

The Pursuit of Peace

PLACES - PIECES - PEOPLE

*The Story Book of
Buddhist Tourism in Asia*



The Pursuit of Peace

Copyright

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Foreword

The Ministry of Tourism and Sports has been aware of the significance of Buddhist Tourism. It can be a cornerstone in driving the economy of Thailand and ASEAN member countries as a result of a popular trend of this tourism segment, which is attracting more interest of tourists.

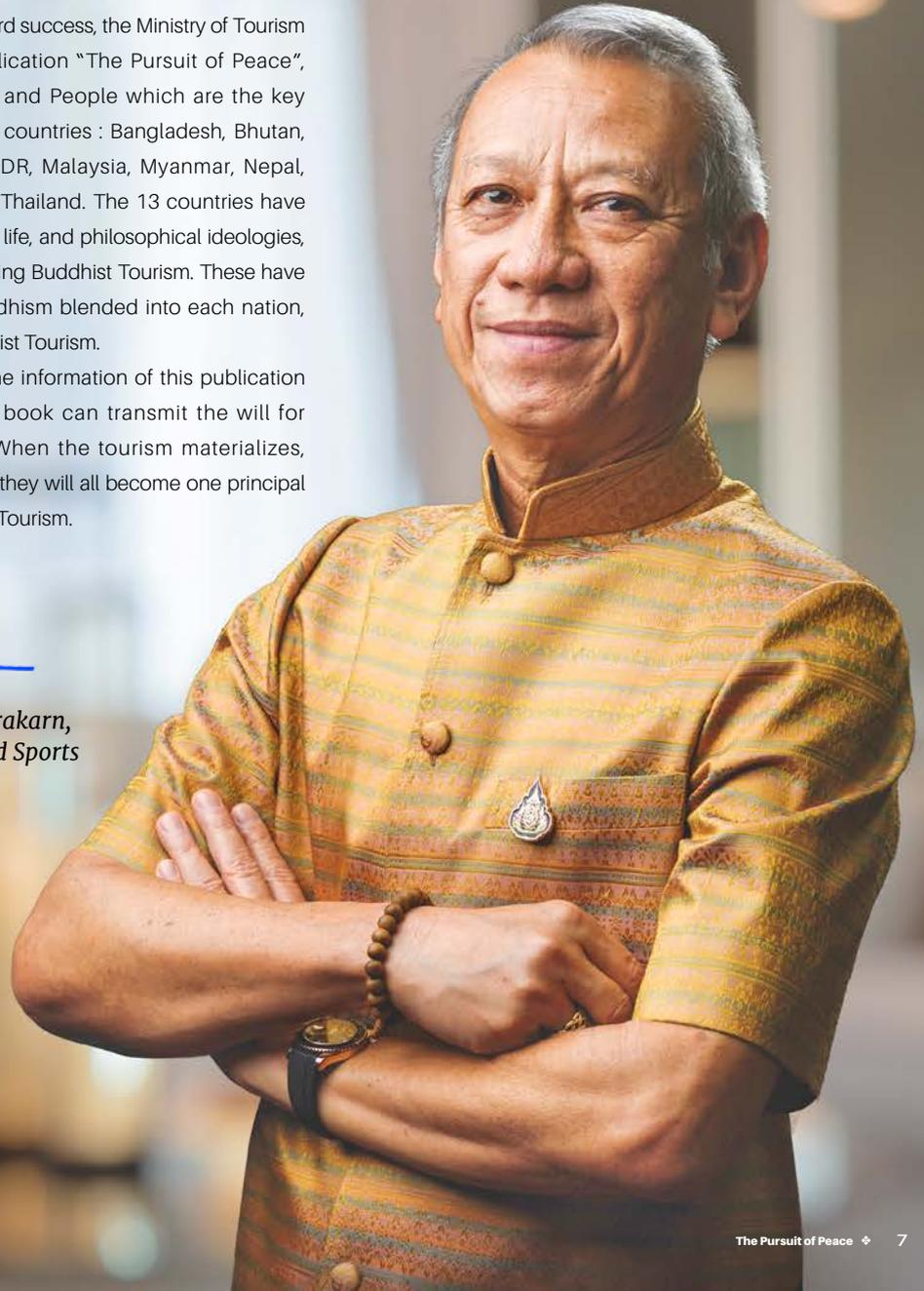
During ASEAN Tourism Forum 2018 (ATF 2018) hosted by Thailand in Chiang Mai during 22-27 January 2018, the Minister of Tourism of ASEAN member countries reached a consensus for Buddhist Tourism Plan under the framework of consultation on Buddhist Tourism.

To carry on such consensus toward success, the Ministry of Tourism and Sports has produced the publication "The Pursuit of Peace", a collection of 3Ps-Places, Pieces and People which are the key and core of Buddhist Tourism in 13 countries : Bangladesh, Bhutan, Cambodia, India, Indonesia, Lao PDR, Malaysia, Myanmar, Nepal, Singapore, Sri Lanka, Viet Nam and Thailand. The 13 countries have been blessed with art, culture, way of life, and philosophical ideologies, including persons devoted to promoting Buddhist Tourism. These have been formed into deep root of Buddhism blended into each nation, thus, a genuine opportunity for Buddhist Tourism.

I have strong confidence that the information of this publication has been finely selected and the book can transmit the will for Buddhist Tourism development. When the tourism materializes, economic distribution will follow and they will all become one principal driving force for sustainable Buddhist Tourism.



*Mr. Phipat Ratchakitprakarn,
Minister of Tourism and Sports*



Foreword

Thailand has been one of the destinations in Asia which has been influenced by Buddhism since ancient times. Buddhism has been a source of inspiration of Thai people, evidenced by Buddhism learning centers and Buddhism-related sites. They have been all established to preserve historical traces of Buddhism and its teachings that can be accessed by the public and young generation interested in learning.

The root in Buddhism has finally been transformed into a new trend of tourism or Buddhist Tourism. It is a new choice that can strengthen national economy and distribute income to local communities in each region of the 13 countries represented by the book "The Pursuit of Peace". Tourists can make their journey to these destinations for different ambience and experiences.

The Pursuit of Peace is a comprehensive collection of Buddhist Tourism sites in the member countries of ASEAN and South Asia. The collection is based on the concept of 3Ps: Pieces, Places and People. The selected 3Ps in each country have been playing influential roles in shedding light on the essence of Buddhism since ancient times. Tourists from around the world can make a journey to learn and obtain new experiences of tourism. Every page of the book will take the readers to a period of peace much sought-after.



*Mr. Chote Trachu,
Permanent Secretary
Ministry of Tourism and Sports*





Foreword

Tourism industry has been changed in response to the global and technological evolution, resulting in a new segment of tourism. Some of the tourists in the new segment rely on services of leading tour operators, while some prefer their own itinerary by using online search or books that lead them to the destinations where they can acquire local experiences. Such phenomenon becomes a major growth driver of the national tourism industry. One of the new tourism segments is “Buddhist Tourism” whereby tourists can be inspired to live a life, blending and pacifying their mind based on Buddhism. It is such a peaceful reward. This new segment of tourism takes place not only in major cities but also in secondary destinations and local communities who can reap income benefits based on sustainable development.

The Ministry of Tourism and Sports has become aware of the significance of Buddhist Tourism, hence, the idea and production of *The Pursuit of Peace*, which is a story book of Buddhist Tourism in Asia. It features the story of Buddhism and conveys the inspiration to tourists who are striving for experiences and approach towards life. They can be found through the peace ideology and philosophy represented by 3Ps which consist of Pieces or objects representing faith in Buddhism, Places or sacred sites of Buddhism and People or those related to Buddhism.

I hope this publication will relay the will to develop Buddhist Tourism to those around the world, forming connection between Pieces, Places and People. Moreover, such connection will lead to creativity that can be scaled up into sustainable tourism, a tool to stimulate the economy of Thailand and ASEAN member countries.

*Mr. Weerasak Kowsurat,
Former Minister of Tourism and Sports*



Preface

The Pursuit of Peace is comparatively like the source recording the Buddhism-related historical chronicles occurring since the long past until the present, evidently causing the rising of human's devotions and faiths.

This book is a collection of places, pieces of things or objects representing the faith and people significantly important to Buddhism. All these are the factors that help promote love and faith through the perspectives of 13 countries which are Thailand, Bangladesh, Bhutan, Cambodia, India, Indonesia, Laos, Malaysia, Myanmar, Nepal, Singapore, Sri Lanka and Viet Nam, which are densely compacted with knowledge and blended with the story in a new perspective that will allow you to experience tourism in a way you have never experienced before.

We utterly hope that this book on Pursuit of Peace will create the value that will lead to the promotion and development of Buddhist Tourism as well as becoming a source of the tangible information for those who would like to perpetually carry on their studies in the future.



Contents



48



34



56



66



74



88



96



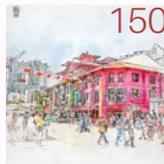
108



122



136



150



158



172



182

| | |
|--|-----|
| Buddhist Tourism Trend | 12 |
| The Connectivity of Buddhism in Asia | 24 |
| 13 countries | 32 |
| Thailand | 34 |
| Bangladesh | 48 |
| Bhutan | 56 |
| Cambodia | 66 |
| India | 74 |
| Indonesia | 88 |
| Laos | 96 |
| Malaysia | 108 |
| Myanmar | 122 |
| Nepal | 136 |
| Singapore | 150 |
| Sri Lanka | 158 |
| Viet Nam | 172 |
| The Development of Buddhist Tourism to Sustainability | 182 |
| Practice | 192 |
| Bibliography | 194 |

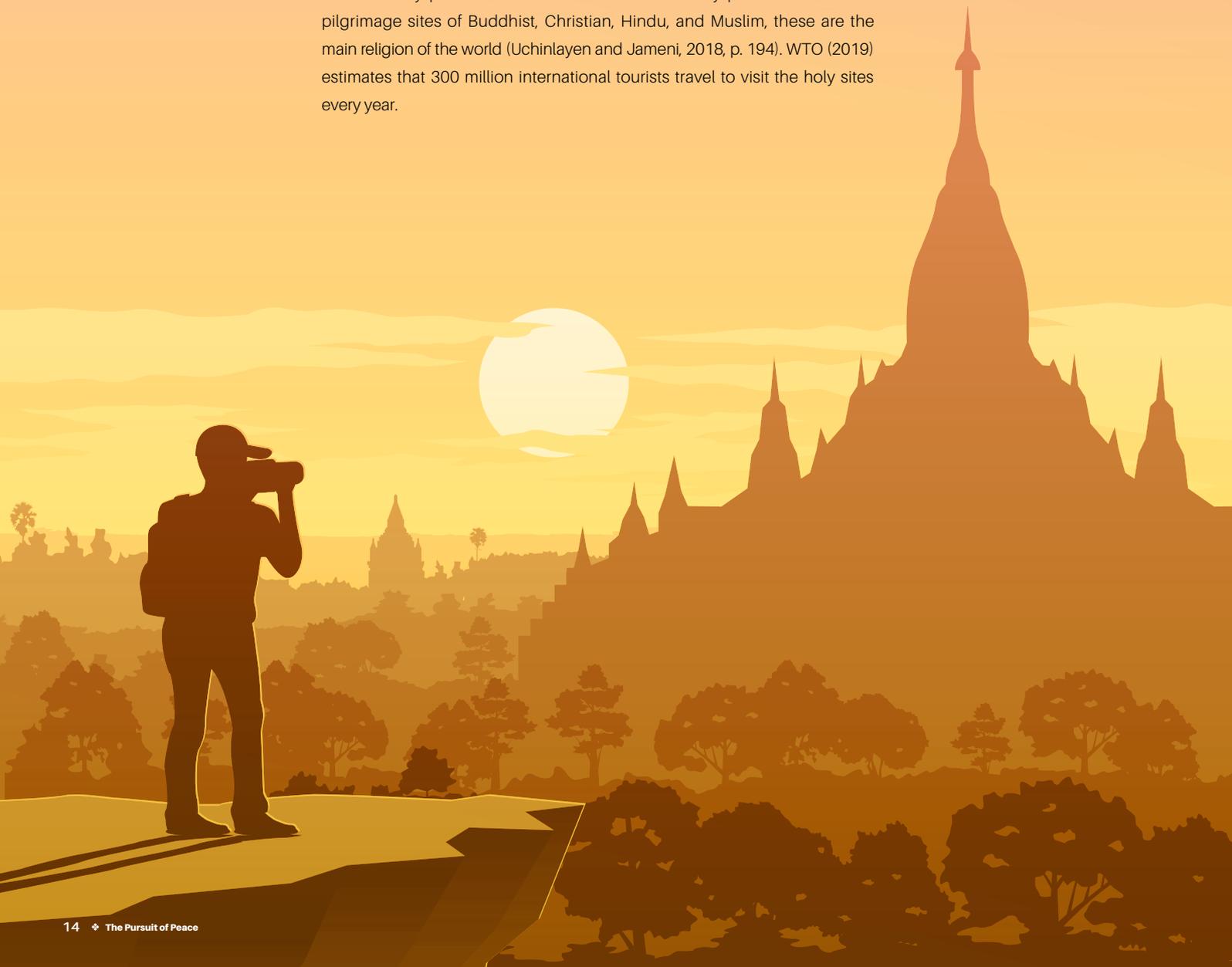


BUDDHIST TOURISM

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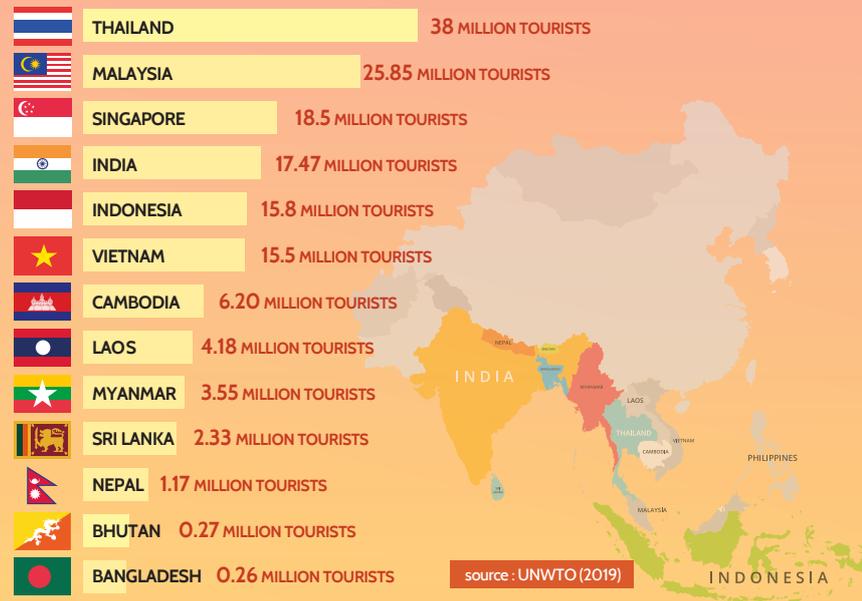
The journey of human begins from the past with various travelling purposes. Some of travelers have traveled for pleasure, visiting their relatives, and religious purposes. It can be said that various travels have led to the various needs for serving in the traveling such as accommodation, transportation, food etc. Those travels can generate huge revenue from the past until now. World Tourism Organization reported that tourism was the main stimulation of world economic that provided employment and generated income; moreover, it generated revenue to local and far away regions. Each year, there were increasing of international travelers traveled for many purposes and it will rise to 1.60 billion in 2020. This can estimate that the revenue of tourist's expenditure has grown rapidly in the world economic system and effect to rise of the revenue in the tourism export product to 3.4% (1.8 trillion USD). The future trend of world tourists is that they are interested in touching with local lifestyle to sustain the local attractions. There are three main tourism purposes, 56% for pleasure purposes, 27% for visiting relatives, health, and religious purposes, and 13% for business purposes. (World Tourism Organization, 2019, 2-14, 2020, 3-4).

There were the second ranking of the international tourists who travelled for religious purposes (Jaeyeon and Michael, 2015, p. 191). These tourists have travelled to join the religious activities such as attending the religious conferences, propagating the religion, and visiting religious attractions. Each activity is a part of religious tourism. Religious tourism is a part of pilgrimage tourism consisting of faith and belief to motivate the tourists to visit the holy places around the world. These holy places include the pilgrimage sites of Buddhist, Christian, Hindu, and Muslim, these are the main religion of the world (Uchinlayen and Jameni, 2018, p. 194). WTO (2019) estimates that 300 million international tourists travel to visit the holy sites every year.



World Tourism Organization (2019, p. 2) has reported that there are increasing international tourists in the future, especially Asia- Pacific region. 25% of market share and 30% of the revenue in this region are generated from the tourism industry. One of tourism types that can motivate tourists to visit this region is the tourism for education and religious sites. It can be said that Asia is the origin and location of important religious sites, also it is the center of the faith and ritual, especially Brahma and Buddhism. These reasons can support this region to be the destination of pilgrimage of international religious tourists (Uchinlayen and Jameni, 2018, p. 195). The example of religious tourism is Master Xuan Zang in 1172-1188 B.C. who travelled from China passing Greece, Pakistan, Kashmir (Afghanistan and West India in the present) to India for searching the Tripitaka (Buddhist Scriptures). After his travel, he had brought many Tripitaka (Buddhist Scriptures) to Chang'an (China) (Phra Brahmagunabhorn, 2009, p. 79). The result of religious travel of Master Xuan Zang can support Buddhism to be the important religion in China.

INTERNATIONAL TOURIST ARRIVAL





Buddhist tourism is a type of tourism that can support the peace and harmony of the world. Buddhist tourism is also a sustainable tourism that can make relationship between local communities in tourism attraction and tourists via the tourism activity focusing on awareness of tourism experience. The tourists will touch and admire the great power of faith that presents in the splendid and unique architectural religious attractions, the beautiful local culture that presents in the ritual blending between religion and local culture to be the unique religion of the region, the historical knowledge that tourists will learn from archeological sites and objects, including belief, tradition, and local lifestyle. It has been estimated that trend of Buddhist tourism in the future will continuously grow and rise to 600 million international tourists, and 50% of them are Asian people (Mihir Bhonsale, 2019, p. 4-16). This continuous growth will focus on Buddhist tourist attractions in South Asia, which was the origin of Buddhism and South-East Asia, which was the prosperity of Buddhism (Puvanewary, S, 2019). The growth of Buddhist tourists can generate the huge revenue that will spread to local economic system of tourist attractions, provide the local employment, and create the understanding in accepting of social balance, and respect the human rights of the communities in the attractions (Qin, Y.H., 1998, p. 15-18). The benefits of growth in tourism will stimulate the tourism stakeholders to realize the importance of Buddhist tourism. This can lead to awareness of the cooperation in conserving and protecting the resources of Buddhist attractions to maintain the value to sustainability as tourism products that can attract the international tourists to select the Buddhist attractions in these regions to be their tourist destinations.

Every step of Buddhist tourism has aimed to support the Buddhist tourists to find the value of authentic faith and power of the places that related with Buddhism, moreover these places can fulfill the faith and belief inside the heart of Buddhist tourists. The Buddhist tourism activities consist of travel to worship and making a wish at holy places and religious objects (Wanfei, Joseph, and Keji, 2015, p. 3-16), the travel to practice Dharma for creating peace inside the heart, the travel for pilgrimage, the travel for learning Buddhism history, the travel to join the Buddhist ritual, the travel to the places for reminding of the Lord Buddha, the travel to join the Buddhist tradition and activity, and travel for buying sacred objects (Siniya Kaiwimon, 2559). The religious faith and belief are the motivation to make the decision to select tourist's destination (Raj, Griffin, & Blackwell, 2015, p. 103-116, Wanfei et al, 2015, p. 3-16). Nowadays, all faiths and beliefs support the Buddhist attractions in South Asia and South-East Asia regions to be famous in Buddhist tourists.





To mention about the most famous destination of Buddhist tourism, India is the first world Buddhist tourist destination in 2019 (Mihir Bhonsale, 2019). Things that can support this country to be in the heart of Buddhist tourists is the important attractions that can be reminded to the Lord Buddha such as the Buddhist commiserative places and religious places. India is also a multicultural country that can attract a greater number of tourists to travel to this country. Furthermore, the government of India has set the tourist promotion policy to focus on the niche market of international tourists. Buddhist tourism is a type of specific tourism that is supported by the government to attract both India tourists and international tourists. Besides, the government has conducted the policy in the tourist attraction renovation and infrastructure development on the Buddhist tourism route of the states that the religious sites are located. These states consist of Bihar, Madhya Pradesh, Uttar Pradesh, Gujarat, Andhra Pradesh, and link to the Buddhist tourism route in Nepal. (Ministry of Tourism, 2019, p. 137-143, Stefania, Amy, Shantum, Sanjay, Navajeet and Christiaan, 2019). This policy is conducted under the Swadesh Darshan project and it also supported the growth and expanded of India Buddhist tourism continuously. It can be seen that the example of Buddhist tourist statistic report presented that there was increased continuously in Buddhist tourists who traveled to the tourist attraction of Bihar. There were 33,496,768 Buddhist tourists in 2017 and rose to 34,709,584 Buddhist tourists in 2018 (Bihar Tourism, 2019). This statistic has risen continuously. The growth of Buddhist tourists can lead to the expansion of money to local communities in Buddhist attraction in the state of Bihar and others that are the location of Buddhist tourist attractions. Because of this policy, the Ministry of Tourism of India has aimed that the international tourists will increase to 30.5 million in 2028, and 3.27 million international tourists will be Buddhist tourists (India Brand Equity Foundation, 2019).

Besides India, Nepal is the location of Lumbini, which is the first famous Buddhist attraction and it is also the location of religious sites known as the Buddhist commiserative places that was the birth of Prince Siddhartha or the Lord Buddha (UNESCO, 2019, Hall, C.M., 2006). The arrival tourist statistics showed that the tourists have traveled with the objective to visit the religious places since 2017 - 2018, and the tourism trend has continuously grown. The statistics showed that there were 1,517,134 Buddhist tourists in 2017 and 1,552,586 Buddhist tourists in 2018 and 1,517,134 Buddhist tourists in 2017. The report of tourist statistics in 2018 found that the number of Buddhist tourists was the second of total tourists in Nepal, or 15 % of total tourists were Buddhist tourists. According to the current marketing situation of Buddhist tourism, Buddhist tourism has been generating the large number of revenues to the world including Nepal tourism. Due to the importance of revenue, Nepal tourism has planned to



promote Buddhist tourism for developing its tourism (Premangshu, Ch., 2012, p. 1). Nepal is a country of the Buddha footsteps route, which was connected with India Buddhist tourism route, Lumbini. There are Buddhist tourist attractions in Nepal, Kathmandu Valley, which are announced as the world cultural heritage. Based on the report of tourist statistic in 2018, there were 1,517,134 tourists visited in the sacred places of Buddhism. These international tourists can be divided into Indian, Sri Lankan, Thai and Burmese. Besides the international tourists, the sacred places of Buddhism are also famous in Nepal tourists, which is the biggest Buddhist tourists with 1,155,544 Nepal tourists (Nepal Tourism Board, 2019, p. 73-74).

Sri Lanka is also the country that emphasizes on the promotion of Buddhist tourism, presented as the important religious places, which were the officiated places in Buddhism. These important religious places were as follows: Anuradhapura, which is the location of the sacred city of Anuradhapura, Dambulla, which is the location of Rangiri Dambulla Cave Temple, and Kandy, which is the location of sacred city of Kandy. All of three sacred cities have been announced as the world cultural heritage including Polonnaruwa city. Moreover, there are the cities that Sri Lankas have believed as sacred places because those were the visited place of the Lord Buddha. These visited place of the Lord Buddha include Sri Padaya, which located the footprints of the Lord Buddha, Mahiyanganaya, Nagadeepaya, and Kelaniya. Because of the complete Buddhist tourist attractions and the tourism benefit in generating income 4,380.6 billion USD to the country economic system in 2018 (Sri Lanka Tourism Development Authority, 2019), these support Sri Lanka to set its goal to promote the tourism in Buddhism. For example, there was the promotion of Buddhist tourism with presenting the information of Buddhist tourism trail on the online media for getting the attention and provide the tourist information for Thai and international tourists, who are interested in Buddhist tourism, to travel to join the tourism activities in Sri Lanka such as visiting ancient temples, visiting the memorial of the Lord Buddha, and practicing Buddhist activities in the meditation center (Pitcha Dangprasith, 2019). The promotion of Buddhist tourism on the online media can easily access to tourists and

can motivate the interest of niche tourists, Buddhist tourist, to prefer to travel to Sri Lanka. Nevertheless, the tourism trend of Sri Lanka in 2001-2015 indicated that religious and culture were the main motivation of tourists to travel to Sri Lanka, and the tourism trend has been growing continuously. However, as presented in the tourist statistics in 2018, there was only 0.09 of total tourists who visited Sri Lanka for religious purpose (Kumudika K. E., 2017). In order to promote the Buddhist tourism to grow simultaneously with other tourism activities of Sri Lanka, the government has analyzed the tourists and divided them into ten niche tourists. Buddhist tourist is a niche tourist, that the government wanted to support to be the Sri Lanka tourism, which can attract the interesting of international Buddhist tourists around the world (Ministry of Tourism Development and Christian Religious Affairs, 2015).



Bangladesh



Bangladesh is a religious tourism country because there are religious attractions and sacred places (Uchinlayen and Jameni, 2018, p. 194). However, the international tourists do not prefer this country as their tourist destination, it causes the growth of tourism as in primary stage. World Tourism Organization (2020) has forecasted that the number of international tourists in Bangladesh will rise as 433,047 tourists, and it is estimated the national income as 127.31 million USD. Bangladesh should conduct the tourism policies to stimulate the tourist's interesting with Bangladesh tourism policy for reaching the forecast of UNWTO (Bangladesh Tourism 2020, and Abu Naser Ahmed Ishtiaque, 2013, p. 23). Buddhist tourism is the best choice of Bangladesh to attract the international Buddhist tourists around the world. Bangladesh is the location of the world cultural heritage attractions of South Asia. As the important example of Theravada Buddhism attraction, which is in the North-West of the country. Ruins of the Buddhist Vihara at Paharpur

has announced as the world cultural heritage of this country. This Buddhist attraction is represented that Mahayana Buddhism had appeared in this country since 12th B.E until 17th B.E. This Ruins of the Buddhist Vihara at Paharpur was the location of Somapura Mahavihara, which was the wisdom center of Mahayana Buddhism. Later, it was renovated to be the ritual place (UNESCO, 2019). Furthermore, Mahasthangarh Buddhism is an important religious attraction of Bogra. This Buddhist attraction is a symbol of archeological site and historical heritage, which presented 1,617 tourists in 2018 and increased slightly to 1,875 tourists in 2019 (The Business Standard, 2019). In order to increase the number of Buddhist tourists, the Bangladesh government has requested their people to support Buddhist tourism and to develop the communication system and the transportation system to facilitate the tourists to travel to the Buddhist attraction in this country.

Bhutan



Bhutan is a South Asia country that is continuously growing in tourism. This tourism growth has resulted from the tourism vision of Bhutan that is "to promote Bhutan tourism to the special level tourist destination on the value of happiness of people". According to this tourism vision, the tourism industry has been expanded successively. Due to the tourist statistics in 2018, there was 274,097 tourists rising 7.61% by 2017. This statistic presented that there were 71,807 international tourists and 202,290 Bhutan tourists. The tourism purpose was for relaxation

constituted 87.81 % and generated the country's income to 85.41 million USD. However, there was rising tourists, religious tourist activity was become the last choice of tourists, which was 0.72 % (Tourism Council of Bhutan, 2018). There were two important tourist attractions in this country, which were announced as the world Buddhist tourism, consisting of sacred sites associated with Phajo Drugom Zhigpo and his descendants and the center of temporal and religious authorities of Dzongs (UNESCO, 2019). Besides two the world Buddhist tourism, Bhutan also has the potential Buddhist tourist attractions that are alternative attractions of international pilgrims and tourists such as Taksang temple, Monastery of Paro, Gangtey Gompa temple, and Jigme Memorial Chorten (Hall, C. M., 2006). All these tourist attractions are the important Buddhist tourism resource that are religious and cultural education sources of Bhutan, where tourists can study and learn the Buddhist history, including the Buddhist principles and disciplines. Furthermore, the tourists can enjoy in the splendid religious architecture with tourism activity. Thus, Bhutan government should promote the Buddhist tourism as the alternative tourism of its country.

South-East Asia



South-East Asia is not the origin of Buddhism, but Buddhism has been propagated to this region under the command of Ashoka the Great. Ashoka the Great, supported nine routes of missionaries travel to surrounding regions of India, including South-East Asia region (Hall, 2006; Phra Brahmagunabhorn, 2552, p. 34-35; Kaew Chittakop, 2553, p. 74). Buddhism also has influence on the great religious sites that have been announced as the world cultural heritage such as Borobudur Temple, Indonesia, Angkor, Cambodia, and Phnom Rung, Thailand. The influence of Buddhism has supported South-East Asia to be the center of pilgrims and to be the place of religious officiants. These countries consist of Myanmar, Cambodia, Indonesia, Thailand, Socialist Republic of Viet Nam, Lao People's Democratic Republic, Bhutan, Malaysia and Singapore.

The growth of tourism in South-East Asia region including Myanmar, Cambodia, Indonesia, Thailand, Socialist Republic of Viet Nam, Lao People's Democratic Republic, Bhutan, Malaysia and Singapore, has been increased consistently. The example of international tourists who arrived in Asia region, has been rising to 7.4% constituted 129 million (Khmer Times, 2019). Each country in this region has set its goal to the expansion of tourists and tourism income. Religious tourism is interesting because the World Tourism Organization has estimated that there will be 600 million of international tourists who travel for finding religious and spiritual places, and 40% of visitors come from Europe, and 50% of them come from Asia. The statistics also indicated that there are 200 million of Buddhists in this region, that is the second large number inferior to Islam. As a result, religious tourism is a niche tourism that should develop in this region, especially Buddhist tourism.

Cambodia

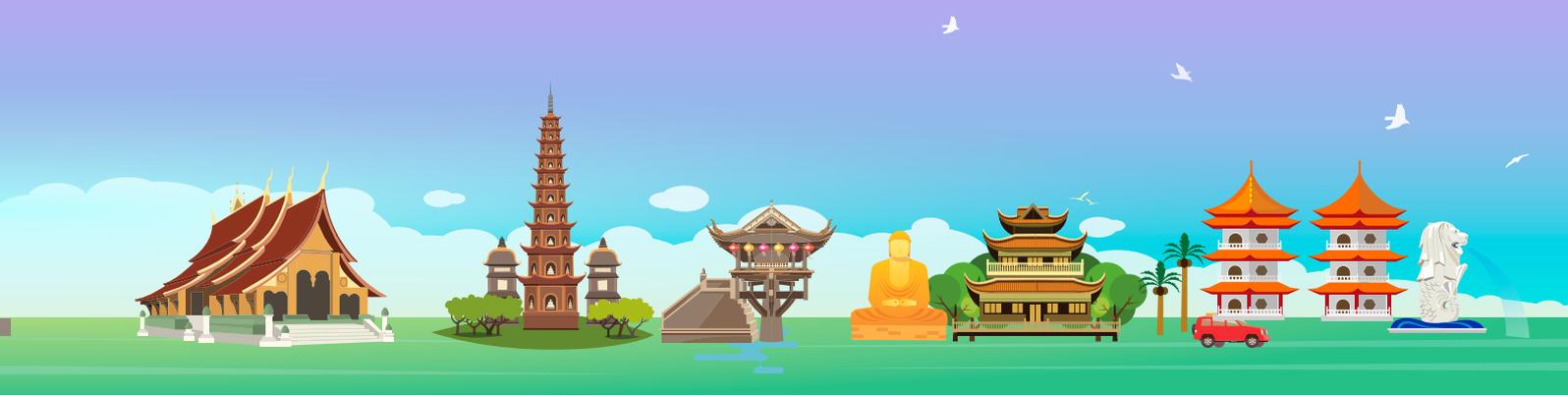


Cambodia is the country where the Destination Marketing Organization (DMO) has promoted to be the potential in Buddhist tourism. An important tourist attraction, that can attract the tourists to this country, is the Angkor Archeology Park. According to the report of tourist in 2018, there were 2.6 million of international tourists who traveled to the Angkor Archeology Park and generated income as 100,000 million USD to this country. This tourist statistics can be calculated to 10.7 increasing from 2017 (Ministry of Tourism of Cambodia, 2019). The rising number of international tourists to Angkor Archeology Park has resulted from the Ministry of Cambodia Tourism who created the application mobile in tourism. This application mobile can help the tourists easily search the Cambodia tourist information (Bangkok Post, 2019).

Myanmar is a country that the Destination Marketing Organization (DMO) has promoted to be the potential in Buddhist tourism. The famous Buddhist attractions of international tourists include Bagan and Pyu Ancient Cities, Shwedagon Pagoda, Mandalay, Kyaik Htiyo Pagoda and Phaungdaw Oo Pagoda. For the example of Bagan, tourist statistics indicated that the number of tourists has continuously expanded from 2016 to 2017. There were 580,562 tourists and generated 9,914,553 million USD to the country (Ministry of Hotel and Tourism, 2019). Moreover, the tourist statistics presented that there were more than 500,000 tourists who travel to worship to Shwedagon Pagoda, the most tourists were Thai and Chinese tourists.

Myanmar





Laos



Lao People's Democratic Republic has many Buddhist sites because people in this country are faithful in Hinayana Buddhism. According to the tourist statistics, there were 472,942 tourists who visited to Wat Xieng Thong and Wat Mai, in Luang Prabang in 2017, and rose to 576,610 tourists in 2018. Moreover, there were 1,347,866 tourists who visited to That Luang Stupa, Wat Phra Keo and Wat Simuan, Vientiane in 2017, and increased to 2,018,174 tourists in 2018. There were 831,779 tourists who visited to Wat Phou and associated ancient settlements within the Champasak cultural landscape, Champasak in 2017, and increased to 250,938 tourists in 2018 (Ministry of Information, Culture and Tourism, 2019). 67.5% tourists were interested in Lao's culture, and 44.1% were interested in temples and religious buildings. Thus, Lao People's Democratic Republic is the Buddhist tourism country, which is growing continuously, the government has to set the obvious goal to develop Buddhist tourism to sustainability.

Socialist Republic of Viet Nam is important in Buddhist tourism, and Buddhists are the second proportion of its population. This country has few Buddhist attractions because Buddhism has been destroyed since France dominance. However, there are still remains such as the One Pillar Pagoda, Yen Tu Pagoda, Perfume Pagoda, Thien Mu Pagoda and Bao Quoc Temple. The analysis of Viet Nam tourism policy found that Viet Nam has set the tourism industry as the main dynamic to stimulate the economics of country grow. This can be seen in the revenue that was from tourist's expenditure, which rose to 26.75 million USD of 15.5 million tourists in 2018 (Koushan Das, 2019). Policy implementation of Viet Nam government has not focused on the development of Buddhist tourism and religious tourism. Nevertheless, Buddhism in Viet Nam has a long history since the dominance of King Van Huta or King Phathara Woramon, who ordered to build the first sanctuary of Mahayana Buddhism of Champa Kingdom. Later the Buddhism has propagated in Viet Nam by Indian monk "Maha Shiwaca" who travelled for evangelism before traveling to China. There were also the evidences and religious sites indicated that Viet Nam Buddhism has connected with India and China (Chamnong Tongprasert, 2514, p. 60 -70). Although Viet Nam has focused on natural attraction that is announced as the world natural heritage, Buddhist tourism is a choice that should not be overlooked. The government should promote to preserve the Buddhist attractions, history, culture, and ritual to attract the interest of tourists who has faith and belief in Buddhism to select the Socialist Republic of Viet Nam as their tourist destination.

Viet Nam



Thailand is also an example of Buddhist country that has welcomed many international tourists. As the conclusion of international tourists arriving in 2018, there were 38 million tourists and was calculated as 63 billion USD (World Tourism Organization, 2019, p. 9). Destination Marketing Organization (DMO) has said that Buddhist tourism in Thailand can restore the region's economic system, including generating fund to protect and renovate Buddhist attractions. Thailand has considered as an outer country of India, which is appropriate to be Buddhist tourism (The Nation Thailand, 2019). There are many Buddhist tourism resources such the temple of the Emerald Buddha, Phra Chetuphon Temple, the Temple of Dawn (Wat Arun), Suthat Temple, and Benchamabophit Temple. These Buddhist attractions are the potential attractions so the pilgrims and Buddhist tourists select Thailand as their destination. Thailand is successful in developing strategy for promotion in religious tourism which presented the Buddhist tourism

experiences with the tourism guide books, online media and leaflets. In 2014, Thailand collaborated with India to arrange Buddhist tourism route for celebrating the Makha Bucha Day (Jaeyeon, and Michael, 2015, p. 200). Moreover, Thailand tourism policy in 2020 focuses on the promotion of uniqueness and Thai living and supporting the sustainability to tourist attraction and culture. This policy will stimulate Thailand's Buddhist tourism to be sustainable growth.



Indonesia is a country that has the splendid Buddhist attraction of South-East Asia region. Borobudur temple is a famous Buddhist attraction because this temple is the biggest temple of the world. The Buddhist tourists have faith and belief in Borobudur temple as the important place for Buddhist spiritual. This temple has been developed to be one of fifteen valuable tourist attractions of Indonesian government (Budi, Ubud, Fatchur and Mintarti, 2019). From the report of tourist statistic, there were 3.2 international tourists in 2016, and there were more 7,000–10,000 tourists/week during long weekend and religious season (The Jakarta Post, 2016).

Malaysia is an example of Buddhist attraction that had been underneath the dominance of Srivijaya kingdom, which was propagated by the journey of missionary in Ashoka the Great. This Buddhist propagation has supported to build many Buddhist attractions, which are visited by many international tourists. Buddhist attractions of Malaysia include Kek Lok Si Temple, Snake Temple, Dharmikarama Burmese Temple, and Wat Phothivihan and Thean Hou Temple (Hassan, Zhen, and Mohamad, 2019). There were 25.8 million of international tourists visited Malaysia in 2018 that slightly decreased comparing in 2017, and generated 84.1 million USD (Tourism Malaysia, 2019). Malaysia is a country that has promoted Muslim tourism and this country has welcomed the most Muslim tourists of the world (Fateme Shafaei and Badaruddin Mohamed, 2015, p. 98). Therefore, the promotion of Buddhist tourism has been found in Penang only.



Singapore is another country that had been Influenced by Buddhism from Srivijaya kingdom. This country has been the location of Buddhist attraction visited by international tourists. There was 18.5 million international tourists and their expenditure was 27.1 billion dollar Singapore. Buddhist attractions include Kong Men San Phor Kark See Monastery, Buddha Tooth Relic Temple, Lian Shan Shuang Lin Monastery, Wat Ananda Metyaram Thai Buddhist Temple, Sakya Muni Buddha Gaya Temple, Maha Sasani Ramsi, Foo Hai Ch'an Monastery, Hai Inn Temple, Thian Hock Keng Temple, and Jin Long Si Temple. It can be noticed that Buddhism of this country has blended between different cultures and religion. There are Buddhist places, which include Chinese temple, Thai temple, and Myanmar temple. If this country would like to promote Buddhist tourism, the government has to be explicit in its religious history and beliefs.



Buddhist tourism is a tourism which is famous for international tourists. It is estimated that the future trend of Buddhist tourism has continuously flourished especially the Buddhist attraction in Asia country. Due to the power of faith and belief that motivate international tourists to travel to the sacred sites around the world (WTO, 2019) for searching the sacred places in their belief and faith, amulet or spiritual items, including travel to worship the Buddhist famous instructors. The journey of large number of Buddhist tourists can provide benefits to the economic system in generating income and provide community's employment in Buddhist attractions. Moreover, this Buddhist tourism can improve better in the quality of local living. However, the country has focused on Buddhist tourism, and it has not managed the

tourism to sustainability. Buddhist tourism might cause impacts in negative effects to the attraction because this tourism has related to archeological sites, archeological objects, beliefs, local traditions and cultures. The management of Buddhist tourism to be sustainability should not focus on rising the tourists' number, but it should focus on limiting the number of tourists and attracts only the quality tourists. If there are more tourists than the number of carrying capacity of the attraction, it might affect congestion problems to archeological sites and impact declining in the archeological sites, and religious sites and buildings. In development of tourist attraction to sustainability, it should create the benefits to the country including provide the equality in receiving the tourism benefits of the stakeholders and provide the equality of the opportunities in both tourism business and employment for local communities. There is an equality in tourism business for entrepreneurs and the tourists will get in touch with quality tourism experiences that value for their money. Furthermore, the sustainable Buddhist tourism can help present the tourists to aware the value of Buddhism that has been blended with individual tradition to be the unique culture, Buddhist practices, including splendid architectural styles of religious buildings such as temples, stupas, and religious places. All of these can be promoted to be well-known and famous for the international Buddhist tourists.



The Connectivity of Buddhism in Asia

The journey Buddhism has begun from India, which was the origin of Buddhism and the border to reach the neighboring regions around from Nepal to South-East Asia region. The Buddhism journey has started since the journey of the Lord Buddha after his enlightenment. He had travelled to preach the first five disciples of the Buddha at Isipatana forest in Varanasi, Gazi region (Keaw Chittakob, 2553, p. 2). Afterwards, Buddhism has continually come in the era of Ashoka the Great, who had sent the clergy to propagate Buddhism in many regions including Suvarnabhumi region or South-East Asia region at present. The journey of Buddhism has occurred from the past and blended with various cultures and beliefs, this affects of the characteristics of Buddhism in the regions (Charus Payakarachsak, Somporn Onnom, and Prachuep Treephuk, 2551, p. 2-5). Nowadays, South Asia and South-East Asia regions are the region, which have most Buddhists of the world. These Buddhists are divides into Theravada and Mahayana, which are the biggest sects of Buddhists (Academic Division, Dhammakaya Open University, California, 2550, p. 110). The content in this chapter will mention the brief history of Buddhism from the region of origin to the region of flourishing.

Buddhism has started since the journey of the Lord Buddha after his enlightenment. He had travelled to preach the first five disciples of the Buddha at Isipatana forest in Varanasi, Gazi region (Keaw Chittakob, 2553, p.2) and now it was in Uttar Pradesh in India. That had presented the beginning of Buddhism of the world. Buddhism has been extensively respected by various classes of people. This causes the Buddhism imprinted inside the hearts of people in Jambudvipa region, especially people in North, North-East and Central of Jambudvipa region. This region consists of Bihar, Kosol, Gazi, Angka, Wangsa, and Uchiney region (Kaew Chittakob,

2553, p. 72). At present, Bihar is the destination of Buddhist tourists, because this region has been the place of enlightenment of Prince Siddhartha to be the Lord Buddha under the Sri Maha Bodhi tree, on the bank of Neranchara river or Bodhgaya at the present (Phra Brahmaganabhorn, 2552, p. 7).

The respect of Jambudvipa Buddhists has caused the arrival of Buddhist monks who were the disciple of Buddhist saint. These Buddhist monks supported the announcement of Buddhism rapidly and broadly. Buddhism has continually flourished after the Lord Buddha went to nirvana. After 100 years of Buddhist nirvana, Buddhism had been declined because of breaking the Vinaya discipline of the Vashici monks. However, the Buddhism has become to flourish and widespread again. The next journey of Buddhism was in Ashoka the Great, the King of Maurya dynasty of Patilabutra, India, who was faithful in Buddhism. He had a royal intention to revise the Buddha's words in Patilabutra and later he had sent the Buddhist masters who were extremely competent in knowledge with nine Buddhist ambassadors to propagate and announce the Buddhism outside Jambudvipa region (Kaew Chittakob, 2553, p. 70). The journey of Buddhist masters and Buddhist ambassadors had led to the journey of Buddhism from India to many regions in Asia (Chamnong Tongprasert, 2514, p. 4-5). The prosperity of Buddhism came with the temples as the education center, building the stone scriptures as Ashoka Dharma to improve the knowledge of morals to people (Phra Brahmaganabhorn, 2552, p. 34-35), and the sacred places and the permanent structures as the memory of Buddhism (Kaew Chittakob, 2553, p. 34), these could support to propagate and flourish of the Buddhism in Asia region.



The journey of Buddhist masters as the royal intention of Ashoka the Great, had led to the travel of Buddhism from India to the region of Tambapanni or Lanka island (Sri Lanka) (Kaew Chittakob, 2553, p. 72). The Buddhist Master Mahitara, who was the son of Ashoka the Great, had travelled with four Buddhist monks included the Master Itiya, the Master Utiya, the Master Somapol, and the Master Phattasala, to propagate the Buddhism in Sri Lanka since the period

of Devanampriya, the fourth king of Sri Lanka. Before the Buddhism had propagated in Sri Lanka, Brahma was the main religion of this country, and Sri Lanka people respected and worship ghosts, the gods, demons, and naga. After King Devanampriya heard about the Buddhism Dharma from Master Mahitara and his Buddhist ambassadors, he declared himself as the Buddhist (Charus Payakarachsak et al, 2551, p. 2). The King Devanampriya had



This incident supported the arrival of Buddhist nun in Lanka by the ordination of the Princess Anura and her lady attendants. Furthermore, the Buddhist nun had brought the branch of Sri Maha Bodhi to plant in Anuradhapura of Lanka as a symbol of the beginning of Buddhism in Lanka (Charus Payakarachsak et al, 2551, p. 2, Phra Brahmaganabhorn, 2552, p. 38). Buddhism has been started in Sri Lanka since then (Chamnong Tongprasert, 2514, p. 6-9).

The journey of Buddhist in Sri Lanka has declined after the dead of King Devanampiya. The Tamil had ruled Sri Lanka since the reign of King Vadhakamaniabhaya. He had fought the throne back and determined to support the Buddhism to revise the Buddhist scriptures in Lanka. Buddhism had lost since the death of King Vadhakamaniabhaya because of the war between Tamil and Singha during the 16th-17th Buddhist Century (Chamnong Tongprasert, 2514, p. 6-9). In 1614 B.E., Vishayaphahu Sirisangapho, King of Singha, had saved the Buddhism in Lanka by sending the ambassador to ask the king Anuruth of Myanmar for sending the Buddhist monks to teach the Buddhist Dhamma in Lanka. This cause supported the Theravada Buddhism to be recovery again. However, the journey of Buddhism in Lanka had encountered with the obstacles again since in 2296 B.E. because of the riot to lose the territory to Tamil. After that King Kittisirachasi had saved the independence and he had established the Buddhist country. He has considered that the Buddhist country of Thailand is the purest Buddhist country. So, he sent the ambassador to ask for the Buddhist monks from Thailand in the reign of King Borommakot in Ayutthaya kingdom. The King Borommakot sent two Buddhist ecclesiastical dignitary monks that were Phra Ubali and Phra Ariyamuni with 12 Buddhist monks to travel to Lanka for placing the Theravada Buddhism in Sri Lanka. These Buddhist monks ordained the sons of Singha and they were called as Siam Wong or Ubhali Wong (the Theravada Buddhism) (Chamnong Tongprasert, 2514, p. 9-10). Buddhism in Sri Lanka has been still strong, then Sri Lanka was under the power of Portugal. After the independence, the Buddhism had been maintained to flourish, Buddhist monks did the duty to teach the Buddhism to Sri Lanka children and people. This supported Sri Lanka to be a center of Buddhism of the world.

While the Buddhism was placing in Sri Lanka, the other Buddhist ambassadors were going to other regions as the royal intention of Ashoka the Great, including the region of Himalayas (nowadays this region consists of India, Pakistan, Nepal, Bangladesh, and Bhutan). The master Muchim was the leader of these travelers (Kaew Chittakob, 2553, p. 72). As the example of Buddhism in Nepal, this country was the route of the Lord Buddha in Buddha period. The Lord Buddha had traveled to meet his relatives at Kabinilpat after his enlightenment (Academic Division, Dhammakaya Open University, California, 2550, p. 113-114). This town was the place of birth of the Lord Buddha, which was in Uttar Pradesh, but nowadays it is in Nepal. The Buddhism propagation was intended as the royal order of Ashoka the Great, after the Lord Buddha passed away, this propagation led to build many temples and pagodas. Nowadays, these are the Buddhist sites of Kathmandu, that were built by Princess Jalumti, the daughter of Ashoka the Great. Buddhist sites in Nepal have become the Buddhist attractions of the tourists in the present.

Bangladesh is a country, which has flourished in Buddhism since the past due to the royal intention of Ashoka the Great, (Kaew Chittakob, 2553, p. 72). The culture of religion is similar to Bihar, India. In the reign of Kanitaka the Great, Buddhism was Sarvastivada Buddhism, but later Mahayana Buddhism entered and widespread respected (Academic Division, Dhammakaya Open University, California, 2550, p. 118). Another Himalayas country that should be said is Bhutan. The characteristic of Buddhism in this country is Tantric Buddhism, which is the same pattern as Tibet. Guru Rinpoche is the first Tantric Buddhism missionary in 14th century of Buddhism. After all Tibetan Lama, Phajo Drugom Shigpo, traveled for propagation of Drukpa Kagyupa Buddhism, it has supported this Buddhism to become an important sect of Bhutan (Academic Division, Dhammakaya Open University, California, 2550, p. 116).

The arrival of Buddhism in the region of Tambapanni (Sri Lanka) and Himalayas were still going forward, and another Buddhist ambassador arrived. Suvarnabhumi region or South-East Asia,

consists of Myanmar, Thailand, Cambodia, Indonesia, Malaysia, and Singapore. Master Phra Sona and Master Phra Utrara were the leaders of this Buddhism journey to Suvarnabhumi region (Kaew Chittakob, 2553, p. 72).

As a present of flourishing Buddhism of many countries in this region, which has become the important Buddhist attractions. As mention of Myanmar, this country is a famous Buddhist attraction to many tourists because there are Buddhist people who insist extremely on Buddhist scriptures, Buddhist practices, and Buddhist enlightenment (Asian Studies Center, 2560, p. 25). Bagan kingdom is a symbol of Buddhism flourish. This kingdom was used to be the center of Buddhism and culture in this region, which was ruled by king Anawrahta Minsaw. The king Anawrahta Minsaw had desired to support the Buddhism to prosperity and strong in his kingdom. He had believed and accepted in Theravada Buddhism, which was propagated from Thaton of Mon. Moreover, he was also an important king that supported Theravada Buddhism to propagate through the kingdom of Lan Chang, Lanna, Lopburi and Dvaravati (Phra Brahmaganabhorn, 2552, p. 93). The flourish of Theravada Buddhism in Bagan kingdom had led to build the splendid architecture in Buddhism such as Shwezigon Pagoda, which contained the Lord Buddha's teeth and relics from Lanka. Furthermore, the faith of Mon people to Buddhism had supported to build a symbol of Theravada Buddhism that was Shwedagon pagoda of Yangon, which contained the Lord Buddha's hair (Chamnong Tongprasert, 2514, p. 11, Asian Studies Center, 2560, p. 45).

Besides Myanmar, Thailand is also an important destination of Buddhist tourism. There is an evidence of Buddhism journey of Gupta dynasty of India to Dvaravati kingdom (Thailand) around the south of Chao Phraya river, and Nakhon Pathom was presented as the settlement of capital city. The example of ancient evidences includes the first sermon Buddha image and Indian Buddha image (Phra Brahmaganabhorn, 2552, p. 77). This Dvaravati kingdom was a cultural accepting place and Buddhism from Jambudvipa region (India) and propagated to Cambodia and Myanmar. According to the history, Thai people had believed in Buddhism in the reign of King Ming Di of Han dynasty, who had sent the ambassador to Ai Lao kingdom of King Mea, and these ambassadors had brought Buddhism to the kingdom (Phra Brahmaganabhorn, 2552, p. 59). In the past, Buddhism in Thailand had divided into Mahayana Buddhism, which had flourished in the south region of Thailand or Srivijaya kingdom and presented through the Buddhist archeological evidences such as Phra Borommathat Chaiya pagoda, Phra Borommathat Nakhon Si Thammarat pagoda, Phatthamaphani Bodhisattava (Phra Brahmaganabhorn, 2552, p. 91). The Theravada Buddhism had obviously accepted in the period of Sukhothai. King Ramkhamhaeng the Great had invited Theravada Buddhist monks of Lanka to be placed in Thailand (Asian Studies Center, 2560, p. 3). In Sukhothai period, the King extremely admired in Theravada Buddhist of Lanka and built the temple at the edge of the royal palace.



It is also presented as important archeological evidences of Theravada Buddhism of Lanka including Phra Borommathat Nakhon Si Thammarat pagoda, Sihing Buddha image, and the pagoda of Wat Chang Lom in Sawankhalok. And another archaeological image is the story of the existence of Traibhumikatha of the King Maha Thammarachathirat, who was a key person in Buddhism. Furthermore, the religious practices and beliefs are the other pattern that have inherited from Lanka Buddhism such as Buddhist ordination, the building of temple in royal the palace of Ayutthaya and Rattanakosin, this can support the Theravada Buddhism to remain today (Phra Brahmaganabhorn, 2552, p. 91).

While the Buddhist ambassadors of Ashoka the Great, were propagating the Buddhism in Myanmar and Thailand, Cambodia also welcomed the



Buddhism. Buddhism of Cambodia in the past had been flourished in the reign of King Jayavarman VII and that was the golden age of Mahayana and Tantric Buddhism (Asian Studies Center, 2560, p. 63). King Jayavarman VII had created the connectivity of Buddhism with foreign countries, for example, he had sent the Buddhist monk, Sanghaphala or Sanghavarman, to China for the duty of Buddhism document translation (Chamnong Tongprasert, 2514, p. 26). And he also built the religious places in Angkor archeological park, Cambodia such as Banteay Srei temple, Ta-Prohm castle, and Preah Ko. Moreover, he had renovated Phimai sanctuary and Phnom Rung historical park, which were the symbols of religious places in Mahayana Buddhism of Thailand. Nowadays, these religious sites have become the important Buddhist attractions of the world. However, the Theravada Buddhism of

Lanka has influence on the population of Cambodia until now (Asian Studies Center, 2560, p. 64-69).

The journey of Buddhism in Suvarnabhumi region of Buddhist ambassadors as the royal command of Ashoka the Great, had not been widespread in Viet Nam. However, the Mahayana Buddhism in Viet Nam has been influenced from China because this country had been under the rules of China since 7th Century. In the beginning, there were no people who believed in Buddhism because their King believed in Confucianism and did not support Buddhism. Nevertheless, Buddhism had settled down again since 10th B.E. or Li dynasty as the example of building the religious places and supporting the Buddhist monks and novices (Asian Studies Center, 2560, p. 124-125) and built Luy Lau, which was the first



Buddhism center of Viet Nam. Although Viet Nam has not legislated Buddhism as a national religion, there are 90% of Buddhist Viet Nameese. Aside from Viet Nam, Laos had been influenced by the culture of Buddhism from China. For example, ancient Laos had settlement in the south of China, so Laos had been influenced by the Mahayana Buddhism from China (Chamnung Tongprasert, 2514, p. 93). Later, China had invaded into Laos, it caused the migration. The unstable country caused the lack of support in Buddhism. The religion was respected in only Laos aristocracy, but Laotians believed in ghosts. Theravada Buddhism has been propagated to Laos kingdom since the relationship between Laos and Cambodia by the King Fa Ngum, who was a Buddhism supporter and supported Buddhism as a religion of the kingdom (Asian Studies Center, 2560, p. 124-107). The King Fa Ngum had settled the ambassadors for sending the royal message and tribute to offer Cambodia, after that the king of Cambodia had sent the Buddhist masters "Phra Mahaphasamuntha" and Phra Mahatheplunka with the Buddhist monks, the wise men, and Buddhism scriptures to place in Laos kingdom. Furthermore, the King of Cambodia also gave the metal pentathlon Buddha image named "Phra Bang Bhudhawan" and the branch

of Sri Maha Bodhi to place in Laos (Chamnung Tongprasert, 2514, p. 94). Buddhism had flourished in the reign of King Setthathirath the example was the temple inside the town walls. Moreover, he had a good relationship with Ayutthaya kingdom by building the Phra That Si Song Rak (Si Song Rak pagoda) with the King Maha Chakkapat for the symbol of the relationship between Laos and Siam (Chamnung Tongprasert, 2514, p. 98 - 107, Asian Studies Center, 2560, p. 124-108). Nowadays, Buddhism in Laos is similar to Thailand, which is Theravada Buddhism. The similarity of Theravada Buddhism includes the Buddha's teaching and the educational course of Buddhist monks. These similarities of Buddhism between Laos and Thailand caused from the Buddhist monks of Laos has contacted with Thai Buddhist master to arrange the Buddhist education in Laos. This religious practice of Thai Buddhist ambassadors has created a close relationship in Buddhism.

If we mention the Buddhism flourishing in Suvannabhumi region, Srivijaya kingdom was mentioned in terms of Buddhism flourishing, which had been continually propagated from the Buddhist ambassadors of Ashoka the Great. This kingdom was great in Buddhism. Due to the archeological evidence of stone inscription of Semamuang temple, Nakhon Si Thammarat,

this stone indicated that the king of Srivijaya kingdom believed in Buddhism. This kingdom had the territory to Java island and Malaya Cape (Dhammadakya Open University, 2550: 148; Asian Studies Center, 2560, p. 150-189). As the appearance of an important Buddhist site in the central of Java island, Indonesia represented the prosperity of Mahayana Buddhism in 12th B.E. it was also certificated as the world cultural heritage included Borobudur and Vihan Jati Mendhu. These world cultural heritages represented the religion of Indonesia in the ancient time that had been influenced by Srivijaya kingdom. The prosperity of Buddhism of Indonesia had continually come to the mid of 13th B.E. in the reign of Sailendra dynasty of Srivijaya kingdom. During this time, the Sailendra dynasty had contacted with Pala dynasty of Bengali and they also exchanged their cultures. Srivijaya kingdom had sent the Buddhist monks to study in the university of Nalanda, and Pala dynasty of Bengali had sent the Buddhist monks to propagate the Buddhism and sent the craftsmen to teach the Pala art. However, the Buddhism had been declined since the deterioration of Srivijaya kingdom, Mashpah kingdom had become over and supported Islam to be the national religion and prohibited the propagation of Buddhism. Nowadays, Buddhism in Indonesia has divided into Mahayana and Theravada Buddhism. There is 1.8% of Buddhism in Indonesia (Asian Studies Center, 2560, p. 150-189).

Malaysia is a country, which locates in Malaya Cape, that has influenced the Buddhism from the dominance of Srivijaya kingdom since 3rd B.E. The Buddhism had traveled from India to Malaysia, but it did not widespread until 12th B.E. Srivijaya kingdom had influenced on the Mahayana Buddhism of Malaysia. Later, the Buddhism in this Malaya Cape was the era that had been influenced from the dominance of various kingdoms passing from the Sukkhothai period, Ayutthaya period, and Siam in Thonburi and Rattanakosin period. This cause the migration of Thais and Malaysians in Malaya Cape. The example of the historical evidences in the north of Malaysia are Bo Semet Temple in Tumpat, which were built in Pra Maha Thammaracha of Ayutthaya kingdom. In the Imperial era, the king Rama V of Siam had signed on the British and Siam treaty to abolish the rights and power on Khanburi, Kelantan, Terengganu, Perlis and surrounding islands. This abolishment had led the Buddhism in Malaysia to difficulty. Nowadays, there are two sects of Buddhism in Malaysia, Theravada Buddhism, which is inherited from Siam in Malaysia and Mahayana Buddhism, which is similar to China and Tibet, inherited from Chinese (Asian Studies Center, 2560, p. 199-201). There is 11.6% of Buddhists in Malaysia and the Buddhist temples has been found in the area of Penang, Kuala Lumpur and Khanburi.

Another country that cannot be forgotten, as it was influenced by Mahayana Buddhism from the Srivijaya kingdom, it is Singapore.

In the past, this country has located in the area of Malaya Cape (Phuwadol Trongprasert, 2555, p. 32). In the era of Chinese migration, Buddhism in Singapore was divided into Mahayana Buddhism and the integrated between Mahayana Buddhism and Taoism, which followed the Confucius principles. The Buddhism evidence is the construction of Thian Hock Keng Temple that is Taoism Buddhism of Hokkien people. After the declaration of independence from British, the religion was determined strictly under the rule of state, this supported to build the temples and Buddhist colleges for the people to learn and to practice the Dharma in Buddhism. Nowadays, Singapore has tended to separate Buddhism and Taoism, and there are 33.2% of Buddhism Singaporeans and 10.9% of Taoism Singaporeans (Asian Studies Center, 2560, p. 229-233). Most of Singaporeans are Mahayana Buddhists with the temples are the center for engaging religious activities.

The journey of Buddhism from India, which was the origin of Buddhism, and broaden to the region of South-East Asia, and Buddhism was prosperous. The arrival of Buddhism can lead to the blend of Buddhism with local beliefs and cultures of each country, which become the faith of Buddhists presenting in the pattern of various religious construction such as Bagan archeological sites in Myanmar, the temples in the royal palace during Ayutthaya period, Buddhist place of Borobudur of Indonesia, and Ajanta caves of Aurangabad in India. Nowadays, the religious sites of South Asia and South-East Asia have become important Buddhist tourism resources, which are the symbols of the faiths and spirit of Buddhists to the Lord Buddha. Moreover, religion has attracted the power of faith of Buddhist tourists to travel to worship and admire the splendid architecture of religion, which is uniqueness of each region.

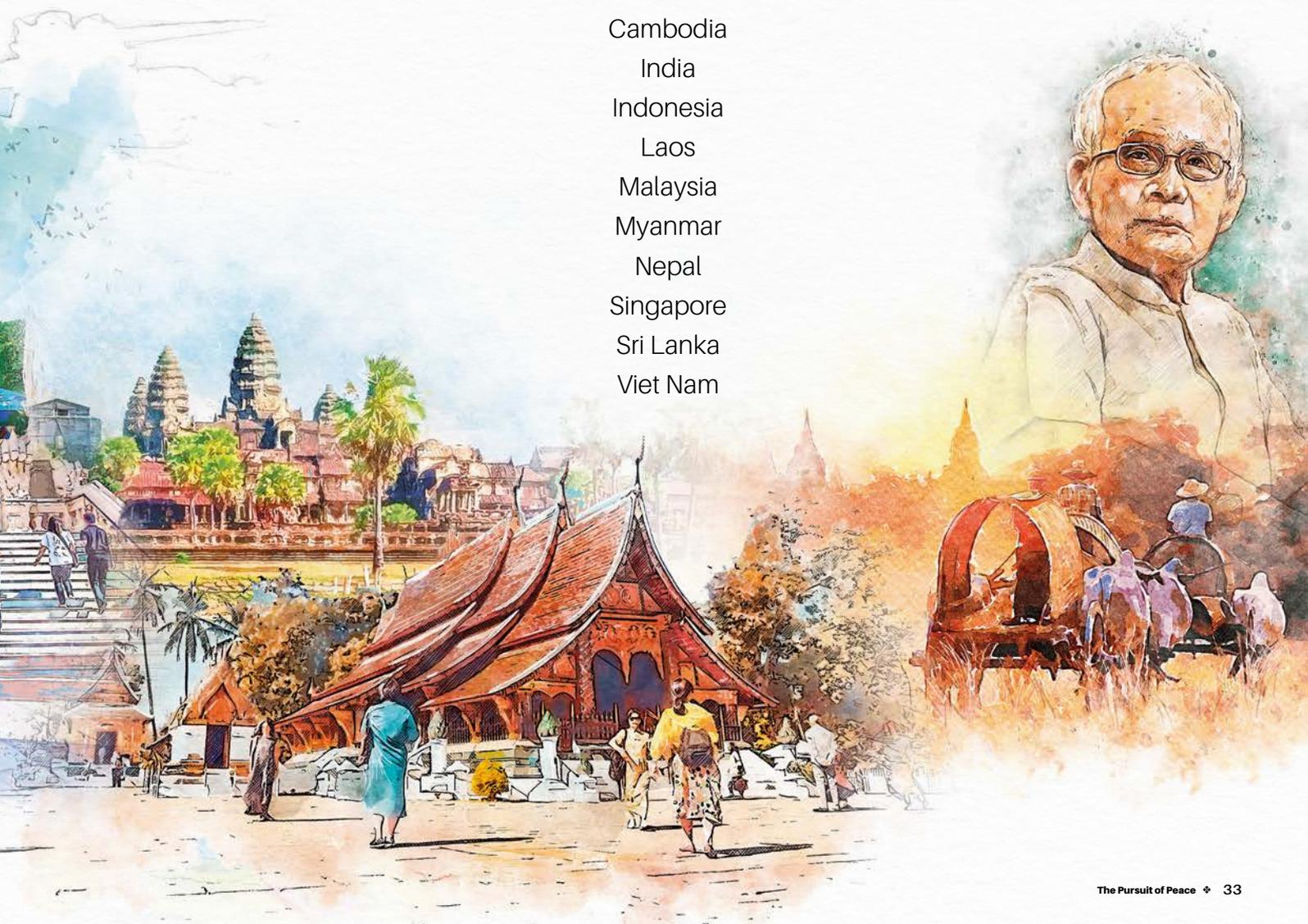
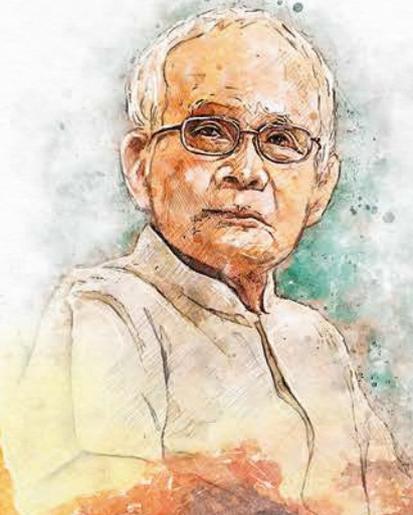




PLACES - PIECES - PEOPLE

The Story Book of Buddhist Tourism in Asia

Thailand
Bangladesh
Bhutan
Cambodia
India
Indonesia
Laos
Malaysia
Myanmar
Nepal
Singapore
Sri Lanka
Viet Nam

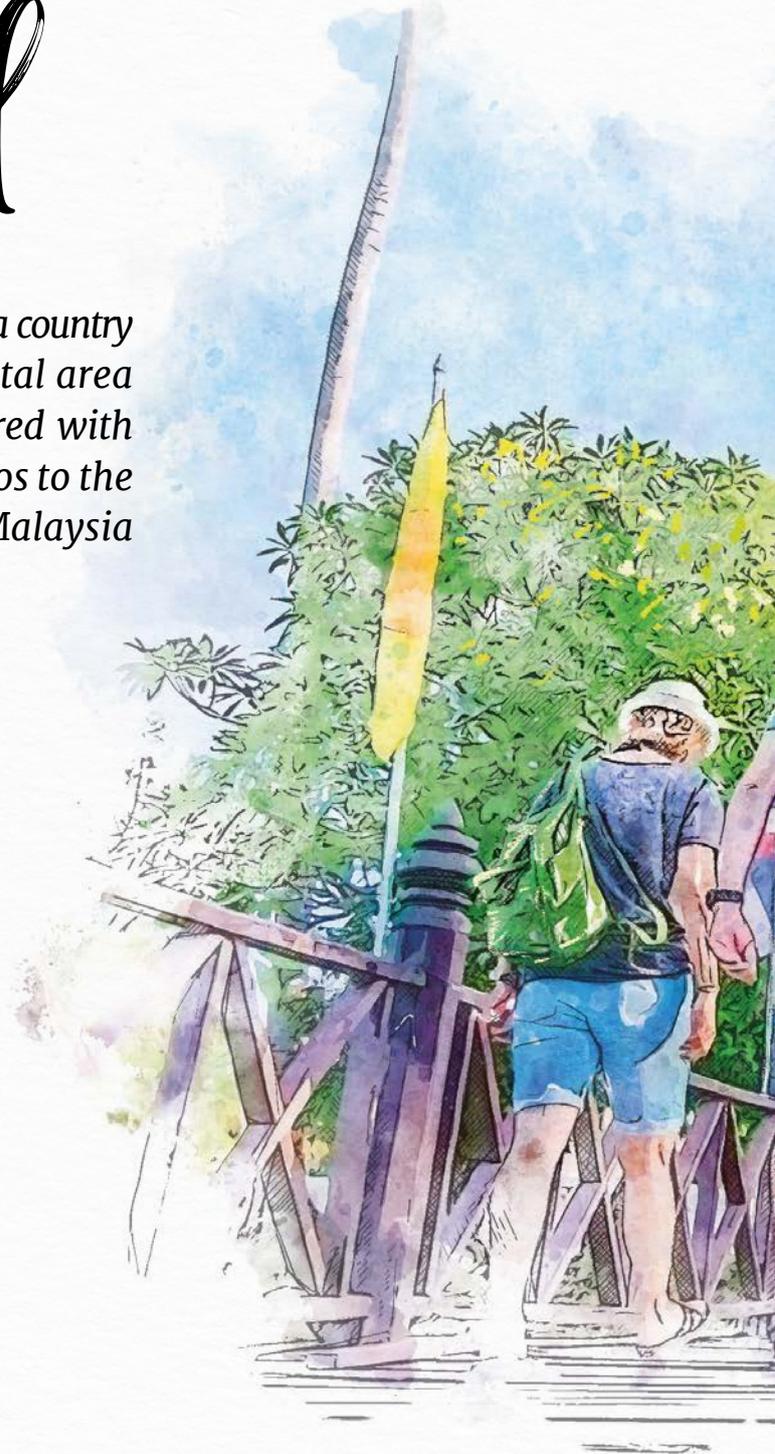


Thailand

Thailand or the Kingdom of Thailand, a country in Southeast Asian region, has a total area of 513,120 square kilometers bordered with Myanmar to the North and West, Laos to the North, Cambodia to the East and Malaysia to the South.

The country dubbed as “The Land of Smile” is rich in abundantly natural resources and interesting tourist attractions such as religious places, nature, learning centers, communities and way of life. These places are scattered in all regions of Thailand from North to South; therefore, they are the options that create diversities for the travelers.

The reason why Thailand ranked as one of the top destination list of travelers, one thing aside from being a tourist attraction, which has been a lot talked about is the smile of Thai people that has been transmitted through the local way of life on wait to welcome visiting guests to have a fascinating and an unforgettable experience that cannot be found anywhere else except in Thailand.





Wat Phra Pathom Chedi

King Ashoka the Great, was graciously pleased to assign Bhikhu Phra Sona Thera and Bhikhu Phra Uttra Thera to travel to spread Buddhism in, B. E. 235 (308 years B. C.), making Phra Pathom Chedi becoming a symbol of the flourish of Buddhism.

Officially called Wat Phra Pathom Chedi Emperor Woramaha Vihara, the Phra Pathom chedi is a Buddhist Temple being the location of Phra Pathom Chedi or the Primary Pagoda with its history dating back to the ancient time of the journey of Buddhism to Suvarnabhumi (Golden Land or Land of Gold). It was said that during the Reign of King Ashoka the Great, He was graciously pleased to assign Bhikhu Phra Sona Thera and Bhikhu Phra Uttra Thera to travel to spread Buddhism in Suvarnabhumi at the District Township of Thom Thong or Nakhon Pathom in B. E. 235 (308 years B. C.). Eleven years thereafter, the first Buddhist Temple was built in the land of Suvarnabhumi. Subsequently, in B. E. 265 (278 years B. C.), a pagoda was built for containing the Relics of Buddha, the Enlightened One. The important evidences showing the propagation of Buddhism are the Principal Buddha image of the first Sermon and the Indian-formed Buddha image, thus, making this Phra Pathom Chedi being the firmly starting adherent point in the Buddhist faith. So, it can be said that Wat Phra Pathom Chedi Emperor Woramaha Vihara is the tourist attraction place considered as a symbol of Buddhism flourish in Thailand which is splendid and valuable.

Wat Phra Pathom Chedi Emperor Woramaha Vihara, the important Buddhist religious place in

Thailand, was assumed to be built during the Reign of King Ashoka the Great, of India. The pagoda is regarded as a venerable place being worthy of cultural heritage and having been evolved from the originally lacquered inverted bowl shape with art characteristics of the Ayudhya period and subsequently changed to an inverted bell, thus, making the present Pagoda being regarded as a venerable place of collections of uniquely outstanding artistic works in the Reign of King Rama IV. At present, Phra Pathom Chedi ranks in the first place of all Buddhist Pagodas in Thailand.

Other than being the sanctuary of the Pagoda, the temple also houses Phra Ruangrojanarit, a standing Buddha image in a Forgiveness Attitude in the temple arch in front of the Pagoda, which was built during the Reign of King Rama VI who graciously named the image as Phra Ruangrojanarit Sri Indrathit Dhammopasa Maha Vajiravudh Pujaniyabophit. The Royal Ashes (of King Rama VI) was contained in the base of this Buddha Image, as well.

Phra Pathom Chedi, the religious site and the center of the minds of all Buddhists, has been annually celebrated to allow people to do the worshipping from the 12th waxing moon day of the 12th lunar month to the 5th waning moon day of the 12th lunar month for a total period of nine days and nine nights for auspicious blessings.





Address: 13.819733,100.0578683
Contact: 086-503-4318, 080-204-8865
Website: www.watphraphathomchedi.com



Wat Phumin, Nan Province

Wat Phumin, the oldest and national iconic temple of Nan Province, is uniquely outstanding more than the other temples in its “Phra Ubosot Caturamuk” (Four-sided Verandah Consecrated Assembly Hall), a specifically unique architecture that collectively house the consecrated assembly hall, Buddha Image Hall and pagoda in the same building in a manner of a simulation of the Universe Chart according to the Buddhist belief. There are Principal Buddha Images in the Attitude of Subduing Mara facing the door of all four directions enshrined inside with a large active Naga having the Consecrated Assembly Hall on the middle of his body in a celebrative parade which is comparatively like to uphold Buddhism to sustainably remain. The wooden doors are carved with Lanna (Northern) style designs that convey the life story and culture of Nan City according to the chronicles. As for Wat Phumin, the murals: such as; the images of Grandpa Maan and Grandma Maan, Ethnic Tai Lue Men and Women Whispering in Conversations, are yet another uniquely outstanding features which are so elaborate to the extent of being regarded as the most beautiful images of Wat Phumin.

📍 Address: 18.7745799, 100.7694507
🌐 Contact: 054 771 897



Wat Phra That Phanom Woramaha Vihara, Nakhon Phanom Province

Wat Phra That Phanom Woramaha Vihara, the Center of the early age of Buddhism after being spread into the Mekong River Basin which has been dubbed to be a temple of Buddha’s Heart due to the reason that the Shrine contains Buddha’s relics of breast bone part. This Phra That Phanom is the revere worshipping Shrine of both Thai and Lao people. The celebration for worshipping the Shrine is organized annually on the 10th day of the waxing moon of the 3rd lunar month.

📍 Address: 16.9426141, 104.7216352
🌐 Contact: 042 540 150, Website: www.watthat.com



Wat Pong Sanuk, Lampang Province

Wat Pong Sanuk, an important and iconic temple of Lampang for a long time, was assumed to be built in the Reign of King Anantayot in B. E. 1223 (A. D. 680). It is the collection place exhibiting the artistic painting work, the splendidly mixed Thai, Burmese and Chinese architectures. In 2008, Wat Pong Sanuk received an award for the preservation of cultural heritage in the Asia-Pacific region under the 2008 Asia-Pacific Heritage Award for Cultural Heritage Conservation from UNESCO, as well.

📍 Address: 18.2946268, 99.4947585



Wat Phra That Lampang Luang, Lampang Province

Wat Phra That Lampang Luang, the national iconic temple since the ancient times is the site of Bagan Pagoda and the uniquely outstanding Lanna (Northern) style architecture. It is also one of the most absolute temples completely built from woods. On a sightseeing tour of Wat Phra That Lampang Luang, tourists can watch the amazingly reverse head shadow of Phra That (Shrine) created by light refraction in which the rule according to the scientific principle is used. Another highlight that you cannot afford to miss is riding a horse-drawn wagon in roaming around Lampang City areas to see the scenery and lifestyle of Lanna people.

📍 Address: 18.2173333, 99.3867153
🌐 Contact: Facebook, Wat Phra That, Lampang Luang, Ko Kha District, Lampang Province



Wat Tham Phadaen, Sakon Nakhon Province

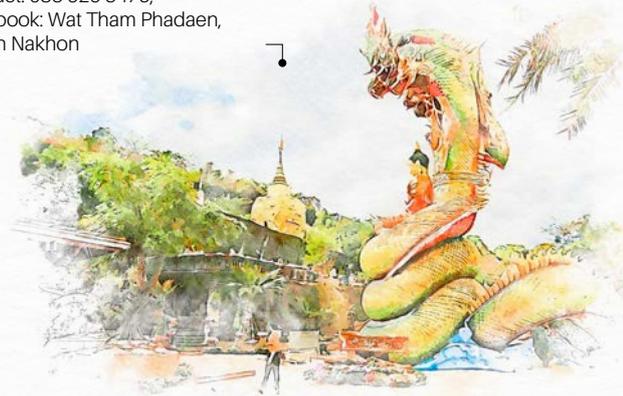
Located on Phu Phan Mountain range, Wat Tham Phadaen is a temple enriched with carvings of Buddha's history from His Birth, Enlightenment to His Passing Away into Nirvana on rocky cliffs including the other carvings that are exquisite, inviting to have a touch: such as; sandstone carving of sizably reclining Buddha image, Stone carving of Buddha's Footprints. In addition, Wat Tham Phadaen is regarded as a site of 180-degree angle viewpoint overlooking Sakon Nakhon and Nong Han lake with peace and tranquility, resulting in Wat Tham Phadaen to have been developed to be one of Dhamma tourist attractions in Thailand.

📍 Address: 17.0310347,104.0709275
 🌐 Contact: 083 626 3475,
 Facebook: Wat Tham Phadaen,
 Sakon Nakhon

Wat Pa Phukon, Udon Thani Province

Wat Pa Phukon, a religious place in the midst of nature located in Pa Nayoong and Pa Namsoam National Forest Reserve area, is a temple with beautiful Buddhist art architecture that communicates under the tranquility surroundings. Its unique identity is its Phra Vihara (Consecrated Assembly Hall) which is designed by using applied Thai architecture of Rattanakosin period with a reclining Buddha Image called Phra Buddha Saiyat Lokanat Sasada Mahamuni, the white-colored marble reclining Buddha of 20 meters long being the Principal Buddha Image. In addition, Wat Pa Phukon is embraced by a completely rich nature to the extent of being dubbed as the "Buddha Udayana Maharuekharichat Phukon" (The Great Phukon Buddhist Forest Park).

📍 Address: 17.9229007,102.1159819
 🌐 Contact: www.watpaphukon.org



Wat Pak Nam Khaem Noo, Chanthaburi Province

Wat Pak Nam Khaem Noo is a temple adorned with remarkably outstanding architecture: such as; the Blue Ubosatha (Consecrated Assembly Hall) which is notable to catch tourists' eyes. In 1989, which was two years after the old Ubosatha was in ruin due to the area of the temple being close to the sea, a new Ubosatha was rebuilt by using ceramic tiles with the same designs as those of the porcelain containers of white-colored backdrops being contrast with blue stripes as in the ancient times. In addition to being outstanding in its appearance, the ceramic tiles also help prevent seawater from corroding the Ubosatha structure.

📍 Address: 12.5419722,101.9488381
 🌐 Contact: 039 455 058

Wat Sirindhornwararam Phu Phrao, Ubon Ratchathani Province

Wat Sirindhornwararam Phu Phrao or Wat Ruangsaeng is a temple having a remarkably golden Ubosatha that resembles architecture from Wat Chiang Thong in Laos. The back of the Ubosatha is an artistic Kalapruek tree painting creatively made with mosaic mixed with fluorescent substances that makes the Ubosatha glow at nighttime which is the prime reason why this temple is called by the other name of Wat Rueang Saeng (Temple of Fluorescence). A part from its artistic painting beauty, the temple is a site of a view point where tourists can overlook the scenery of Mekong River and Laos, as well.

📍 Address: 15.1487189,105.465654
 🌐 Contact: Tourism Authority of Thailand (TAT),
 Ubon Ratchathani Office, Tel: 045 243 770, 045 250 714



Phra Buddha Chinnarat

Phra Buddha Chinnarat, the Principal Buddha image enshrined in the Ubosatha of Wat Phra Sri Rattana Mahathat Woramaha Vihara is the Buddha image with Buddhist characteristics incomparable in beauty to the extent of being regarded as the Buddha image built by Deities.

Phra Buddha Chinnarat, the Principal Buddha image installed in the Ubosatha of Wat Phra Sri Rattana Mahathat Woramaha Vihara in Phitsanulok Province, is said and regarded to have been the most beautiful Buddha image in the world. Phra Buddha Chinnarat was created from royal wish of King Maha Dhammaraja, the 7th King of Sukhothai Empire around B. E. 1900 (A. D. 1357) who was graciously pleased task skilled craftsmen from Sukhothai, Chiang Saen and Hariphunchai District Townships to jointly build and cast three sizable Buddha images with similar resembling characteristics to be of the attitude of subduing Mara by naming the first Buddha image, "Phra Buddha Chinnarat"; the second one; "Phra Buddha Chinsi" and the third one, "Phra Srisassada".

Phra Buddha Chinnarat is a Buddha image of a Buddhist art characteristics with a combinations of Chiang Saen and Sukhothai arts. Made of bronze in the attitude of subduing Mara, Phra Buddha Chinnarat's lap is 110 inches wide with the height of 140 inches high by receiving the influence from Lanka art in building and subsequently being developed to be of own specifically characteristic style. The physical characteristics of Phra Buddha Chinnarat are the his body which is delicacy; face which rather quite round, his eyebrows rather curved, hair top shape like a flame and, significantly, all his four fingertips are even in length which is a specific characteristic of the Buddha image of Phitsanulok craftsmanship family which is a special characteristic so called Timongkuli. With such splendid beauty, the Buddha image is said to be created by Deities.

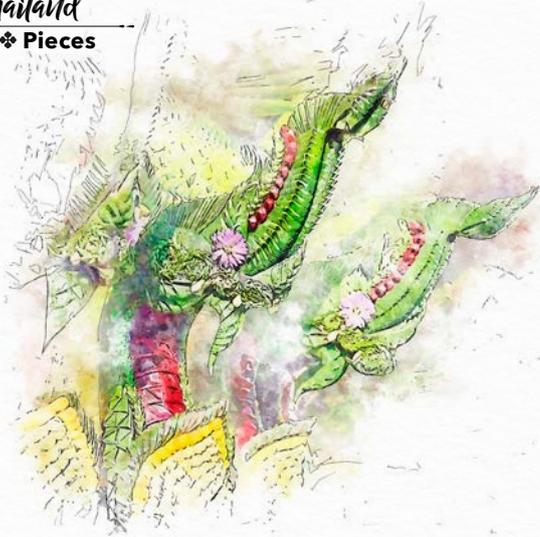
Based on the history of Phitsanulok, this district township was encountered with many wars or even during the fall of Ayudhya, many Buddha images were burned down, but Phra Buddha Chinnarat had never been irritated. His miracles were also apparent to the extent of making all Thai kings holding him revered for worshipping ever since Sukhothai was the capital city of the Thai Kingdom until the present days.

Royal speech of His Majesty King Rama IV in praising all three Buddha images in part, quoted...the city of Phitsanulok had been encountered with the changes in the bosses, sometimes good and sometimes bad, sometimes becoming the capital sometimes a dependent city; many times that the enemies from other places attacked it and set the city on fire to burn it down making it almost in total ruin, but, these three Buddha images were not harmful. This should be viewed as a miracle. Many people significantly thought that the Buddha images were protected by Deities. While some of them certainly thought that just only two Buddha images: namely; Phra Buddha Chinnarat and Phra Buddha Chinsi are more beautiful than all sizable Buddha images in the Land of Siam both in Southern and Northern Territories ..., so, it can be expected that when doing, the craftsmen could have been the Ghosts or Deities of Buddhist faith with long life enough to see Buddha would have infested in or inspired the craftsmen to do things according to the human's will as said by one white-robed layman before... therefore; there are intelligent people who saw the glory of Phra Buddha Chinnarat and Phra Buddha Chinsi being pleased to pay great respects relentlessly and that it is obviously apparent that the white robed layman is unlikely a human. So, it becomes clear to me that all these three Buddha images were created by Deities, thus, resulting in people pay great respects on them until the present days."

Phra Buddha Chinnarat is enshrined in the main Ubosatha to the west of Wat Phra Sri Rattana Mahathat Woramaha Vihara by having his face pointed towards Nan River while Phra Buddha Chinsi is enshrined in the Ubosatha on the North side and Phra Srisassada is enshrined in the Ubosatha on the South side. King Maha Dhammaraja Lithai was graciously pleased to have his royal palace built on the west bank of Nan River across from Wat Phra Sri Rattana Mahathat Woramahavihara and lived in Phitsanulok for seven years, consequently resulting in the people to move in to reside, making Phitsanulok township becoming prosperous until nowadays.



Address: 16.8237921,100.2598769



Naga Baisri

Baisri is a ceremonial item for use in the traditional Baisri ritual practice. The word "Baisri" is a combination of two words which are "Bai" in Khmer language meaning "rice" and "Sri" derived from Sanskrit which means "a joy (to), auspiciousness". In conclusion, this combined term means the items for inviting joy or morale welcome to visitors with a shape like banana leaf cup made in a layer either in big or small size straightly upwards in respective order according to the Brahmin concept. The main material is banana leaf which is believed to be pure and clean. Naga Baisri had arisen from the beliefs of people in the South Asian and Southeast Asia regions that after Buddha's Enlightenment, He wandered around to preach his Sermons in various cities which at one time there came a Naga (Serpent-like Water-God) named Mujalin to join in by making a loop of seven turns and spread his breakdown over Buddha to protect Buddha's physical body from rain and wind. After the rain went away, the Naga released his loop and transformed himself into a young man to stand before Buddha in strong Faith. Naga Baisri is therefore representing the Faith of Buddhists towards the Naga. Currently, Baisri has been applied to make it more beautiful.

Phra Buddha Sihing, Bangkok Province

Phra Buddha Sihing, the important Buddha image pairing Songkran (Water Festival) Day enshrined at Phutthaisawan Hall in Bangkok. Being of the Buddhist artistic style, Phra Buddha Sihing is one of the forms of Chiang Saen Singha one sitting down cross-legged with plump body, bulging chest, short edge of Sangati Buddhist monk yellow cloth folded on shoulder) over the breast, round smiling face to oneself, large size hairs where the top of the crown is adorned by crystal ball-like bumps. This characteristic was influenced by the Indian Pala Art which was apparent since the Haripunchai period and the early era of Lanna. Phra Buddha Sihing was emerged in the important Lanna legend: such as; "Chinnagal Mali Pakorn" (Buddhist Literature Work in Lanka Language) that indicates that Phra Buddha Sihing is an important Buddha image emerged in Lanka. Every year during the Songkran Water Festival, the relevantly imitated Phra Buddha Sihing images are enshrined for the general public to perform ritual bathes for blessings and auspiciousness.

📍 Address: 13.7582019,100.4896116



Footprints of Four Buddhas, Chiang Mai Province

The Chiang Mai Four Buddhas Footprint Temple was, in the past, used to be the way along which King Naresuan, the Great King Taksin, the Great and is Royal Highness Krom Phraya Damrong Rajanupab had led their Armies. This Four Buddha Footprints Temple is the place in which the footprints of Four Buddhas are enshrined with the first footprints being the large sized footprints of Kusantha Buddha of six meter long; the second being of Gonakhamana Buddha of four and a half meter long; the third on being of Gassapa Buddha of three and a half meter long and the fourth one being of Gautama Buddha (The current Buddha) of four meter long. It is believed that the Buddhas Footprints were affixed when the Enlightened One came to this area in the past. The traditional Four Buddhas Footprints Bathing Ceremony is held annually at this temple in order to enable the general public to make merit.

📍 Address: 19.0166974,98.7601185

Buddhist Lent Candle

The Buddhist Lent Candle Procession, the tradition occurring in the Buddha time has been upheld to be a traditional practice by Buddhists as a gesture of charitable bestowal upon monks during the Buddhist Lent Days because, in the past, the temple had no electricity. Buddhists therefore joined hands together to make candles for the monks for use in practicing various monk activities. The belief in offering the candles is that the offering person is comparatively like an intelligent person leading to the path of light. Nowadays, the Buddhist Lent Candles have already been exquisitely carved with splendidly beautiful designs to convey the religious and social history at that time to the extent of becoming a great Buddhist Lent Candle sculpture. This traditional candle procession is widespread all over the regions of Thailand; however, the most famous event is the Ubon Ratchathani Traditional Candle Procession.





Phra Somdej Toa Molded Amulet

Phra Somdej Toa Molded Amulet, an auspicious object representing the faith which is classified as Pancabhaki Amulet or one in five amulets of Thai ultimately sacred objects held in most highly esteem and much invaluable in price to the extent of being praised as the molded amulet representing the Ratanakosin Era. Phra Somdej Toa molded amulet was created by Somdej Phra Putthajara Toa Brahmaangsi or Somdet Wat Rakhang, the senior Buddhist monk most venerable by people ranging from the Kings to the general public. The amulet was created to be the object of worshipping to Buddha which was divided into three eras: namely, the early period which was created during the Reign of King Rama III; the middle period during the Reign of King Rama IV and the last period during the Reign of Rama V. Phra Somdej is, therefore, a popular amulet for the amulet collectors which is currently worthy more than a million Baht.



Dhammacakka Sila Dhavaravati, Suphanburi Province

Dhammacakka (Dhamma Wheel) is derivatively formed from two words: "Dhamma" which means the Truth and "Cakka" which means the Wheel. "Dhammacakka" would therefore mean Wheel of the Truth which the Great Teacher Buddha has turned to drive Dhamma or the Truth to move in the minds of mankind in order to enable mankind to attain enlightenment as he did. Nowadays, Dhammacakka is the Symbol of Buddhism. Dhammacakka Sila Dhavaravati (Stone Dhammacakka of Dhavaravati Period) is put on display at U-Thong Museum in Suphan Buri Province. This set of Dhammacakka Sila is Dhavaravati art with the age falling around the 12th-13th Buddhist Century (or approximately 1,300-1,400 years ago). It was found through excavation approximately in 1966, while the restoration of a pagoda in the ancient City of U-Thong was underway. The Dhammacakka Sila is spherical in the appearance with the stone perforated opened between the spokes and beautiful patterns engraved on both sides. It is regarded as a beautiful Dhavaravati Stone Wheel with most a symmetrical and considered as the most perfect Dhamma Stone Wheel in Thailand.

Address: 14.361 1839,99.8678798
Contact: 035 551 021



Sattaphan

Sattaphan means the Seven Things. According to the meaning in Buddhism, Sattaphan is the Dhamma being the Path of Knowledge of the seven-Theology: namely; Sati (Mindfulness), Dhamma Vijaya (Dhamma Research), Vijaya Dhamma Viriya (Dhamma Endeavor Research), Piti (Delightfulness) Passaddhi (Transquility), Samadhi (Concentration), and Upekkha (Equanimity). Sattaphan is used as a candelabrum for worshipping the Principal Buddha image in the Ubosatha to show respect and faith of the people which has been practiced and adhered to for a long time. It can be noted that in a Vihara there will be Buddhist sundries enshrined in front of Buddha Images which is a part of the Buddhist belief. The design is popularly created in a sizable triangular and parabola shape which is generally built from wood carved into many intertwined Naga patterns.

Toong Kradang

Toong, a Lanna (Northern) dialect, denoting the flag that precisely matches the Pagadha characteristics of India which is a piece of material with its tip part hung loose onto the room post and drifted long downwards. Many kinds of materials: such as; woods, zincs, brasses, cloths, papers, palm tree leaves, etc., are used in making Toong for use in Buddhist ceremonies whether in the auspicious and inauspicious events. A Toong is variedly different in size, appearance and material details according to the beliefs and ritual practices as well as the popularity in each locality. Toong Kradang (stiff flag) is made of stable-form materials: such as; woods, cements or metals, adorned with decorative glasses and plasters in various designs. This Toong Kradang is made usually by high dignity or well-to-do people due to the reason the Toong Kradang decoration is somewhat costly and delicate craftsmen are required to do the job. Toong Kradang is made for offering worship to Buddha which is considered to be a culture predominantly influenced by Myanmar.





Phra Dhammakosajara

(Buddhadasa Bhikkhu)

Tathata...Everything is Suchness.

Phra Dhammakosajara (Ngeam Inthapanyo) or commonly known to Buddhists under the name of "Buddhadasa Bhikkhu". He is a valuable person of Buddhism Religion; the founder of Suan Mokkhaplaram in Surat Thani Province, in 1959. Suan Mokkhaplaram is a tree forest park for Dhamma practice, for people seek peaceful tranquility as well as the place for exchanging knowledge in the Religion on which a great number of Thais and foreigners have paid attention. Within Suan Mokkhaplaram, a variety of teachings and moral sayings in the forms of signs and posters are scattered all over; some being erected and some hung on trees, making this Dhamma Park extremely suitable for Buddhism study.

Buddhadasa Bhikkhu is admirably regarded as one of the important Buddhist reformers in Thai history. He had interpreted the Buddhist Teachings for use as guidelines for Buddhist followers in Thailand by using wisdoms and rationales along with the scientific progress and social growth in practicing. So, he is regarded as a person to lay down the social theoretical framework on religious education and the Tripitaka (the three divisions of the Buddhist Canon) consequently resulting in his teachings to become a representative of wisdom in Buddhism in Thailand at the present days.

With regard to the teachings of Buddhadasa Bhikkhu, it seems that his teachings can be adopted for use as a rule for human beings in leading their lives; enabling human beings contain themselves with consciousness and intelligence which is "Tathata"

meaning in Thai as Suchness in which Buddhadasa Bhikkhu had given in his New Year's Eve Dhamma lectures on the topic of the suchness on 31 December 1979.

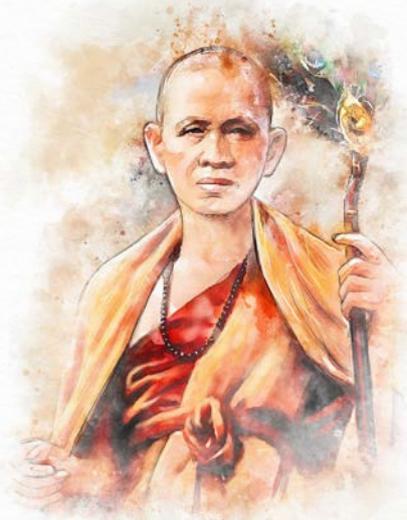
"It can be said that the heart of Buddhism is like having a small Buddha image hung on the neck and that such small Buddha image is the word "Tathata". If you don't like the Pali term you may prefer to use the Thai term, Suchness. If everyone should hang the Suchness on the neck, it will be just like having a sacred amulet on the necks which is more sacred than anything else. You will be protected from all dangers and able to progressively step forward even higher."

Buddhadasa Bhikkhu not only is just an important religious person and Buddhist circle of Thailand, but his greatness is also praised and internationally acceptable. He is the 18th Thai person receiving a UNESCO Award admirably proclaiming him as one of the world important figure for his dedications to the propagation of the contemporary Dhamma and the applications of Dhamma for use both in the individual and social level including the promotions of good understanding among the religions for peace.

Moreover, the writing works of Buddhadasa Bhikkhu are all advantageous to the youth in Dhamma education: such as; Buddhist Books on Following in the Footsteps of the Arahanta (the Holy One) and the Human Manual. Furthermore, Buddhadasa Bhikkhu is regarded as the first Thai monk who pioneered the use of modern audio-visual aids for Dhamma propagation, as well.

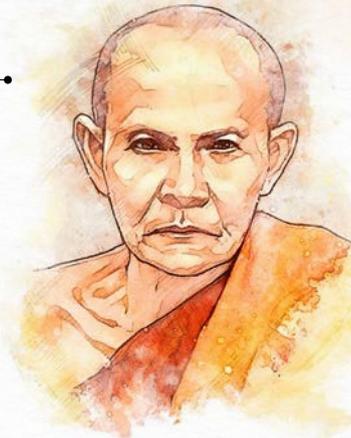
┌ Kruba Srivijaya

Kruba Srivijaya, "the Meritorious One of Lanna" was a senior monk who built the road up the hill to Phra That Doi Suthep (Suthep Hilltop Shrine) in Chiang Mai, a distance of more than 11 kilometers. Kruba Srivijaya is a strict keeper of Lanna traditional Buddhism eventually making him a symbol of Lanna Conservator. In addition, Kruba Srivijaya also placed the importance on the preservation and maintenance of Buddhism by creating and renovating many important Buddhist sites in the Northern Region.



┌ Luangpoo Mun Phurithatto

Reverend Luangpoo Mun Phurithatto, the Meditation Great Master being most respectful by monks and disciples in his teachings, is popularly known of as "Khamson Phra Pa" (literally: The Teachings of the Forest Monk). After his passing away in 1949, there have still been his disciple monk followers so called "Wat Pa Meditation Line Monks" to carry on practicing his way of meditations. Most recently, he has been admirably proclaimed by the UNESCO as the world important person for the period from 2020-2021, which is considered the 3rd Buddhist noble monk of Thailand having been so far extolled.



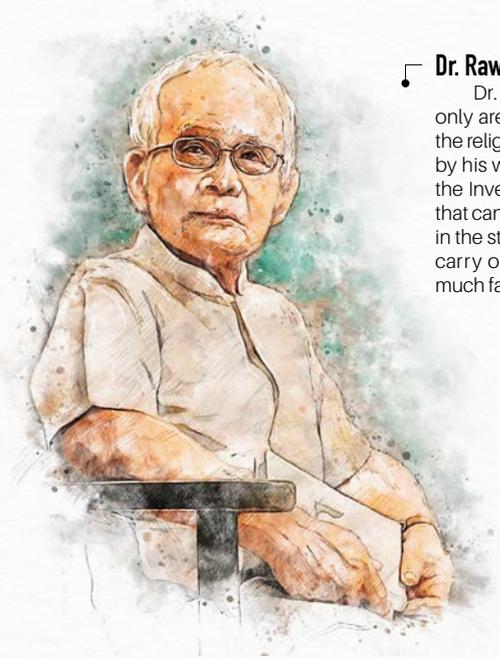
┌ Phra Bhodhiyana Thera (Cha Suphatho)

Reverend Phra Bhodhiyana Thera or Luangpoo Cha Suphatho, during his lifetime, he had dedicated himself to Dhamma including the propagation of Buddhism in which he had many doctrines for teachings, but, he placed the emphasis on two main moral principles: "You must set yourself up with virtue first, then gradually teach others later; therefore, will not be a depraved graduate" and "Teaching people by doing for them to see, doing like speaking and speaking like doing". Luangpoo Cha is; therefore, one of the most outstanding monks in Buddhist works of Meditation Practice in Thailand.

┌ Mr. Sathien Bodhinanda

Mr. Sathien Bodhinanda, a Buddhist learned man and scholar of Thailand is also the pioneer of Mahayana Buddhism Education. In addition, he is one of the co-founders of the Young Buddhists Association of Thailand under the King Patronage in 1950. The Association is comparatively like a Dhamma Home with a firm determination to make the Dhamma an anchor of the mind for adherence in stepping into a perfect life. Nowadays, it has become an important religious organization with a significant role and has gained international level cognizance in terms of the reputation.





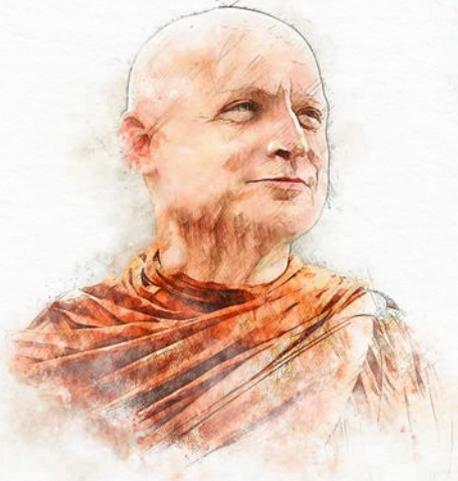
Dr. Rawi Phawilai

Dr. Rawi Phawilai's work achievements on astronomy not only are acceptable abroad, but also, he has a keen interest in the religion including the philosophy which can be guaranteed by his writing works. In addition, his outstanding work such as the Invention of the Mental-Attitude Model which is the model that can show the composition of the mind in each mind for use in the study to find the Dhamma Body in the Sutra that helps to carry on study Abhidhamma (Further Dhamma) so easily and much faster.



Somdej Phra Buddhagosajara

Somdej Phra Buddhagosajara or Prayut Payutto, an academic monk with achievements in writing of many books in Buddhism. In this respect, he was the first Thai to be bestowed upon with the Education Award for Peace from the UNESCO on 20 December 1994 and, subsequently, in 2016, he was graciously bestowed upon with the Honorable Title of the Royal Chapter (of monks) in Suphanbat Class of Somdej Phra Buddhagosajara Yana Adul Sundaranayaga Pajanapojana Dilokwaranuson Arayangura Pilas Namanukrom Khampiyana Udowisit Tripitaka Pundit Maha Khanison Khamawasi Aranyawasi.



Phra Ajara Jayasaro

Phra Ajara Jayasaro, due to being a believer in the power of Buddhism, has reasoned him to choose to hold the Theravada Principles because of his determination to devote himself to Buddhism to attain the Nirvana. At present, he is residing at Ban Rai Thosi Monk Sanctuary, Pak Chong District, Nakhon Ratchasima Province. Phra Ajara Jayasaro is known to be a foreign monk who can convey the profoundness of Dhamma in Thai language and is impressive to Buddhists around the world.



Master Chalermchai Kositphiphat

Master Chalermchai Kositphiphat is a world-class famous Thai artist who has accounted for a wide range of the Thai artistic painting works including Thai paintings in the Ubosatha of Wat Buddha Pratheep in London, England. His picture paintings to support Royal Literary Work of His Majesty Late King Rama IX is praiseworthy to the extent of him being regarded as the National Artist in Visual Arts (Paintings) in 2011. His outstanding achievements include Wat Rong Khoon in Chiang Rai Province, which was arisen from the concept of a paradise city which could be touchable by all human beings. Master Chalermchai Kositphiphat used three factors: namely; the Nation, Religion, and the King to inspire him in the construction of this Temple.

Bangladesh

Bangladesh or the People's Republic of Bangladesh has a total area of over 144,000 square kilometers.

The country is located in the South Asian region bordered with India both to the North, East and West where its Southern part is adjacent to the Bay of Bengal which is the origin of the name, Bangladesh that means kingdom of Bengal Bay. Most of the country landscapes are characterized as the river basins with two important rivers: namely, the Ganges and Brahmaputra flowing through.

Regarding tourism, Bangladesh is an important destination for tourists. Its charm and diversity in the traditions, cultures, history and abundant natures have created a uniquely outstanding identity yet being one of the contributive factors that helps promote Bangladesh tourism to well grow and attract tourists.

Bangladesh's identity is not just only having the beautiful tourist destinations or abundant natures, but, the reason for making it being ranked in one of the top destination list of the tourists is its people who make a good impression through their smiles, laughter and their readiness to always give good experiences to the visiting tourists.







Paharpur Buddha Vihara

Paharpur Buddha Vihara shows the sign of Mahayana Buddhism in Bangladesh and is also the largest religious place of Buddhists in the Himalayas.

Paharpur, a city rich in charms of Bangladesh civilization, located in the Rajshahi area. Paharpur is the location of the large sized Buddhist Stupa with its unique feature which is the Paharpur Buddha Vihara presumed to be built during the 8th Christian century and is now a historical and a learning tourist attraction place awaiting Buddhists including those travelers to come for visiting and experiencing the ancient value of this place.

Paharpur Buddha Vihara, a sizable Buddhist temple located in the Himalaya Mountain Range, and being a religious site of Buddhists both in Bangladesh and around the world has been chosen by UNESCO as one of the World Cultural Heritage Sites in 1985. The Stupa is a complex architectural square in shape with the width of all sides evenly measuring at 281 meters and the height of 21 meter. Its walls were built with orange-colored bricks and decorated with designs of trees, flowers and Buddha images which is a cultural heritage beautiful and outstanding in architecture, especially, the designs that communicate the ancient civilization of Bangladesh with a traditional Buddhist pagoda enshrined in the middle of the Vihara surrounded by walls. This Buddhist site covers an area of 109,265 square meters. The area around is apparently scattered

with a group of the ancient terracotta plaques and encompassed with 177 abodes of Buddhist monks.

The important evidence that deserved Paharpur Buddha Vihara for registration as a World Heritage Site because it was the place representing the beginning of Mahayana Buddhism in the Bengal area of the 7th century period. Paharpur Buddha Vihara, the large Buddhist civilization sign that can tell the story of the beliefs and faiths in Buddhism in the Bay of Bengal region amidst the lush greenery of trees and grass lawn.

This Paharpur Buddha Vihara is somewhat similar to Nalanda University in India, in terms of the characteristics, which in the past used to be a Buddhist learning center of a great number of monks and novices. From the archaeological excavations, it can be said that Paharpur Buddha Vihara is an outstanding and most perfect place in symmetrical urban planning as well as the place for making use in the Buddhism-related ritual activities.

What Buddhists and travelers will experience in making a visit to Paharpur Buddha Vihara aside from the clues of civilization and charming architectures, here, you will be able to fully enjoy the beautiful nature.



Address: 25.0310846,88.9746404



Chittagong

Chittagong is a city dubbed “The City of Temples” because in the 10th century, it used to be the center of Mahayana Buddhism before becoming a Theravada Sect. Chittagong is like a religious melting pot of Buddhism, Hinduism and Islam that coexisted over 5,000 years and is currently a large port city in Eastern Bangladesh bordered with Myanmar, thus, adopting the flourish of Buddhism from Myanmar, as well.

📍 Address: 22.3260781,91.7498278



Rajban Bihar Buddhist Temple

Rajban Bihar Buddhist Temple of the City of Rangamati is a religious place built in 1974 as a center for assembling the minds of Buddhists with Uposatha and Vihara (Consecrated Assembly Hall) in the temple being designed in Myanmar architecture that emphasizes the exquisitely beautiful scrollwork designs covered with the pinnacle. The atmosphere in the temple is tranquil and peaceful ideally suitable as a Buddhist Tourism attraction place where tourists can roam around to see the architecture all along together with practicing Dhamma. In addition, the temple also house an outstanding building which is the seven-storey building that is comparatively like a representative of the 7th Level of the Heaven according to the belief of Buddhist Plane of Existence.

📍 Address: 22.6654669,92.1680933

Wat Buddha Dhatu Jadi at Bandarban

Wat Buddha Dhatu Jadi or Wat Thong Bandarban, Bangladesh’s largest Theravada Buddhist Temple was built in 2000. It is outstanding in Rakhine architecture due to the reason that it is situated in the area of Marma ethnic group that makes the highest number of the population of Bandarban. At present, this ethnic group of people turns to have faith in Buddhism instead of worshipping ghosts as in the past. Wat Buddha Dhatu Jadi is an important temple because it is the place in which Buddha’s relics were enshrined and the 2nd largest Buddha image in Bangladesh. So, a great many number of faithful Buddhist followers come to this place to do the worshipping.

📍 Address: 22.2232371,92.1953844

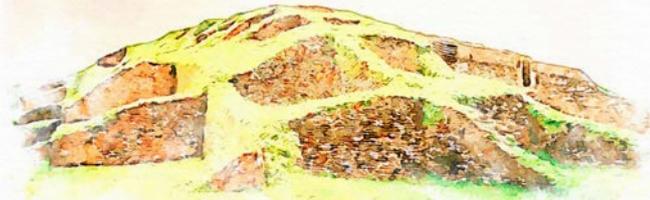


Comilla Historic City

Comilla Historic City, the second largest and the 3rd oldest city in Bangladesh accounted for many historical places related and linked to Buddhism. Those are Rababan Temple, Chandimura Temple, Kutlamura Temple and the important temples: such as; Salban Temple which is dubbed to be a beautiful Temple and is also considered to be the oldest Temple in the country. It is therefore a popular tourist destination for pilgrims.

📍 Address: 23.453174,91.1658009





Mahasthangarh

This Mahasthangarh, the place of Buddhism Religion or the Holy City, being an important Buddhist archaeological site in Bangladesh covering an area of 210,000 square meters, designed in Pala and Gupta architecture influenced by India, was discovered in the year 1907 in the village of Mahasathan, Sub-District of Bogra. Deriving from the excavations, a great many ancient objects consisting of gold jewelries and potteries were found. The such excavated historical objects have been transferred to currently be kept at and preserved at Mahasthangarh Museum.

Address: 24.9540568,89.3425908

Mainamati Buddhist Monastery

Mainamati Buddhist Monastery, an important historical site presumed to exist around the 7th-12th century was discovered during World War II with the area around consisting of 18 other small historical sites. Mainamati is dubbed a solitary and remote mountain range. At present, this historical site has been restored and maintained by Bangladesh government. Things which the tourists could not afford to miss is to visit the 'Temple of Ananda', the three large stupas where the traces of the chanting assembly hall and a great number of the monks' abodes have still been apparent.

Address: 3.4959344,91.0828185



Reclining Buddha of Ramu

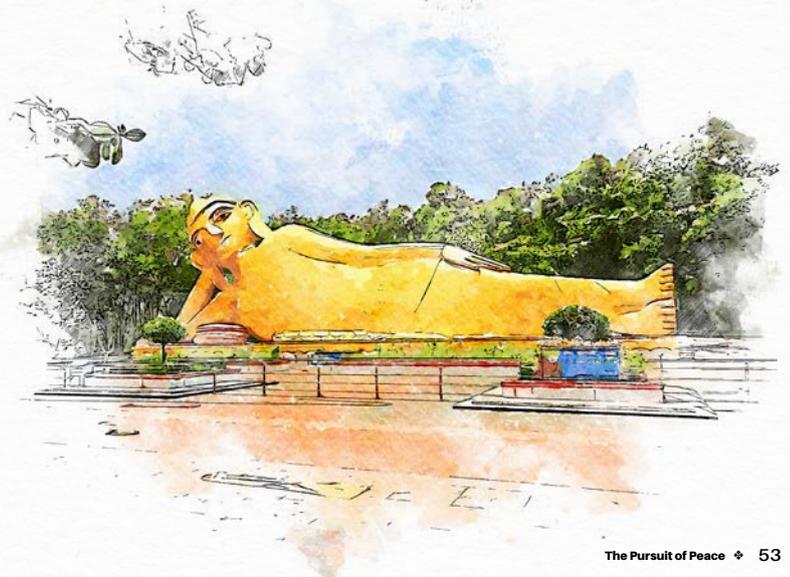
Ramu, a Chittagong rural village, is a destination for Buddhist pilgrimage in Bangladesh because it is the place being enshrined with the "Reclining Buddha of Ramu" which is believed to be built by King Ashoka the Great, of India. This reclining Buddha of Ramu is measured up to 100 feet long of the attitude of Nirvana with shining gold body and is considered to be the largest reclining Buddha in Bangladesh that Buddhists have destined to worship relentlessly.

Address: 21.4417837,91.979411

Buddha Statue of Chittagong

Buddha Statue of Chittagong, a Buddha Statue of the Attitude of Meditation is established on top of the outdoor hill. The Statue with a height of 45 feet was erected at the construction cost of USD 42,000 donated by people having faith in Buddhism, Hindu, Islam, and Christianity, thus, making this Buddha Statue of Chittagong being a representative of the unity of the people of different faiths that now becoming a tourist and pilgrimage site for Buddhists.

Address: 22.468599,91.073921





Address: 23.0977977,91.9671213

Chakra Muni Buddha Statue

Chakra Muni of Chittagong is the large Buddha Statue adorned with thousands of small Buddha images, the amazing Buddha Statue which is hard to find to the extent of becoming the most magnificent Buddha statue in Bangladesh.

Chittagong is a city of cultural and religious diversities, including Buddhism, Hinduism and Islam of Bangladesh. In addition to the diversities being the charms, Chittagong is also an important economic, industrial, and seaport city in the Southeastern corridor of Bangladesh with a population of more than 5.5 million people. It is also the second largest city in the country with the fastest GDP growth in the world which is worth up to 25 USD billion.

Its abundantly rich nature is yet another factor that inspires tourists to travel to Chittagong. For example, Cox's Bazar, the famous beach is considered to be the outstanding tourist attraction spot that stretches in length of 20 kilometers with the view point for tourists to watch the beautiful sunrise and sunset of Chittagong. In addition to the natural beauty that attracts tourists to come and experience, the place related to culture and religion is another factor that makes tourists choose to travel for a visit. From the history expressly showing Chittagong as being the center of Mahayana Buddhism before becoming The ravada Sect as in nowadays, it has made this city being recognized as the metropolis of temples under the diversity of religions. Chittagong is therefore like a place of the cultural blending pot of different religions.

Abharacitta Temple in Chittagong is a religious place and center of the minds of Buddhists in Bangladesh as well as the Buddhists around the world and an important destination for tourists wanting to make pilgrimage trips. Here, in the vicinity of the temple, visitors can experience a pleasantly peaceful atmosphere ideally suitable for relaxation or meditation for attainment of peaceful mind. Also, in the area of Abharacitta Temple, there is a large 37-foot-tall meditation Buddha Statue named "Chakra Muni Buddha", enshrined in the open air. Chakra Muni Buddha Statue has a distinctive feature which is the entire body being adorned with 1,809 small golden Buddha images being placed in a row next to one another other resulting in the amazing looks. Moreover, in the area of the Buddha Statue navel, there is a symbol of a Sema Dhammachak (Stone Marker of the Temple Precinct) in a large golden eight-pointed star which is considered to be the most important point of the body and with this specialty combined with the amazing thing of Chakra Muni Buddha Statue has resulted in this Buddha Statue to be dubbed as the most magnificent Buddha Statue in Bangladesh and made Abharacitta Temple a Center of Faith relentlessly poured in by the Bangladesh Buddhists to worship and absorb the pleasantly peaceful atmosphere.



Bashabo Buddha Statue

Bashabo Buddha Statue, an important religious site of Dhaka, is the place in which the object representing the faith is housed: such as; the golden walking Buddha Statue called the "Bashabo Buddha" which is enshrined on a lotus base. The feature of the Buddha is blissful with kindness in his face and attired in beautifully striped robe. The Bashabo Buddha Statue was built in order to symbolically communicate the time when Buddha descended from Tavatimsa (name of the second heavenly abode). Here, every year, the Temple is the place to organize the important religious activity in which a great many number of Buddhists will pour to participate in making merit which eventually making Bashabo Buddha Statue and Bashabo Temple becoming a center for the minds of Bangladeshi Buddhists.

📍 Address: 23.7362837,90.4268797

Bhutan

Kingdom of Bhutan is a small country in the South Asian region located in the Himalayas between China and India with a total area of approximately 47,000 square kilometers.

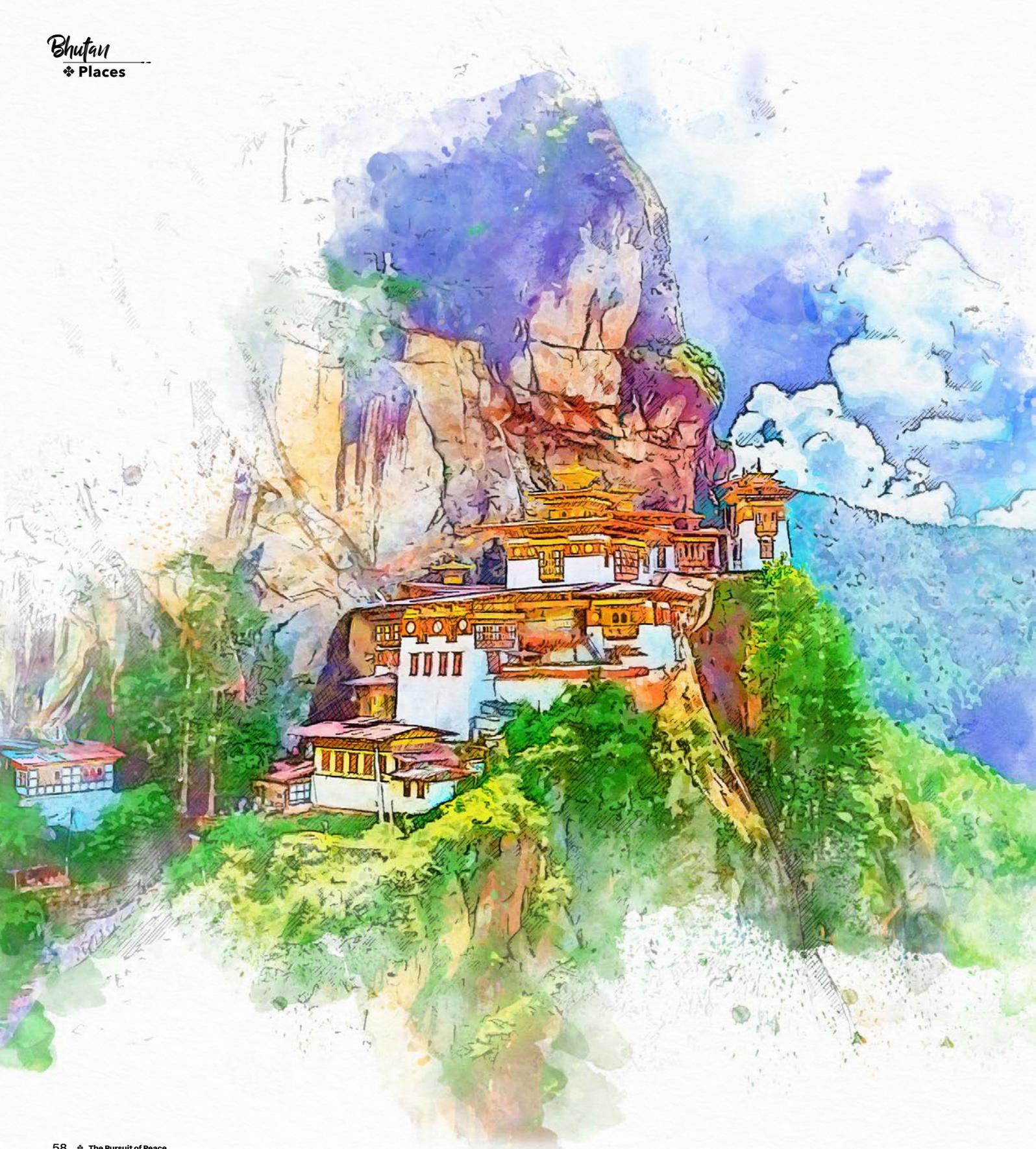


The country is full of natural attractions and rich in the ancient traditions and cultures perpetuated from generation to generation for a long time; thus, making Bhutan a distinctively outstanding and ideally suitable to travel to for sightseeing to find new experiences that cannot be found anywhere else.

What makes the Kingdom of Bhutan distinctively different is the beliefs and faiths of its people in Buddhism which is a key core of the nation for a long time. The Bhutanese's faiths in the religion have passed onto the traditions, cultures, history, way of life that permeate to be harmoniously congregated into one with the major tourist attraction hotspots of Bhutan. Most of Bhutan's tourist attractions are naturally-based tourism that communicates through its charming civilization.

For this reason, Bhutan is thus far a country with a unique identity that combines Buddhism and way of life that tourists from all over the world have chosen to experience this atmosphere by themselves. If the happiest countries in the world should have been talked about, the name of Bhutan would be one of the countries picked by the tourists to be among the other top listed countries.





Taktsang Monastery

Taktsang Monastery was the place where Guru Rinpoche came to cultivate his real knowledge and disseminate Buddhism to Bhutanese people.

Taktsang Monastery or Tiger Nest Monastery, a famous Buddhist religious place of Bhutan and a place of pilgrimage for Bhutanese in the Himalayas, is situated on the edge of the cliff of Paro City, 3,120 meters above sea level. The elevation and location make Taktsang Monastery a charming Monastery with unique characteristics. Over in the past, Taktsang Monastery was on fire twice; one in 1951 and the other in 1998, consequently resulting in almost of its all buildings being damaged. Until the Year 2000, Taktsang Monastery was restored and that such major restoration of the Bhutanese government had resulted in the Monastery to return to a beautiful condition like it is in the present days.

The legend of Taktsang Monastery is led to believe that, in the past, Guru Rinpoche, an important Buddhist figure in whom Tibetan Buddhists believed that he was the 2nd Buddha and the Vajrayana Niramana Kaya (the material body consisting of five groups of the existences according to Vajranaya Buddhism Sect) of Amitabha Buddha. Because Buddhism which Bhutanese people having faiths in is not Theravada Buddhism like in Thailand or Mahayana Sect like in China, but the Tibetan Vajrayana Sect, so, aside from respecting the Gautama Buddha as The Enlightened One, there are still many Bodhisattvas (Buddha to-be) in whom Bhutanese Buddhists have respected. For Guru Rinpoche, his Vajra Dhammakaya (Body is Dhamma) is the Vajra Dhammakaya of all Buddhas. He is therefore considered as the person to bring Buddhism into the Tibetan Kingdom and lands in the Himalayas.

On the construction of Taktsang Monastery, initially, Guru Rinpoche traveled from the Eastern region of the country to cultivate Nana (real knowledge) in the cave of Taktsang Monastery for three full months before setting out his journey to deliver his teachings to villagers living in the Paro Valley. Subsequently, this cave became a place for meditation and cultivating the real knowledge of many Lama (a Title for a teacher of Dhamma in Tibetan Buddhism or known by the other term as Guru).

From the past to the present, Taktsang Monastery is one of the sacred place and a tourist attraction spot which is unique and beautiful. Visitors to visit Taktsang Monastery will have to walk up the hill to the Monastery through forests, streams, hills and prosperous nature including nearby villages. Taktsang Monastery consists of 13 buildings with beautiful architecture of the temple of Tibetan style. The attribute of the roofs is a golden shiny color. Each building is set for climbing in the descending level order, thus, making this place charming and being considered yet another most beautiful place in the world. At the temple's location, visitors, when looking down, will have a touch of the experience in the nature of the Paro Valley in 360 degrees which is one of the highlights that makes the tourists choose to strive to conquer the sacred valley of Taktsang Monastery.



Address: 27.4919585,89.3633831
Contact: www.parotaktsang.org



Rinpung Dzong Monastery

Rinpung Dzong Monastery is the most famous religious place in Paro. Its distinctive feature is the white architecture of the towering Paro Dzong that looks a fortress to perform duties in providing countless protections against the enemies. Inside is a five-storeyed tower situated in the middle of the multipurpose yard with a bridge over the river outside to the East which is considered an important point of Rinpung Dzong Monastery.

📍 Address: 27.4268938,89.4207699

The National Memorial Chorten

The National Memorial Chorten of Thimphu, the symbol of the faith to the religion and the monarchy institution as well as the center of minds of Bhutanese people was built in 1974 to honor King Jigme Dorji Wangchuk, the 3rd King. His ashes were deposited inside the Stupa and local people believe that if they should have a chance to worship the ashes, it would be auspicious to them and result in them to have a prosperous life.

📍 Address: 27.4665507,89.6356138



Kyichu Lhakhang Monastery

Kyichu Lhakhang Monastery was built around A. D. 669 where the architecture of which comprises two Uposatha (Consecrated Assembly Hall) with the carved image of the One Thousand-Eyed Bodhisattva Avalokitesvara and the five-meter tall Guru Rinpoche statue being enshrined in. In addition, the Uposatha are beautifully adorned with the artistic work portraits of important people such as Guru Rinpoche and Subdung Nga Wang Namgel, considered to be the beauty that has created charms to Kyichu Lhakhang Monastery.

📍 Address: 27.4411435,89.3733139



Kurjey Lhakhang Monastery

Over in the past, Kurjey Lhakhang Monastery was believed to be the place where Guru Rinpoche, the important figure of Bhutan, had come to practice meditation. In addition, Kurjey Lhakhang Monastery is the Royal Tomb of Bhutan's first three Kings. There are 108 pagodas within the Monastery which the Bhutanese people have upheld them to be their religious sacred place that, every year, people relentlessly travel to do the worshipping.

📍 Address: 27.5420161,90.7097209





Lhuntse Dzong Monastery

Lhuntse Dzong Monastery, a religious place located in the Kourishu Valley has an important historical connection background for its establishment of the Wangchuk Dynasty, Bhutan's present Monarchy Institution. The internal part of the Monastery is divided into five religious site zones where three of which are locations of the Central Tower built for dedication to Guru Padmasambhava Buddhist Leader of Bhutan in the 8th Century.

📍 Address: 27.6655865,91.1844552

Tamshing Lhakhang Monastery

Tamshing Lhakhang Monastery, built in A. D. 1501, and considered to be the Monastery of the important people such as Pattama Lingpa who discovered the precious Dhamma treasure, is full of a variety of historical objects inside. Every year on the 10th day of the 8th Bhutanese calendar month, Tamshing Lhakhang Monastery organizes the annual festival which is attended by an enormous number of Buddhists.

📍 Address: 27.5875344,90.7355737



Jambay Lhakhang Monastery

Jambay Lhakhang Monastery, located in the Bumthang Valley, is the famous Monastery for its midnight sacred nude dance performance. According to its past history, Guru Rinpoche used to come to this Monastery to practice meditation. Bhutanese people believe that the cypress pine trees beside the Monastery sprout from Guru Rinpoche's cane.

📍 Address: 27.5141913,90.6381569



Punakha Dzong

Punakha Dzong is located in the Punaga Valley at the confluence point of two major rivers; Pochu River and the Mochu River. Being Tibetan style architecture, Punakha Dzong is of a characteristic of a sizable fortress and held to be the 2nd oldest fortress in Bhutan. Currently, it has been restored and full of inviting charms for experiencing.

📍 Address: 27.5822086,89.860906

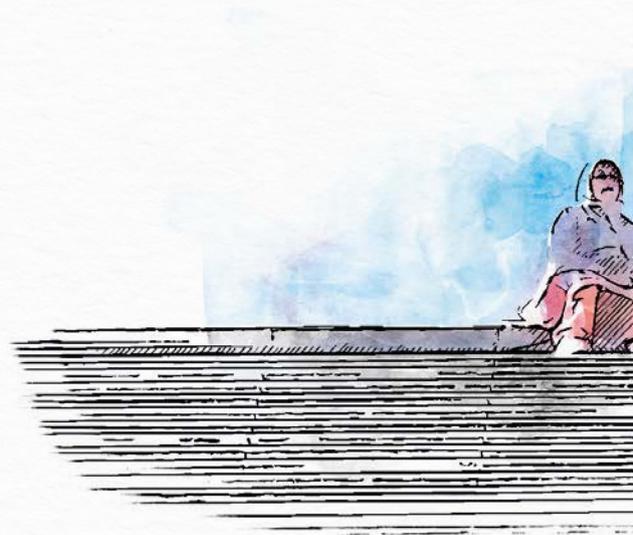
Buddha Dordenma Statue

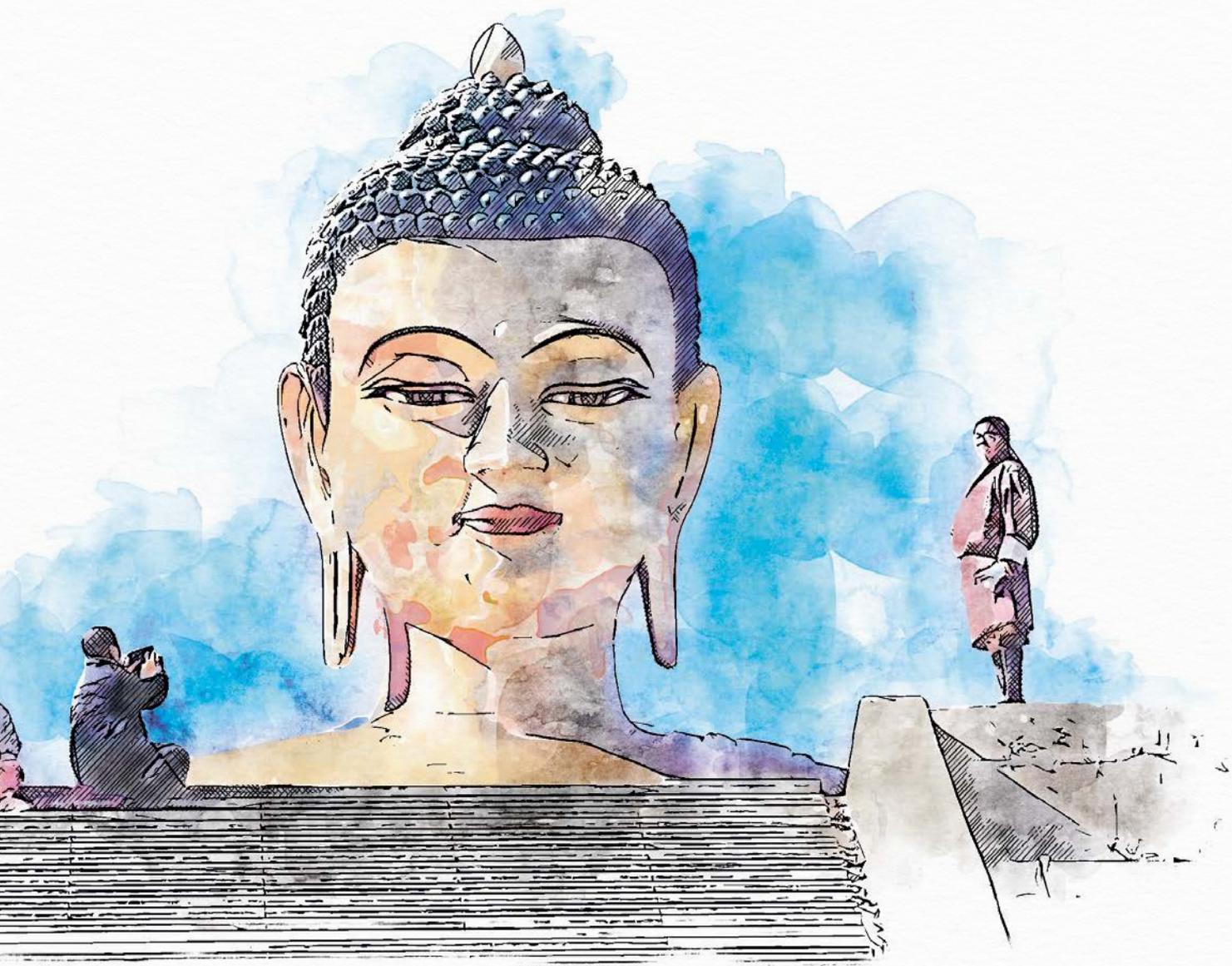
Buddha Dordenma Statue is the religious object that conveys the meaning of the faith of Buddhism in Bhutan.

Buddha Dordenma Statue or the Shakyamuni Buddha, the largest Buddha Statue in Bhutan and the largest Buddhist Pagoda style in the world was built to celebrate the two-year anniversary of the Reign of King Jigme Keser Namgel Wangchuk. Bhutanese people praiseworthy regard Buddha Dordenma Statue as the Buddha Statue of the nation priceless treasure which is comparatively like a symbol of the religious object that convey the meaning representing the faith in Buddhism in Bhutan.

The feature of the Buddha Dordenma Statue is of a style in the attitude of sitting on Vajara Asana (Buddha's Seat), made of gilded bronze measuring 169 feet high. The word, "Dorden" in Bhutanese language means the Buddha's Stone Seat (under Bodhi Tree before his Enlightenment). Buddha Dordenma Statue has been enshrined in the area of Shangri Kunsel Fodrang, 100 meters up the Wangchuk River in the vicinity of Thimphu, Bhutan Capital City of Bhutan, with his face turning to the East. Buddha Dordenma Statue is considered the largest Buddha image in the world. Area of the base of the Buddha Statue so called Rattanaballang (Buddha's Stone Seat) is 50 feet tall. Inside the base of the Buddha Statue is a hall enshrining 125,048 small bronze Buddha images of 12 inches and eight inches high that had been transported via boat from Nanking, People's Republic of China.

However, Dordenma International Buddhist Park is regarded as the Center of Buddhism propagation of Bhutan. Another important thing is that inside the Buddha Dordenma is the chamber in which Buddha's relics are enshrined and the base of the Buddha Statue is built to be used as a meditation area, and when tourists come to worship the Buddha Statue, they will be able to see the beautiful scenery of the City of Thimphu.





Address: 27.4437027,89.6435343



Lopon Dorji Rinchen Rinpoche

*Master Lopon Dorji Rinchen Rinpoche is the
Spiritual Leader in Buddhism, the Person of Love
And Faith of Bhutanese people.*

Tantra Mahayana Buddhism is the only one religion observed in Bhutan and regarded as the national religion. The overall basic concept and belief of the Tantra is similar to that of the Mahayana and the Theravada Sect; which is that Karma (Volitional Actions) in the past determines the Jati (Rebirth) in the present Bhava (State of Existence) and is the impetus for the life of all human beings on earth to experience Birth, Old Age, and Death and, for such consequences, the Dhamma Doctrine is used as a means to train one's mind from suffering in order to allow humans to find the blissful peace.

There are many popularly known Buddhist figures to whom Bhutanese people have paid respect both in the past such as Guru Rinpoche whom Tibetan Buddhists believe that He is the 2nd Buddha, and at the present such as Lopon Dorji Rinchen Rinpoche, the valuable person in Buddhism of Bhutan who has been involved in Buddhism missions and played an important role in driving Buddhism to flourish and stability. Because he is a high-ranking Lama in the capacity of a Spiritual Leader and is also one of the most famous Meditation Masters, Master Lopon Dorji Rinchen Rinpoche is therefore a person who gains

respects from Bhutanese Buddhists from the level of the King to civil servants and the general public of Bhutan. Moreover, Master Lopon Dorji Rinchen Rinpoche is also an influential religious leader respected by Buddhists in the other countries.

Master Lopon Dorji Rinchen Rinpoche was born in Punakha, Bhutan, in 1963. He graduated with a degree in the Advanced Buddhism Philosophy from Tango Philosophy University. He studied and practiced a variety of subjects both in India and Bhutan where he spent many years practicing meditation and cultivating mental culture to the extent of being able to attain Smapatti Nana (Meditative Attainments). Pursuant to his Dhamma, Master Lopon Dorji Rinchen Rinpoche has currently been named, the "Tshoke Lopon" which means "The High Class Master" who makes himself available to teach his disciples. He is currently the second highest-ranking person in the country.

The important mission in inheriting and preserving Buddhism of Master Lopon Dorji Rinchen Rinpoche Lopon consists of many forms: such as; traveling to European countries to give lectures on Buddhist teachings to the participants to enable them to adopt such Dhamma for practicing in their daily lives by own selves.

Cambodia

Cambodia or Kingdom of Cambodia is located in the Southern part of the Indochina Peninsula of Southeast Asia region with a total area of 181,035 square kilometers and its territory being bordered with Thailand and Laos to the North, the Gulf of Thailand to the South West and Viet Nam to the East and South.

Cambodia has tourist attractions harmoniously blended with the ancient civilizations and beautiful natures and is very famous in the ancient Stone Castles. Each place is different in beauty with specifically unique feature like Angkor Wat and Angkor Thom, etc., the Buddhist religious and tourist sites that attract and invitingly offer tourists to travel to experience the atmosphere of the ancient and valuable Khmer civilization.

Currently, Cambodia is a country of an important destination in which tourists are interested to travel to study the way of life of the people, learn about the beauty of the architectures, historical places and the tastes of local foods of such particular area, both in the form of traveling with a tour group which is easy for aging people and tours having already been arranged by tour agency or self-guided tour which is the form often popular among working and school aged people, that Cambodia, the country of the ancient civilization, can respond to the needs of both forms of the tourism.





Angkor Wat

Angkor Wat, the splendid beauty of Khmer architecture, has been registered as UNESCO World Heritage Site in 1992.

Angkor Wat or Prasat Angkor Wat of Siem Reap is a Cambodia's historical tourist attraction that has drawn an enormous attention from tourists all over the world. The beauty and infatuated charm of Angkor Wat, a Buddhist temple complex on an area of 1.6 million square kilometers has made it the largest religious monument in the world and because of its splendid Khmer architecture, it was registered as the UNESCO World Heritage Site. More than 2.5 million tourists visit Angkor Wat each year, generating a total amount of income as much up to USD 108 million to tourism business of Cambodia.

History of Angkor Wat dating back to the past, as a result of the discovery, is that its construction began in the early 12th century, corresponding to the Reign of King Suryavarman II. It is assumed that the purpose of its construction was dedicated for religious ceremonies. Nowadays, Angkor Wat is considered an important place of Cambodia that can communicate the beauty of cultural heritage clearly visible to the world who want to travel to experience the architecture that expressly shows the faith of the King of Cambodia to Buddhism and Brahmanism.

Angkor Wat is distinctively characterized by Khmer style architecture where the designs of which came from the integration of two architectures to create a unique identity for Angkor Wat: namely, the layout of the Towers to resemble the mountains that enshrine the five Phra Prang (towers) where the feature of the Principal Tower was designed in line with the 17th Buddhist Century style which was built of all stones with exit doors and verandah protruding in all four cardinal directions and the tower construction pattern with galleries surrounding all around composed of splendidly beautiful carving pictures telling the story of King Suryavarman II's royal missions and the carving work of the Ramayana literature. Angkor Wat was built to convey the meaning that it represented Mount Meru, the Home of Devas (Deities) in Hindu mythology or mountains that are like the center of the world and the universe. The area outside the towers is surrounded by a moat of one kilometer width on each side with the front part having a causeway stretching lengthily towards the towers.



Address: 13.4124745,103.864797







Prasat Ta Prohm

Prasat Ta Prohm is a religious place of Mahayana Buddhism declared by UNESCO as World Heritage Site in 1992. In addition to the valuable Bayon architecture, another distinctive feature of Prasat Ta Prohm is the giant Sapong trees with the roots growing out of the ruins and makes their ways all over into the ruins creating an amazingly photogenic image for tourists. It was previously used as the scenes for film shooting in many famous movies such as Indiana Jones and most recently, Tomb Raider.

📍 Address: 13.4347993,103.8871154



Prasat Banteay Srei

Prasat Banteay Srei is a historical site in the beautiful stone temple group with the looks of the tower like a pink sandstone tower, thus, making Prasat Banteay Srei being called by another name as the Temple of Love. Its delicate and exquisite architecture has made Prasat Banteay Srei dubbed "The National Gem of Khmer Art".

📍 Address: 13.6003357,103.9520142

Prasat Bayon

Prasat Bayon is a temple inspiringly built as a result of the faith in Buddhism of King Jayavarman VII. Prasat Bayon are richly decorated with distinctive feature of the King's serene and smiling stone faces jut out from the towers in order to convey his gracious concerns and cares over his people and the kingdom. The beauty of architecture and landscape makes Prasat Bayon the attractive spot for tourists to come by to experience the beauty.

📍 Address: 13.4411813,103.8566541

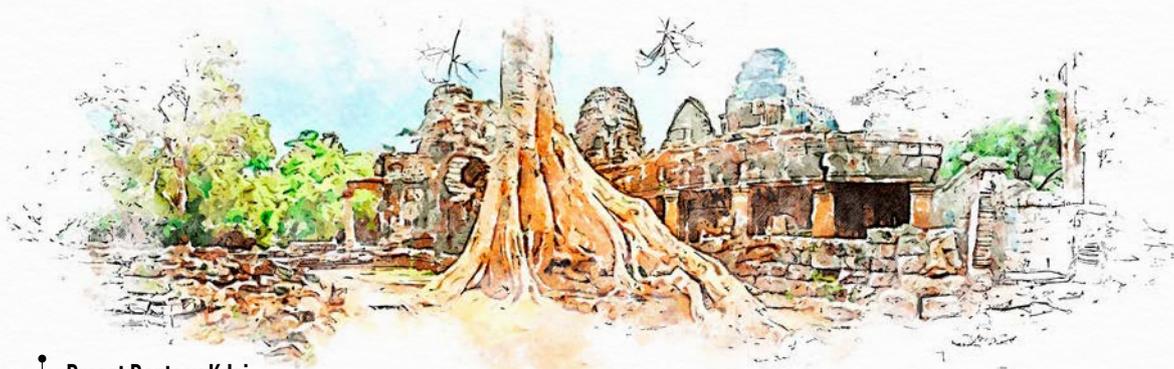


Prasat Phnom Bakheng

Prasat Phnom Bakheng is a temple assumed to be a Hindu religious site built for dedication to God Shiva. The tower is of a square-shaped pyramid-like structure with five-level staircases surrounded by 108 small towers. Located atop the hill, Prasat Phnom Bakheng is nowadays a popular tourist spot for sunset views of 360-degree.

📍 Address: 13.4238122,103.8538471





Prasat Banteay Kdei

Prasat Banteay Kdei of Siem Reap is a temple in Mahayana Buddhism built during the Reign of King Jayavarman VII. It was designed with the style is somewhat similar in plan to that of Prasat Ta Phrom; but, only less complex and smaller, with the four entrance arches each having the face of Avalokitesvara (a Mahayana Sect Buddha-to-be) enshrined on it facing in all four cardinal directions.

Address: 13.429934, 103.8964879

Prasat Banteay Chhmar

Prasat Banteay Chhmar is a religious place aged around 800 years old. The interesting things for sightseeing of Prasat Banteay Chhmar could begin with a large water pond on the East side that signified the irrigation system in the past of the Khmer people. Nearby is a Naga Bridge (Serpent-liked Water-God), the spot where Deities and Demons stirred up the sea in the Buddha's time.

Address: 14.0710338, 103.0996235



Koh Ker Pyramid

Koh Ker Pyramid, a seven-storeyed tall historical site, is a marvelous architecture astounded by younger generations. The Pyramid consists of stone steps lengthily stretching to the top, known as "The Path to Heaven". Tourists can go up to see the beauty atop from where they can see the beauty Preah Vihara Temple in the distance.

Address: 13.7903254, 104.5268037



Preah Vihara Temple

Preah Vihara Temple of the Phanom Dongrak Mountain Range bordering Cambodia and Thailand is a historical site aged over 1,000 years. Built in ancient Khmer architectural style and adorned with stones and the beautifully carving images Preah Vihara Temple was registered as the World Cultural Heritage Site in 2008.

Address: 14.3901804, 104.6779435





Ven. Phra Maha Ghosananda

Ven. Phra Maha Ghosananda, the Great Elder Monk and the Buddhism Spiritual Leader of Buddhism, was once disappeared from Cambodia and has returned to his homeland with peace and liberty again.

Ven. Phra Maha Ghosananda is an important person of Cambodia. During the domination of the Khmer Rouge, Buddhism in Cambodia was destroyed causing him to seek asylum in the United States of America for five years from 1975 to 1979. Upon his return to Cambodia, the restoration of Buddhism began eventually causing him to be dubbed, the Precious and Admirable Great Elder Monk of Cambodian Buddhist history.

The Buddhist Crisis in Cambodia occurred in the Khmer Rouge era in 1975 after taking power and forced all monks to leave monkhood, destroyed Buddhist temples and religious places including the important Scriptures. Since such incident, the destructions of Buddhism in Cambodia was kept continued to the extent of finally leading to the return of "Ven. Phra Maha Ghosananda", the Buddhist influential figure to play a social role once again.

Ven. Phra Maha Ghosananda, the Cambodian monk, is respectful as the Supreme Patriarch of Cambodia He dedicated himself to spreading Buddhism to the Cambodian people; building temples as well as being a part of an International Religious Conference. His outstanding role on the

aspect of the Buddhism is the World Peace Dhamma Walk to all regions of Cambodia starting from 1992 to 1998 for more than seven years with a distance of one million kilometer. The Dhamma Walk is a Buddhist movement fairly having an extreme role toward Buddhism propagations.

Ven. Phra Maha Ghosananda uses his teachings like forgiveness to play an important role in solving problems. His teachings have earned him a nickname, "Gandhi of Cambodia" and "Lord of the Battlefield". He is therefore both a Spiritual Leader and the Creator of Peace with a view of peace that

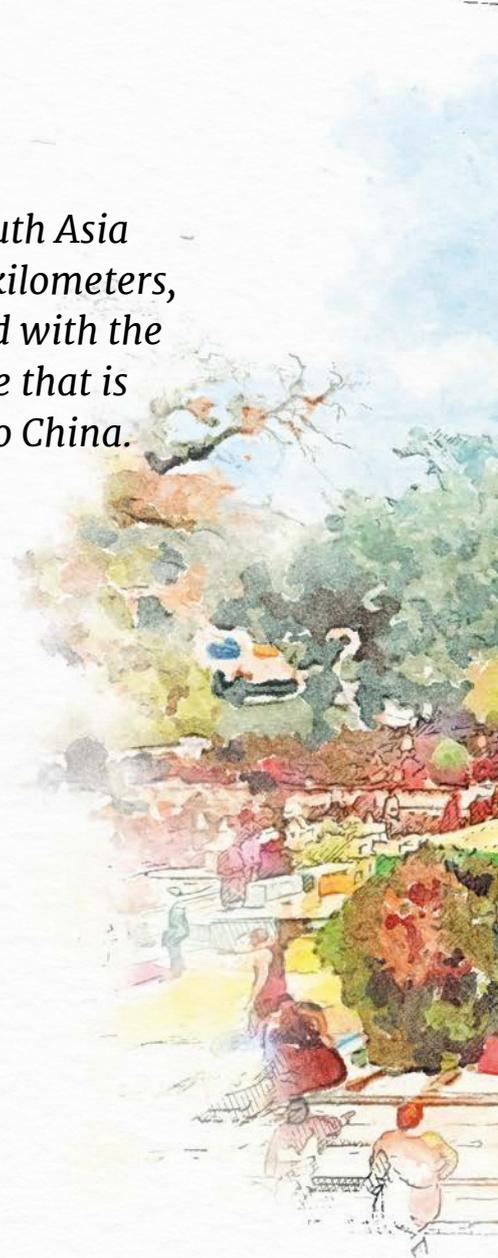
"Suffering is deeply rooted into Cambodia, yet, this Suffering has eventually caused the creation of an Immense Kindness, this Great Kindness has eventually created Peace in Minds, this Peace in Minds has eventually created Peace of the Individual, this Peace of the Individual has eventually created Peace of the Community, Peace of the Community has eventually created Peace of the Nation, finally, Peace of the Nation has created World Peace. May all beings co-exist in Peace and Enjoy the Liberty."

India

India or the Republic of India, located in the South Asia Continent has a vast area up to 3,287,590 square kilometers, thus, making it the 7th largest country in the world with the total population of more than one billion people that is considered the 2nd most populous country next to China.

The first reason making India a tourist destination is due to the fact that India is an old country resulting in the overall pictures of its society and the tourist attractions to be elegant and cause the creation of a unique identity which has been blended between the old culture and new culture. The influences from the diversities of religions, i. e. Buddhism, Hinduism, and Islam have all created an impressive charm for travelers. In addition, India is the land of contrast and diversities on the people and their lifestyles, the two factors that help attract travelers from all over the world to come for sightseeing tours. If you are looking for a tourist destination fully accounted for in all aspects, India would be the first country that you would think of.

Nature, architecture, art, culture and way of life are all the factors that create colors and identity upon India eventually making this Bharata Land become a dream destination of the travelers wanting to experience the new form of tourism having still been inserted with the charm of the civilization hardly to find nowadays.





Ajanta Caves

Ajanta Caves, a cave temple with a beauty combination of Hinayana and Mahayana Buddhism Sect considered to be a masterpiece in Buddhism.

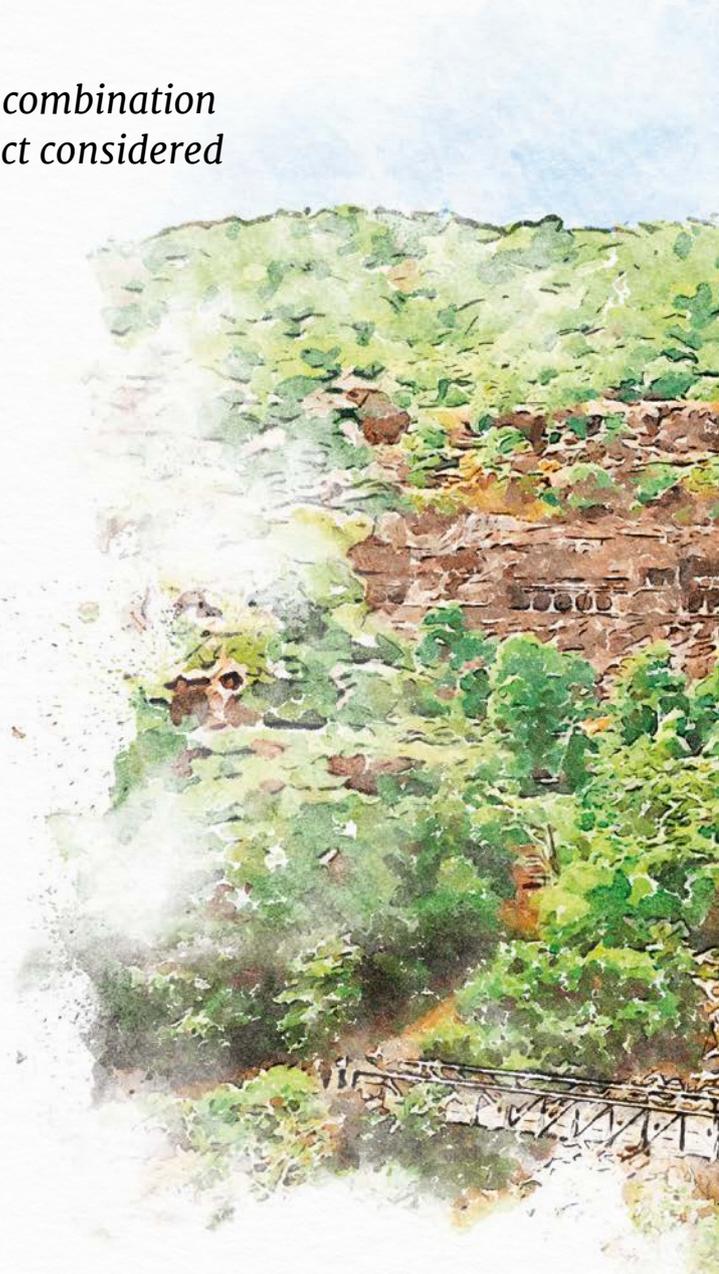
Ajanta, a village in India, located about 104 kilometers Northeast of Aurangabad, is a place where a mountain close to it was excavated deeply to make a cave for use in performing religious rituals and abode of the monks. One of the cave sets being famous is "Ajanta Caves", a beautiful Buddhist cave temple with the story as being one of the oldest temple in the world.

The discovery of Ajanta Caves accidentally occurred when a British soldier named John Smith with his troops came upon the stunning cave on hunting trip. Inside the cave are murals with 39 octagonal-shaped pagoda columns lined up to surround the spectacularly beautiful pagoda. Deriving from the historical evidence, Ajanta Cave set was found to be built 193 years B. C. (B. E. 350), and assumed that the monks in those days had built it for use as a Dhamma practicing place. Noted from the topographical features, the valley's location is stretched deeply to the interior of the horseshoe feature mountain which inside it there are stone carvings with magnificent elegance narrating the story of Buddha's Life and Jataka story (Buddha's previous life). Down below is the Waghora River, a peacefully tranquil location ideally suitable for practicing Dharma.

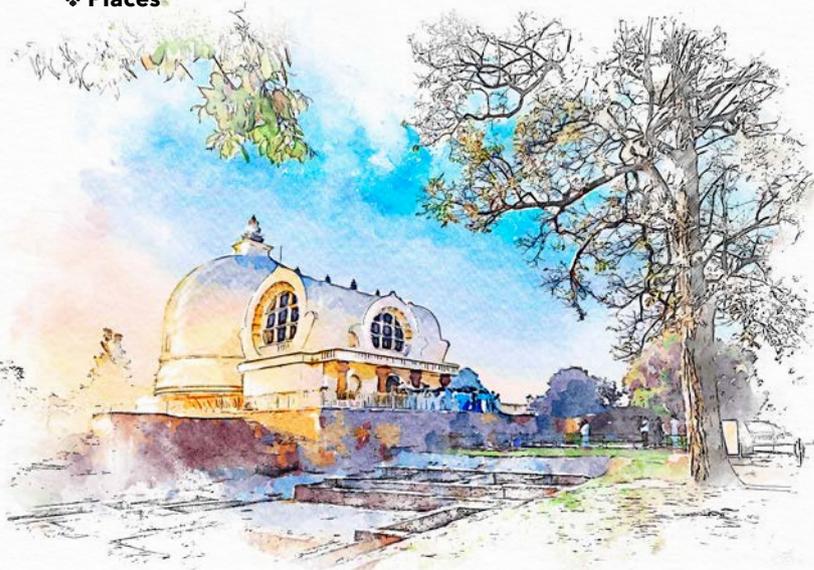
The beauty of sculptures inside Ajanta Caves was originally created by monks of Hinayana Sect. Most of the sculptors were Hindu of Buddhist faith. After the time had passed over, Mahayana Buddhism began to flow into the Kingdom of India, thus, making the rock carvings of this Ajanta Caves becoming the mixed objects of Hinayana Buddhism and Mahayana Buddhism. For Ajanta Caves, it is considered a great and miraculous Buddhist cave when viewed in terms of the construction. In 1984, Ajanta Caves was registered as a UNESCO World Cultural Heritage Site.



Address: 20.5518653,75.7010634







Mahabodhi Temple

Mahabodhi Temple of Bodhi Gaya is the Temple at where the valuable architecture like 51 meter high Bodhi Tree under which Gautama Buddha had attained the Enlightenment at the Buddha's time, are housed inside. Mahabodhi Temple is considered a destination for pilgrims and is a place registered as a UNESCO world heritage site of cultural heritage category.

📍 Address: 24.6959271,84.9892306

Kushinagar

Kushinagar is one of the Samvejanīyatthana (Place Rousing Emotion of Buddhists), at where Gautama Buddha had passed into Nirvana. Inside stands the Maha Nirvana Vihara of the white inverted-bowl shape style in which the Buddha image of Nirvana Attitude aged over 1,900 years is enshrined. It is considered a hotspot for Buddhists to visit when coming to Kushinagar.

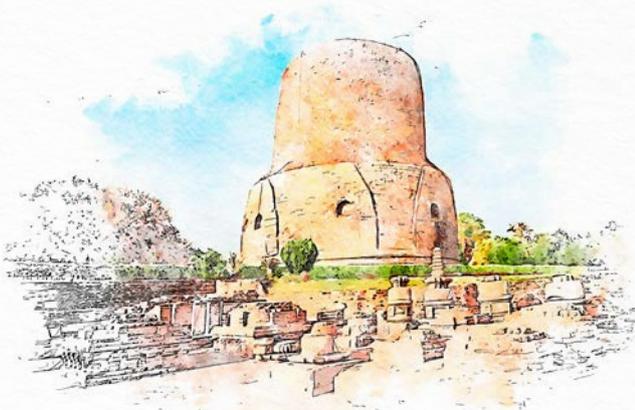
📍 Address: 26.7417053,83.8849613



Ellora Caves

Ellora Caves were built by way of a mountain monolithic rock excavation deeply into making a Temple. In the beginning, the cave was first built by people of Buddhism Faith and, subsequently, when Buddhism was deteriorated and Hinduism became flourished in place, people of Hinduism Faith then continued to build this cave and later by Jainism, respectively. It is considered one of the great and the most beautiful cave temples in India.

📍 Address: 20.025822,75.1758088

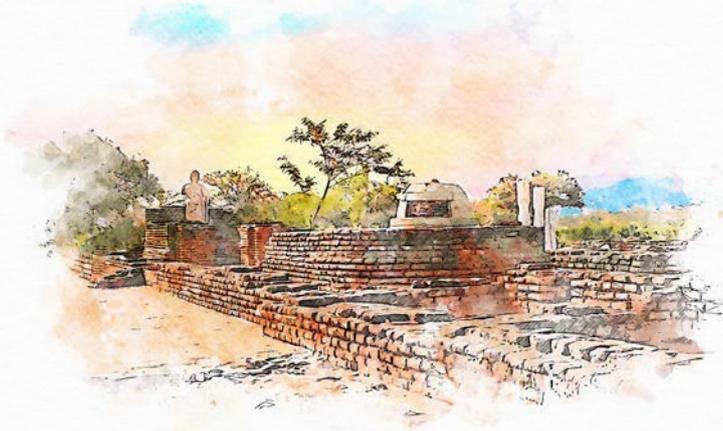


Dhamek Stupa

Dhamek Stupa, the oldest Buddhist Stupa was, in the past, used to be the place of the first Buddha's Dhamma Delivery to Pancavaggiya (Buddha's Five Mendicants). Many King Ashoka's broken columns are on display inside the Stupa. Nowadays, tourists can travel to pay homage and perform meditation chanting.

📍 Address: 25.3809067,83.0223283





Shravasti

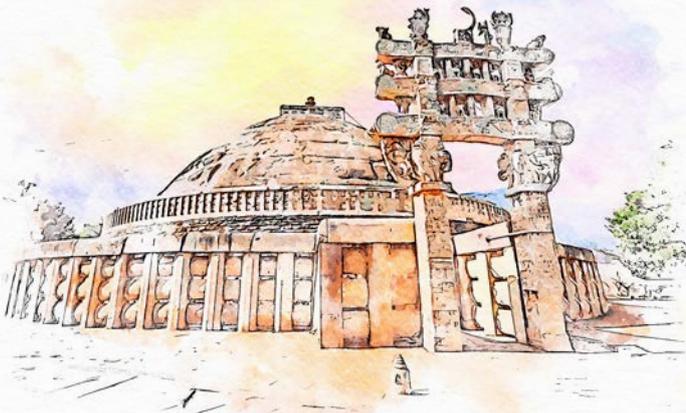
Shravasti, the ancient city in the Buddha's time was, in the past, used to be the capital of the Kosol region of the Indian subcontinent. Currently, there are only remains of the city. The tourist spots that tourists should visit are Chetawan Temple, the places at where Gautama Buddha was residing 19 years or rain-retreats, including Anadha Bindhik Setthi (a millionaire of Shravasti), and many others.

Address: 27.5077742,82.0245687

Nagarjunakonda

Nagarjunakonda, a city, was named after Nagarjuna, a famous Indian scholar. This city signifies the flourish of Mahayana Buddhism. Nagarjunakonda features the an outstanding architecture such as the "Circular Stupa" of 30 meters wide which is considered important place because the Buddha's Relics were discovered inside it.

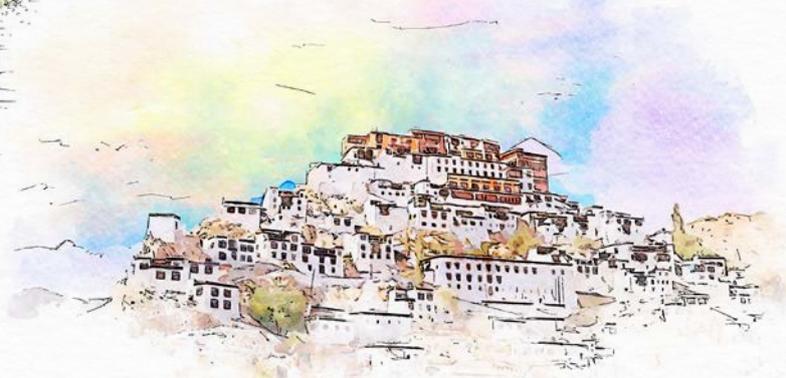
Address: 16.5227933,79.2457902



The Great Sanchi Stupa

The Great Sanchi Stupa was graciously built by King Ashoka the Great, King of the Kingdom of India to enshrine the Buddha's Relics. "Chat Walee" (multiple tiered umbrellas) were erected on the top of the Stupa with the arches on all four sides known as the "Dhorana Gate" that offer ideas of love, peace, truth, and courage.

Address: 23.4826148,77.7364046



Thiksey Monastery

Thiksey Monastery is a Tibetan Buddhist Temple of Yellow Hat Sect in terms of the architecture with the original model derived from the Tibetan Potala Palace. It is therefore dubbed, the "Little Potala". The most important thing of the Monastery is the largest "Buddha Maitreya Amitabha in Ladakh", which is a symbol of the 14th Dalai Lama's visit in 1970.

Address: 34.056831,77.6647739

Sarnath Pillar

“Truth Overcomes Everything” is the Inscription of Faith on King Ashoka’s Pillar.

Sarnath District Township, a Buddhist landmark, is located in India. In the past, after Gautama Buddha had attained the Enlightenment, he delivered his first Sermon to the Pancavaggiya. Subsequently, in the era of King Ashoka the Great, King of the Kingdom of India, when paid a royal visit to Sarnath, he graciously built the “Ashoka Pillars” here.

Sarnath, the 3rd Samvejaniyatthana of the world where Gautama Buddha had lived in when he was still alive. Sarnath was named one of the Samvejaniyatthana due to the reason that it was the place where Gautama Buddha began to proclaim Buddhism by delivering His Teachings for the first time and spoke of the Four Noble Truths. Inside, there are religious places and Buddhist objects: such as; King Ashoka’s Pillars, Stone Pillar of Faith which was built to signify the state of being a Samvejaniyatthana. It is considered the most famous stone pillar of King Ashoka, the Great.

King Ashoka’s Pillar is a round shape Pillar engraved with sandstone with its height measured around 40-50 feet and the total weight of about 50 tons. The Pillar was carved at the quarry of Varanasi before being enshrined at Sarnath. The important thing of King Ashoka’s Pillar is

that its top part is exquisitely engraved with four majestic lions, facing in four cardinal directions which is believed to be a symbol of power spread throughout the Kingdom of King Ashoka the Great, and under the head of the lions there is an inscription of King Ashoka the Great, saying, “Sattayamewa Jayate” which means “Truth Overcomes Everything”. In addition, the Pillar consists of a lotus-shaped base which communicates the meaning as Buddhism. The Pillar cylindrical base plate is carved with four kinds of animals which are lion, horse, bison and elephant with Dhammachakra Wheels separating in between each kind of animals.

However, after the Buddha’s time, Buddhism in India began to be deteriorated. People of different Faith invaded to destroy Sarnath resulting in King Ashoka’s Stone Pillar being broken into four parts which, nowadays, only the base has been left to be seen while the lion’s heads are kept at the Sarnath Museum in Varanasi and after India had gained independence from England in the 1950, the images of these four lions were used as the official emblem of the country and printed on coins including various bank notes.



Address : 25.3795703,83.0213189
Contact: www.sarnathmuseumasi.org





↳ Maha Bodhi Tree

Maha Bodhi of Bodh Gaya is comparatively like the Tree of Enlightenment due to the reason, in the past, Gautama Buddha had sat under it in meditation and attained Enlightenment. The Maha Bodhi is therefore like a Center of Minds of the Buddhists around the world. Currently, it is the 4th Maha Bodhi Tree planted by Sir Cunningham, a British Regent to India. The Maha Bodhi Tree of Bodh Gaya has been visited by Buddhists from all over the world who make the trips for worshipping all year round.

📍 Address: 24.6959391,84.9893078



↳ The Vajrasana

The Vajrasana (Literally: Diamond Seat) is the seat or platform on which Gautama Buddha was seated under the Maha Bodhi Tree and achieved the Enlightenment of Sammasambodhiyana (Supreme Knowledge). The seat looks like a square stone pedestal made of gold measured at seven feet in size, carved into diamonds, swan and montherop flower (Magnoliaceae) alternately, which is the artistic design during the era of King Ashoka the Great, enshrined under the Maha Bodhi. The seat was built by King Ashoka the Great, before B. E. 45 as the place of worship in cognizance of Gautama Buddha's endurance on cultivation of knowledge.

📍 Address: 24.6959271,84.9892306

Ananda Bodhi Tree

Ananda Bodhi is the important tree in Buddhism under which Gautama Buddha had sat in meditation before attaining Enlightenment. This Bodhi tree is therefore a plant that Buddhists always have respect in throughout the period of time. Sravasti in the Buddha's time is an important city in the dissemination of Buddhism. At present, there are still traces of important objects like "Ananda Bodhi". Inside Chettawan Temple, where Ananda brought a bud from Shri Mahabodhi Tree from Bodh Gaya for planting and had a perennial life is an anchor for the Buddhists ever since up to the present days.

📍 Address: 27.5079579,82.0375081



↳ Precious Buddhist Art in Tawang Monastery

Buddhist art is like a symbol to represent Gautama Buddha; the artistic works created to convey the story of Buddhism. Tawang Temple is the largest Tibetan Buddhist temple in India, preciously beautiful in various Buddhist arts including images of Bodhisattva, monks and many deities according to the beliefs of Vajrayana Buddhism.

📍 Address: 27.5867313,91.8570427



Nalanda University

Over in the past, there were many forms of the propagations of Buddhism during the Reign of King Ashoka the Great, including the dispatches of Dhamma Diplomats on the trips to deliver Buddha's Teachings in various places and the establishment of Nalanda University, the place for learning and studying on religious matters and Teachings which was like the greatest Buddhism Education Center and considered to be the first world Buddhist Monk University teaching Buddhism in all three Sects: namely; Mahayana, Hinayana and Vajrayana.

📍 Address: 25.1374624,85.4453085



New Delhi National Museum

New Delhi National Museum, the collection and keeping place of more than 150,000 pieces of the valuable Indian ancient objects. Buddhist Artistic Works are on display in the Museum for Buddhists to visit.

📍 Address: 28.6027974,77.1460121

Precious Buddhist Arts in Rumtek Monastery

The Buddhist Arts, the human-created works, concealed with the Buddhist Dhamma philosophy as things for paying homage to Buddha and things in helping to enhance Buddhism to be elegant. Rumtek Monastery was, in the past, used to be a residence of His Holiness Karmapa, the 16th, Head of Sangha Tibetan Kagyu Sect. Inside the Monastery, there is a prayer room decorated with frescoes mural paintings with the golden Buddha enshrined in and the Tibetan Thangka fabric. The mural paintings were popularly made in what to be the portraits of eight Bodhisattva according to the Kagyu Ideologism.

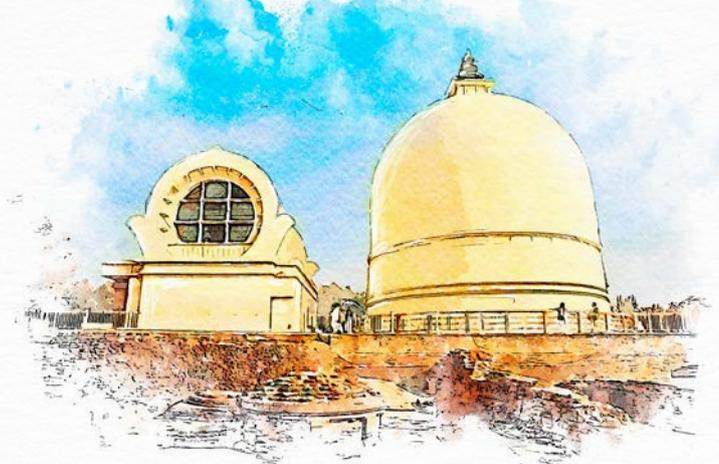
📍 Address: 27.2886909,88.5592735



Great Nirvana Stupa

Kushinagar in Buddha's time was the place at where Gautama Buddha had passed away into Nirvana. Inside it are religious objects representing the faiths having unto the Enlightened One, like the Grand Stupa named the Great Nirvana Stupa which is measured at six point one meters in height above the ground level. The top of the Stupa is adorned with three-tiered umbrella erected by King Ashoka the Great, as a place for containing Gautama Buddha's Relics.

📍 Address: 26.7417053,83.8849613





King Ashoka the Great,

The Great Buddhist Patron of Jambudvipa Indian subcontinent.

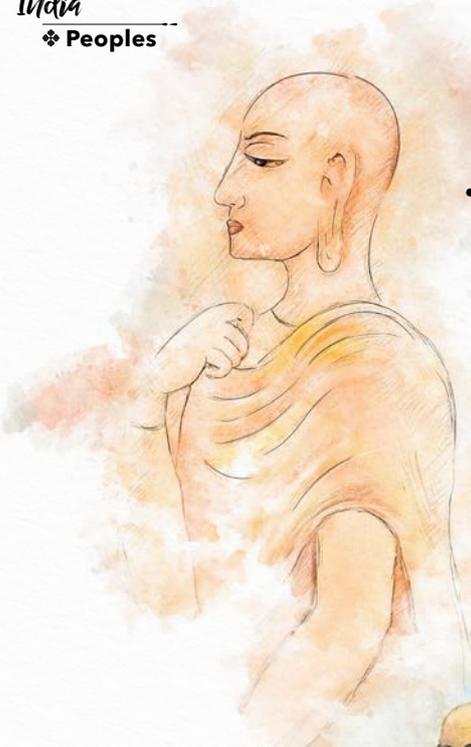
King Ashoka the Great, of India was the 3rd King of the Maurya Dynasty who ascended the Throne approximately 325 B. C. (B. E. 218-260). King Asoka the Great, was considered the greatest King in Jambudvipa (the ancient Indian subcontinent) and also an important religious patronage in the history of Buddhism.

If the cruel Kings in the history should be mentioned about, King Ashoka the Great, would be one of the monarchs who was given the nickname of Jandhashokaraja which means, the Cruel King because He liked and concentrated on fighting countless wars with various territories. Such past events had made him recollected and aware of the cruelty which consequently turned to Buddhism by carrying on royal missions in maintaining and flourishing Buddhism to the extent of being able to say that Buddhism was widespread in the propagations to its greatest expanse in the history. Subsequent to his turning to Buddhism Faith, he was newly dubbed, Dhammashokaraja which means, King Ashoka, The Dhamma Upholder.

His important royal missions in promoting and flourishing Buddhism being expressly visible and talked about up to nowadays are the constructions of more than 84,000 grand Temples for use as the places for the monks to carry on studies of Dhamma, Monastic Disciplines and Practicing Ascetic Dhamma including for use as the places for conducting religious rites.

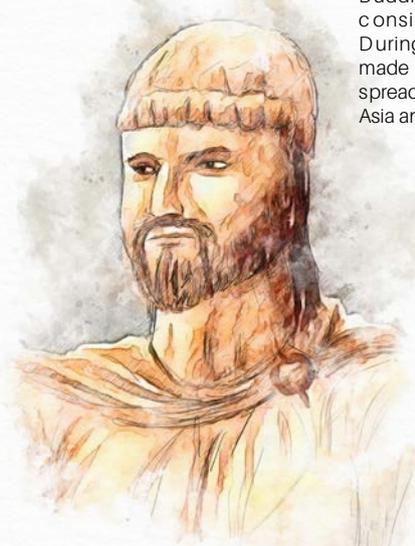
An important event expressly clarified that His Majesty King Ashoka the Great, had maintained the religion was his patronage in providing support to Ven. Makkalipratissathera in the 3rd Samgayana (Reviews and Revisions of Buddhism) at Asokarama, Pataliputra, India, which, at that time, was presided over by Ven. Makkalipratissathera. The motive that gave rise to the Samgayanaya was that a pagan ascetic had disguised to be ordained as a monk to act and misrepresent opinions about Buddhism. In addition, he dispatched the Buddhist Missionaries on the trips to proclaim Buddhism in various territories to the extent of making Buddhism flourished in various countries in East Asia which were the sources of civilization up to the present days.

However, on the aspect of the governance, His Majesty King Ashoka had adhered to the Principle of Dhamma Vijaya (Victory by Dhamma) to win the hearts of his people by governing the Land with Justice and adhering to the happiness-base of the people in the country, nourishing and maintaining arts and cultures eventually resulting in Jambudvipa Indian subcontinent during his tenure on the Throne to be the original source of the civilization and sustainably stable Buddhism.



Princess Sangamitra

Princess Sangamitra, a royal daughter of King Ashoka the Great, was ordained as a Bhikkhuni (Woman Buddhist Monk), and given a monastic name of "Phra Sangamitra Theree". She was the person who brought Mahabodhi tree for planting in Anuradhapura. The tree is still perennially growing up to nowadays and is considered to be the longest living Bodhi tree in the world.



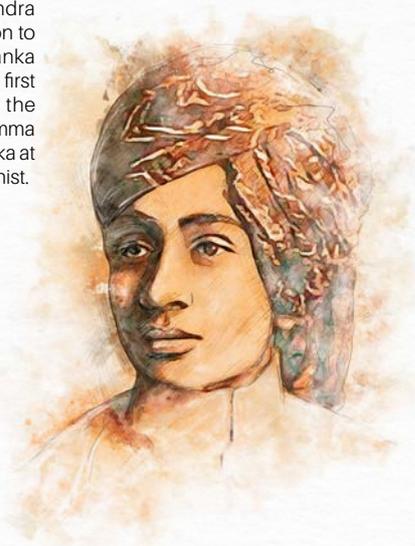
King Kanishka

King Kanishka, the important Religious Grand Patron of Mahayana Buddhism can be comparatively considered as the 2nd Ashoka. During his Reign, King Kanishka made Mahayana Buddhism able to spread to and flourish in Central Asia and China.



Prince Mahendra

Prince Mahendra, a royal son of King Ashoka the Great, was ordained as a Buddhist Bhikkhu and was given a monastic name of "Phra Mahendra Thera" and tasked with the mission to travel to spread Buddhism in Lanka which was considered to be the first time of Buddhism to access to the Lanka Land. He also delivered Dhamma Sermon that made the King of Lanka at that time declared himself a Buddhist.



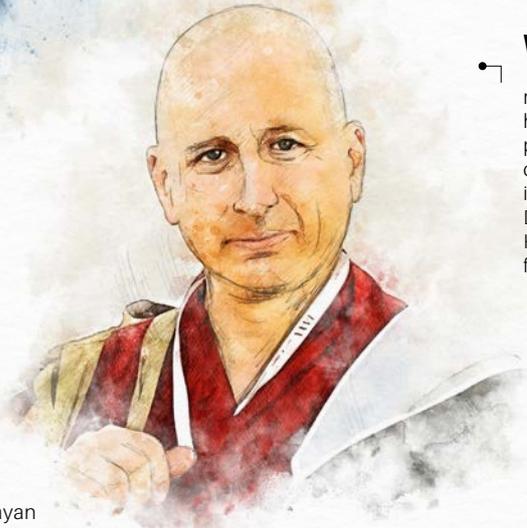
Bodhidharma

Bodhidharma, a Buddhist monk in Mahayana Buddhism, was considered to be the 28th Sangha President of the line descended directly from Gautama Buddha through Phra Maha Kassapa. In addition, he was the founder of the Zen Sect in China, as well.



Dr. B. R. Ambedkar

Dr. B. R. Ambedkar, an Indian born of an untouchable caste, but, contrarily turned to be a person who contributively played his role in helping and providing supports to Buddhism in India to endure until the present days. He strongly believed that Buddhism has no discrimination on caste classes and that Buddhism has created equality to all human beings.

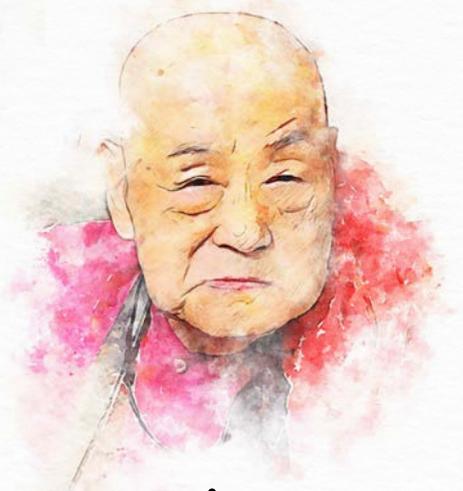
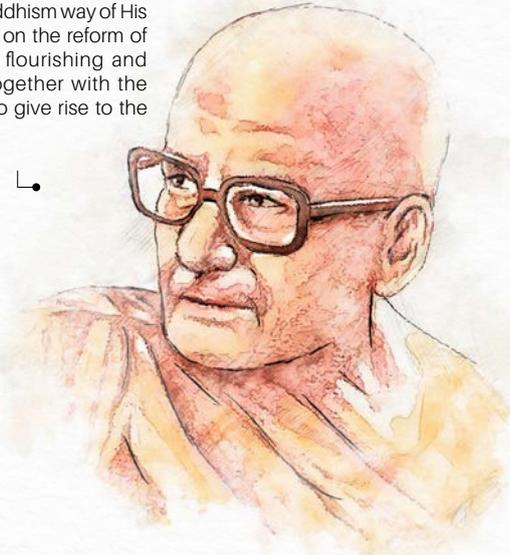


Ven. Nicholas Vreeland

Ven. Nicholas Vreeland, a Buddhist monk in the Tibetan Vajrayana Buddhism, having elegantly moral conducts and the performances of duties ethics Currently, is currently the Abbot of Ratot Ratsan Temple in India. He is also the Director of the Tibetan Dhamma Practicing Center in New York. His achievement gave rise to the shooting of films entitled, "Monk With A Camera" in 2014.

Ven. Bhadant Anand Kausalyayan

Ven. Bhadant Anand Kausalyayan was an Indian monk who made a great contribution to Buddhism in the 20th century in India. The Buddhism way of His Venerable has focused on the reform of Buddhism in India for flourishing and perpetually existing together with the social reform in order to give rise to the equality in all classes.



Ven. Surai Sasai

Ven. Surai Sasai, a religious leader who played an important role in pushing Bodh Gaya Samvejaniyatthana, the important place of Buddhism history to be free from the possession by the Hindus. He was also a representative of Buddhists attending the International Ethnic Group Confederation Conference during the Years 2003 - 2006.



Indonesia

Indonesia or Republic of Indonesia, the country with the largest archipelago in the world, has a total area of 1,826,440 square kilometers located between the Indochina Peninsula and Australian Continent and between the Indian Ocean and the Pacific Ocean bordered with Malaysia on Borneo Island, adjacent to Papua New Guinea on the Island of New Guinea and bordered with Timor-Leste on the Island of Timor.

The two-heritage city is another name that the tourists have bestowed upon Indonesia. Both the religious and natural heritages have been molded into a distinctive national identity that can create enormous charm in tourism. With more than 300 languages having been used for communications that have been integrated with unlike and unsurpassed compact arts and cultures together with the lush green nature, Indonesia is tipped to be one of the destinations rich in the infatuated charms.

Those tourists traveling to Indonesia will definitely find happiness, tranquility including the impressions that will help create their new travel experiences in tourism on this amazing land.



Address: 3.0977989.95.7069094
Contact: www.borobudurpark.com

Borobudur

The Great Borobudur Stupa is distinctively outstanding with Sailendra Art architecture art and a religious place receiving the World Cultural Heritage Award.

Borobudur Stupa or the Great Borobudur Stupa is an important Buddhist religious historical place on Java Island of Indonesia although the majority of the population in Indonesia is Muslim. The population being Buddhists is only 1% of the total population. However, this Great Borobudur Stupa is considered an important Buddhist site and is the largest of its kind in the world richly filled with strong faiths of Buddhists.

Borobudur, a term as used by Java people in writing and calling the Great Borobudur Stupa derived from Sanskrit language. The word, Bara, derived from the word Biara, which means a shrine-hall or a temple and the word Budur means a high mountains. So, when these two words are combined into one term, it means a temple built on a high mountain. The Great Borobudur Stupa was built between A. D. 750–A. D. 580. The story of civilization, way of life and values of the Java people in the past was discovered inside the Great Borobudur Stupa. It is considered one of the seven world wonders and, as a result, UNESCO declared it as a World Heritage Site in 1991. When talking about the architecture of the Great Borobudur Stupa, it is the pattern influenced by Mahayana Buddhism. In one era of the Kings of the Sailendra Dynasty, the Great Borobudur Stupa was of resembled feature of a lotus flower which conveys the meaning symbolizing Buddhism. The part outside is surrounded by water from Progo River. It can be said that this Great Borobudur

Stupa is like a lotus flower floating above the water. At present, the Great Borobudur Stupa is dubbed, the Center of the Universe which is divided into three Sections, with Section one being the base of the Stupa in a four-level large stairways with more than 160 bas-relief sculptures all around them, being comparable that they are the levels that human beings have still been closely tied to happiness and dominated by lust. Where Section two is the top of the circular stair steps with more than 1,400 bas-relief sculptures which convey the meaning on Buddha's life, attached all around. Such bas-relief sculptures is a comparative hint as the level that some parts of human beings have been liberated from lust and Section three, being the three-level round bases with small stupas surrounding the Grand Stupa, which is a comparative hint that human beings have no longer been fettered with any worldly things.

At present, the Indonesian government has extolled the Great Borobudur Stupa as a representative in organizing the important Buddhist events: such as; Visakhapuja Day that lasts for three days and three nights at this place. Every year during the event, candles will be lit, Mantra chanting and meditations taken place amidst the magnificent brightness of the candle flames that the Buddhists jointly light up to convey the meaning on their faiths in Gautama Buddha on Java Island.





Mendut Temple

Mendut Temple, in the past, used to be the Center of Mahayana Buddhism. It was designed with a square shape made of stone making it robustly strong and durable. On Visakhapuja Day of every year, Buddhists will gather to perform the religious ceremony by walking on foot from Mendut Temple passing Pawon Temple and terminate the procession at the Great Borobudur Stupa.

📍 Address: -7.6053149,110.2270268

Pawon Temple

Pawon Temple, or Pawan Temple is a small religious place built during the 9th century. The historians believed that Pawon Temple, Mendut temple and the Great Borobudur Stupa are part of one another. One thing being popular for tourists to make the trips for sightseeing is its peaceful and pleasant charm. Nowadays, this Temple has become a destination for many Buddhist to come for Dhamma practices.

📍 Address: -7.6097359,110.2117431



Lumbung Temple

Lumbung Temple, a Mahayana Buddhist Temple, was built in the 8th-9th century. Local people call it the Farmhouse Temple because the villagers living in the area around the Temple are paddy farmers. Nowadays, Lumbung Temple has been very well renovated eventually making it becoming the place for holding religious rites and the popular tourist attraction.

📍 Address: -7.7481283,110.4907733



Plaosan Temple

Plaosan Temple, one of Indonesia's oldest and beautiful Buddhist temples, features the architecture inside the Temple: such as; the ground for Mantra Chanting. The Temple mixed feature between Hindu and Buddhist Art, makes it become a representation in perfect linking of the two religions.

📍 Address: -7.7407754,110.5024885





Muara Takus Temple

Muara Takus Temple was built in the 11th-12th century. Inside the Temple are sub-temples like Chantima Ligai Temple made up of sandstone and red rocks. The largest structure remaining visible is the section of Chantima Ligai Temple, the lotus-shaped Stupa which is beautiful and charmingly attractive that catches the tourists eyes.

Address: -7.7439164, 110.4907208



Kalasan Temple

Kalasan Temple is an old Mahayana Buddhist Temple in which the beauty of the Javanese traditional art mixed with Hindu one is emphasized. It is remarkably outstanding with the carved stone walls and the beautiful Uposatha. Kalasan Temple is named as the most beautiful temple in Indonesia.

Address: -7.7672787, 110.4701618

Ngawan Temple

Ngawan Temple, one of four Mahayana Buddhist Temples built in a straight line that dragged on to the East and ended up on the West, is distinctively outstanding for its Lion stone sculpture architecture set in four corners of the Temple. Considering from the architectural-based style, it is assumed that Ngawan Temple is older than the Great Borobudur Stupa.

Address: -7.6041668, 110.2653476



Ratu Boko Temple

Ratu Boko Temple was built by a King of the Sailendra Dynasty who had faith in Buddhism. The Temple is situated at an elevation of 196 meters above the medium sea level. When going up to the Temple, visitors can catch the perspective view of Pram Banan Castle and the Merapi Volcano in the rear section.

Address: -7.7705363, 110.4872271

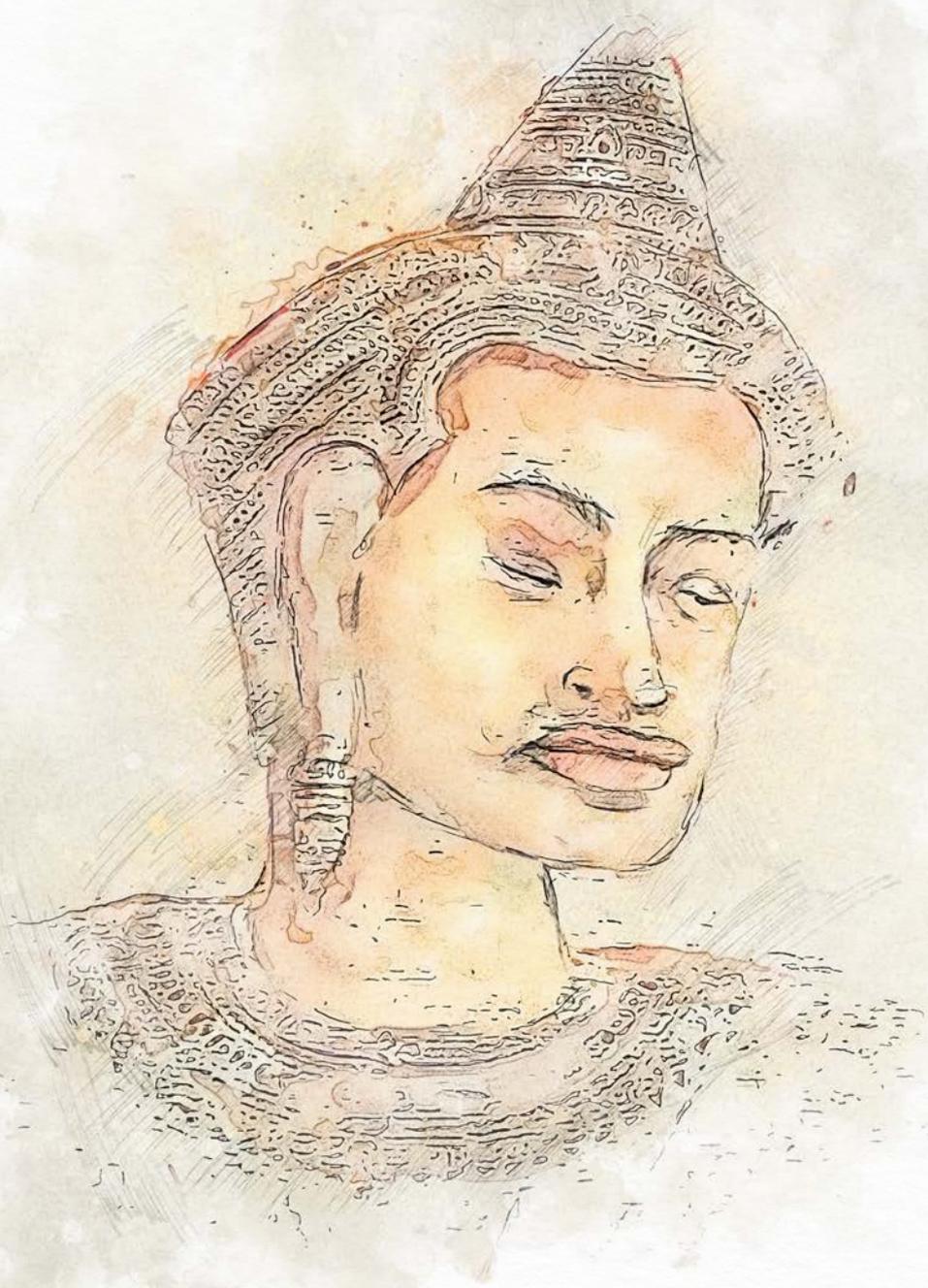
Ven. Gunawarman

*His Ven. Gunawarman was a
Buddhist monk who successfully propagated
Buddhism on Java Island.*

Although Indonesia currently has the largest Muslim population in the world, however, in the past, Mahayana Buddhism used to be a part of Indonesia approximately in the 12th century of Buddhism which was considered to be the era that Buddhism was most flourishing.

Buddhism was originally rooted in Indonesia in the 4th century, which was spread by Indian merchants who sailed to Sumatra, Java and Sulawesi Islands, around A. D. 423. One of the monks named "Ven. Gunawarman" whom before becoming ordained had held a royal title of a Prince of Khmer Kingdom, made his trip to study Buddhism Principles and Teachings in India at which time was considered an era of Theravada Buddhism. After fulfilling his Dhamma study, His Ven. Gunawarman traveled to spread Buddhism on Java Island, Indonesia. His propagations of Buddhism at that time were successfully widespread. During the course of the religious propagations, he received graceful supports from Queen Ratusima of the Karling Kingdom who had faith in Buddhism in high esteem.

In 1469, Islam expanded its power into Indonesia consequently resulting in the population in majority in the country to turn to Islam instead, thus, making Buddhism which was flourished in the past to decline for a long time. Nevertheless, the remaining Buddhists have tried to keep the Buddhist traditional practices to remain substantially good.

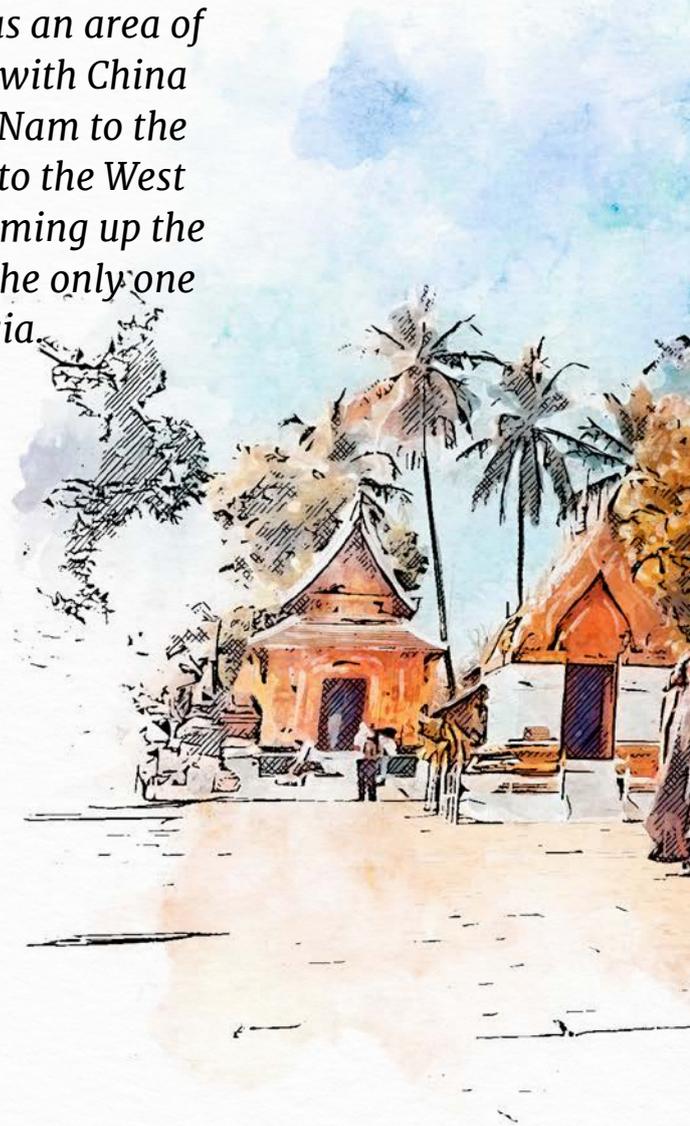


Laos

Lao People's Democratic Republic or Laos has an area of 236,800 square kilometers having borders with China to the North, Burma to the Northwest, Viet Nam to the East, Cambodia to the South and Thailand to the West with only some sections of Mekong River forming up the borderline between the two countries. It is the only one landlocked country in Southeast Asia.

Laos is a country rich in foods, traditions, cultures, ways of life and the nature which are diversified factors that create a unique charm for tourists traveling to the land of the valleys and streams and country that will create an unforgettable experience for travelers.

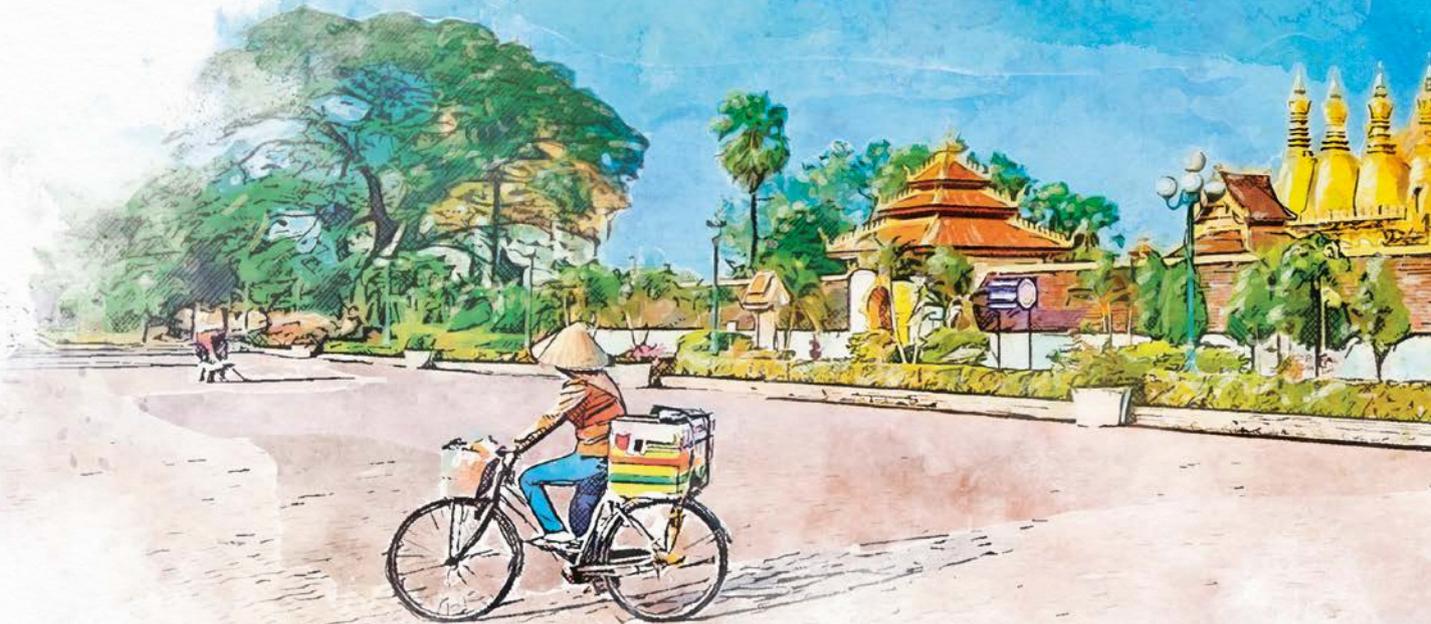
Nevertheless, it cannot be denied that Laos is a country like a dream destination for many tourists, in both the natural beauty and different cultures that are blended together to create a charm for tourists to experience and learn once in a lifetime.





Phra That Luang

*Phra That Luang of the City of Vientiane is
a symbol representing the faith in
Buddhism in Laos.*





Phra That Luang Temple or “Phra Chedi Loka Chulamanee” is an important religious place in the City of Vientiane because relics of Buddha were enshrined in the Chedi (Stupa). Being a mental reliance of Lao people, Phra That Luang is therefore comparatively like a symbol of faith in Buddhism and the center of the minds of people throughout the country.

The Urangkha Nidhana (Urangkha Tale) Legend suggests the story of Phra That Luang as that it was built at the same time of the construction of Vientiane by King Chanthabury Prasitsak, the Ruler of Vientiane and five Arhanta Monks for use to contain Buddha’s Relics brought from India. According to the legend, Phra That Luang was indicated to be built in 305 B. C. (B. E. 238). At present, it is a large sized and the most beautiful Stupa in Laos, full of the stories and historical values.

The architecture of Phra That Luang is of a Lao culture style resembling a lotus bud of 45 meters high with 30 small satellite Stupas around on all four sides. The small satellite Stupas are of the feature resembling a gold palm leaf shape inscribed with the Teachings of Gautama Buddha: such as; the Incantation, “Yedhamma Hetubhava Tesang Hetung Tathagato (Aha) Tecanja Yo Nirodho Ca Ewang Vathi Mahasammano” which means in Thai that All the Dhamma regardless of whatever the Chapters are caused by the Cause; Gautama Buddha has shown the Cause of those Dhamma and the Extinction of of all those Dhamma. This is the Teaching of the Great Buddhist Monk. This Yedhamma Incantation is therefore like the Heart of Buddhism.

Every year, tourists will be able to experience the beauty of Phra That Luang and the event of annual tradition: such as; the Worship of Phra That Luang, the tradition having been perpetuated since the ancient times which is held on the 13th day of the waxing of the 12th lunar month. In the afternoon of that day, Buddhists will converge at Sisattanak Temple to take part in the procession of Prasat Pueng (Honey Bee Castle) and at dusk of the same day, at Sri Muang Temple for offering the Kalapapruek (Wishing Trees). On the 14th day of the waxing moon in the 12 month. Buddhists will set the procession for moving onwards to Phra That Luang and on arrival, Prasat Pueng and Kalapapruek will be marched in the procession three times around Phra That Luang and in the morning on the 15th day of the waxing moon of the 12th lunar month, a merit making by offering foods to monks takes place around Phra That Luang where Buddhists participating in the event will get chance to listen to one Sermon. On the last day of the event which corresponds to the 1st day of the waning moon of the 12th lunar month after the activities at Phra That Luang are finished, Prasat Pueng will be paraded to Ong Teu Temple and Inpang Temple for offering before Phra That Luang Annual Worship Festival can be declared perfectly competed.



Address: 17.9767542,102.6343238



Wat Chom Si

Wat Chom Si, the place of faith of the Lao Buddhists, is located on hilltop over 150 meters. Phra That Chom Si feature is a gilded lotus-shaped square type Stupa adorned with seven-tiered alabastrine umbrella. For tourists when ascending to the summit of the hill, apart from doing the worshipping the Stupa, can see the beauty of Luang Prabang in high angle as well.

📍 Address: 19.8902284,102.1347937



Wat Choum Khong Sourin Tharam

Wat Choum Khong Sourin Tharam, the old temple and treasure of Luang Prabang, was built in 1843. The sacred Buddha image enshrined inside and respected by Buddhists was cast from bronze gongs. In addition, the ancient Chinese dolls were found in the temple, assuming that they were given to the King of Luang Prabang by former Chinese Emperor.

📍 Address: 19.8932078,102.1345753

Wat Xieng Thong

Wat Xieng Thong in the past is comparatively like a Gate Temple and boat dock. Its distinctive architecture is the Sim or Uposatha (Consecrated Assembly Hall) which is uniquely different from the other Sims. The outer walls are decorated completely with spectacularly beautiful bleached gold stencils designs of Lane Xang Art, the prototype of the modern architectural style. (Lane Xang is the ancient Laos Kingdon which means the Realm of Million Elephants). The back of the Sim is decorated with a mirror of a large golden tree which conveys the meaning on the construction of the Capital City of Luang Prabang in the past that it was formerly known as the City of Xieng Dong Xieng Thong.

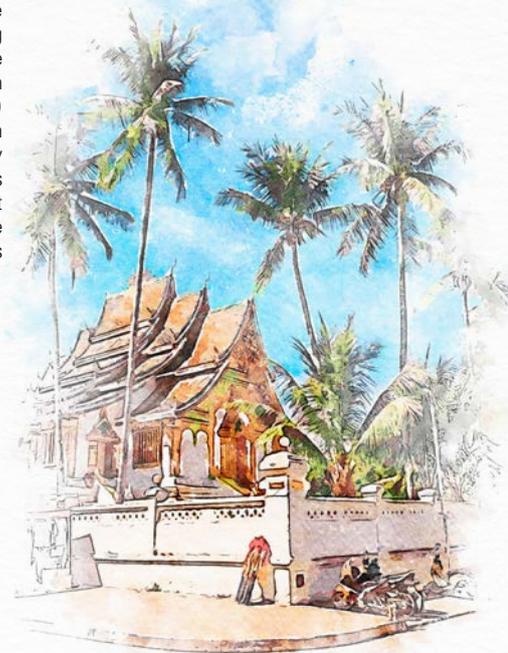
📍 Address: 19.8975239,102.140917



Wat Mai Suwannaphumham

Wat Mai Suwannaphumham in the past, was used to be the Abode of His Holiness the Supreme Patriarch Boontan and the place where the Buddha image of Luang Prabang was enshrined. The outstanding feature of the Temple on the architectural aspect is the Sim or Uposatha (Consecrated Assembly Hall) that resembles a large roof building with the front wall decorated with elaborately and beautifully gilded lacquer paintings narrating the story of Visantara Jataka (the last reincarnation of the historical Buddha), the artistic works that admirably attract tourists to come to experience and learn.

📍 Address: 19.8905446,102.1327971





Wat Sisaket

Wat Sisaket was built in 1551. According to the history, King Setthathirath, the King of Laos in the past and Lao Buddhists jointly built more than 100,000 small and large Buddha images for enshrining all over the precinct of the temple. Over the time, the Buddha images were damaged and misplaced, thus, leaving only 10,000 of them.

📍 Address: 17.9631577,102.6092252

Wat Visounnarath

Wat Visounnarath, the oldest Buddhist religious place of Luang Prabang, was built in 1515. The distinctive architecture of the Temple is its beauty of the unique design carvings of the wooden doors. In addition, the temple has an object representing the faith such as the inverted spherical-shaped Stupa dialectically called, Phra That Mak Mo, or Phra That Tangmo for Buddhists to worship.

📍 Address: 19.8872273,102.1367392



Wat Ho Phra Keo

Wat Ho Phra Keo of Vientiane was constructed for use as a royal temple of Laos royal family and depository for the Statue of the Emerald Buddha. Subsequently, in 1779, the Emerald Buddha was brought to Bangkok, Thailand, thus, resulting in only the pedestal to remain left in Wat Ho Phra Keo. It has currently been restored to be the place for exhibiting Tripitaka and various Principal Buddha images.

📍 Address: 17.9616858,102.6093278



Prasat Wat Phou

Prasat Wat Phou is the largest ancient city and considered to be the second largest world heritage site of the country. At present, the Lao government has a carved sandstone Buddha statue enshrined on the temple to be the center of the minds of the Lao Buddhists including tourists visiting this temple.

📍 Address: 14.8490666,105.8123634

The Phra Bang Buddha

Phra Bang, an old Buddha statue, is the symbol of the faiths of Laos that made Buddhism flourished until nowadays.

The Phra Bang Buddha is an old Buddha image and regarded as a sacred object treasure of Luang Prabang for hundreds of years currently enshrined at Phra Bang Hall in Luang Prabang Museum. Phra Bang is comparatively like an important symbol representing the faiths in Buddhism of the Buddhists in Laos including Buddhists in its neighboring countries such as Thailand or it can be said that Phra Bang is a valuable Buddha image that the people of Laos and Thailand Northeastern people have respected with faiths in high esteem.

Phra Bang is a Buddha Statue in the Attitude of Stopping Rainstorm with the height of one point one four meter and weight of 54 kilograms casted in bronze of a late Khmer Art form in a posture of a standing Buddha image with his hands raised; his fingers stretched upwards equally; his face shape being rather square; eyebrows in a brace flank form with wide forehead, slim Lips, beautiful tapering eyes; head and radiance emanating from his head is spick and span. is Phra Bang was, in the past, enshrined in the Khmer Kingdom before being moved to the City of Wieng Kham and the City of Xieng Thong which at that time, the City of Xieng Thong had not yet been renamed to the current "Luang Prabang".

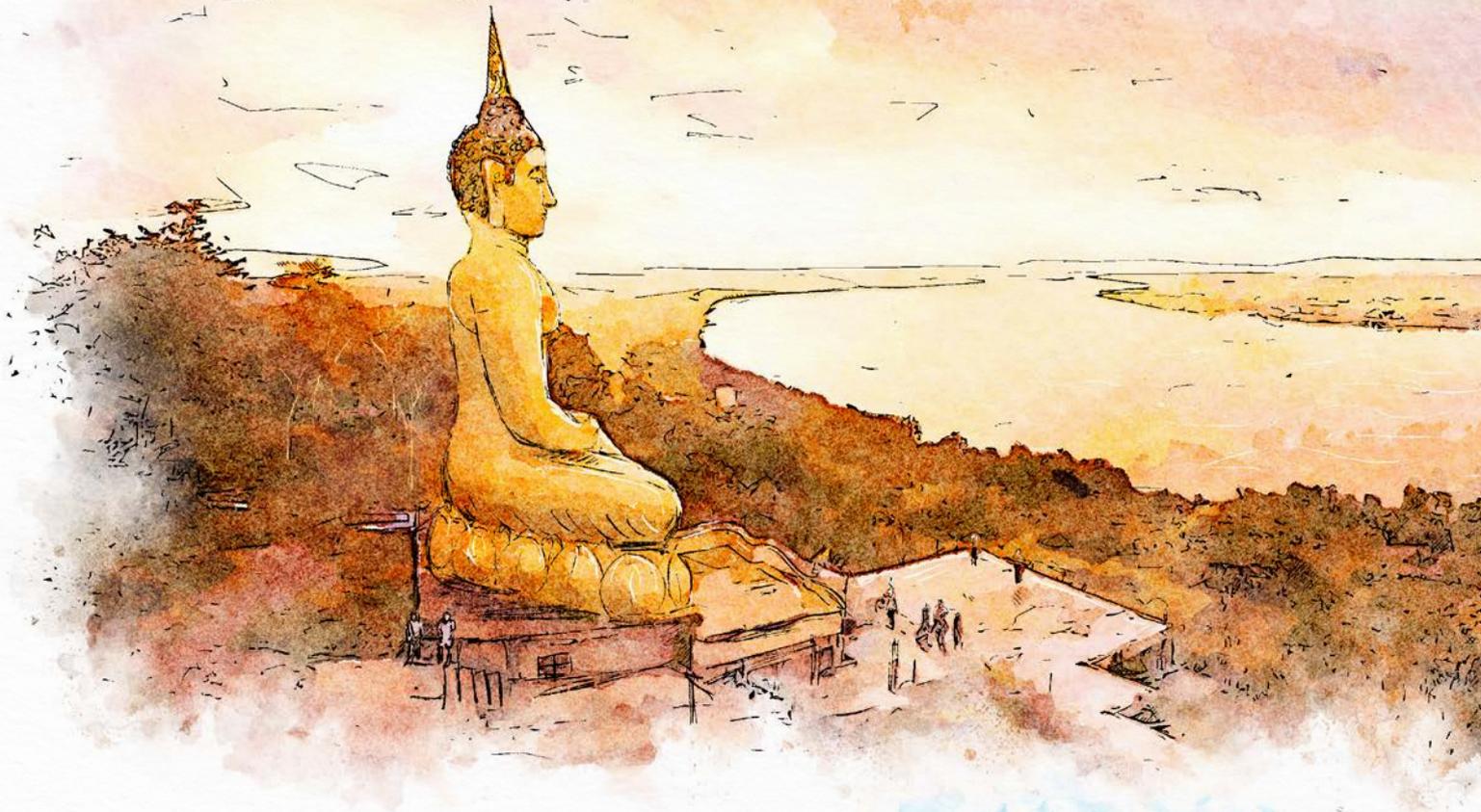
The importance of Phra Bang in the history of Laos was that during the Reign of Prince Fa Ngum, the first King of Lane Xang Kingdom and the 27th reigning King of Xieng Dong-Xieng Thong, had his belief and faith in high esteem in Buddhism and was desirous of spreading Buddhism for sustainable stability in the Kingdom of Lane Xang, so, he asked Phra Bang for His gracious kindness that he be granted to move Him to be enshrine at the City of Xieng, the Capital City of Lane Xang Kingdom at such time consequently resulting in the Buddhism from the past until the present time to be robustly stable and the perpetually practical guidelines for the people of Laos.

Every Laos Traditional New Year Day Celebration (During April), Phra Bang is enshrined at "Wat Mai Suwannaphumaham" for Buddhists to share sacred water to pay homage and ask for his blessings for the auspiciousness and prosperity of the people of Luang Prabang and Lao people throughout the country.



Address: 19.8916883,102.1342163





Buddha Park

Buddha Park or Wat Xieng Khuan, a tourist attraction spot of a stylistic Park form consisting of a variety of the Sculptures of Revered Figures of more than 200 different forms such as Shiva, Vishnu and other Buddha images of various attitudes, was built in 1958 by Venerable Luang Poo Boonluea Surirat, a Thai meditation master.

📍 Address: 17.9125221,102.7625888





☐ **Pakse Golden Buddha Statue**

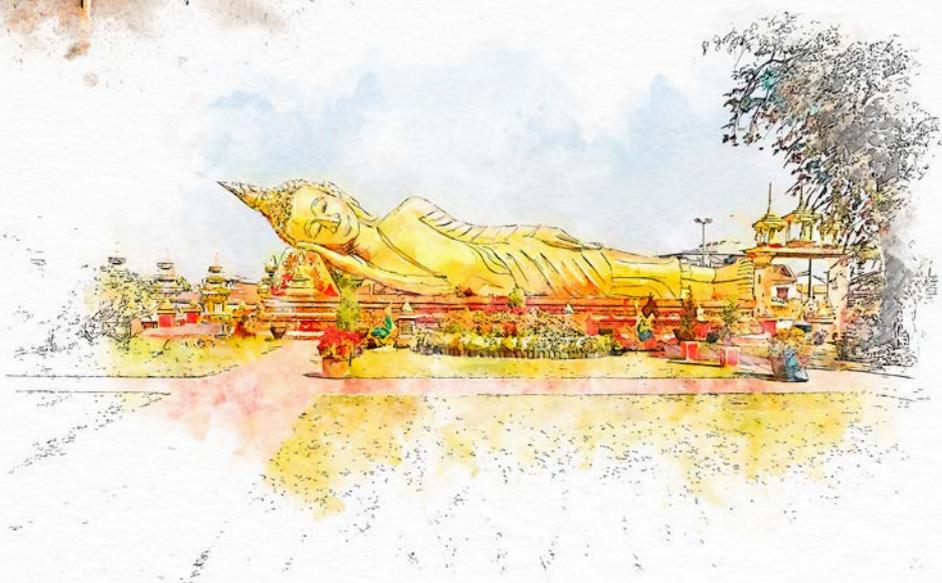
Pakse Golden Buddha Statue or Phra Yai of Phusalao temple Located on a hillside near the Laos-Japanese Bridge, is a large golden-yellowed Buddha Statute with elegant and eye-catching look in the attitude of subduing Mara (The Tempter) to convey the meaning that after Buddha had subdued the Tempter, had proceeded on with the Cultivation of His Meditation until attaining Sammasambhodiya (Supreme Knowledge) and eventually becoming the Enlightened One. Phra Yai of Wat Phusalao is enshrined in the open air and is popular for Tourists to come by to pay homage and ask for Blessings for auspiciousness and bliss for themselves and their families.

📍 Address: 15.0949022,105.811474

Phra That Luang Reclining Buddha Statue ☐

The Reclining Buddha Statue, enshrined at Phra That Luang, Vientiane, is the large Reclining Buddha Statue measured at 20 meters long with His Body covered with glittering gold colored material catching eye sights of seers. This Reclining Buddha Statue was built to commemorate the Passing into Nirvana of Gautama Buddha. The area under the Statute's feet is a Sema Dhammachak or Dhammachak which means, the Wheel of Dhamma that the Enlightened One had turned, in order to make the Dhamma the driving force in the mind of mankind.

📍 Address: 17.9767542,102.6343238





King Setthathirath

King Setthathirath is the Monarch of Lane Xang Kingdom regarded to be the supporter in maintaining and nourishing Buddhism.

King Setthathirath, the Great King of Lane Xang Kingdom, was the founder of Sri Sattanakhanahuot to become a center of civilization and the center of the arts and culture of Lane Xang together. He played a role to support Buddhism in Lane Xang Kingdom. He was a person regarded as a very devout observer in the religion. He was the person issuing a royal order to his people to stop worshipping Spirits or Deities and turn to observe Buddhism as the inducement of the humans' minds instead.

Buddhism during the Reign of King Setthathirath could be said to be in its utmost flourish with His Majesty being an important force in advancing Buddhism in his era by building many temples, religious places such as the sizable Phra That Luang, the Stupa Things that have been in pair with the land of Laos for a long time or building Wat Phra Keo, the place at where the Emerald Buddha brought from Chiang Mai was enshrined and building the temples as many 120 of them specifically within the precinct of city wall. In addition, he build Wat Suwan Deva Loka to be a symbol of Buddhism.

During the Reign of King Setthathirath when he still had a good and tight relations with the Kingdom of Thailand, he was in collaboration with King Maha Chakkrapat of Ayudhya in fighting against the invading Burmese forces until receiving victory which led to the

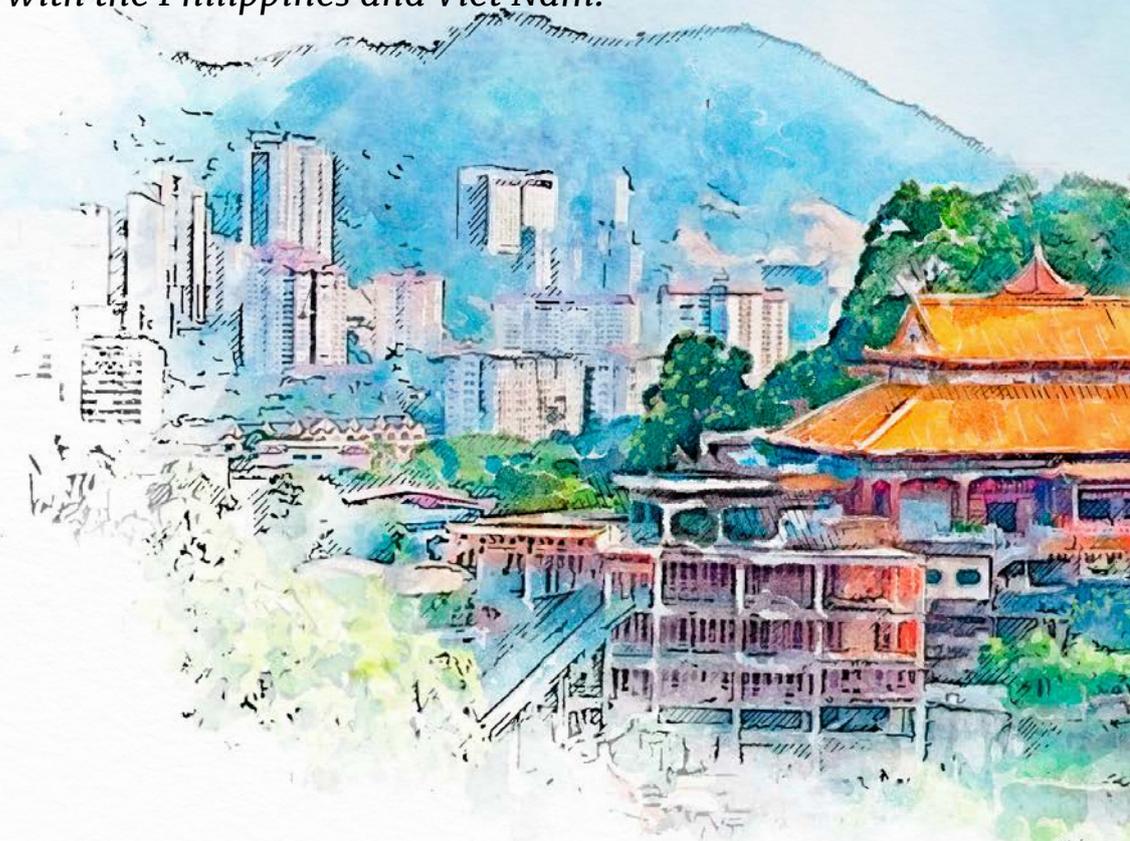
construction of a religious place to represent the friendship such as "Phra That Si Song Rak" (literally means the Stupa signifying the Love of Two), at Dan Sai District, Loei Province, Thailand in 1560-1563. Thailand Department of Fine Arts made the Announcements declaring Phra That Si Song Rak be registered as an portant national historic site by publishing in the Government Gazette. This Phra That was built to make it a memorial place of the brotherhood of the two Kingdoms.

There are many other Buddhist Temples and religious places that His Majesty had built whether the Ong Teu Buddha image of Vientiane, Ong Teu Buddha image of Tha Bo District, Nong Khai Province, Wat Phra That of Nong Khai Province and Phra That Bang Phuan of Mueang Nong Khai District. In addition, he built a Buddha Image for enshrinement in the Uposattha of Wat Si Mueang which is commonly known as Phra Setthatha and carried out the restoration of Phra That Phanom in Nakhon Phanom province etc.

Nonetheless, King Setthathirath was a monarch who had belief and faith in Buddhism in high esteem which is evident by his endurance to maintain and create the religious places consequently resulting in Buddhism in Laos to grow and flourish until the present time.

Malaysia

Malaysia is located in Southeast Asia with an area of 330,803 square kilometers with South China Sea dividing the country into two parts: Part one–West Malaysia, having common land and maritime borders with Thailand and common maritime borders with Singapore, Viet Nam and Indonesia; Part two–East Malaysia, having common land and maritime borders with Brunei, Indonesia and the maritime border with the Philippines and Viet Nam.



Tourist attractions in Malaysia are available in both old style and modern fashion that create unique to the tourist attractions. Most tourists travel to Malaysia to admire the beauty of elegant nature together with hobnobbing with the culture which is full of charm on wait to forward the travel experiences to the tourists.

Factors on the diversities of the culture, architecture, nature combined with the way of life of friendly people make Malaysia become yet another precious treasure awaiting tourists to travel to discover by own self.



Sam Poh Tong Temple

Sam Poh Tong Temple is Dharma Learning Place under the atmosphere of the natural beauty and Buddhist arts.

Malaysia's largest cave temple like Sam Poh Tong Temple, located in Ipoh, the State of Perak, is charming with beauty that communicates through art and beauty created by nature which is considered a unique identity. Sam Poh Tong Temple features tourist attraction that tourists should not miss like the worship of the Buddha images enshrined in the cave which are like a center of minds of Malaysian Buddhists.

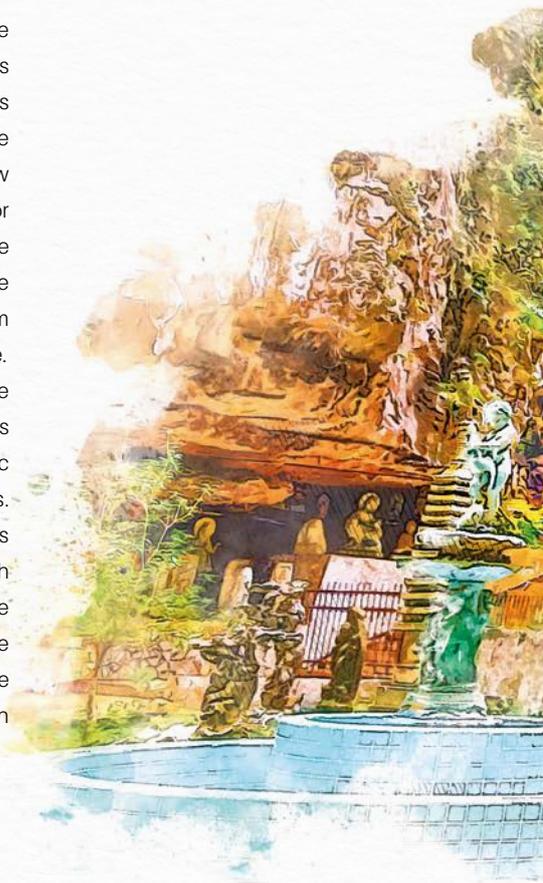
Over in the past, in 1890, a Chinese monk discovered a cave and used it as a place for sleeping including practicing his meditation for more than 20 years until he passed away. At present, such cave is the location of Sam Poh Tong Temple, the place for studying Dhamma of monks and nuns who want to get access into Buddha's Teachings with thorough understandings. For tourists traveling to Sam Poh Tong Temple, they need to walk up 246 steps to get to the cave in which exquisite Buddhist artistic works both from human

workmanship and naturally-made emergence are featured. Various kinds of Buddha images are scatteringly enshrined amidst the stalactites and stalagmites mixed with the distinctive Chinese style buildings in red and yellow color tone have created a lot of excitements for tourists. In addition, there is a Japanese-style pool inside in which fancy carps and Japanese turtles are swimming to and fro the stream which is like a symbol that signifies a long life.

For the reason that Sam Poh Tong Temple is located on a high ground above, the tourists getting to the top can catch a beautifully scenic view of Ipoh City to fill their satisfactions. Nonetheless, Sam Poh Tong Temple is recognized as a representative of the faith in Buddhism of Malaysian Buddhists because it is the large and oldest cave temple of the country as well as the religious place for the studies of monks and nuns ordained in Buddhism, as well.



Address: 4.5640675,101.1128137







Chaiyamangkalaram Temple

Chaiyamangkalaram Temple, one of the oldest Thai temples in Malaysia, is the temple which His Majesty King Bhumibol Adulyadej Boromnat Bophit, Rama IX, the Great, and Queen Sirikit Phra Boromrajanani Panpiluang made a royal visit eventually making it becoming a symbol of a tight link of relations between people of the two countries.

📍 Address: 5.4316788,100.3116222 ↗

✦ Kek Lok Si Temple

Kek Lok Si Temple of the State of Penang is the largest Buddhist temple in Southeast Asia region and the place featuring the interesting architecture of 10,000 Buddha Pagodas, beautifully created from white stones and bronzes in a combined form of Chinese, Thai and Burmese pagodas.

📍 Address: 5.3996466,100.2714239



✦ Buddhist Maha Vihara Temple

Buddhist Maha Vihara Temple was built to be the center of minds of Sinhala Community from Sri Lanka settling in Malaysia. This temple is under the supervision of Venerable Dr. K. Sridhamnantha who has a wide range of ideas about the religion. Currently, Buddhist Maha Vihara Temple has still been used as a Buddhist School for young people and the general public who are interested in Buddhism.

📍 Address: 3.1282005,101.6848822

Dhammikarama Burmese Temple

Dhammikarama Burmese Temple is the only Burmese temple in the State of Penang that features the unique Burmese architecture. Inside the Uposatha (Consecrated Assembly Hall) is a white marble Buddha Statue with golden-colored backdrop adorned with wood carvings around the Buddha Statue, similar to Lanna (Northern Thailand) Art for Buddhists to come for worshipping

Address: 5.2830193,99.7908068



Penang Buddhist Association

Penang Buddhist Association is founded to perpetuate the concept of Taoism Buddhism of the Chinese people, not to be lost along with the passing time as well as to continuously maintain the religion and culture for passing onto younger generation. Inside the association are Buddha images of various attitudes of both Mahayana and Theravada sects for tourists to come in for worshipping.

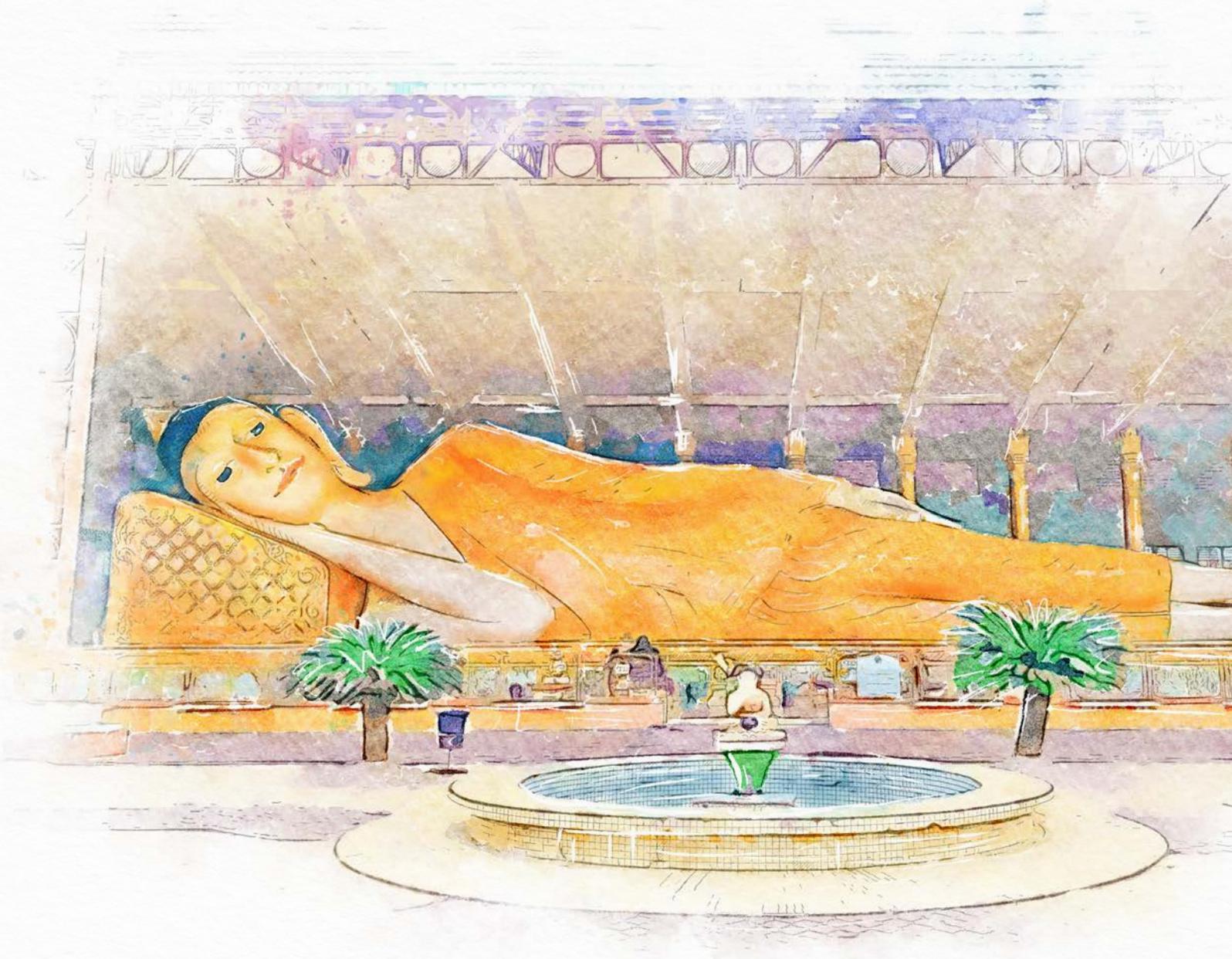
Address: 5.4170976,100.3160377

Mai Suwankiri Temple

Mai Suwankiri Temple was built by Siamese craftsmen. The outstanding feature of the temple is the entrance where the sculptural work of the Royal Barge Model is used as a Uposatha with a high Mandapa (Square Spire Pavilion) covering as a shed and four Naga (mythical serpents) sculptures on guards to provide protection in the pool.

Address: 6.1778553,102.1860257





Phra Buddhachaiya Mongkol

Phra Buddhachaiya Mongkol is a religious object symbolizing Malaysia-Thailand relations.

The image is a Reclining Buddha called "Phra Buddhachaiya Mongkol" and enshrined within the Uposatha of Chaiyamangkalaram Temple whose name was graciously given by His Majesty King Bhumibol Adulyadej Boromnat Bophit, Rama IX, the Great, and Queen Sirikit Phra Boromrajanani Panpiluang during their royal visit on 25 June 1962.

Their Majesties' visit was a royal trip to officiate the inauguration ceremony to uncover the silk cloths covering the Eyes of the Reclining Buddha at which time a royal donation was made to support the maintenance of the Temple, thus, making Chaiyamangkalaram temple like a symbol of lineage relation link of Buddhists of the two countries that shows love and unity as a good neighbor, as well.

Phra Buddhachaiya Mongkol is the most famous Reclining Buddha of Penang Island and considered the second longest Reclining Buddha of Malaysia with a length of 33 meters. Built in 1957, the Reclining Buddha was designed under a concept of the combination of Thai, Burmese and Chinese culture. The overall appearance of the image is in a sleeping posture lying on his right side with his head rested on a cushion (pillow), his right hand laying horizontally flat on the top of the cushion while his left hand laying flat on his body and both feet overlapped, but, not completely put together and covered with gold specifically on the part being the robe only.

It can be said that Phra Buddhachaiya Mongkol, other than being a symbol of relationship between the two countries, is also an important religious object representative of Malaysia that conveys the meaning of the faith in Buddhism in Malaysia. For tourists who have the opportunity to travel to Chaiyamangkalaram Temple, will be able to pay homage to Phra Buddhachaiya Mongkol, a sacred object and national treasure, for auspiciousness as well as experiencing the tranquil atmosphere of the temple.



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Phra Buddha Bharameedharm Chamruslok

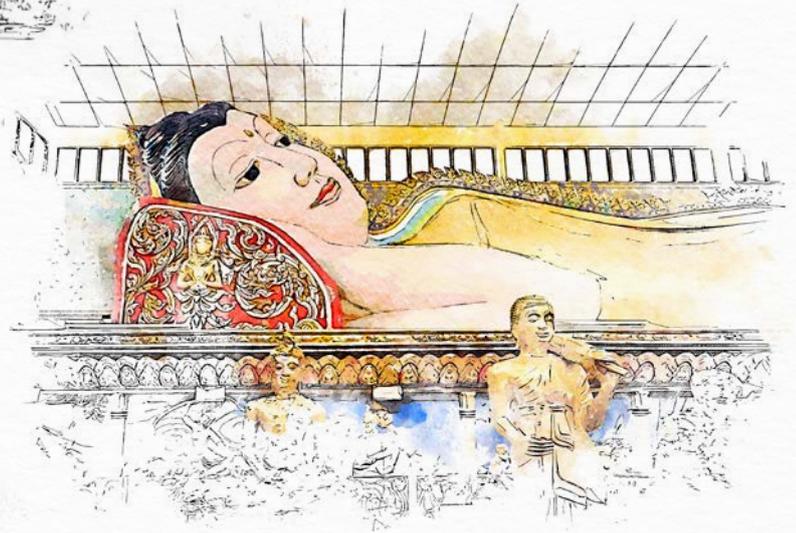
Matchimaram Temple is an old religious place aged 400 years and the place where Phra Buddha Bharameedharm Chamruslok is enshrined inside. The Buddha's image name was graciously bestowed upon by His Majesty King Bhumibol Adulyadej Boromnat Bophit, Rama IX, the Great, which means "The Image of the Buddha that is Brightly Shining and Well Knowledgeable". The Buddha image feature is in the Attitude of Meditation with the total height including the lotus base of 47.5 meters. Around his breast is Dhammachak Wheel, the Buddhist symbol. Phra Buddha Bharameedharm Chamruslok is named the largest outdoor Meditation Buddha Statue of Malaysia.

Address: 6.1863524,102.1066637

Reclining Buddha

Bhodhi Vihara Temple of Kelantan State is the temple where the longest Reclining Buddha image in Malaysia is enshrined. Measured at 40 meters in length, this Buddha Image is considered as one of the most beautiful Reclining Buddha images in well-proportioned figure in Malaysia.

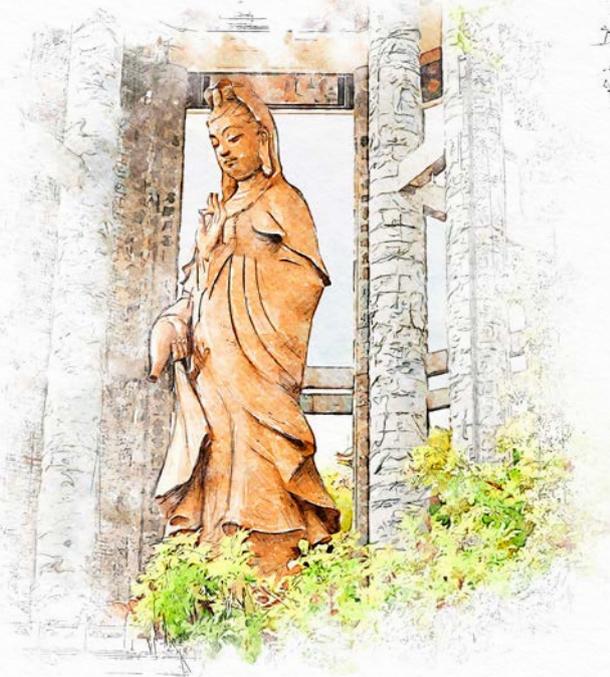
Address: 6.1302621,102.135196



Bronze Bodhisattva Kuan Yin

Bodhisattva Kuan Yin of Kek Lok Si Temple is made of bronze with a height of 30.2 meters toweringly enshrined on hilltop. In Buddhism, Bodhisattva Kuan Yin is considered a God of Mercy who descends to be compassionate towards all beings throughout the world and is respectful in high esteem by Mahayana Buddhists. However, Bodhisattva Kuan Yin is also revered in Taoism, as well.

Address: 5.3996466,100.2714239



Amitabha Buddha

Amitabha Buddha of the Sukhavati (Realm of Bliss) is very respectful in the Sukhavati Sect, the Faith alongside Bodhisattva Kuan Yin. Chin Sawee Temple, a religious place and the popular tourist attractions on the hill of Pahang State is where "Amitabha Buddha" created from just only one large stone carving is enshrined. This Buddha Statue is very high which is measured up to 15 meters set outdoor surrounded by lush green trees and abundant nature and is considered the largest Amitabha Buddha in Malaysia.

📍 Address: 3.4137314,101.78509



The Golden "Blue Eyed" Buddha

The Golden "Blue Eyed" Buddha, enshrined at Dhammikarama Burmese Temple, features a Standing Buddha carved from pure white marble with the height of over seven point six meters and a distinctive focal point being the eyes that emerge from the embedding of turquoise gems into His eyes which when hit by light beams will create the splendidly beautiful blue eyes. The Golden "Blue Eyed" Buddha is considered one of the unique identity Buddha images in Malaysia.

📍 Address: 5.2830193,99.7908068

Phra Buddha Thammin

Phra Buddha Thammin, a Buddha Statue created from a large black stone carving has a feature look of the Rattanakosin Age Buddha image. The Buddha image was bestowed upon by His Majesty King Bhumibol Adulyadej Borom Natbophit, Rama IX, the Great, who gave a royal permission to bring the Royal Seal of the Reign for enshrining on the Uposatha gable of Jetawana Temple, the only temple in Malaysia that receives this royal permission.

📍 Address: 3.1024612,101.6492877



Ven. Dr. K. Sri Dhammananda Nayaka Maha Thera

A monk who plays an important role in propagating the religion to the extent of making Buddhism becoming a part of the religion of Malaysia.

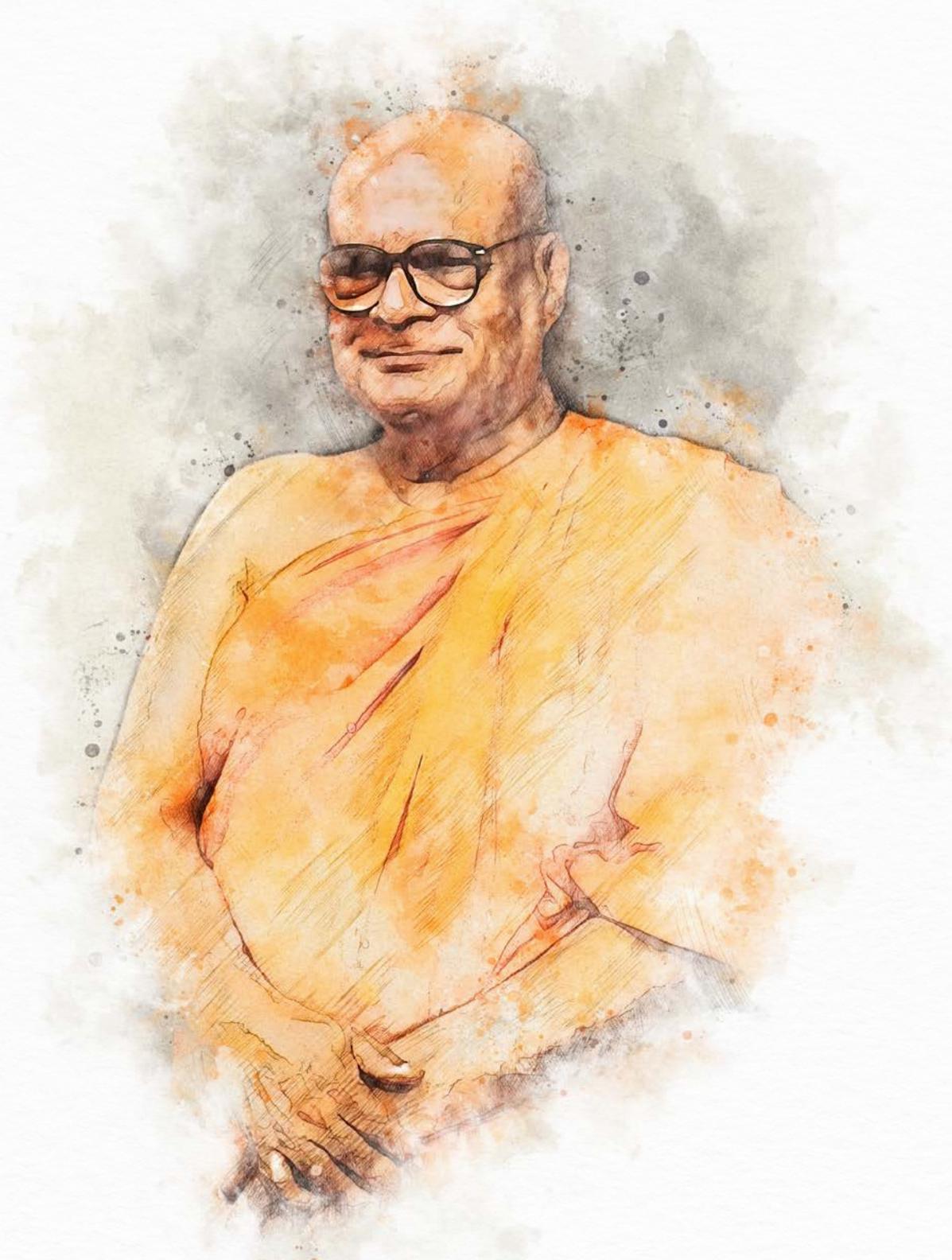
Ven. Dr. K. Sri Dhammananda Nayaka Maha Thera is a valuable monk and a religious figure of Malaysia because of the reason that Ven. Dr. K. Sri Dhammananda has dedicated his time for the propagations of Buddhism and firmly been determined to make Theravada Buddhism become one of the religions of Malaysia resulting in the Malaysian Buddhists including Singaporeans to be respectful in high esteem.

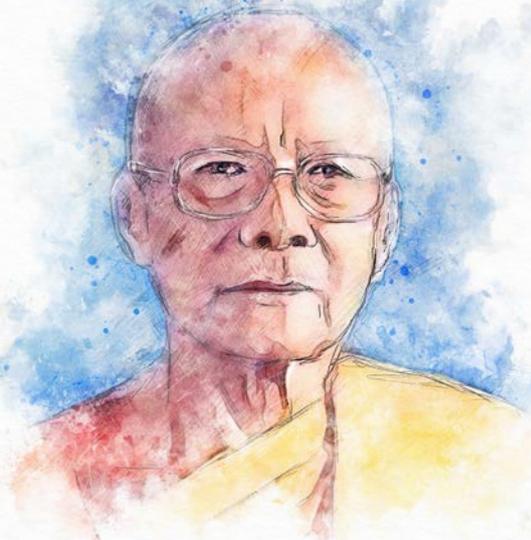
After Ven. Dr. K. Sri Dhammananda began to study Dhamma and Buddhism and striving to learn until he became comprehensively understandable on the essence of Buddhism, he traveled to Malaysia in 1952 to spread Buddhism to people in Malaysia who were interested in and wanted to learn about the history of Theravada Buddhism. His trip to Malaysia was invited by Sasana Abhiwurdhi Wardhana (SAWS) Association.

Subsequently, in 1962, Ven. Dr. K. Sri Dhammananda established the Buddhist Missionary Association for use as a center for propagating Buddhism through the form of books, making trips to give lectures on knowledge relating to Buddhism including the

Dhamma conversations and training youth leaders. The establishment of the association is purposely intended to enable the general public to have an opportunity to study Buddhism and Teachings of the Enlightened One as well as encouraging everyone interested in Buddhism to have the opportunity to access to Dhamma by themselves with the idea that Buddhism will become a close-knit subject around all human beings at any time.

From that day to the present, Buddhism of Malaysia is considered yet another religion respectful with a substantially increasing rate of the followers because they believed that Buddhism would be an anchor to help humans to have their minds robustly remain firmly on intelligence. It cannot be denied that Ven. Dr. K. Sri Dhammananda is one of the persons playing an important role in propagating Buddhism and making Buddhism in Malaysia growing and flourishing as is seen nowadays, his endured effort has earned respect and faith from a great number of Buddhists in the country and abroad.



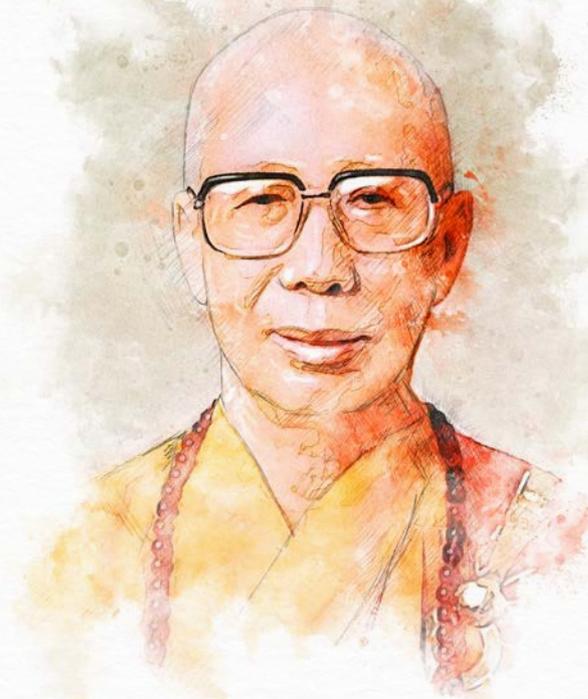


Ven. Chuk Mor

Ven. Chuk Mor is praiseworthy regarded as a Buddhism Reformer that he is dubbed, "The Father of Chinese Buddhism in Malaysia". The Malaysian people respect him as a preacher who can lead Chinese people in Malaysia having faith in Buddhism in Malaysia to be prosperous and progressive through Dhamma and Teachings in Buddhism.

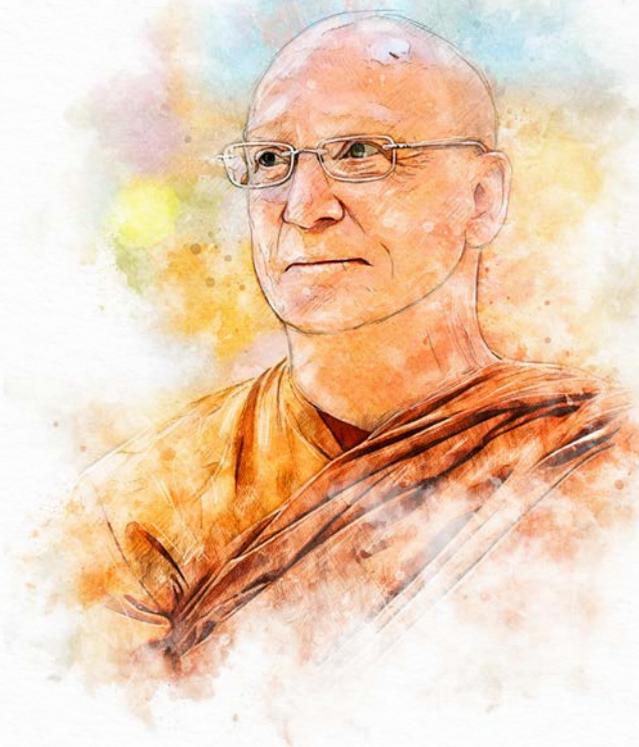
Ven. Dr. Chao Khun Phra Thepmongkolayan

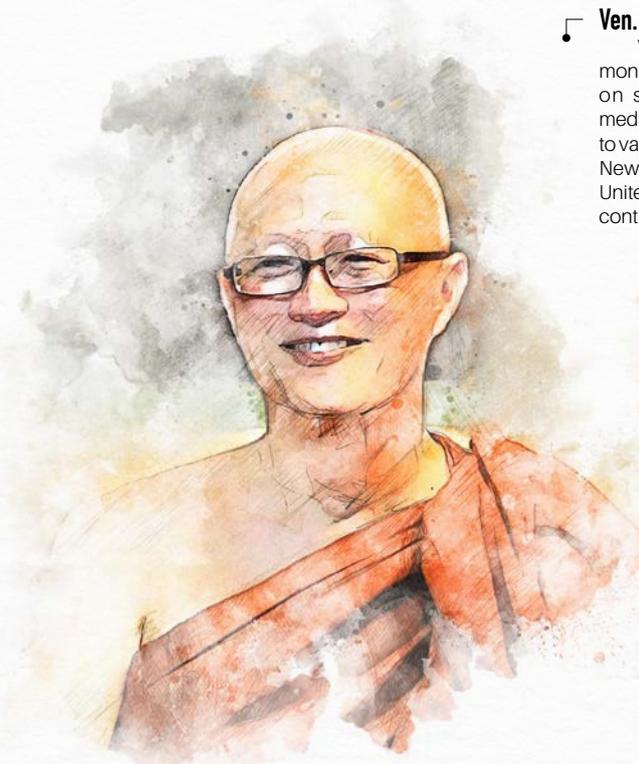
Ven. Dr. Chao Khun Phra Thepmongkolayan is person playing a major role in supporting and pushing the propagations of Buddhism in Malaysia, Thailand and Singapore. Throughout his life, he has dedicated himself to the development and upgrading of Buddhism and society to live together in peace by using the means of Dhamma lectures and writing many books about Dhamma.



Ven. Sumangalo

Ven. Sumangalo is the preacher who found the Institute of Buddhist Youth in Malaysia. His purpose in establishing the institute is to enable all youths in Malaysia to have the opportunity to gather as a wheel that will lead the country to prosperity and strength with Dhamma Principle.



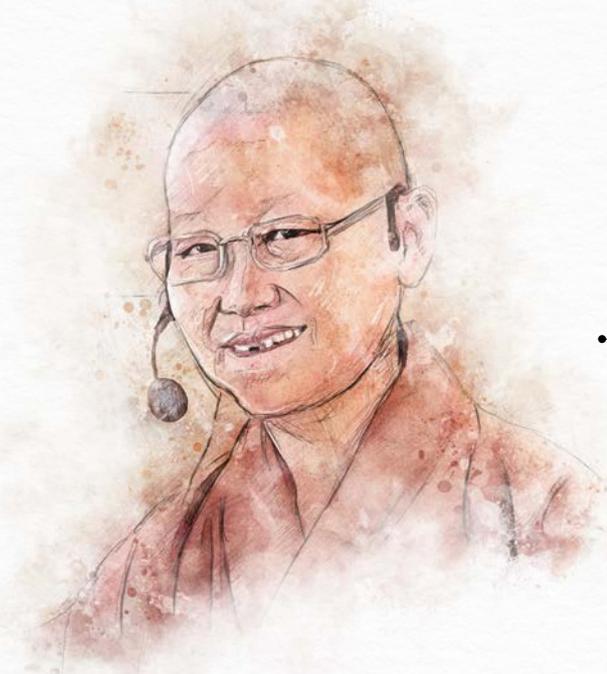


┌ **Ven. Sujiva**

Ven. Sujiva, a famous meditation monk who implemented the guidelines on spreading Buddhism through meditation. Since 1995, he has traveled to various countries including Australia, New Zealand, Hong Kong, Brazil, the United States of America and Europe to continuously spread Buddhism.

┌ **Ven. Ji Chen**

Ven. Ji Chen, a preacher who is spectacularly splendid in conducts and duties has been acceptable as a top notch student of Master Cheng Yen of Taiwan. He is regarded as an important force for Buddhism to expand the boundary of faith endlessly.



┌ **Ven. Sing Kan**

Ven. Sing Kan, a nun, is regarded as an important person in bringing peace to Malaysia's Buddhism and making Buddhism having co-existence in harmony with the other religions. Her important role is her position of Vice Chairperson of the Advisory Committee on Buddhism, Christianity, Sikhism, Hinduism and Taoism in Malaysia.

Myanmar

Myanmar or the Republic of the Union of Myanmar has an area of 676,578 square kilometers bordered with India, Bangladesh, China, Laos and Thailand. One third of its border which is 1,930 kilometers long is a coastline stretching lengthily along the Bay of Bengal and the Andaman Sea on the Southwest and South sides.

Myanmar is a country crowdedly packed with historical sites and civilization worth discoveries. Each place creates a uniquely different charm, thus, allowing tourists the opportunity to be able to get hobnobbed with a variety of experiences. The tourists hotspots other than the Great Shwedagon Pagoda, Myanmar also has places that are full of cultural charm. The clues on the well-being of the people in the past have still been left for tourists to learn and experience.

From the tourists' point of view, Myanmar is rated as one of their selections among the top destinations on the list because there are beautiful tourist attractions and abundant nature that are blended together perfectly. Myanmar is; therefore, a country that tourists cannot afford to miss to drop by for a visit.





The Great Shwedagon Pagoda

The Great Shwedagon Pagoda is the Great Sacred Place and Symbol of Faith in Buddhism in Myanmar.

The Great Shwedagon Pagoda of Yangon Metropolis, the place that symbolizes the faith is the center of mind of Myanmar people throughout the country because this Great Pagoda is an important religious site which has been with the Myanmar people for a long time. The Great Shwedagon Pagoda was emerged since the Mon Empire before entering into the Era of the Raman Kingdom until becoming the Republic of the Union of Myanmar of the present days apparently resulting in the Great Pagoda to be the respected and faithfully worshipping place of Myanmar Buddhists.

According to the Guinness Book of Records, the Great Shwedagon Pagoda is listed as a tall Pagoda and the oldest one in the world with the height of more than 99 meters, built by a Mon King 2,000 years ago. The archaeologists believe that the Great Pagoda was built between the 6th and 10th Century of Christian Era.

The word "Shwedagon" is a combination of two words; one is Shwe which means "gold" that when we take a careful look, we would see that the surface of the Shwedagon Pagoda is the gold sheet covering the entire Pagoda, and another "Dagon" which means Takeng, the name of the old city of Yangon. When combining these two words into one single term, it would therefore have the overall meaning as the 'Golden Pagoda of Dagon City'. The areas of the top tiered rings of the Great Shwedagon Pagoda are adorned with 544 diamonds, and another 2,317 pieces of ruby, onyx and topaz and also a sized large diamond adorned on the top. Gold that covers the Great Pagoda is weighed up to 1,100 kilograms. The Shwedagon Pagoda is held in high esteem to be the national treasure and sacred place representing the faith and high respect. Myanmar people believe that the Great Shwedagon Pagoda is the place containing eight strand of hairs and eight requisites of the three Buddhas in the past: namely, Gagusandah Buddha, Gonagama Buddha and Kassapa Buddha.

The area around the base of the Great Shwedagon Pagoda is surrounded by hundreds of small pagodas and, inside, the Principal Buddha image is enshrined for the general public and visiting tourists to worship and pay obeisance. The charm and spectacular beauty of the Mon pagoda architecture has made the Great Shwedagon Pagoda continually frequented by people to come by for worshipping relentlessly. In addition, this Great Pagoda has a prayer ground which was the site regularly approached by King Bayinnaung, the ancient Burmese monarch from the Tong Uma dynasty to ask for blessings for victory before each battle.

Notwithstanding to the foregoing, the Great Shwedagon Pagoda has been a longtime religious place of the national treasure deserved to be accepted as a Symbol of Buddhist Faith in Myanmar whereinto the people both from Myanmar and foreigners alike around the world have favorably traveled to pay respect for auspiciousness throughout the year.





Address: 16.7982197,96.1490777



Ananda Pagoda

Ananda Pagoda, the beautiful diamond of Bagan architecture, was built by King Kyanzittha as a symbol to represent Mount Nanthamun. Ananda was derivatively named after the cave being the abode of five Arhanta (the Perfect One) after their pilgrimage trip to Bagan. Ananda Pagoda is considered to be the paramount Buddhist art. Standing Buddha Statues carved in teak woods are enshrined in all four directions within the Vihara (Consecrated Assembly Hall). Such teak-carved Buddha Statues are considered the valuable masterpieces of high class Burmese craftsmen.

📍 Address: 21.1710686,94.865499 ↗

Shwezigon Pagoda

Shwezigon Pagoda or the Pagoda of Victory of Bagan is the Pagoda featuring the pagoda characteristic architecture of Mon inverted bell pattern adorned with garland flower crochet. The Pagoda is covered with glittering gold plates with the balcony around displaying the paintings telling the fable story of Jataka (the Buddha's previous Life) in order to convey moral principles to the general public and visiting tourists.

📍 Address: 21.1953293,94.8918037



Thatbyinnyu Temple

Thatbyinnyu Temple built in the middle of the 12th Century is the tallest Pagoda in Bagan with its height measured at 61 meters and architecture being distinctively remarkable with the traditional Pala Art of India. It is regarded to be an icon of beauty of Myanmar architecture.

📍 Address: 21.1688196,94.860733 ↗



Sulamani Temple Pagoda

Sulamani Temple Pagoda, one of the pagodas abundantly full of beauty of Bagan, was created with the ancient Bagan architecture with characteristics of two floors and on top of each floor of the Vihara, there three additional roofs on top of one another to show more distinctive symbol of the castle.

📍 Address: 21.164944,94.881423





Botataung Pagoda

Botataung Pagoda, the popular tourist attraction spot of Buddhists and foreign tourists alike is the religious place filled with devotion and faith. The term Botataung means “1,000 soldiers”. What Contained inside Botataung Pagoda is one line of Strand Hair of the Buddha. Subsequently, the pagoda was renovated with the pagoda base designed to have holes similar to Khao Wongkot (Labyrinth). The Pagoda color is spectacularly bright gold catching the eyes of tourists.

Address: 16.7685289,96.1697767



Kothaung Paya Temple (The Temple of Ninety Thousand)

Kothaung Paya Temple or Wat Kao Muen (the Temple of Ninety Thousand) is the largest Pagoda in the City of Mrauk U. Inside the Vihara, there enshrines as many as 90,000 Buddha Statues created from stone carving with unique characteristics and this is from where the name of Wat Kao Muen or the Temple of Ninety Thousand has been derived. The general characteristics of the Pagoda is similar to a fortress as it has a high wall all around with its base piled up in layers on top of one another of 5 floors and its topmost floor is the place on which the actual principal inverted bell-shaped Pagoda is situated that can distinctively seen from afar.

Address: 20.5982705,93.2087266

Maha Wizaya Pagoda

Maha Wizaya Pagoda or the Great Wizaya Pagoda, is the sacred Shrine in which two Strands of Hairs of the Enlightened One, the Gautama Buddha, are enshrined. The Pagoda consists of a large assembly hall adorned with paintings that reflect the story of the Buddha’s Life in the Buddha’s time, thus, making Maha Wizaya Pagoda a place respected by Myanmar people with high esteem and faith.

Address: 16.8370256,96.1216375



Maha Uppatasanti Pagoda

Maha Uppatasanti Pagoda is a religious place comparatively like a center of mind. The word “Maha Uppatasanti Pagoda” is a name derived from the incantation of the Maha Uppatasanti (Exorcising Misfortune) in the ancient days. If being faced with war, the Myanmar people would pray this Maha Uppatasanti Pagoda incantation to protect the country and bring it back to peace once again. The architectural characteristic of the pagoda is the same as that of the Great Shwedagon Pagoda; only smaller in size that it is dubbed the Twin Pagoda of the Great Shwedagon.

Address: 19.7710996,96.1808855

Mahamia Muni Buddha

Phra Mahamia Muni is a Buddha statue whose breath has graciously been given by Gautama Buddha.

Phra Mahamuni Temple, the religious sacred place of Myanmar, is enshrined inside with "Phra Mahamuni", the national priceless Buddha Statue comparatively like the object symbolizing the Faith in Buddhism. Phra Mahamuni or as called by the Myanmar people, Phra Mahamia Muni, means "The Excellent Knower". Following the Myanmar Announcement on the List of the Country's Most Sacred Things, Phra Mahamuni is the only one and single sacred Buddha image of the country.

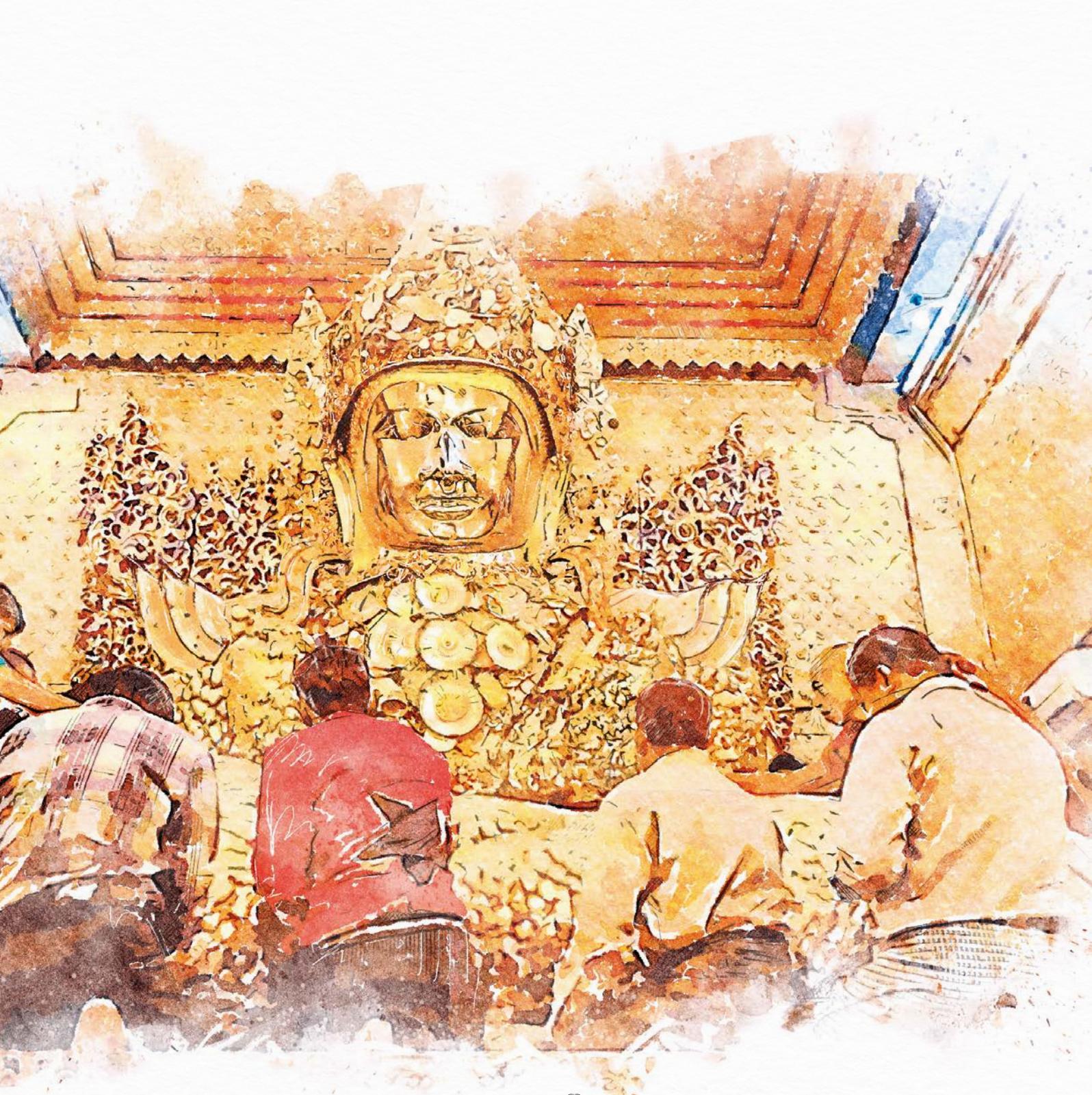
Phra Mahamia Muni was built in the Buddha's time by a King of Rakhine Township. Based on the legend, before the creation of Phra Mahamia Muni, the King had dreamed of the Buddha that he came to bless this Buddha Statue to represent him and to be a symbol of the Buddhism succession in the future. Thereafter, the King graciously issued his order to build Phra Mahamia Muni which was originally enshrined in Rakhine before being brought to be enshrined in Mandalay in 1784 and having been there until today. The characteristic of Phra Mahamia Muni is a Buddha Statue attired in a king's royal apparel in the attitude of subduing Mara (The Tempter) with a lap size of two and a half meters wide, one point three nine meters high and weight of six and a half tons.

Myanmar people often call Phra Mahamia Muni, the soft texture Buddha Statute. The faith in Buddhism of the Buddhists that had relentlessly poured in for worshipping along with a large number of gold leaf foils to cover the Buddha Statute eventually made those gold leaf foils to be accumulated more and more to the extent of being overly overlapped the whole body of the Buddha image and when making a press to feel a touch of the

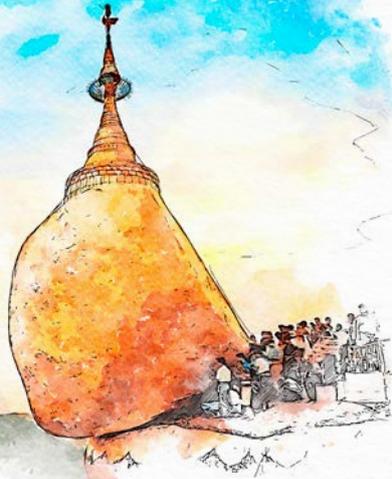
skin of the Buddha image, it is obviously soft. So, this is the reason making the Myanmar people calling Phra Mahamia Muni, the soft texture Buddha statue, or soft texture Buddha.

Tourists making a visit to Phra Mahamuni Temple not only will have the opportunity to worship Phra Mahamia Muni Buddha Statue but also the opportunity to experience Phra Mahamuni Temple's charming tradition and rituals which have still been preserved and continuously inherited such as Phra Mahamia Muni Face Washing Rituals, the old tradition arising from the belief that Phra Mahamia Muni is a Buddha image whose Breath was graciously given by the Buddha, thus, making Phra Mahamia Muni being like a living Buddha Statue and washing His Face every morning has thus far become a daily routine of human beings. The Face Washing Ritual Ceremony will begin at four p. m. every day, with the Abbot performing the ceremony by beginning with covering the body of Phra Mahamia Muni with cloth, offering foods and fruits before going to the step of the Face Washing rite. The water used in washing the face is a mixture of Mai Chandan (Sandalwoods) and Thanakha (the most popular wood for use in making herbal powder in nourishing facial skin by Myanmar people). The Buddha statue's face will be washed three times with such mixed water contained in a gold bowl and three times with the same mixed water contained in a silver bowl. After that, mouth brushes (lips) will be taken place which are like brushing his Teeth and his Face wiped with a cloth offered by Buddhists offer and next the abbot will paint Phra Mahamia Muni Statue with lacquer before sticking the statue with gold leaves. The whole ritual ceremony will take approximately one hour.





Address: 21.951914,96.0763383



Chaukhtatgyi Reclining Buddha

Chaukhtatgyi Reclining Buddha Temple is a Myanmar's important religious place at where the Chaukhtatgyi Reclining Buddha image or Sweetly Looking Eyes Reclining Buddha is seated. Chaukhtatgyi Reclining Buddha is a Myanmar's large sized reclining Buddha with 65 meters long where in the middle of his soles are 108 auspicious images. The characteristics of his feet are overlapping which are different from the Thai Buddha image arts. The outstanding architecture of the Reclining Buddha is his eyes which are made of glittering glasses with long curly eyelashes, thus, factoring this Reclining Buddha to make headline as the Sweetly Looking Eyes Reclining Buddha legend.

Address: 16.8117252,96.1615598

Kyaiktiyo Pagoda

Phra Thart Indra Khwaen (the Hanging Shrine) or Kyaiktiyo Pagoda means a Hermit Head Stone being a large sized golden stone with a height of five and a half meters, situated on a high cliff in a precariously dangling manner of drifting. Based on the legend, Phra Thart Indra Khwaen is a stone brought for hanging there by Indra (One of Hindu Supreme Gods) where the top on which is a model size pagoda built to be a Replica of the Kesa Kaew Chulamanees (Strands of the Buddha's Hairs). Phra Thart Indra Khwaen is therefore considered one of the five sacred things that Myanmar people including foreign tourists alike cannot afford to miss for worshipping once in a lifetime, and as the object full of strong faith of Buddhists.

Address: 17.4816257,97.096027



Kuthodaw Temple Marble Inscription Slab

Marble Inscription Slab of Kuthodaw Temple was created by King Mindong who wished to perpetuate Buddhism for a long life and flourishing in the future. He therefore graciously ordered carvers to carve the expressions in the Tripitika (the Three Divisions of Buddhist Canon) by interpreting such terminology from Pali language to Myanmar language for engraving on a marble slab of five feet high and three point six feet wide with a mandapa (square spire pavilion) of brick stucco painted in white covering it, with its top seated with an inverted bell-shaped pagoda. From the Kings determined resolution, Buddhism in Myanmar evidently became perpetually flourished. In addition, Marble Inscription Slab of Kuthodaw Temple is the largest Tripitika marble inscription slab in the world.

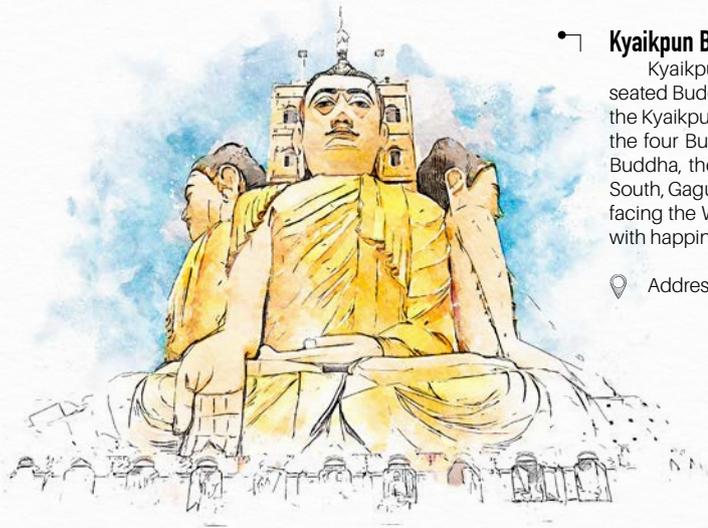
Address: 22.0046392,96.1119536



Bo Bo Gyi

Bo Bo Gyi or Htat Bo Boi Gyi is the Instant Deity seated at the waterfront pavilion beside the Bota Town Pagoda. Myanmar people believe that whenever and wherever a pagoda is built, it must have a Deity perform duty to look after and protect the pagoda. Bo Bo Gyi is the sacred Thing that Myanmar people and foreign tourists alike have faith and respect in high esteem. For those who come to make a wish and ask for blessings from Bo Bo Gyi will often meet with what they asked for. Bo Bo Gyi is; therefore, like a spiritual reliance of the Myanmar people whether it is on the matter of finance, work, love, fortune and smooth life.

Address: 16.768524,96.171965



📌 Kyaikpun Buddha Images

Kyaikpun Buddha images of Chedi Kyaikpun Temple are four large seated Buddha images facing in all four directions. The reason for creating the Kyaikpun Buddha images for facing in all four directions is to symbolize the four Buddhas in Bhadharakap (Era of Civilization): namely, Gautama Buddha, the Enlightened One, facing North, Gonakhama Buddha facing South, Gagusandho Buddha facing the East and the Mahakassapa Buddha facing the West to mercifully look after Myanmar Buddhists to be blessed with happiness and peace.

📍 Address: 17.3041348,96.456753



📌 Ngahtatgyi Buddha Image

Ngahtatgyi Buddha image is the important Buddha image which is comparatively like a center of faith of Buddhists in Myanmar. The distinctive characteristic of this Ngahtatgyi Buddha image is its enormous height of approximately equal to a five-storey building. It is the Buddha image in the attitude of subduing Mara (the Tempter) attired in a king's royal apparel. In the rear of the Buddha image, there is a wood carving work of a variety of designs which is modeled from the Buddha image in the Yatanabong Era or the Mandalay Age.

📍 Address: 16.8084983,96.1602868



📌 Myazedi Pagoda

Myazedi Pagoda or the Emerald Pagoda of Bagan has been known to be an old religious place. In addition to its beautiful architecture, the important attribute is the stone carving text in four languages: namely, Mon, ancient Burmese, Pali and Puyu which is an important historical evidence indicating the languages of Bagan over in the past. Myazedi Pagoda is; therefore, comparatively like the Burmese language treasure worthy deserved for conservation.

📍 Address: 21.1572332,94.8591961

📌 The Great Mandalay Hill

The Great Mandalay Hill is a destination for Buddhist follower pilgrimage and foreigners alike. It is believed that the Great Mandalay hill is a sacred mountain filled with Buddha images, Temples and Sanctuaries containing the Buddha's Relics from its foothill to paramount. There is a viewpoint on top of the hill which tourists can have a bird-eye view of scenery of Mandalay City, Irrawaddy River and Royal Grand Palace. The Great Mandalay Hill is therefore like a Buddhism Spot filled with the strength of faith.

📍 Address: 22.0123271,96.1041339



King Anawratha Minsaw

King Anawratha Minsaw the first king who played an important role in purifying Buddhism.

King Anawratha Minsaw of Bagan Dynasty was the first king, played an important role in establishing the Bagan Kingdom and considered to be an enormously valuable person in Buddhist Religion in Myanmar. After learning and studying Buddhism, he declared himself a Buddhist follower and observed Theravada Buddhism. In addition, he established religious relations by exchanging Buddhist Monk Diplomats between Lanka and Myanmar to the extent of making Bagan becoming one of Southeast Asia's Buddhist Cultural Centers.

After the ascendancy to the throne of King Anawratha Minsaw in 1044, he moved his troops to attack the city of Satoem, captured and herded the monks with the Tripitaka of Satoem and brought them to Bagan. The attack on Satoem at that time consequently led to the establishment of a relationship between Myanmar and Lanka and the gift of a complete Tripitaka to him.

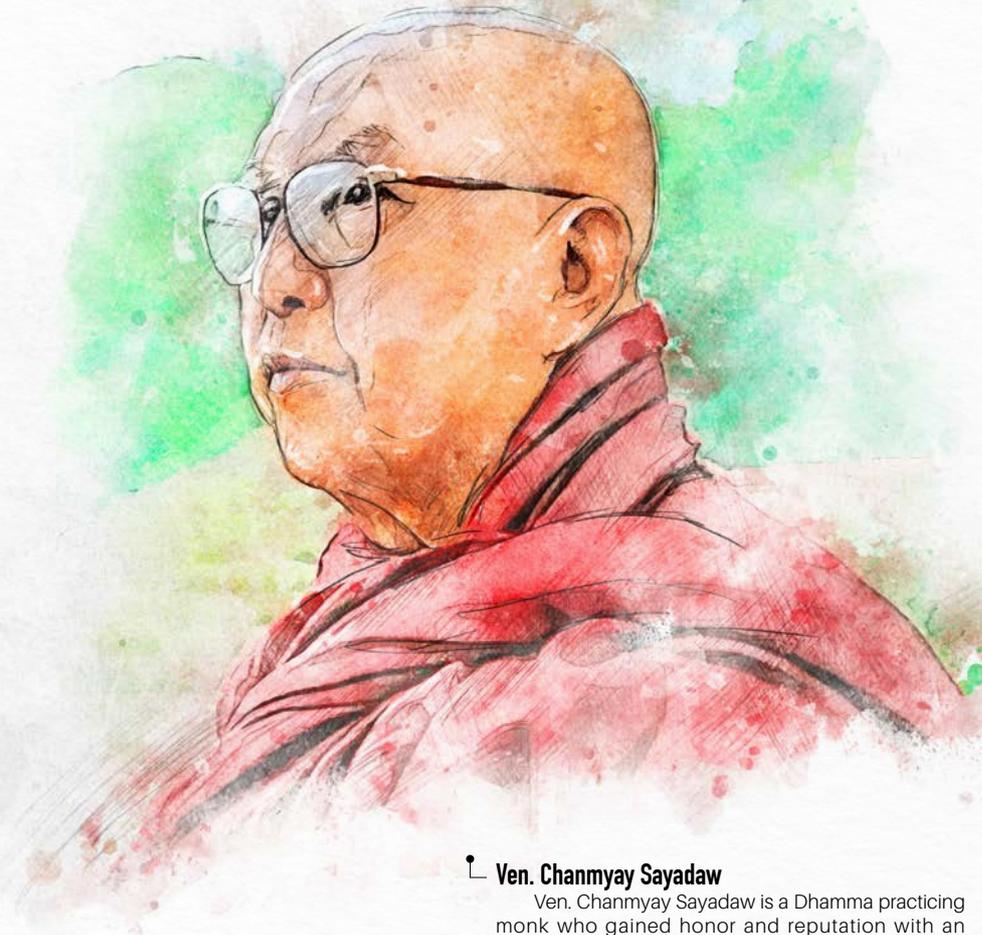
Myanmar not only had the Theravada Buddhism been propagated but also Mahayana Buddhism and Tantra Sect along with Brahmanism. However, other Buddhism Sects could not predominantly influence the beliefs and devotions of Myanmar people to veer off from Theravada Buddhism. This part is an important piece of evidence that

Buddhism in Myanmar is traditionally Theravada. In addition, a religious message was found on a gold plate on which the inscriptions were in Pali language. From the content, it led us to know that Theravada Buddhism took a role in Myanmar before the 12th Century.

During the Reign of King Anawratha Minsaw, Bagan still had many monks of mixed Sects. On the restoration of Buddhism of Bagan at that time, he relied on Phra Arahant Thera (the Perfect One), from Satoem as his key forces in the restoration while he played his role to provide full supports, especially, on the matter of making contacts with the Buddhist Monk Diplomats of Lanka. Subsequently, around 200 years since A. D. 1060, Bagan became an absolute Cultural Center of Theravada Buddhism.

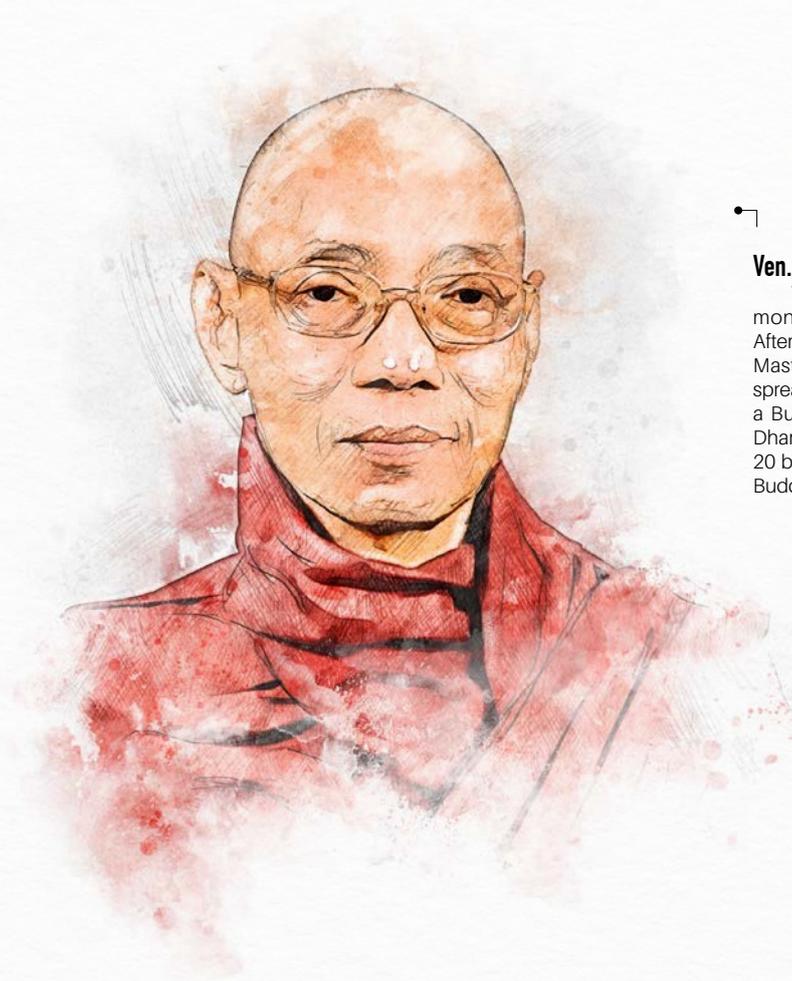
However, King Anawratha Minsaw is regarded to be the first monarch important to Buddhism events. It can be said that King Anawratha Minsaw was the person who purified Buddhism in Myanmar by relying on the Scriptures to drive the religious propagations in Myanmar to be flourished. Moreover, he built many pagodas everywhere he went. The most famous pagoda he built was Shwedzigon Pagoda of Bagan





Ven. Chanmyay Sayadaw

Ven. Chanmyay Sayadaw is a Dhamma practicing monk who gained honor and reputation with an enormous number of achievements. In 1994, he was bestowed upon the Title of the Master of Dhamma Light and in 1995, the Master of Meditation Work in order to honor him.



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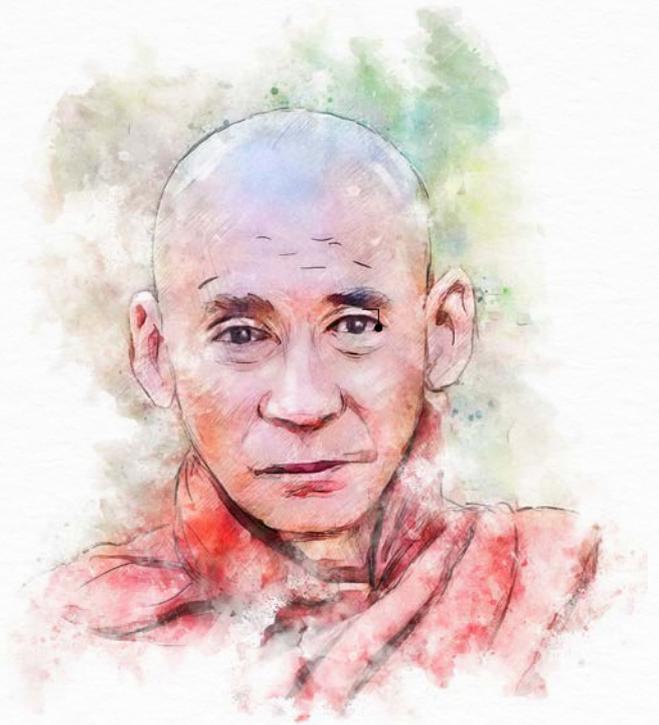
Ven. Ashin Nandamalabhivamsa

Ven. Ashin Nandamalabhivamsa is a Buddhist monk of International Theravada Buddhism. After studying Buddhism until graduating with a Master Degree From Sri Lanka, he returned to spread Buddhism in his homeland. Ven. Ashin is a Buddhist monk who has worked on writing Dhamma books with achievements of more than 20 books and has received numerous awards in Buddhism.

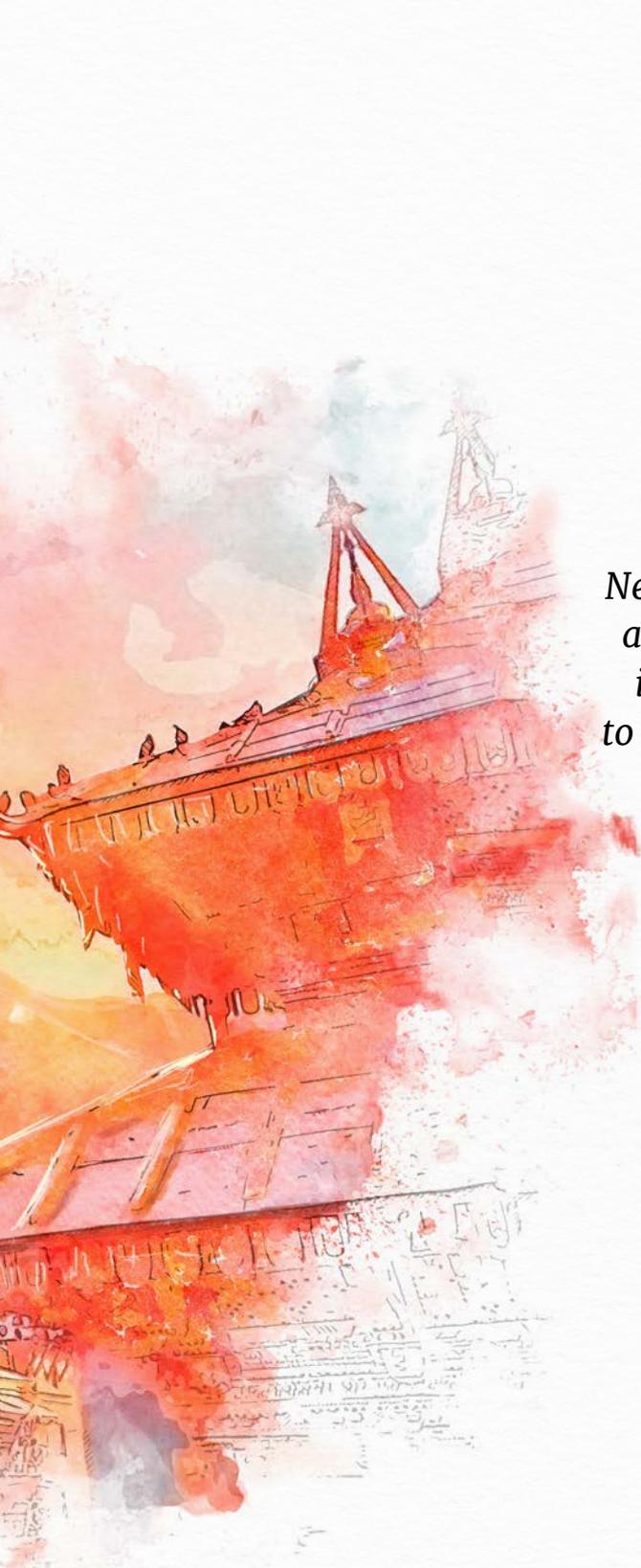
Ven. U Thuzana

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Ven. U Thuzana, a Theravada monk, was very famous in Myanmar. He was the monk playing the role of a leader of the people in the Karen and Kayaya States and had helped to maintain Buddhism in Myanmar by building many temples and pagodas in order to perpetuate the age of Buddhism. He passed away on 13 October 2018 at the age of 71.







Nepal

Nepal or the Democratic Republic of Nepal has an area of 147,181 square kilometers located in the Himalayas and bordered with China to the North, India to the South, East and West. It is another country in South Asia which landlocked.

Nepal is a country of prosperity in terms of bio-diversity due to the reason of its geographic factors that its area consists of mostly the high mountains ranging from 60 meters to 8,848 meters above sea level like Mount Everest summit, thus, making Nepal a popular destination for adventurers wanting to experience the challenges. In addition, Nepal is full of cultural diversity that blends people of many races, tribes with different languages and cultures altogether, yet, a lot of charms that can very attract the tourists.

Tourists having the experience to hobnob with the beauty and all these diversities have hailed Nepal as a land of mountains full of things for discoveries no matter what they are people, religion and culture, which beautifully presents their identity into the eyes of the tourists.

Lumbini Samvejanīyatthana

*Lumbini, one of Samvejanīyatthana
(Place Rousing Emotion of Buddhists),
is the Birthplace of the Enlightened One.*

Samvejanīyatthana (Place Rousing Emotion of Buddhists), or Lumbini, is one of four important rousing emotion places of Buddhists around the world. Lumbini, the Birthplace of Prince Siddhartha, in the Buddha's time, was located between Kapilavastu and Devadaha which originally was a public park ideally suitable for relaxation. After the Enlightened One had passed away into Nirvana, King Ashoka the Great, of India, had graciously ordered the construction of a large sandstone pillar at His Birthplace commonly known as the "Ashoka Pillar", on which Brahman letters were engraved that can be translated into Thai as "Here is the Birthplace of the Enlightened One".

Lumbini nowadays is located in the territory of Nepal bordered with India on the area of approximately 2,000 Rai. Most of the area consists of Buddhist buildings where the constructions of which were emerged from the past, thus, making Lumbini one of a pilgrimage points for Buddhists around the world to come to a joint collaboration to develop and restore it to become a World Buddhist Historical Park where Buddhists can come to find blissful peace in Dhamma.

At the 21st World Heritage Committee Meeting in Napoli, Italy, in 1997, Lumbini was registered as a World Heritage Site under the name of "Lumbini, Birthplace of Buddha". Lumbini met the requirements and criteria of the selections which are things confirming the evidences of the culture or civilization that have obviously been apparent nowadays or have already been perished and that the ideas or beliefs are directly related to the events or it is very prominent in the history.

Currently, Lumbini has been under the supervision of Lumbini Development Trust, a Nepalese Government Organization Network. It is divided into three Zones with Zone one being the Lumbini Park, the historical site consisting of a Water Lily Pond, Inscription Stone Pillar of King Ashoka the Great, and Maya Devi Temple; Zone two being the Pagodas and Sangharama (Monks' Abode), area of International Temples which is the location of various temples with a canal interposing in between Theravada and Mahayana Sects and Pandita Meditation School; and Zone three being the new Lumbini designed to be the area of the accommodation facilities with hotels and restaurants scattering in the area outside for providing services to the visiting pilgrims.





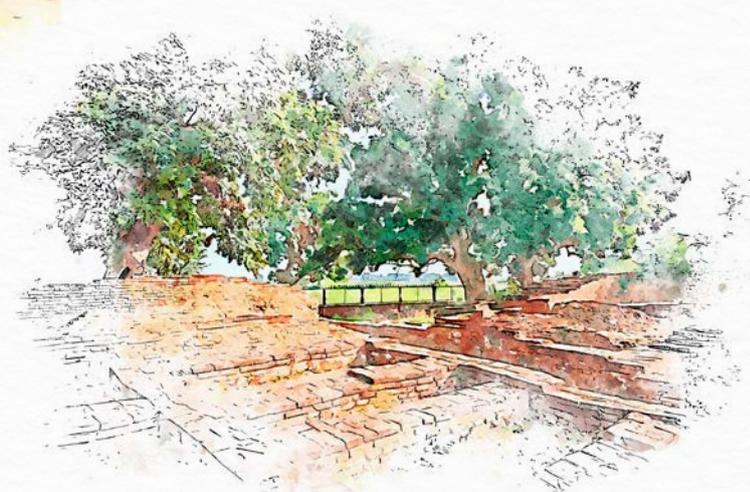
Address: 27.4500183,83.2412452
Contact: www.lumbinidevtrust.gov.np



Tilaurakot

Over in the past, Tilaurakot was once the capital of Kapilavastu at where Prince Siddhartha lived his life before deciding to give up his worldly life. Tilaurakot accounted for a large number of important archaeological evidences after the discoveries. The Nepalese government nominated Tilaurakot to UNESCO in 1996 for registration as a World Heritage Site.

📍 Address: 27.575214,83.052297 ↗



Kudan

Kudan is the important site in Buddha's Story because it was the place where Buddha met King Sudhodhana, his father for the first time after his Enlightenment, thus, it is a historical place for Buddhists to come to learn about and experience the story in the history.

📍 Address: 27.5279021,83.0384583



Gotihawa

Gotihawa, an ancient stupa in the past, was the birthplace of Gussandho, the first Buddha. During the Reign of King Ashoka the Great, King of the Indian Empire, he came to worship Gotihawa and graciously ordered to have the stone inscription pillar built to convey meaning on the importance of this place by engraving the expression on the stone pillar which means "Here is the Birthplace of the Enlightened One".

📍 Address: 27.5100183,83.0212452 ↗



Niglihawa

Niglihawa was the Birthplace of Gonakhamana, the 2nd Buddha. During the Reign of King Ashoka the Great, King of the Indian Empire, he came here for worshipping and graciously ordered to have the sandstone pillar built with the inscriptions to convey the story about his 14 years on the throne and enlarged the Stupa doubly bigger.

📍 Address: @ 27.6200183,83.1012452



Swayambhunath Stupa

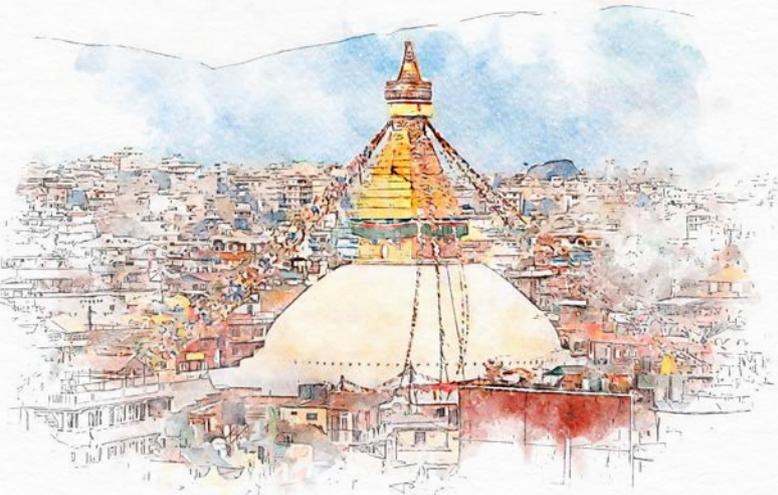
Swayambhunath Stupa, an important religious place of Nepal, is an integrated architecture between Buddhism and Hinduism with its feature being a large white inverted bell-shape and paintings of the Eyes of Buddha Dhamma in all four cardinal directions on top in order to convey the meaning that Buddha is looking after human beings' for well-being, not having been faced with sufferings and the deeds of human beings, both good and evil.

Address: 27.714955,85.2882278

Ramagrama Stupa

Ramagrama Stupa, the important place during the Buddha's time, was a Stupa of a mound which was once contained the Buddha relics after the Cremation of his Remains.

Address: 27.4980294,83.6788031.



The Great Boudhanath Stupa

The Great Boudhanath Stupa, an important religious place, is the largest Stupa in Nepal. The images of the Eyes of Buddha Dhamma are enshrined in all four cardinal directions on top of the Stupa. In 1979, the Great Boudhanath Stupa was registered as a UNESCO World Heritage Site.

Address: 27.7214372,85.359772



Namo Buddha Temple

Namo Buddha Temple, a religious place built in the style of Tibetan Vajrayana Buddhism, is located at the site with an altitude of 1,750 meters above the sea level. The Nepalese people believe that it is a place of sacredness because the bones of Prince Mahasattva who bereaved his life to be the food of a tiger mother who had no milk for her cubs.

Address: 27.5693462,85.5787324

Lumbini Peace Stupa

*The World Peace Stupa is the symbol of peace
and representation of faith in Buddhism.*





Lumbini Peace Stupa, the World Peace Stupa, was created by the idea of a Japanese monk named Nichidatsu Fujii after the American bombings on the City of Hiroshima and Nagasaki, Japan. He built the Peace Stupas around the world which since 1947, a total of 80 Stupas were built and scattered all over Europe, Asia and America, as a symbol of the gathering of humanity for world peace as well as to allow mankind to recollect peace by ignoring the war that caused damage to lives and properties.

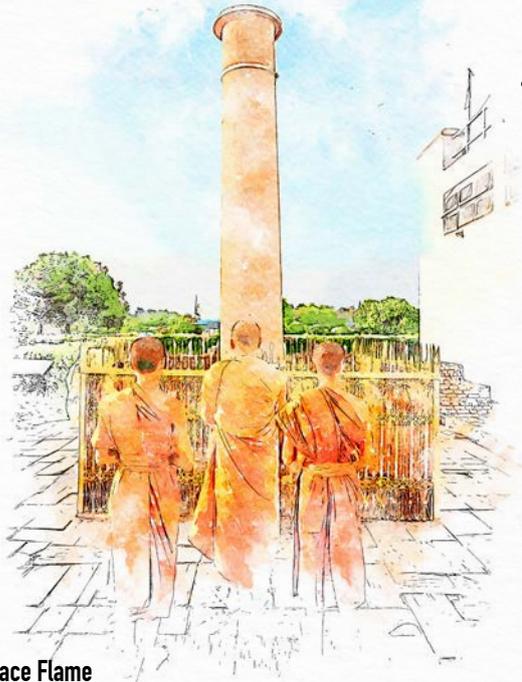
The two World Peace Stupas were built in Nepal; one on the top of Ananda Mountain over the City of Pokhara and the other at Lumbini, the Birthplace of Gautama Buddha. The World Peace Stupa at Lumbini is a great white Stupa with 41.5 meters high and 59 meters in diameter. The World Peace Stupas are recognized as a symbol of faith in Buddhism of Nepal and the manifestation of the Birth, Enlightenment, the First Sermon Delivery and Passing into Nirvana of Gautama Buddha.

Lumbini is the sacred place and the place of pilgrimage for Buddhists both in the country and around the world. The World Peace Stupa has been considered the important and notable symbol for tourists having the opportunity to come to experience the beauty of this Great Stupa where the design and the construction were of an inverted bowl-shape structure. Its top area is decorated with gold tiered umbrellas with golden Buddha images enshrined in all four cardinal directions, consisting of the attitude Images of Nativity Buddha, Enlightenment Buddha, First Sermon Delivery Buddha and Passing Into Nirvana Buddha. In addition to representing peace, it is also a symbol representing the Enlightened One.

Visitors will experience the greatness of the Great Stupa. After arriving at the area of the walkway, they can see the causeway lengthily stretching way up to this white large sized Stupa like a causeway leading to heaven. In addition, tourists can also pay homage to the Great Stupa and Buddha images in all four cardinal directions including a visit to feel the atmosphere full of tranquility and pleasantly shady nature suitable ideally for pilgrimage.



Address: 27.4989083.83.2740834



Lumbini Eternal Peace Flame

The Internal Peace Flame was first lit up at the United Nations Headquarters, New York, the United States of America on the occasion of the World Peace Year. King Gyanendra Bir Bikram Shah Dev, the last king of Nepal brought this flame back to Lumbini for lighting up again. The Flame of Peace was designed by Professor Kenzo Tange of the University of Tokyo for use as the symbol of the firm commitment on anti-nuclear. In addition, in 1994, this flame was lit up on the occasion of the opening ceremony of the Asian Games held in Hiroshima.

📍 Address: 27.4704467,83.2694174



Dhamma Janani Meditation Center

Dhamma Janani Meditation Center houses two important places which are the Buddhism Teaching School and the Meditation Teaching Establishment to enable people who are interested in to attend for pursuing their studies in these fields properly. There are a variety of courses that can accommodate around 250 participants.

📍 Address: 27.4756519,83.2746686

Lumbini Sacred Garden

Over in the past, Lumbini was a large forest lying in between Kapilavastu and Devadaha, being geographically and historically important for its being the birthplace of Gautama Buddha. It is currently located in Nepal and has been regarded as the Lumbini Sacred Garden. When King Ashoka the Great, the King of the Kingdom of India made a royal visit to Lumbini, he graciously ordered the construction of the Ashoka Pillar and the Stupa as the symbol to indicate the importance of this place.

📍 Address: 27.4704467,83.2694174



Lumbini Peace Bell

The Peace Bell was created in 1964, as a symbol to signify the movement that wants the world to be free of war. The bell surface is engraved with international country borderless map to symbolize the "Oneness World". The World Peace Bell of Nepal weighing up to two and a half tons is located in the area near the Eternal Peace Flame. The Nepalese government installed it on the occasion of the 2,600 year anniversary celebration of Buddha Jayantini (Buddha Birth Anniversary).

📍 Address: 27.4704467,83.2694174





Panditarama Meditation Center

This Panditarama Meditation Center was established to open for those interested in practicing meditation to come to learn. This center is responsible for overseeing the matters of Buddhism Doctrines and Teachings as well as the behaviors and proper meditation practices in order to gain true knowledge.

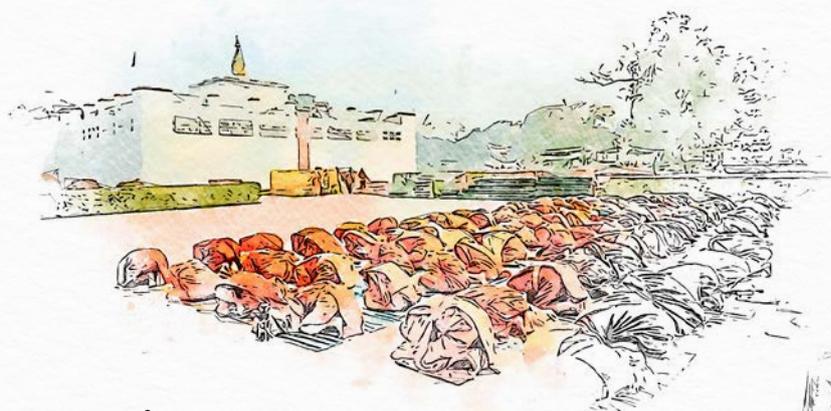
📍 Address: 27.4756128,83.2725477



Dhamma Shringa Meditation Center

Dhamma Shringa Meditation Center, the meditation place at where pilgrims can find the proper way of meditation practicing. The atmosphere in the center is peaceful, abundant with facilities such as the separate men and women accommodations, single and combined Dhamma practice rooms and dining room which can house around 250 Dhamma practitioners.

📍 Address: 27.7905761,85.3694159



Lumbini Monlam Puja

Lumbini Monlam Puja is the annual prayer festival on the Buddhist Land where Buddha was born, attained Enlightenment and passed into Nirvana. Every year, a sacred ritual in the style of the Tibetan Vajrayana Buddhism Sect is organized in order that the virtue of prayer can be spread to all beings around the world. Each year, tens of thousands of people from the world all over participate in the ritual and that the prayer took place 100,000 times, at least.

📍 Address: 27.4704467,83.2694174



Buddha Jayanti and Lumbini Day

Buddha Jayanti is a combination of the expression derived from Sanskrit language. Buddha means Gautama Buddha while Jayanti means victory and when these two words are combined to become one terminology, it actually means the Anniversary Date of Buddha Birth or the Anniversary of the Buddha's Conquest over Mara (Devils) and Kilesa (Lust). Buddha Jayanti Ceremony is held at Lumbini Park, Nepal, as great grand event carried on for three days continuously to allow Buddhists from around the world to participate in and recollect the important events in the Buddha's history whether it is the Birth, Enlightenment, the first Sermon and Nirvana of Gautama Buddha.

📍 Address: 27.4704467,83.2694174

Shakyamuni Buddha

Gautama Buddha is the Great Teacher of Buddhism.

Shakyamuni Buddha is the important person for he is the great teacher of Buddhism who has Dhamma Teachings for humans to walk on the Middle Path and adhere to doing good deeds and refrain from doing evil deeds. The principles on leading the life of human beings nowadays are all based on the Principles of his Dhamma which are used as the factors in leading the life.

Shakyamuni Buddha was the son of King Sudhodhana, the King of the Township of Kapilavastu and Queen Maya Devi. He was originally named Siddhartha, meaning a person who has accomplished his purpose or whoever wishes for something has acquired such thing. Shakyamuni Buddha was born on Friday, the 15th day of the waxing moon of Vesak month (full moon) under Sala tree at Lumbini Park currently located in Nepal. Upon his mother delivery, Prince Siddhartha could walk a distance of seven steps with lotus flowers emerged to support His Feet. After seven days, Queen Maya passed away consequently resulting in Baby Prince Siddhartha to be under the care of Princess Pajabhodi Gautami, Queen Maya's sister.

At the age of 19, when Prince Siddhartha saw an elderly, a sick, a dead person and a recluse, He thought that no one could escape birth and death; so, he decided to leave His worldly life for ordination to adopt the ascetic life. After attaining Enlightenment, he went to Magadha and nearby regions to spread his Dhamma.

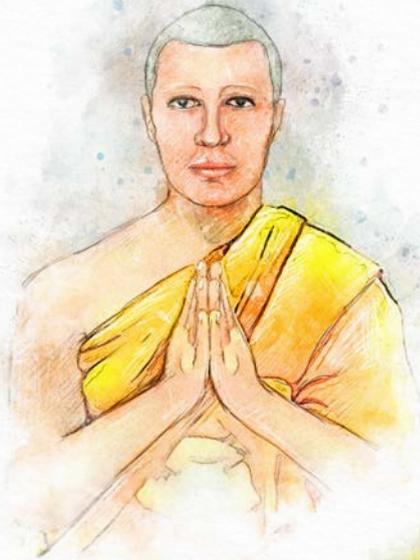
The important events that make Buddhism endured until today Dhammacakkappavattanasutta (The first Sermon) which he delivered to Pancavaggi (his former Followers)

on the waxing moon day of the 8th lunar month, in the forest of Isibhadhaha Maruekhathayavana of Varanasi which is an important day in Buddhism nowadays called Asalha Puja Day. The first chapter he had preached which was Dhammacakkappavattanasutta was like a royal chariot of Dhamma that he wished all things to be out of the cycle of rebirth to the land of felicity by consisting of the Wheel of Dhamma, so, this Dhamma is called Dhammacak. He likened the Bodhipakkayadhamma (Qualities contributing to Enlightenment) to a Hub; Patikkasamuppadadhamma (the Law of Causation) to a Rim and The Four Noble Truths to a Wheel where The Four Noble Truths consist of Dukkha Ariyasacca (The Noble Truth of Suffering), Dukkhasamudaya Ariyasacca (The Noble Truth of the Cause), Dukkhanirodha Ariyasacca (The Noble Truth of the Cessation of Suffering) and Dukkhanirodhagamiipatipada Ariyasacca (The Noble Truth of Path Leading to the Extinction).

His wishes in Buddhism dissemination was to get human beings out of the suffering and lust; so, he commanded all his 60 disciples to go off in different directions in 60 different routes without any repetition to enable them to comprehensively cover as much areas for preaching. Thereafter, there were many followers of Buddhism resulting in Buddhism to deeply rooted and widespread in the land of human world perpetually.

He passed away under the Sala tree at Salavanodhayana Forest Park in Kusinara, in Malla State, on the 15th day of the waxing moon of the 6th lunar month at the Age of 80 which is considered to be the beginning of the Buddhist Era.



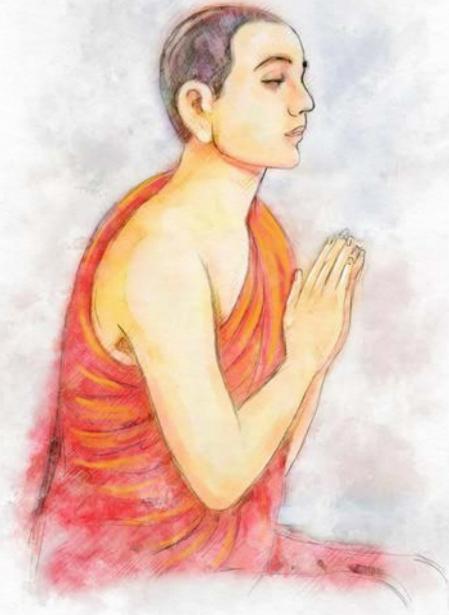


Mahanama

Mahanama Thera, an important religious figure, was one of Buddha's five Pancavaggi Followers and was an important force in proclaiming Buddhism in various places, of the Gautam Buddha.

Kaudanya

Kaudanya Thera, an important religious figure, was one of Buddha's five Pancavaggi Followers and considered to be the first monk in the world of Buddhism.

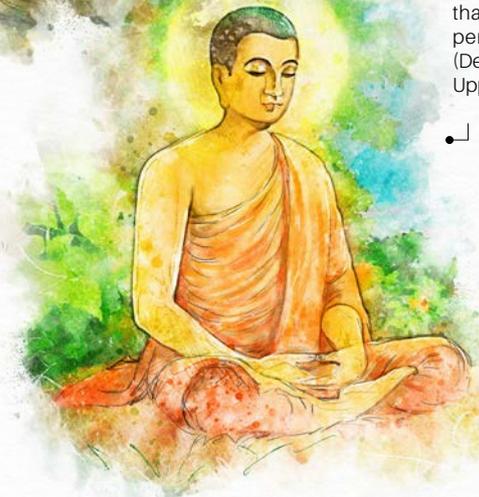


Kaludayi

Kaludayi Thera, a monk who was an important force in proclaiming the religion of Gautama Buddha by delivering his sermons to human beings to have beliefs and faiths in Buddhism.

Ananda

Ananda Thera, an important religious figure, was regarded by Gautama Buddha as a monk who possessed five things more excellent than all monks which were; that he was a Bahusutta (very learned person); had Sati (Mindfulness), Gati (Destiny), Perseverance and was Buddha Uppatthaka (Attendant).





Rahul

Rahul, a Son of Prince Siddhartha, was regarded by Gautama Buddha as superior to all Monks and keen in the study.



Channa

Channa is one in the seven Sahajati which means a person who was born on the same day and at the same time as that of Gautama Buddha. He was a Gautama Buddha's close friend who subsequently was ordained and became an Arahanta Monk.



Prajapati

Princess Prajapati was a sister of Queen Maya, Gautama Buddha's Mother, who was praised by Gautama Buddha as an "Edhadhakkha", which means a person who is specialized than others in Rattannu (an elder of long standing).



Mayadevi

Queen Mayadevi was Gautama Buddha's mother. Based on Buddha's History, she was a very beautiful person with her heart filled with compassions and cares for the suffering and happiness of her people to the extent that she was regarded as "Mother of the Land".

Singapore

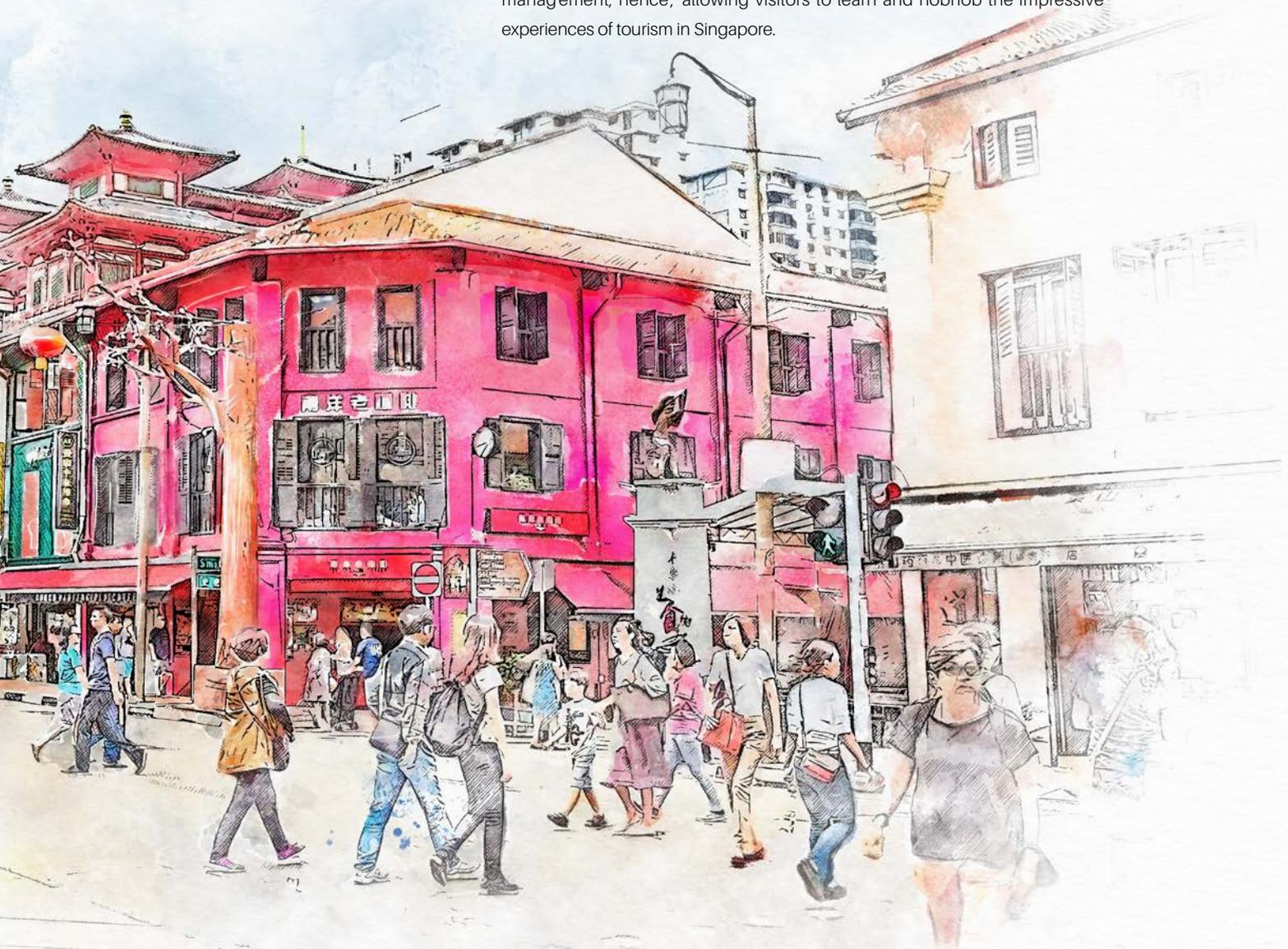


Singapore or Republic of Singapore is a country whose topographic landscape is characterized as the smallest island in Southeast Asia with an area of 718.3 square kilometers located at the southern tip of the Malay Peninsula 137 kilometers above the equator.

The country also consists of more than 60 small islands. It is the only country in the world without the capital city, but, a rapidly-grown country to the extent of becoming an important economic center of the world.

Singapore, a small city in Asia, when it comes to mentioning on the quality of life, it has been rated among the countries topping the list and dubbed as the capital city of design of Asia. Aside from the well-being of the population in the country, Singapore has a wide variety of natural features, including waterfalls and beautiful beaches, remarkably distinctive architecture that blends with the charming urban planning making tourists being opted to choose to experience the modernity of Singapore by own self.

Ethnic and cultural factors make Singapore a vibrant Asian city that consists of modern buildings combined with natural green areas through strict management, hence, allowing visitors to learn and hobnob the impressive experiences of tourism in Singapore.



The Burmese Buddhist Temple

Religious place of worship of the people of Singapore and a learning center for accessing into the essence of Buddhism.

The Burmese Buddhist Temple, a religious site and tourist attraction in Singapore, is richly abundant with beauty in traditional Burmese art that communicates in the form of the pagoda architecture. This Burmese Buddhist temple has also been declared a national heritage of Singapore.

Built in 1875 by Uy Thar Hnin, a Burmese descent millionaire, the temple is considered to be the oldest Burmese and also the only one and single Burmese Theravada Buddhist temple of Singapore Island. In addition, it is the first and only one Burmese Buddhist temple built out of the Burmese territory. The temple houses locates a large white marble Buddha Statue in which a great number of Buddhists having respects and relentlessly travel to pay homage. This is the evidence to signify the faiths and beliefs of Singaporeans in Buddhism. Moreover, there is a large Bodhi tree, the tree being an object comparatively like a symbol of the Enlightenment of Gautama Buddha over 2,500 years ago, in the temple.

Aside from the temple's beauty which is invitingly inspired the tourists and Buddhists to come for a visit, this temple has become a significant religious destination which, in each year, activities are organized for Buddhists to participate in for practicing together: such as, meditation activity. Dhamma talks, Dhamma lectures on Myanmar, etc. All these activities are very much interested in by Buddhists because other than receiving the true essence of Buddhism, they also have the opportunity to practice Dhamma in the right place as well as receiving good advices from speakers who come to provide knowledge.

For the youths, the temple also has the activities to educate them on Dhamma likewise the adults. The activities organized by this Burmese Buddhist temple has become a learning and study center on Buddhism very well.



Address: 1.3284249,103.8447832
Contact: www.burmesebuddhisttemple.org.sg







Ananda Metyarama Thai Buddhist Temple

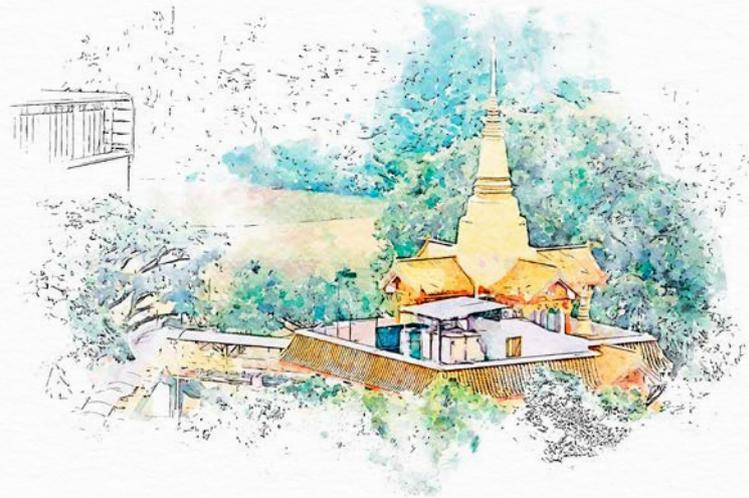
Ananda Metyarama Thai Buddhist Temple is one of the oldest religious places in Singapore aged over 90 years which most of the building interiors were designed in the Central Thai Art style. Nowadays, there is a new building with a unique design variedly different from other Thai temples. It is a multipurpose building used for making a museum and monk accommodation rooms including a Dhamma practice room for Buddhists traveling for Dhamma practicing.

Address: 1.2783561,103.8268009

Sakya Muni Buddha Gaya Temple

Sakya Muni Buddha Gaya Temple is a famous Buddhist religious place and one of the most visited places in Singapore. The temple's architecture resembles a Thai temple due to the reason that it was founded by a monk from Thailand in 1927. Inside the temple Vihara, a large Meditation Buddha image of 15-meter high being the Principal Buddha image is enshrined and surrounded by more than 1,000 small bulbs subsequently making the temple became known as the "The Temple of 1,000 Lights".

Address: 1.3147484,103.854786



Sembawang Temple

Sembawang Temple, another temple of Fortune in Singapore, is the place where the world largest Image of God Cai Shen or the God of Fortune, measured at nine point four meters high and the total weights of eight tons is enshrined inside. Cai Shen is one of the Gods in whom the Singaporeans including the Thai people, have paid most respect and have faith in high esteem. Sembawang Temple is a place of faith which is popular to Buddhists and tourists to come to ask for blessings for augmentations of their prosperity and success in carrying on their trade business.

Address: 1.4609054,103.8090715



Xian Zu Gong Temple

Xian Zu Gong Temple, a small Chinese Buddhist temple of Singapore and a religious place of fortune, was built in 1868 for offering to God Tua Pek Kong or the God of Fortune. Singaporean Buddhists and tourists alike often come to pay respect and worship God Tua Pek Kong and request for his blessings to augment their auspiciousness for themselves and families.

Address: 1.2798635,103.8444687



Kuan Im Tng Temple

Kuan Im Tng Temple was built in 1919 as a Center of Faith of Singaporean Buddhists that they had towards the Bodhisattva or the God of Mercy. This Temple is full of exquisite architecture which are blended from the beliefs in three religions which are Taoism, Confucius and Buddhism. With faith, thus, resulting in a great number of Buddhists come to pay homage to God Guan Yin each year.

📍 Address: 1.3124647,103.8990202



Yueh Hai Ching Temple

Yueh Hai Ching Temple, one of the oldest religious places of Taoism Sect, is abundantly filled with faiths and famous for Love that it is dubbed the "The Love Temple". Most Singaporeans and tourists alike popularly come to ask for blessings about love to be fulfilled and blissful throughout their marriage lives.

📍 Address: 1.2846467,103.847081

Thian Hock Keng Temple

Thian Hock Keng Temple is a Chinese Buddhist Temple built for offering worship to Goddess of the Sea. Inside the temple is magnificent with elaborately carving designs, especially, the dragon sculpture on the roof that distinctively stands and being highly visible has made Thian Hock Keng Temple a unique Temple as well as a beauty of Singapore and a popular destination for most Singaporeans and tourists preferring to come and ask for blessings for peace, lasting and smooth marriage lives.

📍 Address: 1.2810605,103.8454348



Buddha Tooth Relic

The "Buddha Tooth Relic", a symbol representing the faith of Buddhists in Gautama Buddha.





Buddha Tooth Relic or the Dental Relic of Gautama Buddha is a symbol of faith in Theravada Buddhism that signifies the respects of Buddhists in Singapore towards Buddha Tooth Relic which, in Buddhism, is considered to be the object representing Guatama Buddha or it can be said that the Buddha Tooth Relic is like a mentally inductive instrument of the Buddhists in Singapore.

The Buddha Tooth Relic Temple, an important religious place in Buddhism and tourist attraction in Singapore, is located near Chinatown, a reputable commercial district. The outstanding feature of the temple in terms of the architecture, is exquisite in its designs which were relied on the delicacies of Venerable Shi Fa Zhao, the Abbot of Buddha Tooth Relic Temple, by creating from the reference based on the art of the Tang Dynasty and Buddhamonthon (Buddhist Administrative Area) to convey the meaning as the universe according to the Buddhism Principle. The amount of 75 million Singapore Dollars was invested in the construction of this Temple.

Aside from the beautiful architecture, this temple is also the place in which the Buddha Tooth Relic or the Dental Relic is enshrined in a large stupa weighing over 3,500 kilograms, made of real gold from the donations which 234 kilograms out of such quantity were donated by people in Singapore who had faith in. This Buddha Tooth Relic is considered the precious object that results in Buddhists and tourists to choose it as an important destination to travel to for worshipping. Nevertheless, general visitors are allowed access for visiting in the areas designated for the general public visits only while in the interior portion, only the monks of the temple are allowed to enter into the Buddha Tooth Relic Pavilion.

Another interesting thing in the Buddha Tooth Relic Temple is the Eminent Sangha Museum where inside it, the story of Dhamma which combines Theravada Buddhism and Mahayana together is displayed and narrated. It is also designed as a theater showing movies on culture. Thus, the Buddha Tooth Relic Temple is considered the place of both peace and knowledge making it the popular tourist destination.



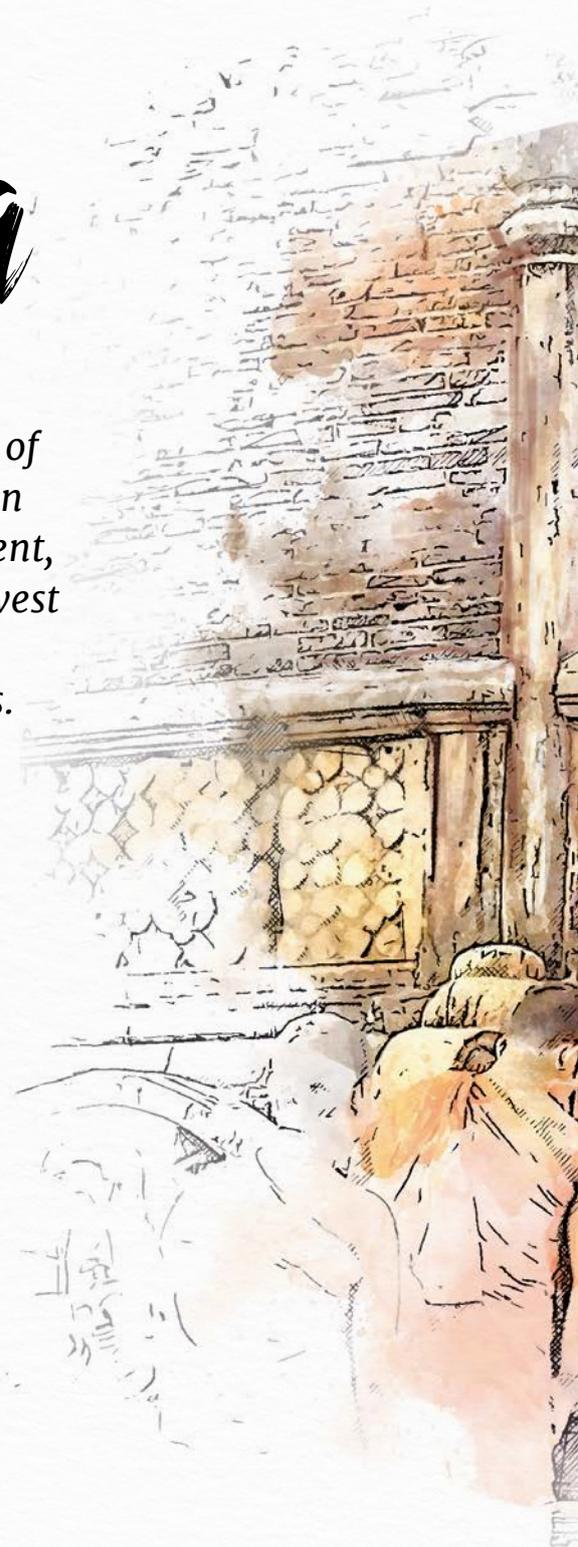
Address: 1.2815014,103.8420485
Contact: www.btrts.org.sg

Sri Lanka

Sri Lanka or the Democratic Socialist Republic of Sri Lanka, a country of the North Indian Ocean off the Southeast coast of the Indian subcontinent, has a maritime border with India to the Northwest and adjacent to Maldives to the Southwest, with a total area of 65,610 square kilometers.

Speaking of the historical and cultural tourism, Sri Lanka is considered one of the most interesting destinations filled with places of civilization still hidden by the great aura of old age which have been passed on over to the present days to the extent of becoming a popular tourist destination on the list of the tourists' choice for visits to experience all these things. A unique and unsurpassed identity combined with the natural prosperity that unites into oneness has well created a charm to Sri Lanka.

Sri Lanka is considered a valuable world heritage country and tourist attractions; the place of the origin of Buddhism; the first destination of tourists wanting to make a pilgrimage in the land full of religious elegance which flourished from the past and has been passed on over as a heritage worthy of preservation in order to create identity and invite tourists to experience new ways of life of travel.

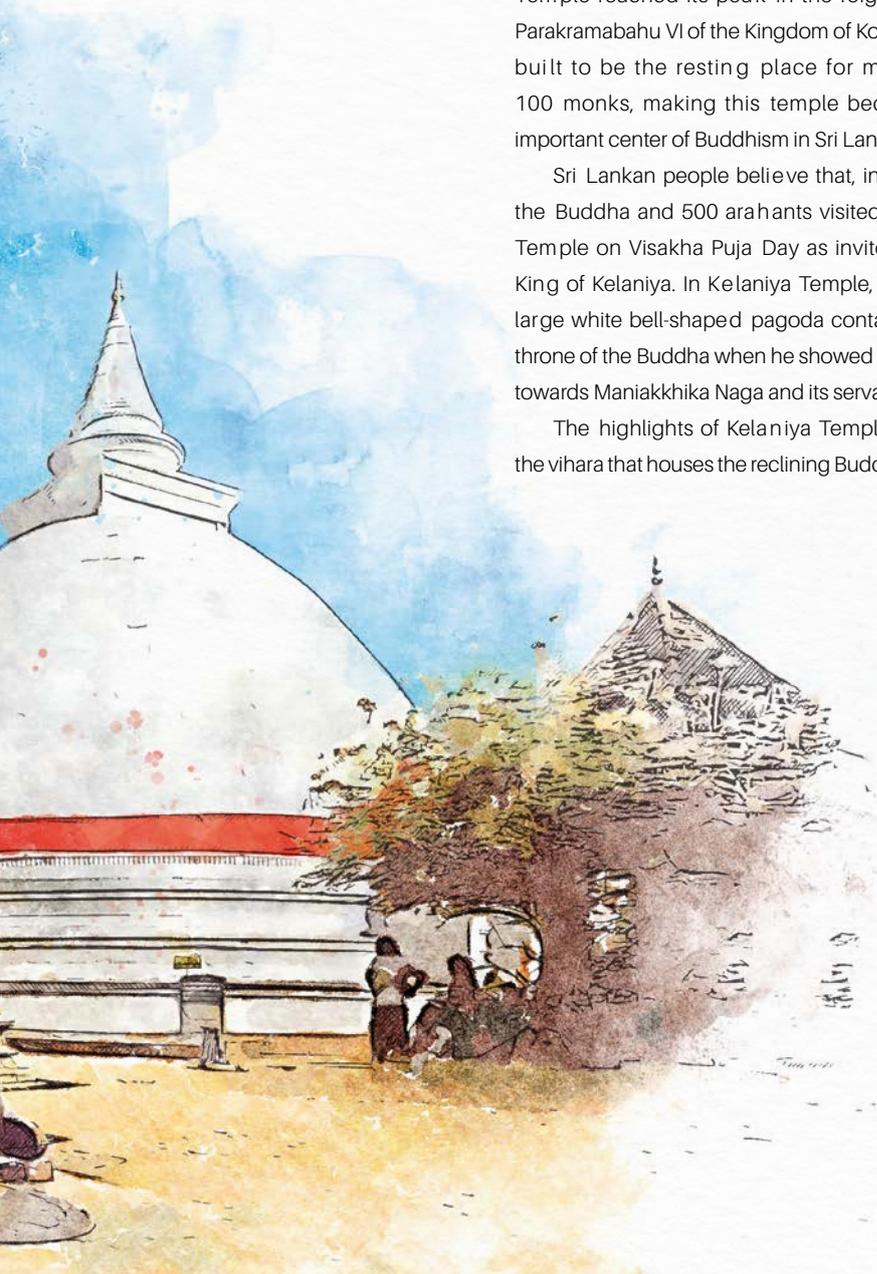




Kelaniya Raja Maha Vihara

Kelaniya Raja Maha Vihara was the place where the Buddha showed clemency towards Maniakkhika Naga and its servants.





Kelaniya Raja Maha Vihara or Kelaniya Temple of Colombo is the revered place of most Sri Lankan Buddhists. Kelaniya Temple was built by King Yathalattissa in B.E. 300 (A.D. 843). Kelaniya Temple reached its peak in the reign of King Parakramabahu VI of the Kingdom of Kotte. It was built to be the resting place for more than 100 monks, making this temple become the important center of Buddhism in Sri Lanka.

Sri Lankan people believe that, in the past, the Buddha and 500 arahants visited Kelaniya Temple on Visakha Puja Day as invited by the King of Kelaniya. In Kelaniya Temple, there is a large white bell-shaped pagoda containing the throne of the Buddha when he showed clemency towards Manikkhika Naga and its servants.

The highlights of Kelaniya Temple include the vihara that houses the reclining Buddha image

and the room where the Buddha's relics are kept in which there are wall painting depicting the story when the Buddha visited. The painting was created using fresco technique, making it attractive and valuable. In addition, there are base-relief sculptures of human and large animals decorated at each corner of Kelaniya Temple which reflect the powerful feeling. This art was created by Mr. Sorius Mendis, a well-known Sri Lankan artist, who spent more than 20 years to complete this work which made him become accepted as the great artist of Sri Lanka.

Currently, Kelaniya Temple is an important spiritual center of Sri Lankan Buddhists as well as historical, traditional and cultural tourist attraction that welcomes visitors to feel the greatness and appreciate the stunning art by themselves.



Address: 6.9516129,79.9164736
Contact: www.kelaniyatemple.org



Mahiyangana Stupa

Mahiyangana Stupa is an important historic site of Sri Lanka which houses the relics of the Buddha's left clavicle as well as the relics of some of his followers. Currently, Mahiyangana Stupa is registered as the national historic site.

📍 Address: 7.3205993,80.9882484



Deepaduttaramaya

Deepaduttaramaya is a famous temple of Colombo and has significant influence to the faith of Sri Lankan Buddhists. In the temple, there are many beautiful architectures, such as the Vihara of the Reclining Buddha, the Buddha Relics Room and the pagoda created by combining three national arts, including Thailand, Sri Lanka and India.

📍 Address: 6.951363,79.8603498



Abhayagiri Vihara

Abhayagiri Vihara is the Theravada Buddhist temple which is the origin of the creation of "The Path of Freedom" book which is an important scripture of Theravada Buddhism. There are a fair number of monks staying in the Abhayagiri Vihara and the temple is unique for its pagodas which are valuable religious objects that link the spirit of Sri Lankan Buddhists.

📍 Address: 8.3709441,80.3930924



Jethavanarama

Jethavanarama is the world's largest stupa. At the beginning of its construction, Jethavanarama was 122-meter height but becomes smaller through time and now it is only 71 meters high. Jethavanarama is considered as the second highest non-pyramid structure of the ancient world following Pharos of Alexandria.

📍 Address: 8.351322,80.4015984



Polonnaruwa Gal Vihara

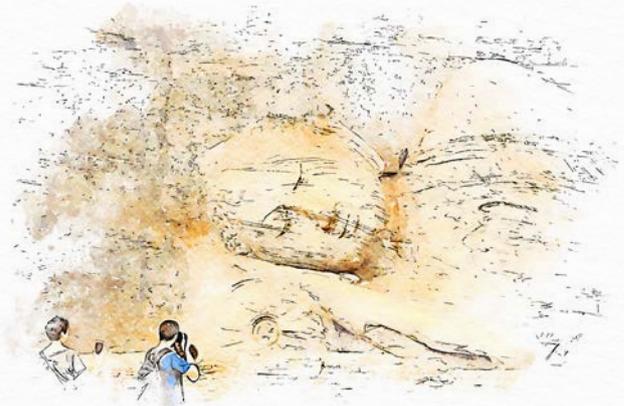
Polonnaruwa Gal Vihara is an important Buddhist place. There are four large Buddha images made of granite which were deeply engraved in single grey granite. This is the real religious masterpiece of Sri Lankan artist who could create the human-like Buddha images wearing naturally thin robes which is incomparably beautiful.

Address: 7.9660575,81.0027592

Nagadeepa Purana Vihara

Nagadeepa Purana Vihara is an ancient religious place which is very popular among the Buddhists who visit the place to pay respect to the Buddha Sheltered by Naga Hood which has the unique characteristics and beautiful. Visitors can also pay respect to the Buddha footprint on the stone which is believed by the Sri Lankans as having remained since the Buddhist era.

Address: 9.6127661,79.7740372



Ruwanvali Stupa

Ruwanvali Stupa is a large stupa in Anuradhapura. It is a round-shaped stupa having the base with 100-meter width and 100-meter height. The base is supported by mountain rocks which were pulled by elephants when constructed. This is the reason why 362 elephant sculptures are placed around the stupa in remembrance of the important labors that helped with the creation of Ruwanvali Stupa.

Address: 8.3500196,80.3942487



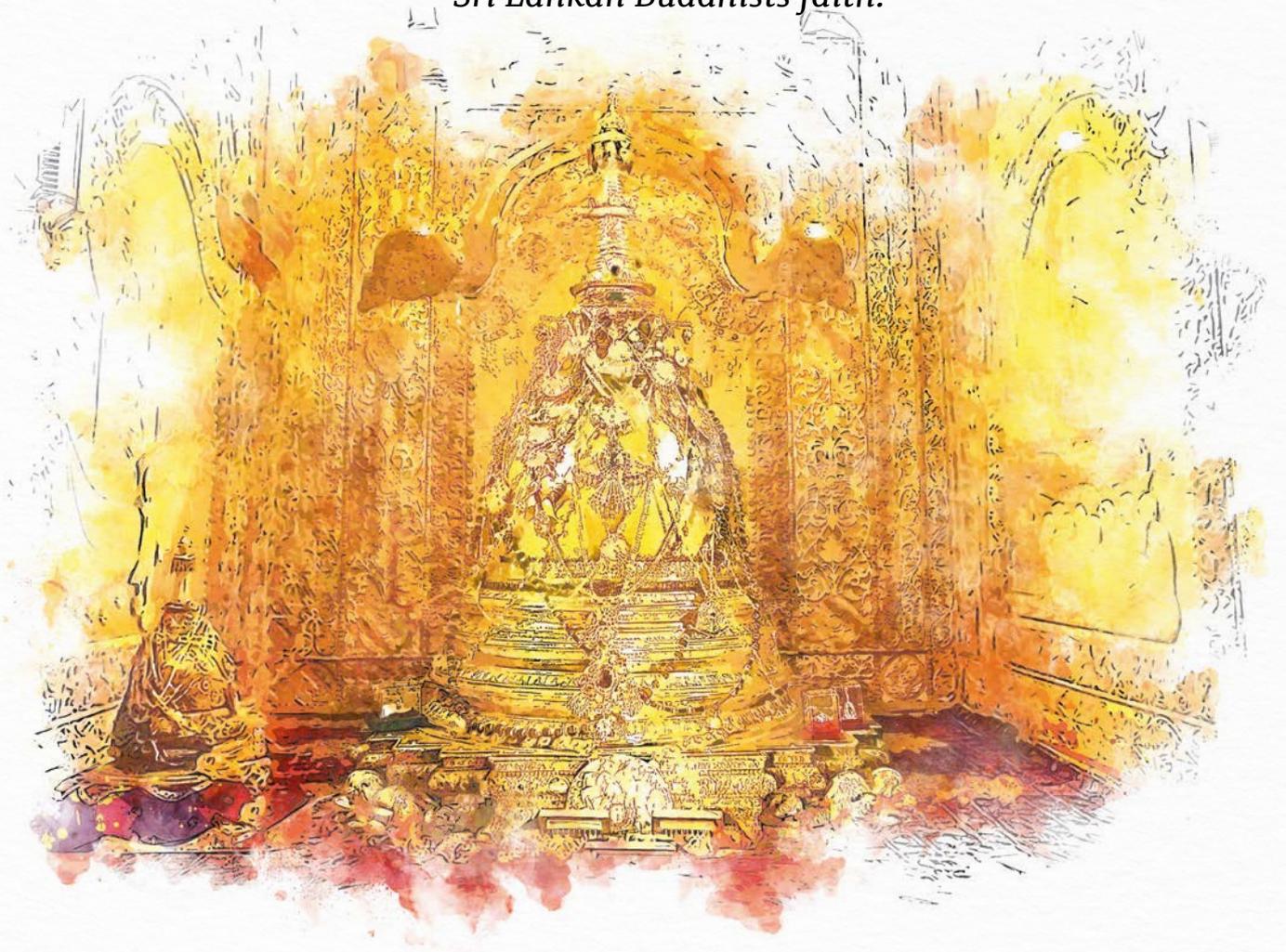
Thuparamaya Stupa

Thuparamaya Stupa is the first stupa of Sri Lanka. It was built to contain the Buddha's right collarbone which had been brought from India. In the past, Thuparamaya Stupa was used in the 4th revision of Tripitaka which was conducted for the first time in Sri Lanka.

Address: 8.3810447,80.382101

Buddha Tooth Relics City of Kandy

Buddha Tooth Relics refer to the Buddha's tooth which is the religious symbol and the center of Sri Lankan Buddhists faith.



The City of Kandy is full of loyal Buddhists for more than 2,300 years since the age of Ashoka the Great, of India, who introduced Buddhism from India to Sri Lanka. Nowadays the Buddhists still strongly maintain religious traditions and cultures to transfer their wisdom to the next generations. The City of Kandy which has been fully influenced by Buddhism has a variety of religious attractions, one of which is "Buddha Tooth Relic Temple".

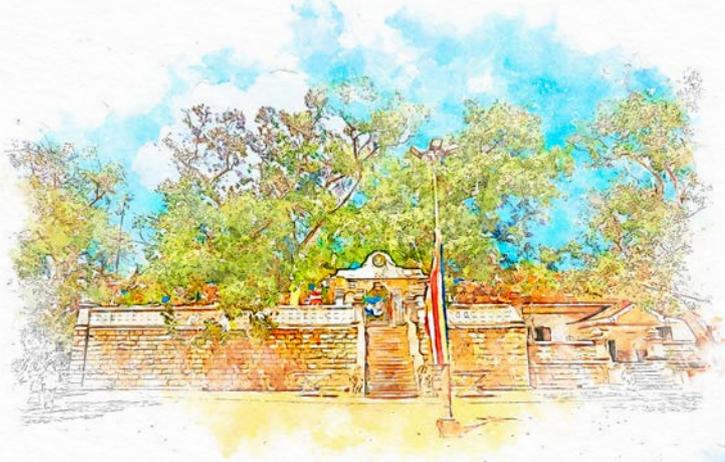
Buddha Tooth Relic Temple was built by the king of the last dynasty of Sri Lanka. In the past, the temple was located at the area where the ancient palace was established. However, it has been beautifully renovated and has systematically divided buildings, including the ancient scripture room, prayer room, Buddha images, and elephant sculptures respected by the Sri Lankans. The ultimate goal of visiting this temple is to pay respect to the "Buddha Tooth Relics" which is the most valuable treasure of Sri Lankan Buddhists.

Buddha Tooth Relics consist of the right tooth of the Buddha which has been kept in Sri Lanka all the times. It is the most important duty of all Sri Lanka kings to guard Buddha Tooth Relics as the national treasure. It is believed that any person who can possess Buddha Tooth Relics will hold the power of the king. Therefore, Buddha Tooth relics are the representation of the Buddha and one of the most respected objects among Sri Lankan Buddhists.

The Sri Lankans also believe that, in case of drought or a shortage of rain, Buddha Tooth Relics will be paraded in praying for the rain. In addition, in August each year, Buddha Tooth Relics are celebrated with grand ceremony. The parade led by beautiful elephants and consists of traditional dancing and music performance will be performed around the city to show respect to Buddha Tooth Relics which symbolizes the faith of Sri Lankan Buddhists.



Address: 7.2936143,80.6391363
Contact: www.sridaladamaligawa.lk



Sri Maha Bodhi, Anuradhapura

Sri Maha Bodhi Tree is the most important tree in Buddhism as it was the place where the Buddha stayed and become enlightened. This is the reason why Bodhi Tree has been respected by the Buddhists. It is stated in the Buddhist scripture that Bodhi Tree is equal to the object stupa Sri Maha Bodhi of Anuradhapura which is one of the three important trees remaining alive to date. It has been well cared and protected by the golden fence. Many Buddhists come from around the world to respect the tree daily.

Address: 8.3448159,80.3950504



Aluvihara Temple

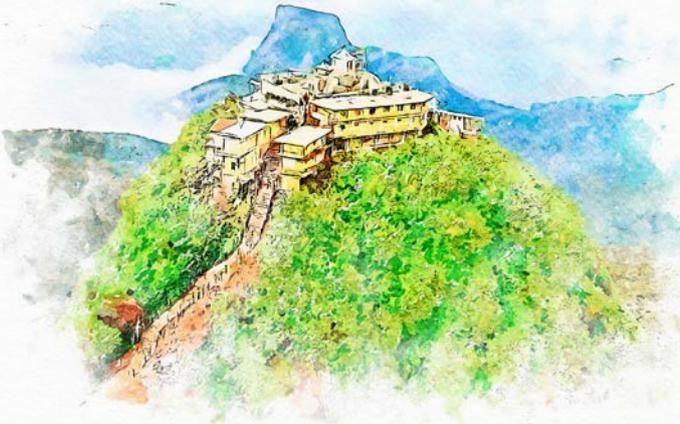
Aluvihara Temple or Aroka Vihara means the temple without illnesses. During the Buddhist era, Aluvihara Temple was the school where people could learn Buddhist doctrines and the first place where the Buddhist teachings were recorded in Sinhala language from the Tripitaka to palm leaves for the purpose of the 5th revision of the Tripitaka in B.E. 460 (A.D. 1003). After that, the written record of Tripitaka was made and translated into Pali language. The Buddhists can learn Buddhism and transfer knowledge of the Buddha's teaching until now.

Address: 7.4973898,80.6195713

Sri Padaya

Sri Padaya is the one point eight-meter stone located on the Butterfly Mountain. In Buddhism, Sri Padaya represents the left footprint of the Buddha when he departed Jambudvipa and arrived in Sri Padaya which was a Lanka territory to propagate his teachings in the past. The Buddha footprint on the mountain symbolizes Buddhist ideology. They will dedicate time and efforts on reaching the footprint location and do meditation with the aim to reach the enlightenment.

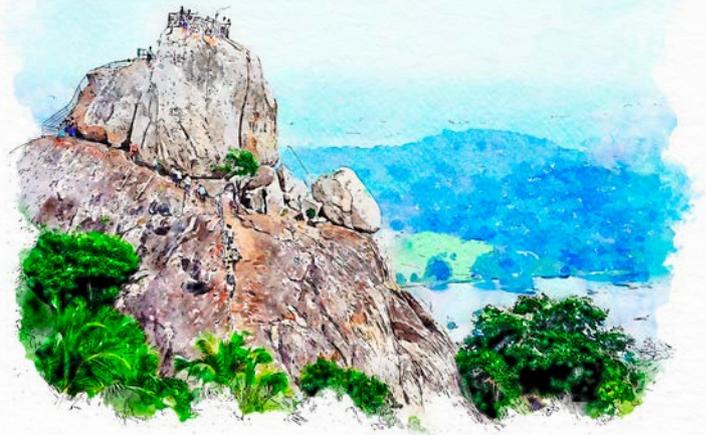
Address: 6.8096406,80.4972007



Mihintale

Mihintale is a high rock mountain and the first place where Buddhism was established in Sri Lanka. In the past Mihintale was the point where King Deva Nampiyatissa of Lanka met Mahinda Thera, who was the son of Ashoka the Great, and the Buddhist missionary at that time during his journey to propagate Buddhism under his father's order. Mahinda Thera applied the principles of deeds and evils to teach Lankan people until they reached the enlightenment.

Address: 8.3513666,80.5125171



Avukana Buddha Image

Avukana Buddha Image of Anuradhapura was created during the 5th century in the reign of King Thatssena, who had a strong faith in Buddhism. Avukana Buddha Image is the large granite sculpture in dispelling fear attitude with the height of 13 meters. It was engraved on a side of the cliff by a Sri Lankan artist. Avukana Buddha Image is considered the most beautiful Buddha image of Sri Lanka.

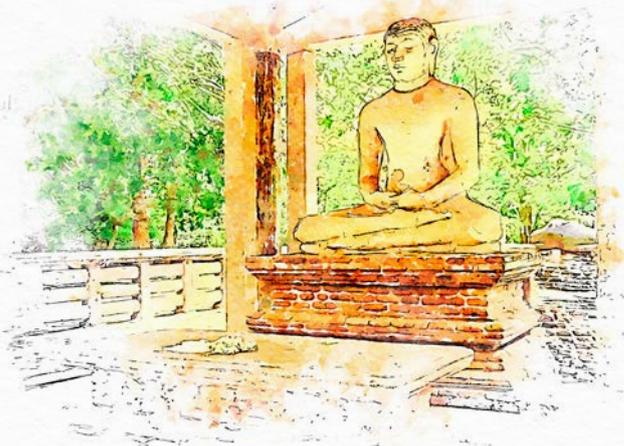
Address: 8.0108767,80.5105886



Dambulla Cave Temple

Dambulla Cave Temple or Raja Maha Vihara is located in a granite mountain, having the height of 160 meters, over the flat ground. In Dambulla Cave Temple, there is the Buddha image in the attitude of Nirvana made of a large piece of granite. The cave ceiling and walls are impressively decorated by paintings which are accepted as the most complete wall painting in South Asia. Dambulla Cave Temple is registered as the world cultural heritage by UNESCO in 1991.

Address: 7.8566925,80.6461689



Buddha in Meditation, Anuradhapura

Buddha in Meditation of Anuradhapura was built in remembrance of the Buddha upon his enlightenment. The Buddha image is eight-feet height and made of a large piece of granite. Foreign tourists come to visit and pay respect to the Buddha image throughout the year.

Address: 8.3698827,80.3959966



Moon Stone, Anuradhapura

Moon Stone is the large semicircular granite which depicts the beauty and philosophy of Buddhism in terms of the round of existences of all creatures. Moon Stone has a flame-like characteristic on which the twelve zodiacs were engraved in layers. It is considered as a valuable historic object of Sri Lanka.

Address: 8.3714948,80.3897661

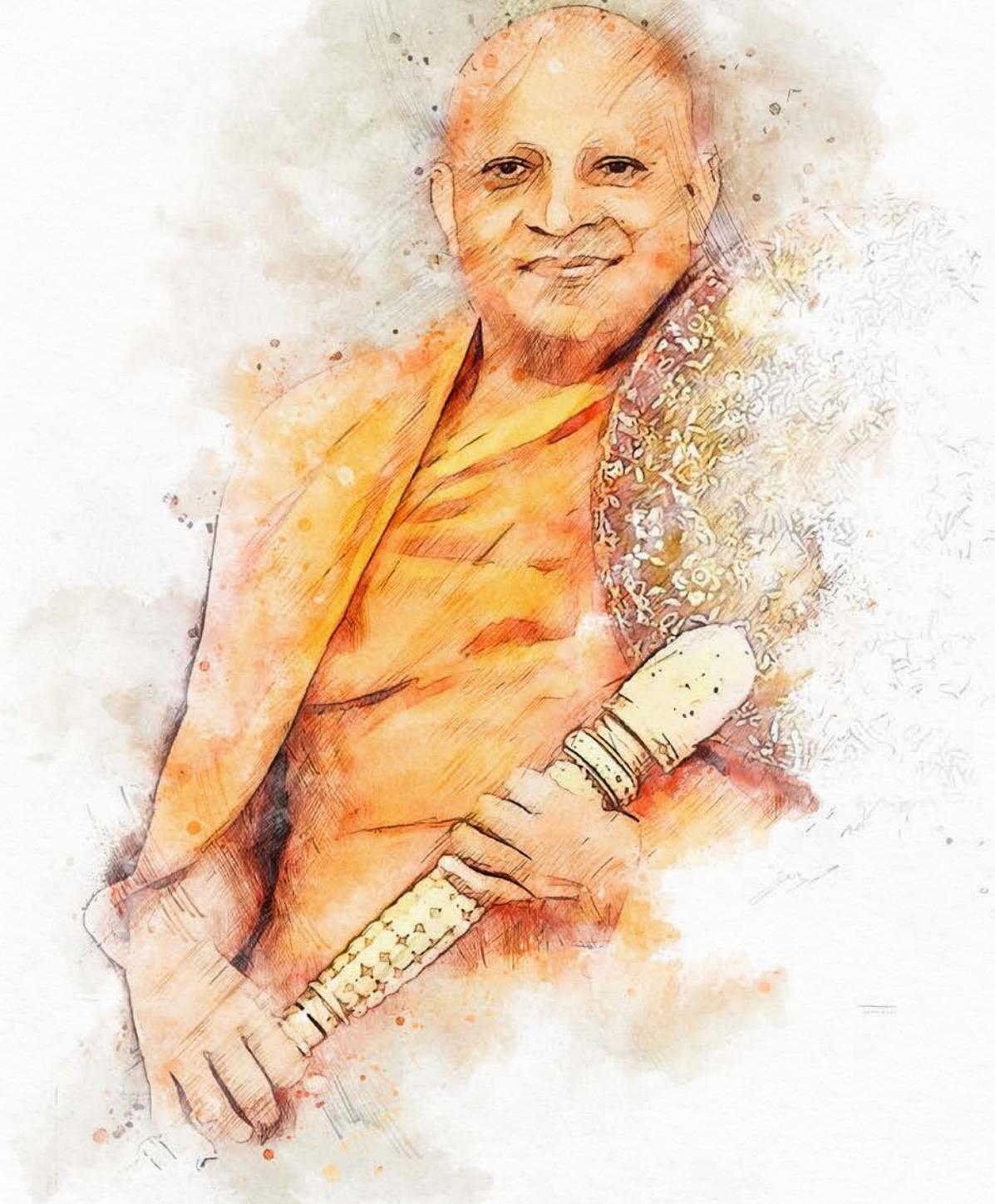
Thibbatuwawe Sri Siddhartha Sumangala Mahanayaka Thero

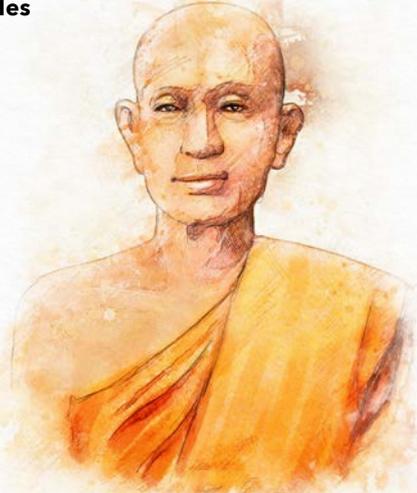
*Thibbatuwawe Sri Siddhartha Sumangala
Mahanayaka Thero is the role model for
standard practices of Buddhist monk.*

Thibbatuwawe Sri Siddhartha Sumangala Mahanayaka Thero is a revered monk in Mahayana sect who has been fully respected by the Sri Lankans since he is the chief of Siamvamsa sect in Sri Lanka which is the sect originated from Ayuthaya Period.

Siamvamsa sect is one of the most important sects in Sri Lanka which has been established by Upali Maha Thra who went from Ayuthaya to propagate Buddhism in Sri Lanka in the reign of King Boromakot of Ayuthaya, who successfully sent out Buddhist missionaries to recover Buddhism in Sri Lanka. Siamvamsa sect can be divided into two main groups which are Malwaththa and Asgiriya. Thibbatuwawe Sri Siddhartha Sumangala Mahanayaka Thero has been the chief (Maha Nayok) since 16 August 2004 until present.

The factor influencing the Sri Lankans' respect to Thibbatuwawe Sri Siddhartha Sumangala Mahanayaka Thero is his moral attitude and respectable behaviors. He has been providing knowledge and teaching Buddhist doctrines for decades. Therefore, he is respected for his strong self-regulation by monks and laypeople. In addition, he is also a role model for other monks in terms of good practices.





Upali Thero

Upali Thero was a key figure in the history. He was the leader of the monks who initiated Buddhism recovery in Sri Lanka on 19 October 1753. He also presided over the ordination of six Sinhalese novices at Buppharam Temple in the City of Kandy, which was the beginning of Siamvamsa sect establishment in Sri Lanka.

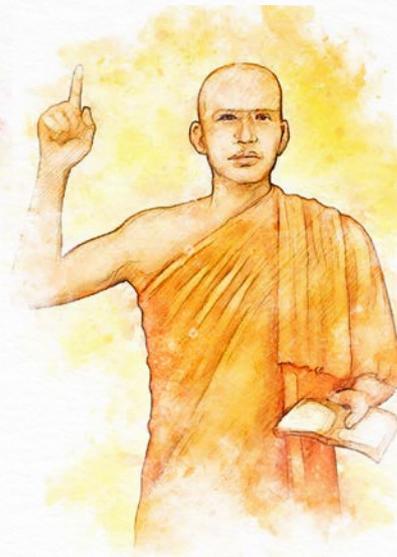
Warakagoda Sri Gnanarathana Mahanayake Thero

Warakagoda Sri Gnanarathana Mahanayake Thero is a senior monk who has respectable behaviors and is the role model for other monks. He was appointed on 7 April 2016 by the Asgiriya Monks' Assembly to be the President of Asgiriya group of Siamvamsa sect.



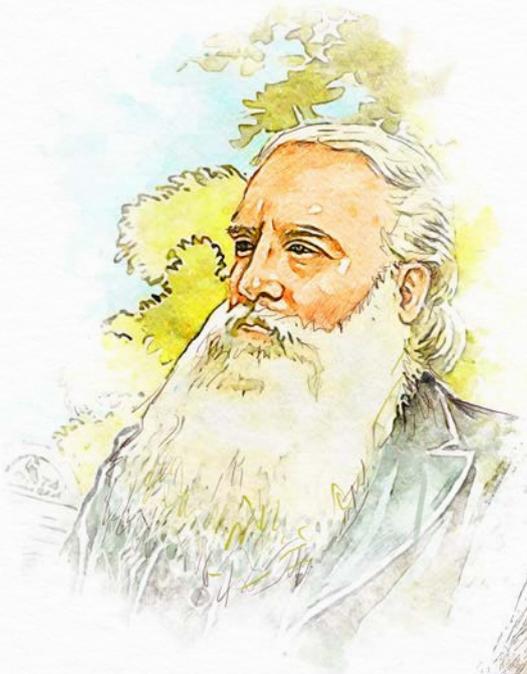
Welivita Sri Saranakkara Sangaraja Thero

After the fall of Buddhism in Sri Lanka during the 17th-18th century, Welivita Sri Saranakkara Sangaraja Thero led the Buddhist reform until he was appointed as the Supreme Patriarch in the reign of King Kiratu Si Raya Singha in 1753. In the same year, he was also appointed as the Upasampada which is a higher rank than general monks.



Ven. Migettuwatte Gunananda Thero

Ven. Migettuwatte Gunananda Thero is a Sri Lanka monk who led the Buddhist reform in Sri Lanka. He applied his intelligence as the weapon to make Buddhism great again. He performed a lot of merits and deeds for the happiness of general Buddhists and prevented them from being influenced by injustice of other religions. Therefore, he was one of most respectable figures among the Buddhists.



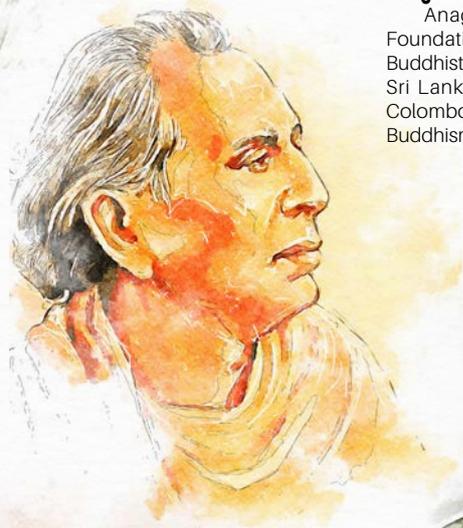
Colonel Henry Steel Olcott

Colonel Henry Steel Olcott was an American key person who co-established and held the presidency of Theosophical Society. Olcott was the first European who converted to Buddhism and led the Buddhist reform in Sri Lanka. He was honored as "A hero who fought for our freedom and initiated the religious reform, nationalism and culture at the present time".



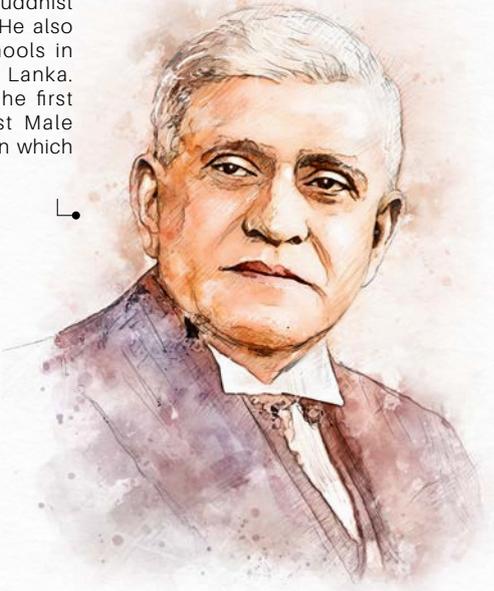
Anagarika Dhammapala

Anagarika Dhammapala established Maha Bodi Foundation with the aim of demanding the return of Buddhist places in India to the Buddhists. He came to Sri Lanka to establish "Maha Bodi Foundation" in Colombo which was an important part that supports Buddhism recovery.



Sir Don Baron Jayatilaka

Sir Don Baron Jayatilaka co-established Theosophical Society which is the Buddhist educational institute. He also opened Buddhist schools in several regions of Sri Lanka. In addition, he was the first president of Buddhist Male Adolescents Association which inaugurated in 1980.



Mr. Lakshman Kadirgamar

Mr. Lakshman Kadirgamar is a famous statesman and jurist of Sri Lanka. Throughout his life, he has done a lot of benefits to Buddhism, such as proposal to the United Nation to announce Visakha Puja Day as an internationally significant day. He is also remembered as the lecturer of comparative religions to create harmony between all religions.





Viet Nam

Viet Nam or the Socialist Republic of Viet Nam, a country in Southeast Asia located at the Eastern end corridor of the Indochina Peninsula, has a total area of 331,689 square kilometers bordered with China to the North, Laos and Cambodia to the West and the Gulf of Tonkin, the South China Sea, the Gulf of Thailand to the East and the South.

Most tourists when traveling to Viet Nam will think of its abundant nature and the way of life of the people that all create charm to attract tourists to experience all year long. Viet Nam is; therefore, dubbed by tourists as an Asian country that hides European civilization while being a popular place for both Asian and European tourists. With these unique characteristics, Viet Nam has become a tourist destination.

Viet Nam is a country that has comprehensively covered tourism in many perspectives, whether on the aspect of lifestyles, cultures, traditions, civilizations, histories and natural prosperities, etc., thus, making many tourists, when getting a chance for a visit to Viet Nam, falling in love with all these places and will definitely return for a visit once again.



Dau Pagoda Temple

Dau Pagoda Temple, a religious center, is a confluent point of Mahayana and Theravada Buddhism.



Dau Pagoda Temple, an important Buddhist temple in Viet Nam Bac Ninh Province, built between A. D. 187-226, is a historical tourist spot that can attract foreign tourists including Buddhists alike to come and experience as well as to learn about the past civilization which has been passed down on over to the present.

It is an important Buddhist temple like a symbol of love, respect and faith in Buddhism because in the past, it was the Center of Buddhism Propagation in Viet Nam by being an interface point between the two Buddhism Sects which are Mahayana and Theravada.

For monks or pilgrims, Dau Pagoda Temple is considered the first destination of stop for use as a location for the study of Dhamma and Buddhism Teachings because it is a pleasant place full of tranquility and peace, thus, resulting in people pursuing the study of Dhamma at Dau Pagoda Temple to be blissful and peaceful in minds and making the concentration on learning the Teachings of Guatama Buddha unwavering.

The beauty of Dau Pagoda Temple architecture is oriental with many valuably historical objects inside. The outstanding feature of Dau Pagoda Temple is its

ancient Pagoda dating back more than 1,000 years ago which is dubbed to be the largest Pagoda in the Region and also a Buddhist Center. At present, a lot of monks have come to conduct their studies and researches and spread Buddhism to the local people. The ground area in front of Dau Pagoda Temple is the location of a tower which some parts of it were destroyed in the past leaving only three floors of it remaining left to be visible nowadays. The interior of the tower is used as a place to keep the ancient objects such as the large bell of Canh Tinh Dynasty (A. D. 1793) and a large bronze gong of Ming Dynasty (A. D. 1817) including many statues of gods in Buddhist mythology.

At present, on the full moon day of the 8th lunar month of every year, the temple will hold the Asalha Puja Day Celebration into where tens of thousands of Buddhists are pouring to make merit on that day. However, for tourists who want to experience the old traditional culture of Viet Nam, Dau Pagoda Temple is a place that they cannot afford to miss for a visit.



Address: 21.0355647,106.0404136
Contact: www.chuadau.business.site



One-Pillar Pagoda Temple

One-Pillar Pagoda Temple, religious place aged over 400 years, is a temple of one-pillar pagoda architecture with its feature being a small wooden pavilion set on a single stone pillar in the middle of a square shaped lotus pond. Its elegant and amazing beauty had resulted in it to be bestowed upon with Guinness Book of Viet Nam Award in 2007.

📍 Address: 21.0358615, 105.8314297



Tran Quoc Pagoda

Tran Quoc Temple is the oldest religious site in Hanoi. The architecture of Tran Quoc Pagoda is a tall 11-storeyed building, each with a Buddha Statute being enshrined to provide protections. The distinctive feature of the Pagoda is its magnificent and exquisite beauty created in the construction which is the construction of a Pagoda according to the Buddhist architecture.

📍 Address: 21.0479599, 105.8347512

Perfume Pagoda

Perfume Pagoda is a famous religious site in Northern Viet Nam. Its specifically unique architectural feature is that there are a vast of pagodas pervasive amidst the elegant nature. Each year, a great number of Buddhists are on pilgrimage trips to pay homage to augment their auspiciousness.

📍 Address: 20.6189476, 105.7456026



Tay Phuong Pagoda

Tay Phuong Pagoda is an important religious site located on the top of Tay Phuong Hill. The temple still well retains the aura of art and history, especially, the preservation of the important historical objects: such as; 70 gilded lacquered wooden carved statues and statues of 18 Arhanta monks etc. Tay Phuong Pagoda is therefore an ideal destination for pilgrims wanting to experience the beauty under the power of faith.

📍 Address: 21.0256877, 105.5829628





Bai Dinh Temple

Bai Dinh Temple, a religious place aged over 1,000 years, has the architectural form of the alternated temple and cave. The temple consists of a beautiful Thian Duang building that stands majestically in the center of the Temple which is considered a popular tourist attraction.

📍 Address: 20.2761587,105.8627744

Yen Tu Temple

Yen Tu Temple is the land of Buddhism due to the reason that it is a place of practicing Dhamma of renowned monks, particularly, Chen Yen Dong, King of Viet Nam Chen Dynasty who was ordained here and was the person establishing Chuk Lem Buddhism Sect.

📍 Address: 21.0767216,106.7146333



Thien Mu Pagoda

Thien Mu Pagoda of Thien Mu Pagoda Temple is a political symbol of Viet Nam. The pagoda features a total number of seven levels, designed with architecture that blends perfectly between Chinese architecture and beliefs in Mahayana Buddhism.

📍 Address: 16.4531488,107.542638



Vint Nghiem Pagoda

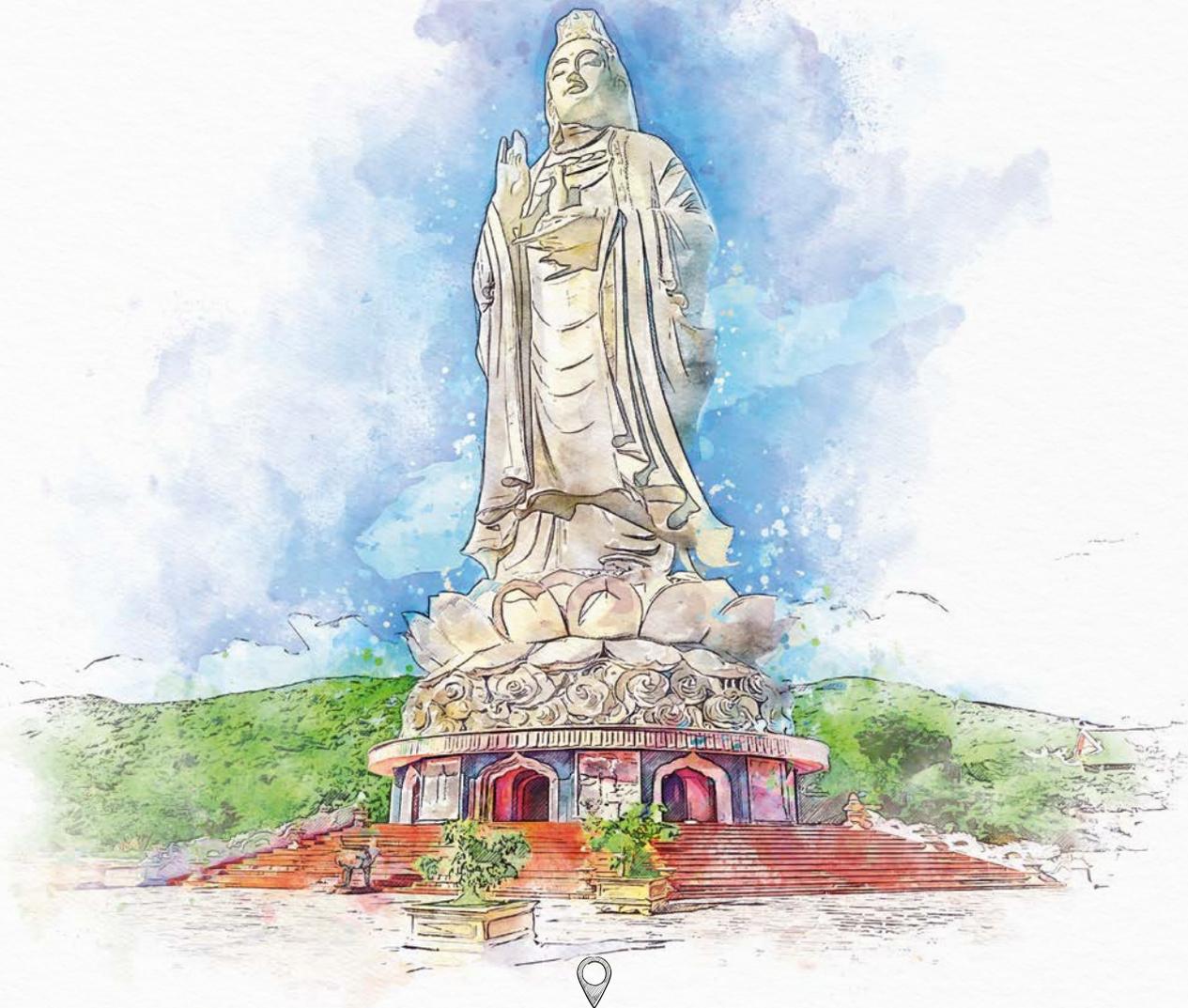
Vint Nghiem Pagoda, the Pagoda that features an exquisite elaboration, was erected from the combination of Japanese and Vietnamese architecture. It is considered one of the largest pagodas and a place to pay respect to sacred objects of Vietnamese Buddhists and Buddhists, in general.

📍 Address: 10.79039,106.6800914



Lady Buddha, Danang

Guanyin Bhodhisattava is the symbol representing the faith in Buddhism which Vietnamese people believe that he can help eliminate perils.



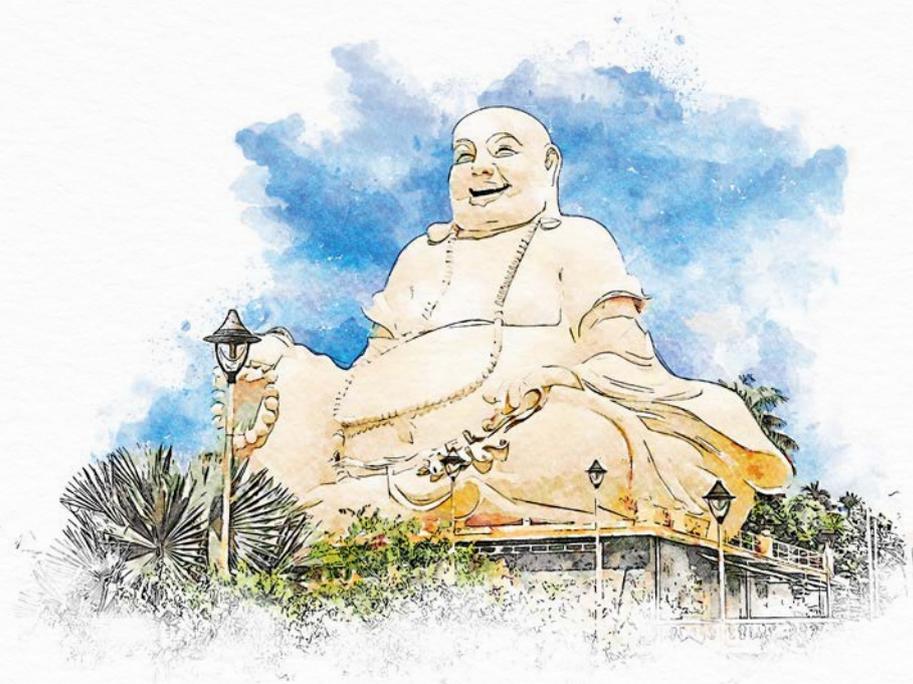
Address: 16.0996134,108.2747656.

Guanyin Bhodhisattava or Lady Buddha Guanyin is a sacred figure to whom the Vietnamese Buddhists including the Buddhists in general have paid respect and have faith in because Guanyin is regarded to be the person with kindness and compassion for all things on earth like the chanting words in Guan Sue In Phu Sa Phu Mhen Phin which indicate that "Regardless of how many mankind have been in existence, if having been encountered with suffering, just pray the name of this Bodhisattva, they will be able to get out of all perils".

However, the belief in the story of Guanyin has a long history dating back several thousands of years by believing that, actually, Guanyin is the Avalokitesavara with a figure of a man of an elegantly graceful appearance that can transform oneself up to 33 attitudes. At present, only three attitudes of Guanyin are generally built for Buddhists to worship. Firstly, Attitude of Yang Liu Guan In, which Guanyin Bhodhisattava has His one hand holding a branch of willow tree and the other holding ambrosial water. It is believed that Guanyin Bhodhisattava of this Attitude can help heal sick people. Secondly, the Attitude of Phai Ei Guan In which Guanyin Bhodhisattava

is attired in white clothes which is his attitude on wait to help people suffering misery, Last but not least, the Attitude of Zhong Jue Guan In, which is Attitude to give children to those who pay obeisance upon Him.

For Viet Nam, the most renowned Guanyin is enshrined at Lin Ung Temple. The image was built from white carved marble with the height measuring at 67 meters, enshrined on a lotus base measuring at 35 meters in width. It took four years for the construction and is considered the 4th largest Statue of the Guanyin in the world. The Da Nang people built Guanyin to protect the City of Danang from natural disaster and tropical typhoon that hit and destroyed the City over the past several years ago. It is said that after the construction of Guanyin in 2010, Danang had never experienced any natural disasters for more than ten years. For the reason that the location on which the Statue of Guanyin is over 200 meters above the sea, the construction is therefore designed to construct statue to turn its Face towards the sea and Danang city; thus, making the statue become an outstanding visual focal point of Danang in various angles.



Laughing Buddha

Laughing Buddha in the Mahayana Buddhism is the same as Phra Ariya in Hinayana Buddhism. The characteristics of the Laughing Buddha according to Chinese beliefs are chubby with uncovered breast, cheerful face and always laughing. He is popularly seen in a posture of sitting comfortably with the images of five boys climbing around him. This potentially means "Wu Fu" or the five happiness. Wen Jang Temple, a historical site aged over 100 years old which is a famous and important place for Buddhists is the place in which the Laughing Buddha Statue or the large white pure Smiling-Faced Buddha Image with his right hand holding bead necklace and left hand placed on his Lap with cheerfully smiling face is enshrined. The Laughing Buddha is like a sacred figure which Buddhists have paid respect to and believed in.

 Address: 10.3620969,106.3735596

Thich Quang Duc

“Thich Quang Duc is the first monk in history who sacrificed his life to protect Buddhism in Viet Nam to perpetually remain until nowadays.”

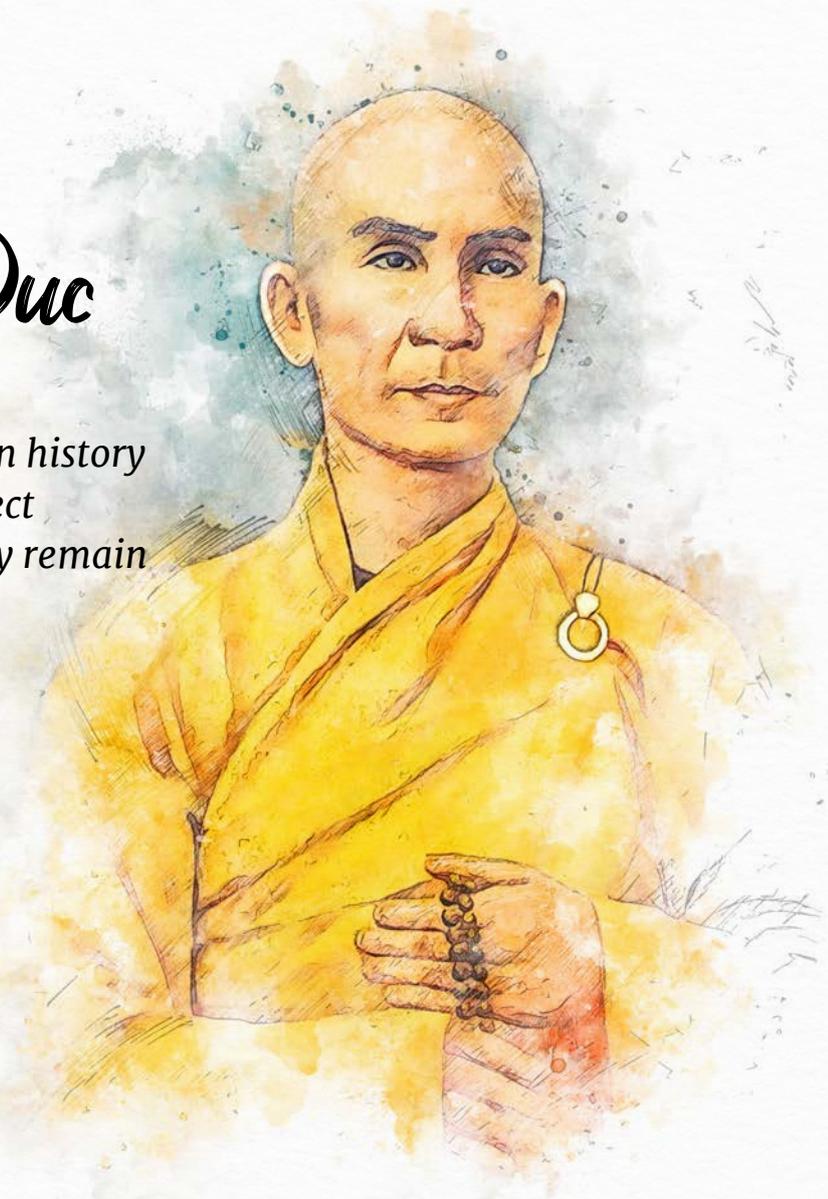
Thich Quang Duc, the Mahayana Sect Buddhist monk, is one of the monks whom Vietnamese Buddhists have respects and faiths in for the reason of his unyielding endurance to perpetually protect Buddhism and his demand for the importance of Buddhism to be equal to those of the other religions in Viet Nam.

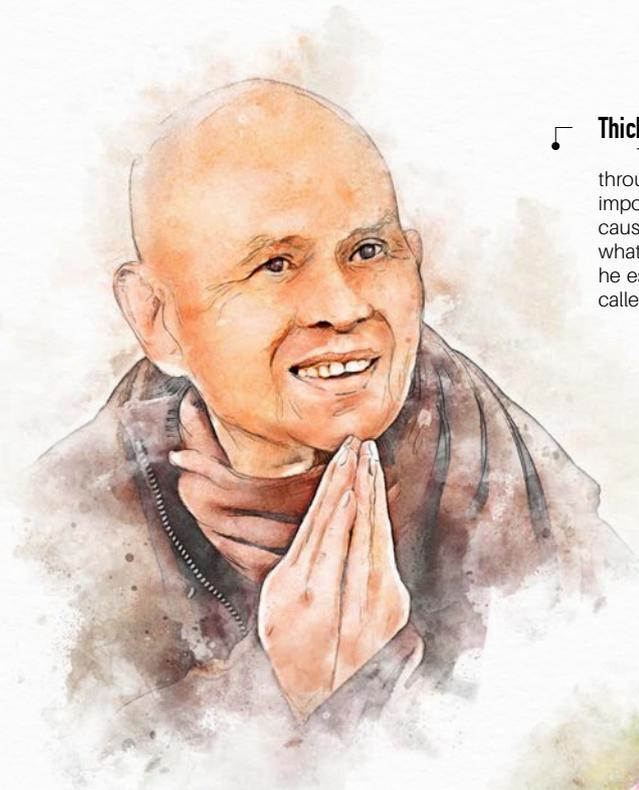
During the period of 1955-1963, Viet Nam was under the rule of Mr. Ngo Dinh Diem, the first President of Viet Nam who came to power with the support of the United States of America in collaboration with the Vatican (Center of the Catholic Church). Mr. Ngo Dinh Diem enacted laws and regulations that destroyed the minds of Viet Nameese Buddhists with his attempt to get the Vietnamese people to turn to Christianity instead of Buddhism by using brutal methods causing resistances from monks, nuns and Buddhists in Viet Nam to converge for street rally including fasting to protest against his government at that time.

On 11 June 1963, it was the day of the shocking incident for Buddhists around the world when Thich Quang Duc, aged 66, from Thich Quang Duc who could no longer endure the brutal and abuse actions on Buddhism and the Buddhists and the brutal killing of Vietnamese Buddhists in Viet Nam, announced the dedication of life to protect Buddhism by leaving Thien Mu Temple in an Austin car to the center of Saigon, the capital city. On arrival, he stepped out of the car to sit cross-legged in the middle of the

roundabout while surrounded by Buddhists before pouring oil onto his body and set himself on fire until he died peacefully.

After he passed away, his ashes were placed in Wat Thien Mu Shrine as a memorial to remind Buddhists and younger generations of his sacrifice and the dedication of the body including the mind to protect Buddhism to perpetually remain with equilibrium in Viet Nam.



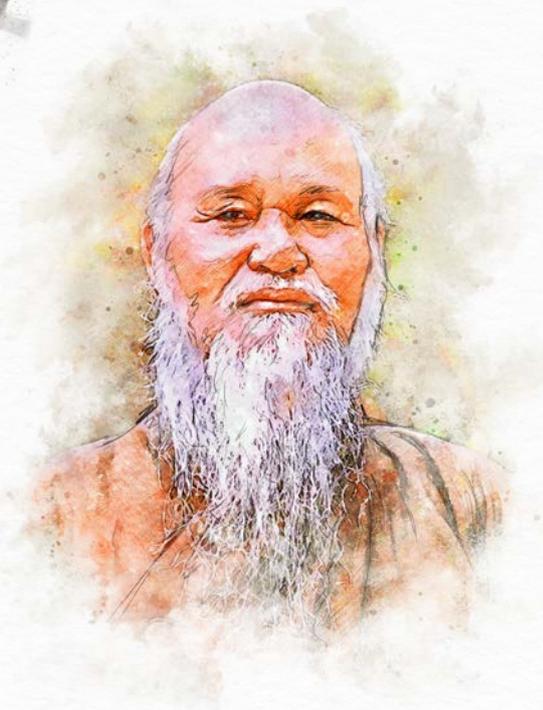


Thich Nhat Hanh

Thich Nhat Hanh, a Vietnamese monk renowned throughout the world as a practitioner, had played an important role in the campaign to end the war eventually causing the Viet Nameese government to disagree with what he did resulting in him to seek asylum during which he established an International Dhamma Practice Place called, the "Plum Village" in Bordeaux, France.

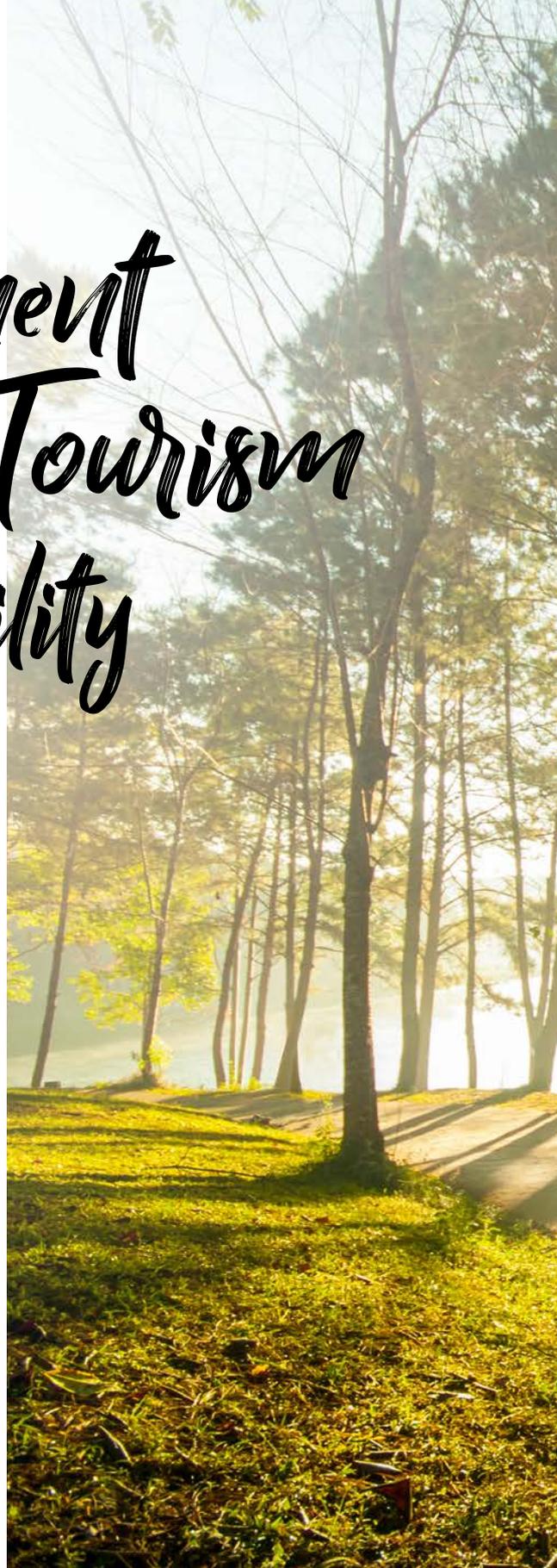
Thich Quang Do

Thich Quang Do was ordained in 1942. He was an active monk who fought for the freedom, peace and democracy of humans in exercising human rights to observe Buddhism in Viet Nam through various campaigning activities to promote the religion to the extent of making the Buddhism in Viet Nam flourished. Venerable Thich Quang Do became a famous monk acceptably recognized all over the world. In 2006, he received the Thorolf Rafto Memorial Prize. He passed away on 23 February 2020, at the age of 91. Nonetheless, he is still a representative of the Buddhist faith to whom Vietnamese people are respectful.



The Development of Buddhist Tourism to Sustainability

Buddhist tourism is a sustainable tourism that is firmly positioned in the 2030 Agenda of World Tourism Organization (World Tourism Organization, 2019). This agenda is an important tourism driving force that will help coordinate the cooperation of all countries in tourism management to sustainability. Tourism and Buddhism are the cooperative links that will support peace and harmony of all countries (Mihir Bhonsale, 2019, p. 4-16). Moreover, sustainable tourism can bring huge money and employment opportunities for local communities in tourist attractions. Tourist expenditure in Asia-Pacific region was the second of world tourist expenditure. It was 29% or 338.6 million USD in 2017 (World Tourism Organization, 2018, p. 2-3). A part of tourist expenditure was the revenue that comes from Buddhist tourism. The journey of tourists who have traveled for religious purpose, was important as the second of the world tourism purpose. The cluster of countries that are famous for Buddhist tourists including the countries in South Asia and South-East Asia (World Tourism Organization, 2018, p. 2-3). These clusters are famous for Buddhist tourism and are growing continuously (Puvaneswary, S., 2019). Tourist destinations that Buddhist tourists prefer to travel include Lumbini in Nepal, Budh Gaya, in India, and Borobudur in Indonesia (Merokalam, 2019).









Buddhist tourism is not only occurred in Nepal, India, and Indonesia, but also in many countries that are valuable and important to the history of Buddhist, from the origin in South Asia region to flourish in South-East Asia regarding to the mission of the Buddhist propagation of Buddhist monastics as the order of Ashoka the Great, (Kaew Chittakop, 2553, p. 72). These Buddhist routes include Sri Lanka, Himalayas territory (India, Pakistan, Nepal, Bangladesh, and Bhutan), and Suvarnabhumi territory (Myanmar, Thailand, Cambodia, Viet Nam, and Lao). Furthermore, Indonesia, Singapore, and Malaysia have influenced the Buddhist propagation as being parts of Srivijaya Kingdom, such as important Buddhist sites in George Town and Java island.

The journey and religion have been related to each other since the Buddha era. It might be different in forms and objectives of journey because of the traveler behaviors. The beginning of journey of Buddhist purpose has begun since Buddha era as explained, and the journey in the next era was for Buddhist propagation as the order of Ashoka the Great, in the territory outside India. The journey of the next era related to religious purpose to study the scriptures (Tripitaka) of Buddhist monks and priests. The journey of religious purposes support to the requirements in tourism industry such as accommodations, food, and transportation that can facilitate the journey to be convenient. Nowadays, the journey of Buddhism purpose has been changed from the journey of monks, priests and hermits to be the travelers who have the power of faith and belief that are their motivation to travel to destinations that can fulfill their requirements. For example, the current Buddhist tourists prefer to travel to worship and pray the Shwedagon pagoda, Myanmar because they believed that their wishes will be successful. Besides the power of faith and belief, the splendid Buddhist architecture and history attract these tourists as the example of Borobudur, Buddhist place of Jogjakarta, Indonesia and Angkor Wat, Cambodia. These Buddhist places have been full of the great faith that can attract the tourists and the forms and designs of Buddhist architecture are also splendid, unique and elegant as important world cultural heritage of Buddhist attraction. Buddhist attractions in South Asia and South-East Asia are specific and unique forms that blend with local culture to be outstanding and different in architectural formation, religious ritual and traditions, and beliefs. Because of these reasons, Buddhist attractions have been famous for international tourists around the world.

To mention about Buddhist tourism, it is a type of sustainable tourism. Buddhist tourism resources comprise of Buddhist sites, architecture, artists, objects, religious traditions and culture. These are attractive for tourists to travel and experience Buddhist faith and beliefs as the main tourism motivation. Current Buddhist tourism has flourished strongly and effectively in South Asia and South-East Asia; however, it should be developed as sustainable growth and supported these regions to be the center of Buddhist tourism (Puvaneswary, S., 2019). In order to develop Buddhist tourism to be sustainable tourism, it should focus importantly on the development of economic, social aspects and culture, and environment (Swarbrooke, 2011, p. 49-80).

Buddhism tourism brings about the economic impact. Buddhism tourism provides the opportunities in equality to run their businesses that relate with tourism to the local communities, and the local communities will get the employment opportunities both directly and indirectly. Entrepreneurs will get stability in managing tourism businesses and tourists will get the quality in tourism experiences, value of their payment and impress to quality of products and service presentation. In order to manage the Buddhist tourism to sustainability, it should consider the stability and equality of economic benefits that generated from tourism to stakeholders such as local communities, tourism business entrepreneurs, and tourists. Local communities and entrepreneurs will receive the opportunities in produce the quality products and services. Furthermore, sustainable tourism will support to provide the equality of benefits to local communities especially offering the opportunity to local communities to invest in tourism business, and providing the employment opportunity for local tour guides to practice story-telling skills including the knowledge of religious ritual. The promotion of local community presents the distinguished handicraft to sell as local souvenirs, for example the Designated Areas for Sustainable Tourism Administration (Public Organization) has supported Dan Sai community, Loei of Thailand to create Ton Phuang (candle) to use for the ritual of the votive to Sri Song Rak Pagoda. These Ton Phuang (candle) will be sold for Buddhist tourists to pay hamage to the Lord Buddha' relics in the Pagoda. Moreover, the cooperation of Buddhist tourism to economic route between countries from South Asia, which is the origin of Buddhism and South-East Asia route, where the Buddhism has flourished, can help promote the cooperation in economics and the route to connect the Buddhism trail from India to Suvarnabhumi region, including the use of online media to publicize the Buddhist route and activities in these regions (Siniya Kaiwimol, 2559). The change from competitors to be business partners in Buddhist tourism can attract both Buddhist tourists and general tourists to prefer these regions as their Buddhist destinations. Although Buddhist tourism has generated the benefits to the economic system, but there are lacks of efficient management with the tourism stakeholders. It might causes unequal in the benefit distribution to economic system. For example, there are benefits





POPULATION OF BUDDHIST BY COUNTRY

(450 – 480 million Buddhists)



Mahayana Buddhism

185 million
Buddhists

- China
- South Korea
- Japan
- Taiwan
- Singapore
- Vietnam



Theravada Buddhism

125 million
Buddhists

- Thailand
- Cambodia
- Laos
- Sri Lanka
- Myanmar
- India



Vajrayana Buddhism

20 million
Buddhists

- The Himalayas
- Bhutan
- Parts of western China
- The Russian Federation
- Nepal

Source: World Bank Group (2019:30)

for private sectors to manage the tourism businesses without providing the opportunities to local people to join these tourism businesses. So, this will affect the economic system. The local communities might not receive income and be employed in the tourism businesses. Therefore, the sustainable management should provide the opportunities for all stakeholders to manage the tourism together.

The social impacts and the management to sustainability will help reduce the tourism impacts that might change in the social system of local community. The change of social dimension is traditional production in local handicrafts, which are replaced with the production to satisfy tourism demand. However, this changing production might decrease the value and sophistication of local handicrafts. The example of the best practices for managing the social dimension is to support and motivate the pride to local community who own the Buddhist attractions (Fakhrutdinova, et al, 2017, p. 96-103) with creating the knowledge of traditional and ritual conservation. The traditional and ritual conservation can cooperate with tourism stakeholders to support and preserve the cultural heritage that are parts of Buddhist tourism

resources (Mihir Bhonsale, 2019, p. 15). There is the promotion in preserving the original pattern of producing the sacred objects as the tourism souvenir, this original production has focused on the production to preserve the local cultural art more than the production for revenue (Swarbrooke, 2011, p. 70). There is production process, which has followed procedural rule of religious belief and traditional ancestor. Moreover, the cooperation of recording historical data and knowledge of Buddhism, the belief of religious guideline, and local religious tradition are important to support to sustain Buddhist tourism, the information and story can inform the tourists to understand in the different beliefs and cultures between tourism local communities and tourists (Siniya Kaiwimol, 2559). It is also the motivation of local community's pride to own Buddhist attraction (Fakhrutdinova, et al, 2017, p. 96-103). In order to manage Buddhism tourism, if there are not cooperate in management of all stakeholders in Buddhist tourism such as public sectors, private sectors, local communities, and tourists, it might affect local social system. Because Buddhist tourism is a delicate tourism that involves local traditions and customs, ancestor beliefs,

PRIMARY PURPOSE OF BUDDHIST TOURISM



Source: World Bank Group (2019:40)

INTERNATIONAL TOURISM RECEIPTS (USD million)



and faiths. All tourism stakeholders should study together and create the practice regulations in avoiding profane the faiths and beliefs, that it might affect the religious conflict.

The environmental and cultural dimension, the management of Buddhist tourism can support the sustain to the environment in Buddhist attractions with protecting and controlling tourism resources to gain maximum benefits. The use of resources are focused on conservation and protection in both natural and cultural resources of Buddhist attraction (UNEP, 2009). The tourist carrying capacity is a method that can help reduce the negative impacts that might destroy tourism resources if there are more tourists the carrying capacity of the tourist sites and it might help reduce the congestion in tourism season. For the example of Borobudur in Indonesia, there are the congestion of tourists in important religious season

because these tourists will gather together for practice the religious activity. As a result, if there is control and restrict the number of tourists to visit and practice the religious activity in the Buddhist attraction, it can help protect the damage on the Buddhist sites. Moreover, if there are the development and improvement of tourism infrastructure appropriately, tourism will not affect local community and environment. The appropriate development and improvement of tourism infrastructure is necessary for sustainable tourism development (Puvanewary, S, 2019). In order to develop the transportation route such as car route, bike route, cruise route, and walk route for facilitating the trip and tourist activities, they should be restricted the area of transportation development, that is not allowed to invade the area of Buddhist sites. In management of Buddhism tourism, if there are lack of attention in the environment



Source: UNWTO (2019: 19)

in Buddhist tourist attractions and surrounding areas, it might affect the decedent problems to tourism resources, which causes from the overuse of resources such as the garbage problem, the decedent problems of Buddhist sites, which are importance to local cultures, the congestive problems in the area of Buddhist sites, which cause from the number of tourists and the congestion of transportation. These problems will lead to the decedent problem in the landscape of Buddhist attraction.

As a result, if there is a management of Buddhist tourism to sustainability, it can help reflect the tourism stakeholders of local knowledge value and can help to preserve religious tradition including retaining the exquisite architecture that will create the pride to local communities in attraction to be well-known and accepted around the world. Buddhist tourism is

a sustainable tourism, with Buddhist sites, architecture, religious antiques, beliefs, and traditions. All Buddhist tourism resources can help attract the interest of international tourists to prefer traveling to touch Buddhist tourist experiences in South Asia and South-East Asia. In order to develop Buddhist tourism as sustainable tourism, the stakeholders should indicate the development in economic system, society and culture, and environment. It should consider the equality and balance in receiving and using the benefits of tourism together including local communities, tourism entrepreneurs, and tourists. All stakeholders should cooperate in tourism management in protecting the economic system, society and culture, and environment in local area to be equal in providing benefits and preserving all beautiful resources to remain with equality (Pairin Wechtunyagul, 2559, p. 11).

Practice

Wat Pah Nanachat, Thailand

Wat Pah Nanachat Bung Wai Forest Monastery is located in Ubon Ratchathani Province. It is a Dhamma practice place amidst the abundant nature, arisen from the intention of Venerable Luang Poo Cha to provide opportunities for foreigners or Buddhists who are interested in Buddhism to come to pursue their studies in Dhamma Disciplines on which consciousness is focused and meditation practice through communications in English is emphasized which is considered a unique characteristic of this Wat Pah Nanachat (Literally: International Forest Monastery).

Activities: Vipassana-Kammadhana (Insight Development), Samadhi (Mental Discipline), listening to sermons; all these activities can be performed throughout the year. Those interested in can send a letter requesting permission from the Monastery to perform such activities.

Website: www.watpahnachat.org

Address: 15.1654525,104.7740247

Wat Pa Tam Wua Forest Monastery, Thailand

Wat Pa Tam Wua Forest Monastery in Mae Hong Son Province, is a Dhamma practicing place regarded as one of the best in the world under a pleasantly peaceful atmosphere embraced with a beautiful nature. It is a destination for those who are interested in Dhamma practicing and is popularly known among foreigners all over the world. Each and every year, more than 4,000 foreigners come for Dhamma practicing and pursuing their studies in Buddhism. Any rate, this place is also a place preferred by organizations or companies to bring their people for practicing Dhamma and enhancing concentrations in working, as well.

Activities: Morning chanting, meditation, Cankama walking (Walking up and down contemplating the body), sweeping the Monastery courtyard, evening chanting in two languages. For those interested in may make a registration for joining in at, together with a notification on the period of the meditation practice to the Monastery's contacting channel.

Website: www.watpatamwua.com

Contact: (66) 81 031 3326

Address: 19.5292167,98.079428



Bahai Temple, India

Bahai Temple or Lotus Temple of New Delhi, a Temple and Dhamma practicing place built without any religious affiliation because of the belief in a Oneness Religion that every religion is the center of mind and humans' faith. The Temple's symbol is a lotus design to convey the meaning of love and peace for all mankind. This place is a destination for pilgrims who want to find peace of mind under a simple atmosphere.

Activities: Meditation practicing inside the building large sized lotus-shaped hall that can accommodate up to 1,300 pilgrims.

Website: www.bahaihouseofworship.in

Address: 28.5531576,77.2599212



Maha Si Dhamma Practice Center, Burma

Maha Si Dhamma Practice Center, Yangon, is located in the area full of peaceful tranquility which is ideally suitable for meditation practitioners, Dharma practicing with instructors available to give advices including personal meditation in the traditional practice framework. In addition, Dhamma practitioners can pursue their studies on Buddhist Teachings under the supervisions of the monks.

Activities: Meditation practicing, Mantra chanting, studying Buddhist Teachings.

Website: www.mahasi.org.mm

Contact: mahasi-ygn@mptmail.net.mm, mahasi.meditationcenter@gmail.com

Address: 16.8142677, 96.1557061



Mokkhapalaram Religion Practice Garden, Thailand

Mokkhapalaram Religious Practice Garden or Than Nam Lai Temple, Surat Thani Province, was founded by late Venerable Phra Dhammakosajara (Buddhadasa Bhikkhu) for use as a learning place to pursue Buddhism Doctrine in accordance with the teachings of Gautama Buddha from his researches and practices. The area inside the Temple is under a pleasantly shady atmosphere ideally suitable for mental training and Dhamma practice for those interested in learning Dhamma by the surrounding nature that gives rise to a path of getting out of worldly fetters.

Activities: Mental Development Practice to attain peace of mind, learning the teachings of Gautama Buddha through poetries and Buddhist art works. The activities on teaching meditations to foreigners are conducted from the 1st to the 10th day of every month while for Thais is from the 20th to the 27th of every month.

Website: www.suanmokkh.org

Contact: (07) 743 1552 or (07) 743 1597

Address: 9.3602479, 99.1690722

Neranjara-wasa Temple, India

Neranjara-wasa Temple in the State of Bihar is located on the bank of Neranjara River. It was built for dedication as a royal charitable contribution and an honor on the occasion of His Majesty King Rama IX's 80th Birthday Anniversary and Her Majesty the Queen's 75th Birthday Anniversary in 2007. In addition, it is purposely intended to enable Buddhists to attend for listening to sermons and practicing meditations for peace of minds through the perseverance in the Dhamma.

Activities: Listening to sermons, practicing Dhamma, making merits, Mantra chanting and mental training by meditation.

Contact: (91) 9 934 463 819

Address: 24.7021359,84.9993836



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