

Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

Volume 24

B. E. 2566

May 2022



Shristikanta Lokeshwor - Nala Karunamaya

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 Gautam Buddha 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. Triratna Buddhist Community (formerly 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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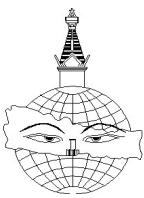
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Articles and opinions expressed in the journal are not necessarily the opinions of the society.



Editorial

LNBDS UK would like to wish a very Happy Buddha Day, *Buddha Jayanti, Swanyapunhi* to all our readers. It is 2566th Buddha Jayanti, the era which marks the passing away (*Mahparinirvana*) of the Buddha, in 545 BCE. The Buddha was born in 625 BCE in Lumbini, Nepal. So, this year we will also be celebrating the Buddha's 2646th birth day, Lumbini Day.

Covid – 19 (Corona) is still with us. We are learning to live with it and also our immunity is coping with it. Pre pandemic life is gradually coming back to normality.

In our life, such situations, big or small, comes and goes by. The most important thing is to reflect and see what did it taught to us all. It's the changing nature! When unexpected things happens in our life, we suffer. Uncertainty always brings discomfort (Dukkha) which we do not like. As things are getting back to normal, we are comfortable. It also taught us after Dukkha, Sukha will follow. Nothing is for ever. It would be wise if we can learn a good lesson about life and experiences.

Recently on radio, I heard that Shakespeare plays such as 'Romeo and Juliet' etc. need trigger warning. Before the play starts and at the end, warning to be given so it won't be much of shock for mental stress. When I heard this, I was surprised and start thinking isn't life is full of unexpected happening and nobody can predict. Nevertheless, we go to watch play etc. with our own interest. Obviously, there is no right or wrong, the way we understand things from our life. Is it how we are brought up and taught about our life? Be aware, always there are goods and bads in every situation in our life.

Our life is very short. For a moment, think about how many years we live. During this short life, we try to do many things, such as personal issues, family issues, achievements etc. How much ever we try to do and cover all, we always leave something behind. So, wise thing is, wherever we are and whatever we are doing, be at the present and enjoy. That's all we have, the present moment. We can't say what we missed but think about what we have gained.

It is very important that we train our mind. Most of the time, our mind is full of negativity. We are so used to talk about negative things. On TV, Radio or Newspaper, most of the time, bad news is hot topic and is a headline.

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Why? Have we thought about this? Dislikeness, greed, hatred, enmity, revenge etc. have become normal thoughts of our life. We need to train our mind by using proper and correct term to express our feelings.

Positive mind brings us happiness. It's important to replace negative word with the positive ones. Problems can be identified as a situation which need sorting out. During our life, we always face with new situations which can be solved. However, if we look at a situation as problem, than it could be difficult because we start with negative thoughts.

One the occasion of this year's Buddha Day, we are bringing you our journal with interesting and enlightening articles. We are sure you will enjoy reading.

As it is said, treat others how we would like to be treated, let's fulfil our duties so that nobody needs to fight for their rights.

World has enough for all of our needs but not for our greed.

Be contained and happiness will follow.

Cover story

Shristikanta Lokeshwor - Nala Karunamaya



Shristikanta Lokeshwor, commonly known as Nala Karunamaya is one of the four famous Avalokiteswora Karunamaya (Bodhisatva of compassion) of Nepal. It is situated about 26 km east of Kathmandu which can be traveled via Banepa or Bhaktapur.

Nala was known in the past as Nagirpur. According to legends and Gurju (priest) at the temple, Shristikanta Lokeshwor used to be in Bungamati. To have Karunamaya at one's town is considered as a blessing and also brings prosperity. Nala Karunamaya was widely respected and was known by far and beyond.

As traditional belief, to gain prosperity in his county, a Tibetan person stole Karunamaya from Bungamati temple to take to Lhasa, Tibet. On the way to Lhasa, the day broke, so he threw the statue in nearby river at Nala. Nobody knew where the Karunamaya was taken.



Karunamaya came in the dreams of the king of Banepa, dyola (priest) of Nala and panejoo (priest) of Bunga. Next day early morning, when they went to the Nala river, they found Karunamaya as appeared in their dream. They had discussion and all three wanted to establish a shrine in their state. At the end they agreed to establish Shritikanta Lokeshwor Karunamaya in Nala .



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 Treasurer at 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:
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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 £

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A concept of Adhitthana in Theravada Buddhism

 Ven. S. M. Sujano

1. Introduction

The word Adhitthana is a very familiar term to the Buddhists both Theravada and non-Theravada. It means a person vows to do good things without hoping anything in return or performs merit, they take a little hope or vow as they done is called Adhitthana. There are two kinds of Adhitthanas. First Adhitthana people perform merits for having good things and to reborn in the greater realms. This type of Adhitthana done by most people in present day. Next type of Adhitthana is done to attain liberation, which is performed by the great beings, such as Bodhisattas.

2. Terminology and Definition

The Sanskrit term is Adhisthana for the pali word 'Adhitthana'. Adhitthana is a compound word from Adhi which means more or great and 'stha' means a place or location, which means making resolution or vows. It has the following two meanings.

1. As a noun it is a resolution, determination, will resolution or fixedness of purpose¹ and
2. As a verb it is to determine as one of the three allowed personal robes (civara)

Adhitthana as a foundation on which a tranquil sage establishes himself,² which is a part of practicing of ten perfections (paramita). The paramita is regarded as a foundation of the higher practicing. This dhamma is important because without a firm determination one cannot fulfil the other paramitas. Although one's intention can be either desirable or undesirable. It should be clearly understood that the determination of unwholesome deeds could not be regarded as Adhitthana parami according to Theravada Buddhism.

The oxford word power dictionary³ gives the meaning of

3. Resolution as a firm decision to do or not to do something and
4. Determination is the quality of having firmly decided to succeed in doing something even it is very difficult or not.

In English translation for the Adhitthana, therefore, the intention to do something with diligently, to concentrate on something to achieve the intended goal. Rhys Davids translates in his Pali-English Dictionary as decision, resolution, self-determination, fixed, permanent etc.

5. Buddhist perspective

In Theravada Buddhist concept Adhitthana is cultivating

goodness and finally intending to attain the Nibbana. This concept illustrates having a strong mind, unshakable mind to do wholesome deeds to attain the ultimate happiness of Nibbana. One who has a wavering mind or sits on the fence cannot succeed in the practice of 'Adhitthana' because their adhitthana could not be strong and firm adhitthana. They may make different adhitthana or make resolution to do things but there is always possibility of changing their mind from that original plan. Therefore, to achieve enlightenment, one should have a strong determination with the right view and the adhitthana should be based on truthfulness (Saccadhitthana). It suggests that one must have an iron-will, an unshakable determination to overcome any difficulties aiming to achieve higher success. One who has non-determinative mind would easily give up their work before the goal is reached. Such a person with weak and unsteady mind will easily be disappointed and disheartened quickly from intended plan. Even a small word of criticism would be adequate to put an end to their projects and aims. Therefore, one who wants to achieve success in his life he should have a strong determination on the intended project. According to the Buddhist scriptures, all the Buddhas and noble disciples had made an unshakable determination to attain the liberation in their previous lives.

Buddhism teaches several kinds of doctrines that everyone should learn, develop, and gain result for the liberation. To study these doctrines and to practice according to these doctrines one must have a right view and have a strong determination to do it. One who practices the dhamma with the strong determination (adhitthana) will attain the reality of truth.

6. Adhitthana in Theravada Buddhism

According to Theravada Buddhism, Adhitthana Virtue that should be established in person's mind, which have two meanings:⁴

1. The foundation:

In Majjhima Nikaya⁵ The Buddha explains the four foundations of great nobles' mentality:

- a. The foundation of wisdom (panna)
 - b. The foundation of truthfulness (sacca)
 - c. The foundation of liberality (caga)
 - d. The foundation of peace (upasama)
2. Determination or resolution can be divided into 2 parts:
 - a. Adhitthana-iddhi: magical power of determination

b. Adhitthana-parami: perfection of resolution or determination

Means of making resolutions are appeared to be in three ways; Kaya-adhitthana, Vacana-adhitthana and Mano-adhitthana. Kaya-adhitthana is making resolutions by means of acting physically in front of a person or any marks. Vacana-adhitthana means making resolution verbally speaking those words out loud and others' can hear it. Mano-adhitthana is mental resolutions.

There are three types of Buddhas: Pannyadhika, Saddhadhika and Viriyadhika. All Buddhas had made resolution to be the 'enlightened one' in their previous lives by all above means. Once the resolution is made, they will be known as 'Bodhisatta', a being walking on the path to be the Buddha. A Bodhisatta, who has an unshakable resolution and is a person of principle. A Bodhisatta will never give up their noble efforts even at the point of their death. A Bodhisatta can set aside any obstacles on the way and going forward, focusing their eyes toward the goal.

Our Lord Buddha, Siddhattha, once was an ascetic, Sumedha, in his previous life. He made a firm mental and physical determination to be the Buddha at the feet of the Lord Dipankara Buddha. The Lord Dipankara Buddha confirms.

'O Sumedha, from now onwards you must fulfil the perfect of resolution as well. Be steadfast in whatever resolution you make. As a rock, even while the wind beats upon it from every side, does not tremble nor quake but remains in its own place, you must likewise be unshaken in your resolution until you become a Buddha'.

Ascetic Sumedha, after the confirmation becomes Bodhisatta, a buddha to be and reborn in various existence in different forms. He had been born as animals, humans, and celestial beings. All those births he continued perfecting all his perfections (paramitas) with the great determination as he made. One of the most important stories of his previous lives was the prince Temiya in which he perfected the Adhitthana.

7. Conclusion

Adhitthana is the most important doctrine to understand other teachings of the Buddha and practice in our daily life. It is not important for developing the religious side but important part of developing the lifestyle. To have a success in the work or life, one should have a strong determination to do what ones set up a mind to do. The work without the strong intention to do will not be complete and could not be in the top of their hope. Therefore, to gain or attain the success in the life one should have a strong mind to that work which the person willing to do. Especially, in Theravada Buddhism the concept of Adhitthana is much important to understand

the rest of the other doctrines and to practice for attaining the Enlightenment. Which comes together with the right view. Once, we have both sammadhitthi and a strong determination as the Buddha advised, then the ways or the other perfections arise and the way to Enlightenment will complete. Life circle is destroyed completely, and the person never comes back to this world to face suffering.

(Footnotes)

¹ Horner, I.B., *Ten Jataka Stories (a pali reader)*, Mahamakut University press, Bangkok, 1993.p.63

² Phra Dhammapitaka (P.A. Payutto). *Dictionary of Buddhism*, Mahachulalongkorn University, 2538. P.174

³ Wehmeier, Sally. *The Oxford word power dictionary*, Oxford University press, 1998. P. 257 & 157

⁴ Nyanaponika, *Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines*, Singapore Buddhist Meditation Centre. 1970, p.5

⁵ M. Up. 14/437

**We would like to wish a very Happy
Buddha Jayanti to all our members
and well-wishers. - LNBDS**

Congratulations
Shrijan and Asya
for their
new born baby girl



Dinesh & Menika Sthapit
Dr. Smrita and Eros Tuladhar
& baby Aizen Tuladhar

Vikramshila Mahavihar (Thambahi, Bhagwan Bahal)

 Damodar Prasad Pradhan, Canada

In ancient times there used to be a Buddhist monastery called Dharmadhatu Vihar close to Samakhushi river in the present day Samakhushi bazar. Once the vihar got badly damaged by the flooded river and was relocated to a higher place nearby; after which it got a new name 'Thambahi', meaning vihar located at a height. Nowadays we cannot find any remnants of the old vihar at Samakhushi area. The available historical documents corroborate that in the antiquity several learned monks came and stayed in this old vihar to study Buddhist philosophy, signifying its great pride and importance.

We do not know much about when it was constructed and the name of the person or the sangha who founded this vihar. In the sixteenth chapter of Gunakarandvyuha Sutra, Simhalasarthavahodwora prakarn mentions that a rich merchant named Simhaka and his son Simhala lived in Simhakalpa Nagar during the reign of Simhaketu. As per legends, after becoming the king of Simhakalpa Nagar, the pious Simhala, son of Simhaka, gave up all his possessions and built this vihar. Pradhan family from this locality are the main patrons of this vihar, who believe themselves as the descendants of Simhala Sarthabahu.

The famous Chinese traveller Huen-Tsang (596-664 AD), after visiting India wrote his memoir of religious travel entitled Si-yu-ki: Buddhist record of the Western World in two volume. It was translated into English by Samuel Beal from original Chinese in 1884, is the first dated record of the story of Simhala. It mentions Simhala (Sang-kia-lo) as the son of Simhaka (Sang-kia) from Jambudwipa (South Asia), who went on a sea voyage with a group of five hundred merchants, driven by the wind and waves, came to Ratnadwipa the land of Rakshasi women (Si-yu-ki, vol. II, 1884: 241-246)

The oldest historical evidence related to the new vihar can be traced back to the period of Atisa Dipankar Shrijana (the Abbot of Nalanda University), who visited Nepal in 1041-1042 AD on his way to Tibet. He spent a

year at Thambahi and composed two valuable books, Bodhi Patha Pradip (Lamp for the path of enlightenment with 66 stanzas in Sanskrit language) and Charya Sangraha Pradip. During his stay in this vihar, he noticed rays from the sky illuminating the inner courtyard of the temple complex and he constructed a white stupa at this holy site. This stupa still exists in the inner courtyard of the temple complex. He is also credited with the construction of five small stupas in the northern side of Kathmandu, known as Panchmane. The construction work of the new temple complex might have been on the way while he was staying at Thambahi. Ananta Kirti, the King of Palpa, who received an elephant from Atisa, became the chief patron and helped construct new vihar at Thambahi. Even though Atisa spent a year at Thambahi, he never mentioned this vihar and the ancient Mahayana Buddhist manuscript Satasahriska Prajnaparamita with 100,000 verses written in real gold ink, which is in the possession of this vihar, in his writings.

In the beginning of the 13th century, Dharmashree Mitra, Acharya from Vikramshila University, came here to study

Buddhist philosophy. Some scholars give credit to Dharmashree Mitra for naming Vikramshila Mahavihar of this new vihar complex in Thamel. The stone inscription, now kept in national museum, Nepal is the oldest inscription related to this vihar, which is the record of renovation of this vihar with the brick pavement carried out by Hari Simha during the reign of Parthivendra Malla (NS 408 / 1287 AD).

Garud Bhagwan is the main image worshiped in this vihar, which is also believed to be the image of Simhala sarthabahu. Bhagavan Bahal is a popular name given to this vihar, which is located at the northern side of Thamel, the main tourist hub in Kathmandu, the capital of Federal Democratic Republic of Nepal.

The Jataka tales (Stories of the Buddha's former Birth)

Jataka Tales, the stories of the previous birth of Buddha,



Main Dya

are the oldest, most complete and important folklore which contains a record of the everyday life and thoughts of the people. 550 Jataka Tales constituted in Pali language were orally transmitted to Ceylon when Buddhism was first introduced in that island by Mahinda, son of Emperor Ashoka in 3rd Century BC. The famous Chinese traveller Faxion, during his first visit in India (399-411 AD.) recorded 547 Jataka tales. In 1896, Professor Fousboll of Copenhagen edited and published 550 Jataka tales in Pali language. The Pali version was translated into English by Edward Cowell (6 Volume with 550 Jataka tales, Valahassa Jataka is mentioned in the second volume, 1895). The legendary story of the Avalokiteswora rescuing the group of five hundred merchants from the cannibalistic demons (man eating rakshasis/ she-goblins) is given in the Valahassa Jataka.

Folklore

During the reign of Simhaketu, there lived a rich merchant Simhaka and his son Simhala in the country called Simhakalpa. In those days, people used to go for business expedition in groups to distant lands in search of gems and expensive goods. Simhala was chosen as a leader of the caravan consisting 500 young merchants, so he was named as Simhala Sarthabahu. During the voyage, his vessel was overtaken by a storm and wrecked off the island called Tamradwip. By the grace of the Lord Avalokiteswora, to whom Simhala was very much devoted, the passengers safely reached the shore of Tamradwip, where they were welcomed by the Rakshasis (ogresses/ demons) disguised as beautiful young ladies.

It did not take Simhala long to realise that the enticing beauties of the island were in fact rakshasis. Then he sought help from Lord Avalokiteswora, who warned the leader to escape the land quickly otherwise everyone will be killed. The Lord came to rescue the merchants in the form of a white flying horse to cross the ocean. While escaping, the Lord warned them that the rakshasi will try to allure them with their plea and not look back whatever may come and keep enchanting the name of the Lord while crossing the ocean. However, only few including Simhala, were able to return home safely and the rest were devoured by the rakshasi. The story of Simhala continues with the chief rakshasi following him to Simhaketu and went to the Royal court with a baby claiming herself to be the wife of Simhala Sarthabahu. When enquired, Simhala Sarthabahu denied all her claims and did try to convince the king about the she-devil; however, the King, enticed by the beauty of the lady, decided to keep her in the palace. The Rakshasi secretly invited her friends during the night and devoured all the Royal family members including the Royal household staff. After this mishap, people of Simhakalpa nominated

Simhala Sarthabahu as their leader and he came to be known as Garud, meaning the Army Chief. Later he became the king and was called Garud juju.

On assuming the throne, he raised a powerful army and invaded Tamradwip. When the King Simhala with his army marched upon Tamradwip, the rakshasis surrendered to him and agreed to leave the island. The island was then named after the victorious King as Simhaladwip. When he returned home, people welcomed him with red vermillion powder and celebrated this with a grand festival (Sindur Jatra). He was honoured as divine God Dipankar Garud Bhagwan and locally he became popular as 'Chakan dya' meaning the universal monarch (Chakravarti Raja). During the festival of Chakan dya, there is still a local culture of tying an umbrella to a tree to honour him as the universal King.

After being pardoned from her wicked life, the rakshasi wife made a solemn vow to remain in the Simhakalpa nagar and protect the community as long as there is no opening on the roof top of the buildings that existed all around at that time. Therefore, even today, the Pradhans from this locality do not expose open roof tops in their residences. Due to her good deeds, the rakshasi wife of Garud Bhagwan is honoured as a divine protector Mother Goddess, Jatika Ajima.

Scroll painting of Simhala Sharthavahu



Chakan Dya (Simhala Sarthakabahu)

During the holy month Gunla, the ninth month



Bhagwan baba, main courtyard

according to the lunar calendar, the Buddhist monasteries in and around the Kathmandu Valley display antiques, paintings and valuable items belonging to the monasteries for public viewing. During this period, a long scroll painting narrating the story of Simhala Sharthavaha is also displayed in the court-yard of Thambahi along with four volumes of Satasahrishika Prajnaparamita 100,000 verses (believed to be from the reign of Avaya Malla NS 344/ 1224 AD), which is recited by Bajracharya Priests from four different vihars of Kathmandu. The ancient scroll painting painted more than 250 years ago was stolen and ended up in the collection of German Museum. This painting measures 11.4 meters long and 0.55 meters wide, has 80 sections of paintings with an interesting story underneath each section. This lengthy scroll painting (Wilampau) narrating the story of Simhala Sarthavahu was donated by the elderly person (Chief) Harsha Thaku for the benefit of all the living beings; however, the ancient painting bears no name of the artist or the date it was painted, nor it gives any reliable information about the donor Harsha Thaku.

Siegfried Lienhard published a book in the German Language with the relevant details of the story as mentioned in the ancient painting in the collection of the German Museum of Indian Arts, Berlin. Based on the available manuscripts and the long scroll paintings,

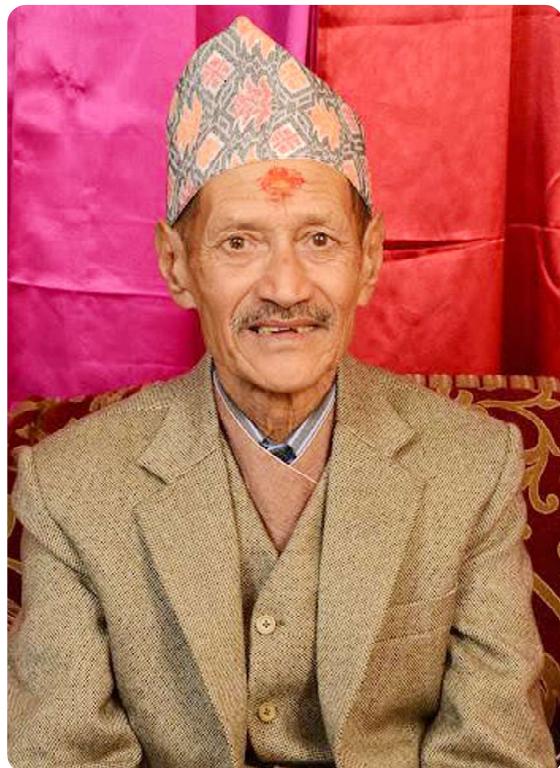
Mr. Lienhard concluded that Simhala Sarthavahu visited Tamradwip (Ceylon, present day Sri Lanka) not Lhasa. Nowadays a new painting, made some 80 years ago, is displayed during the festival at Thambahi. The painting depicts how a group of five hundred merchants landed at Tamradwip after crossing Ratnakar ocean (instead of Lhasa after crossing Brahmaputra river) as mentioned in several old manuscripts.

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(Photos courtesy of Dr. Santosh Pradhan ~ editor)

आदरणीय पिता स्व. ईन्द्र मान प्रधान तथा माता स्व. कमला लक्ष्मी प्रधान प्रति हार्दिक श्रद्धा सुमन



Late Indra Man Pradhan
17.6.1936 - 06.05.2019



Late Kamala Laxmi Pradhan
25.6.1940 - 12.5.2020

हामी चार दिदीभाईहरु मिनु, मृगेन्द्र, प्रतिक तथा सन्तोष आफ्ना पिता तथा मातालाई एक वर्षको अन्तरालमा गुमाउनु पर्दा निकै मर्माहत छौं । हुन त यो प्रकृतिको नियम नै हो मानवको शरिरमा जन्म लिए पछि एक दिन छोडेर ब्रह्मलिन हुनै पर्छ । अब उहाँहरु यस धर्तिको दुःखपिडाबाट मुक्त भई स्वर्गिय आनन्दमा रहन् यहि कामना छ हाम्रो ।

हाम्रो बुवाको जन्म सन १९३६।०६।१७ मा थबहिलमा र आमाको जन्म सन १९४०।०६।२५ मा भिमसेन स्थानमा भएको थियो ।

उहाँहरुको चार सन्तान र ६ जना नातिनी तथा २ जना नातिहरुको तर्फबाट दुवैलाई निर्वाण प्राप्त होस भन्ने कामना गर्दै हाम्रो दुःखमा साथ दिनुहुने सबैमा हृदय देखि नमन ।

Daughter and Son in
Law
Minu Pradhan
Basanta Shrestha

Son and Daughter in
law
Mrigendra Pradhan
Saija Joshi Pradhan

Son and Daughter in
law
Pratik Pradhan
Pratistha Vaidya
Pradhan

Son and Daughter in
law
Santosh Pradhan
Sushma Shrestha
Pradhan

Granddaughters
Suravi
Subhekshya
Suniva

Grand son
Manav

Granddaughter
Manaswi
Grandson Abhijit

Granddaughters
Shikshya
Sneha

Attachment

(Extracts of a talk given by Dr Keshar Lal Shrestha (Consultant Psychiatrist, Sunderland) and Amrit Ratna Sthapit (founder President of LNBDS) organised by the Lumbini Nepalese Buddha Dharma Society (UK) on 01 August 2021 in Zoom. In this talk Dr. Shrestha presented Psychiatrist point of view and Mr. Sthapit talked about Buddhist perspective)

 Dr Keshar Lal Shrestha & Amrit Ratna Sthapit

I like to share my view from my personal experience what is attachment and what it meant to me. I was born in Kathmandu, Nepal. I mention this because the culture, atmosphere and tradition have significant impact on the development of psychological wellbeing as well as shaping my personality. I was born in a traditional Hindu family. By the way I am not a Buddhist. However, I grew up with a few Buddhists family and friends. Those of you who have not been to Kathmandu may not know this, in Kathmandu, we do not make difference between Hindus and Buddhists. We live in harmony and celebrate each other's festivals. I still remember going round in my hometown on the day of celebration of the birth of the Lord Buddha. It seems to happen on 26th of Baishakh something like that I remember clearly. Although I have to confess that I do not know much about Buddhism and the teaching of the Lord Buddha, and I am not very proud of it.

Before, I go into the main topic of attachment, I would like to explain some situation about mental health. Last year and half, since the pandemic started in March 2020 and to until now 01 August 2021, we were not living in the normal circumstances due to Covid 19 pandemic and lockdown, people are more anxious and stressed. We all have pressure in our daily life even without the pandemic of Covid 19. But this Covid 19 have added extra anxiety. The latest Delta Variant of this Corona Virus has become more contagious and there seems to be more waves after waves coming and effecting the population as whole. And the unfortunate thing is even people fully vaccinated seems to get the Covid 19. In my clinic, as Amrit Jee mentioned, I am seeing increasing number of patients with anxiety, depression as well as related mental health problems, such as drinking problems, drug problems and domestic violence. These seems to have increased in numbers since the Covid 19 pandemic.

I also see that people are beginning to talk openly about how mental health affected them. Mental health at one time was a taboo in our society and people with mental health problems were stigmatised. Just the society prejudiced against the people with mental health problems. But I can now see that slowly mental health has become open topic of discussion these days. Among them are Prince William and Prince Harry, sports personalities like Osaka, American Gymnast Symone Baye and lately English Cricket player Ben Stoke. They all openly discussed their mental health problems. The

care and treatment of mental health problems were nothing that we see today. In those days, people with mental health problems were cared for in large asylum away from the community and were institutionalised. The only available treatment at that time was custodial management under the watchful eyes of the authorities.

So, today's topic is relevant in the present climate and attachment which is a part of mental and psychological wellbeing has become a useful discussion. I believe that there are biological and psychological matter painted all human body.

Just a declaration that this is not a spiritual or religious talk. I am not qualified to give on any such subjects as I am not familiar with religious and spiritual topics. This talk is more based on Psychological, Physiological, and behavioural talk and based on my personal experience. I have to say that I have not done research on this at present, so this talk is not based on evidence based or based on research result.

Types of Attachments

When I discuss the attachment, it is very important to mention this name, John Bowlby (1907-1990), who was an English Psychiatrist, Psychologist and Psychoanalyst. His main interest was child Development and Pioneering work on attachment

Theory of Attachment

It is Evolutionary theory of attachment as a 'child is born with biologically pre-programmed to form attachments with others mainly mother'. Attachment will help them to survive. A child has inborn need to attach to one main figure.

Definition of Attachment

Bowlby's definition of attachment: - *"Deep and enduring emotional bond between two people in which each seeks closeness and feels more secure when in presence of the attachment figure or person."*

Four Phases of Child- mother attachment

There are four different phases of attachment as child develop and attachment is between the child and the mother. The first phase of the attachment is between the zero – three months. As soon as the child is born there is first stage of attachment. And between three months – six months is the second phase of the child to mother attachment, whilst between six months – three

years third phase and three years to end of childhood become more kind of fourth phase of child to mother attachment.

Types of Attachments

There are different types of attachment. The first one I described as secure attachment, which means it is healthy and it is very soothing to the relationship to the child and the figure. The second one I describe is anxious or ambivalent attachment, which means there is no direct reimbursement between the child and the other attached person like mother. They both have some anxiety of the relationship and not sure about how they should form this attachment. The third one is called disorganized attachment. This type is very erratic in this form. It varies one day to the next day, and it is not consistent and can change from over attached to not caring at all. And the final is the avoidant, where the mother refuses to attend to child's need/cries. This type of attachment can become not suitable for the child as the child is at that point is totally dependent on the attached person which is normally the mother.

Symptoms of attachment disorders in order of severity

There are some occasions where attachment is not normal and healthy between the child and the mother or the person who is attached to the child. There could be mental symptoms such as bullying and /or hurting others, extreme clinginess due to fear of abandonment, failure to smile or lack of emotional expression, intense burst of anger, lack of eye contact, lack of affection for mother (care givers) and oppositional behaviour which means the child does not listen to any ordinary request of commands so they cry a lot and at night they become very difficult to put to bed.

Difference between Love and Attachment

In my understanding "Love means you want to put someone else's need before your own but in attachment you just want someone to be there before you." I hope I made this point clear to everyone.

What attachment disorder can do?

Now attachment disorder, I have taken it from mental health guidance book which is published by WHO and this is the series 10. So, attachment disorder can contribute to 'personality disorders; in later life or adulthood (according to WHO ICD -10 classification). It can also lead to different type of disorders. That include paranoid personality disorder which mean the person very suspicious and always making accusations about people doing things. And they have severe relationship difficulties and they do not trust any people as they think that

everyone is against him/her. The second one is schizoid personality disorder. This disorder is characterised as very lonely persons who live in a fantasy world of their own. They have various dreams, but they do not share with anybody, and they are often on their own world and make little or no contact with outside world. The Third one is antisocial personality disorder, which means people with this type of disorder don't fit into the society very well . They are always acting in a way which is against the norms in the society. They don't seem to understand or follow the expectations and value of the society as a whole.

The fourth one is emotionally unstable personality disorder. These persons do not seem to be able to regulate their emotions. One minute they can be happy, very sociable, and easy to get on with but the next minute they change and become very hostile, angry and often seems to follow people and make them very miserable.

To continue on this the other types of attachments disorders are histrionic personality disorder, they are very much self-centred, self-oriented and over dramatized they make huge topic or issue. They are often wanting for attentions to themselves. They are always looking for gains or if they do not get the attention or present things they would react with over dramatization of the situation. The next one is obsessional personality disorder. In this one, they have ideas which can be ridiculous or not of any significance, often they feel very anxious because of this. A typical example of this is fear of contamination they feel they can't touch any object; they think it is contaminated and they keep washing their hands all the time. The other type is avoidant (anxious) personality disorder, in this type they normally don't go out of their own premises, they can't go to the market or meet people, or they can't mix up in social gathering. And finally, the last one is dependent personality disorder, in which the person feel totally inadequate and very much unable to carry out day to day activities. So, these are some of the personality disorders which can relate to attachment.

Coping/Defence Mechanism

Coping or defence mechanism is about how we deal with our emotional life or emotional world, what it does to us and what it means. So basically, I would say defence/ coping mechanism is a protective system in our emotional life, when disaster happens, we don't readily accept or believe in it. We pretend that this disaster did not happen, and it could be false, fake. Because any adverse event or loss is too painful and hurt us deep inside. For instance, the loss/death of our near and dear ones. So, his/her instant emotional reaction is – it did not happen, or it cannot be true. Our mind and body would not accept it. We feel completely numb. Denial – is a similar mechanism which is meant to protect us from this deep traumatic

experience.

The other mechanism is dissociation in which we pretend to become someone else – like a split person. Whilst in the insight mechanism one tries evaluating critical understanding of the problem and ability to reflect in the past events in meaningful way. In this one try to understand what other people are doing to help them which they don't accept. Finally, the mental capacity, is something like if they have any mental health problem, they don't seem to grasp that, they don't think they have any issue therefore do not accept any help or support and they do not have ability to make any decision, if I offer them treatment or support or what I am trying to help them out of it.

Signs of abandonment disorders due to lack of attachment

The person giving too much or being overly eager to please others. Jealousy in relationship or of other persons, also having difficulty in trusting relationship with partner as mentioned before, feeling insecure about relationship, having difficulty in intimate relationship and also needing to control or controlled by partner. So, these are some of the things that can happen later in life or adult life due to disorder of attachment.

I would like to share my experience. As I mentioned before the birth have special meaning. I look at my bellybutton which is also described as umbilicus or navel and the immediate thing that come to my mind is my attachment to my mother. For nine months or so as an unborn baby I was attached to my mother by umbilical cord. My mother provided me the shelter, nutrition and warmth inside herself until I was ready to be born. To me that is the first attachment. This attachment even now generates very powerful and overwhelming feelings for me. As a new-born baby, I grew up dreaming of my mother's love and this bond became what I am today. So, you can see attachment have biological and psychological link. So that's what we are experiencing now. I think these are the reason it is so difficult to detach yourself. Imagine the day when attachment comes to an end, it will be a big tragic loss. People feel bereavement and loss when attachment comes to an end, and they say stronger the attachment more severe the bereavement at loss.

In my life again, my second stage of attachment happened when I became father. I took my little baby every time in my arms. I felt heavenly, peaceful and overwhelmed with joy. Similar attachment happened at the time of birth of my two sons. Now all my children are grown up and living on their own life. The attachment between the father and children that kept us so close and bind us together.

My third attachment took place when my two grandchildren were born. It was amazing and fantastic feeling. To me this very attachment keeps me going and sense of purpose of living in life. I mentioned the pandemic earlier in my talk, life was so difficult because of the restriction in the pandemic, but I talked to my children, grandchildren, I talked to my mother two to three times a week. And I forgot all the hardship due to Covid 19. So, I can't imagine what would I have done if I did not have this attachment. So finally, the point I am trying to make from the beginning, how difficult it is to turn the wheel and give up the attachment. I want to make this point, I am an ordinary person, very simple living and have no high ambitions. I am reasonably happy with my life. I do believe that I don't want anything more in my life. But the question I want to put to very learned audience is 'should I give up everything and turn away from life like this Sanyasi or Bhikshu in order to achieve peace or Moksha?'

'Attachment' – Buddhist Perspective by Amrit Ratna Sthapit :

Amrit Sthapit explained the Buddhist concept of 'attachment'. According to him attachment is very common and main topic in the teachings of the Buddha. If we look into the Buddha's teaching the main cause of suffering is the attachment. When we look at the Four Noble Truth, attachment is the main topic. When the Buddha attained enlightenment, he uttered that which we call *Udanagatha*. *Udanagatha* is stanzas of joy, that is where the Buddha said he went through different births, which is Samsara to Samsara. That is when the Buddha pointed out that the '*Tanha*' is the main cause of suffering, which we have to overcome. I will go through the simple way through, how I understood attachment.

First of all, we all need to understand what is attachment. The main question is as Dr Shrestha said, is it the need of money, sleep, house, relationship, etc as long as we live or is it habit having houses, having family. Is this attachment? Or wanting, I would like to be rich, I don't want to be poor, have sufficient wealth to make my life happy. Is that attachment? These are the things we can look. From the Buddhist point of view, in my understanding these are not attachment. One can say these are necessities and needs to sustain our life. There are five aggregate to sustain our life till we leave this body or die leading another life. So wanting, needing, etc or requirements for daily life, we cannot say attachment. We all want to be financially secure to keep the family happy.

The Buddha said, to overcome attachment is not about having financial and other needs in our life. The Buddha

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Buddhist Concept of Rebirth – Is it Fact or Fiction?

(Based on presentation and Dharma Talk in Zoom on Sunday, 06 February 2022)

Dr Dharma Bhakta Shakya

If we asked practicing Buddhist most will say, there is rebirth as we believe in the rebirth. Whilst others will say no. Myself, I am fifty/fifty.

Is there a proof of Rebirth?

This was my grandson's question when he was 9 years old. He was then very much interested to know more about Rebirth. I will try to answer this question from what I have read in Buddhist books, what I have heard from Buddhist teachers and some thinking. It is up to each individual to believe or not in rebirth. In this article, I am simply trying to share what I have gathered from different sources. It's not my purpose to change anyone's belief from this presentation.

What is birth and What is death?

If we are going to talk about rebirth, it's important for us to understand what birth is and what death is.

Birth

According to medical science - Conception takes place when Sperm and Ovum meet. Hopefully, it will progress to birth of a full-term baby. Everyone knows this is not always the case.

According to Buddhism – Conception takes place by the conjunction of three factors- mother, father and gandhabba (*patisandihi Vinnana or relinking or rebirth consciousness*). If mother and father come together, but it is not the mother's proper season, and being to be born (gandhabba) does not present itself, a germ of life is not planted. If the parents come together, and it is mother's proper season, but the gandhabba or being to be born is not present, then there is no conception. If the parents come together, and it is the mother's proper season, and the being to be born, gandhabba, is also present, then a germ of life is planted there. (*Source: mahatanhasamkhaya sutta; Majjhima Nikaya No. 38*)

Death

According to medical science – In general, someone is certified dead if the person stops breathing, heart stops beating and no corneal reflexes present. Sometimes Heart and Respiration do not stop at the same moment.

According to Buddhism – Vitality (*Aayu*), heat (*Usma*) and consciousness (*Vinnana*) are needed to maintain life. When all three are absent a person is regarded as dead like a senseless log (*Source: mahavedalla sutta, Majjhima Nikaya No. 43*).

Sometimes consciousness may remain long time after a person is certified dead. Some examples are given below.

Thukdum (Samadhi) of 16th Karmapa: Thukdum is

a phenomenon in which realised master's consciousness remains in the body despite its physical death. 16th Karmapa died on 5th November 1981 at Mount Zion hospital, Illinois, USA but at the request of his disciples and because of who he was the normal hospital rules were waived and he was allowed to remain in an intensive care unit.

Dr Michell Levi was the attending physician. He wrote, “For three days, the body of the Karmapa lay where he had died, as his disciples gathered around him. In this period, Michell Levy witnessed the remarkable physiological effects of spiritual realisation. Once or twice a day his disciples would ask him to put his hand over his heart or feel his skin texture. For three days, I could feel some warmth coming from his heart centre. Three days is a little too long to explain from medical point of view. Also, there is pliancy, a resilience to normal skin and that was definitely still there after three days. As a physician I have no explanation.” (*Source: The Dance of 17 lives by Mick Brown*)

Mahasamadhi of Parmahansa Yogananda: Yogananda died in Los Angeles, California, on March 7, 1952, after concluding his speech at a banquet held in honour of H. E. Binay R. Sen, Ambassador of India. He entered *mahasamadhi* and remained in this state for some time.

According to Mr Henry T Rowe, Los Angeles Mortuary Director, Forest Lawn Memorial Park where his body was kept wrote: - *The physical appearance of the body of Parmahansa Yogananda on March 27 just before the bronze cover of the casket was put into position, was the same and looked fresh as it had been on March 7, with no signs of decay.* (*Source: Autobiography of a Yogi*)

His Holiness 14th Dalai Lama and Matthieu Ricard gave example of their teacher Khyentse Rinpoche whose body remain fresh for a few days after his physical death.

According to Tibetan Buddhism, this period in Bardo is important for the highly attained beings to choose his rebirth.

Belief in Rebirth

All major Asian religions like Hinduism, Buddhism, Jainism and Sikhism believe in Rebirth. Western religions like Christianity, Islam and Judaism do not believe in it. Hinduism and Jainism believe in soul (Ataman in Hinduism and Jiva in Jainism). Buddhism do not believe in permanent self or Atman.

The main reason for Buddhists to believe in Rebirth is most likely because of what is written in Maha-saccaka sutta, discourse No.36 of the Majjhima Nikaya; “it was on the night of his Enlightenment that he (the Buddha)

acquired the capacity to know his prior lives". I was told that the Buddha never gave discourses in rebirth.

In contrast to Hinduism and Jainism the Buddhist traditions believe that it is continuation of consciousness (Vinnana) not Atman that is reborn. Theravada believes that the rebirth occurs immediately, while others especially Tibetan Buddhism believes that there is intermediate state (Bardo) which can last up to 49 days. Hence the funerary rites in Buddhist communities in Nepal 45 days among Newars and 49 days among Tamangs.

Rebirth can take place not only in this world (whose population we can count) but in other world systems as well of which the Buddhist texts speak. (The Buddhist doctrine of life after death by Nayak Thera Piyadassi). According to Tibetan Buddhism the Tulkus do not have to take rebirth in a continuous sequence of lives in this world (Encyclopaedia).^[7]

Possible proof of Rebirth

a) Life force is an energy and hence cannot be destroyed, it can only be transformed into another form of energy as late Zen Master Thich Nhat Hanh said, "We say water collected after rain has disappeared. It has not disappeared; it has only transformed into cloud to become rainwater once again."

2) According to H H Dalai Lama he was able to identify certain items of 13th Dalai Lama as his own when search party came to his home, not anymore. He has lost that ability like most child prodigies who remember their previous lives.

3) 'Twenty cases suggestive of Reincarnation' by late Ian Stevenson of University of Western Virginia School of Medicine: In this book he described twenty cases, out of 600 or so cases, he had personally investigated himself by way of interviews etc.— seven from India, three from Sri Lanka, two from Brazil, seven from Southern Alaska and one from Lebanon. When he had problem understanding the native languages of the person he was interviewing, he took help of interpreters usually two of them to avoid mistakes. He asked them to take notes immediately so that they don't make mistake remembering the conversation. In all cases, the notes were almost identical, except minor differences. For example, he took help from interpreters in the case of Jasbir from India who after recovering from near death experience with severe Smallpox and remembered his past lives and wanted to live accordingly to the dismay of his present parents as he told them he will not eat anything they cooked as he belongs to a higher caste and from another village and died after falling from a chariot on his way back from a wedding party. He not only said these but actually showed them he remembered his previous parents, relatives and places. Professor Stevenson

interviewed Jasbir and others between 1961 and 1964 and interviewed again in 1970s.

I was curious what the cases in Brazil, Alaska and Lebanon have to offer as majority of the people in those countries do not believe in rebirth. When I read the stories, there were local religion and people who believe in God and rebirth. When someone dies, they keep the body in small quiet and cool room so that the person could go to the god.

4) **Unlearned Language** - New studies in Xenoglossy by Ian Stevenson in 1984, he described mainly two cases who could speak foreign language fluently not learnt in the present life— one under hypnosis and one when angry.

Gretchen – a US housewife could carry out an intelligent conversation in German under hypnosis. No means of learning that language could be found during Dr. Stevenson's extensive investigation.

Sharada- a native of Maharashtra in India during spontaneous, involuntary alteration of personality— sometimes for many days—and demonstrated she was able to speak Bengali and know about life in Bengal. There was no indication that she had ever had the opportunity to learn Bengali, which was different from her normal language.

Therefore, authentic instances of speaking a language that has not been learned normally (responsive xenoglossy) suggest that another personality (perhaps one of a previous life) had learned the language.

5) **The Buddhist Doctrine of Life After Death** by Nayaka Thera Piyadassi Bhante gave many examples of possible rebirth including: - a) Examples of Edgar Cayce (18 March 1877 – 3 January 1945) was an American clairvoyant) FROM THE BOOK 'Many Mansions by Miss Gina Cerminara. During trance state he could recollect his past lives.

b) Jean-Louis Gardiac of the Chateau de Gardiac, in France, born there in 1719 was reciting his alphabet when he was only three months old.

c) Wolfgang Amadeus Mozart (1756 - 1791) was born in Salzburg in Austria who had written his first Sonata when he was four and full opera when he was seven years old.

6) Chanting Dharmacakrapravartana Sutra by a five-year-old Sri Lankan boy. This is the first sermon given by the Buddha. This boy Rowan Kumar often chanted this Sutra even his parents have never heard of this until pointed out by Buddhist monks. He used to chant this morning and evening in his room.

This boy is now an adult and a Vipassana meditation teacher. (Past lives, Hypnosis and Psychic Phenomena 8 & 9 Aug 2015 <https://youtu.be/JTc8HpH5hus>)

My Questions on Rebirth

1. Question to Ajahn Achalo , a monk from Thai Forest

tradition, during zoom meditation session on 18-3-2021. I found discrepancies in what is written in the texts and the books I have read recently on Rebirth. If what is written in the texts are correct why are there discrepancies? For example, according to Theravada Buddhism as soon as the being dies, he or she is reborn immediately without any gap i.e., cuti citta (last death consciousness) is transformed into Patisandhi citta/Vinnana (rebirth consciousness or gandhabba) but examples given in the booklet ‘The Buddhist Doctrine of Life after death’ written by Nayak Thera Piyadassi do not match with this. He has given many examples, but I would like to share following two examples only to make my point.

This monk met the mother of Philip Pryce Smith in a flat in Hyde Park Corner. This boy died at the age of 5 years after a short illness in Malaysia on 22nd October 1920. He was believed to be reborn on 23rd February 1927 i.e., one year and 3 months later. Details of rebirth was written by Perry Miller and published in Sunday Times of Ceylon, January 3rd, 1954.

Second example is the story of two sisters 11-year-old Joanna Pollock and her 6-year-old sister Jacqueline died in car accident in May 1957 and believed to be reborn as twins Gillian and Jennifer 17 months later to the same parents. Details about this story was written by John Macklin and published in Ceylon Sunday Observer, April 4, 1965.

Similarly, in Tibetan tradition there is an intermediate state of Bardo which can last up to 49 days, but H H 16th Karmapa passed away on 5th Nov 1981 at Mount Zion hospital, Illinois and his incarnate lamas were born years later. 17th Karmapa Ogyen Trinley was born on 26-6-1985 (4 years 5 months later) and 17th Karmapa Thinlay Thaye Dorje was born on 6-5-1983 (1 year 6 months later).

Ajahn Achalo’s answer: *This question may be because of this person’s poor understanding of Buddhist Cosmology. In first two cases they might have been born in Ghost realm and at the appropriate time Ghost consciousness enter human consciousness and took rebirth in human realm. Ghost consciousness is very similar to human consciousness.*

In case of high Lamas, they can decide when and where to take rebirth. They may have been reborn in Tushita realm for a few hours for rest as a holiday and decide when to take rebirth in human realm. A few hours in Tushita realm are a long time in human realm. It was interesting to hear Bhante’s explanation which was very plausible to me.

2. I asked another question to a Sri Lankan Bhante, during a Dharma talk at Kingsbury Vihara , London during Vassa (rains retreat) in 2016 . My question was, when I was studying in Delhi in 1960s, the population of India was 350 million or so. Now the population of

India is more than three times at 1.2 billion. If every man, woman and child are reborn as human beings it should not be more than 350 million or so. Hence where did the additional beings come from?

Also, if only virtuous people with lots of merits are reborn in human realm everyone in India in 1960s must be virtuous which is very doubtful.

The Bhante’s answer was it’s not easy to determine but most likely these additional beings may have been reborn into human realm from other realms. Venerable Bhante did not take account of development in science and medicine. WHO says, “The public health interventions that have had the greatest impact on the world’s health are clean water and vaccines.” Because of which epidemics like plague, smallpox, choleras, measles, diarrheal diseases, famine do not happen as in past. Most Bacterial infections can be treated with antibiotics. People are living longer and producing many more children etc. In Nepal, the average lifespan of Nepalis has increased from just 40 in 1970 to 72 today. (Source: Home sweet home for older Nepalis by Anita Bhetwal January 16, 2022; Nepali Times)

3. Who are reborn? Is it only humans and large animals?

I was told that all sentient beings with consciousness are reborn in different realms. Then question arises do small insects and microbes like Bacteria and Viruses have consciousness? (Scientists are not sure whether viruses are living or non-living as they do not have cells, only protein coatings and can only survive in the cells of humans or other living animals). This questions still remains unanswered.

4. Do I want to be reborn in human realm?

Yes, if the present condition prevails with my friends, families etc. Bhava Tanha. Not possible.

No, if I have to be reborn as new-born baby to complete strangers with no connection to present family and friends, having to depend on them completely, wearing nappies, having to learn to sit, crawl, walk, putty trained etc. Most likely this is what will happen if reborn in human realm.

This is my understanding of the rebirth. I hope Bhante Sumana, Bhante Sujano, Amritji and Rasana will shine some more lights on this topic.

Discussion after the presentation

Bhikkhu Sujano: Attending the talk, Bhante Sujana said it is difficult topic and it is for someone who is enlightened who can comprehend the topic fully. However, I will try to put some shade on the topic. From the Buddhist perspective, we need to take account of the 31 realms we go to. Everywhere we go we are getting reborn. If we look at from the mind process, the process of mind we

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आनन्दले सुनाएको धर्म

६ हिमेश वज्राचार्य, काठमाडौं

बुद्धको महापरिनिर्वाण भएको तीन महिनापछि पहिलो संगयना भएको थियो । यसको बौद्ध धर्मको इतिहासमा ठूलो महत्व छ । बुद्धपछिका उनका मुख्य मुख्य शिष्यहरूले बौद्ध धर्मलाई चिरस्थायित्व दिन यो सम्मेलनको आयोजना गरेका थिए । त्यसमा ५ सय भिक्षुको सहभागिता थियो । त्यसमध्ये ४ सय ९९ भिक्षुलाई सम्मेलन अगाडि नै अर्हन्त्व प्राप्त भएका थियो । एकजनालाई भने अर्हन्त्व प्राप्त भएको थिएन । ती थिए भिक्षु आनन्द । यो वास्तवमै अविश्वसनिय रहेको छ ।

पहिलो संगयनाकै कारण अहिले हामीबीच त्रिपिटक उपलब्ध छ । बुद्धको नजिक उनकै जीवनकालमा कोही रहे भने तीनी आनन्द थिए । त्यसैले भनिन्छ, अन्य प्रमुख भिक्षुलाई समेत आनन्दलाई लिएर बाकै ईर्ष्या थियो । बुद्ध भएकै बेला आनन्दलाई लिएर कसैले पनि पश्चन उठाउन सकेनन् । जतिबेला बुद्ध रहेनन, आनन्दलाई अन्याय गर्ने प्रयास पनि गरे । तर सबैलाई के पनि थाहा थियो भने आनन्द विना पहिलो संगायना सम्भव छैन, उनि विना त्यो संगयनाको औचित्य पनि थिएन ।

त्यसै संगायनाको कम्मा आनन्दमाथि संघले विभिन्न आरोप पनि लगाएको थियो । त्यसमध्ये दुई ठूला आरोप थियो, आनन्दले बुद्धसंग सानातिना नियम के हो भनेर सोधेनन् । अनि बुद्ध महापरिनिर्वाण हुदैछन भन्ने थाहा पाएर पनि आनन्दले थप केहि वर्ष जिवित रहन अनुरोध गरेनन् । अन्य प्रमुख भिक्षुलाई सबैभन्दा ठूलो आपत्ति आनन्दले भिक्षुणी संघको स्थापनाका लागि खेलेको भुमिकामै थियो । भिक्षुणी संघको स्थापनामा आनन्दको सबैभन्दा ठूलो योगदान थियो ।

महिलालाई प्रवजित गर्न आनन्दलै नै बुद्धलाई प्रेरित गरेका थिए । कपिलवस्तुमा जति बेला महाप्रजापति गौतमीले महिलाले पनि प्रवजित हुने अनुमति मागे बुद्धले यसलाई अस्विकार गरे । गौतमी बुद्धकी कान्छि आमा हुन् । उनले नै सिद्धार्थ गौतमलाई सानोमा हुर्काएका हुन् । आनन्दले उनीहरूको सबै कुरा सुने र बुद्धसामु गएर महिलाको अनुरोध स्विकार्न याचना गरे । संगायनाले आफुमाथि जस्तै आरोप लगाएपनि आनन्दलाई राम्रौसग के थाहा थियो भने, उनले केहि भुल गरेकै थिएनन् ।

आनन्दले पनि संघको मन राख्न सबै आरोप स्विकार गरे । उन्ले आफ्नो उदारता देखाए । राजा अजातसत्रुको संरक्षणमा राजगृहमा पहिलो संगायना भएको थियो । यसै क्रममा आनन्दले धर्मसम्बन्धी उत्तर दिएका थिए । त्यो संगायनाको अध्यक्ष बुद्धका अर्का प्रमुख शिष्य महाकाशयप थिए । उनले धर्म सम्बन्धी प्रश्न गर्थे । त्यसका उत्तर आनन्दले दिएका थिए । त्यसको अर्थ के हो भने सम्पर्ण बुद्ध बचन आनन्दले आफ्नै मुखले त्यस संगायनामा सुनाएका थिए ।

त्यसैले पालि बौद्ध साहित्यका हरेक सुत्रमा सुरूमै भनिएको हुन्छ, “एबं मे सुतं” । अर्थात यस्तो मैले सुनेको छुं । बौद्ध धर्मका अधिकांस साहित्य यही वाक्यबाट सुरु हुन्छ । यो आनन्दकै शब्द

हो । त्यस्को के पनि अर्थ हो भने हामीले धर्मबारे जति पनि सुनेका छौं, त्यो आनन्दको मुखबाट सुनेका हाँ । आनन्दले बुद्धसंग लामो संगत गरे । त्यसैले उनले यस्तो भन्न सकेका हुन् । आनन्दको यही कारणले गर्दा त अहिले हामीसंग बौद्ध धर्मकौ इतिहास जिवित छ ।

बुद्धको छाँया

बौद्ध धर्म यति धैरै प्रचार प्रसार हुनु पछाडि सुरुवाति दिनमा आनन्दको सबैभन्दा ठूलो योगदान रहेको मानिन्छ । बुद्ध जतिबेला ५५ वर्षका भए, उनले आफु वृद्ध भएको अनुभव गरे र भने मेरो कोहि स्थायी निजि सेवक भए हुन्यो । बुद्धत्व प्राप्तीको २५ वर्षसम्म उनका निजि सेवक समय समयमा परिवर्तन भइरहे । बुद्धलाई आफ्नो निजि सेवकलाई लिएर समस्या थियो । बुद्धका सबै प्रधान शिष्यले बुद्धको सेवा गर्ने इच्छा देखाए । स्वयं बुद्धले मानेनन् ।

केवल आनन्दले केही बोलेका थिएनन् । उनी चुपचाप थिए । बुद्धले सोधे तिमी किन बोल्दनौ । आनन्दको उत्तर थियो मागेर केही पाईन्छ भने त्यसको के नै अर्थ छ र ? आखिरमा बुद्धले नै आनन्दलाई आफ्नो निजि सेवक राख्ने भए । त्यतिबेला पनि आनन्दले आठ सर्त राखेका थिए । त्यसमध्येमा एउटा थियो, आफु नभएको बेला बुद्धले केही उपदेश दिएको भए फेरि दोहराएर उनलाई सुनाउन पर्छ । बुद्धले आनन्दका सबै सर्तहरू स्विकार गरे ।

त्यसपछिका २५ वर्ष आनन्दले बुद्धको लगातार सेवा गरिरहे । बुद्धसंग उनी छाँया सरह संगै रहे । सिद्धार्थ गौतमको जन्म भएको दिन नै आनन्दको पनि जन्म भएको थियो । उनी बुद्धको निजि सेवक हुँदा आफै पनि ५५ वर्षका थिए । आनन्दका बुवा अमितोदन शुद्धोदनका भाई थिए । त्यसैले उनि सिद्धार्थ गौतमका नातेदार पनि थिए । बुद्धत्व प्राप्तीको दोस्रो वर्षमा आनन्दको पवज्या भएको थियो । बौद्ध धर्मको इतिहासमा स्वयं बुद्धपछि आनन्दको दोस्रो ठूलो नाम छ ।

बुद्धलाई आनन्द खुवै प्रिय लाग्यो । आनन्द खुवै बहुश्रुत थिए, अर्थात विद्वान थिए । उनको सबैभन्दा ठूलो गुण नै स्मृतिवान थियो । उनी बुद्धले जे भन्ये, त्यसलाई त्यसरीनै सम्भन्न सक्ये । बुद्धको प्रवचनलाई जसरी हो, त्यसरी नै सम्भन्न सक्ने सामर्थ्य भएको हुनाले नै आनन्दलाई धम्मभाण्डागारिक पदवी दिइएको थियो । बुद्धले भनेका हरेक कुरा उनलाई याद हुन्यो । फेरि बुद्धले जति उपदेश दिए, ती सबै प्रत्यक्ष सबैभन्दा बढि सुन्ने पनि आनन्द नै थिए ।

बुद्धले दिएको उपदेशलाई विस्तारले सम्भाउने र बुझाउने काम पनि आनन्दकै थियो । केही अवसरमा बुद्ध छोटकरीमा उपदेश दिन्ये र आराम गर्थे । आनन्द बुद्धसंग जुनसुकै विषयमा पनि प्रश्न गर्न सक्ये । आनन्द प्राय धर्मको विषयलाई दिएर बुद्धसंग दोहोरो चर्चा गरिरहन्ये । फेरि आनन्दको संगत पनि बढि आम मानिससँगै थियो । उनी बुद्धका साधारण अनुयायीमाझ खुवै प्रिय थिए । आनन्दका यी सबै स्वभाव र बानी नै अन्तत बौद्ध धर्मलाई चीरस्थायी बनाउन

निर्णायक रहत्यौ ।

आनन्दको नेपाल आगमन

आनन्दलाई लिएर उल्लेख गर्ने पर्ने महत्वपूर्ण पाटो उनको नेपाल आगमन पनि हो । बुद्धकै समयमा नेपालमा बौद्ध धर्मको प्रवेश भईसकेको मानिन्छ । नेपाल, काठमाडौं उपत्यकाको अर्थमा हो । बुद्धको पालामा काठमाडौंमा किरातहरुको राज्य चलिरहेको थियो । दक्षिणतिरका निवासीहरु व्यापारका लागि काठमाडौं आउँथे । सातौं सताब्दीमा लेखिएको मलसर्वास्तिवादविनय सुन्नतमा नेपालबाटे उल्लेख छ । त्यसमा व्यापारी काठमाडौं आउने गरेको उल्लेख छ ।

तिनै व्यापारीसंग भिक्षुहरु पनि काठमाडौं उपत्यका आइपुग्ये । बुद्ध जिवित छैदै उनको कुलको विनास भएको थियो । विडुडभले शाक्यहरुको आमहत्या गरेका थिए । त्यसबाट बचेका केही शाक्य भागेर नेपाल पनि आईपुगे । ति मध्ये केहि बुद्ध र आनन्दका नातेदार पनि थिए । तिनै नातेदारलाई भेट्न आनन्द एकपल्ट व्यापारीसंग काठमाडौं आएपुगे । उनको त्यस भ्रमणबाटे केही तथ्य उपलब्ध रहेका छन् र त्यस अनुसार उनलाई काठमाडाको चिसो मौसमले निकै सताएको थियो ।

सर्वसाधारणबीच प्रिय

आनन्दका बुवा अमितोदन शुद्धोदनका कान्छा भाई थिए । त्यसैले के विश्वास गरिन्छ भने आनन्द सिद्धार्थ गौतम भन्दा कान्छा नै थिए र महानाम भन्दा जेठा थिए । बुद्धका अधिकांस प्रमुख शिष्यको प्रारम्भिक जीवनबाटे हामीलाई कमै मात्र थाहा छ । त्यसै अनुसार हामीलाई आनन्दको शुरुआती जीवनबाटे पनि कमै मात्र जानकारी छ । सिद्धार्थ गौतमलाई बुद्धत्व प्राप्तीको दोस्रो वर्षमा आनन्दको पनि प्रवज्या भएको थियो । उनी सँगै देवदत्तको पनि प्रवज्या भएको थियो । कुनै कुनै बौद्ध साहित्यमा आनन्दलाई विदेहमुनि पनि भनिएको छ । सिद्धार्थ गौतमले जति बेला अभिनिष्कमण गरेका थिए, आनन्द पनि उनिसँगै जान चाहन्ये, तर उनलाई आमाले अनुमति दिएकी थिइनन् । त्यसैले आनन्द विदेही गाए र त्यहीं मुनि बने । त्यसैले उनलाई विदेहीमुनी पनि भनिएको हो । बुद्धको महापरिनिर्वाणपछि आनन्द लामै समय जिवित रहे । बौद्ध साहित्यमा उनको यो बाँकी जीवन बाटे पनि धेरै व्याख्या गरिएको पाइन्न ।

आनन्दले निकै लामो जीवन पाएका थिए । उनी १ सय २० वर्ष जिवित रहे । आफ्नो जीवनको अन्तिम समय उनले उपदेश दिने र बौद्ध धर्मको प्रचार प्रसारमै विताए । तत्कालिन समय बौद्ध धर्मको प्रचार प्रसारमा सबैभन्दा ठूलो योगदान आनन्दकै मानिन्छ । उनी विशेषत सर्वसाधारण र महिलाबीच लोकप्रिय थिए । त्यसैले उनले अधिकांस समय यिनै सर्वसाधारण र महिलाको समुहमै धर्म उपदेश दिएका थिए । यसरी उनकै प्रभावले बौद्ध धर्मको आम मानिसबीच प्रचार प्रसारमा महत पुगेको यिथो ।

विरामीप्रति पनि आनन्द खुवै सहानुभति राख्ये र तिनको उपचारमा आफै संलग्न रहन्ये । त्यसैकारणले पनि उनी सर्वसाधारणबीच प्रिय रहेका थिए । उनेले रोहिणी नदीको बीचमा देहत्याग गरे । मगध र

वैशालीका जनताले आनन्दको शरिरको अवशेषलाई बराबर दुई भागमा विभाजन गरे । त्यसपछि आ-आफ्नो राज्यमा स्तुप बनाए । उनको निधनपछि पनि उनका शिष्यहरुले बौद्ध धर्मको प्रचार प्रसार मा महत्वपूर्ण योगदान दिइरहे ।

... Continue from page 16

can consider that we are born again and again, countless time as our thought changes within our lifetime. If you are a conscious meditator, you will recognise that how the thoughts arises and how it goes away, that's birth and rebirth. What we need to understand is that rebirth is not about the consciousness that is going to be reborn or a soul that is going to be reborn.

The Buddha was talking the Vinnana/consciousness is not reborn in another place. Our action decides where we are reborn. Regarding "Why the population grow questions?" The answer from the Buddha was it was not relevant. Are we all virtuous? Birth is not a problem, but the death is problem. Birth is probably not increasing the population but, because of advancement in medical science the death is reducing which means higher population. The Buddha answered that the fuel for rebirth is making the rebirth again and again, that is because of grasping. The Buddha also said that before one person dies, there is threading that the person is taking into the next life further rebirth waiting to be born. Pabeshi, a being trying to find a place to be reborn. When we are travelling between one place to another place there is a small gap. This gap which changing one moment to another moment, which is very tiny, is called Antarabhava. The space between is so small that it is hard to find it. The space is the gap, which is Antarabhava. There is no existence, the gap existence. Sampabeshi, is the one from human being or any other beings who is born in one realm to another realm until the enlightening achieved.

One of the comments was that this is very intricate question, in the wheel of life, there is a place raga, dwesha, moha, etc., we will go on round and round. At the end of deathbed, whatever our state of mind is determines the next birth. So, mindfulness and meditation can help to keep our mind under our control all the time. Arahants and enlightened beings are not reborn when they die. The state of Arhant is not within the 31 realms and outside of the realms. They are existence but not existence, because there are no more attachments to anything or anyone.

There was a question, did the Buddha borrowed the concept of rebirth from others, because the concept of rebirth was there before Siddhartha became Buddha. The answer was that the Buddha was able to remember all his previous births and relate to others. That is the reason Buddha believed in the rebirth.

Travel Report : Visit to Lumbini 2022

Dr. Swayambhu Tuladhar

Lumbini is the place all Buddhists and many non-Buddhists make a pilgrimage to, being of national and international, as well as religious and historical significance. It is with great pride that we Nepalese can say that Gautama Buddha was born in Nepal. As many people would want to go to Lumbini in the near future, hopefully our experience will help to give some information about going to this holy site.

I first went to Lumbini in January 1979 with Mr Lok Darshan Bajracharya, the chairman of Lumbini Development Trust at that time. It was a long and winding road then, travelling first to Pokhara the first day, and next day going down the winding hills to finally reach Lumbini in the night. I stayed in a big white government building of the LDT, and slept in a dormitory with several other people. Lumbini was almost empty of any buildings or people then, with only one or two viharas, and I briefly saw the holy pond which was bereft of any activity around it. There was a small village nearby where we went to eat puri for breakfast. In short, there was nothing there except for a very few buildings.

The next time I went to Lumbini was in December 2012. This time it was a completely different scene, with many large and magnificent viharas built by many different countries as per the Lumbini master plan.

We decided to visit Lumbini again this year after a gap of almost ten years. Sadly my father and my father-in-law both passed away two years ago, and we needed to go there to light the dewa lamps in their names. We went in a group of 8 people, mainly my wife's family members and a Japanese friend Mr Tai whose mother had passed away and he wanted to scatter some of her ashes on the holy site of Lumbini. I found that going in a group was much more fun and enjoyable, and would recommend it to people. However at times it is important to go alone on one's own to some of the different viharas to enjoy the peace and tranquillity of the area.

This time we took a flight from Kathmandu to Siddharthanagar or Bhairawa. While some people enjoy



travelling by road which is also economical, going by plane was much easier and time saving. There was no flight delay, and it took only about 30 minutes. We landed on the big and new runway which was impressive. However the new terminal building of the new Gautama Buddha International Airport was not open yet, with its inauguration date still about a month later. The drive from the airport to Lumbini was about 20 minutes.

We checked into Hotel Ananada Inn, a good medium quality hotel which was sufficient for our needs and comfortable also. It was located just outside Gate Number 3 of Lumbini Gardens, which is the main gate to go to Maya Devi Temple. Most of the hotels are located in this area, and taxis, scooters and rickshaws all gathered outside this gate waiting for passengers. There is a large signboard which gives the rates for hiring

them according to the number of places one needs to go, or the time taken.

We had lunch at one of the small eating places on the side road. However this was a big mistake. Not only was the food bad to taste and some seemed stale, but three of our group later developed food poisoning. So from then onwards we always ate at our hotel where we had to preorder lunch and dinner, and avoided the smaller eating places along the road.

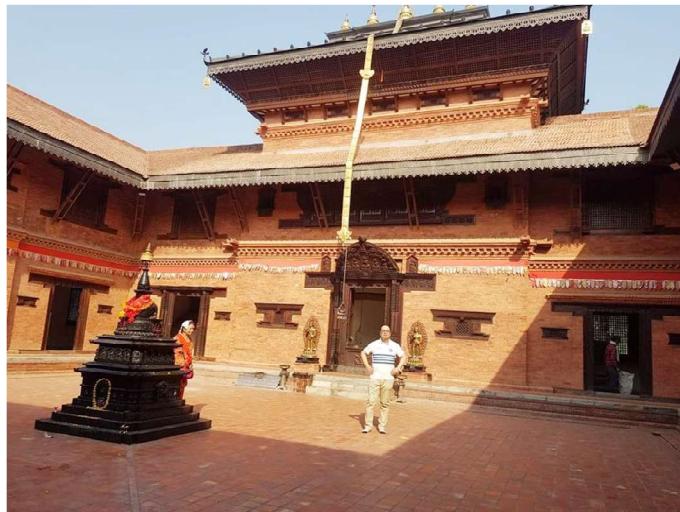
For the first afternoon we hired a taxi to take us to the different viharas of different countries, namely Thailand, Cambodia, Burma, Japan and Germany. The Vajrayana Vihar of Nepal was very well built depicting the typical style of buildings and chowks in Kathmandu Valley. It was tiring though walking around all the big buildings. As the weather had now also become hot, the pavements were also hot to walk on, and as per advice we had been given we had worn thick white socks which made it more comfortable to walk on the hot pavements.

We had been warned of mosquitoes in Lumbini. Using Odomos and keeping the room fan or air conditioning on helped in getting a good sleep from them, but when going for breakfast in the morning the mosquitoes were

still awake and active. So perhaps one needs to use Odomos in the mornings also after waking up.

The next morning our group went to visit Kapilavastu and surrounding areas. I remember Kapilavastu from my previous visit. There, we were shown the base or foundation of the palace that Siddhartha Gautam has grown up in, and it felt quite eerie to see the exact place where the Buddha had lived, and from where he left to begin his journey.

I stayed back in Lumbini, and walked alone to the Dharmamodya Vihara. This vihar had been built by the Dharmodaya Sabha Society of Nepal, and my father had also made a donation for its construction. It was built like the Swayambhu Temple in Kathmandu, with a large hall inside which housed a large Buddha statue donated by Bhai Raja sahu (Drabya Man Singh Tuladhar). At the top of the outdoor stairs is a large vajra like in Swayambhu which was donated by Lok Darshan Bajracharya. The compound with garden was a quiet and tranquil place, and sitting outside alone on the lawn one felt serene and peaceful. A few visitors came and



went. Maitri Bhante usually stays in this vihara, but had gone to Kathmandu.

In the late afternoon our group walked over to Maya Devi Temple. There we lit dewa lamps on behalf of our fathers who had passed away, as per our custom. We received help from Khamsei guruma of the Gautami Vihar, which was the oldest vihar there when the whole area was an empty land. Khamesi guruma with others then sat down on the ground and did dharma desana and paritran for us. They also brought us the small 108 dewa lamps filled with ghee and for which we had to pay a small amount, but we then did not need to carry the lamps all the way from Kathmandu.

All this was recorded by Bodhi TV and was shown live on the TV channel. Bodhi TV has a unit there, and sends live recordings of the Maya Bodhi temple area every



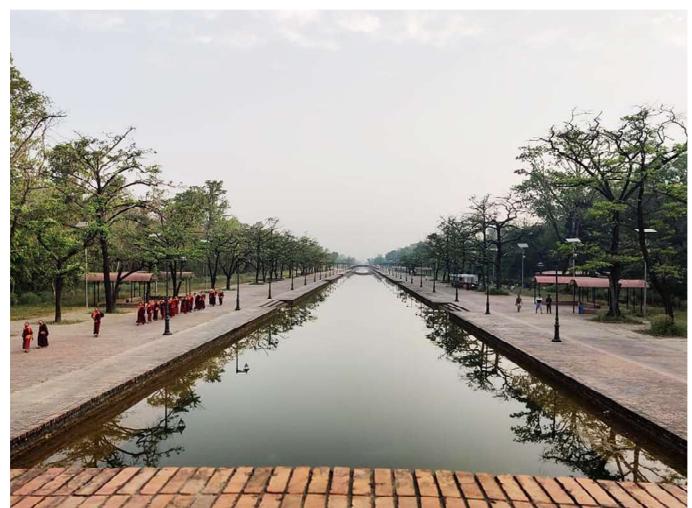
afternoon for about an hour. If people want a specific program to be recorded and broadcast that can be done with them after paying their usual fee or donation.

Just sitting outside the Maya Devi temple area is a nice and relaxing atmosphere. Some people were doing meditation on the grass or under the large tree. There were quite a lot of visitors to the area, even from 6 am early in the morning. Most of the visitors were from different parts of Nepal and also groups from different parts of India, and we met some from Maharashtra and South India also. Western tourists were very few.

After the three day tour we went back to the airport to fly back to Kathmandu. Our flight was delayed by about two hours, and here the experience was not good. The waiting area was very crowded, and the room hot and without any air conditioning with only the fans were on which were not enough to cool down the place.

After landing in the domestic terminal at Kathmandu airport, it is possible to take a taxi right from outside the terminal itself. However there is also a free shuttle minibus which takes passengers to the big gate on the main road outside the airport and where there are local taxis waiting. It is much cheaper to use the shuttle mini bus and use these taxis on the main road.

On the whole the visit to Lumbini was very good for the body, mind and spirit.



Dhammapada - Verses 51 and 52

(This article is based on presentation at last year 2565 Buddha Jayanti programme in London organised by LNBDS UK)

Dr. Rajan Bajracharya (UK)

Introduction:

The Dhammapada is a collection of Buddha's Teaching in the form of verses, which were compiled from various discourses given by the Buddha over forty-five years of his teaching. It was probably in the oral form in the beginning and was written at much later date. It belongs to the second book of the Khuddaka Nikaya of the Suttanta Pitaka and consists of four hundred and twenty-three verses in twenty-six chapters arranged under various headings.

According to Theravada tradition, each verse in the Dhammapada was originally spoken by the Buddha in response to a particular episode. It is presented in a poetic (kavya) form not only to make the teachings appealing to the listener, but also to make it easier to remember.

Story of Chattapani

One day Buddha was giving his sermon at the Jetavana monastery. A lay disciple named Chattapani came to listen the religious discourse and sat among the other vikkhus and disciples. At the same time, King Pasenadi (Prasenjit) of Kosala also came to pay a visit to the Buddha. As the King approached the Buddha to pay homage, Chattapani was in dilemma whether to stand up or not, and he decided not to because if he stood up, he would be paying respect to the king, but it would mean disrespecting the Buddha. When the king saw this, he took it as an offence but remained silent and sat quietly. The Buddha immediately knew how the king was feeling and said, "Oh Great King, this lay disciple Chattapāni is a wise man, knows the Dhamma, is versed in the Tripitaka". Hearing this from the Buddha himself, the King was satisfied.

One morning, Chattapani was passing by the royal palace. The King summoned him and requested him to teach the Dhamma to his two queens. Chattapani respectfully declined because it is forbidden for a householder to do the work of a monk. However, he suggested that the king request the Buddha to assign a bhikkhu to teach The Dhamma to his Queens. When the King came to the Buddha and made the request, the Buddha directed the Venerable Ananda to teach the Dhamma to the Queens. Venerable Ananda started teaching both the Queens on regular basis. One day, the Buddha enquired

Venerable Ananda how the two royal disciples are doing. Venerable Ananda answered that Queen Mallika was learning and following the Dhamma with utmost sincerity, but Queen Vasabhakhattiya was neither learning thoroughly, nor rehearsing faithfully. On hearing this the Buddha uttered these two verses.

Verses 51 and 52

*Yathapi ruciram puppham
vannavantam agandbakam
evam subhasita vaca
aphala hoti akubbato.*

*Yathapi ruciram puppham
vannavantam sagandbakam
evam subhasita vaca
saphala hoti kubbato.*

Just as a beautiful flower, without fragrance, cannot give the wearer the benefit of its scent, likewise the well preached words (of the Buddha) cannot benefit one who does not practice the dhamma.

Just as a flower, beautiful and fragrant, will give the wearer the benefit of its scent, likewise the well preached words (of the Buddha) will benefit one who practices the dhamma.

Meaning: the Dhamma could be of benefit only to those who learn it seriously with due respect and proper attention and then practise diligently what was taught.

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Purity or impurity depends on oneself. No one can purify another.

visited Kapilavastu several time after attaining enlightenment. He said to the monks that, being monks does not necessarily need to give up all family relations and renounce your own family. When the Buddha visited the palace, he said, I would like to see my wife Yeshodhara. He went to her chamber and said to Yeshodhara that she has done a great favour and support to attain the Buddhahood. Buddha personally visited her chamber to show his gratitude to her. When he was returning back from Kapilavastu, he looked at the city from the distance for a while and expressed his gratitude and explained how beautiful Kapilavastu is. So we cannot say that how can Buddha has that kind of connection as he is already enlightened. The needing and wanting is not really a hindrance or attachment. The Buddha said, even if you are a monk and you have old parents, you can look after them. The monks are ok to look after their parents from the Vinaya rules. In layman term that is attachment but if it is performed as duty towards a parent it is not attachment, because you do not have any expectation from this looking after your parents at their old age. The Buddha said it is your duty to look after your parents.

Lets now see how it comes in *Abhidhamma* as well as in *Paticcasamuppada* – ‘dependent origination’. We all have six senses; we have eyes to see, ear to hear, nose to smell, tongue to taste, skin to touch and mind to think. These senses does not work on their own. Lets take an example, we have eyes and there is an object, say a flower. When eyes come to contact with the flower, do they see the flower? Not really! What is this about then? This is the consciousness. When the physical eyes see the flower, the eye consciousness, then we see ah! there is the flower. Because of the consciousness we see a flower. Similarly, when we hear we don't really hear in the first instance, but it's the ear consciousness, hearing takes place. Till we have consciousness, hearing does not have any meaning, for example if you are concentrated in certain things, even if there is noise you don't hear anything, because the consciousness is elsewhere. Same way when food touches the tongue, the taste consciousness, an object touches the skin the touch consciousness, some scent touches in the nose, the smell consciousness come into effect only if we are concentrating on the object of the sense and same way mind consciousness works. All these six senses work similar way. When the eyes see the flower and we are conscious about it, there is nothing wrong with it, but when we judge that this is beautiful flower, it gives us joy, oh this beautiful flower, I fill happy. Oh! this is beautiful garden, beautiful park. Joy takes place that makes you happy. Similarly, the flower I saw, I didn't like it because it was decaying or dying or dead or I am allergic to this flower, it might bring some hay fever,

than I don't like the flower. That bring unhappiness to me. So just by seeing a flower can bring Sukha or Dukha (happiness or unhappiness). Or there can be neither happiness nor unhappiness takes place by seeing the flower. It's a flower, it doesn't mean anything to me. I am not excited or it is making me unhappy as well. When we see the flower, it is beautiful and I want to have it. That is where wanting takes place. Enjoying the beauty of the flower is ok, as long as you see it's a beautiful flower or the garden is beautiful or you see someone elegant, beautiful or handsome and appreciate the person is ok. There is noting wrong appreciating the beauty of a person physically or mentally is nothing wrong.

When six senses comes in touch with an object, that is when *tanha* come. Tanha is 'oh I would like to have it'. I don't mind having this flower, this is beautiful, I would like to have it in my garden at home. You can have a branch of it or buy some seed and plant it in the garden. That wanting or wanting to have it is still ok, if there is no attachment. I need it, I require it its ok. After tanha comes *Upadana*. *Upadana* is attachment or clinging or hanging on or gluing or fixing in it and not getting out of it. Now, its beautiful, I want to have it all the time. I had a very tasty meal, I enjoyed my meal and I want to have it everyday. Our mind is clinging with the wanting to have similar type of tasty food all the time. Next day, I didn't get the food with same taste, I am disappointed, because I didn't get the same taste as yesterday. That is the point what we call clinging. This is attachment. This we can apply into in every aspect of our life, every situation in our life. What we saw, what we tasted, what we heard, what we touched, what we smelled, what we thought, we cling on it all the time. We don't want to let it go because we want the same. Now there is the point between the *tanha* and *upadana*. We can break between this. We can decide whether to break it or continue the *tanha*. Through out the 12 steps of *paticcasamuppada* we can decide to break it by letting it go or hang on to it or to cling on it. For example, when we are so fond of something, we cannot let it go out of our mind. So, how to let it go? That is when meditation can help. One of the way to meditate is looking at the breath that goes in and out, which is known as *anapanasati*. In this practice, we watch the breath that goes in through our nostril and come out without forcing it, in or out in its natural course. While we are meditating, if we hear noise of anything for example a child cries, a bus passes, a car passes, a plane flies, what we suppose to do is instead of saying a child cries, we just say sound, sound, sound and go back to observing the breath. It is just recognising the sound but not labelling as a child's cry or a bus noise or a plane noise. As soon as we label the noise, than we are unknowingly attached to the noise whether it is nice or not. Likeness or dislikeness takes

place. Anger arises in our mind. Aversion takes place because we have labelled the sound and we feel that it is disturbing our meditation. If we can label all the sounds as just the noise, its just the hearing, its just the thought, or anger realise that its anger, if it's aversion, its just the aversion, than we start to overcome the thoughts and start to practice meditation peacefully even if there is a noise. Its very important to train ourself on daily basis, it can help us overcome the attachment or clinging. For example, if we like certain taste of the food, then instead of clinging on to it, we can focus our mind that this is the food that gives us nutrients for our body, but, I don't want to be clinging to the taste all the time as they are impermanent. Thinking that, I was expecting nice meal for example, like yesterday but I did not get it, but it gives me the nutrients I need and its ok. Accepting the way it is, how we can overcome the attachment.

For example, if someone close to me dies, what should my feeling be. We need to understand that the person has gone. We should not lament, but ok to have feeling of *samavedana*. We need to understand that this life is not permanent. If we have this understanding, instead of lamenting, instead of sorrow, instead of sadness, we will have *samavedana*. Recognising or realising that, it would be nice if they lived little bit longer, but I understand that one day my turn also comes, than you start to come in to terms of the loss. Mindfulness mentality, that is not you can grasp on that situation and getting anger or sadness or lost but be able to overcome.

In one of the *jataka* story, briefly, when one Bodhisattva going from one village to another through the jungle, some rubbers came in front of him and the monk said, look I have nothing but just my cloths. The rubbers took everything. Then the Bodhisattva, instead of being angry with the rubbers as they took all his clothes, he thought may be their needs of the clothes are more than mine, let them have it. So the situation of his loss, he turned it into the dana and let it go. Even a loss we can turn it round dana. For example, if you lend some money to a friend and that person did not pay you the money back. You can be angry with the person, you can hate the person and so on. Then, there you suffer the loss of money and also the anger, hatred, etc. Instead, you can think that this person probably need the money more than me and take it as dana, than you can overcome the loss of the money and feel good about the person. Accepting that the money may not come back to you and you can manage your life without it.

In conclusion, its ok to make your life better, wanting to improve your life, wanting to look after your family, wanting to earn from your business, but without clinging to it.

Buddhism at a Glance...

✍ Dr Dinesh Lal Bajracharya (PhD)

- ◆ Buddhism is Rational not Superstition
- ◆ Buddhism is not concerned with external gods but in inner strength and extreme shraddha in Five precepts
- ◆ Buddhism is ethical but not mythical
- ◆ Buddhism is not based on miracle but Truth
- ◆ Buddhism does not demand to give up family but to lead a noble life
- ◆ Buddhism endorses the Middle path but not extremism
- ◆ Buddhism is spiritual not ritual
- ◆ Buddhism is based on Shila, Samadhi and Pragya
- ◆ Buddhism teaches to analyse before accepting anything.
- ◆ Buddhism is not a dogma, it's a way of living and dying
- ◆ Buddhism teaches APPA DEEPA BHAVA. Nobody can make you free or enlightened other than you yourself
- ◆ Buddhism is based on science ie, cause and effect (karma) but not on blind faith
- ◆ Buddhism teaches loving-kindness and compassion not hatred and revenge
- ◆ Buddhism believes on Karma vipaka, good karma can eliminate bad karma
- ◆ Buddhism teaches mindfulness and to live in present with complete awareness.
- ◆ Buddhism is rooted in Nibbana, the deathlessness
- ◆ Buddhism asserts that everything is changing hence IMPERMANENT.

LNBDS (UK) Activities and News 2021/2022

2565th Virtual Buddha Jayanti (Sunday, 30th May 2021 PM)

Lumbini Nepalese Buddha Dharma Society (UK) celebrated virtual 2565th Buddha Jayanti via zoom and Facebook on Sunday, 30th May 2021 from 2 – 5 PM UK time. 68 devotees from UK, Nepal, USA and Thailand attended via zoom and about 20 people participated on Facebook. We were blessed with Venerable monks from the UK, Nepal and Sugandha Bhante from Thailand.

The programme started with offering Buddha Puja and observing Five precepts.

Venerable Bhikkhu Sugandha, our society's advisor who has been recently awarded with the title of the most Venerable Phra Devashakyavamshapandita by Thai king gave an excellent talk on 'The Buddha's teaching on letting go for peace and happiness' followed by lively discussion and questions and answers session. Bhante answered all questions beautifully.

Letting go of attachment especially when it comes to near and dear ones are a real difficulty for everyone. Bhante explained four types of attachments described in Buddhism- 1) sense objects; 2) opinions and views; 3) rites and rituals; and 4) self-hood. Of which the last one-Self-hood is the most difficult one to let go. Even though it is very difficult to let go of this, Bhante's explanation gave some direction on how to try practising it.

Dr Rajan Bajracharya, an executive member of the society recited Dhammapada verse 51 and 52 in Pali and explained it in English beautifully the meaning with example of a disciple named Chattapani.

Verse 51: Just as a beautiful flower, lacking in scent, cannot give the wearer the benefit of its scent, so also, the well-preached words of the Buddha cannot benefit one who does not practise the Dhamma.

Verse 52: Just as a flower, beautiful as well as fragrant, will give the wearer the benefit of its scent, so also, the well-preached words of the Buddha will benefit one who practises the Dhamma.

Young Karishma Tuladhar explained beautifully 'Three Source of Evil' using illustration in 'The Wheel of Life (Bhava chakra).' The pig, a cockerel and a snake represent three sources of evil in Buddhism- ignorance (delusion), greed and hatred. She explained this further with the example of hungry person and well-fed person. She also gave antidotes to overcome these evils or poisons as the Buddha described. We hope she will dwell on the

antidotes further in her next presentation.

The programme ended with chanting of Ratana Sutta by venerable monks led by society's president Venerable Bhikkhu Sumana. Founder president Mr Amrit Ratna Sthapit conducted the programme efficiently and professionally.

We also launched society's magazine Lumbini 2021 electronically on this occasion as we always do. Happy 2565th Buddha Jayanti.

LNBDS meetings: Because of the pandemic society's regular meeting were held online via zoom on 22-8-2021, 9-1-2022, 27-3-2022 and 8-5-2022.

Dharma Talks: Venerable Bhikkhu Sumana gave Dharma talks with Q & A sessions on 3rd Sundays of each month on Four Noble Truths and Sigalovada Sutta, Talk on Sigalovada Sutta completed on Sunday, 24th April 2022.

In between, our society's members and well wishers gave talks with Q & A session as usual on following dates:

1. Mr Amrit Ratna Sthapit on Mental Health and Covid Pandemic (2021)
2. Dr Rasana Bajracharya on "My experience as a Buddhist both in East and West" (2nd May 2021)
3. Venerable Bhikkhu Sujano, Advisor to the society gave Dharma talk in place of Sumana Bhante on Cessation of Dukkha (Nirodha Sacca) continuing on talks on Four Noble Truth (May 16, 2021)
4. Mrs Suchita Tuladhar on - आशय गर्न योग्य र अयोग्य व्यक्तिहरू in Nepali (July 4, 2021)
5. Dr Keshar Lal Shrestha, Consultant Psychiatrist and Mr Amrit Ratna Sthapit, Founder President of the society on attachment. Dr Shrestha gave talk from medical perspective and Mr Sthapit contributed from Buddhist point of view (August 1, 2021)
6. Venerable Bhikkhu Sujano on attachment from Buddhist perspective (2021)
7. Dr Rajan Bajracharya on - बुद्ध धर्मय भुत व प्रेत 'Spirit and ghosts in Buddhism' in Nepal Bhasa (2021)
8. Dr Dharma Bhakta Shakya on Buddhist concept of Rebirth – Is it Fact or Fiction (February 6, 2022).

Meeting with Yuva Bauddha Samuha, Kathmandu, Nepal (18 - 2 - 2022): Founder president of the society Mr. Amrit Ratna Sthapit and his wife & the society organising committee member Mrs. Anu Sthapit met with members of Yuva Bauddha Samuha at Aalu Paalu Restaurant, Ombahal, Kathmandu on 18th February

2022 to discuss forthcoming Essay competition 2022. At the end of warm welcome and discussion, the sponsorship money was handed over to the Yuva Bauddha Samuha treasurer Mrs Kalpana Tuladhar in the presence of President Mr. Madan Bahadur Tuladhar and committee members for the said competition. The Lumbini Nepalese Buddha Dharma Society UK will organise an Essay competition 2022 in collaboration with Yuva Bauddha Samuha of Kathmandu, Nepal on the subject of



“Buddhism for Mental Health (मानसिक स्वास्थ्यको लागि बुद्ध शिक्षा) It will take place in May 2022 to coincide the Buddha Jayanti (*Swanyapunhi, Buddha Day*).

“Life is not about what happens to you,
but
about what you do with what happens to
you”

On the occasion of Buddha Jayanti

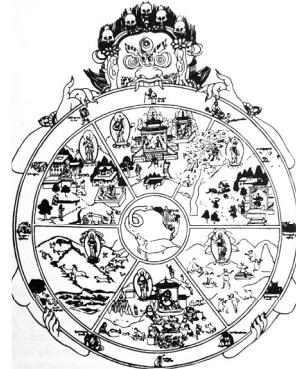
Dr Tri-ratna Clinic

(a small health charity)

***Wishes All a Happy and
Healthy Life***

contact email: swayambhut@yahoo.co.uk

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 of Nirvana.

Our Society's President Venerable Sumana Bhante's beloved father Mr. Chandra Bahadur Nakarmi passed away on 15th October 2021 in Nepal.

Our, the Society's, life member Mrs. Geeta Shrestha passed away in August 2021. Her demise came after a short illness on return from Nepal. She is beloved wife of Dr Tej Lal Shrestha who lives in north England.

Dr. Anita Manandhar passed away at the age of 65 on Sunday, 15 May 2022. She was a beloved younger sister of our life member Dr. Lochan Manandhar. Late Anita was daughter of late Tirtha Narayan Manandhar.

Sabbe Sankhara Anicca
(All Conditions are impermanent)

*Remember
Most of your stress comes from
the way you respond, not the
way life is.
Adjust your attitude, and all
that extra stress is gone.*

In the Loving Memory of Our Mother

जन्म: १९९९ भाद्र १९ गते
Born on 4th Sept 1942



स्वर्गारोहण: २०७८ चैत्र २२ गते
Passed away 5th April 2022

Late Mrs Laxmi Devi Prajapati

You are no longer here but you will always be within us in our hearts. You were the most caring, skilful and hardworking person. You loved us unconditionally and always put us before yourself. There are no words to describe your departure. We all miss you dearly.

We would have liked to spend a few more years together but nature has its own way. Life will not be same without you. But we take comfort in our belief that you are with our father in eternal peace. Praying for your peaceful journey ahead.

Love and Hugs from all of us

Rajeshwori Prajapati and Family
Siddhi Ram Prajapati and Family

Mahesh Prajapati and Family
Radhika Prajapati and Family

*Wishing you Happy and Prosperous 2566th
Buddha Jayanti.*



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So long as an evil deed has not ripened, the fool thinks it as sweet as honey. But when the evil deed ripens, the fool comes to grief.

- Dhammapada 69

Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

- Dhammapada 80

Not the sweet smell of flowers, not even the fragrance of sandal, tagara, or jasmine blows against the wind. But the fragrance of the virtuous blows against the wind. Truly the virtuous man pervades all directions with the fragrance of his virtue.

- Dhammapada 54

We wish all readers Happy 2566th Buddha Jayanti!

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