buddhist countries of Asia. Hence, the plans are drawn up keeping in mind the views and sensibilities of Buddhists and concerned intellectuals from many countries.

The Bodh Gaya Temple Advisory Board and the Management Committee had earlier drawn up a detailed development plan covering an area of 12

acres around the Temple and envisages the making of a Meditation Park, Museum of Buddhism and Reception and Information Centres. The Plan also incorporated landscaping and improvement of the Temple Complex so as to enhance the experience of visiting the Temple also. The total cost of this project was earlier expected to be around Rs. 76,800,000.(approx. US\$1,765,500). The Plan is detailed below.

MAHABODHI COMPLEX REDEVELOPMENT PROPOSAL

i) Envisaged Possibilities for Development

The Temple complex assumed the present shape due to unsystematic and unplanned, ad hoc approach to the situation. Need today is of developing the entire complex with holistic approach. A master plan of whole area must be prepared with the main temple as the revolving theme. Functions of the temple-meditation and tourist attraction should get due importance in the scheme. The present compartments of the Complex must be unified in a way that once a visitor / worshiper enters the complex, he gets complete glimpses of the complex. Present elevated approach to the complex can certainly be utilized in the process of unification advantageously.

The Obscure and remote places must be visually connected in a way that the visitor gets interested in reaching even the far flung places that at the present are unapproachable and go unnoticed.

Some of the possibilities of the development are as follows:

- The temple must be made more 'open to vision' even when one is on the main road. For this the peripheral boundary wall may need some modification by way of replacement of the existing *Vedikas* with grill or some other similar material, at least at a few places.
- The entrance gates at the northern end and at the eastern end are not in the conformity of the Temple style, must be replaced with suitably modified gates.
- A cattle trap must be introduced at the main entrance.

- A security room must be designed as integral part of the main entrance gate at the Northern end.
- The shoe house must be properly designed to have sufficient accommodation and must be suitably re-located near the main entrance.
- The boundary wall must be modified at the main entrance so that the movement to the complex becomes easily negotiable and visibility on both the sides becomes clear.
- The wall segregating the parking area may be removed to provide a panoramic view of the temple and the temple complex.
- Sufficient public conveniences such as toilets/drinking water etc. may be suitably located in the complex area.
- Parking of vehicles may be properly arranged in the temple complex.

It seems to be ideal if some space is acquired towards the eastern side of the entrance area so that sufficient parking space could be created along with the fore ground space that is a must for this kind of a monument.

- The entrance to the main Temple from the parking area is towards East of the temple gate and there is hardly sufficient space, near the entrance gate of the temple, for visitors to stand and admire the beauty of the temple and have peaceful view.

Steps going down starts at a close distance of about 3M from the main entrance.

It will be better if the space at the entrance is enlarged to accommodate sufficient spectators. The present single flight of steps going down may also be split into two, one for going down and the other for coming up from the lower level.

- This 'directional loss' to the visitors shall have to be replaced with 'institutional directional movements' created with elements of interest.

- Innumerable monuments, stupas and memorials built by visitors and dignitaries to the temple during past centuries are located haphazardly and needs re-orientation.
- Some secluded sitting spaces conducive to group sitting may be suitably located at the higher level pathway of the Pond.
- The high level pathway of the Pond may be linked to the ground area around the temple.
- A pathway may be created at the lower level of the Pond and the upper level and lower level pathways may be linked with suitable stairways located on three sides of the pond slopes.
- The pond may be provided with a high jet giving glimpses to the visitors at the entrance of the Temple that there is some interesting area there.
- Sufficient space must be provided for visitors to stand in front of the statue of lord Buddha in the Pond. This may be provided by enlarging the space next to the structure at the entrance of the Pond.
- Suitable modification in the steps and the pathway levels in the Temple complex to make the same convenient to walk and sit, would be necessary.
- There is a high boundary wall that segregates the Pond area from the meditation forest developed during past few years. Because of this wall the view and approach of the meditation forest is obstructed, which makes the meditation forest a dumping and easing ground. It will be necessary to open up this wall to have view and movement beyond.
- The wall around the Meditation Park- the Spiritual Retreat, is in very bad condition" and makes the entire area vulnerable to the hoodlums. It shall be essential to strengthen this wall.
- The entire Meditation Park must be made open to public view so that undesired activities could stop.
- Provision of Meditation Cottages / Meditation Shelters must be considered in the" Meditation Park.

- The pathways around the temple and at various levels are either in marble or in concrete. Both these materials make it too hot or too cold in different seasons-making it uncomfortable for the visitors to walk. Besides there is lot of heat reflection from these surfaces.

Small grass patches may be added in the pathways to relieve the seasonal vagaries.

A jute carpet may also be placed over the same, specially around the temple, during the peak seasons-cold / hot.

- It is important that environmental threat to the temple should be restricted.

Since it now has become a ritual to bum the lamps around the Temple, it shall be impossible to restrict the same.

A possibility shall be of creating lamp stands, suitably located and designed in a way that excess oil/wax does not fall on the pathway but gets collected for later reuse/removal.

Location of the lamps should be such that they do not come in the wind direction towards the temple but may be in direction away from the temple.

- The present platforms erected around various trees on the complex are built in a way that there is no space left for the growth of the tree trunk. Suitable modification to the same may be necessary.
- The drainage plan of the complex is very important. It is further more necessary in the present case since, there are large and small compartments made in the entire temple complex.

Presently, there are large / small open drains that gets choked with leaves and dust. It would be necessary that underground drains with sufficient manholes and inspection chambers and proper slopes be provided in an integrated manner for the surface drainage in the complex.

- Worshipers coming from various parts of the world need large worship places (each person needing approx. 30 to 40 Sq. ft. space).

The worshippers worship in the pose of 'Sasthang Dandvat' pose, facing the temple and want to remain as close to the temple as possible.

- The space around the main temple is full of small and large stupas the ground is also divided into various small or large level platforms.

While level platforms for prayer may be good to accommodate different groups, it will be better if the smaller 'stupas' could be re-arranged along the pathways or in the form of Stupa Garden, with proper grills and placards giving its history, if possible. This shall on one hand provide some interest to the pathways, shall also provide larger meditation ground.

- The meditation park located on the West and South of the Lotus Pond need to be properly developed.
- The physical space around the Pond and the Temple need to be developed to provide sufficient facilities to the worshipers and the visitors, such as pathways, conveniences-toilets, drinking water facility, shelters, suitable platforms for meditation etc.

ii) Proposed Plans

In view of the outcome of the analysis and physiographic character of the site, the entire Bodh Gaya Temple Complex Development has been broadly conceived as a two way functional approach as follows :

1. Meditation-Religious
2. Tourist Attraction.

The two aspects of the design are entirely diverse and do not go hand in hand. A religious person wants peace to worship for prayers and to listen to the religious discourses where as a tourist visits the Temple to have glimpses, pay his regards as well as enjoy the time that he is in the complex.

At present none of the activity is getting its due importance the result is chaos. Basic reason for this is the design of the complex - which has in fact just grown

with the passage of time. Demand of the day is that the entire complex is developed as per the needs of the time.

Keeping various aspects in mind the proposed development plan divides the Temple complex in two broad sub groups.

- i) The Active meditation zone - the area around the Temple.
- ii) The Passive meditation zone - the area around the lotus pond.

1. Meditation – Religion

The area around the Temple caters for both the worshipers as well as the visitors. The main Temple is Focal point of all the activities in this area.

1.1 Meditation Platforms

Although the area around has various platforms for meditation, due to various levels in small spaces large number of worshipers find it inconvenient to locate suitable spaces. Though levels demarcate spaces for utilization of different groups and provide group identity they must be properly organized. In the design an attempt has been made in this direction by creating large spaces to relieve the area of excessive heat, it has been proposed that individual meditation areas be segregated with a border of grass around. This shall also help in relieving the monotony of the large concrete/marble area. Each level shall have a flower bed around.

1.2 Platforms around Trees

Platforms have been erected around larger trees, specially for the meditation purposes. Unfortunately these have been done without the idea that the tree trunks are to grow, with the result that these are getting uprooted.

All such platforms shall have to be redone in a way that there is minimum 3' earth around the main trunk so that with passage of time, the tree could grow and damage to the tree as well as the platform is saved.

1.3 Stupas

The Temple area presently has large and small stupas scattered and haphazardly grouped together. It is proposed that these be organized in systematic manner, around the movement area. This of course can be done if it is approved by the religious leaders. It is proposed that the major land marks or larger stupas or remains there of may not be disturbed. Only the smaller fragments may be properly grouped.

It is further recommended that all the remains be identified, through the experts, so that their historical importance could be established. Once this is done, the brief may be placed in form of a placard next to each object so that the worshipers and the visitors could realize the importance of each of the remains. In due course an album for reference could also be prepared.

1.4 Movement of Channels

The Pathways in and around the main Temple are either in marble or concrete. Though this hard surface is good for maintenance, it is not conducive to comfortable movement. It becomes specially too hot during summers.

To relieve this discomfort a series of low height fountains, that shall blend well with the environment have been proposed only on the pathways where there is a possibility of accommodating the same comfortably, without disturbing the structural and the movement line.

These fountains shall on one hand provide cool breeze at the pathway level, shall also relieve the atmosphere of the whisper noise.

1.5 Lighting

The Temple area remains open for meditation and visits even after the sun set. This demands proper lighting system.

- i) to light the Temple and other monuments
- ii) to light the movement channels
- iii) and to light the general areas

For lighting the Temple and monuments, concealed lights (where fixture is not dominant), must be adopted. A system has been worked out in consultation with M/s. Philips India Ltd. (Light Division) who are experts in the area.

In case some fixtures are to be adopted away from that monument, they shall be suitably located in a way that the fixture is not dominant but lights the Temple / monument to create suitable effect of light and shade so that the features become dominant.

The general areas shall be lighted with low fixtures placed on aesthetic pillars / posts.

The pathways must have low height stone fixtures designed to blend with the environment. They shall throw subdued light on the pathways only.

1.6 Public Address System

A Public Address system has been planned in a way that the monks could talk to the assembled worshipers in groups at suitable locations.

There shall be possibility of linking the public address system for playing light Indian music or making important public announcements from a central location.

1.7 Computerized Information Booths

It shall be ideal if computerized information dissemination system could be installed at several important locations within the Temple complex, facilitating a visitor to get desired information in known language, about various aspects of the Temple, life of Buddha in India and abroad and Buddhism in India and abroad. This would need thorough research in matter but can be a good source of dissemination of the information. This may be in the form of coin operated self information booths.

1.8 Index Map

Placement of an Index Map at the entrance or near the reception area would be essential so that the right at the entry point the visitors could know of the various

parts of the Temple Complex and the facilities available. This map can be in the form of glow sign board highlighting the important spots.

2. Tourist Attractions

The Lotus Pond Area is being proposed to be developed as an area for relaxation specially to the visitors, who are not very serious about meditation.

To a short duration visitor, a visit to the Temple and area around shall be good enough to quench his desire. But to a visitor who has come to spend the day in Gaya, at present there is not enough scope, not even to sit and relax. The area around the Pond can easily provide this facility.

The proposal consists of-

- 1 Widening of the space near the entrance pavilion of the Pond.
- 2 The earth on the Eastern side of the Pavilion is to be removed and used to fill the ditches towards the far Southern Boundary of the Temple Complex.
3. The Platform and Steps towards the Pond side of the Pavilion to be broadened so that the viewers could have first glance of the Pond and the Statue of Buddha in the Pond. The level of this shall be one step lower than the floor level of the Pavilion.
4. The Pathways leading towards the east and west of the Pond to be widened with strong railing.
5. A pathway at the lower level of the Pond to be provided with sufficiently high railing,
6. The Pathway at the higher level to be suitably modified.
7. Group sitting alcoves to be provided at the higher level pathway with railing.
8. The Boundary wall around the Pond to be removed to 'open up' the area beyond.
9. The area between the present boundary wall of Pond and the complex boundary to have sloppy ground so that people could walk to that area and its visibility is available.

10. The upper level Pathway and the lower level pathway to be connected with flight of steps.
11. The sloppy land towards the pond to have boulder stone pitching (as per design) to check the soil erosion.
12. The area left after the boulder pitching shall be landscaped and shall have flowering plants / shrubs and seasonal flowers.
13. The wall around the pond shall be provided with boulder / stone facing.
14. The Pond shall have fountains and lights. The fountains shall be of varying heights, to provide a suitable backdrop to the Statue of Buddha. High level fountains shall be provided at the back of Statue whereas low level fountains shall be on sides.
15. Umbrella shelters have been proposed at the upper level pathway to provide shade and protection from rain during inclement weather.
16. The upper level pathway shall be connected to the high ground between the pond and the Temple.
17. The high level platform shall have a mild steel Grill towards the pond so that there is clear visibility.

3. The Entrance Gate

The boundary wall near the entrance gate in the North Eastern Corner of the Temple needs slight modification for the convenience of moving into the complex and coming out. The sharp bend shall be changed to a suitable curve.

- The structure of the entrance does not go with the Temple neither it has any resemblance with any aspect of the Buddhist architecture.
- It is proposed that the entrance gate structure along with the design of the gate itself is changed to be in tune with the Buddhist Architecture.
- The gate in the middle of the Northern & Western walls must also be suitably modified.

- The gate on the Eastern side, in the exit of the Temple is also in similar design. As per historical records and photographs there was a gate of entirely different character on the Eastern side of the Temple.
- It is proposed that this gate structure is changed to re-gain its historical image. The design of the gate grill portion shall also have to be changed to have all the gates and grills in harmony.
- All these gates may be on the lines of the gates at Sanchi Stupa or in the pattern of Chaitya Arch. With a matching design for the grill structure.

4. The Eastern Boundary Wall

The boundary wall towards the East which is very high and stops the view of the Temple must be replaced with more 'Open' - 'See through' type of fencing so that trespassing could be checked with free view of the Temple.

This shall help in making spaces merge and visually open to relieve the present feeling of containment.

5. Southern Boundary Wall

The southern most boundary wall of the Temple complex, towards the river, is very weak and is in dilapidated condition. There is necessity to strengthen this wall.

It will be important that work on this wall is taken up before the wall around the Lotus Pond is dispensed with.

For harmony in the design, the wall must be re-done on the similar lines as other peripheral boundary walls.

6. The Entrance

- The main entry at the East must remain the Main Entry to the Temple area.

- At this place there is necessity of creating 'transitionary stop'. For this it is important that at the entrance level, we have large open space. Where, standing at higher platform, one gets complete view of the Temple and the spaces around. At this place itself one must get the 'visual cues' for movement to different 'Nodal spaces' such as Temple, the Five landmarks and the Lotus Pond. This platform shall also help in providing a 'visual spatial sequence'¹ between the spaces and important structures spread around 50 acres of Temple complex.
- Keeping this in mind, it is proposed that, instead of the direct approach, through the flight of steps leading down, we must have a sufficiently large open space, a platform, at the same level as the entrance, with two flight of steps leading down, from either sides of the central pathway at the lower level. During the peak periods, one of these flight of steps can be used for taking visitors down to the temple level and the other for the exit, thereby bring an orderly movement.
- The Central Passage that leads the visitor to the Temple gate is to be broadened in a way that its axis coincides with that of the Temple.
- Since there is not much of scope of taking space for widening on either sides of this passage, it must be done to the extent possible.
- There is no proposal of providing fountains on the sides of this passage.

7. Lower Level Pathways

There is a pathway at the Temple level all around near the periphery. On the Temple side there is railing while on the other side there is sloppy ground that has natural turf. Near the top of this slope there are hedges which are well maintained.

The sloppy ground has no other purpose except retaining the soil at the upper level.

It is proposed that some of the smaller stupas be placed at regular intervals on this slope by providing pockets in the slope. This on one hand shall enhance

beauty of the slope, on the other shall protect the smaller stupas, fragments of the temples from vandalism.

These pockets shall have to be lit during night.

All the pathway, around the lower periphery must have low level, concealed lights, just enough for the ease of pedestrian movement.

Housing and Urban Development Corporation of India (HUDCO) have also been entrusted with the job of preparation of the detailed development plan for beautification and landscaping of the Temple Complex and the township of Bodh Gaya with a clear focus on development of tourism and heritage conservation. The approach adopted is to prepare a holistic development plan with clearly identified projects including clear implementation strategies. The focus of the development plan will be tourism promotion, while conserving the local environment and the local resources.

The development plan shall be a policy document incorporating socio-economic and spatial development issues, goals, objectives, potentials, policies, strategies and priorities. The plan period shall be 20-25 years. The development plan shall be for comprehensive spatio-economic development and it shall provide the following:-

- Perspective plan including conceptual proposals
- Detailed land use plan with proposed population densities and zoning
- Major circulation networks and proposed transportation facilities
- Tourism development plan
- General landscaping proposals
- Urban design of key areas
- Identification of projects and phasing
- Financial analysis including estimation of development cost and cash flow projections.
- Improvement Plan for priority heritage zone.

D. OTHER DEVELOPMENT PLANS

The Mahabodhi Temple enjoys a pre-eminent position of importance amongst sites of tourist interest in the State of Bihar. It therefore forms the nucleus of all tourism plans in the region.

The Overseas Economic Cooperation Fund of Japan has helped the Government of Bihar in 1995-98 by providing funds for the building of better roads to connect the State Capital with Bodh Gaya and other Buddhist sites in Bihar.

The Central and State Governments also plan to connect all Buddhist sites through tourism circuits developed for the purpose of promoting these sites and connecting them.

The Ministry of Civil Aviation, Government of India are also actively considering a proposal for the re-development of an air strip near Bodh Gaya to provide an airport close to the site. Maitreya Project, an international NGO who propose to make the tallest statue in the world (a Maitreya Buddha statue of 152.4 metres height), have submitted a Feasibility Study drawn up by Mott MacDonald (UK) for this airport as a proposed joint venture with the Government of India.

E. EXCAVATION PLANS

The State Archaeology Department of the Government of Bihar has also drawn up a proposal for a major project called the Mahabodhi Archaeological Development Project for Excavation and Conservation with a view to reveal the buried ancient city of the Mahabodhi Temple with its many mahaviharas or sanctuaries which were built by kings of different countries near the temple during the course of many centuries. The project envisages the excavation of a large area measuring 820 m x 620 m which has been further sub-divided in 1322 trenches each of a dimension of 10m x 10m and dug to a depth of 8m. Apart from the excavations which would reveal the remains of the ancient monasteries, the project also aims at re-creating the area to match a depiction of it as seen in a terracotta plaque of the site found during the excavation of Patliputra (the ancient name for Patna, the capital city of Bihar). A Master Plan

which would recreate the beautiful landscape of the Temple Complex as it would have appeared in ancient times is envisaged here. Landscaped lawns, flower beds, a deer park and meditation areas would help interpret the site to visitors along with Information Centres and other facilities to enhance the experience of visiting the Mahabodhi Temple.

The Project will also include other satellite sites associated with the Buddha's life in the vicinity of Bodh Gaya. These include the mound of a small village across the Nilanjana River which covers the remains of a stupa commemorating the offering of a meal by a lay person Sujata to the Buddha after he realized the futility of severe penance. The Stupa was constructed by Emperor Asoka in the 3rd century BC.

The total cost of the excavation project is estimated to be Rs. 190,000,000 (approx. US\$ 4,400,000) (figure as given in 1992). Detailed Excavation Plan may be seen at Annexure 21.

F. STAKEHOLDER FORUM

As per the Bodhgaya Temple Act (Bihar XVII of 1949) passed on June 19, 1949, an Advisory Board for the temple complex is constituted by the Governor of Bihar every two years. The Advisory Board is an international body and is composed of Government representatives (including Ambassadors and High Commissioners) and distinguished persons from Japan, Korea, Thailand, Bhutan, Myanmar, Sri Lanka, Laos, Cambodia, Nepal and within India (Sikkim). A high-level representation of the international community on its Advisory Board also ensures the influence of the latest scientific concepts in the planning of its care and conservation. The Advisory Board is constituted of the following members:-

Representatives of all the Buddhist countries of Asia including Ambassadors; Representatives of H.H Dalai Lama; Secretary Mahabodhi Society, Bodhgaya; Head of Department History & Ancient Studies Deptt., Magadh University, Bodh Gaya; Representative of Ministry of External Affairs, Govt. of India; Director General, Tourism Department, Govt. of India; Member Bihar Legislative Assembly; Member of Lok Sabha, Gaya; Planning Advisor-cum-Development Commissioner, Govt. of

Bihar; Director, Archaeology Deptt. Govt. of Bihar; Director, Tourism Deptt. Govt. of Bihar; Deputy Inspector General of Police, Magadh Range, Gaya; Chairman, Gaya Regional Development Authority; Collector, Gaya-cum-Chairman, BTMC; Commissioner, Magadh Division.

Through the Advisory Board, there is an active Stakeholder participation in the process of management, protection, conservation and development of the temple complex including all its properties.

ANNEXURE 20

**CAPTIONS OF 35 PICTURES
PROPOSED LISTING OF THE MAHABODHI TEMPLE COMPLEX
IN UNESCO WORLD HERITAGE LIST**

1. Lumbini Temple, Nepal

The site commemorates the birth of the Buddha.

This is one of the four revered places of pilgrimage for Buddhists all over the world.

It is inscribed as a World Heritage Site.

Photo credit: Photograph by Benoy K Behl (2000)

2. The Mahabodhi Temple at Bodh Gaya

This is the site where the ascetic prince Siddharth attained Enlightenment.

Photo credit: Photograph by Benoy K Behl (2000)

3. The Dhamekh Stupa at Sarnath near Varanasi

The Buddha preached his first sermon at this site and enunciated his philosophy and a path to attain freedom from suffering.

Photo credit: Photograph by Benoy K Behl (2000)

4. The Parinirvana Chaitya, Kusinagar

The site which marks the place where the Buddha left his mortal body.

Photo credit: Photograph by Benoy K Behl (2000)

5. The Mahabodhi Temple, Bodh Gaya

The temple as seen from its main entrance on the East.

Photo credit: Photograph by Benoy K Behl (2000)

6. The Bodhi Tree which stands to the west of the temple.

It is under the shade at this Tree that the ascetic Prince Siddharth meditated and attained supreme knowledge to become the Buddha.

Photo credit: Photograph by Benoy K Behl (2000)

7. The Vajrasana near the Bodhi Tree.

This marks the spot on which the Buddha sat and meditated to attain Enlightenment.

Photo credit: Photograph by Benoy K Behl (2000)

- 8. Detail of the decorative motifs carved on the Vajrasana.**
Photo credit: Photograph by Benoy K Behl (2000)
- 9. The Ratnachakraman or the Jewelled Ambulatory Path**
on which the Buddha walked whilst meditating upon the Truth that he had discovered. The carved lotuses symbolise the belief that 18 lotuses blossomed under his feet as he walked this path.
Photo credit: Photograph by Benoy K Behl (2000)
- 10. The Ratnachakraman or the Jewelled Ambulatory Path**
This is one of the seven sacred spots in
In the Mahabodhi Temple Complex.
Photo credit: Photograph by Benoy K Behl (2000)
- 11. The Pillar marking the spot of the Ajapala Nigrodh Tree**
In the 5th week after his Enlightenment, the Buddha meditated under the Ajapala Nigrodh Tree.
Photo credit: Photograph by Benoy K Behl (2000)
- 12. Signage of spot of Ajapala Nigrodh Tree**
This gives the details of the events related to the sacred spot of the Ajapala Nigrodh Tree.
Photo credit: Photograph by Benoy K Behl (2000)
- 13. Signage at Muchalinda Lake**
This explains the significance of the Muchalinda Lake (Lotus Pond) where the Buddha spent the 6th week after gaining Enlightenment.
Photo credit: Photograph by Benoy K Behl (2000)
- 14. The Muchalinda Lake**
The Muchalinda Lake or the Lotus Pond, with a statue of the meditating Buddha protected by the Serpent King Muchalinda.
Photo credit: Photograph by Benoy K Behl (2000)
- 15. The Rajayatana Tree**
The sacred spot marking the 7th week where the Buddha meditated and where he was offered his first meal by two merchants who became his first disciples.
Photo credit: Photograph by Benoy K Behl (2000)

16. Signage of Rajayatana Tree

This explains the legend of the Rajayatana Tree, one of the seven sacred spots. In the Mahabodhi Temple Complex.

Photo credit: Photograph by Benoy K Behl (2000)

17. Statue of the Meditating Buddha

The main shrine of the Mahabodhi Temple with a statue of the Buddha in meditation.

Photo credit: Photograph by Benoy K Behl (2000)

18. The Asokan Railing

The protective railing built by Emperor Asoka in the 3rd century BC, encircling the Temple.

The railing depicts themes of ancient Buddhist sculpture.

Photo credit: Photograph by Benoy K Behl (2000)

19. Sculptural Detail of Railing

A *stupa* sculpted on a pillar. In the ancient period the Buddha was revered in symbolic representations such as the *stupa* and the Bodhi Tree.

Photo credit: Photograph by Benoy K Behl (2000)

20. Maitreynath Statue

A sculpture of a gilded, crowned Buddha the Maitreynath in a niche on the exterior of the Temple.

Photo credit: Photograph by Benoy K Behl (2000)

21. Padas or footprints

Stone 'Padas' or footprints, symbolic representations of the Buddha's feet.

Emperor Asoka had hundreds of these sculpted and installed all over his kingdom.

Photo credit: Photograph by Benoy K Behl (2000)

22. A View from the entrance of the Mahabodhi Temple

The Bodh Gaya Temple stands 5 metres below the surrounding land.

Steps lead down to a pathway which goes around the Temple.

Photo credit: Photograph by Benoy K Behl (2000)

23. A view of the east entrance from inside the Mahabodhi Temple.

In the foreground is a gateway; votive *stupas* are to the right and left of the pathway.

Photo credit: Photograph by Benoy K Behl (2000)

24. Landscaped Gardens of the Mahabodhi Temple

A view of the landscaped gardens which have been laid on all sides of the Mahabodhi Temple.

Photo credit: Photograph by Benoy K Behl (2000)

25. A Votive *Stupa* in the Mahabodhi Temple Complex

One of the many votive *stupas* built as memorials, which stand in the Mahabodhi Temple Complex.

Photo credit: Photograph by Benoy K Behl (2000)

26. A Votive *Stupa* in the Mahabodhi Temple Complex

Another votive *stupa* built in front of the Animeshlochan Chaitya to the front right of the Temple.

Photo credit: Photograph by Benoy K Behl (2000)

27. Excavations around the Mahabodhi Temple Complex

Excavations carried out to the west of the Temple (just beyond the boundary wall) reveal the remains of ancient structures. This excavation work has been done by the Department of Archaeology of the State Government of Bihar.

Photo credit: Photograph by Benoy K Behl (2000)

28. Sculptural finds

Finely sculpted base of a memorial *stupa* found in the excavation site.

Photo credit: Photograph by Benoy K Behl (2000)

29. Sculptural finds

Sculpted remnant of a depiction of the theme of a Thousand Buddhas.

Photo credit: Photograph by Benoy K Behl (2000)

30. Sculptural finds

Sculpted headstones of two different types of *stupas*.

The one on the left is crafted in the ancient period (monolithic) and the other one in the medieval period.

Photo credit: Photograph by Benoy K Behl (2000)

31. Ancient bricks under the earth

Around the Mahabodhi Temple Complex, ancient bricks are to be found under the roots of trees and wherever one may dig.

Here we are at the most likely location of a Sri Lankan sanctuary built by King Meghvarman in the 4th century.

Photo credit: Photograph by Benoy K Behl (2000)

32. The Ashtadhatu bell

The Ashtadhatu bell, weighing 666kgs., donated by King Singu of Burma hangs to the left near the entrance to the Temple Complex.

This is one of the numerous presents to the Mahabodhi Temple Complex made by the kings and by the people of many Buddhist countries.

Photo credit: Photograph by Benoy K Behl (2000)

33. The Seated Buddha

This Seated Buddha is the largest statue in Bodh Gaya today. It has been built by the Japanese. This ancient site is revered by Buddhists all over the world who come here for pilgrimage.

Photo credit: Photograph by Benoy K Behl (2000)

34. The Thai Temple at Bodh Gaya

The international Buddhist community is well-represented at Bodh Gaya.

The Thai Temple at Bodh Gaya reflects the architectural style of that country.

Photo credit: Photograph by Benoy K Behl (2000)

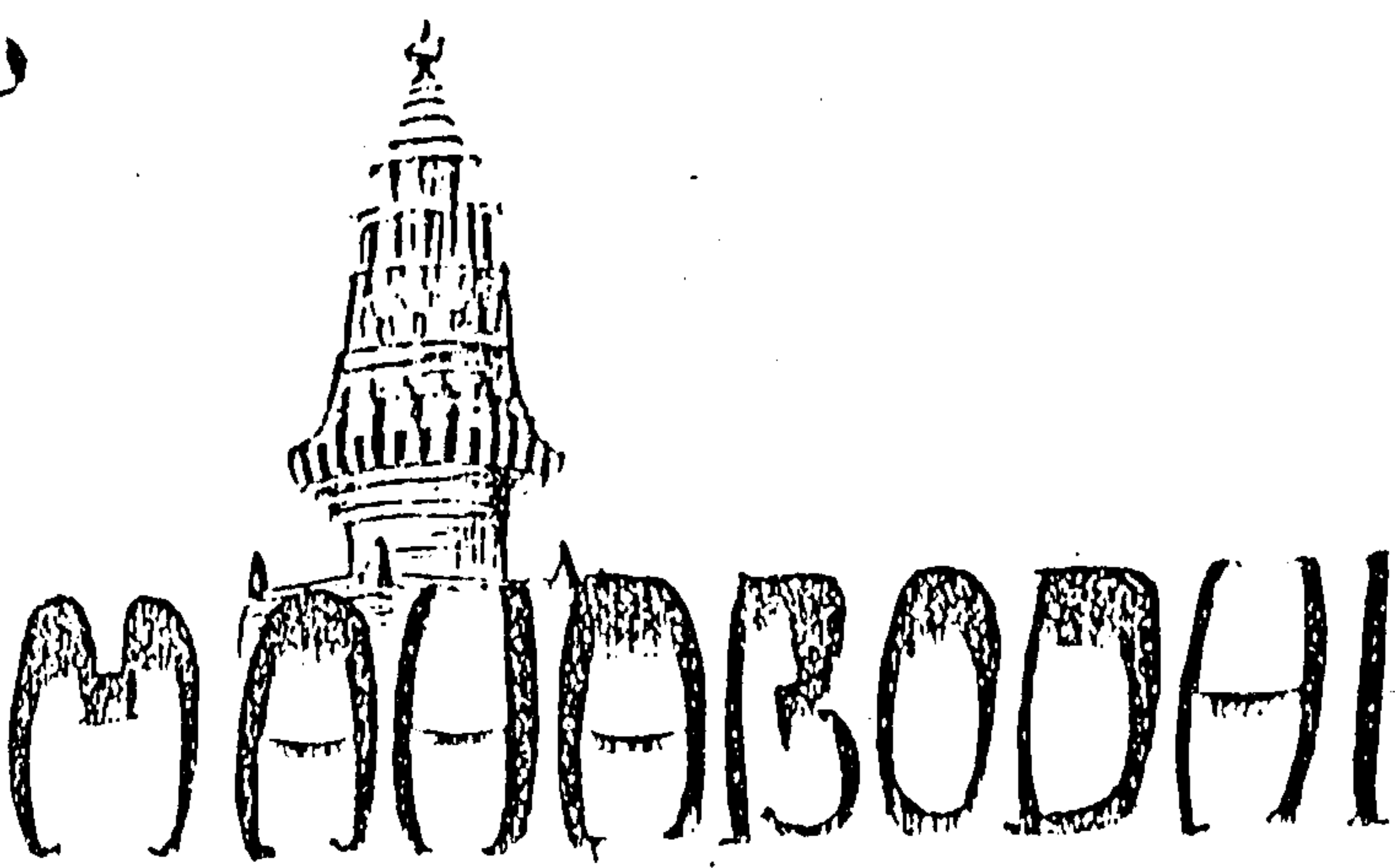
35. Mural in Nepalese Temple at Bodh Gaya

A beautiful painting of Queen Mahamaya giving birth to the Buddha

Painted in the Nepalese Buddhist Temple at Bodh Gaya.

Photo credit: Photograph by Benoy K Behl (2000)





Archaeological Project

For excavation and conservation

Bodhi Gaya



*Directorate of Archaeology
Govt. of Bihar*

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2. Revenue details of the old historical area
3. A brief report of Bodhgaya Excavation

CHAPTER I – HISTORICAL BACKGROUND

Bodh Gaya with its glorious past commands a unique position in the human history of the world. An important centre of civilization since neolithic past, it has played a very prominent role in the history of India and consequently influenced the greater part of the world population. Discoveries of neolithic tools, potteries and other objects in course of archaeological excavation (done by the Directorate of Archaeology, Govt. of Bihar) go to show that Bodh Gaya was occupied by neolithic people in the very revolutionary past of human evolution in the field of agriculture. Recent excavations have brought to light evidences of chaeolithic culture too. During this period besides the use of stone tools copper had come into use. Man had begun to make pottery with hand and later on with wheel. Although we do not know much about the political condition of this period from archaeology, there is no doubt that Bodh Gaya was enjoying a fairly developed neolithic and chalcolithic culture in the 3rd and 2nd millennium B.C.

Bodh Gaya did not lag behind in the subsequent cultural civilization. However, by the neolithic period it became religious and cultural centre. It was with its developed civilization that gave way to religious activities. Mahabharat believes that this place is 'Dharmaprastha' or the 'Land of Dharma'. The great teacher Sakyamuni (Gautam) attained Sama Sambodhi at this place under the Pipal tree. According to Tibetan Buddhist tradition and belief 'Sakyamuni' was the fourth and according to Singhalese tradition Gautam was the twenty fourth Buddha who attained Enlightenment. Archaeological discovery proves that all the Buddhas attained Enlightenment at this very spot. Maitreya, the future Buddha will attain Buddhata at this place and under the same Bodhi Tree. The concept of Sahsra Buddha (thousand Buddhas) supports the philosophy of incarnation () and is believed that rest Buddhas (out of thousand Buddhas) will also attain Buddhata at this spot. This place is sacred for Holy One, a rich holy heritage with Holyoneness centuries to come. Consequently this place is holy not only for Buddhists but also for Buddhas themselves.

The Buddha means the "Awakened One" from the root "Budh" to awaken. The Buddha is one who attained spiritual realisation i.e. Enlightenment. From his experience of enlightenment, Bodhi, the Buddha derived his doctrines. The four-fold truth, the nature of man and the character of the world, the cause of his predicament, the way by which man may rise above it and the state of enlightenment. The Buddha shared with men those aspects of his experience which can be expressed in words. The state of enlightenment is beyond definition or description. The Buddha stresses the possibility and need for each individual attaining the truth. Hinayana holds that the experience of enlightenment which was realised by the Buddha is attainable by other human individuals if they follow the path in his footsteps with the same spirit of removing darkness from the world of humanity. It is believed that the earthly Buddha is the eternal Buddha who reveals himself in all worlds. Gautam Sakymuni is an earthly incarnation of the Eternal Buddha who exists in countless worlds. All things are subject to Him. All existences are the results of His creation. It is the Divine incarnate in human life and history for the

purpose of making the Divine known to man. The Eternal Ray of the Eternal Buddha comes down the earth at this place Bodh Gaya known as Dharmaprasth (the land of Dharma) where all the earthly Buddhas attained enlightenment. The future earthly Buddha will also attain enlightenment at this spot. And in this way Bodh Gaya is the abode of Eternal Buddha Himself on this Mother Earth from where through earthly Buddhas radiate gracious saving power on earth, taking the form of Trikaya (I) Dharmakaya the body of Dharma the Eternal Buddha from which all things proceed and to which they all return it is the ultimate Godhood completely transcendent to the world. (ii) The Sambhogakaya - The body of enlightenment and (iii) The Nirmanakaya the manifestation of the Eternal Buddha on earth, the Divine incarnate in human life. One who sees the dependent origination of things sees truth and one who sees truth sees the Buddha

Nagarjuna, the Great Buddhist monk identifies dependent origination with Sunyata ().

Buddha calls himself Brahmabhuta, one who becomes Brahma, the Eternal Buddha.

With this holy concept of the earth, it has been a place for world attraction not for beauty and adornment but for humanity, world peace, universal brotherhood and universal salvation. Lord Buddha (Sakyamuni) with this tradition expressed his desire that his birth place (Lumbini) place of enlightenment (Both Gaya), place of first turning of Wheel of Law (Sarnath) and the place of his Mahaparinirvan (Kushinagar) should be considered sacred and revered by his followers.

Virtually the doctrine begins and ends with enlightenment which aims at the moral uplift of the people and purity of thought, speech and action Bodh Gaya with its holiness and seat of enlightenment made valuable and lasting contribution in the world of humanity. (In the field of education also Bodhgaya made an amazing contribution. The Buddhist Sanghas and Viharas at this place served as great centres of education). Buddha is not only the discoverer of truth but also its revealer to mankind. He shares with men the truth which he has attained. The end of enlightenment enters into the means.

The Buddha entrusted to his followers the propagation of doctrine. When we are anchored in this wisdom, pride, hatred and hypocrisy fall away. Let us learn to look upon the whole world as our own. No one is a stranger, nothing human is alien. Do not deceive each other, do not despise anybody anywhere, never in anger wish anyone to suffer through your body, words or thoughts. Like a mother guarding her only son with her own life keep the immeasurable loving thought for all creatures. Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeasurable loving thought, without any wish to enjure, without enmity," echoes at this place (Bodhgaya). Ashoka is the first historical recorded personality who went on pilgrimage to Bodh Gaya (Sambodhi) in the eleventh year of his reign. Soon after the nineteenth year of his reign he paid his second homage to this Bodhi Tree and the place. Religiously he erected a railing round the tree and constructed a small Temple near the Bodhi Tree and offered a Vajrasana (diamond throne) at the place where the Great Lord Sakyamuni attained Buddhata. It is still evident. Besides, Ashok set up an elephant-headed capital on a

monolithic pillar, representing the birth of Lord Buddha. The artistic representation of the Bodhi shrine (constructed by Ashoka) as seen in the second century B.C. Bharhut has reliefs which are inscribed as: “Bhagava—to Sakamunio Bodho” () and “Seriyaputaka-bharanidevas danam.” (). The Bodhi Tree Shrine even shows the Asokan elephant pillar placed to the north of Vajrasana. Under his patronage Buddhism became wide spread in India and abroad. Tradition has it that his own son Mahendra carried the doctrine to Sri Lanka. It has spread to many other lands from Afghanistan to Japan. It is a supra-regional Dharma. In the process of its expansion Buddhism absorbed into itself the traditions and cultures of the different areas which have accepted its message. While accepting the beliefs and practices of the native peoples, it has helped to refine them.

Arya kurangi (first century B.C.), queen of Indraghimitra erected a sandstone railing round the tree and the Ashokan Temple which is referred to inscription of her time as Rajaprasad, Cetika (chaitya meaning the royal temple). Excavation at Bodh Gaya reveals the existence of the structural remains of the Mauryan period. Sometimes in the second century A.D. the temple with the high rectangular tower was constructed.

The excavations undertaken by the Directorate show that some building activity related to Mahavihara and the Mahabodhi Temple was there during the Mauryan and its successive periods. From then and onwards it evolved into its archaeological ranges as a seat of Buddhist religion and education.

The clay Kumrara plaque (preserved in the Patna Museum) has the sketch of a Buddhist temple with rectilinear tower. It bears an inscription in Kharosthi script of Ist and 2nd century A.D. which has been read to mean that Samghadatta of Kottuma built this temple and the Brahmi inscription on the same plaque has the legend ‘Rajno Chaitya’. This shows that Ashokan Temple was renovated by this newly built temple. The plaque shows a beautiful landscape of this holy area, having green park, meditation huts, Sangharam and Mahavihara.

On the request of the king Mghavarman of Ceylon, Gupta emperor Samudragupta, a Hindu by faith, permitted the construction of a monastery for Ceylonese Buddhist priests and pilgrims near the temple. This monastery was seen by Fa-Hien when he visited the site in 404-5 A.D. (From excavations it is very much clear that rich architectural additions were made to the temple in the Gupta period.)

Samudragupta’s son Paramabhadra Vikramaditya ordered his courtier to do the needful large scale repairing and addition to the temple. The porch, the corner tower and the high plinth were all added. Because of extensive work done by Vikramaditya, Heun Tsang called him builder of the Temple. It is a matter of great historical evidence of Sarvadharmasamabhava philosophised by the Hindus since the earliest times. The fact that the famous sandstone railing was constructed around the Mahabodhi Temple by the Mitras shows positive evidence of Hindus taking interest in the development of the Mahabodhi Temple. The Sun God, a popular and prominent deity since the Vedic times, was carved on the railing. Heun Tsang clearly states that a Brahmana devotee of Siva

was directed by the deity to construct a temple at the site of the Bodhi Tree and install an image of Buddha in honour of the Sakyamuni (the fourth Buddha). By suggesting a Brahmana builder of the temple, Heun Tsang might have meant a Brahmana by faith not naturally by caste. An inscription on a stone dated in Vikram era equivalent to 148 A.D. says that Amardeva, one of the nine gems in the court of Vikramaditya, built the temple and got installed his image in Bhumisparashamudra. The additions and repairs were made on such an impressive scale, that Amardeva in later years, would be considered, the builder of the temple as it suggested in an inscription of 10th century A.D.

The continuous Ceylonese interest has been marked in Bodh Gaya. Even in the 1st century B.C., some Ceylonese pilgrims made gift as recorded by the inscription of Bodhirakshita and Amogh on old sandstone rails. It appears that another Ceylonese Prakhyaatakirti set up a temple at Vajrasana near the temple and made perpetual endowment for a lamp of ghee. The Buddhist Mahanaman built a brilliant open pavilion (Sarva to mandapa) at Bodhi Mandap Temple complex in the year 269 (=588-89 A.D.) and he also donated an image of the Buddha. Still Ceylonese people take interest in the development of Bodh Gaya. His Excellency president of Sri Lanka Ransinghe Premadasa has installed a golden railing around the jaya Shri Maha Bodhiya and a golden canopy over the sacred seat represented by Vajrasana on which Bodhisatva attained enlightenment on 16th January, 1993.

In the 9th century, in the 26th year of the reign of the Buddhist king Dharmapala, a Sivalinga was installed in temple near the Mahabodhi for the good of the inhabitants of Mahabodhi. There are numerous inscriptions on images belonging to the reigns of the Pala kings. The archaeological authenticity of Sivalinga is there with its long past history of Sarvadharmasambhava. There is nothing archaeologically wrong with the history of the Sivalinga.

The Mahabharata mentions Dharmarajna and Dharmaprastha. Gaya is believed to be Dharmarajna as is contained. Akshayavata tree, Brahmesvara, Brahma-yoni etc. and Dharmaprastha was no other than Bodhiya. It means, long before Gautam it was a religious seat.

Vana Parva (84 and 95) speaks that Dharmarajna and Dharmaprastha were holy places for offering Pindas for dead parents and after offering Pindas one should touch Bhumi as Dharma. Perhaps for this reason this is called Dharmaprastha. Buddha himself believed in the philosophy of Bhumisparsha as an evidence of attainment of Truth. This holy place from the very beginning of its history has been regarded as the place of Dharma.

This one is the living temple for both the Buddhists and the Hindus. Hindus believe that Lord Buddha is the ninth incarnation of Lord Vishnu whose feet are to Gaya or Dharmarajna as Vishnupada and his mind (the Buddhata) is at Gaya. That's why this crown of Vishnu is being given to Lord Buddha and rightly been with this tradition Buddha was represented in sculpture with crown. Normally, Buddha is represented without crown. Significantly, Hindus use to offer Pindas to Lord Buddha, the ninth

incarnation of Lord Vishnu. The period is being regarded as the period of Buddha in the Samkalpa of Hindu rituals. Buddha, therefore, cannot be isolated from the Hindu cult.

In the medieval strata of archaeological excavations, the Buddhist Vihara and the remaining part of the Mahabodhi Temple are seen destroyed. In the beginning of the 14th century, the Burmese carried out extensive repairs of the Temple. The Temple was in a pitiable condition when Cunningham visited Bodhgaya in 1863 and Beglar started excavations. The Hindu Mahantha allowed these archaeological excavation as well as Burmese clearance.

Keeping in view this religious sentiment and tradition, soon after independence, Govt. of Bihar constituted the Bodh Gaya Temple Act 1949 (Bihar Act 17 of 1949) and vide notification No. 2655 dated 13 Nov. 1959 Temple Advisory Board was constituted.

CHAPTER-II – ARCHAEOLOGICAL CASE STUDY OF OLD HISTORICAL AREA – EXCAVATION AND CONSERVATION

Both Gaya with its long glorious past came to us as a seat of living Buddhist learning and faith. This historic place has been a casualty of modern change. Population pressures, changing metropolitan hotel structure greatly increased mobility an affluence having little to do with the quality of the holy place of peace and brotherhood all these have had their unwanted growth on this traditional centre. Their effect is seen in encroached unplanned structure around the temple, in effort to accommodate new temples of different countries, asrama, market place, lodges etc. It has been obliterated by such change. It has lost its traditional functions as centre of religion, culture and education.

To-day, there is greater awareness of the cultural loss in such mindless destruction. Indeed there is a mood of apprehension. Since the immense task of proper preservation cannot be accomplished at once, it must be decided what historic area must be saved, what their boundaries should be, what activities they should contain, what measures of change are compatible with the inheritance of the past religious values of this place require clear definition and historic area preservation must create a strong archaeological framework in order to answer our historic past.

The recent achievements of archaeological operation and research, Bodh-Gaya goes far beyond the simple dig and far beyond the initiative and ability of single individuals. It covers every possible form of reconnaissance and study of ancient remains and is brought to completion in the historical interpretation of the discoveries. Bodh-Gaya may literally be described as a holy place where Lord Buddha got his enlightenment and it evolved in its historical ranges from Mauryan period and onwards as a seat of Buddhist religion and education.

The excavations undertaken at the places is a very small area which has not only established the historical structures related to Buddhism but also throw sufficient light over its rich cultural heritage going back to the period of neolithic people. It covers the multi-dimensional human development in successive periods of culture. The study of excavated area is to be used on the ashy heritage of Buddhist Mahavihara structure.

A very small area has been excavated and have a very large area—to be brought under the archaeological operation which requires adequate means. We can visualise this work as a sort of great cycle of operations comprising the technical experts, the selections of instruments, the planning and organising of the work, the topographical sizing-up and analysis of the site and the monumental remains, the actual excavations with all the concomitant observations, the gathering up conservations possible restoration and clarifying of the remains and objects discovered, finally the scientific evaluation and the publication of the discoveries.

The plurality of functions is based on the accurate working of a collective labour machine or transformed into an exact science of calculation and measurement.

For the purpose of topographical prospecting archaeology has at its disposal and incalculably valuable and almost miraculous means of reconnaissance that of aerial photography, enabling an area to be recorded photographically from above. This work can be done with the help of air force photography unit. It will help us to record topographical map of ancient Bodh Gaya and its nearby villages in its historical appreciation.

The large scale excavations at Bodh Gaya is necessary for the temple-scaping with modern comforts and town planning. It will make a milky way to further developments of Bodh-Gaya as a centre of Buddhism in its world context. It is the only place in the world which is the seat of living Buddha's Enlightenment and was facilitated in its remote past. It preserved a long history of Buddhism. This holy place is something different than that of other Buddhist sites in the world. Most of them are known for stupas where relic of Buddha was enshrined. But this place is the birthplace of Buddhism, peace, truthfulness, righteousness in the bloom of the earth.

For that, a scientific archaeological excavation is essential to decide the age and the cultural sequence and the structural remains. This excavation is of a different nature than the excavation done by the P.W.D or home builders or those who construct huge dams. It is a very slow, systematic affair, that is more a scientific investigation and research than a treasure hunt. Through this scientific excavation, we will be able to unfold the culture, religions importance of this site which carries a glorious past of human civilization.

This subtle blend of purely structural and human values challenged this development of new and more comprehensive measures of preservation that had been applied to saving structures.

This task of Bodh Gaya Archaeological Project which we will undertake is not only to describe but to interpret and restore the formal aspects of the Bodh Gaya Mahabodhi Mahavihara in as much detail as possible in its archaeological conservation perspective the general interest on the idea of salvage, should not make us forget the enormous amount of traditional work carried out silently and patiently by the Directorate of Archaeology to protect from damage as possible the excavations as a whole and the materials it provides to save from more or less rapid decay, the objects recovered, to strengthen ancient structures of Mahavihara, to safeguard this monumental complex and to arrange the layout of the archaeological site and the antiquities be preserved in archaeological order, and at the same time pleasing fashions.

Concern with conservation has increased as the tasks of archaeological research have become more obviously an essential part of historical research of the site, within limit the conservation of the Bodh Gaya site contributes to an understanding of its significance.

The work of conservation begins with the actual excavation. Archaeologists will not start digging the base of the ancient structure without first strengthening. The problems of conservation at this site will be encountered chiefly during the stage following with excavation. They also will arise in the case of structures surviving underneath in varying conditions. It requires activities of various kinds for example (1) measures taken to preserve structure of the Mahavihara in the condition in which it has come down to us, by structural repair, protecting it from further damage by providing chemical treatment (2) the total or partial reconstruction of original works. These operations all call for ever increasing zeal and scientific cultural and aesthetic responsibility and fulfil different needs and purposes. On the technical level, they are all closely related can be considered collectively.

At this site, this case of conservation becomes a matter of urgency and the traditional and impressive aspect at the Mahavihara ruins, set in traditional landscape should be preserved in its perspective outlook.

A very beautiful master plan of the Mahabodhivihara is depicted in a terracotta plaque found from Patliputra excavation now kept in the Patna Museum. In this plaque, landscape is nicely depicted. The monotony was removed by providing flowerbeds, deer parks and trees and artificial placement of sculptures at places where it artistically matched.

The historic Bodh Gaya is not a fortuitous conglomeration of monuments. The contrary, it is living religious and historic place with a specific structures of Buddhist Vihar which creates special kind of atmosphere as a land of peace. In its capacity as a living Buddhist Temple and Mahavihara organisms, the historic centre is endowed with a quite specific Templescape with monastic complex.

By analysing the different factors which have contributed to the formation of the Mahabodhi Viharascape in the various epochs of Indian architectural history we shall be

able to pinpoint those spatial principles which have proved to be the most important factors in the architectural history of India.

It has been rightly observed that there is a basic difference between the feeling of space in ancient architecture and modern architecture at Bodhgaya. The main characteristic of structural remains of Mahabodhi Mahavihara at Bodhgaya is its autonomous nature, the great importance attached to plasticity and the invocation of absolute standards. In general, we say that the Mahabodhi architectural complex created self sufficient three dimensional forms, that it distinguished sharply from internal architectural space and external environmental space, and that it was based on module and completely ignored the human scale, where as modern concept of architecture is practically based on external or human scale. Mahabodhi antique structural standard had completely different approach and that in its basic conception of space and it was literally poles apart (see the Mahabodhi Temple Complex plaque found a Kumrahar excavation).

To archaeologists, the templescape of structured Mahavihara space always appears as flat perspective image. Due to the binocular nature of human vision, perspective images which one, here is actually flat and is enriched by an impression of depth. But the impression of depth, which is in fact an imperfect perception of physical volume and the three dimensional nature of space, is the only way to grasp the essence of space. The strange thing as we have already seen in that this impression of plasticity can be conveyed by a flat perspective image. This antique templescape reflected the plasticity of urbanspace, or Viharspace. By Viharspace, we mean the traditional urbanspace created by man through his arrangement of buildings and open areas within this vihara clusters. Its beauty depends on its geographical space where Phalgu or Niranjana river flows. This Vihara is ideally situated to the purpose of education where Lord Buddha himself got enlightenment of truth and reality of life. It was based on anthropocentrism which the Indian architect applied as a conscious principle.

From this is clear that although the Mahaviharscape actually presents a flat perspective image, the human observer is able to perceive the three dimensional nature of structures and the spatial character of their sitting. If we now consider, in the light of this observation, the two opposing principles (flat principal and principle of static modeled forms) that are present here, we find a ready explanation for their apparently paradoxical coexistence, namely the inherent duality of every perspective image.

The Viharascape vacillates between two extremes. It either appears as a flat perspective image or it produces an impression of depth, a plastic sense of staticspace in which both the buildings and the open areas are autonomous elements. The strange thing as we have seen in the Mahabodhi Temple and small excavated area of Mahavihar is that this impression of plasticity can be conveyed by a flat perspective image.

At this place, buildings are aligned in various directions facilitating time and circumstances of human behaviour towards this holy place. The place attracted humanity of all the successive periods of human history. Even then, the free organisation was determined primarily by the position of Mahabodhi Temple, whose main entrance was on

eastern side, partly by the need to guide visitors to the principal points within the Vihar cluster. This Vihar cluster was conceived and built perhaps as corporate entities and in which both the buildings and the open areas were incorporated into the rectilinear grid. The buildings were not out in line and the perspective view of these free standing structure created a Viharscape that was tamped by the plasticity of static space and the dynamism of human movement. The perspective view enjoyed by the observer from various critical points of access (Propylaea) to the remains of old Vihar urbanspace. To plan this, we have to think over the pathways for visitors moving in the area of old remains of Mahavihar and modern structures associated to enhance the beauty of the vihar space and the comforts and modern amenities for pilgrims, tourists and local people, we cannot ignore the attraction of local people. They will also be educated in such a way so that they become the traditional part of the cultural heritage for others who come here.

The free and continuous disposition of the buildings and group of buildings on the mound area, which is characterised by irregular line of streets the free alignment and the arbitrary layout of the network, the respective forms of rooftops and terraces are built at different levels, the ever changing interplay of buildings and open area, invariably creates an impression of density and of structural and formal cohesion. This impression of cohesion made by the total modern constructional composition is what is meant by the “Visual density of urbanization”. It is an important element and that must be protected when new developments are undertaken at Bodhgaya.

If the aesthetic problems of this historic place will be discussed at this right time and in the right way the protection of this old Mahavihara we find only by ensuring the physical conservation of ruined Mahavihara cannot preserve the social life of our history we know that this place is holy among the holiest because it is holy not for the Buddhists of the world but it was holy for Buddha himself who got enlightenment here. By that time this place had got a cultured social life. Lord had to pray this piece of land to witness his enlightenment. One question arises before whom and for whom. Definitely before a cultured society who had best social sacreds. That is why Sujata charmed Buddha to take khir (a tasty susset preparation of rice in milk). The social state of that time had accepted the teaching of Buddha under reason consciousness. But not blindly, Mahakasyapa, a learned Brahman had a dialogue with Lord Buddha.

By adapting our archaeological conservation in this way so that they are able to meet present and future needs of the inhabitants, pilgrims, tourists, visitors and by impressing on the general public the aesthetic and cultural value of this place, we can preserve its urban structure and also ensure the continuation of social life within its precincts and environs.

Motorized traffic should not be allowed within the historical area because it will damage the antique of the place and pollute the environment.

The aesthetic significance of Bodhgaya and the different ways in which it might be incorporated into the general spatial cluster depend on a number of factors. These

include geographical situation, its position in relation to sectors, its communications, its photography and the presence of Mahabodhi Temple and its associated Mahavihara within its precincts in its immediate vicinity.

We know due to political change, its historic scapes underwent a radical change. Importance of Mahabodhi Temple prompted a powerful response, not only from the specialists in this field but also from the broad mass of the Buddhist world and last but not the least, the social attitude of the local population. As far as the social attitude of the inhabitants of this historic centre is concerned, we must bear in mind that a large population has extremely close ties with their traditional sentiments historiscape, as they have refound as a religious and cultural place right down to the present day. Consequently, they have keen interest in all questions of its development. We find as archaeologists, this local leaderships like mukhia pramukha, MLA, MP and also the district administration are very much particular over the development of Bodhgaya. As an archaeologist we appreciate this awareness, and for Archaeological framework, we want to organise a composite scope for this Neo-classical centre of peace -- the land of Buddha, which involves the conservation of monuments and traditions, the peripheral growth and modern human comforts and education. This has all been made in favour of archaeological excavations of mound and conservation of structural Mahavihara.

The care of monuments which has been practiced throughout the history of architecture which we can see in the excavated area where structures of different phases are prominently visible, although not always with the same scientific precision which is its dominant feature to day, is intended to preserve and protect the original substance, the form, the site and wherever possible, the functions and traditions of the Mahabodhi Temple and Vihara. One ultimate objective is the preservation of historic sitescape. Our archaeological discipline is intended to ensure that development, planning operation are conducted in accordance with the archaeological findings and technological researches, as to create optimal living condition. The conservation scheme in this area will be achieved by the conservation of archaeological structures, the demolition of unwanted dwellings over the mound and the provision of social, religious and cultural amenities and technical networks, electricity, water, drainage, pathways, lighting, security tower. We aim at restoring the original dignity and honour of this place of Lord Buddha, the temple and its Mahavihara. In the sphere of site planning, conservation means the preservation of antique architecture and in case the restoration of important and original and creative conception of space and of unique character of every important and inimitable Vihar cluster.

The archaeological conservation is practically a special branch of site planning. It is a highly complex discipline and one that is concerned with a wide range of problems. The task which now awaits us is entirely new and sometimes almost unexpected. It is to preserve the static monumentscape of the past, so that it may be integrated into the historioscape of the futures. It will contribute to the diversity and beauty of the integrated spatial setting of the future. It will be conserved on the basis of historicizing construction in which effect but computed religions or historic buildings will be produced during the course of conservation of structural remains at places.

The Mahabodhi Archaeological Project covers an area of about 36 sq. kms. It has been divided into two parts, viz (i) historical site (ii) neo-classical area. The first part in the old historical mound which covers an area of 176.55 acres of land but out of that 59790 sq.m vacant land has been archaeologically grided. It bears 1322 trenches, each measuring 10mX10m which will be taken for archaeological excavations and conservations whose estimate is given in Appendix No.1. The second part will be reserved for neo-classical area.

CHAPTER III – NEO-CLASSICAL AREA MODERN DEVELOPMENT

In the redevelopment project, it involves the creation of Neo-classical Buddhist Centre under the umbrella of Indian Culture. This neo-classical urban cluster is divided in several sectors, which will accommodate the aesthetics of Buddhist learning and the modern amenities for pilgrims, visitors and tourists. It will provide urban comforts with natural settings. It will project a comprehensive accommodation for the present and future life standard. The most important part of the archaeological conservation project is to provide natural colour to the area by providing Jataka Katha Vana, Gautam Vana, Pushpa Vihara (Social forestry, flower beds) sarovars (Ponds and tanks). We refer to such clusters as distinct from the geographical clusters constituted by the natural configuration and vegetation of the earth surface.

The population density of this place is fortunately not of wide variation. The population density is not a characteristic element for this historic world famous centre. But the growing dimensions of building construction whose visual density goes to mar the beauty of historic colour, looks wild.

If we consider the total useful capacity, the architectural density and the maximum height of the buildings at this place we find that in the complete absence of archaeological planning regulations private property owner or even unauthorised occupants are doing as they please and the settlement and exploration of kind, which are persuaded in completely arbitrary manner, often produces extreme contrast for the pious and holy Mahabodhi Temple and old Vihar cluster. To protect the place from the mindless growth of new buildings at this mound area or marked archaeological area we are going to declare it archaeologically protected. And for the rest of 36 sq. km the urban development department should first make it a regulatory plan and lastly the whole area should be acquired for its proper development. And in this area no new habitation or any industrial complex should be allowed.

Modern construction outside the old Vihara area in the institutional sector and residential sector, should be in accordance with the principle of harmonic integration in which modern buildings will be designed in the same spirit as the contemporary traditional buildings. It will preserve the architectural scale and the visual density of urbanisation of the original historic Viharscape.

The alignment of various pathways and roads which will suggest the visitor the direction and should take to all sectors within the Buddhbhum Complex. It should be cut off from the main traffic road i.e. (Gaya-Dobhi Road). Motorized traffic should not be allowed within the area, because it will damage the antique of the place and pollute the environment. This area should also be made free from sound pollution. The provided pedestrian area will not only protect the architectural substance of the structure, it will reduce air pollution for perfect meditation and also go a long way towards rehabilitating the spiritual image. Moreover if the new road work of this historic place is converted into pedestrian pathways, we should be able to walk in peace and safely through the roads and pathways, for it is only then that we will be able to appreciate the celestial area of Buddhbhum and its stylistic details. Shopping expeditions and religious rituals which have kept cultural heritage alive, will be stimulated by pedestrian traffic.

The radiated cultural hallow of the society produced social colours during the successive periods of this place is also a subject of traditional conservation, which should also be preserved in the fashion of festivals. And it should also be accommodated by providing upavanas, in its social dimension with concerning seasons.

A rational solution of this problem can be reached in each case only if we keep in mind all the essential functions of this site of Mahavihara, which are (i) the basic requirements of excavations and conservations, space for green park, security (ii) its functions as a holy place of study (iii) its religious, cultural, educational and instructive role for the general pilgrims and for tourists (iv) it will enhance a great service to humanity.

The entire area of the proposed excavation site measures about eight hundred and twenty metres in length and six hundred and twenty metres in width. Archaeologically, this area has been subdivided into thousand grids which may be excavated according to archaeological needs.

It is on these foundations that the Directorate of Archaeology, Bihar with sensitive appreciation of the site “Buddhbhum”(gaya) and a wealth of the archaeological experience transcending the limits of specialized knowledge is placing a combined estimate of “Mahabodho Archaeological Development Project.”

APPENDIX-I

REPORT

Work Mahabodhi Archaeological Development Project.

The estimate amounting to Rs. 19.00 crores for Maha Boddhi Archaeological Development Project for the work of Archaeological excavation, conservation and cultural development.

The total area available for the mound is 170.55 Acres and there is proposal to design 1322 trenches each of size 10 m x 10m and depth 8 m (approx.).

The estimate also consists of provision of green park flower bed near Archaeological site. Provision for excalation has been made considering the project to be completed in five year.

The estimate for excavation is based on actual expenditure and rate of labour as per S.O.R.- 1992 and in case of conservation, the rate has been taken as actual expenditure in 1988 with provision of excalation for 1992.

Director, Archaeology,
Bihar Government

ESTIMATE FOR CONSTRUCTION OF MAHABODHI ARCHAEOLOGICAL DEVELOPMENT PROJECT

S.N	NAME OF ITEM		RATE (Rs.)	UNIT	AMOUNT (Rs.)
1.	Excavation of trenches with technically skilled, semi-skilled, un-skilled labour and officers of different branches of Archaeological discipline worked as per details attached at Annexure-I. 1322 trenches		37,350.40	trenches	4,93,77,228.80
2.	Conservation of remains of Archaeological structure by skilled labour, semi-skilled labour, unskilled labour and technical officers of different branches of Archaeological discipline worked as per details attached at Annexure-II 1322 No.		45,166.67	Each	5,67,10,337.74
3.	Equipment and material for excavation and conservation and establishment of comp.		L.S.		1,35,50,000.00
4.	Dev. of flower bed, green park, footpath and drainage		L.S.		1,35,50,000.00
5.	Providing boundary wall of the archaeological site		L.S.		1,35,50,000.00
6.	Provision of escalation by considering the project to be completed in 5 years at the rate of 5% per year		L.S.		3,74,41,891.62
7.	Add. 1% for contingency				14,97,675.66
				Rs.	18,87,07,133.70
				Rs.	19,00,00,000.00