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โ Blood my dry up, fresh may decay, bones may fall apart, but I will not leave this place until I attain Enlightenment (Mahaniddeśa, Pali Text Society)

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Chapter-I

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Introduction

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๒๒๒๒๒๒๒๒ Bodh Gaya or **Bodhgaya** ([Hindi: बोधि-गया](#)) is a religious site and place of pilgrimage associated with the [Mahabodhi Temple Complex](#) in [Gaya district](#) in the [Indian state](#) of [Bihar](#). It is famous for being the place where [Gautama Buddha](#) is said to have obtained [Enlightenment](#).

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For Buddhists, Bodh Gaya is the most important of the main four pilgrimage sites related to the life of Gautama Buddha, the other three being [Kushinagar](#), [Lumbini](#), and [Sarnath](#). The followers of Buddhism, with all their intellectual faith, must realize that it is not just a sacred land but also one of the most suitable places for meditation over Dhamma.

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More than 2500 years, when prince Siddhartha renounced the world and left his palace to seek the truth. On the full moon day of Vaisakha, the Bodhisatta came to the Bodhi tree and spread the grass at the foot of the shady Pippal tree, then sat cross-legged and vowed to himself

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Finally, Bodhisatta became a Buddha, the Awakened One. The tree which he sat became known as

the Bodhi tree, and the area as Bodhgaya or Buddhagaya. Bodha Gaya consists of many main attractions, namely; Mahabodhi Temple known well as the Main Temple where was created by King Ashoka in 254 B.C., and was developed from time to time. The Researcher aims to study the historical background of Bodhgaya as the Buddhist Holy Place, development of Buddhist Monasteries from the previous until now, as well as the role and Buddhist cultural interrelation of Buddhist Monasteries in Bodhgaya.

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Chapter-II

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Development of Buddhist Monasteries

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^ ^ ^ ^ ^ ^ ^ ^ ^ After the Buddha's Enlightenment under the Bodhi tree, he traveled to the Isipatana in Varanasi to teach five former companions named as the Pañcavaggiyas or five former companions. Then he taught them, they understood and as a result they also became enlightened. At that time the [Sangha](#), the community of the enlightened ones, was founded. The sermon Buddha gave to the five monks was his first sermon, called the [Dhammacakkappavattana Sutta](#). It was given on the full-moon day of [Asalha](#). The Buddha subsequently also spent his first [rainy season](#) at the [Mulagandhakuti](#) in Saranath. The Sangha had grown to 60 in number (after [Yasa](#) and his friends had become monks), and the Buddha sent them out in all directions to travel alone and teach the Dharma.

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^ ^ ^ ^ ^ ^ ^ ^ ^ The Buddha traveled to Maghadh and gave his messages to people there. Many people became his followers, Upasagas and Upasigas, some ordained as Bhikkhus or Buddhist monks. King Bimbisara, a ruler of Magadh, offered Veruvana to the Buddha where was well known as the first monastery in Buddhism.

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^ ^ ^ ^ ^ ^ ^ ^ ^ Few years ago, the Buddha preached Dhamma and number of Buddhist monks increased respectively. Many Buddhist Monasteries were contributed and developed by believers from generation to generation in order to offer to monks as residence.

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Chapter -III

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Buddhist Monasteries in Bodhgaya

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^ ^ ^ ^ ^ ^ ^ ^ ^ On the great occasion of Buddha Jayanti in 2500 B.A., India Government invited Buddhist countries to set up Buddhist Monasteries around the land of Enlightenment, Bodhgaya. Many Buddhist countries such as Thailand, Sri Lanka, Mynmar, Japan, Vietnam and Cambodia etc, replied the invitation and started to establish international Buddhist Monasteries in Bodhgaya.

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^ ^ ^ ^ ^ ^ ^ ^ ^ Since there are now more than 23 Buddhist Monasteries providing into two sects, Theravada and Mahayana. The main objectives of Buddhist Monasteries is to spread the Buddha's teachings and to help human from every corner of the world. From many years, Buddhist Monasteries in Bodh Gaya have serviced a lot of pilgrims who do wish to visit the land of Enlightenment and want to study the Buddhist teachings. These also have arranged meditation course to interested people. Buddhist Monasteries have held training program to Buddhist monks in order to be the proper Buddhist guidance that is very useful to both Buddhist monks and pilgrims. Also Buddhist Monasteries have provided many assistances to local people around Bodhgaya such as health care and public school etc. These can help to resolve some social problem by mean of using the Buddhist teachings.

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Chapter-IV

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Culture of Buddhist Monasteries in Bodhgaya

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Culture is generally as a tradition or pattern of life and thought in a community. While it itself historically in education and learning, art and literature, philosophy and religious movements, its inner being is constituted by a configuration of values. The basic ideas which the Buddha preached carried forward a certain ancient religious and cultural tradition and became in turn the source of manifold development which expressed itself not only by setting up a high and refined moral ideal promoting charitable activities among the laity, and ascetic renunciation and mystical contemplation especially among the monks and nuns, but also by the creation of truly remarkable educational,

literary, artistic and intellectual activities.

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^ ^ ^ ^ ^ ^ ^ ^ ^ More than 50 years, many Buddhist Monasteries in Bodhgaya have been established by Buddhist nations. Each country has expressed the culture such as arts, ethics, and the ways of worship through their own Buddhist Monasteries.

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^ ^ ^ ^ ^ ^ ^ ^ ^ Even through all of Monasteries in Bodhgaya is belong to Buddhist, they believe and practice according to the Buddha's teachings as well as they have same goal of life known as Nibbana, but they all come from many different areas, cultures, style of life, languages. So they take their own culture into Bodhgaya where has become the center of international culture.

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^ ^ ^ ^ ^ ^ ^ ^ ^ As well many Buddhist traditions have been held in Bodhgaya by interrelation between international Buddhist Monasteries, for example Annual International Tipitaka Chanting Ceremony, which has become the annual Buddhist ceremony in Bodhgaya

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Chapter-V

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Conclusion

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