



# **BEAUTIFUL BODHGAYA**

## **Morning Program**

Opening of South Garden Meditation Park  
Walking Pilgrimage to the Sujata Mound

## **Evening Program**

Seminar on Beautiful Bodhgaya  
Film

**December 13th, 2010**



## Morning Program

- 7:00 am Gather at South Garden
- 7:30 am Opening of South Garden  
(BTMC officials, DM, MLA and Venerable Monks)
- 9:00 am Walking to Sujata Mound
- Offering of Kheer
- Blessing Sutta Chanting
- 10:30 am Walking Back
- 11:00 am Lunch at Kalachakra Ground
- 12:00 am Blessing by Mahasangha

## Evening Program

- 5:00 pm Local Officials and VIP Dignataries
- 6:00 pm Opening of Beautiful Bodhgaya Program-LBDFI
- 6:15 pm Presentation by Tim (Greenworks Design)
- 7:00 pm Beautiful Bodhgaya Resolution
- 8:00 pm Film



## Opening of South Garden

Until quite recently, the garden area to the south of the Mahabodhi Temple was in very poor condition. LBDFI - India undertook to clean up the area, removing 40 tractor loads of rubbish and adding over 1,000 tractor loads of topsoil to create a landscaped slope suitable for planting.

An elevated terrace with steps leading down to a meditation pavilion suitable for walking meditation has been created. The fountain has been extended to surround the Vietnamese rock garden. The entire garden will be open to visitors of the Temple when they walk around the Mucalinda lake to the south of the Mahavihara.

Our great gratitude to the Bodhgaya Temple Management Committee for giving us the permission to make this offering, to the Vietnamese Sangha under Lani Hunter for making a generous offering towards the Rock Garden, and to charitable offerings of Greenworks Landscape Design for their creative designs and to Richard Dixey and his team for implementing this into a beautiful garden.

We dedicate all merits from this offering towards World Peace. The entire facility will be planted with plants mentioned in the Pali canon in December 2010.



Phase 1



Phase 2



Phase 3



Phase 4



## Offering Plants from the Pali Canon

The information below about the plants is taken from the unpublished material provided by Venerable Nyansitta and Venerable Dhammika.

### HARĪTAKA or Yellow Myrobalan (*Terminalia chebula*)

When ripe, the bright-yellow fruit are allowed to fall and then collected and used in tanning and as a medicine. The foliage of the tree was sometimes fed to animals (D.II,342). While staying at Uruvelá the Buddha plucked a yellow myrobalan fruit (Vin.I,30).



### ÁMALAKA or Emblic Myrobalan (*Emblica officinalis*)

It contains high concentrations of gallic acid and is rich in vitamin A, C and Iron and either fresh or dried is taken for diarrhea and dyspepsia.



### VIBHÚTAKA or Belleric Myrobalan (*Terminalia bellerica*)

Together with ámalaka and vibhutaka the fruit of this tree is one of the 'triphala' or three myrobalan, long credited in traditional Indian medicine with powerful curative properties (Ja.III,161; V,363; VI,529; Vin.I,201).



### JAMBU or Rose Apple Tree (*Eugenia jambolana*)

Drinks were made out of the fruit (Vin.I,245). When he was a young man, Prince Siddhartha fell into a spontaneous meditative state while sitting at the foot of a rose apple tree (Ja.I,455). While at Uruvelá the Buddha ate a rose apple fruit which was 'full of color, scent and flavor' (Vin.I,30).



### CIÑCÁ or Tamarind (*Tamarindus indica*)

The tamarind tart-tasting pulp is eaten and used in food preparation. The timber of the tamarind is hard and termite-resistant and the wood ash is used for tanning while the leaves, flowers and pods are used in dyes.



### PÁRICCHATTAKA (*Erythrina indica*)

The Páricchattaka grows in the Távatisa Heaven where it gives great delight to the gods. The stages of the tree losing its leaves and flowering are compared to a monk going forth, donning the ochre robes, and becoming arahant (A.IV,117–120).



### BADARA or Indian Jujube (*Zizyphus jujuba*)

On one occasion, Ananda compared the Buddha's complexion to the beautiful translucent yellow of the jujube fruit in the autumn (A.I,181). During the time the Buddha practiced austerities before his enlightenment, he sometimes ate only one jujube fruit a day (M.I,80).



### KÁÁNUSÁRI or Black Orris root

The Buddha considered it to be the most fragrant of all roots (S.III,157, A V 21).



### BĪRAÓA. *Andropogon muricatum*

When dried the root of this grass, called usira in Pali, gives off a pleasant fragrance. The Buddha mentioned the fine fibers of the usira root (A.I,204) and recommended the root itself as a medicine (Vin.I,201). The Buddha said, 'This I say to you, sirs, who are gathered here; dig up the root of craving as one seeking the usira digs up biraóá grass' (Dhp.337).



### NARADA or Indian Spikenard (*Nardostachys jatamansi*)

The Buddha referred to the root as káēanusári and considered it to be the sweetest of all root fragrances (A.V,22) and also to be a useful medicine (Vin.I,203).



### CAMPAKA or Joy perfume tree (*Michelia champaka*)

The city of Campa in Aóga, modern Bhagalpur, took its name from the tree. The commentary says that when the Buddha was in the city he resided in a grove of campaka trees on the bank of Gaggará's Lotus Lake (D.I,111).





**KOVILÁRA (Bauhinia variegata)**

The tree drops its leaves before flowering. The Sutta Nipáta says a monk should give up the marks of a householder the way the leaves drop off the Bauhinia tree (Sn.44).



**AJJUNA (Terminalia arjuna)**

The past Buddha Anomadassì attained enlightenment under an ajjuna tree (Bv.8,23).



**KANIKÁRA (Pterospermum acerifolium)**



Monk’s robes were described as being as yellow as the kanikára flower (Ja.II,25). Huien Tsiang mentioned that all the roads around Rájagaha were lined with kanikára trees and in the spring the forests would become golden-colored with their blossoms.

**PADUMA or Sacred Lotus (Nelumbo necifera)**

‘Just as the lotus is born in the water and grows up beneath the water, yet remains undefiled by the water, fragrant and beautiful. Just so the Buddha is born in the world, grows up and dwells in the world but like the lotus unstained by the water, he is not defiled by the water’ (A.III,346; S.III, 140; Sn.71; Th.700-1).

In one delightful story, a monk who waded into a lotus pool to bathe and smell the flowers was chided by a god for being a ‘smell thief’ (S.I,204). Comely young men or women were described as having ‘an excellent lotus-like beauty’ (A.III,90; 152) and a sincere and generous layman was described as ‘the lotus of laity’ (A.III,206). People would make garlands out of lotus blossoms and also eat the stems and roots (Ja.III,308) and a drink was made from the juice extracted from the root (Vin.I, 246). Mogallána is described as collecting lotus roots and stalks to make them into a medicine for fever (Vin.I,215).



**NIGRODHA or Banyan Tree (Ficus benghalensis)**

The Buddha said that craving is like the trunk of the banyan that clings to and eventually envelopes the things it comes into contact with (S.I,207). Once, he compared the kind, generous and believing lay man to a banyan tree. ‘Just as in some pleasant countryside where four roads meet the great banyan tree is a haven of rest for all the birds; even so the believing lay man is a haven of rest for many, for monks and nuns, for lay men and lay women’ (A.III,42).



**SUMANÁ or Jasmine**

The Buddha once asked his disciples to imitate the jasmine. ‘Just as the jasmine sheds its flowers, so you, Oh monks, should shed desire and hatred’ (Dhp.377).



**ASOKA (Jonesia asoka)**

(Ja.V,188) One of India’s most beautiful trees, the Asoka is a small erect evergreen producing bunches of fragrant orange or orange-yellow flowers which gradually turn red. The pulp of the fruit is used as a cure for dysentery.



**VEOU or Bamboo**

Washing was hung on bamboo poles and needle cases were made out of bamboo tubes. It was also plated and woven into baskets (Vin.IV,5). Bamboo very rarely flowers, but when it does it dies (Ja.V,71; S.II,241). One of the Buddha’s favorite resorts in Rájagaha was the Bamboo Grove, a park offered to him by King Bimbisára (Vin.IV,39).

Nágasena said: ‘Just as bamboo bends in the direction that the wind blows, so too, the earnest student of meditation, conforming to the Buddha’s teaching, inclines towards what is right and towards the teachings of other ascetics’ (Mil.II,372).



## Plaques of the Lord Buddha's Sayings Scripture Garden

“Craving is like the trunk of the banyan that clings to and eventually envelopes the things it comes into contact with.”

“Just as in some pleasant countryside where four roads meet the great banyan tree is a haven of rest for all the birds; even so the believing lay man is a haven of rest for many, for monks and nuns, for lay men and lay women.”

“This I say to you, sirs, who are gathered here; dig up the root of craving as one seeking the usira digs up biraóá grass.”

“A monk should give up the marks of a householder the way the leaves drop off the Bauhinia tree.”

“Just as the jasmine sheds its flowers, so you, Oh monks, should shed desire and hatred.”

“Just as the lotus is born in the water and grows up beneath the water, yet remains undefiled by the water, fragrant and beautiful, just so the Buddha is born in the world, grows up and dwells in the world but like the lotus unstained by the water, he is not defiled by the water.”

“Whoever in the world overcomes this low unruly craving, sorrow falls away like drops of water on a lotus leaf.”

“The perfume of flowers blows not against the wind, not does the fragrance of sandalwood, tagara and jasmine, but the fragrance of the virtuous blows against the wind; the virtuous man pervades every direction.”

“Just like a blossom, bright colored & full of scent: a well-spoken word is fruitful when well carried out.”

## Walking Pilgrimage Path

All local participants are welcome to share the merit of offering Kheer to the venerable mahasangha along the pilgrimage path, from South Garden to the Sujata village.



## Beautiful Bodhgaya Declaration

Inviting Distinguished Guests to share their ideas about making Bodhgaya beautiful

### Beautiful Bodhgaya Declaration:

Bodhgaya, this precious place of Buddha's enlightenment, is a place to seek refuge and inner peace. It is also a place for us to seek outer harmony. Many thousands come here every year with this personal quest.

This spiritual journey is both an inner and outer one, shared when we pray at this most sacred place. This invitation is a call on all of us to make Bodhgaya beautiful, a call from our hearts to share in our love for this place.

This unique opportunity and invitation comes to us once in a lifetime. This place is our home. We can make it a beautiful place.

We can each strive to making Bodhgaya beautiful, a place where pilgrims from around the world can find inner and outer harmony. Whether it is the hotelier, who decides to put trash cans outside his hotel, whether it is the monastery who decides to clean beyond their quarters, or just the visitor or resident who picks up trash rather than throwing it away, all who live, work or visit here have a personal responsibility.

We can work together to make Bodhgaya a model zone for spiritual wisdom both inside and outside. Today, this assembly represents a precious opportunity for us to share a commitment

### To this end, we agree that:

- a) All of our own garbage should be placed in containers so it can be collected and dealt with properly;
- b) We will ban plastic from temple premises;
- c) We will all work to offer plants and flowers to this sacred place;
- d) We will find ways to support garbage collection - calling on all hoteliers, monasteries and local officials;
- e) We will meet annually to discuss an action plan for each coming year.



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**LIGHT OF BUDDHADHARMA FOUNDATION INTERNATIONAL**  
Dedicated to Reviving the Buddhadharma in India