

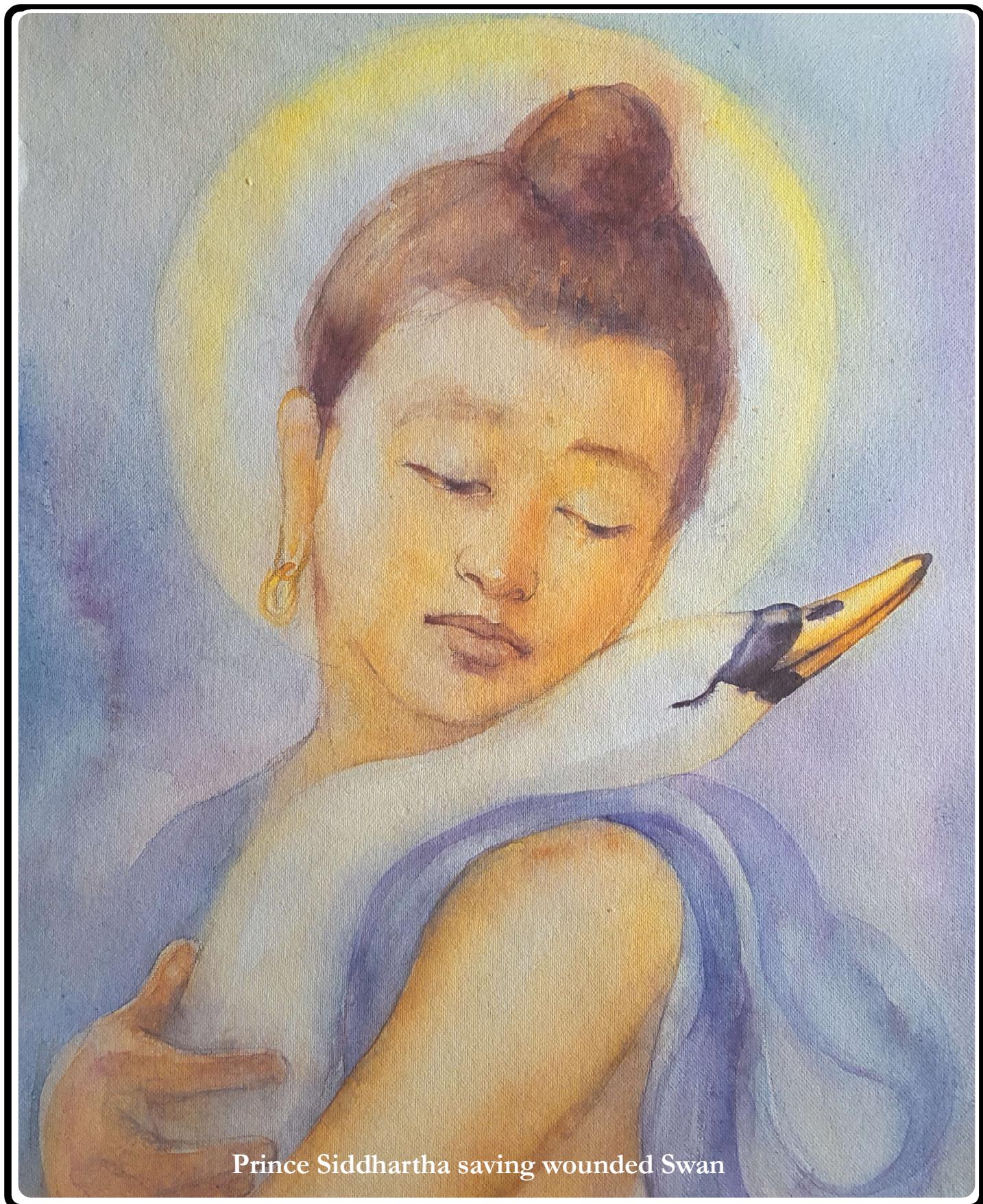
# Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

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May 2016



Prince Siddhartha saving wounded Swan

# 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.

## 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.

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# Lumbini

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.

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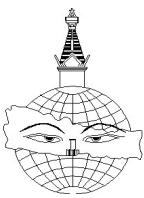
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## Editorial

LNBDS would like to wish a very Happy Buddha Day, *Buddha Jayanti, Swanyapunhi* to all our readers. It is 2560<sup>th</sup> 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 2640<sup>th</sup> birth day, Lumbini Day.

'Charatha Bhikkhave Charikan Bahujana Hitaya Bahujana Sukhaya...' 'Bhikkhus ! Travel from village to village for the happiness of many' is The Buddha's advice to his disciples. However due to demand of nature and request from devotees, The Buddha adviced to his disciples to observe rainy retreat (*Vassavasa*). During this time, monks resides in one place for three months. It's also known as meritoris period as more spiritual practices takes place during this time. At the end of *Vassanava*, *Kathina Chivara* is offered, known as *Kathina Dana*. We, the Lumbini Nepalese Buddha Dharma Society (UK) is sponsering this year *Kathina* at Sri Saddhatissa Internation Buddhist Centre, Kingsbury, London. All are welcome to participate in this meritorious act. To coincide this, Venerable Bhikkhu Sujano has writen an article on title '*Kathina Robe Offering*' for which we are grateful.

Meditation is a an essensial part of Buddhist practice. It is a mental practice which helps to develop concentration and relaxation. In Buddhism, it has a special term known as (*Bhavana*) cultivation. To develop mind and thoughts is main aim of meditation. Various objects could be choosen as a ladder to progress own practice. We are grateful to Venerable Dr. Khammai Dhammsami for enlightening article '*Not Just On Breathing*'. Those who like to practice meditation in Nepal, Ms. Sabita Dhakhwa Shakya has given an inside on '*Meditation Retreat at International Buddhist Meditation Center (IBMC), Kathmandu*'. We are also thankful to Mr. Rajah Kuruppu for his valuable article title '*Metta – The first factor in Brahma Vihara*'.

We are grateful to Mr. Richard Jones for his article '*Why did the Buddha refuse to answer some questions?*' which we share here for the benefit of our readers. To encorage our young readers, from this year we have allocated couple of pages for 'Children Corner'. In Nepal Children are taught Buddhism as spiritual development which Venerable Bhikshu Bodhijnana nicely explains in his

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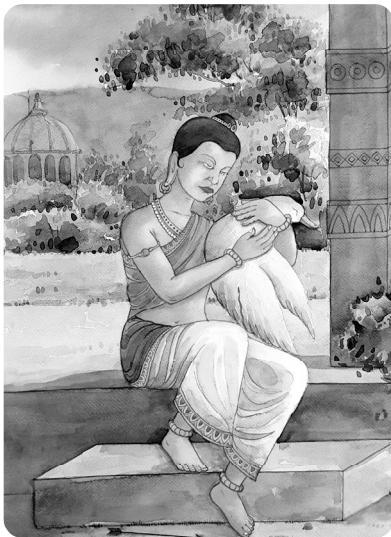
article on '*Trainers' Training (Tot) for Teachers of Nepal Bauddha Pariyatti Shiksha (NBPS)*'.

To our Nepali readers Venerable Bhikkhu Kondanya was kind enough to write an artilce titled 'विवेकसम्मत शिक्षा : बुद्धशिक्षा ' inmidst of his busy shedule. We are greatful to him and sure that readers will benefit from his wise words.

Our appreciation to Mr. Bijay Bajracharya for providing an article on Baha Bahis in Nepal which is enlightening to understand unique practice of Newar Buddhists in Kathmandu. This year front cover is on 'Prince Siddhartha & Swan' by Roshan, one of winning arts from art competition conducted in Nepal last year by the Society in collaberation with YMBA, Nepal. We are also publishing couple of reflections on '*Let us dance with our life*' and '*Being a Buddhist*' by Dr. Ratna Bahadur Sakya and Dr. Rasana Bajracharya respectively.

*May peace and contentment be with you!*

# Cover story



These winning arts are from 'Art Competition' conducted in Nepal by Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with YMBA Nepal in 2015. Front cover art is one of the winning arts by Roshan. Since 2011 we have been sponsoring this art competition to

promote Buddhism among young generation on different themes. Last year theme was compassion (*Karuna*).

One day Prince Siddhartha went out with his friends. Prince Ananda, Mahanama, Upali and Devadatta. They saw a beautiful white swan flying. Devadatta took his arrow and shot it and hit the swan. The swan fell down on the ground. When Prince Siddhartha saw the swan fall down, he ran to the swan. He gently held the swan and pulled the arrow out of its wing. He applied some medication to the wound. Prince Devadatta was very angry at Siddhartha's action and demanded that he gave the swan to him as he was the one who shot it.

They went to judge who finally came to the conclusion that, "The right of the ownership of the swan should belong to Prince Siddhartha who saved life." Out of compassion (*Karuna*) Prince Siddhartha took good care of the swan until it could fly. This story teaches that saving lives is better than destroying them.



## 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](http://www.lumbini.org.uk)

All are welcome

## 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 **14 Toronto Avenue, Manor Park, London E12 5JF, 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: .....

# Baha Bahis in Nepal

✉ Bijaya Bajracharya, London

Recently Bindira had an opportunity to attend the De Acha Guthi that was held at the Hanumandhoka Royal Palace premises – reportedly after 250 years. While looking at the pictures of the event, my children started asking lots of questions. In the mean time, Amrti ju had asked me if I can write something about Baha Bahi's of Kathmandu. So I thought it would be right thing to mix these two together thinking of young people who are curious about things that happen in Nepal. However I am not expert on history or ethnic cultures and the intention of this article is to raise a bit of awareness among the young people based on my limited observations and things I have heard/read. So I am open to comments/questions from all.



*De Acha Guthi - the national convention of Bajracharyas at Nashal Chowk, Hanumandhoka- April 2016*

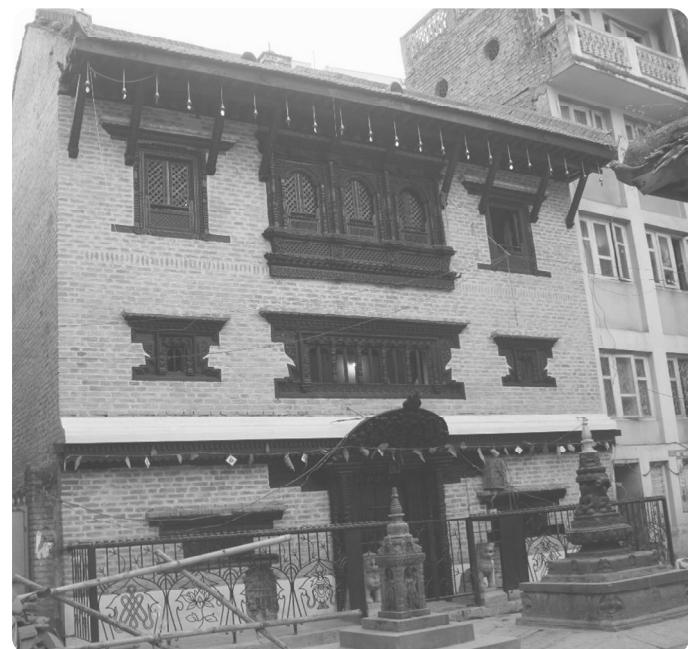
To start with, I explained to my children that De Acha Guthi is the National Convention of all the Bajracharya's of Kathmandu which at one time was a country in itself. And that the Bajracharyas, as the priest caste, represent the Newar Buddhists from different areas/sectors of the country. The country Ye /ॐ – Kantipur was mainly divided into four regions called Pui (पुइ) just as the present day Nepal is divided into five development regions. The upper region (northern region) was called Thane (थाने पुइ), the lower (southern region) Kone (कोने पुइ), the middle region Dathu Pui (दथु पुइ) and the royal region Layaku (लायकु पुइ). Within each region (पुइ), there were number of Baha's (बहा:) which were like the administrative districts of present day Nepal. So like 5 development regions and 75 districts now, there were 4 Pui and 18 Baha's in the traditional Ye Desh (ॐ देश). Every year one Bajracharya from each of these four Pui's (पुइ) get their life time opportunity to hold the national convention of De Acha Guthi.

The number 18 is very important one in Buddhism. Some 2500 years since its start, Buddhism started breaking down into different thinking schools or Yana's (यान) starting with Sthavir Yana and Maha Yana. Within 300 years after the Buddha's Nirvana, there were 12 more divisions within Sthavir Yana and 6 within the Mahayana. To represent the complete Buddhism at one place, the concept of a grand god/goddess with 18 hands

referred by different names like Mamaki, Bajrasatwo etc developed. The image of this 18 handed Bajrasatwo can be found as wall painting within the Shantipur at Swyambhu and numerous Thankas (पौभा). Anyway the 18 Bahas do not represent the 18 different sects of Buddhism but each one of them incorporate all the 18 concepts of Buddhism.

To represent different Buddhist philosophies, within each Vihar, there is typically a Kwapadya (क्वापाद्य) (sthavirbad), Chivadya (चीभाद्य) (Lokottarbad), (आाँच्य) (tantric Vajrayan) etc. Chudakarma (चुडा कर्म) a tradition somehow resembling coming to age for male members of the Baha plays very important role in learning

everybody a stage of being a Sthavir (स्थावर), to learning basic ways of performing various Puja's resulting them being added in the formal list of Bajracharya's within the Baha and within the Pui. The order in which this registration is done plays important role for the rest of the life as seniority in performing the various Guthi's within the Bihar, within the Pui and at national level.



*Hem Barma Maha Bihar (Gambahal) showing Agan Chhe housig Kwapadya at ground floor and Agandyā on first floor; and outdoor Chaitya's*

## List of the 18 Maha vihars's

### 1 Kwabaha

Pui (Region)	S N	Common name	Official name
Tha:ne	1	Kwabaha	Maitripur Maha Vihar
	2	Jhwabaha	Ratnaketu Maha Vihar
	3	Dhwakabaha	Henakar Maha Vihar
	4	Gambahal	Hembarna Maha Vihar
Dathu Pui	5	Tachhebaha	Surat Shree Maha Vihar
	6	Janabaha	Kanak Chaitya Maha Vihar
	7	Itumba	Keshchandrakrit Parabart Maha Vihar
	8	Muba	Mul Shree Maha Vihar
	9	Sawalbaha	Mantra Siddhi Maha Vihar
	10	Makhabaha	Ratna Kirti Maha Vihar
	11	Tebaha	Raj Kirti Maha Vihar
Layaku Pui	12	Sikhamubaha	Taramul Maha Vihar
Kone Pui	13	Ombaha	Bramhachakra Maha Vihar
	14	Ikubaha	Bajrasheel Maha Vihar
	15	Mikhabaha	Mani Sangha Maha Vihar
	16	Laganbaha	Kriti Punya Bajra Dhatu Chaitra Maha Vihar
	17	Musumbaha	Mani Singh Maha Vihar
	18	Yatabaha	Mani Sangha Maha Vihar

In the four nations of United Kingdom, each county has their Saint like St George for England, Saint Patrick for Ireland etc. Somehow in the similar fashion the four Pui's of Kathmandu had their own holy saints or Aju (आजु). The four Aju's commonly referred as the four pillars (Pyanga Tha प्यांग थाँ) consisted of highly qualified holy Bajracharya viz Bakbajra (from Thane Pui – believed to be the student of Tantik priest Bandhudatta who brought the Karunamaya from Assam along with King of Patan and peasant from Bhaktapur); Suratbajra (from Dathu Pui – famous for demonstrating the power of his wisdom in Tibet Lhasa); Lilabajra (from Layaku Pui had taught at Nalanda University and respected for helping construct the Kasthamandap); and Manjubajra (from Kone Pui – also known as Jamuna Guvaju believed to be the first person to use "Bajra" title in his name – linked with mysterious Shantipur cave of Swayambhu). All the present day Bajracharya's are believed to be descendants of one of these Aju's. As the generations grew, they were contained within Maha Vihars. And further it has grown to add branches (कचा) Vihar's and Bahis (बाहि monasteries) to accommodate growing decedents. And we are part of this continuing living heritage of Nepal and have a duty to help maintain it.



**Kwapadya**

Actions speak louder than words. "Merely to call oneself a Buddhist is of little value."

~ HH Dalai Lama

# Not Just On Breathing

☞ Venerable Dr. Khammai Dhammasami, DPhil (Oxford)  
Oxford Buddha Vihara, UK

THERE are many meditation objects to start with such as breathing, abdominal movements, the four elements, visualising colours or the Buddha or reciting mantra. These objects are mostly physical and are usually given as a starting point to a beginner. One learns how to develop concentration using one of these objects. It depends on the meditation teacher which meditation object one is to start with. Breathing is perhaps the most common one. One develops concentration gradually if one continues to focus on, for example, breathing.

Unfortunately, however, as a consequence of this effort one might develop an idea that meditation means focussing on breathing and breathing alone. This is not necessarily wrong, but our human tendency is such that one may come to associate meditation *only* with concentrating on breathing in and out. Moreover, one does not consider anything else, other than breathing in and out, a meditation object. Unknowingly one starts feeling uncomfortable with other objects like sensation especially pain and numbness. Equally uncomfortable for such a meditator are mental objects such as thoughts, emotions and a wandering mind. He does not think he is meditating any longer if he finds his mind on any object other than breathing.

The desire to get rid of pain, numbness, emotions and thoughts can get stronger and indeed become overwhelming. This repulsive desire itself may become a hindrance in learning how to accept things as they really are. Instead of accepting them objectively, one is rejecting and fighting with those mental objects. This behaviour of the mind comes about because the mind is influenced by the *perception* that meditation means focussing on breathing alone, and nothing else. It is the opinion born out of genuine efforts to acquire concentration. Such an opinion is one of those very subtle attachments we can experience. Mind that is cloudy with a factor such as attachment or irritation is not flexible any more. It rejects automatically what it does not like and therefore unnecessarily creates tension. It is not ready to contemplate and observe the present moment. Instead, it creates a judgement of like and dislike and may get caught up in them. This judgemental mind may hinder the effort to build up mindfulness and concentration itself.

Some people can focus on breathing for a very long time but find it difficult to deal with their emotions outside intensive meditation practice. They can be easily

dragged on by their emotions. This is due to the inflexible factors of the practice. They emphasise concentration more than mindfulness. Sometime meditation may end up becoming only a feel-good factor for such people. It is no longer a mental training that helps one face daily life with an energetic and calm outlook. Concentration developed by focussing on breathing makes one calm at times but rigid at the other.

The mindfulness factor needs to be developed in such a situation by observing more than one object. Pay more attention to any sensation or mental object that arises at the present moment. Register them briefly and let them go, return to the primary object of breathing. Regard them as a good meditation object as breathing. Do not see them as distractions but as useful objects that one can meditate on. This change of attitude is very crucial. Otherwise, the mind will be fighting with anything other than breathing.

In brief, it is not only breathing which is a good meditation object. And it is not only abdominal movements, four elements, colours or the picture of the Buddha that one can meditate on. Any thoughts, emotions or sounds that we perceive through one of the six senses is a meditation object, too.

If there is a problem with observing objects other than breathing, before we start meditating, we should remind ourselves that breathing is not the only meditation object, and meditation is more than focussing on breathing. Remind ourselves that there will be discomfort and thoughts. In general, meditation is about developing mindfulness and trying to look at our daily life in the way we have never bothered to before. That is to look at our daily activities as they are with an attitude to accept rather than to reject. It is about seeing them as they happen rather than wanting them to be in the way we imagine.

Breathing is not everything in meditation. Meditation has as its objective to observe and penetrate into the real nature of our daily life, starting from breathing. Mindfulness meditation does not aim to separate you from your daily routine but to increase the ability to enjoy them as they are. Do not define meditation as an exercise that needs to focus on breathing alone.

(Note. This is a revised version of a chapter from the book "Different Aspects of Mindfulness" published by Inward Journey in Penang, Malaysia in 2000.)

# Why did the Buddha refuse to answer some questions?

Richard Jones, London

The Buddha had four ways of answering questions. There are questions that should be answered straightforwardly, with a yes or a no. For example, are all conditioned things impermanent? There are questions that should be answered with a qualified answer, perhaps needing some analysis. For example, how was it possible for Angulimala to change from being a murderer to being an *Arahant*? There are questions that should be answered with a counter-question. For example, the question: Why is it wrong to steal from other people? can be answered by another question: Would you like other people to steal from you? Lastly, there are questions that should be put aside. It is sometimes asked why the Buddha would not give a definite answer to some questions.

In the *Cula-Malunkyavada Sutta* (MN 63) the Buddha's disciple Malunkyaputta formulated ten questions in his mind. He said to himself that if the Buddha gave him answers to these questions, he would continue to live the holy life under him. However, if the Buddha refused to answer these questions, then he would disrobe and return to lay life. So Malunkyaputta went to the Buddha to put these questions to him. The ten questions were:-

1. Is the universe eternal?
2. Is it not eternal?
3. Is the universe finite?
4. Is it infinite?
5. Is the soul (*jīva*) the same as body?
6. Is soul (*jīva*) one thing and body another thing?
7. Does the Tathagata (the term used by the Buddha to refer to himself) exist after death?
8. Does the Tathagata not exist after death?
9. Does the Tathagata both (at the same time) exist and not exist after death?
10. Does the Tathagata both (at the same time) not exist and not not-exist?

However, the Buddha refused to give clear answers to any of these questions. Why did he do this? If he had the perfect understanding of a Buddha, it may seem strange that he refused Malunkyaputta's request. The reason may lie in the story of a time when the Buddha was in a simsapa (rosewood) forest near Kosambi with his monks. He picked up a handful of leaves and he asked the monks, "What do you think, monks, which is greater in quantity, the handful of simsapa leaves gathered by me, or what is in the forest overhead?" "Not many, trifling, Venerable Sir, are the leaves in the handful gathered by the Blessed One, many are the leaves in the forest overhead." "Even so, monks, are the things I have fully realised, but not declared unto you; few are the

things I have declared unto you. And why, monks, have I not declared them? They, monks, are indeed not useful, are not essential to the life of purity, they do not lead to disgust, to dispassion, to cessation, to tranquillity, to full understanding, to enlightenment, to Nibbana. That is why, monks, they are not declared by me. And what is it, monks, that I have declared?

"This is dukkha - this have I declared.

"This is the arising of dukkha - this have I declared.

"This is the cessation of dukkha - this have I declared.

"This is the path leading to the cessation of dukkha - this have I declared." (SN 56.31)

Here we have a reason why the Buddha refused to answer Malunkyaputta's questions. The Buddha may have known the answers but he regarded such questions are speculative and not relevant to the task of eradicating dukkha and attaining release from samsaric existence. He described these matters as a net and refused to be drawn into such a net of theories, speculations, and dogmas. He said that it was because he was free of bondage to all theories and dogmas that he had attained liberation. Such speculations, he said, are attended by fever, unease, bewilderment, and suffering, and it is by freeing oneself of them that one achieves liberation. If the Buddha had given an answer, it might also have been beyond Malunkyaputta's ability to understand the answer. The Buddha never wanted to show off his intellectual brilliance and expose other people's ignorance.

In fact, the Buddha went on to give Malunkyaputta a beautiful analogy. He said it is like a man who has been hit in the arm by a poisoned arrow and he is brought to a surgeon, but he refuses to have the arrow removed until he knows: whether the man who wounded him was a noble warrior, a brahmin, a merchant, or a worker. He would say, 'I won't have this arrow removed until I know the given name and clan name of the man who wounded me... until I know whether he was tall, medium, or short... until I know whether he was dark, ruddy-brown, or golden-coloured... until I know his home village, town, or city... until I know whether the bow with which I was wounded was a long bow or a crossbow... until I know whether the bowstring with which I was wounded was fibre, bamboo threads, sinew, hemp, or bark... until I know whether the shaft with which I was wounded was wild or cultivated... until I know whether the feathers of the shaft with which I was wounded were those of a vulture, a stork, a hawk, a peacock, or another bird... until I know whether the

shaft with which I was wounded was bound with the sinew of an ox, a water buffalo, a langur, or a monkey.' He would say, 'I won't have this arrow removed until I know whether the shaft with which I was wounded was that of a common arrow, a curved arrow, a barbed, a calf-toothed, or an oleander arrow.' (MN 63) The point made by the Buddha was that while the man is asking all these questions, he will be killed by the poison.

Similarly, we have an urgent problem - we are caught up in dukkha. The most important thing is to obtain release from dukkha, not to waste our time asking unnecessary questions about the nature of the universe, etc. The Buddha used this story to impress upon us the urgency of the situation and how we must direct our efforts entirely towards the goal of liberation. He never engaged in mere intellectual debate. He said that his whole teaching was directed towards one end. "Just as the mighty ocean has but one taste - the taste of salt, so too have my teachings but one taste - the taste of deliverance." (Udana 5.5)

There is another, more philosophical reason for refusing to answer questions about the status of a Tathagata after death. This concerns the Buddha's concept of what was meant by the word "being" or "individual" and his fate after death. At that time there were generally two opposing views about what happened after death. The eternalists believed that something in the individual - a soul or a self - continued to live on unchanged and could eventually attain a state of eternal happiness. On the other hand, there were the nihilists who said that, at death, all mental and physical qualities were annihilated and nothing continued to live on. The Buddha foresaw the danger of giving an answer which would support either the eternalist or the nihilist point of view. If he said the Tathagata existed after death, he would be branded as an eternalist. If he said the Tathagata did not exist after death, he would be branded as a nihilist. That is why he said, "Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering. (MN 22.38)

In the Vacchagotta Sutta (MN72) the Buddha had a conversation with Vacchagotta, in which Vacchagotta asked questions similar to those posed by Malunkayputta, including what happened to a Tathagata after death. The Buddha refused to get drawn into what he described as a "thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding." The Buddha likened the situation to that of a fire. He asked Vacchagotta, "If

the fire burning in front of you were to go out, would you know that, 'This fire burning in front of me has gone out?'" "...yes..." "And suppose someone were to ask you, 'This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?' Thus asked, how would you reply?" "That doesn't apply, Master Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished — from having consumed that sustenance and not being offered any other — is classified simply as 'out' (unbound)." We cannot really understand the true nature of the Buddha when he was alive, let alone what happened to him after death.

In science we find a similar problem of explaining certain questions. The very distinguished scientist Robert Oppenheimer, describing what is known as the Heisenberg uncertainty principle, said, "If we ask, for instance, whether the position of the electron remains the same, we must say 'no;' if we ask whether the electron's position changes with time, we must say 'no;' if we ask whether the electron is at rest, we must say 'no;' if we ask whether it is in motion, we must say 'no.' "(Oppenheimer, Science and the Common Understanding, p.8)

Reflection from a diary:

↗ Dr. Ratna Bahadur Sakyā

## Let us dance with our life

There are five steps to the dance:

1. Going inside, work outside from inside (awareness).
2. Train to die,to be alive to Reality: As it is: *Yatha bhuta*: to live the living & to be alive to Phenomena: dharmas of the mind & the world.
3. To blend the outside in the inside.
4. Able to relax, 10%... 11%... 12%... of the mind. This is relaxing the tendency of the untrained mind to be immersed in the habit of 'Wanting / Aversion'.
5. When 100% of the mind is able to relaxed in relation to 'Wanting / Aversion, This is the same as the trained mind with 100% of equanimity. Another way of saying this is: A relaxed mind has the ability to bear witness, look, observe, rest the mind, empty of concept, empty of ego.

# Kathina Robe Offering

Phra S. M. Sujano

Varapunya Meditation Centre, Aberdeen, Scotland

## Introduction

There are many special days in the Buddhist calendar throughout the year. Many are related to the Buddha's life and others are related to the dispensation itself. One of the most celebrated events widely is the Kathina ceremony; a robe offering ceremony.

## The Sangha and Vassa?

According to Vinaya pitaka, *Sangha* means a group of minimum of four monastic. If there are four or more Monks, which may be hundreds or thousands, it is called Sangha. In Theravada Buddhism, the word Sangha means the community of Monks (Bhikkhu) or Nuns (Bhikkhuni) only. It is not used for lay people.

Among the observations the Sangha must spend or observe the *Vassa*; living at one place or monastery for three months during rainy season. During this Vassa period, they cannot leave the monastery and stay over-night unless in especial circumstances, like invitation to attend Sangha meting or has to admit in hospital or fire in monastery, visit their sick parents etc. In these circumstances they can leave the monastery for not more than seven days (*sattahakaraniya*).

At the beginning of the Vassa, it is a tradition that junior would visit to senior monks to pay respect and ask for forgiveness if there have been any mistake knowingly or un-knowingly. Similarly, at the end of three months rainy season, the Sangha members living together for three months time would perform a ceremony called Pavarana, an Invitation Ceremony. It means inviting the members of the Sangha to point out offences or wrong doings if there are any, and to promise to correct the wrong doing promptly and dutifully. In this current chaotic and confused world, if everyone of us practice of these two beautiful yet humble ceremonies would definitely bring harmony. It is one of the hardest things to forgive and request for it, which is the important part to start the vassa and end.

The ceremony follows after the event is Kathina, a robe offering ceremony. Only those who stay in a monastery for the whole three months without breaking their stay and those who perform the 'invitation ceremony' are entitled to receive the benefit from the Kathina ceremony. The offering Kathina robe is made to the Sangha, not to an individual Monk. In case, if one temple has only one or less than five as a group taking vassa, devotees can offer Kathina robe by inviting Monks from other temple. The ceremony should be participated by at least of five monks.

There are two activities involved in Kathina. One is the

Kathina Robe is offered to the Sangha as a whole and second one is that the Sangha select an individual Monk to offer that Kathina robe.

## What is the Kathina?

The word 'Kathina', a pali word, originally means a wooden frame that used it sewing cloths to make a robe. It also means a piece of cloth that is specially prepared to present to the specific ceremony is known as the Kathina. It can be either a piece of cloth or complete set of three pieces.

## The origin of Kathina

Its origin dates back to the time of the Buddha. Once, a group of thirty monks travelled from Pava city to the Savatthi city where the Buddha was residing to pay their respect to the Buddha and seeking further guidance. The story says that by the time when they arrived at the near city; Saketa, it was the full moon day of Asalha. A result, they had to stop traveling and unfortunately, they had to observe the vassa at Saketa and waited for the 'pavarana day'. As soon as the pavarana completed, they set to the monastery where the Buddha was residing without have any delay. On arrival, having seen the unusual condition of the monks, the Buddha realised a need of extra robes and declared a permission to collect or receive new piece of cloth/robe. Thus the tradition began ever since.

## Why offering Kathina is special?

Kathina robe offering is considered as a special offering in Buddhism. It is also a celebration to so appreciation of teaching and sharing to people for three months, which is traditionally the only period generally allowed to stay at one place. As a result, it is a mutually interlinked special ceremony. In particular, significance of its importance are three reasons apart from qualities and benefit of being generosity.

First of all, it can only be offered to the Sangha in a monastery, only once in a year.

Secondly, it can only be offered during a specified period, which starts from the end of Vassa or full moon day of October to the next full moon day of November.

Thirdly, it is to be offered to the Sangha, and not to an individual.

## The Benefit of the ceremony

Therefore, the offering of the Kathina robe taken as a rare opportunity for lay people and also it is beneficial to monks in more than one ways. As the Buddha says that offering

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# Trainers' Training (Tot) for Teachers of Nepal Bauddha Pariyatti Shiksha (NBPS)

Bhikshu Bodhijnana  
Vishwa Shanti Vihara, Kathmandu

## Introduction of Pariyatti Education in Nepal

Nepal is the birth place of Lord Buddha. Buddhism was flourishing in the early period up to Kirat (800 BCE-300 CE), and Licchavi Period (400 CE to 750 CE). After the Licchavi period, Buddhism was gradually declining during the Malla regime (12th to the 18th century) particularly in the latter period of Malla regime at the time of King Jayasthi Malla (Around 1382). He imposed the Hindu caste system in Nepal and forced the celibate monks to disrobe and was forced to adapt into family dwelling. The situation was even terrible during the time of Rana regime. During Rana regime, "Bhikshus" were cruelly punished and even exiled from the country. Theravada Buddhism was re-introduced once again in Nepal only about 85 years ago. After the reawaking of Theravada Buddhism in Nepal, the Monks, Nuns and lay Buddhist started to get involved in promotion of Buddhist education in Nepal.

In 1951 A.D. (2008 B.S.) the "All Nepal Bhikkhu Association" was established and through its effort the teaching and learning of Buddhism in Buddhist Viharas was once more revived. During those days there were no facilities to study Buddhism in Nepal as in other Asian countries and Sramaneras and Anagarikas had to go to foreign countries to study Buddhism. Realizing these facts His Holiness Most Ven. Supreme Patriach of All Nepal Bhikkhu Association Bhikkhu Buddhaghosh Mahasthavira, who was then residing in Sugatpur Vihara of Trishuli Bazar, Nuwakot during summer recess of the year 2019 B.S., as requested by Anagarika Sushila and lay devotee Dharma Ratna Shakya of Trisuli made arrangement to start teaching of Pariyatti education in Nepal. Books were made available in Nepal on Buddhism and the current Buddhist education curriculum was designed for students in Nepal. Later it was formalized in the name of "Nepal Bauddha Pariyatti Shiksha (NBPS)" by the initiation of All Nepal Bhikkhu Association. It is running as an institutionalized way to study Buddhism in Nepal till now.

The Pariyatti Education is a ten year programme with four levels: Primary level (Three years), Entrance level (Three years), Pariyatti Sadhamma Palak (One year) and Pariyatti Sadhamma Kovida or degree level (Three years).

## Objectives of Nepal Bauddha Pariyatti Shiksha:

The Objectives of the Pariyatti Education are as follows:

- a. To spread in all nooks and corners of Nepal, the message of Lord Buddha, son of Nepal and leader of peace among mankind, in order to bring under control, the fire of lust, hatred and delusion raging in the present society.
- b. To impart knowledge and practice of humanistic religion to the people coming out of schools, campus and other educational institutions, in order to produce human resource with humanistic attitudes and behavior.
- c. To bring home to those people having already faith and belief in Buddha and Buddhism but presently exposed only to traditional ritualistic activities, the true living form of this religion, through Pariyatti education.
- d. To produce capable Buddhists who can provide leadership to spread and popularize the message of Buddha far and wide in the country through Pariyatti education.

NBPS has been contributing to strengthen Buddha Sasana through Pariyatti Education. NBPS has now 80 centers in 15 districts of Nepal. About 45,000 students have studied Pariyatti Educations in various levels since its establishment. This year (Buddha Era 2559) 2550 students have passed in different levels of Pariyatti.

It has published many books based on curriculum of Pariyatti. Developments of trained teachers are one of the major activities of NBPS and these trained human resources are taking lead role in promoting Pariyatti education in Nepal.

## Trainers' Training (Tot) Programme

One of the activities of NBPS is to develop teachers in order to promote moral education to the children through Pariyatti education. Human resources are the most vital to replicate Buddhist education in different districts of Nepal. In this context, NBPS organized Trainers' training on pariyatti education for existing teachers and potential teachers who are interested to teach. The training was conducted from 6 to 8 March, 2016 at International Buddha Pariyatti Udaya Vihar, Butwal. The main objectives of the training are as follows:

- \* To produce trained human power to teach Pariyatti education
- \* To promote moral education to children through Pariyatti education
- \* To extend the Pariyatti centers at different parts of Nepal

Thus the major output of the Trainers' Training was to train teachers in order to promote Buddhist education in different parts of the country. Similarly, the training helped to improve the teaching capacity to deliver quality education services. There were 38 participants from ten districts of Nepal.

## Contents for the Training

The training content included as follows:

- \* Basic Buddhism Course for moral education
- \* Course delivery based on curriculum of Pariyatti education Level 1, Level 2 and Level 3.
- \* Teaching Methodologies and modern facilitation techniques
- \* Effective presentation skill
- \* Teaching practices and learning through self evaluation

## Teaching Methodologies

Methodologies play a great role to deliver the Buddhist education effectively. Under the teaching methodologies the participants imparted knowledge on the various teaching methods like, Lectures, Case study, Small Group works, Brain streaming, Role play, Exhibition, Game, Practical exercise on teaching. They were also taught how to teach meditation to children.

## Micro Teaching Practices

The participants were divided into five groups and each group prepared teaching materials for certain topic and made a practice to deliver to the students in the session. Self evaluation and monitoring activities were undertaken by the participants themselves and resource persons.

## Commitment from participants

In the closing session of the training period, all the participants expressed their commitment to promote Pariyatti education in their respective districts.

## Financial Support

The training was conducted with financial supports of The Most Ven. Master Thich Tam Minh & Buddhists (Vietnamese) from Hoang Phap Temple, Melbourne, Australia. The team visited some earthquake affected areas of Nepal and supported some earthquake victims. The earthquake of 25th April 2015, and subsequent aftershocks, killed 8,857 people and injured 22,579 across central Nepal.

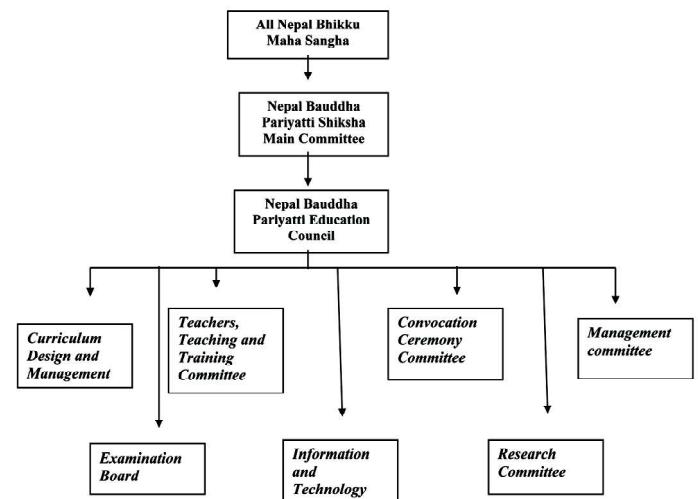
## Monitoring and Follow up

Nepal Baudha Pariyatti Shiksha will monitor and follow up its branch centers of the various districts for quality and delivery of education.

## The Present Organizational Structure of Nepal Baudha Pariyatti Shiksha

The present organ gram and its description are presented below in form of chart.

*Organizational Chart of Nepal Baudha Pariyatti Education*



May all beings be well and happy!

... Cont. from page 13

7.00 - 8.00 AM	- Sitting meditation
8.00 - 9.00 AM	- Walking meditation/(Chankraman)
9.00 - 10.00 AM	- Sitting meditation
10.00 - 11.00 AM	- Walking meditation/(Chankraman)
11.00 - 12.00 AM	- Lunch
12.00 - 1.00 PM	- Rest
1.00 - 2.00 PM	- Sitting meditation
2.00 - 3.00 PM	- Walking meditation
3.00 - 4.00 PM	- <i>Dhammadesana</i> (Dhamma Discourses)
4.00 - 5.00 PM	- Soft Drinks
5.00 - 6.00 PM	- Sitting meditation
6.00 - 7.00 PM	- Walking meditation
7.00 - 8.00 PM	- Sitting meditation
8.00 - 9.00 PM	- Hot water and walking meditation
9.00 - 9.30 PM	- Sitting meditation
9.30 - 10.00 PM	- Metta Chanting
10.00 PM	- Rest

## Contact:

International Buddhist Meditation Center (IBMC)  
 Buddha Nagar, Sankhamul, Kathmandu, Nepal  
 Tel: 00977-1- 4784631, 4782707  
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# Meditation Retreat at International Buddhist Meditation Center (IBMC), Kathmandu

## 1. Introduction of IBMC

Satipatthan Vipassana is insight meditation which enables us to experience peace and harmony. It purifies the mind, freeing it from suffering and deep-rooted causes of suffering. The practice leads step-by step to highest spiritual goal of full liberation from all mental defilements. Buddha himself declared that Satipatthan Vipassana is the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for reaching the Noble Path, for the realization of *Nibbna*, namely, the Four Foundations of Mindfulness (*Satipatthna*).

International Buddhist Meditation Center (IBMC) was founded in 1985 by Chief Kammathanacariya Sayadaw U Panditabhivamsa, the successor to the well-known late Mahasi Sayadaw of Burma. The land was donated by (Late) Miss Chaitya Maya Shakya (Anagarika Chandanyani). Late Ven. Buddhaghosh Mahasthavir the then Sangha Nayaka of All Nepal Bhikkhu Maha Sangha and Ven. Jnanapurnik Mahasthavir are the patrons of IBMC.

The main objective of the center is to provide a forum for Satipatthan Vipassana meditation as taught by The Buddha in order to establish peace and harmony in individual and in society.

IBMC is registered under the District Administration Office, Kathmandu and also affiliated with Panditarama Shwe Taung Gon Sasana Yeiktha, Myanmar.

## Major Activities of IBMC

### Meditation in Vassavasa (Rainy-retreat)

Three month long retreat is held in rainy season. During Vassavasa retreat, one can attend 10 days to 90 days courses.

### Meditation Retreat for Monks and Nuns

Ten-Days Vipassana meditation retreat is held for monks and nuns on the auspicious occasion of full moon day of Baisakha. The program is jointly organized by IBMC and Buddha Jayanti Samaroha Samiti of Lalitpur. Newly ordained novice and nuns will participate in the meditation courses every year.

### Meditation every month

Ten-Days Vipassana Meditation Retreat is held regularly each month from 10<sup>th</sup> day of Nepalese calendar. Meditation on other days in the month is also available to all yogis. The old yogis can take part any day as per their convenience. But, regarding the new yogis, they

should take part in minimum of ten days course.

### Meditation Courses for Children

Children' courses are held during the winter holiday in order to give basic knowledge on moral education from the very childhood.

### One Day Meditation Retreat

One day retreat will be held every month on last Saturday. The program will also be held outside valley on the demand bases of any interested organizations or group of people. .

### Meditation and Dhammadesana (Dhamma Talk)

Meditation and Dhamma discourses are held every Saturday morning at the Center from 7 to 10 a.m. in Summar and 7.30 a.m. to 10.15 a.m. in winter.

### Pariyatti Education

IBMC is conducting pariyatti education classes in every Saturday morning for the children in collaboration with Dipankar Pariyatti Sikshyalaya.

## 2. Special Meditaiton Retreat at IBMC

Chief Kammathanacariya Sayadaw U Panditabhivamsa visited every year to conduct special meditation retreat at IBMC since the establishment of this centre. For the last two years, he could not come to Nepal due to his old age and hence Ven. Bhikshu Jnanapurnik Mahasthavir continued this special meditation retreat in place of him.

Special Meditation Retreat was held recently from 28<sup>th</sup> February to 10<sup>th</sup> March 2016 under the guidance of Ven. Bhikshu Jnanapurnik Mahasthavir, Patron of IBMC and President of All Nepal Bhikkhu Mahasangha. Seventy seven yogis (4 Monks, 11 Nuns, 23 Male and 39 Female devotees) participated in the retreat. U NyanaJottavivamsa Kammathanacariya from Myanmar and Anagarika Agganyani Dhhamacariya checked the meditation of yogis. The yogis were from Viharas of different districts of Nepal. There were yogis from International Theravada Buddhist Academy (TBA) as well. Practice of Meditation is mandatory in the academic courses of TBA for the students to obtain Master degree in Buddhism.

### Daily Routine for Yogis

4.00 AM	- Wake up bell
5.00 - 6.00 AM	- Sitting meditation
6.00 - 7.00 AM	- Breakfast

*Cont. to page 12...*

# **Metta – The first factor in Brahma Vihara**

✉ Mr. Rajah Kuruppu

In the practice of Dhamma, Brahma (highest or superior or supreme God)-Vihara (to dwell) or the art of noble living occupies an important position. *Brahma –Vihara* consists of four factors, namely, *Metta* (loving kindness), *Karuna* (compassion), *Mudita* (joy in the happiness of others) and *Upekkha* (equanimity). The development of these factors is very helpful for the purification and calming of the mind.

A purified mind would enable one to lead a virtuous and contented life. Other than reflex action, all physical and verbal actions are initiated in mind. An undefiled mind (Pure mind) would ensure that all physical and verbal actions are devoid of unwholesomeness. The cultivation of these four qualities of *Metta*, *Karuna*, *Mudita* and *Upekkha* has a crucial role in the practice of Dhamma and the eventual realization of Buddhist goal of Nibbana.

## **METTA (universal love) the first factor in Brahma Vihara**

The 1<sup>st</sup> factor in Brahma –vihara is metta (a word in Pali, the language of Theravada Buddhism), which is translated in English as loving kindness or universal love. It is the sincere and selfless wish for the happiness and welfare of all living beings, without any discrimination.

Metta is an important factor in the art of noble living as there is natural flow towards karuna and mudita from metta. When one sincerely wishes for the happiness of others, envy and jealousy cannot arise. It is actually the fulfilment of one's wish. Similarly, when anything happens to adversely affect the welfare of others, compassion flows towards that person since one's wish is for his/her welfare and happiness.

### **Metta Bhavana**

When metta is taken as subject of meditation it is referred to as metta bhavana. It is remarked that at the beginning one should not direct thoughts of metta to others but to oneself.

'May I be happy and free from suffering?

'May I be free from hatred, oppression and anxiety?'

Thereafter extend such thoughts to others.

'Just as I love happiness and detest suffering and as I wish to live and not to die, so it is with other living beings'.

So metta meditation begins with one self, then a respected person like a teacher, there after a friend, then to a neutral person and finally an enemy. However, it is emphasized that one should not create enemies merely for the sake of this meditation. It is a great blessing to

live without considering any living being as an enemy. It is also remarked that beginners of metta bhavana should first think of the evil consequences of hatred and the blessings of metta. It is only when one is alive to the evil of a thing that one could overcome it. Similarly, one should understand the blessings of superior state of mind to work towards such a state with determination.

### **Overcoming Hatred**

Hatred, animosity and cruelty are detrimental to those who harbour such emotions. When one is full of hatred or anger, the heart beats rapidly and consequently both physical and mental energies are dissipated. Even a handsome man looks ugly and repulsive when he is in a mood of hatred. Mentally it colours one's judgement and prevents the distinction between right and wrong. To overcome hatred one should cultivate thoughts of metta. The latter is an antidote against hatred. When one develops a wish for the happiness and welfare of all beings, hatred could not arise even towards one who had been harmful.

For this reason, the Buddha explained to his son Rahula, the importance of metta in the following words.' Cultivate Rahula the meditation on loving kindness; for by cultivating loving kindness hatred is banished.'<sup>1</sup> The practice of metta bhavana alone is not sufficient. It should be adopted as a way of life; a way of conduct towards one's dealings with fellow living beings. The concept of metta should be reflected in one's life and action. Moreover, while wishing for the happiness of others one should not commit or encourage any action that would lead to suffering of other beings. In this connection, it would be good to adopt dietary habits that do not in any way encourage the killing or harming of animals. In metta bhavana one would wish; 'may the fish in the oceans, may the fish in the rivers, may the fish anywhere be happy and free from suffering.' Thus any encouragement to the killing of fish, would be contrary to such wishes.

The recollection of the natural law of kamma could also be helpful to overcome hatred. One could accept the damage caused by another philosophically as the result of some unwholesome kamma committed in the past. One could think of the harm in hating the person responsible for causing the damage and thereby accumulating further unwholesome kamma whose adverse impact one would have to suffer in the future. It would not be correct for the one engaged in the cultivation of metta to think of the suffering that lies in store for the one who has harmed him under the law of kamma. It would not conform to the principle of

metta. But one could wish that the evil doer would reform himself and become a better person leading a blameless life.

Another approach to avoid hatred is to ask oneself against whom hatred is directed. According to Buddhism all living beings consists of five aggregates of body, sensation, perception, mental formations and consciousness. All these aggregates are constantly in flux. They do not remain the same for one instant. So the person who has harmed you is not the same person a little while later. Perhaps the person you hate may regret his action after a little time.

Quoting from original Buddhist text by Ven. Nyanatiloka remarks that an almost infallible way to eliminate ill feelings towards an enemy is to present him with a gift or more preferably exchange gifts with him.

Still another way to conquer hatred is to bear in mind that the person you hate would have been your close relatives in a previous birth. It is said in Buddhist philosophy that every living being we come in to contact in life would have been some time or other been one of our close relatives. It is stated in the Samyutta Nikaya as follows: 'Not easy it is. O Monks, to find any living being that has not at some time in this long round of rebirths, been your mother or father, brother or sister, son or daughter.'<sup>2</sup>

One should also not overlook the fact that an enemy could cause harm in the mundane field. One could be harmed in terms of money, property, reputation and good will but one cannot be harmed mentally if one is strong enough to resist hatred and other evil emotions arising from such experiences. In this connection, the Visuddhi Magga quotes the following.

'If in your own domain the foe; has hurt you, offended you; why do you torture your mind which lies in foe's domain'.<sup>3</sup>

### Blessings of Metta

On the other hand, to encourage the cultivation and developments of thoughts of metta one could think of its blessings. It adds to the sum total of individual happiness. The happiness of an individual is limited to a few things such as ones achievements and successes and the success of those who are close and dear to one. However, if one is able to be happy at the success and happiness of others, then such a person would realise a larger happiness. Most people are unhappy not because of the lack of the basic needs of life, such as food, clothing, shelter and medicine, but the greed for other comforts and achievements making insidious comparisons with others. A person who has cultivated metta would not envy others and would not consequently crave for things merely because others have them.

Apart from the law of kamma and the doctrine of rebirth, which are essential ingredients in Buddhism, a person who cultivates metta would be very happy in this world itself.

Metta also possesses a magnetic power to influence others for the good even at a distance and to attract others to oneself. Sincere thoughts of metta are a powerful force capable of incredible results for the good of oneself and others.

Ven. K. Sri Dhammananda Thera in 'Meditation the only way'<sup>4</sup> quotes a jataka story that is very relevant to this matter. In a past birth Gautama Buddha was an ascetic aspiring to be a Buddha. He made it a habit to meditate on metta under a particular tree. The king of that country was a righteous, just and honourable ruler who governed his subjects thinking of their welfare. The king thought that it would be good to ascertain from the people themselves what they thought of his rule as his ministers may tend to flatter him by saying that they loved him. So he left the palace in disguise to meet the people. He saw the ascetic under the tree and inquired what he was doing. The ascetic replied that he had been in the habit of meditating on metta under that tree for a long period of time. He picked a fruit from the tree which had fallen by his side and offered it to the king. The king said that the fruits from this kind of tree are very bitter as the ascetic should know. However, the ascetic told the king to take a bite and taste the fruit. When the king did so, he found the fruit sweet. The ascetic explained that due to power of his metta meditation the environment of his surroundings has changed for the better. He added that his country is also ruled by a king who is just and fair. This also had contributed to the improvement in the environment. This incident demonstrates the power of metta bhavana.

It is said in the Anguttara Nikaya that the Buddha had declared that if metta has been cultivated and developed, firmly established and brought to full perfection, one may expect eleven blessings. They have peaceful sleep; peaceful awakening; freedom from evil dreams; unharmed by fire, poison and weapons; a quickly concentrated mind; a happy and serene countenance; dear to the spirits; the protection of heavenly beings; an untroubled death; and if unable to become an Arahant (perfected person who has attained nirvana) here and now, would be born in the Brahma world.<sup>5</sup>

### Selfish Desire and code of Conduct

The indirect enemy of metta is carnal or selfish affectionate desire which is the result of attachment and clinging. When one has this kind of affection towards another and other responds, a bond is established. However, this friendship leads to suffering. When one has to part from the loved one there is suffering; when

the loved one is threatened by illness or other calamity there is great anxiety and worry; and further, if the affection of the loved one turns towards other direction, there is despair and deep mental agony which could lead one to take action that would make one even the laughing stock of society.

The Buddha was an embodiment of metta. He advocated metta both by precept and by practice. On no occasion did the Buddha manifest anger or hatred or say an unkind word. Those who opposed him were not considered enemies. His concern was the welfare and happiness of all living beings by guiding them to escape from the sufferings of Samsara. Saccaka, the controversialist, came to debate with the Buddha with the object of ridiculing and defeating him. However Buddha remained calm and unruffled and convinced Saccaka of the validity of his teaching. The words of Saccaka at the conclusion of debate are worthy of mention. "It is wonderful; it is marvellous good Gotama, while thus being spoken to so insistently, while thus

being violently attacked with accusing words, the good Gotama's colour was clear his countenance happy like that of an Arahat, a perfect one, a Supremely Enlightened one."<sup>6</sup>

Thus, metta is an important concept in the teaching of Buddha. Metta should be adopted as a code of conduct in one's daily relations with other living beings and should be guiding principle in life. This would enable one to lead a happy and contented life.

#### References:

1. Majjhima Nikaya. Maha Rahulovada Sutta 62
2. Samyutta Nikaya XV pp. 14-19
3. Anguttara Nikaya, Nipata V Sutta 161
4. Ven K Dhammananda Thera in "Meditation the Only Way", Buddhist Missionary Society, Kuala Lumpur. 1987, pp. 74 & 75
5. Anguttara Nikaya, Nipata XI. Sutta 60
6. Majjhima Nikaya, Vol. 31 p.128.

(This article is taken from the booklet *The Brahma Vihara – The Art of Noble Living* written by Mr Rajah Kuruppu and revised and published by Dr Arjun Dev Mehta)

## Being a Buddhist...

Dr Rasana Bajracharya

I used to think I am a true Buddhist because  
I was born in a Buddhist family  
I religiously visited Bihar since young age  
I take five precepts  
I learnt all the sutras by heart  
I chant, I pray and I recite Paritrana everyday  
I listen to Dharma desana  
I never fail to give dana to Vanerables whenever possible  
I participate in religious activities in the monasteries...  
but alas.  
In the midst of all this..  
I failed to realise that I am becoming one of those stereotyped, traditional and monotonously..thick skinned so called religious person.  
who is Buddhist by faith yet in practice....not sure...  
Today, after so many years of illusion  
being swept away from the cocooned life.  
when hardship and reality of life stood naked in front of me  
when I needed sanctuary and peace in my mind,  
The Buddha's teaching came to rescue me  
like a rain in the drought ...  
calm morning after stormy night..  
The true practical aspect of Buddha's teaching  
which I could not see or feel before..  
stood like a mirror in front of me.  
And  
I saw my own self covered with thick moss of ignorance, craving and attachment

the most ironic was my own ego...  
which stood again and again to obstruct my path..  
I realised..now..

It is the practice /Patipada is what the Buddha had taught us all the time.

It is the practice what we should follow to be a good or true Buddhist,  
A practice of adhering to Shila. Samadhi and Pragya ....

Which my dear friends is the most hardest thing to do.

No wonder we drift away from this so easily...  
And like the rest of us we pretend ..we know all...  
Therefore....Now ...

I am scared to say that I am a true Buddhist because I am scared of my own self...because I quiz my own self...

Have I been able to follow the teachings of Buddha truthfully?

Am I cheating myself?  
Nevertheless,  
This realisation of the truth made me happy  
I feel good  
at least I am trying truthfully to become a practicing buddhist

I sit and meditate daily in the morning to train myself to remain alert and aware

And I always remember...that nothing is permanent.  
Aniccha...

Everything that arise have to pass away..  
And  
Indeed Death is inevitable so is Suffering.....

## Children Corner

### Respect for Elders

Once upon a time, there was a big banyan tree in the forest beneath the mighty Himalayas. Living near this banyan tree were three very good friends. They were a quail, a monkey and an elephant. Each of them was quite smart.

Occasionally the three friends got into a disagreement. When this happened, they did not consider the opinion of any one of them to be more valuable. No matter how much experience each one had, his opinion was treated the same as the others. So it took them a long time to reach an agreement. Every time this happened, they had to start from the beginning to reach a solution.

After a while they realized that it would save time, and help their friendship, if they could shorten their disagreements. They decided that it would certainly help if they considered the most valuable opinion first. Then, if they could agree on that one, they would not have to waste time, and possibly even become less friendly, by arguing about the other two.

Fortunately, they all thought the most valuable opinion was the one based on the most experience. Therefore, they could live together even more peacefully if they gave higher respect to the oldest among them. Only if his opinion were clearly wrong, would they need to consider others.

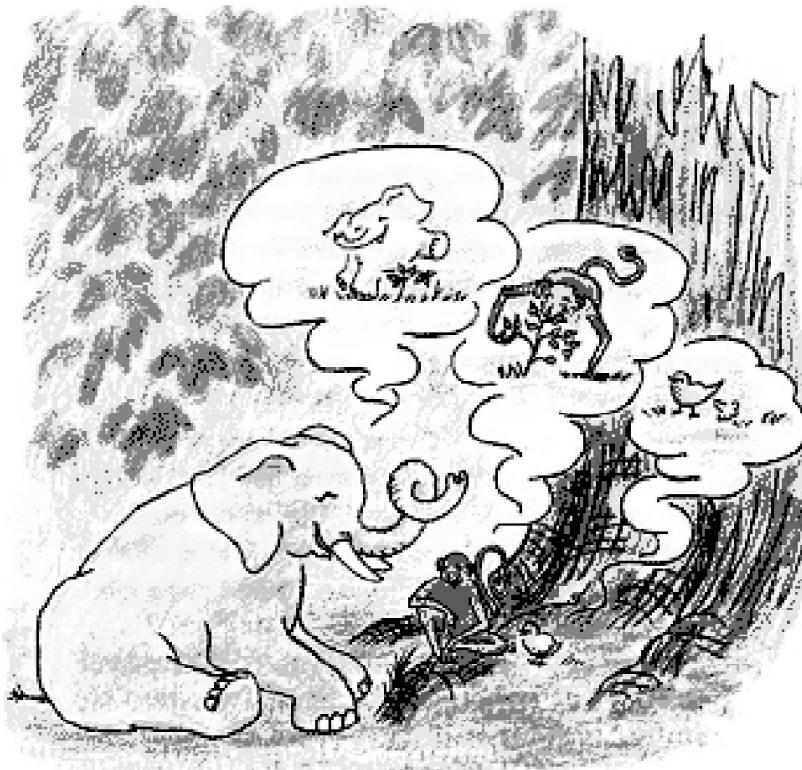
Unfortunately, the elephant and the monkey and the quail had no idea which one was the oldest. Since this was a time before old age was respected, they had no reason to remember their birthdays or their ages.

Then one day, while they were relaxing in the shade of the big banyan tree, the quail and the monkey asked the elephant, "As far back as you can remember, what was the size of this banyan tree?"

The elephant replied, "I remember this tree for a very long time. When I was just a little baby, I used to scratch my belly by rubbing it over the tender shoots on top of this

banyan tree."

Then the monkey said, "When I was a curious baby monkey, I used to sit and examine the little seedling banyan tree. Sometimes I used to bend over and nibble its top tender leaves."



The monkey and the elephant asked the quail, "As far back as you can remember, what was the size of this banyan tree?"

The quail said, "When I was young, I was looking for food in a nearby forest. In that forest, there was a big old banyan tree, which was full of ripe berries. I ate some of those berries, and the next day I was standing right here. This was where I let my droppings fall, and the seeds they contained grew up to be this very tree!"

The monkey and the elephant said, "Aha! Sir quail, you must be the oldest. You deserve our respect and honor. From now on we will pay close attention to your words. Based on your wisdom and experience, advise us when we make mistakes. When there are disagreements, we will give the highest place to your opinion. We ask only that you be honest and just."

The quail replied, "I thank you for your respect, and I promise to always do my best to deserve it." It just so happened that this wise little quail was the Bodhisatta the Enlightenment Being.

**The moral is:**

**Respect for the wisdom of elders leads to harmony.**



# Wise Birds and Foolish Birds

Once upon a time, there was a giant tree in the forest. Many many birds lived in this tree. And the wisest of them was their leader.

One day the leader bird saw two branches rubbing against each other. They were making wood powder come falling down. Then he noticed a tiny wisp of smoke rising from



the rubbing branches. He thought, "There is no doubt a fire is starting that may burn down the whole forest."

So the wise old leader called a meeting of all the birds living in the great tree. He told them, "My dear friends, the tree we are living in is beginning to make a fire. This fire may destroy the whole forest. Therefore it is dangerous to stay here. Let us leave this forest at once!"

The wise birds agreed to follow his advice. So they flew away to another forest in a different land. But the birds who were not so wise said, "That old leader panics so easily. He imagines crocodiles in a drop of water! Why should we leave our comfortable homes that have always been safe? Let the scared ones go. We will be brave and trust in our trees!"

Lo and behold, in a little while the wise leader's warning came true. The rubbing branches made sparks that fell in the dry leaves under the tree. Those sparks became flames that grew and grew. Soon the giant tree itself caught fire. The foolish birds who still lived there were blinded and choked by the smoke. Many, who could not escape, were trapped and burned to death.

**The moral is:** Those who ignore the advice of the wise, do so at their own risk.

Kathina: Cont. from page 10

to the Sangha is always more beneficial and brings meritorious results. Whenever we get the chance we should make offering to the Sangha as a whole, which is indeed wholesome deed. Once the recipient is virtuous our offerings will bring more results. The Sangha traditionally is a group of virtuous monks right from the time of the Buddha till today.

## Conclusion

The offering of Kathina Robe to the Sangha by the lay devotees and celebration of Kathina day is one of the most sacred and important functions in Buddhism. In Buddhist countries like Thailand, Sri Lanka, Myanmar devotees have to wait for years to offer Kathina Robe to the Sangha. Sometimes more than 20 years in Thailand. Beside the main Kathina Robe by one individual or family, devotees also offer robes and other materials to the Sangha on the Kathina day ceremony. Thus all the lay people get the opportunity to participate in this function and do meritorious deeds. Further, these days the ceremony is also transforming into a way to finding financial support to maintain the monastery/vihara/centre to spread the teachings of the Buddha.

It is indeed of a great beneficial ceremony for both lay people and Monks for the goodness and happiness of present, middle and the ultimate happiness of Nibbana. Kathina offering, may this act of merit be strong support for you, for the success in life and helpful in gaining the ultimate happiness of Nibbana.

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## Condolences

President and all the members of the Lumbini Nepalese Buddha Dharma Society (UK) would like to express our sincere sympathy to family and wish departed ones eternal peace *Nirvana*.

**Mr. Kanak Ratna Sthapit** who passed away at the age of 52 on 18 October 2015 in Nepal. He was beloved cousin brother of our Society's Organising Committee member Mrs. Anu B. Sthapit and brother - in - law of our Society's founder President Mr. Amrit R. Sthapit.

## Anicca Vata Sankhara

(All Conditions are impermanent)

# विवेकसम्मत शिक्षा : बुद्धिशिक्षा

कोण्डन्य, gkondanya@gmail.com

बुद्धलाई “स्वतन्त्र, चिन्तन र मननका अग्रपक्षधर” मानिन्द्य बुद्धले कहिल्यै-कतैपनि स्वसन्देश (धर्म-दर्शन) प्रचारार्थ विश्वास र करकापको नारा लगाएनन् । यसै पद्धतिलाई बुद्धिजीवीहरूले विज्ञानसम्मत धर्मका रूपमा परिभाषित गरेका छन् । धर्मपदमा उल्लेखयअनुरुप “पञ्चवन्तस्स अयं धम्मो नायं धम्मो दुपञ्चस्स” अर्थात् बुद्धिविवेकलाई प्रयोग गर्ने प्रजावानहरूका लागि देशित धर्म हो बुद्धिशिक्षा । यसउसले बुद्धिशिक्षालाई प्रजावानहरूको धर्मको रूपमा लिइन्छ । विज्ञानले अभुतपुर्व सफलता हासिल गरिसकेको यो विश्वपरिवेशमा समेत अझै धर्मकर्मको नाउँमा धर्मगुरु वा धर्माचार्यहरु ग्रन्थशास्त्रलाई नै हवाला दिई ती पुराना शास्त्रसम्मत जस्तो छ, हुवहु मान्नु पर्छ, कुनै प्रश्न-प्रतिप्रश्न तेस्याउनु हुन्न भनी रटान गरिरहेमा यो अन्धश्रद्धा र अन्धभक्तिलाई बढावा दिनुजस्तै हुन्छ कि हुदैन, यो विचारणीय प्रश्न हो ।

कुनैपनि धर्मकर्म जसलाई हामीले दैनिक विधिव्यवहारमा प्रयोगको रूपमा अगाडि बढाउँदा हामीले विवेकबुद्धिलाई समेत ख्याल गर्नपर्ने हुन्छ । बुद्धिशिक्षालाई दैनिक जीवनमा उतार्नेहरूले विज्ञानसम्मत धर्मका रूपमा पनि चर्चा गर्ने गर्दछन् । वास्तवमा तथागत सम्यक् सम्बुद्धले आफ्नो शिक्षालाई प्रचारप्रसार गर्ने क्रममा कहिंकतै जबरजस्ती लाद्ने गरेको पाईदैन । उनले धर्मअभ्यास प्राप्त गर्नेहरूलाई हरहमेसा बुद्धिविवेकपूर्ण तवरबाट सजग एवं सतर्कता अपनाउनु पर्ने कुरामा जोड दिएका छन् । कहिंकतै पनि आफुले प्रकाश गरेका शिक्षालाई मान्नै पर्छ भनेर कसैलाई भुक्याउने र कसैलाई लालीपप खुवाएर आकर्षित गर्ने कार्य गरेका छैनन् । कुनैपनि बेला जो कसैले बुद्धिशिक्षाप्रति आकर्षित भएर यदि त्यसबाट जीवनमा सुखशान्ति प्राप्त हुने हो भने त्यस शिक्षालाई हामीले स्वीकार गर्नसक्ने हुन्छौं अन्यथा जबरजस्ती परम्पराकै नाममा मात्र धर्मकर्म गर्दा धर्मको मर्मलाई हामीले मनन् गर्नसक्ने हुदैनौं ।

त्यसैले तथागत शास्ताले स्पष्टतः किटानका साथ भनेका छन् - जतिसुकै सुदीर्घ परम्पराबाट जुनसुकै धर्मकर्म आइरहेको किन नहोस्, जतिसुकै मानिसहरु त्यस बारेमा ठुलठूला स्वरमा बोल्ने किन नहोस्, अझ धार्मिक ग्रन्थमै उल्लेख गरेका कुराहरु किन नहोस्, तर्कसम्मत, अनुमानसम्मत, जो कसैबाट अनुमोदित, परिक्षित या अत्यन्त आकर्षक व्यक्तित्व भनौं वा पुज्य आचार्यगुरुवर का श्रीमुखबाट उपदिष्ट धर्मव्याख्यान किन नहोस्, ती यावत् कुरालाई तबसम्म नमान जबसम्म आफ्नो अनुभवी ज्ञानले थाहा हुदैन कि यो राम्रो हो, कुशल हो, दोषरहित छ, यसले दुख हुदैन, यसले अहित गर्दैन् । यी यावत् पक्षमा कुनैपनि प्रश्न उठान गर्ने

नहुने, जे भने पनि आँखा चिम्लेर स्वीकार्नु पर्ने, पुरानो र धार्मिक मान्यता भन्ने वित्तिकै त्वम् शरणम्को रूपमा स्वीकार्नु पर्छ भन्ने हुदैन । सन्देह र शङ्खा उपशङ्खा रहन्जेल त्यसप्रति प्रश्न उठाउने, आफ्नै स्वविवेकले अभ्यास गरेर ठिक लाग्छ भने मात्र कुनै पनि कुरालाई स्वीकार गर्न स्वतन्त्र हुने शिक्षालाई हामीले वैज्ञानिक शिक्षाको रूपमा परिभाषित गर्न सक्छौं । तथागत शास्ताले कालामहरूलाई निर्दिष्ट उपदेशलाई बौद्धिक क्षेत्र वा विचारकहरूको गम्भीर आकाशमा एक यस्तो विद्युतरेखाजस्तो सावित भएको छ, जसले सदासर्वदा आयामिक प्रकाश दिइरहेकै हुन्छ । त्यसैले बुद्धिशिक्षालाई सार्वजनीन, सार्वकालिक एवं सार्वभौमिक मानवीय हितसुखको धर्मको रूपमा समेत परिभाषित गर्न सकिन्छ । यस विषयलाई निम्न उल्लेख सुन्नबाट अझ प्रष्टचाउन सकिन्छ ।

तथागत शास्ता शिष्यहरूसहित आफ्नो चारिकासँगै कोशल राज्यमा अवस्थित केशमुक्त नामक गाउँमा पुगेको हल्ता गाउँका कालामहरूले थाहा पाए । “तथागतको कल्याणकीर्ति यसरी गाउँभरि फैलियो- “वहाँ भगवान् अरहत् हुनुहुन्छ, सम्यक् सम्बुद्ध हुनुहुन्छ, विद्याचरण सम्पन्न हुनुहुन्छ, सुगत (असल ठाउँमा पुगेको) हुनुहुन्छ, लोकविद् हुनुहुन्छ, अनुत्तर हुनुहुन्छ, पुरुषदम्य सारथी हुनुहुन्छ, देव-मनुष्यको शास्ता तथा बुद्ध भगवान् हुनुहुन्छ ।”

केशमुक्तवासीहरूले जानेबुझे अनुसार, तथागत शास्तालाई दर्शन गरी आदर सम्मानभाव प्रकट गरे । धार्मिक भेटघाटमा औपचारिक-अनौपचारिक तवरले सुखदुःखका कुराहरु गरिए । दर्शनभेटकै सिलसिलामा उपस्थित कालामहरु मध्ये कसैकसैले जिज्ञासायुक्त ढङ्गले मनभरि गुम्सिएका प्रश्नसोधे- “यस केशमुक्तिमा थरिथरि श्रमण-ब्राह्मणहरु आउँछन्, सबैले आफ्नै गुणगान-ब्याहान गर्दैन् र अरुलाई होच्याउने, आफ्नो मत-अभिमत, धर्मसाधना-अभ्यास मात्रै सही, अन्य सबै गलत हुन्छन् भनी आफ्नै पक्षपोषण गर्ने, आफ्नै धर्म-सिद्धान्त-मतलाई प्रकाशित गरी त्यसैलाई ज्वलन्त पुष्टि गर्ने धृष्टता गर्दैन् । अरुको मतवादलाई होच्याउने-घोचपेच गर्ने, चोट पुयाउने, घृणा गर्ने, निकृष्ट सावित गर्नेजस्तै विधिव्यवहार हेदा सुन्दा हामी आजित भयौं, के हो कसो हो हैरान भइसके । त्यसैले तिनीहरूको डम्फु बजाउने प्रवृत्तिका कारण हामी कालामहरु भन् अलमलिएका छौं, सही गलत ठम्याउन, उचित अनुचित छुट्याउने भुमरिमा रुमल्लिएकै भइरहेछ तथागत शास्ता ! उनीहरु श्रमण-ब्राह्मणमध्ये को सत्य को भुटो भन्ने सही मुल्याङ्गन गर्न नसक्दा हामीभित्र शङ्खा-उपशङ्खा जागेको छ, सन्देह प्रवृत्ति जटिल हुदैछ । त्यसैले के गरौं शास्ता ?!”

धेरै समयदेखि कालामहरुको मनमा सल्किरहेको सन्देह-शङ्खायुक्त प्रश्नहरु ध्यानपुर्वक सुनिरहेका तथागतले जिज्ञासु एवं जवाफ सुन्न आतुर कालामहरुलाई रचनात्मक परिवर्तनमुखी जवाफ यसरी वर्षा नै गरे-

“कालाम हो ! शङ्खा गर्नु, सन्देह जनाउनु योग्य छ, स्वाभाविक नै हो । त्यसैले कालामहरु ! तिमीहरुले-

१) पहिल्यदेखि सुन्दै आइरहेको (अनुश्रवण) कुरा भन्दैमा स्वीकार नगर (मा अनुस्वरेण),

२) परम्परागत मुल्यमान्यता भन्दैमा स्वीकार नगर (मा परम्पराय),

३) यसरी नै भनिएको भन्दैमा स्वीकार नगर (मा इतिकिरि याय),

४) पिटक-ग्रन्थमा उल्लेख गरिएको (ग्रन्थ प्रतिपादन) भन्दैमा स्वीकार नगर (मा पिटकसम्पदानेन),

५) तर्कसम्मत छ भन्दैमा स्वीकार नगर (मा तर्कहेतु),

६) न्यायसम्मत छ भन्दैमा स्वीकार नगर (मा नयहेतु),

७) आकार-प्रकार राम्रो छ भन्दैमा स्वीकार नगर्नु (मा आकारपरिवर्तककेन),

८) यो त हाम्रो मतको अनुकुल छ भन्दैमा स्वीकार नगर (मा दिटिठनिज्मानक्खन्तिया),

९) प्रवचक वा भन्ने व्यक्ति आकर्षक व्यक्तित्वका हुन् भन्दैमा स्वीकार नगर (मा भव्वरुपताय),

१०) प्रवचक हाम्रो श्रमण पुज्य छन्, अतीव गौरवनीय व्यक्तित्व हुन् भनेर स्वीकार नगर (मा समणो नो गराति) ।” (अंगुत्तरनिकाय, ३. तिकनिपात७. केसमुत्तिसुत)

“त्यसैले कालामहरु हो ! जतिबेला तिमीहरु आफै जान्ने बुझ्ने

(अत्तनाव जानेयाथ) हुन्छौं कि यी धर्महरु अकुशल हुन्, यी धर्महरु सदोष छन्, यी धर्महरु विज्ञजनबाट निन्दित-आलोच्य छन्, यी समस्त धर्मअनुसार अगाडि बढ्दा अहित हुन्छ, दुःख हुन्छ भने तिमीहरुले त्यसलाई चटकै त्याग गर ।”

तथागतले कालामहरुलाई पुनः प्रश्न सोधे-

“कालामहरु ! मानिसभित्र जुन लोभ द्वेष, मोह उत्पन्न हुन्छ, के त्यसले हित गर्छ वा अहित गर्छ ?”

“ती सबै अहितका लागि नै उत्पन्न हुन्छन् त्यसैले अहितकर हुन्छ शास्ता ।”

“जो लुब्धभई लोभी हुन्छ, लोभले अभिभुत हुन्छ, उ त्यसैको वशमा परी असंयत हुन्छ..... द्वेषी-क्रोधी हुन्छ, द्वेषभावले अभिभुत (दुषित) हुन्छ, उ त्यसैको वशमा परी असंयत हुन्छ..... जो मोहले मुढित हुन्छ, मोहद्वारा अभिभुत हुन्छ, त्यसैको वशमा परी असंयत हुन्छ, त्यस्ताले कसैको हत्या पनि गर्छन्, चोरी पनि

गर्छन्, व्यभिचारीणी पनि हुन्छन्, भुटो पनि बोल्छन् र अरुलाई समेत त्यस्तै अकुशल कुर्कम गर्न प्रेरित गर्छन्, अरुलाई पनि त्यस्तै कार्यमा लगाउँछन्, यस्ता धर्म-विधिव्यवहारले दीर्घकालसम्म अहित नै हुने गर्छ, उल्टो मार्ग निर्देशन गरिरहेको हुन्छ ।”

त्यसैले “कालामहरु ! जुन धर्म वा विधिव्यवहार अकुशल छन्, सदोषयुक्त छन्, विज्ञजन-जानेबुझ्नेहरुद्वारा निन्दित हुन्छन्, त्यस्मा आँखा चिम्लेर लाग्दा, एकोहोरो रूपमा, त्यस्को भक्त हुँदा, एकलकाँटे अनुयायी हुँदा त्यसले सुखी होइन बरु दुःखी बनाउँछ, हित होइन अहित गर्छ । तर स्वयम्भूत धर्मलाई जानी बुझी यी धर्महरु कुशल छन्, निर्दोष छन्, विज्ञजनद्वारा प्रशंसित छन्, यसै धर्ममा लाग्दा हित हुन्छ, सुख प्राप्ति हुन्छ भने त्यसलाई ग्रहण गरी आचरण गर ।”

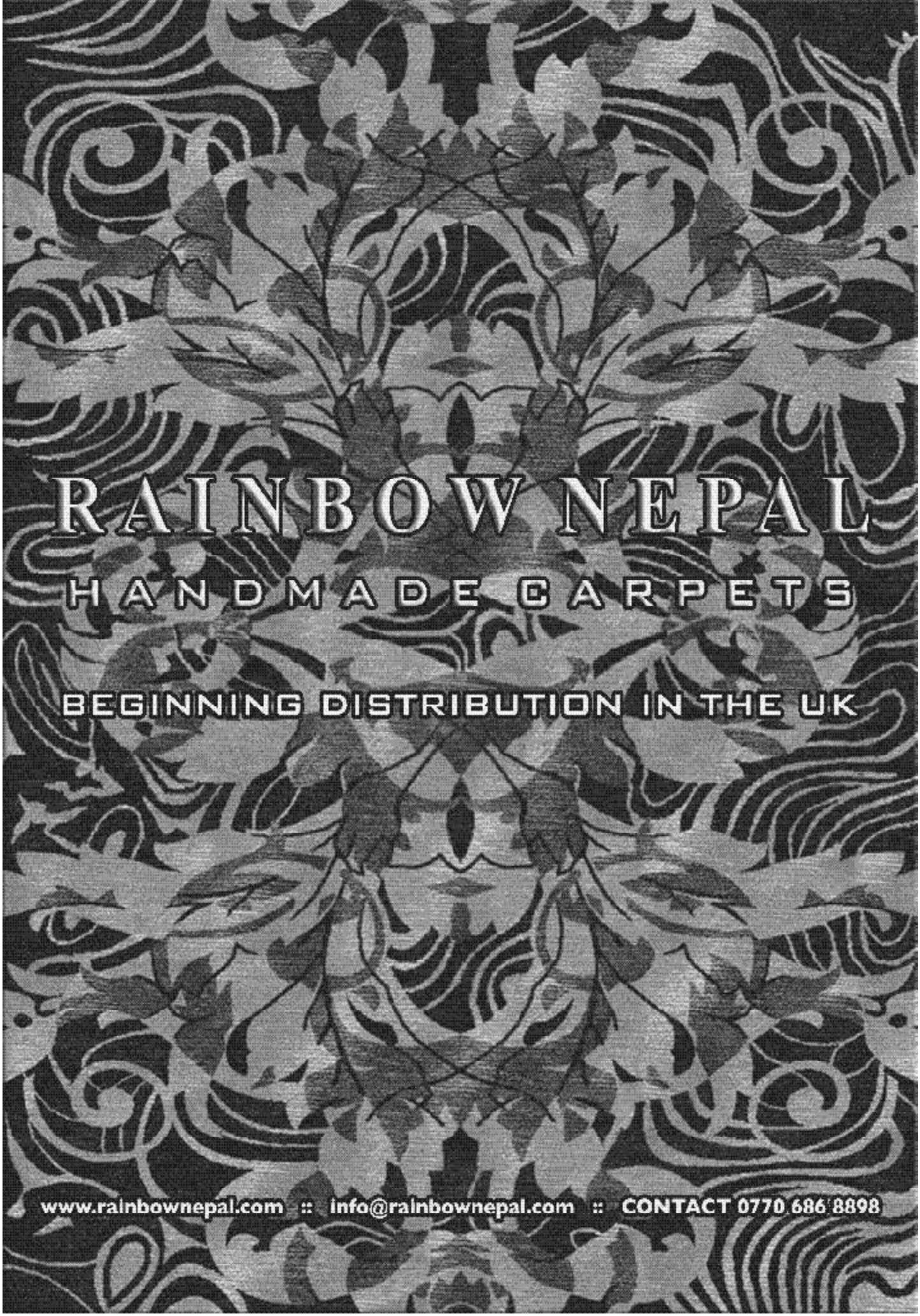
“कालामहरु ! अवैरचित्त, अव्यापाद चित्त, प्रदुषणरहित चित्त र विशुद्ध चित्त गरी चार प्रकारका दृष्टान्त धर्मको आश्वासन प्राप्त हुन्छ ।”

यसरी उपरोक्त उपदेशात्मक संवादपछि कालामवासीहरुले सन्देश-शङ्खा-उपशङ्खालाई चिरेर दुरगामी सुखशान्तिको मार्ग अपनाउने निधो गरे । वास्तवमा हामी धर्मसंस्कृतिको नाउँ जपेर कतातिर डोहोरिएका छौं, कुन कित्ताको भित्तामा थच्कएका छौं, सही वा गलत बाटो कतातिर रुमल्लिएको हो भन्ने तथ्यलाई स्वयं हामीले मुल्याङ्कनसहित अगाडि बढ्ने चेष्टा गरिरहनु पर्छ । जीवन-मुक्ति र कर्म-शुद्धिलाई उद्देश्य गर्ने हो भने पनि उपरोक्त तथागत शास्ताले स्पष्ट आज्ञा गरेका मार्ग-दर्शनलाई पछाड्याउने काम-कर्तव्य हाम्रो दायित्वअन्तर्गत पर्छन् भने त्यसको अनुगमन स्वयं हामीबाटै हुनुपर्छ । अरु कसैले सुभाउने-बुझाउने, मार्ग प्रशस्त गर्ने भनेको निश्चित अवधिका लागि बाहेक सदापर्यन्त हुन सक्दैन । कागले कान लग्यो भनी कसैले भन्नेवित्तिकै कुदूनभन्दा हो होइन भन्ने वास्तविकता पहिल्याउनु उचित हुन्छ । यसउसले व्यवहारतः स्वयं-आफै धर्म-व्यवहारको कार्य क्षेत्रमा नउत्री, भावितामयी अभ्यासलाई निरन्तर ता नदिई, आफै प्रत्यक्ष संलग्न सरोकार राख्ने उद्योगी नभइक्न सही मार्गलाई सहीरूपमा पछ्याउन कठिन हुँदोरहेछ भन्ने तथ्यलाई तथागतवाणी “अत्तनाव जानेयाथ” अर्थात् आफैले जान्ने-बुझ्ने निरन्तर अभ्यासको जरुरत पर्छ भन्ने उपदेश प्रवाहबाट स्पष्ट हुन्छ ।

*(Venerable Bhikkhu Kondanya is pupil of Chief Sangha Nayak Most Venerable Bhikkhu Aswaghosh Mahathera. He is chief incumbent of Buddha Vihara, Bhrikutimandap, Kathmandu. He is also General Secretary of All Nepal Bhikkhu Association)*

**“It is Dukkha not because there is suffering in the ordinary sense of the word, but because whatever is impermanent is Dukkha”**

- What the Buddha Taught by Walpola Rahula



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"No one saves us but ourselves. No one can and no one may.  
We ourselves must walk the path."

~ Gautama Buddha

***We wish Happy Buddha Day to all on the auspicious occasion of BE 2560.***

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***Buddha Jayanti.***



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# LNBDS (UK) Activities and News 2015/2016

## 2559<sup>th</sup> Buddha Jayanti Celebration (Sunday, 7-6-2015)

Lumbini Nepalese Buddha Dharma Society (UK) celebrated 2559<sup>th</sup> Buddha Jayanti on Sunday, 7<sup>th</sup> June 2015 at Harrow Borough Football Club. The celebration started as usual with Buddha Puja and taking five precepts followed by explanation by Venerable Bhikkhu Sumana their meaning and importance of observing them. Anu Sthapit and Nani Shova Shakya recited couple of verses from Dhammapada with explanation by Dr Rasana Bajracharya, Master of ceremony. Visiting Guruma Kshyantiwati gave very pleasing talk on Dhammapada Katha Gatha based on verse 35 of Chitta Vagga. This was followed by showing of DVD on Kissagotami and Mustard seeds with comments from Amrit Ratna Sthapit, Meditation on Loving Kindness by Sujan Bhante and question and answer session. The programme ended with chanting of Sutta, distribution of Paritran threads and light refreshment. On the whole it was a joyous occasion. Thanks are due to everyone.

## LNBDS (UK) Meeting (Sunday, 12-7-2015) at Dharma and Pramila's residence in Slough:

Society's meeting and meditation session especially for children was held as part of the meeting.

## Meditation session at Nepalese Doctors Association AGM on Sunday, 26-7-2015, Watford, UK:



Venerable Bhikkhu Sumana was invited to conduct meditation session on Sunday, 26<sup>th</sup> July 2015- the last day of Nepalese Doctors Association 30<sup>th</sup> AGM at Watford Hilton in Hertfordshire, UK. At the event Venerable Bhante was offered Dana by Organising Committee Chair person Dr Beena Subba.

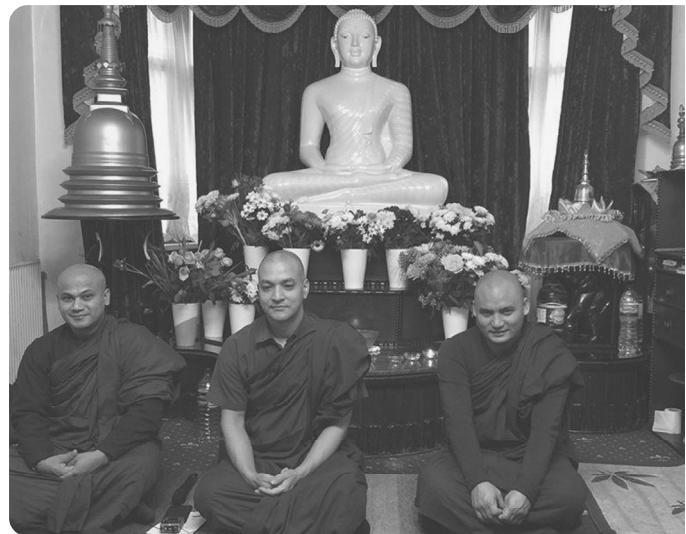
## LNBDS (UK) Meeting (Sunday, 25-10-2015) at Amrit and Anu's residence in Hayes:

Discussion on the Buddha's teaching on impermanence '*Anicca Vata Sankhara* (all compounded things are impermanent)' took place as usual as part of the regular meeting.

## One day meditation and Dana offering 3 monthly at Sri Saddhatissa International Buddhist Centre:

We are please to inform our readers that our society

continued to organise regular one day meditation and Dana offering to Venerable monks at Sri Saddhatissa



International Buddhist Centre (Kingsbury Vihara) once every three months. The last session was on Sunday, 13th March 2016. We plan to continue this noble activity in the coming years as well. Please visit our website: [www.lumbini.org.uk](http://www.lumbini.org.uk) or contact the society on [lumbini1997@hotmail.com](mailto:lumbini1997@hotmail.com) for most up to date information.

## LNBDS (UK) Meeting (Sunday, 24-1-2016) at Rajju and Ramila's residence in Plumstead:

Practice and discussion on Vipassana meditation took place along with discussion on 2560<sup>th</sup> Buddha Jayanti programme.

## Meeting with Venerable Bhikkhu Piyadassi Mahathera (Sunday, 13-3-2016):

Venerable Bhikkhu Sumana, Dr Ratna Sakya, Amrit Ratna Sthapit, Sukman Lama and Dr. Dharma Shakya met Venerable Bhikkhu Piyadassi Mahathera, the head of the Vihara to propose that our society would like to sponsor Kathina this year at Kingsbury Vihara. He kindly agreed to our proposal and suggested tentative programme.

## LNBDS (UK) Meeting (Sunday, 17-4-2016) at Ram Babu and Durga's residence in Charlton:

Finalisation of 2560<sup>th</sup> Buddha Jayanti programme, update on publication of our society's journal LUMBINI and proposed Kathina sponsorship at Kingsbury Vihara took place along with meditation.

## LNBDS (UK) Meeting (Sunday, 15-5-2016) at Nani Shova and Shubha's residence in Harlington:

Discussion on programme details, job allocation, posting of invitation letters and responsibilities for 2560<sup>th</sup> Buddha Jayanti took place along with Dharma Sharing.

# News about Buddhism

## YMBA Nepal AGM and Art competition (Saturday, 8-8-2015): -

Young Man's Buddhist Association Nepal (YMBA) held 45th AGM and Art competition ceremony on Saturday, 8<sup>th</sup> August 2015 at its office in Patan, Nepal. Mr Vinaya Ratna Dhakhwa and Mrs Suchita Tuladhar attended on behalf of our society. Certificates and cash prizes were given to top 5 artists on the occasion. This is the 3<sup>rd</sup> Art competition we held jointly with YMBA. The topic was compassion (*Karuna*).



YMBA elected following new president, general secretary and treasurer respectively for next two years Rajesh Shakya, Sanam Shakya and Pradip Bajracharya (*Source: Sanam Shakya YMBA*).

## Itilhane Samek (Elani Samyak) in Patan, Nepal, 11&12/2/2016:-

Hranya Varna Mahavihar, Kwabaha observed Itilhane Samyakk Mahadan Parba, a festival to offer Dana this year at Nagbahal on February 11 and 12, 2016 (Falgun 28 and 29, 2072 BS). Dana is the act of giving with pure mind with the sole aim of helping those whose needs are greater than ours without expecting anything in return like praise, fame, favour, recognition, prestige, merits or even heaven after death.



Itilhane Samyak Mahadana, is observed once in every four years. Most of the devotees/participants of the festival go there to offer offerings to the deities. Literally, Samyak signifies the unity of all sentient beings. There is the Mention of three types of Bodhijnana in Buddhist



texts: Sravaka Bodhi, Pratyeka Bodhi and Samyak Bodhi. Among these, Samyak represents absolute truth and Bodhi characterizes the supreme knowledge. The Samyak festival, hence, is a path of a Bodhisattva that leads to the attainment of Samyak Sambodhi. The festival is a noble exercise in Dana (generosity) to Dipankara Buddha, Avalokitesvara, Basundhara, Arya Tara along with Shakya and Bajracharya monks as per the Buddhist tradition. It has been said that Sakyamuni Buddha, in his past life, had received the rightful hints (*Bodhi Bharishya Vyakarna*) from Dipankara Buddha.

Historical evidence has shown that this festival has been running for last 700 years, initially on yearly basis and latter on four yearly basis from 1706 AD (1761 BS). (*Source: Mr Vinaya Ratna Dhakhwa and photographs Mr Suman Ratna Dhakhwa*.)

## Special Satipatthana Vipassana retreat at International Buddhist meditation Centre (IBMC) Conducted by Ven. Bhikkhu Jnanpurnika Mahasthavir, Kathmandu, Nepal; 28-2-2016 to 10-3- 2016.

The most Venerable Ovadacariya Sayadaw U. Panditabhivansa of Panditarama of Myanmar had conducted Satipatthana retreat every year since establishment of The International Buddhist Meditation Centre until 2014. As he is now more than 95 years and does not travel abroad, Ven. Bhikkhu Jnanpurnika Mahasthavir is conducting these retreats annually in the same period since last year. He conducted the present retreat from February 28 to March 10, 2016. There were 4 monks, 10 anagarikas, 25 male and 35 female lay members.

This was a residential retreat and daily programme started at 5 AM and finished at 10 PM Daily programme consisted of chanting, sitting and walking meditation, Dhammadesana and rest periods. The yogis came in the evening of February 28 and departed in the morning of March 10 2016.

There is a schedule to run a program to commemorate the 78th birthday of Ven. Jnanpurnika Mahasthavir with 78 yogis with ordination in coming November. Prominent monastics from Myanmar, Thailand & China



are expected to participate in this program. (*Source: Mr Hem Shakya of Patan, Nepal.*)

### **Lumbini Zonal Pariyatti Quiz Contest- Organized by Padma Chatya Vihara Pariyatti Centre, Butwal, Rupandehi, Nepal - 2072 Fagun 21 (15 -2- 2016):-**

Lumbini Zonal Pariyatti Quiz Contest Running Shield was won by the Mahachaitya Pariyatti Vihar Centre. The contest was organised by the Padhmachaitya Pariyatti Centre for the first time on the occasion of the silver jubilee of Boudha Yuba Jyanmala Sangh. The Chief Guest respected Bhikshu Bodhijyan Mahasthavir of Nepal Boudha Pariyatti Education Central Exam Controller, awarded the running shield, cash prize to the winning team. Addressing the function he hoped that the experience obtained in the quiz and the other activities organised by the Padmachaitya Pariyatti Centre will be an example for the country. He also informed that he will help such activities outside the Kathmandu valley by all means possible.

The first prize winners were Nisha Shakya and Sarita Bajracharya of Mahachaitya Vihar Centre, Tansen; second prize winners were Jit Bahadur Rana and Hari Buchamagar of International Buddha Pariyatti Udaya Vihar, Rudrapur Branch; third prize winners were Shriya Shakya and Sabina Bajracharya of Ananda Vihar Kendra, Tansen, Palpa and seven other centres participated in the competition. The winners were awarded Rs 2000 for the first, Rs 1500 to the second and Rs 1000 to the third team. Apart from cash Buddha statute and other prizes were also distributed to the participants. (*Courtesy: Nepal Baudha Pariyatti Siksha, Butwal, Nepal*)

The Centre is hoping to organise such competition at least once a year to bring awareness of Pariyatti in the Lumbini Zone.

### **The Council of Ministers of Government of Nepal has approved a plan to build a tallest Buddha Statue in the world. Damak Jhapa, Nepal, 15 -3- 2016:-**

The government of Nepal has decided to build a 540 feet tall Buddha Statue in the Damak City of Jhapa district of Nepal. The Council of Ministers' meeting at the Prime Minister's residence in Baluwatar, Kathmandu decided to build world's tallest Buddha Statue in the Damak Municipality of Jhapa. The government spokesperson Sherdhan Rai informed that the Council of Minister's has decided to give principal consent to allow Damak Municipality to build a 540 feet tall Buddha Statute along with other structure to create a

Damak Birat Buddha Garden (Damak Birat Buddha Uddhan). (*Source:swatantrahabar.com/2016/03/15*)

### **2nd International Buddhist Day at Vishwa Shanti Vihara in Kathmandu (8-4-2016):-**

As agreed during the 6th World Buddhist Summit, the 2nd International Buddhist Day was celebrated in Kathmandu Nepal with grand success. More than 500 persons including Venerable Monks, Respectable Nuns, various dignitaries belonging to different schools of Buddhism participated in the event. Most Veberable Suphot from Royal Thai Monastery in Lumbini and the Most Venerable Sato from World Peace Pagoda, Japan in Lumbini also graced the event with their presence. The Ambassadors from Thailand and Sri Lanka, the DCM of Myanmar Embassy as well as the Chief Executive Officer of Kathmandu Metropolitan City were also among the distinguished guests.

The event was presided over by the Deputy Sangha Nayaka and the president of the All Nepal Bhikkhu Association, Most Venerable Dr. Jananapurnik Mahasthavir. Venerable Nigrodha, Vice Chairman of Lumbini Development trust welcomed the guests and the participants as well as shed light on the significance of celebrating the International Buddhist Day.

Venerable Annuruddha from Sri Lanka, the general secretary of World Buddhist Youth Sangha and the Chief Executive Officer of the Kathmandu Metropolitan City, Mr. Rudrasingha Tamang also gave inspirational speeches. Most Venerable Bhikkhu Bodhijnana Mahasthavir extended vote of thanks. (*Source: Venerable Bhikkhu Bodhijana.*)

### **Devdaha Festival 2016, Kapilvastu, 03 -3- 2016:-**

A Tourism Promotion Festival was organised to promote Devdaha – the maternal uncle's village of Gautam Buddha (Mayadevi's parental home). The event was organised between 01 – 12 March in Devdaha. Elephant and camel ride was available for the tourists to view the area related to Buddha, Mayadevi temple, Prajapati Gautami Temple, Kanyamai and Pakadi tree. The organisers reiterated the importance of the historical and cultural heritage related to Gautam Buddha and insisted to include Tilaurakot, Ramagram and Devdaha in strategic long term Lumnini Development plan.

### **Ban Ki Moon invited for International Buddhist Conference on Buddha day 2016. Kathmandu, 09 -3- 2016:-**

Ban Ki Moon – Secretary General of the United Nation (UN) is invited to attend the Boudha Conference organised in Lumbini on the occasion of the 2560<sup>th</sup> International Buddha Day. The government of Nepal is organising an International Buddhist Conference in Lumbini on 19 and 20 May 2016. Invitation letter from the Prime Minister KP Sharma Oli was handed over to

the Secretary General by Minister for Tourism and Civil Aviation Mr Ananda Prasad Pokhrel in New York on 16 March 2016. He is visiting New York to attend Global Parliament Conference there. UN Secretary General Mr Ban Ki Moon is invited as a distinguished guest in the Conference.

### **China to establish tallest Buddha Statue in Damak Jhapa. 27 March 2016, Chendu, China:-**

Private enterprises in China has shown interest to establish an international cultural centre in Damak, Jhapa, Nepal with a tallest Buddha Statute. The delegates announced their commitment to help Nepal's earthquake effected districts by creating jobs. The announcement was made during an interaction programme organised in the presence of the visiting Nepal prime minister KP Sharma Oli.

### **Pokhara International Buddhist Conference – eight points declarations. 28 March 2016, Pokhara:-**

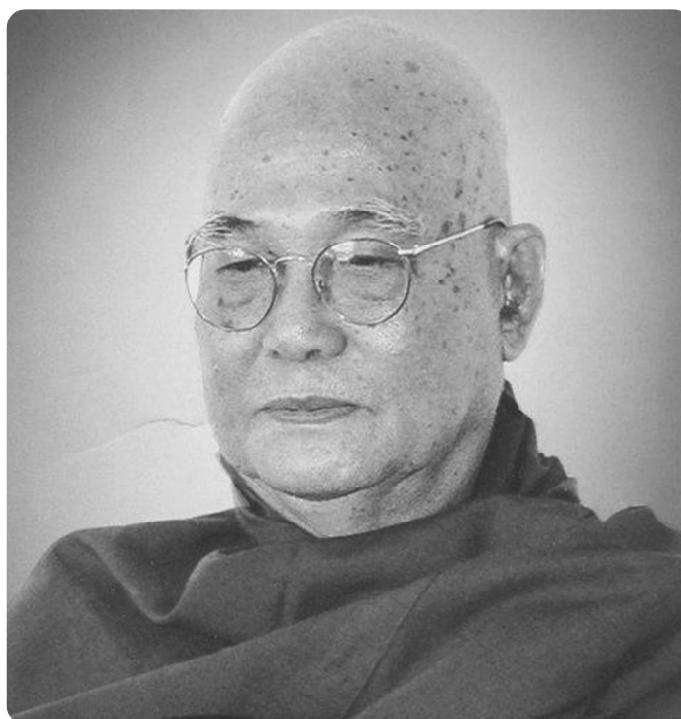
An international Buddhist Conference organised by Magar Nepal Buddha Sewa Samaj (Magar Nepal Buddha Service Society) from 26 to 28 March 2016 in Pokhara ended with Eight Points Declarations. The declaration paper was announced on Monday 28 March 2016 after the conference at the venue – Municipality Training Centre, Nandipur, Pokhara. The eight points declaration includes - to establish a multiple use Vihar, promote and teach Pariyati education to Magar community, to replace traditional culture by using the medium of Buddha's teaching and Buddhist culture, to preserve the Buddhist heritages like Lumbini, Taulihawa, Kapilvastu, Devdaha and Ramgram , publicise Buddhist teaching in every villages through Buddhist philosophy, art, culture, civilisation and literature to educate people, publish and promote life changing Buddhist literatures in Magar Language, to organise seminars, workshops, interaction programmes, educational retreats, etc by inviting national and international Buddhist teachers and philosophers and to keep record of the papers presented, advises given and decisions taken during the International Buddhist Conference for Buddhist unity and awareness.



The conference was attended by over 300 delegates from Nepal, India and Butan. Various senior Buddhist teachers and Vikshus including Vikshu Shramananda addressed the opening ceremony.

### **Demise of the Most Venerable Sayado U Panditabhivamsa, Myanmar, 16 April 2016:-**

The most Venerable U Panditavivamsa Sayado passed away at 8:00 am at Bamrungrat Hospital, Bangkok on 16 th April 2016 completed 95 years.



Sayadawgyi is the rarest kind of meditation teacher who had made lot of contributions for strengthening Buddha Sasana in Nepal and aborad.

International Buddhist Meditation Center (IBMC) at Sankhamul, Kathmandu was founded in 1985 by the Most Venerable Sayadaw U Panditabhivamsa to provide a forum for Satipatthana Vipassana meditation as taught by The Buddha.

Sayadawgyi regularly visited every year to conduct meditation retreat up to 2014 since from the establishment of IBMC. He had made an arrangement to depute resident monks (*Kammathanacariya*) on behalf of Panditarama Myanmar for this center in order to conduct meditation retreat regularly. Similarly, IBMC has been conducting meditation courses for children in order to give basic knowledge on moral education from the very childhood. Realizing the necessities of capable human resources for propagation of Buddhism in Nepal, he provided strong support and made necessary arrangements for Napalese monks and nuns to study in Myanmar.

Under his patronage Panditarama Meditation Centre in Lumbini was also stablished. May Sayadaw attaine bliss of Nirvana. (Source: *Venerable Bhikkhu Bodhijnana*)

*"Whether our action is wholesome or unwholesome depends on whether that action or deed arises from a disciplined or undisciplined state of mind. It is felt that a disciplined mind leads to happiness and an undisciplined mind leads to suffering, and in fact it is said that bringing about discipline within one's mind is the essence of the Buddha's teaching."*

Dalai Lama XIV, The Art of Happiness



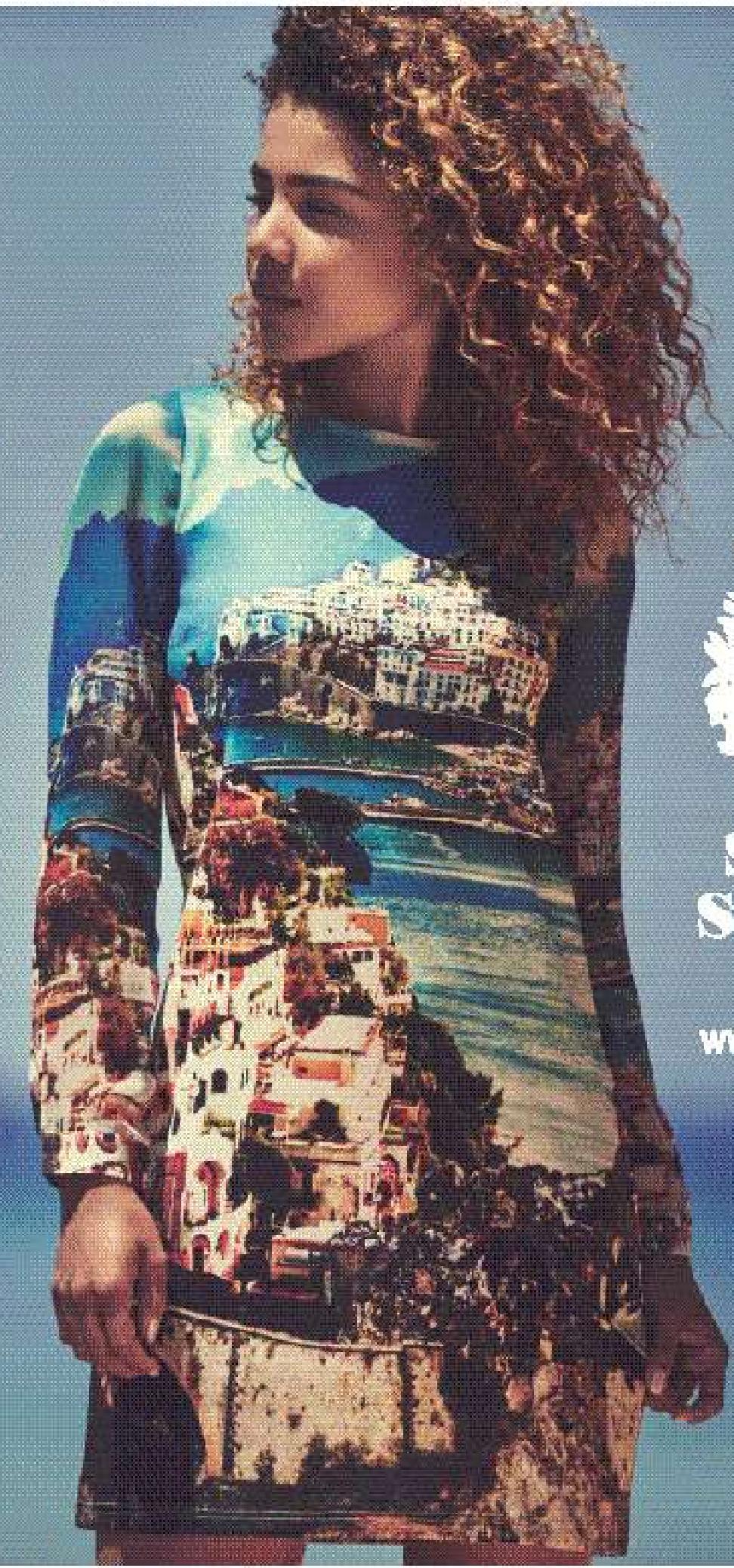
We wish all readers Happy 2560th  
Buddha Jayanti!

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