

Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

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Marker Stone

(The exact spot where The Buddha was born.)



Maya Devi Temple, Lumbini, Nepal

Lumbini Nepalese Buddha Dharma Society (UK)

Buddha was born more than 2600 years ago at Lumbini in Nepal. His teachings of existence of suffering and the way out of the suffering are applicable today as they were applicable then. The middle way he preached is more appropriate now than ever before.

For centuries Buddhism remained the religion of the East. Recently, more and more Westerners are learning about it and practising Dharma for the spiritual and physical well-being and happiness. As a result of this interest many monasteries and Buddhist organisations have been established in the West, including in the UK. Most have Asian connections but others are unique to the West e.g. Friends of Western Buddhist Order.

Nepalese, residing in the UK, wishing to practice the Dharma for their spiritual development, turned to them as there were no such Nepalese organisations. Therefore, a group of Nepalese met in February 1997 and founded Lumbini Nepalese Buddha Dharma Society (UK) to fill this gap. The society is non-political, non-racial, non-profit making voluntary organisation and open to all, both Nepalese and non-Nepalese, whatever their faith and tradition.

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Objectives

1. To make Buddhism known to the wider public and to help them understand the benefits of the Buddha's profound teachings,
2. To have a forum for the meeting of Nepalese residents in the UK and others with an interest in Buddha Dharma as a spiritual practice for discussion, exchange of ideas, constructive dialogue and to build Nepalese Buddhist community in the UK etc.,
3. To establish links with similar organisations in the UK, Nepal and other countries,
4. To organise voluntary work to help reduce human suffering in Nepal and other countries, and
5. To promote and publish religious and cultural heritage of Nepal.



L u m b i n i

Journal of The Lumbini Nepalese Buddha Dharma Society (UK)

Lumbini is the journal of LNBDS (UK) and published annually depending upon funds and written material; and distributed free of charge as Dharma Dana. It is our hope that the journal will serve as a medium for:

1. Communication between the society, the members and other interested groups.
2. Publication of news and activities about Buddhism in the United Kingdom, Nepal and other countries.
3. Explaining various aspects of Dharma in simple and easily understood language for all age groups.
4. Discussion on Dharma through a readers column.

Lumbini is run purely on donation. Therefore, any donations are welcome and greatly appreciated. Cheques/Postal orders should be made payable to Lumbini Nepalese Buddha Dharma Society (UK) or LNBDS (UK) and forwarded to the society.

Lumbini for you...

For the forthcoming issues of Lumbini, we welcome your articles, anecdotes, short stories or news features, which are linked to Nepal and/or Buddhism. Send your contributions and comments to the Editor, LNBDS.

Please include your full name, address and telephone number. We regret we cannot acknowledge or return items we do not publish.

Editor: Amrit Ratna Sthapit

Editorial Panel: Dr. Dharma B. Shakya, Ram Babu Thapaliya, Menika Sthapit

Front Cover Design: Udaya Shakya

Design & Layout: Amrit Ratna Sthapit

LNBDS Office: Lumbini Nepalese Buddha Dharma Society (UK)
11 Mulberry Drive, Slough,
Berkshire, SL3 7JU, UK.
Web: www.lumbini.org.uk
lumbini1997@hotmail.com

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Articles and opinions expressed in the journal are not necessarily the opinions of the society.

Lumbini is published purely on donation. It is distributed freely as Dharma Dana for benefit of many. Any kind of support for publication is appreciated. This could be in form of your personal greetings or business advert in the magazine. Please contact the Society for space if you wish to support us.

Thank you for your kind support, LNBDS



Editorial

LNBDS would like to wish a very Happy Buddha Day, *Buddha Jayanti*, *Swanyapunhi* to all our readers. It is 2558th Buddha Jayanti, the era which marks the passing away (*Mahaparinirvana*) of the Buddha, in 543 BCE. The Buddha was born in 623 BCE in Lumbini, Nepal. So, this year we will also be celebrating the Buddha's 2638th birth day, Lumbini Day.

LUMBINI journal is one of the Society's activities to promote the profound teachings of the Buddha. We are sure that our readers will appreciate our effort in bringing out this journal which is the result of hard work behind the scene. I would like to extend my appreciation to editorial team and well wishers on our readers behalf.

Lumbini, the birth place of the Buddha, is a revered place for all Buddhists around the world. By visiting and venerating the place where the Buddha was born, devotees feel overwhelmed and blessed. Report presented on sound pollution in Lumbini and surrounding area by Mr. Ram Charitra Shah is worrying. It's our duty as well as Nepal government's responsibility to protect and preserve Lumbini, a world Heritage site.

The Buddha said that he is only a path shower; we have to act our self to benefit from the insightful teaching. Who we are is a result of our own action whether it is physical, mental or verbal. Action (*Karma*) which is done intentionally bear fruit that effects our lives. We are grateful to Venerable Bhikkhu Bodhidhamma for his enlightening article '*Conditionality and Karma*' which will be beneficial to readers.

Mind is the fore runner which is important part of our life. Action done with negative mind is unwholesome; similarly any action done with positive thought/s will be wholesome. Cultivation of one's mind will bring happiness to us. By meditating, we can understand nature of our mind better so that it helps us to deal with our day to day life. Modern science finds no hesitation in recommending putting meditation into our daily practice. Dr. Latha Hapugoda was kind enough to present a power point presentation to our mediators in one of the meditation days evidence based scientific view of benefits of regular meditation. We are publishing her presentation here '*Healing Power of Meditation*' for the benefit of our readers. Please note that the LNBDS (UK) runs bimonthly one day meditation retreats.

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Speech is a great gift that we humans are blessed with. Be able to express our thoughts, feelings and needs verbally is something we should respect and use wisely. Our word/s can be lethal if used in wrong connotation. We are thankful to Mr. Richard Jones who delivered enlightening speech titled '*Right Speech*' at our last year's Buddha day programme. For the benefit of our readers we are publishing his talk here. We are sure that you will enjoy reading and learn how to use speech in correct way.

From this issue onward, we started publishing articles on sacred and historical Buddhist places in Nepal. Prof. Dr. David Gellner was kind enough to write detailed article on Hiranya Varna Mahavihar (*Kwa Baha*), Golden Temple. We are also thankful to Bhikkhu Nyanarato for his article titled '*Being alive*'. Venerable reminds us that to be alive is to be in present, reflecting on momentary natures of rising and passing away. Just be aware!

We hope all our readers will enjoy reading this journal, as much as we have enjoyed presenting it to you. May peace and contentment be with you!

'Bhavatu Sabba Mangalam'

Cover Story - Mayadevi Temple, Lumbini, Nepal



(Excavation underneath Mayadevi Temple and Marker Stone)

Prince Siddhartha Gautama, the Buddha to be, was born in 623 BCE in Lumbini, Nepal. Lumbini remained neglected for centuries. In 1895, Feuhrer, a famous German archaeologist, discovered the great pillar while wandering about the foothills of the Churia range. Further exploration and excavation of the surrounding area revealed the existence of a brick temple and sandstone sculpture within the temple itself, which depicts the scenes of the Buddha's birth.

It is pointed out by scholars that the temple of Maya Devi was constructed over the foundations of more than one earlier temple or Stupa, and that this temple was probably built on an Ashokan Stupa itself. To the south of the Maya Devi temple there is the famous sacred bathing pool known as *Puskarni*. It is believed that Maya Devi took a bath in this pool before the delivery.

In 249 BCE the devout Buddhist Emperor Ashoka, third of the Mauryan rulers of India, made a pilgrimage to this very sacred area in company with his teacher, Upagupta, and erected pillars at Lumbini, Gotihawa, and Niglihawa, as he did in many parts of India, to commemorate his visit. The inscription on the Lumbini

pillar identifies this as the birthplace of The Buddha.

Until now, the earliest Buddhist temples have been attributed to Emperor Ashoka, who in the 3rd century BCE spread Buddhism across the region, as evidenced by his Pillar and brick built temple in Lumbini, a UNESCO World Heritage property since 1997.

“For the first time in South Asia, excavations have revealed a pre-Ashokan temple of brick, which itself was built over an earlier one of timber”, says Professor Robin Coningham of Durham University in UK, who co-directed a team of Nepalese and international experts. The team worked with the framework of a UNESCO project funded by the Government of Japan through the Japanese Funds in Trust for the Preservation of the World Cultural Heritage to UNESCO.

The project has produced a number of other significant results. It has enhanced the conservation of the three most emblematic monuments of The Buddha's birthplace, namely the Marker Stone (pointing exact spot where the Buddha was born), the Nativity Sculpture and the Ashokan Pillar. (Ref: <http://whc.unesco.org>)

Lumbini Dana Fund

The LNBDS (UK) launched the Lumbini Dana Fund in May 1998 on the auspicious day of Buddha Jayanti. The purpose of the fund is to put the Buddha's teachings in practice. Karuna (compassion) is to extend our kindness to others in need. The fund intends to help poor and orphans in Nepal. Up to now the society has sponsored six orphans from Bampti Bhandar, Ramechhap, Western Nepal regularly since January 1999, five destitute Cancer Patients from Nepal in 2003 and donation to Dallu Orphanage in Patan Nepal in January 2003. LNBDS (UK) hopes to expand this noble work with support from our members and well-wishers. The LNBDS (UK)'s aim is to concentrate on education, health and religion. The society depends on your generosity to make this task a success.

*Please make cheque payable to the **Lumbini Dana Fund** and send to
LNBDS (UK), 11 Mulberry Drive, Slough, Berkshire, SL3 7JU, UK*

Conditionality & Kamma - A Basic Introduction

✍ Bhikkhu Bodhidhamma

Satipanya Buddhist Retreat, Shropshire, UK

The law of kamma (*karma* in Sanscrit) is fundamental to the teachings of the Buddha. We find it right at the point of enlightenment, enveloped within the Three Knowledges (*tevijja*) that came to the Buddha on liberation. The first was that his heart and mind were clear of all defilements; the second, that he could review his countless rebirths and see they were driven by his ethical decisions; and third, was his ability to see beings moving from one plane of existence to another driven by the same law.

What was at first a law that pertained to him alone became a universal law. And the law was inexorable.

But before we go into this area of ethics, we must understand the Buddha's explanation of why things happen the way they do. This is the Law of This and That Conditionality (*idhappaccayatā*). Just as a five-letter equation, $E=mc^2$, belies enormous scientific knowledge and potential, so these simple propositions explain at the fundamental level how things come to be:

When this is, that is.

When this is not, that is not.

From the arising of this, that arises.

From the cessation of this, that ceases.

The first two propositions tell us why things happen simultaneously by way of immediate contingency. For instance, at Satipanya, people come from various trajectories to form a group. The opposite of this is that if they didn't come, there would be no group. This is an immediate interdependency. Our bodies are alive because certain functions work together at the same time. If we stopped breathing or the heart stopped, then the body would stop.

If we take these propositions at a universal level, then we have a situation where everything happens only because it arises or doesn't arise in this present moment. Presumably, it would be quite chaotic: where would order come from save in the occasional, haphazard arrangement? From a kamma viewpoint, thinking that good arises from good and bad from bad would be no use. There would be no perceptible consequences from actions, since every happening would be entirely random. The reason for a moral code or ethical understandings would be missing. We would live in an amoral society.

The final propositions tell us that events now happen because of an effect coming from the past, no matter how near or distant. It has some original beginning. A group

forms at *Satipanya* because various people have made a decision in the past to come here. Their arrival is a present consequence of past decisions and consequent actions. And the consequence of the ensuing present actions will have some effect on future actions. This is a linear cause and effect law. Our bodies are alive because of past feeding and caring for them. If we stopped feeding the body, at some point it would stop functioning.

On a universal level, if everything happened as a direct consequence of something in the past, then the future would be pre-destined. In this scenario, how would creativity manifest? Presumably, the universe would be repetitive. Again from a kamma viewpoint, we would experience everything as fate. If everything is fate and pre-determined then again there would be no need for ethical laws and moral standards. Indeed a teacher in the Buddha's time, Ajita Kesakambali, said that if one were to go down one side of the Ganges creating mayhem and up the other performing great acts of compassion, it would not make the slightest difference. We would again be living in an amoral society.

The Buddha says present contingency and past conditionality operate in unison. So we have some order within creativity, some creativity within order. In art the order is represented by technique which underpins all creative arts. It is much the same in sport.

Apart from the basic Laws of Conditionality, we are embedded in more obvious laws of nature. These Niyama come together to create any given moment. There are five which equate fairly well with our modern way of seeing the world. The first is the Law of Heat (*utu*). Heat or Fire was understood to be the primal energy of the world. It equates to our physical sciences. The Law of the Seed (*bija*) equates to our biology. The Law of the Mind (*citta*) equates to our psychology and from this we can infer sociology which is but a society of minds. Then there is the Law of Kamma. Finally there is the Spiritual Law which equates to the Buddha's teaching on the end of suffering and the transcendent state of Nibbana.

These Laws tell us that not everything that happens to us is our personal kamma. We don't 'deserve' everything that happens to us. When it comes to natural disasters, to be caught up in a tsunami or earthquake doesn't mean we deserved to have all our property destroyed or lose our lives. If a person is born with a hereditary disease, it doesn't mean they did something terrible in their past life. Our genetic history is governed by our forebears. When it comes

to the mind, our intellectual abilities don't mean that we did something wonderful in the past life to end up a genius or something terrible because we were always bottom of the class. When we enter the Path of Dhamma impersonal laws of kamma and all the teaching implied in the Four Noble Truths govern our progress towards liberation.

So what does the Law of Kamma refer to? In terms of the process of liberation from suffering it has little to do with the consequences of our actions as they affect the world. Our goodwill actions support the process of purifying the heart and leading us to liberation, but they may not have their desired effect on the world. For that we need to know the matrix into which our action is being thrown. And we can never know that in its entirety. A charity that collected clothes to send to a poor country unwittingly destroyed the local tailor trade which in turn had a knock-on effect. They had to stop sending clothes. Many people argued and still argue against the Iraq war. But perhaps in the fullness of time, it might be seen as a catalyst that released the Arab Spring: a country could be free of its dictator and could move towards democracy.

So the kamma that pertains to liberation is that which pertains to our interior life. In Pali, the language of the Theravada scriptures, the word, *kamma*, strictly refers to the intentional act, and the consequence is properly termed *vipaka*. as used to Kamma refers to a conscious act, whether by a deliberate act of will or by way of habit, which occurs when it has an ethical dimension. The intention can be either wholesome or unwholesome. And when we empower such an intention, an act is performed. It can be a mental act of interior thought and emotion such as when we get lost in an angry or exciting daydream, or it can be an act of speech or a deed. (This is to be distinguished from the present day meaning of *karma* which signifies fate.) Now once an act, a kamma, is completed, it will go on to have an effect, *vipaka*. *Vipaka* is not unalterable fate, for on recognising the consequences of an act, a person can change the them. For instance, if we upset someone, we can apologise.

So when we allow the mind to wander into unwholesome daydreams, we are developing the attitude that drives it. Anger will drive hateful scenarios; love, affectionate scenarios. When thoughts are expressed in the spoken word, the same is happening. And when an angry thought leads to banging doors, shouting and worse, the underlying attitude of anger is being developed. In the same way, a caring action will develop love and compassion. Such kamma of thought, word and deed, are creating, because they are willed, our volitional conditioning, *sankhāra*. This is where we store all our wholesome and unwholesome attitudes.

It is important here to make a distinction between what we might term moral behaviour as a contrast to unskilful behaviour. When we talk of immoral behaviour we usually refer to actions that are grave such as stealing or hurting someone, no matter how small. But there are actions which come from attachment, that cannot be called 'evil', but nonetheless cause suffering. For instance, the attachment a parent has to their child is 'natural'. It would be difficult to imagine otherwise. But this attachment is a cause of suffering for the parent and a catalyst for the suffering of the child. How do we know when attachment is manifesting? Whenever we feel disappointed, angry, overly fearful for the child, and so on. Such reactions are good indicators.

It is also important to understand that we do not know fully the consequences of our thoughts, words and deeds on our internal life, since we don't know the strengths and weaknesses of our own conditioning. In certain circumstances, heroic actions can come to people who would never have thought themselves especially courageous. And the opposite is true, of course. Road rage, computer rage and other such rages often take people by surprise. In other words, as we do not know an action's outcome when performed in the matrix of the world out there, we don't know what an intentional act of thought, word or deed, will have upon the internal matrix of our heart and mind.

So, from the laws that express conditionality, we can see that we will never know the consequences of our decisions. Even in the Buddha's case, he had to sometimes adjust rules that he had previously made because of an unforeseen consequence. We live both outwardly and inwardly in an uncertain world. But the Law of Kamma tells us that the effect of a goodwill action whether of thought, word or deed, will have wholesome effects. Inwardly, we will be rewarded with wholesome habits and a growing beautiful heart. The opposite, of course, should we behave unwholesomely.

This tells us we can change ourselves. The Buddha does not deny the self. He simply says it has no intrinsic reality. It is dependent on inner and outer circumstances. So we can begin to change the self away from one that is unhappy and lacking in self-esteem to one that is happy and high in self-esteem. It is from the basis of a beautiful self that spiritual progress, which includes the loss of this very sense of a separate self, can be realised. For our unwholesomeness is a measure of our delusion. Wisdom arises as purity of heart grows. This leads to a compassionate engagement with oneself and the world. All this is the result of understanding and accepting the Law of Conditionality (*idhapaccayatā*) and the Laws of Nature (*niyama*) within which the Law of Kamma is embedded.

Healing power of Meditation

This talk was given on Sunday, 17th March 2013 at one day meditation which our society holds regularly at Kingsbury Vihara, London.

✍ Dr. Latha Hapugoda, UK

Meditation is “a conscious effort to change how the mind works”. The pali word for meditation is ‘bhavana’ which means ‘to develop’ to ‘make grow’ (1). Two most common and useful types of meditation are Mindfulness of Breathing (anapana sati) - commonly referred to as mindfulness meditation and Loving Kindness Meditation (mettabhavana).

As a form of mental training, mindfulness meditation has been practiced for over 2600 years. Originating in Asian Buddhist traditions, the practice involves focussing our attention on breathing by allowing us to become aware of sensations, emotions and thoughts that arise in the mind without judgment or reactivity. This technique helps and trains our mind from getting distracted by outside disturbances and enables us to cultivate calmness, tranquillity, equanimity, and non-reactivity.

The rapid developments in the field of neuroscience during the past two decades coupled with evidence based research have demonstrated the therapeutic effects of meditation on emotional, psychological and medical benefits in diverse populations and for individuals without prior interest in this spiritual tool. Meditation is widely used today by psychiatrists and psychologists in managing their care.

Human brain

A general understanding of the brain will be useful for the reader to gain a clear understanding how meditation influences the human body in positive ways.

Key Brain Areas for Consciousness

• (adapted from) M. T. Alkire et al., *Science* 322, 87

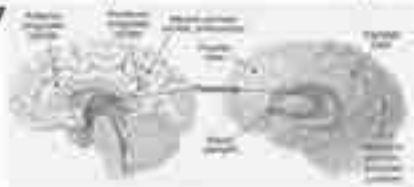


Fig. 1

Human brain is said to be the most complex object known in the universe.

Adult brain is around 3 pounds in weight which is about 2% of the body weight. It is made up of small units called nerve cells or ‘neurons’. On average there are 1.1 trillion nerve cells.

Different parts of the brain have specific functions

- Prefrontal cortex (PFC) of the brain - “executive functions” of planning and regulation of attention – associated with positive emotions.
- Insula social emotions — self-awareness, empathy and morality
- Left frontal regions – mood control
- Amygdala: process incoming stimuli: the alarm bell (fight or flight)

Amygdala

This is an almond shaped structure that connects with the hippocampus, the prefrontal area and the thalamus. These connections facilitate the amygdala’s role in the mediation and control of major affective activities like friendship, love and affection, on the expression of mood and, mainly, on fear, rage and aggression. The amygdala is the centre for identification of danger, is fundamental for self-preservation. When it is triggered, the response is fear and anxiety which leads into a stage of alertness, invoking the flight or fight body’s response.

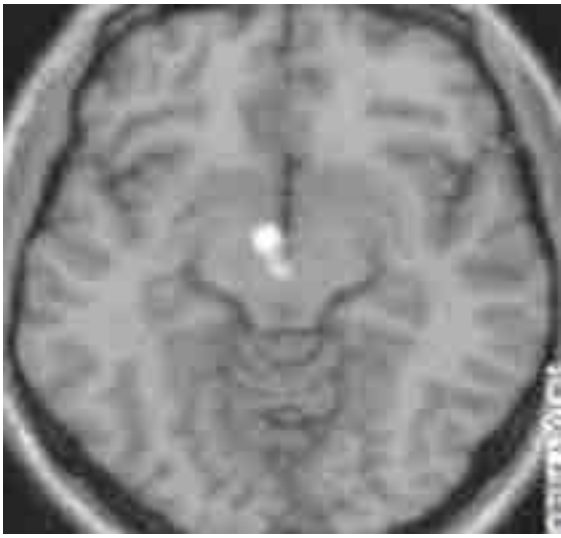
Hypothalamus

The hypothalamus focuses on the expression (symptomatic manifestations) of emotions than with the genesis of the affective states. When the physical symptoms of emotion appear, the threat they pose returns via hypothalamus, to the limbic center and, then to the prefrontal nuclei with the outcome of increasing anxiety.

Brain’s ability to change shape over time - “neuroplasticity”

Mind is the flow of information through the brain. As the mind flows through the brain, ‘neurons’ function together in particular patterns. The pattern depends on what type of information is being generated. Those patterns in turn are continuously changing the structure of the brain. For example, people who maintain regular meditative practice have been demonstrated to have thickened areas of the brain that regulate attention and emotions. Focussing attention is the essence of mindfulness and is therefore a basic way to shape the brain also referred to as neuroplasticity. In focusing attention in meditation, more control is gained due to the strengthening of the neural basis.

Research has demonstrated that meditation has emotional, psychological and medical benefits to human beings.



Psychological benefits of meditation include:

- Improves attention (including those with hyperkinetic syndrome (ADHD))
- Increases compassion
- Increases empathy
- Reduces insomnia, anxiety, phobias

Mindfulness has been found to be effective in the treatment of a whole range of anxiety and stress related conditions including eating disorders, generalised anxiety disorder, borderline personality disorder, intimate partner violence, psychological disorders in children, depression in older people, stress in cancer patients and stress in the workplace.

Mindfulness is increasingly recognised in western psychology as an effective way of reducing stress and enhancing focus, self-awareness and emotional well-being (R3). It strengthens our ability to cope with stress in the workplace or at home, manage anxiety and/or depression and improve our concentration and energy levels thereby enjoy a better life. Mindfulness is recommended as a form of therapeutic intervention by NICE (the National Institute for Clinical Excellence) and The Mental Health Foundation for people with depression.

Research also shows that mindfulness improves self-esteem, relationships and academic and sports achievement.

Meditation: Physiological Benefits

- Decreases the release of stress hormones(stress related cortisol)
- Strengthens the immune system
- Provides symptom management in medical conditions, including heart disease, asthma, type II diabetes.

It is important to note the positive impact of regular long term meditation on loss of brain cells normally observed with ageing referred to as “cortical thinning with aging.”

Research demonstrated less cortical thinning with aging in the PFC and insula among meditators. These have important implications in the UK with a growing ageing population.

Mindfulness-based Stress Reduction (MBSR) has been documented as a highly effective treatment of those suffering from stress and chronic pain in the US (Jon Kabat-Zinn).

Further, improving health outcomes associated with mindfulness has been shown across a range of conditions cancer, substance abuse, fibromyalgia, and even psoriasis (Garland^{1,2} 2009)

According to a growing body of research, regular meditation alleviates depression, boosts memory and the immune system, shrinks the part of the brain that controls fear and grows the areas of the brain responsible for memory and emotional regulation.

- Thickens and strengthens anterior (frontal) cingulate cortex and
- insula. Results include improved attention, empathy, and
- compassion.
- Less cortical thinning with aging
- Increases activation of left frontal regions, which lifts mood
- Increases power and reach of gamma-range brainwaves
- Decreases stress-related cortisol
- Stronger immune system

He who has cut off the thong (of hatred),
the band (of craving), and the rope (of
false views), together with the
appurtenances (latent evil tendencies), he
who has removed the crossbar (of
ignorance) and is enlightened — him do I
call a holy man.

~ No: 398 Dhammapada

Hunger is the worst disease, condi-
tioned things the worst suffering.
Knowing this as it really is, the wise
realize Nibbana, the highest bliss.

~ No: 203 Dhammapada

Lumbini World Heritage area air and sound pollutions much higher than Nepali National and World Health Organisation (WHO) Standards. Needs effective implementation and regular monitoring of (Nepalese) government decisions!

✍ Ram Charitra Shah, Nepal

Lumbini World Heritage Site, which symbolise Nepal in the world, is experiencing high level of pollution because of highly unorganised industrial activities. There are a dozen of cement factories, 30 brick factories, steel factories, paper, noodles, synthetics, plywood, oil, plastic and other factories around the world heritage site. There are also activities related to the factories like transportation of raw materials for these industries and finished products from these industries using heavy duty vehicles beyond the capacity of the road. Operation of these factories and vehicles are polluting the air above acceptable level and damage, whilst the area is extremely noisy due to the high level of unorganised industrial activities. The bad and damaged road because of over use of heavy duty vehicle further aggravates air pollution. As a result it is very difficult for the Bhikkhus as well as local and foreign tourists to walk in the area to visit the Lumbini, the birth place of Lord Buddha. The generators used during load shedding by different monasteries, hotels, lodges and restaurants in the area are also contributing in the noise and air pollution in the site according to the tourists and visitors of the area.

In a study carried out about air pollution in this Lumbini World Heritage Site by WHO with the help from scientists from Pune, India; they found the air pollution level as PM_{2.5} (fine particle) 270 microgram/m³, which is 7 times higher than 'National Ambient Air Quality Standard (NAAQS 2012) of 40 microgram/m³ fixed by the Government of Nepal, Ministry of Science, Technology and Environment (MOSTE) as per our 'Environment Protection Rules 2054. This air pollution level in the Lumbini area is even 11 times higher than the World Health Organisation (WHO)'s standard of PM_{2.5} (fine particle) of 25 microgram/m³. With respect to the other bigger dust particles PM₁₀ (bigger particle) at Lumbini site were measured 350 microgram/m³ which is 3 times higher than the National Ambient Air Quality Standard (NAAQS 2012) -120 microgram/m³ whilst it is 4.5 time higher than the World Health Organisation's standard of PM₁₀ (bigger particle) of 80 microgram/m³. This level of air pollution is extremely dangerous for the health of people, tourists as well as animals in the area according to statistics published in the national newspaper The Indian Express on 4 November 2013 (<http://www.indianexpress.com/news/punescientists-find-air-quality-at-lumbini-world-heritage-site-alarmingly-poor/1190660>). As this news publication exemplified the serious issue of high level pollution and its impact on living being around the heritage site in front of the world and

highlighted about our responsiveness to address the issues. Thus, I strongly feel and therefore request for necessary protective steps to reduce environmental pollution by all concerned government agencies.

As the Government of Nepal, Ministry of Science, Technology and Environment (MOSTE) has already promulgate the National Ambient Air Quality Standard (NAAQS 2012) PM_{2.5} of 40 microgram/m³ and PM₁₀ 120 microgram/m³ and Noise Quality Standard level (in peace zone: daytime 50 and night time 40 decibel and also for diesel generator 90 decibel), the concerned government bodies must study and research whether the air and noise pollution level is complied with standards or not and should informed all concerned about the real pollution level.

We from the Center for Public Health and Environmental Development (CEPHED) raised this issue repeatedly in writing with Government, private and non governmental bodies related to Lumbini, specially, the Chairman of the Environment Protection Council, Prime Minister and Chairman of Minister of Council, Chief Secretary, Ministry of Environment and Environment Department, other ministries like Tourism Ministry, Industry Ministry as well as Lumbini Development Board.

As a response, a high level committee meeting were called on Poush 14, 2070 BS (29 December 2013) under the chairmanship of Mr. Bhola Prashad Shiwakoti, Acting Secretary of the Office of the Prime Minister and Council of Minister (OPMCM) participated by Secretaries, Joint secretaries, Technical experts from various ministries and departments to address the high level of environmental pollution in the Lumbini Heritage site and surrounding area and wrote back to all ministries to immediately response the situation. The organisation CEPHED welcomed and expressed its gratitude for taking these progressive, long sighted and environment friendly decision by OPMCM. Along with highly acknowledgment of decisions, the Centre also requested all concerned ministries, departments and others to implement all the decisions taken to protect the areas from high level of environmental pollution and bring down the pollution level by managing the industrial area in the surrounding area.

The high level meeting decisions taken at OPMCM are as below in the table:

Table 1: Translation of Decisions of High Level Committee meeting at the Prime Minister and Council

S. No.	Decision	Main Responsible Authority	Assisting Authority	Implementation time deadline
1.	As the committee's attention was drawn to the high level of environmental pollution of the Lumbini Heritage Site and its surrounding area, it is decided that the pollution should be controlled and monitored according to the legal provision.	Ministry of Science, Technology and Environment (MOSTE)	Industry Ministry and Home Ministry	Immediate
2.	Effective coordination by concerned authorities in the implementation and monitoring of environmental pollution control at the Lumbini Heritage Site.	Ministry of Culture, Tourism and Civil Aviation	Home Ministry, Physical Planning & Transport Ministry, Science, Technology & Environment Ministry and Industry Ministry	Immediate
3.	To make sure industries around the Lumbini Heritage Site are complying with the implementation of Environment Protection in the area and change the process for the same where if necessary	Industry Ministry	Science, Technology & Environment Ministry, Culture, Tourism & Civil Aviation Ministry	Immediate
4.	To repair, maintain the and lane expansion of the existing Highway in the Lumbini area and construct bypass roads.	Physical Planning & Transport Ministry,	Culture, Tourism & Civil Aviation Ministry	Immediate
5.	Effective management of the traffic and highly polluting vehicles in the Lumbini Heritage Site.	Home Ministry	Physical Planning & Transport Ministry and Culture, Tourism & Civil Aviation Ministry	Immediate

of Minister's Office (OPMCM) to control Environmental Pollution at the Lumbini World Heritage Site, dated 29th December 2013.

The Centre also strongly demands all concerned authorities to implement and monitor those decisions word by word and spirit. As the decision of the meeting was already communicated to all concerned ministries and departments, we would like to draw attention of all concerned authorities to implement the decisions immediately to maintain the environment of the Lumbini Heritage site.

We must implement the long term environmental friendly conservation plan to protect our Lumbini World Heritage Site as expected and felt necessary by all Nepalese and foreigners well-wishers as well as Buddhist to keep intact and glorify the image of Lumbini, the birth place of the Lord Buddha also associated with the name and fame of Nepal and Nepalese people in the world.

** Ram Charitra Shah, Executive Director and Environment Scientist Center for Public Health and Environmental Development (CEPHED) Nepal.*

Condolences

President and all the members of the Lumbini Nepalese Buddha Dharma Society (UK) would like to express our sincere sympathy to families of the followings. We wish them eternal peace *Nirvana*.

Mrs. Laxmi Tamrakar passed away in Nepal on 19 September 2013. She was the mother of our society's organising committee member Mrs. Menika Sthapit and mother-in-law of our society's treasurer Mr. Dinesh Sthapit. Late Mrs. Tamrakar was cousin sister of our Society's founder president Amrit R. Sthapit.

Mrs. Chandra Shova Tuladhar passed away in December 2013 in Nepal. She was the mother of Mr. Dinesh Tuladhar. Late Mrs. Tuladhar was cousin sister of our Society's founder president Amrit R. Sthapit & organising committee member Anu Sthapit.

Mr. Shrilal Maharjan who passed away at the age of 79 on 22 December 2013 in Nepal. He was the father of our Society's advisor Venerable Bhikkhu Sujankirti.

Mr. Raju Manandhar passed away unexpectedly in Nepal on 20 March 2014. He was the eldest son of society's close friends Mr. Gopal Manandhar and Mrs. Renu Manandhar.

Anicca Vata Sankhara
(All Conditions are impermanent)

Right Speech (*Samma Vaca*)

This talk was given last year at 2557th Buddha Day organised by LNBDS (UK) in London.

✍ Richard Jones, UK

First of all I should like to thank Amrit for inviting me to come here today. The theme of this afternoon's talks is the Noble Eightfold Path. You may know that the Path has been subdivided into three parts: *Sila*, *Samadhi* and *Panna*. I have been asked to say something about the first section which is *Sila* or ethical conduct. *Sila* is the start of the Buddhist path. It does not lead directly to nibbana, but it is the foundation upon which the rest of our practice is built. *Sila* divides into three parts: Right speech, right action and right livelihood. Time does not permit a detailed explanation of all three sections, so I have chosen to speak about Right Speech, *Samma Vaca*.

Speech is a faculty which is found only in human beings and it is indeed a wonderful ability which enables us to communicate with our fellow beings and explain all sorts of important and valuable things. We can expand the concept of Right Speech to include other forms of communication which were not available at the time of the Buddha. We now have many more ways of communication including radio, television, phone, email and the internet. We need to apply the principles of Right Speech to all these areas of communication.

The first point is that we need to be careful about how we use this faculty. The Buddha said, "In man's mouth a hatchet grows, with which fools cut themselves whenever they speak evil words." (*S.i,149*). If we use the power of speech unskillfully we can cut both ourselves and other people. To help us control our speech, we have the fourth of the five precepts which is an undertaking to train ourselves in the avoidance of wrong speech and the development of right speech. The fourth precept is possibly the hardest precept to keep because ingrained habits are so strong and because it is so easy to let slip an unguarded comment or thoughtless word.

According to the explanation of this precept, there are four forms of wrong speech which should be avoided. This means abstaining from:

(i) *Musavada*. This refers to the telling of lies and falsehood. The Buddha told his son, Rahula, never to tell a lie, even for fun. In the *Ambalatthika-rahulovada Sutta* we read of instructions which the Buddha gave to his son, Rahula. It says, the Master, having poured a little water into a vessel, asked:

- Do you see, Rahula, this little quantity of water left in the vessel?

- Yes, venerable sir.

- Even so, Rahula, insignificant is the recluseship of those who are not ashamed to lie.

Then the Master having thrown away the water addressed the novice:

- Do you note, Rahula, that little quantity of water thrown away?

- Yes, venerable sir.

- Even so, Rahula, discarded, indeed, is the recluseship of those who are not ashamed to lie.

Then the Master overturned the water vessel and addressed the novice:

- Do you, Rahula, see this vessel that has been overturned?

- Yes, venerable sir.

- Even so, Rahula, overturned, indeed, is the recluseship of those who are not ashamed to lie.

Then the Master having uprighted the vessel addressed the novice:

- Do you, Rahula, see this water-vessel that is void, empty?

- Yes, venerable sir.

- Even so, Rahula, void and empty is the recluseship of those who are not ashamed to lie ... Even so, Rahula (citing the simile of a king's elephant) of anyone who is not ashamed to lie, I say that there is no evil that he cannot do. Wherefore, Rahula, thus, indeed, should you train yourself: 'Not even for fun will I tell a lie.' (*M.61*)

(ii) *Pisunavaca* is the second form to speech to be avoided. This means literally the breaking up of fellowship. It refers to tale-bearing, which brings about disharmony and disagreements. The back-biter is like a mosquito, though small it is dangerous. It comes singing a sweet song, but it settles on you, draws your blood and may give you malaria. The tale-bearer's words are sweet as honey, but his mind is full of poison. Such a person not only spreads disharmony, but he does so by telling lies as well.

(iii) *Pharusavaca* refers to the use of harsh and abusive language. Even a careless word can cause much hurt. Even animals can tell from the tone of our voice if we are being friendly or unfriendly. We should try to speak only in a pleasant and courteous fashion and not use harsh or abusive language.

(iv) *Sampapphalapa* means foolish babble, gossip and

idle chatter which yield no useful results. Our newspapers are full of empty gossip which serves no useful purpose. The spreading of rumours is very common. Some people like to spread rumours, others like to listen to them. However, this benefits nobody.

Although this precept is couched in negative terms: to refrain from....., there is also a positive side to the precept. Not only should we refrain from the four kinds of unwholesome speech, we should also develop the power of speech in a positive way. This means trying to speak words which are kind, truthful, useful, and say nothing which might cause hurt to other beings. Language should be used to promote harmony and good will; to reduce anger and ease tensions; using language in a way that is useful.

When speaking to his monks – not laypeople – the Buddha said, “Bhikkhus, do not engage in the various kinds of pointless talk, that is, talk about kings, thieves, and ministers of state; talk about armies, dangers, and wars; talk about food, drink, garments, and beds; talk about garlands and scents; talk about relations, vehicles, villages, towns, cities, and countries; talk about women and talk about heroes; street talk and talk by the well; talk about those departed in days gone by; rambling chitchat; speculation about the world and about the sea; talk about becoming this or that. For what reason? Because, bhikkhus, this talk is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbana.” (*S.V.419*) But they may talk about the Four Noble Truths.

The Buddha expands this statement in the *Kathavatthu Sutta* (*A.10.69*) “There are these ten topics of [proper] conversation. Which ten? Talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge & vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun & moon, so mighty, so powerful — to say nothing of the wanderers of other sects.”

“When, monks, you have gathered together, there are two things to be done, either hold discussion on the Dhamma or maintain noble silence.” (*M.i.161*) The Buddha said that if you cannot say something useful which improves on silence, it is better to maintain a noble silence. This does not, of course, mean that you cannot observe the customary forms of communication by wishing people Good Morning and so on. But it does mean that we should be mindful of what we are saying. In the *Dhammapada* it

says, “Better than a thousand useless words is one useful word, hearing which one attains peace.” (*v.100*)

This practice of noble silence does not mean we should not speak out when we see or know something bad is being done.

The Buddha himself was the best example of how to use the power of speech. One meaning of the term TATHAGATA is “he speaks as he acts, and acts as he speaks.” (*Yathavadi Tathakari Yathakari Tathavadi*) In his countless thousands of previous lives as a *bodhisatta* before he attained enlightenment, the Buddha said that he committed every kind of unskillful action - except one: he never told a lie.

Speaking the truth has great power. One of the most popular of all the Buddha’s discourses is the Ratana Sutta, which the Buddha delivered to the inhabitants of the city of Vesali who were suffering from a serious epidemic. At the end of each stanza the Buddha used the words, “By the power of this truth, may you overcome this epidemic”, and the epidemic did indeed come to an end.

In the Subhasita Sutta the Buddha said, “Monks, speech which has four characteristics is speech, well-spoken, blameless and not censured by the wise, namely the speech of a monk who speaks only what is wholesome and not what is unwholesome; only what is just, not what is unjust; only what is pleasant, not what is unpleasant; only what is true, not what is false. Speech endowed with these four characteristics is well-spoken, not poorly spoken.” (*Sn.450*)

However, we need to be careful about when we speak the truth. It is not always skillful to speak the truth. Under some circumstances it might not be suitable to say something even though it may be true. The Buddha taught that there are four kinds of conversation: “The truth at an appropriate time; the truth at an inappropriate time; untruth at an appropriate time; untruth at an inappropriate time.” Only the first is skilful.

Right speech should be based on compassion, with a mind free from anger, hatred, jealousy. At the beginning of the Karaniya Metta Sutta it sets out the qualities which should be developed by someone wishing to practise loving-kindness. One of these is, “of soft speech, gentle and not proud”.

This does not mean that we should never disagree or criticise. The Buddha was in conversation with Prince Abhaya and was asked why it was that he sometimes spoke to his monks harshly using words which the Prince described as “unwelcome and disagreeable to others”. The *Abhaya Sutta* says:

“Now at that time a baby boy was lying face-up on the prince’s lap. So the Blessed One said to the prince, “What do you think, prince: If this young boy, through your own negligence or that of the nurse, were to put a stick or a pebble into his mouth, what would you do?”

“I would take it out, lord. If I couldn’t get it out right away, then holding his head in my left hand and crooking a finger of my right, I would take it out, even if it meant drawing blood. Why is that? Because I have compassion for the young boy.”

“In the same way, prince:

[1] In the case of words that the *Tathagata* knows to be untrue, incorrect, unbeneficial (or: not connected with the goal), unwelcome and disagreeable to others, he does not say them. *This is wrong in every respect.*

[2] In the case of words that the *Tathagata* knows to be true, correct, but unbeneficial, unwelcome and disagreeable to others, he does not say them. *For example, if you see someone in the street, it is not a good idea to go up to them and say, “You are very ugly”, even though this may be true.*

[3] In the case of words that the *Tathagata* knows to be true, correct, beneficial, but unwelcome and disagreeable to others, he has a sense of the proper time for saying them. *For example, the Buddha criticised Devadatta with the intention of helping him to change his ways.*

[4] In the case of words that the *Tathagata* knows to be untrue, incorrect, unbeneficial, but welcome and agreeable to others, he does not say them. *Some people love to hear scandal.*

[5] In the case of words that the *Tathagata* knows to be true, correct, unbeneficial, but welcome and agreeable to others, he does not say them. *Here the important point is that the speech is unbeneficial and should not be used.*

[6] In the case of words that the *Tathagata* knows to be true, correct, beneficial, and welcome and agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the *Tathagata* has compassion for living beings.” (*Abhaya Sutta, M.58*)

What are we to do when we are the receivers of wrong speech? Perhaps someone talks to us harshly or untruthfully. The best quality to develop is patience. In the *Kakacupama Sutta* the Buddha says that regardless of what people may say to us, “In any event, you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with

him, we will keep pervading the all-encompassing world with an awareness imbued with good will — abundant, expansive, immeasurable, free from hostility, free from ill will.’ That is how you should train yourselves. (*MN21*)

Another point to bear in mind is that the opposite of speaking is listening. We can include the quality of being a good listener under the heading of Right Speech. If we are to conduct a conversation skillfully, then we need to listen properly to what the other person is saying. In his book *The Heart of the Buddha’s Teaching*, Thich Nhat Hanh says, “Deep listening is the foundation of Right Speech. If we cannot listen mindfully, we cannot practise Right Speech. No matter what we say, it will not be mindful, because we’ll be speaking only our own ideas and not in response to the other person.” Perhaps that is why we have two ears, but only one mouth.

It is not until we make progress along the path that we permanently eradicate the various forms of wrong speech. The *Sotapanna* (stream-enterer) dispels telling lies; the *Anagami* (non-returner) dispels slander and abusive language; and the *Arahant* (enlightened being) dispels frivolous talk. However, even though we may not yet be enlightened we can certainly apply the principles of Right Speech in our daily lives, and this will help us to live in peace and harmony with our fellow beings.

Congratulations



**We wish Miss Smrita Sthapit a hearty
congratulations on successful
completion of MBBS from King's
College, London in 2013**

**Father/Mother
Dinesh Sthapit
Menika Sthapit**

**Brother
Shrijan Sthapit
and family**

Hiranya Varna Mahavihar

(*Kwa Baha* or 'the Golden Temple')

✍ Prof Dr. David Gellner, University of Oxford

History and legend

Kwa Baha is one of the most important temples, part of both local and wider Buddhist pilgrimage circuits, in the largely Buddhist city of Lalitpur. (Lalitpur is also known as Patan; locals call it Yala in their own Newar language.) Kwa Baha is the temple's colloquial name; honorifically it is Hiranya-varna-mahavihar, which means literally 'the golden-coloured great monastery'. Tourists know it simply as 'the Golden Temple', and indeed its roofs are covered with gold-washed copper. Built around a small ten-metre-square courtyard, it packs in a baroque profusion of Buddhist shrines and statues, conveying multiple meanings and a dense, historic symbolism.



The members of the monastic temple complex are all male and all belong to the Shakya or Vajracharya sub-castes. To become a member you must be a son of a previous member and you have to go through the monastic initiation ceremony (*bare chuyegu*, *cudâkarma*) held in Kwa Baha, under the aegis of Kwa Baha's elders (*sthavir*, *Aju*). Kwa Baha has the largest membership of any Newar Buddhist monastic temple, running into several thousands; consequently one's month-long turn as the 'god-guardian' comes only once in a lifetime. (In other monasteries, with smaller memberships, it rotates and may come around every few years.)

Local tradition is unanimous that the temple was founded by a king called Bhaskara Dev Varma or Datta. There is only one king of that name at the right period in the historical records; he ruled from 1045 to 1048. The

Gopalarajavamsavali records that he sold his father's crown and destroyed a golden statue of Maneshvari, for which evil deeds he went blind and suffered a great deal. Local tradition, both oral and written, knows nothing of this. Rather its many variants focus either on Queen Pingala or on the monks of Pingala monastery who possessed a golden statue of Shakyamuni Buddha. This statue was brought to present-day Lalitpur to the large courtyard known as Nyakhachuk, inhabited by members of Kwa Baha, west of its current location. The god indicated that he was not content with this place, so King Bhaskara Dev built a new monastery (Nhu Baha) for him. This too was not right, and the god requested, through a dream, to be established in a place where rats chased cats. King Bhaskara Dev searched and found Kwa Baha's current location, where the Swayambhu Chaitya was already located. To this day, the rats are treated with respect and not chased away from the courtyard.

Among other stories is one about competition through Tantric ritual between the seniormost Vajracharya of Kwa Baha, who is known as the Cakreshwara or Casal Aju, and a local Brahmin. Eventually the Vajracharya won and he is supposed to have sacrificed the Brahmin to the Bhairav on the main door of the temple and placed the Brahmin's skull under the long paving stone in the entrance vestibule. For this reason, and no doubt because the high Hindu gods, Shiva and Vishnu, are reduced to the role of door guardians on the struts above the inner door to the main complex, Brahmins are said never to enter Kwa Baha.

It is one of the distinctive features of Hiranya Varna Mahavihar that many strict and elaborate rituals are maintained here which have either been abandoned or were never performed in other such monastery temples. The sacred text, the *Namasangiti*, is recited in full every morning and many devotees come for the daily distribution of blessed water and powder at around 5 a.m. at the conclusion of the main liturgy. The principal priest of this monastery is a young boy, known as the *bâphâcâ*, who must on no account be over twelve years old. With the assistance of an older boy or young man, the *bapha*, he carries out the regular liturgical service in the shrine of the main Buddha. Both priests must be members of the monastery and they serve for a period of one month, during which time they must stay inside the courtyard. Usually the 'god-guardian', the member who takes overall responsibility for Kwa Baha for one month, and in particular for carrying out the rituals in the main shrine, designates two of his sons (or if no sons are available, a nephew) to take the role of these two priests. Occasionally, the god-guardian will himself take on the role of the older priest.

The only exception to the rule that the two priests must stay in the monastic compound for a whole month is that twice a day the younger priest circulates the area where most of the monastery members live ringing a bell, at the end of the morning service and before the evening service. It is said that in the old days people were so devoted to the god of Kwa Baha that they would wait till they heard the bell being rung before taking their meals. During their one month of service the two priests may eat only one cooked meal a day which must be prepared specially by a designated woman who herself also maintains strict purity rules. After twelve noon the two officiants may eat only fruits and sweets. In this way they observe a strict monastic discipline for the period of their service.

The courtyard

The main temple in the courtyard is a three-tiered rectangular pagoda structure, which was renovated in 2011-12, entirely by the efforts of the members. The three golden roofs were donated by the two local families, both of which had grown rich from trade in Tibet, the Dhakhwas and the Khichakhwas. The two families became increasingly competitive in seeking to demonstrate their devotion to the god. Apparently the Rana Prime Minister of the time was forced to step in and forbid them from adding a fourth golden roof.

Long temple banners hang down from the roof; some locals claim that the Buddha used these banners as a ladder to descend to earth. The main Shakyamuni is known locally as Kwabaju, a compressed form of 'Kwa Baha ya Aju' or 'Kwa Baha grandfather/elder'. The main door of his shrine is embossed with silver and has a solid silver tympanum depicting the Three Jewels. To either side is a long and detailed gilt copper panel depicting the life story of the Buddha according to the *Lalitavistara*, starting on the extreme left with Maya's dream and the Buddha's birth, and ending with a scene of his enlightenment at the extreme right-hand end of the frieze.



In the centre of the courtyard is a temple to Swayambhu, i.e. it is identified with the famous Swayambhu Chaitya in Kathmandu. Four Nagas (snake gods) are depicted on the top of the temple with their heads raised and their eyes watchful; they guard the temple. Milk offerings to Nagas are made from the spout and onto the stone on the ground

on the north side of the temple. It is worshipped by members of Kwa Baha as their lineage deity (*kuldevatā*). Around the edge of shrine's verandah are twelve small statues – the twelve main forms of the bodhisattva Lokeshvara. On the west side, facing the main Kwa Baha shrine are some fine donor figures.

Vajrasattva is regarded as the supreme celestial Buddha by Nepalese Buddhists, and as the priest of other Buddhas. Unlike them he is not represented on one of the four sides of a chaitya but has independent shrines. In Hiranya Varna Mahavihar he is to be found in the north-west corner of the ground floor, along with other divinities. All Vajracharya members of the monastery take turns in providing the god-guardian for this shrine.

Kwa Baha possesses a special copy of the holy scripture, Pragyā Paramita or The Perfection of Wisdom in Eight Thousand Lines. According to its colophon it was originally copied in 1225 by Ananda Bhikshu in the reign of Abhaya Malla. It is conceived by local people to be a goddess and it is a common practice to commission a recitation of the text, either when a member of the family is ill or on an auspicious occasion, such as a wedding. There is a *guthi*, or socio-religious organization, made up of Vajracharya priests, whose job it is to divide the text into ten parts and read it, so that the sponsor of the reading may gain religious merit. There is another *guthi* of Shakyas who are tasked with ensuring the security of the text. Visitors to Kwa Baha in the middle of the day will often observe one of these text-readings taking place.

A relatively new shrine to the six-armed god Namasangiti, the embodiment of the text that is recited every morning, was established in 1985 in the northeast corner of the ground floor of Kwa Baha. The members of the

Namasangiti recitation group provide the god-guardian. At ground level on the south side of the complex there are two representations of the goddess Tara ('saviouress'). In Nepal, Tara is generally regarded as the goddess of inspiration and inner vision, and it is here that on holy days the hymn-singing group called the Taremam Sangha meets.

In the four corners of the courtyard are four outstanding medieval cast bronze statues of bodhisattvas. That in the northwest corner is considered particularly outstanding by art historians. Locals identify it with Nala Karunamaya and with the Chakubadyo. The northeastern statue locals identify either with Chobhardyo or with Shweta Matsyendranath in Kathmandu. The statue in the southeast corner is a form of Manjunatha or Bhaisajyaguru; and locals again identify it with Chobhardyo. That in the southwest corner is identified with Karunamaya or Matsyendranath.

Upper floors

On the first floor (second floor in American parlance) northern wing of the monastery, known as the *gumba* because organized in the Tibetan style, there is a life-size statue of Amoghapasha Lokeshwara. This deity has a pure white body and eight arms. The statue is said to date from the early 14th century. This hall is decorated with murals in the Tibetan style and there is a large Tibetan prayer wheel. Local Buddhists who practise in the Tibetan tradition carry out daily rituals here and also organize an annual Nyunge fast to Avalokiteshvara in the Tibetan style. There are also fasts organized by the Vajracharyas once a year. This hall was renovated and painted in the 1940s.

On the opposite southern wing upper floor is a large Amitabha Buddha statue, and also Dipankara divinities associated with the Samyak festival. This hall has been recently painted.

On the eastern wing is the secret shrine of Yogambara, a small room which only the Chakreshvara may enter. The hall in front of it is also restricted to members of the monastery and participants in rituals. All foreigners are excluded. Kwa Baha is unusual in that the main Tantric divinity in most other Newar Buddhist shrines is Chakrasamvara. The monthly rituals are performed here by the ten most senior members of the monastery, who are known as the ten 'elders' (*aju*) or Ten Perfections (*dasa paramita*).

Kwa Baha is also unusual in that it has a second, subsidiary Tantric shrine where the twenty next most senior elders serve a kind of apprenticeship before graduating (as their seniors gradually pass away) to the top ten elders' posts. This subsidiary shrine is behind the main temple complex on the other side of the next courtyard. Here the main divinity is indeed Chakrasamvara. This too is a private shrine, only for initiated members. But below it, on the ground floor, is a shrine of Chandamaharoshana (also

known as Achala), which is open to the public during morning worship hours.

Conclusion

The different parts of the monastic complex may be conceptualized using a three-part hierarchical scheme. The main shrine and the courtyard belong to the Shravakayana,



or Way of the Disciples. (Newar Buddhists of the older generation make an equivalence between the newly introduced Theravada Buddhism and Shravakayana.) In these contexts a strictly monastic discipline is appropriate (as with the two priests of the main shrine, and as observed by young boys going through Monastic Initiation). In these places only pure monastic offerings are made.

Most of the other shrines within Kwa Baha belong to the Mahayana, or Great Way. This is the path of bodhisattvas, those who have vowed to become Buddhas in order to save all beings. Here too pure offerings are in order; anyone may make them. These shrines seek to attract the devotion of the greatest number.

Finally, there are the secret Tantric shrines. Here rituals involving the offering of meat and alcohol are appropriate and these must be consumed as part of the divinity's blessed food (*prasad*) at the completion of the ritual. Traditional Newar Buddhism combines these three paths into a graduated hierarchy.

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To Be Alive

✍ Nyanarato Bhikkhu

Amaravati Buddhist Monastery, UK

Two years ago, I was on a pilgrimage with a fellow monk, Ven. Ahimsako, walking along the coastal area of Shikoku, the fourth island of Japan, when I came across the poem below, on a monument located on a sandy beach.

It was written by a boy who suffered from progressive muscular dystrophy (possibly Duchenne type). Patients with this disease gradually lose muscle tone in various parts of the body. The physical function deteriorates and they lose their abilities one by one, such as walking and standing. This disease occurs in boys due to a genetic disorder and there is no fundamental cure for it. Eventually they die of cardiac or respiratory failure while they are still young.

The boy wrote this poem when he was in the fifth grade and died shortly after as a junior high school student (12-15 years old).

“To be alive”

(translated from Japanese, titled “Ikite-iru-to-iu-koto”)

To be alive
Is to be here
Is to be breathing
Is that the arms move
Is that the legs move
Is to hold a pencil
Is that I enjoy learning
.....
.....
To be alive
Is that there is tomorrow
Is that I see dreams
Is that the heart trembles

Tears were in my heart, thinking of his life and the un-negotiable aspect of human existence, but my mind also remained simply quiet.

The condition of the world often shows us how painful it is and we feel helpless, thinking, “Why does this disease have to happen to him?”, “Why doesn’t everybody have a healthy body?”, “Why can’t we find any help?”. But, thinking of his life through the poem, I also notice a voice arising in my heart, “Every life is precious”, “Every encounter is priceless.” This is a feeling of appreciation, of gratitude and kindness, a feeling that I believe we naturally have, but that we may often lose the confidence to trust, while in the middle of the challenging world.

When we read this poem, trivial and selfish concerns we might have simply lose their power. We realise the very fact that he lived his life on the Earth, even if it was a very short one, is a most precious thing, beyond our judgements and words. The appreciation of his life – indeed everybody’s - echoes quietly in the depth of the heart, and kindness towards other sentient beings naturally becomes apparent, even though the painful feelings the poem brings us remain the same.

As I stood on the beach on that sunny, beautiful afternoon in late May, the sky and the sea were showing their clear presence, reflecting the sunshine of early summer in Shikoku Island. Nobody was around. The waves of the sea appeared in the shape of white lines near the horizon; approaching us, one after another, gently and steadily.

I thought of the boy who must have been to this beach many times with his severely limiting condition, and of his parents, family, friends, and those who had come to know his life. I also thought of the sea that has always been there just as it was at that moment. Before he was born, during his short lifetime surrounded by friends and loved ones, now and in the future - the sea is always there.



BUDDHA VIHARA FUND APPEAL

With aim of having our own Vihara for the benefits of all we have established a Vihara Fund.

Vihara in Pali, the language used by the Buddha himself, means a dwelling place where Buddhist monks and nuns dwell. In the Buddhist text it is written that to build or participate in any form in building a Vihara is considered highly meritorious act. This is the spiritual place where the nobleness is practised by many for the harmonious life and salvation of all.

We would like to appeal to all our well-wishers to help the society to fulfil its aim by donating whatever you can. Please forward your donations to LNBDS (UK), 11 Mulberry Drive, Slough, Berkshire SL3 7JU. Cheque should be made payable to **Lumbini Buddha Vihara Fund**.

For Frequent Reflection

On the auspicious occasion of 2558th Buddha Jayanti we would humbly like to offer following for reflection for the benefit of all.

“How much suffering and fear, And how many harmful things are in existence?

If all arise from clinging to the ‘I’, What shall I do with this great demon?”

- **Shantidev**

“Whenever I associate with others I will learn, To think of myself as the lowest among all

And respectfully hold others to be supreme, From the very depths of my heart.

When one whom I have benefited with great hope, Unreasonably hurts me very badly

I will learn to view that person, As an excellent spiritual guide.”

- **Langri Thang-pa Dorje Senge**

“Death is definite, Time of death is indefinite

Only Dharma can help at the time of death.”

- **Saying from Tibetan Mahayana Buddhism**

“Oh, this is how Dhamma protects! Dhamma does not prevent old age or illness or death but whenever these things happen, and they are bound to happen sooner or later, it gives us inner strength to face the situation with equanimity, a calm and balanced mind not overwhelmed by misery!”

- **Roop Jyoti** (From the article ‘Vipassana-An art of Corporate Management; published in Lumbini vol 5, number 1, 2002)

May the fruit of reflection on these help you achieve Peace and Happiness in life.

From Dharma, Pramila and Family

Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned.

~ *Buddha*

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Aniccam Dukkham Anattam



Born:
25th May 1968



Death:
20th March 2014

Late Mr. Raju Manandhar

Our beloved Raju Manandhar who passed away unexpectedly in Nepal during visit at the age of 45. We wish him ever lasting happiness where ever he is now. We also would like to extend our thanks with gratitude to all our relatives, friends, well wisher who expressed sympathy to us at this sad time.

Mother/Father	Children	Brothers/Sister in laws	Sister/Brother in law
Mr. Gopal P. Manandhar	Mr. Tejswi R. Manandhar	Mr. Kiran & Mrs. Uttara Manandhar	Mrs. Sita & Mr. Ratna K. Manandhar
Mrs. Renu Manandhar	Mr. Suran R. Manandhar	Mr. Jitendra & Mrs. Mandira Manandhar	
Wife	Miss. Riya Manandhar	Mr. Birendra Manandhar	Nephews/Nieces
Mrs. Surya Laxmi Manandhar			Kritesh, Krisha, Matina and Raj Manandhar

GIFT AID DECLARATION

Gift Aid increases the value of your donation. I confirm that I am a UK taxpayer; resident in the UK for tax purposes. I would like The Lumbini Nepalese Buddha Dharma Society (UK) to reclaim the tax on this donation and all the donations made by me in the past and any future donations I make until further notice.

Full name **Address**
.....
Signature **Date**

Please return the form to the society's address given at front. Thank you.

Membership of the Society

Members whose valued memberships are due for renewal and new members who would like to support the society by becoming a member are requested to complete the section below and return it to the society's address **11 Mulberry Drive, Slough, Berkshire, SL3 7JU, UK** with your cheque made out to Lumbini Nepalese Buddha Dharma Society (UK) or LNBDS (UK). We very much hope you will support the society by renewing your membership or by becoming a member.

Membership for 1 year: **Individual** -£ 10.00, **Family** - £ 25.00, **Life Membership** - £ 150.00

I/We would like to support the LNBDS's work and would like to renew my membership/join the society.

Name:..... Address:.....
..... Tel:.....

Email:.....

I/We enclose the membership fee for the year of £to renew my membership/join the society.

In addition, I/We wish to donate £ Total amount enclosed £

Signature: Date:



**We wish Happy Buddha
Jayanti 2558 to all.**

Mr & Mrs Shashi Manandhar and family



**We wish Happy Buddha
Jayanti 2558 to all.**

Mr. & Mrs. Sashi Mahaju and family



**We wish Happy Buddha
Jayanti 2558 to all.**

Gyanmala Bhajan Khala, UK



***We wish Happy Buddha Day to all on
the auspicious occasion of BE 2558.***

Mr. Lal Bahadur Shakya
Mrs. Bhim Laxmi Shakya
Miss Aelisha Shakya & Mr. Aelen Shakya,
London



*One is one's own refuge; What other refuge can there be?
Purity and impurity depend on oneself. No one can purify another.*

- Dhammapada

**We wish Happy and Prosperous
2558 Buddha Jayanti**

Matina

80 Sanndy Hill Road
Woowich, London, SE18 7AZ, UK
Tel: 020 8317 9748
Email: info.matina@yahoo.co.uk



Be wise.

Treat yourself, your mind sympathetically, with loving kindness.

If you are gentle with yourself, You will become gentle with others.

~ Lama Yeshe (FBT-Bodhicitta)

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Unit 32, 63 Jeddo Road, London, W12 9ED

TEL/FAX: 020 8740 7926

E-mail: shash7@aol.com

**We wish all our supporters a happy and a prosperous
2558th Buddha Jayanti (Passing away)**

and

2638th Lumbini Day (Buddha's birth)

May knowledge of Wisdom prevail the world. ~ LNBDS



2557th Buddha Jayanti Celebration News (Sunday, 2-6-2013)

Lumbini Nepalese Buddha Dharma Society (UK) celebrated 2557th Buddha Jayanti in the afternoon of Sunday, 2nd June 2013 at Harrow Borough Football Club. It was a successful event with big gathering of people from many countries like India, Sri Lanka, Thailand, China, UK, Portugal and Nepal. Buddhist monks from both Theravada and Mahayana traditions graced the occasion. The programme started with Buddha Puja, administration of five precepts (*pañca-sila*) and chanting according to Mahayana tradition.



Nepalese ambassador His Excellency Dr. Suresh Chandra Chalise spoke briefly but excellently. His Excellency reminded the audience that despite material and spiritual development conflicts are still happening in the world including in our own country. He does not know the reason for this. Perhaps future research will shed light in it. In the mean time it is highly appropriate to gather and to reflect on these during this auspicious occasion.

Venerable Bhikkhu Sumana, Venerable Bhikkhu Sujana, Acharya Narayan Rijal and Mr. Richard Jones explained Buddha's teaching brilliantly. This year we concentrated on basic teaching of the Buddha – The four Noble Truths

which the Buddha taught for forty five years after his enlightenment until his parinirvana.

Sumana Bhante did justice in explaining what the Buddha taught for forty five years in twenty minutes. He explained excellently in simple terms with animations the meaning of 'The Four Noble Truths' that is there is Dukkha, there is cause of Dukkha, Cessation of Dukkha is possible and the way out of Dukkha – the eight fold noble path. Buddha pointed out that nothing happens without a cause. If there is X, Y will follow. If there is no X, there will be no Y. Hence the essential teaching is to look for the cause of Dukkha in us not outside and try to eradicate it.

Acharya Narayan Rijal explained why it is essential to understand Buddha's teaching on Right View and Right thought – the wisdom aspects of eight fold path. Without understanding this it is not possible to progress in the spiritual path.

Mr. Richard Jones emphasised the importance of Right Speech in the modern world with modern communication systems like e-mail, telephone, social media etc. Right speech comes under Sila aspects of eight fold path, the other two are Right Livelihood and Right Action. He also emphasised that Right speech does not mean just speaking but it also means listening. As Thich Nhat Hanh has said deep listening is necessary for right understanding.

Sujan Bhante explained the most important thing to know is 'Who you are?'. Vipassana meditation will help you to understand this. Both Right mindfulness and Right concentration is necessary for Samadhi. Right concentration is to be aware of just one thing and to concentrate on that. Right mindfulness means to be aware of every thing that is going around you and inside you. Both are necessary for insight. After the brief explanation



on the purpose of meditation Venerable Bhante led the audience to a brief period of silent meditation using breathing as a primary meditation object (Annapanasati).

Talks were followed by lively question and answer session. Unfortunately there was insufficient time to answer all the questions that was asked.

This was followed by blessing from both traditions, distribution of Paritran thread and light refreshments.

To mark the occasion, the society's journal *LUMBINI* 2013 was released and distributed as a Dharma Dana for the benefit of all.

Mr. Amrit Ratna Sthapit conducted the celebration professionally.

LNBDS (UK) Meeting (Sunday, 21-7-2013): Society's executive committee meeting was held at Swayambhu and Suchita's residence in Kent. Dharma discussion on "*The Buddha encouraged the Sangha to meet frequently and in harmony for the health and long life of the teachings.*" took place as a part of the meeting.

One day meditation and Dana offering (bimonthly on Sundays): We are please to inform our readers that our society continued bimonthly one day meditation and Dana offering to Venerable monks at Sri Saddhatissa



International Buddhist Centre (Kingsbury Vihara), 309-311 Kingsbury Road, London, NW9 9PE.

The last session was on Sunday, 20th April 2014. We plan to continue this noble activity in the coming years as well.



Please visit our website: www.lumbini.org.uk or contact the society on lumbini1997@hotmail.com for most up to date information.

Lumanti (Remembrance)(Sunday, August 11, 2013): Our society's members attended one day programme organised by Matina at Royal Asiatic Society of Great Britain and Ireland, London.

Amrit Sthapit did an excellent power point presentation on Mahaprajna along with playing one of his most famous song in Nepal Bhasa (*Jhyalane Phaye Wola Matajaka Sita yo Ma, Jhya tigu gaye?*). Its purpose was to convey Buddha's teaching to Nepalese people during the difficult years during Rana period. He did justice by enlightening the audience with its deep meaning.

Dharma Shakyia also did a power point presentation on four pillars of Vajrayana (mahasiddhas) of Kathmandu Valley – Lila Vajra, Surata Vajra, Vak Vajra and Manju Vajra (ak Jamana Guraju) along with playing of a Stotra on Six Perfection (Paramita) recited by Tibetan nun Ani Tsering Dolma

Art Competition 2013 (28-9-2013): Our society held an art competition on the topic of Swayambhu Maha Chaitya in collaboration with Young Men's Buddhist Association of Nepal (YMBA) on Saturday, 28 September 2013 at YMBA venue- Lok Kirti Mahavihar, Kinhubahi, Iti, Lalitpur, Nepal. The YMBA prepared a background story for the competition. Prize giving ceremony also was held successfully on the same day. Roshan Dangol, Prakash Maharjan and Sworup Shakyia came first, second and third respectively. They were given cash prizes. Paul Saud and Joshan Maharjan were give consolation prizes. The rest were presented with Certificate of Participation in appreciation of their participation. Prizes and Certificates were given by the Chief Guest Venerable Bhikkhu Jnanapurnika Mahasthavira.



Subsequently Amrit Sthapit and Rasana Bajracharya attended interaction programme with YMBA on 26-10-2013 at their venue during their Nepal visit. Rasana brought Art work which was shown to members at the society's meeting on 5-1-2014 at Durga and Ram Babu's residence in Charlton.

LNBDs (UK) Meeting (Sunday, 29-9-2013): Society's executive committee meeting was held at Ratna and Padma Tara Sakya's residence in Kent. Padma Tara shared her experience of recent weekend retreat with Dhammasami Bhante at Oxford Buddha Vihara and Amrit Ratna Sthapit did power point presentation on Mahaprajna and his struggle to promote Buddha Dharma in Nepal.

Meeting with Youba Baudha Samuha of Kathmandu (Sunday, 10 Nov 2013): Amrit and Anu Sthapit attended a meeting with members of Youba Baudha Samuha on Sunday, 10 Nov 2013 in Kathmandu to discuss joint essay competition to be held in 2014. We have been holding essay competition successfully in collaboration with Youba Baudha Samuha for the past a few years. Amrit also handed over the sponsorship money to the President Triratna Tuladhar of the Youba Baudha Samuha during the meeting.



LNBDs (UK) Meeting (Sunday, 5-1-2014): Society's executive committee meeting was held at Ram Babu and Durga's residence in Charlton, London. A Dharma discussion on *Musavada veramani sikkhapadam samadiyami* (I undertake the precept to refrain from incorrect speech) took place led by Amrit Sthapit.

Annual Briefing Event of Embassy Activities (2010-14) on Wednesday, 26-2-2014: Mr Sukman Lama and Dharma Shakya attended the event at the Embassy of Nepal in Kensington Palace Gardens, London. His Excellency Dr. Suresh Chandra Chalise did Power Point Presentation highlighting the various embassy activities during his tenure in the UK. He also took this opportunity to say goodbye and thanked UK based Nepalese organisations and Nepalese people in the UK as he has come to end of his tenure in the UK.

LNBDs (UK) Meeting (Sunday, 23-3-2014): Society's executive committee meeting was held at Amrit and Anu Sthapit's residence in Hayes, London. Reflection on *pañca-sila* (Five Precepts) took place. Rasana Bajracharya did very nice presentation which was followed by lively and

constructive discussion. Every one benefited from the discussion on *pañca-sila*.

Opening Ceremony of New Diamond Way Buddhist Centre in London (Saturday, 5-4-2014): Ratna Sakya, Padma Tara Sakya, Dinesh Bajracharya, Rasana Bajracharya, Pramila Shakya and Dharma Shakya attended



the opening ceremony of the London Diamond Way Buddhist Centre in London. This Institute which had been derelict for 15 years was bought at the cost of 7 million pounds and has now been renovated to become the new Diamond Way Buddhist Centre in London. The ceremony was attended by prominent Buddhist teachers and representatives of Buddhist communities in the UK, as well as colleagues from other faith traditions and locally elected representatives. This centre will be the largest of its kind in London with a grand meditation hall with a capacity of 400, a large social space for the public and residential space for dozens of people.

Hundreds of devotees from various countries attended the ceremony. Lama Jigme Rinpoche, General Secretary of HH 17th Karmapa and Representative of Gyalwa Karmapa to Europe and Lama Ole Nydahl, the first Western students of the late 16th Gyalwa Karmapa, who has practiced meditation for 40 years and has opened 650 Diamond Way Buddhist Centres all over the world gave very moving speeches. All in all it was a very inspiring event.

Insight into Buddhist Chaplaincy in the Police (Wednesday, 16-4-2014): Members attended this very interesting talk at the Buddhist Society, London by David Quirke-Thornton, Deputy Director of Social Services and Buddhist Chaplaincy to the Police organised by Kalyana Mitra-The Buddhist Chaplaincy Support Group on Wednesday, 16th April 2014 evening..

LNBDs (UK) Meeting (Sunday, 4-5-2014): Society's executive committee meeting was held at Reema and Sujana's residence in Hanwell, London.

Pañca Dana in UK: Our society has discussed the possibility of celebrating this auspicious Buddhist festival in August 2014. Pañca Dana is celebrated annually in the month of Gunla according to Nepal Sambat (Srawan according to Bikram Sambat) in Kathmandu valley. We also plan to celebrate this event annually here in the UK.

Wagner opera to revive language of Buddha (10-5-2013)

An opera written by composer Jonathan Harvey about Richard Wagner 'Wagner Dream' will be partly performed in Pali, the 2,000-year-old language spoken by Buddha according to Welsh National Opera (WNO) director David Pountney.

The Pali parts were translated by Professor Richard Gombrich, president of the Oxford Centre for Buddhist Studies. It will be staged at Wales Millennium Centre, Cardiff, on 6-7 June, with a performance in Birmingham on 12 June 2013. *Source: BBC News 10 May 2013*

Vipassana pioneer SN Goenka is dead (30-9-2013)

Renowned spiritual leader and Vipassana teacher Satya Narayan Goenka passed away at the age of 89 on 30th September 2013.



Photo was taken two days before his death

Born on January 30, 1924, in Burma (now Myanmar), Goenka learnt Vipassana meditation from Sayagyi U Ba Khin, an acclaimed teacher and administrator. He later moved to India and made the technique popular worldwide through a non-sectarian movement.

Goenka started teaching Vipassana meditation in 1969 and followed it up with a meditation centre in Igatpuri, near Nashik, India in 1976 where he set up the Vipassana International Academy also known as Dhamma Giri. Vipassana centres have come up in countries like the US, Canada, Australia, New Zealand, France, the United Kingdom, Japan, Sri Lanka, Nepal, Myanmar and Thailand under his guidance.

Last year, Goenka was conferred the Padma Bhushan, India's third highest civilian award.

The ancient technique was part of prison reforms carried out in Delhi's Tihar Jail in early 1990s and it was taught to inmates there. Later, several prisons in the country introduced Vipassana for inmates.

Thousands of people have benefitted from his teachings. Comment from one of our member, "He was a great man, as he changed the lives of many people in a positive way. His talks at the end of each day of meditation course are one of the best I have heard."

Source: www.nationmultimedia.com, September 30, 2013

Death of Choji Akong Rinpoche, 8-10-2013: On the morning of Tuesday, October 8, the prominent Tibetan lama, doctor, and humanitarian Akong Rinpoche was stabbed to death in a residential



Community in Chengdu, Sichuan Province, China along with his nephew and monk attendant. Choje Akong Tulku Rinpoche, who co-founded Britain's first Tibetan Buddhist monastery Samye Ling in Dumfries and Galloway in 1967 with his brother Abbot Lama Yeshe Losal Rinpoche was 73 years old.

Samye Ling is a centre for wisdom and learning within the Karma Kagyu tradition of Tibetan Buddhism and is open to people of all faiths and none. *Source: The Life and Murder of Akong Rinpoche by Robert Barnett; 15-11-2013.* He is survived by his brother Lama Yeshe Losal Rinpoche.

HH Dalai Lama: Interview in Tokyo Followed by Public Talk in Shizuoka



Yoshiko Sakurai interviewing His Holiness the Dalai Lama in Tokyo, Japan on November 21, 2013.

November 21st 2013

HH Dalai Lama gave extensive interview to *Yoshiko Sakurai* before leaving Tokyo for other engagements. He told her motivation is what drives human action and also emphasised the need to be honest and truthful to gain people's trust.

In Shizuoka he gave a public talk in a hall attended by 2000 people. He emphasised the interdependence of all

being and promoted '*The idea of the oneness of humanity.*'
<http://www.dalailama.com/news/post/1036-interview-in-tokyo-followed-by-public-talk-in-shizuoka>.

Bhikkhu Maitri of Nepal honoured (21-12-2013):

Venerable Bhikkhu Maitri, head of Anandakuti Vihar, Kathmandu and President of International Buddhist Society, Lumbini was honoured with award of "Sri Wimalavansa Vansavatawansa Sasanakirti Sri Samajasewi Siromani" by Ramanya Mahanikaya of Sri Lanka at an international programme. His Excellency the president of Sri Lanka Mahinda Rajapaksa was the chief guest at the programme which was organised on the auspicious occasion of 100th birth anniversary of late Wimalavansa Mahathera. Source: *Ananda Bhumi*; 14-1-2014.

Lumbini is in danger because of sound pollution:



18th January 2014, Bhairahawa, Nepal.

Lumbini is highly polluted daily because of garbage and noise mainly because of high powered generators installed by hotels and Viharas. According to the Member Secretary of the Lumbini Development Fund Ajit Man Tamang work is being undertaken to make Lumbini a power cut free zone making these generators unnecessary and making Lumbini World Heritage Site a place of Peace and tranquillity. RSS

Meeting Taiwan's new-age Buddhists; January 2014

New age Taiwanese Buddhists are adapting the motto of helping the others than the traditional practice of going to the temples and praying for the protection in their current life and to be born into a better life after they die. They call it "*Humanistic Buddhism*" – *with the strong emphasis*

on caring for others and for society because from the beginning, Shakyamuni (Buddha) taught people to help those who are suffering, without conditions, and not to want anything in return."



(The temple contains thousands of Buddha statues, including 14,800 in the main shrine.)

Burning paper money and incense is discouraged. This new age Buddhism is becoming very popular in Taiwan and they are importing this concept to mainland China. With growing pressure in their rapidly changing society, people in China is increasingly turning to Buddhism. They believe '*Chinese leaders may be realizing Buddhism can be a stabilising force in society.*' Source: *BBC News Asia*, 29 January 2014

Possible construction of Gautam Buddha Airport at Bhairahawa (February 2014):

Thirty three companies from China, India, South Korea, Spain and other countries have shown interest in the construction of the Gautam Buddha International Airport in Bhairahawa. Selection will be made with consultation with representative of the Asian Development Bank (ADB) and the regulator Civil Aviation Authority of Nepal (CAAN). The first phase of the construction will start in by May, 2014. CAAN aims to complete the airport by June 2, 2017 at the estimated cost of US\$ 90 million. Boeing 777 and other planes can land at and take off from this airport when completed. Source: *nepalisamajuk.com*



Meditation Class

Date: Every 3rd Sunday, bimonthly

Time: 9:30 - 15:30

For further details, please contact the society or visit our website: www.lumbini.org.uk

All are welcome

*There is no sin like hatred, And no fortitude like patience.
Therefore, earnestly cultivate, Patience in a variety of ways.*

*My mind will not experience peace, If it fosters painful thoughts of hatred,
I shall find no joy or happiness, Unable to sleep, I shall feel unsettled.*

*~ Engaging in the Bodhisattva Deeds
(Shantideva's Bodhisattvacharyavatara)*



We wish all readers Happy 2558th Buddha Jayanti!

GLC Travel Ltd

142 Greenwich High Road, Greenwich, London SE10 8NN

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