

Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

Volume 20

B. E. 2561

May 2017



Aksobhya



Ratnasambhava



Vairocana



Amitabha



Amoghasiddhi

Panca Buddhas

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

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

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

Objectives

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

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Lumbini

Journal of The Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

Lumbini for you...

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

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

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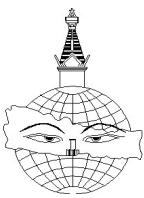
Front Cover Design: Udaya Shakya

Design & Layout: Amrit Ratna Sthapit

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Printed by: Jeddo Print
Unit 32, 63 Jeddo Road, London, W12 9ED

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



Editorial

LNBDS would like to wish a very Happy Buddha Day, *Buddha Jayanti, Swanyapunhi* to all our readers. It is 2561st Buddha Jayanti, the era which marks the passing away (*Mahaparinirvana*) of the Buddha, in 543 BCE. The Buddha was born in 623 BCE in Lumbini, Nepal. So, this year we will also be celebrating the Buddha's 2641st birth day, Lumbini Day.

Compassion (*Karuna*) is one of the four sublime states of mind. One should develop compassion along with loving kindness, sympathetic joy and equanimity. Consideration, empathy, concern, kind-heartedness, benevolence are synonyms to Compassion. Compassion motivates people to go out of their way to help the physical, spiritual, or emotional needs of others. We are grateful to Mr. Rajah Kuruppu and Dr Arjun Dev Mehta for their in-depth article on the subject.

Vipassanā is often translated as "insight" or "clear-seeing". A synonym for "Vipassanā" is *paccakkha* (Pāli; Sanskrit: *pratyakṣa*), "before the eyes," which refers to direct experiential perception. Hence, the type of seeing denoted by "vipassanā" is that of direct perception, as opposed to knowledge derived from reasoning or argument. Meditation is an essential part of Buddhist practice. It is a mental practice which helps to develop concentration, mindfulness, and insight. To develop mind and thoughts are the main aims of meditation. Various objects can be chosen for the meditation practice. At the request of our readers, we are re-publishing the article on 'Vipassana – an art of corporate management' with our appreciation to the writer Mr. Roop Jyoti. We are also thankful to Dr Dhrama Shakya who give further light on meditation in his article 'Serenity and insight.'

Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with Buddhist Youth Group, Kathmandu has been organising Buddhist essay competition on various topics since 2007. Last year competition topic was 'Buddhist perspective on good governance'. Dhamma means truth and vinaya means rules, ideals and standard of behaviour, both dhamma and vinaya separately and Dhamma vinaya unitedly directed towards a goal which is called Nirvana. These three phenomena constitute the basic structure of governance in Buddhism. Truth is the guidance of authority, Vinay is related to behaviour and work is the product of behaviour, and lastly Nirvana refers to total freedom of human being based on wisdom and sacrifice. The goal of governance from individual to all collective sphere is freedom, freedom from all exploitative

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relationship and exploitation where individual him/herself in free from personal ill motives and desires that is harmful for him/her and also for others. For our readers' benefit, we are publishing the winning article by Asoka Bajracharya.

After Enlightenment, on different occasions, the Buddha recounted the stories of his previous lives, to illustrate different aspects of his teaching. He often identified the persons with him in his current life with the characters in the story. These are the Jataka stories (or tales from the previous lives of the Buddha). The Bodhisattva was born as human beings, animals, birds, and fishes, male and female, over many lives. The theme that runs through the Jataka stories is the persistent effort to perfect those qualities which led him to attain Enlightenment as Samma Sambuddha. There are about 550 Jataka stories which comes with valuable morals. Although included as Children's corner in this magazine, they are equally beneficial to adults as well.

We are thankful to Bhante Sujan for his article on 'Buddhist monk on the street'. To our Nepali readers we got couple of articles on this issue 'Lumbini bagicama ek din' and 'Kusal Akusal' by Mr. Rambabu Thapaliya and Mrs. Anu Sthapit respectively. '

May all beings be happy!

Cover story

Panca Buddhas (The Five Dhyani Buddhas)



(picture courtesy of Mr. Rajju Bajracharya)

Akshobhya, Ratnasambhava, Amitabha, Amoghasiddhi and Vairochana are the five Dhyani Buddhas popularly known in Nepal as Panca Buddhas. They are not historical Buddhas like Siddhartha Gautam Buddha but transcendent beings visualised during meditation by Vajrayana Buddhist practitioners to heal mind and body. They represent various aspects of the enlightened consciousness and are guides to spiritual transformation. Vajrayana Buddhists believe that the Adi-Buddha, the primordial and highest being, created the Dhyani Buddhas by his meditative powers.

Each Dhyani Buddha is associated with certain unique individual attributes and symbols and embodies with five wisdoms which are antidote to five poisons namely lust, hatred, delusion, pride, and jealousy which keep human beings tied to worldly existence. In addition, each Dhyani Buddha is associated with a specific colour, mudra (hand gesture), symbolic animal that support his throne, sacred symbol and bija (seed syllable). According to Sangharakshita, a monk and Buddhist teacher, “*By repeating the mantra and assuming the mudra of any Buddha one can not only place oneself in correspondence or alignment with the particular order of reality which personifies but also infused with its transcendental power.*”

In Nepal one can find paintings of Panca Buddhas in the main doorways of Newar Buddhists in Kathmandu valley. These images are painted during special occasions like wedding to welcome the new bride, celebration of attaining old age (*Bura Janku which is celebrated when one reaches the age of 77 years, 7 months, and 7 days*) etc. Painting of these images is believed to be auspicious,

blessing the new bride happy married life and blessing an elderly for rebirth in Sugati (*blissful plain of existence*). They are also found in stupas like Swayambhu, Baudha, stupas in four corners of Lalitpur believed to be established by Emperor Ashoka of India during his Nepal visit and small stupas (Chaityas) found everywhere in Kathmandu valley. In these small stupas one can see only the images of four Buddhas and Vairochana is believed to be in the centre of stupa, inner sanctum of stupa as Vairochana embodies the wisdom of all five Buddhas.

Buddhist often depicts the Dhyani Buddhas in a mandala. Mandala is a circle and denotes wholeness and completeness and perfection of Buddhahood. Traditionally mandalas are painted on thangkas (scroll paintings framed in silk), drawn with coloured sand, represented by heaps of rice, or constructed three dimensionally, often in cast metal. In the mandala, a Dhyani Buddha is positioned in the centre as well as on each of the cardinal points. A mandala is a sacred, consecrated space used by Buddhist in meditation and visualisation.

Some characteristic of each Dhyani Buddhas:

Akshobhya: - Akshobhya means “Immovable or Unshakable.” Its mirror like wisdom reflects all things calmly and uncritically and reveals their true nature. Just as one sees own reflection in the mirror, our true nature is seen in the mirror of wisdom. Mirror like wisdom is the antidote to hatred and anger. In mandalas and stupas Akshobhya is usually positioned in the **East**. His colour is **Blue**. His throne is supported by an elephant representing steadfastness and strength. His mudra is **bhumisparsha**, the earth touching gesture. This is the mudra used by

Gautam Buddha to show his determination to find the truth, “*I will not move from this spot until I find the truth (enlightenment) for which I left home. Let the earth be my witness.*

Amitabha: Amitabha means “Infinite Light.” His Discriminating Wisdom conquers the poisons of cravings, covetousness, greed, and lust. He is positioned in the **West** in mandalas and stupas and his colour is ‘**Red**’. The peacock symbolising grace is his throne bearer. His devotees aspire to be born in pure land called *Sukhāvatī*, where conditions are ideal for attaining enlightenment. Nicheren Buddhist a Japanese Mahayana tradition believe that by venerating Amitabha with deep reverence by chanting mantra *Namu Myōhō Renge Kyō* which means ‘I devote my life to the law itself’ leads to birth in *Sukhavati Bhumi* and to enlightenment. Amitabha’s mudra is the **Dhyana** – a meditation mudra.

Ratnasambhava: Ratnasambhava means “the Jewel-born One.” Ratnasambhava is the embodiment of Wisdom of Equality which is antidote to pride and ego. With Wisdom of Equality one sees all things with divine impartiality and recognises equality of all beings. One sees the Buddha and all beings having the same nature-the Buddha nature. His colour is **Yellow**. In mandala and stupa, he is positioned in **South**. His throne is supported by a horse denoting impetus and liberation. His mudra (hand gesture) is **Varada**- a gesture of giving or charity portraying him offering compassion and protection to his disciples.

Amoghasiddhi: Amoghasiddhi means “Almighty Conqueror” - he who unerringly achieves his goal. He is the embodiment of All-Accomplishing Wisdom or Wisdom of Perfected action, which is antidote to envy and jealousy. Amoghasiddhi is the Dhyani Buddha of **North** and his colour is **Green**. His throne is supported by Garuda- a mystical figure, half man and half bird representing perhaps “man in transition towards a new dimension of consciousness.” Amoghasiddhi’s mudra is **Abhaya** mudra. It is the gesture of fearlessness and protection.

Vairochana: Vairochana means “He Who is like the Sun” or the Radiating one. His wisdom is the Wisdom of the Dharmadhatu. The Dharmadhatu is the Realm of Truth, in which all things are seen as they really are. Vairochana’s wisdom is also referred to as the All-Pervading Wisdom of Dharmakaya. The Dharmakaya is the Body of Truth, of law or the absolute Buddha nature.

Vairochana’s transcendent wisdom reveals the realm of highest reality and overcomes ignorance or delusion. His wisdom is considered to be the origin of or the total of all the wisdom of the Dhyani Buddhas. Vairochana is located in the **Centre** of mandala or stupa except in Swayambhu Mahachaitya where he is given a place of great honour and stationed at the right-hand side of Akshobhya, the

lord of East. His colour is **White** symbolising pure consciousness and his throne is supported by the lion, symbol of courage, boldness and eager, advancing spirit. His mudra is **Dharmachakramudra**, the gesture of turning the wheel of the Buddha’s teaching - Four Noble Truth and Eightfold Path.

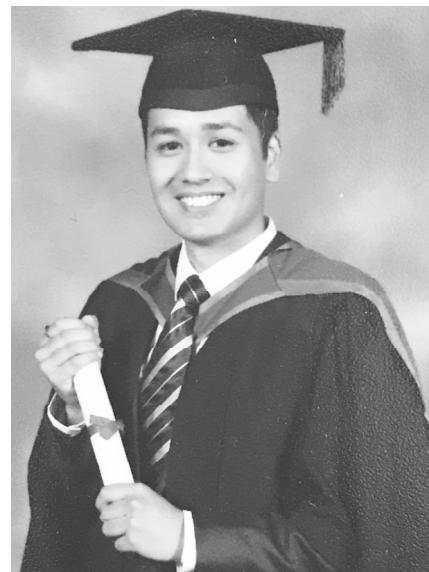
He is peacefully and blissfully seated in *vajrasana* (Diamond seat of enlightenment). His hand gesture symbolises that all phenomena are by nature pure, unproduced, unceasing, naturally self-liberated, and extremely pure since the beginningless time.

Those who practice meditation on Dhyani Buddhas will realise individual wisdom of Dhyani Buddhas.

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Congratulations



Mr. Shrijan Sthapit
Master of Pharmacy from University of
Portsmouth, UK completed in 2016

Father/Mother
Dinesh Sthapit
Menika Sthapit

Sister/Brother in law
Smrita Tuladhar
Eros Ratna Tuladhar

Karuna - Compassion

(Revised and edited by Dr Arjun Dev Mehta from the original article in the booklet *The Brahma Vihara – The Art of Noble Living* written by Mr Rajah Kuruppu)

Karuna or compassion is the 2nd factor in Brahma-vihara and it is defined as the quality that makes the heart of a good man tremble and quiver at the distress of others. It is the noble quality that rouses tender feelings at the sufferings of others. Such feelings are in opposition to cruelty and violence. It is said in Buddhist literature that the compassionate man who refrains from harming and oppressing others endeavours on the positive side to relieve those in distress and gives others the invaluable gift of security.

Relieve suffering

A man of compassion serves others. He attempts to relieve the suffering of others with altruistic motives. He lives not so much for himself but for the welfare of others and seeks opportunities to serve others expecting nothing in return, not even gratitude. One who expects gratitude for service rendered is open to grief if such gratitude is not forthcoming. Those who are selfish can cultivate the noble quality of compassion. Their selfish motives preclude them from being of service to others.

Compassion is not an expression of weakness or feebleness. On the contrary it is a noble and positive quality that encourages one to assist a person in distress.

Compassion is an essential ingredient in Buddhism. The ideal man in Buddhism is a combination of wisdom and compassion. If there is one without the other that man would be hard hearted intellect or a good hearted fool.

Compassion of Buddha

In the teaching of the Buddha there are numerous references to the great virtue of compassion. The Buddha was called the great compassionate one (Maha Karunika) because he radiated infinite compassion towards all beings without discrimination. In this connection, the words of Buddha, worth noting as recorded in the Samyutta Nikaya, are as follows, “I quarrel not with the world, it is the world that quarrels with me. An exponent of the Dhamma quarrels not with anyone in the world.”

Although the good and virtuous came in search of Him, the Buddha in His great compassion went in search of the poor, the ignorant and the vicious. After his enlightenment at the age of 35, Buddha spent the rest of his life for 45 years in the propagation of Dhamma for the happiness of many, for the liberation of gods and men. This task was largely undertaken on foot.

The decision of Bodhisatta (Bodhisattva) not to realise Nibbana when the opportunity comes his way but to strive to be a Buddha and spend a further long period of time in samsara with all its unsatisfactory features, is due to his great compassion for living beings. It is because of his wish to seek liberation for so many others along with Him that He delayed His realization of Nibbana

On one occasion a monk fell sick and ulcers were developing on his body. Fellow monks were unwilling to look after him and he was very depressed. When Buddha became aware of it, he went to the fireplace and set some water to boil. The monks realizing that the Buddha was planning to personally attend on the sick monk carried the patient along with the bed to the fire place. The Buddha then made the monks wash and dry the garments of the sick monk while he gently washed and cleaned the ulcers. The patient was much refreshed by this exercise and his mind composed. The Buddha then explained the doctrine to him and with a composed mind he realized Nibbana at the conclusion of sermon and passed away.

One of the highest acts of compassion is to indicate to others for their welfare the path leading to cessation of Dukkha, the unsatisfactory nature of life. This Noble eight-fold path discovered by Buddha for the emancipation of his disciples from Dukkha for all time. Compassion should not be confused with sadness, feelings of mental pain and sentimentality. A man may weep at the death of a dear one. That is a manifestation of selfish affection. Such person will not weep if someone unknown to him was to die. Here the sorrow is towards oneself at the loss of the support and company of a person who was a dear friend or relative.

One should not undertake good and compassionate action to help others solely with the objective of gaining merit. Such selfish motive would tarnish the good action. One should not be too conscious of the result of good action, which would undoubtedly follow under the law of kamma, the law of cause and effect, action and reaction. To know about kammic action and their consequences is right understanding but desire for the happy results is to invite and encourage greed, one of the root defilements along with ill-will and ignorance.

Poor and spiritually sick

Those who are materially rich should have compassion on the materially poor, who lack most of the essentials

of life. Those have in abundance are in a position to help the poor with their surplus without inconveniencing themselves. However the noble quality to help and assist those in distress and need has to be cultivated. Many who are in a position to help the needy do not do so because they are not inclined to devote time for thought and action for that purpose.

On the other hand, the spiritually rich, should have compassion on the spiritually poor though many of them may be materially rich. True happiness and peace of mind cannot be realised by wealth alone but spiritual progress. Many are in need of spiritual food, which is not easily available as the spiritually poor/sick far exceed numerically the materially poor as they are found among the ranks of both the rich and the poor.

Wicked, Ignorant, and Harmful

It is said in Buddhism that vicious, the wicked and the ignorant deserve even more compassion than those suffering from poverty and disease since they are mentally and spiritually sick. They should not be condemned despised for their failings and defects but greater compassion should be extended towards them since their sickness ruins their character. The Buddha had infinite compassion towards the courtesan Ambapali and the murderer Angulimala. He taught them Dhamma and they both became his disciples with complete transformation of character.

Even among those who are at present most wicked, there is the potential for good. A small incident or an appropriate word could change the entire outlook of a person. Emperor Asoka of India, initially conducted several wars of conquest, causing infinite suffering to people, both soldiers and civilians and was responsible for many crimes. Later the words of a novice, that diligence is the path to deathlessness, had a deep impact

on him. He became a Buddhist and launched in total earnestness the propagation of Dhamma not only in India but also overseas.

Moreover, he ruled his people in accordance with the Dhamma. Thus the Emperor who was earlier called Asoka, the wicked came to be known as Asoka the Righteous or Dharma Asoka.

The Buddha advised his disciples to shun the company of fools. However, this does not mean that good should not make an effort to reform fools provided one has the strength to resist from falling in to their way of life and there are reasonable prospects to get them on the road to true happiness and liberation.

We should also extend compassion to those who unreasonably harm us. We are harmed since we have to settle accounts for unwholesome actions of the past in accordance with the law of kamma. With thoughts of ill will towards those responsible we would accumulate further unwholesome kamma. On the other hand, thoughts of compassion towards them thinking of the suffering in store for them in the future under the law of kamma and sincere wish that they would reform themselves early and follow the noble path would generate skilful kamma.

Animals

In Buddhism compassion is extended not only towards humans but also towards animals. They also desire happiness and abhor suffering. This is an observable fact. In his book, 'The Buddha and his teachings,' the much respected late Ven. Narada Maha Thera states as follows regarding this subject.

'To feast on the flesh of animals by killing or causing to kill them is not human compassion.' Thus, Karuna embraces all living beings in distress.

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 Buddhist Monk on the Streets

 Ajahn Sujano
Varapunya Meditation Centre, Scotland, UK

I would like to share following three incidents for you to reflect on:-

A. Drunken men to meditation (27th March 2016, London, UK)

The Saturday Easter holiday, people out and about for festivities and for relaxing, in London. It was getting dark. There were two men standing at the sideways. I walked along the path to the temple. I was tired due to intensive training at the Buddhist Society. My only aim was to get back to the temple and have rest. Showering rain and gloomy day.

These two gentlemen came to me with can of beers on their hands and greeted me, 'Good evening, Bhante'.

They sound drunk and have shaky voice. I realised they must have been drinking for some time. I gently responded to them, 'Good evening, sir'.

I quickly wanted to get away from them but one of them said,'

'You are a Buddhist monk. Peaceful man. Teach us how to meditate.'

I didn't feel comfortable and safe to be there. Nevertheless, I did not want situation to go wrong. So, I did not run away but remained there for them. It was, however, difficult to teach meditation to them. Partly, it was difficult because of rain and place but major problem was that they were drunk and holding can of beers. Therefore, I rather than going into the theory and concept of meditation, I simply gave them a task to do. That task was to practice walking meditation.

Walking meditation involves walking, a physical movement. Some may have never heard of walking meditation and probably never been introduced. Meditation is in fact not just sitting in the corner but also involve walking, standing, lying etc. Meditation should not be limited to sitting on the cushion alone either. It should go beyond it. Meanwhile, without further explaining what and how does meditation work and about Buddhism I felt to steer them into practice would be more appropriate. Surprisingly, it did work.

Drunken men's walk generally will not be steady or stable. Similarly, they also began to wobble and their bodies shook as they walk. They were unable to walk normally and struggled. It seemed they realised that it is impossible to do so. Then, they left with apologies.

The story reminds me the trend of meditation and expectations of people to deal with different situations. They may not be genuine practitioners but because of the media a trend has set in for meditation, even in the

drunken stage, which they may change once sober and forget it or to start to learn and practice meditation.

Let's keep the practice mindfully. Take meditation beyond the cushion.

B. Muslim takes Buddhist comfort (29th March 2016, Aberdeen, Scotland, UK)

It was an early Scottish morning. I went to a bank to do usual business. There was already a line of people to the counter. Having seen the line, I joined the queue. I was not aware of people who were standing ahead of me. I simply was observing myself and standing with complete awareness of what is happening around me. One staff was trying to convince that charges are fair as it stated in 'terms and conditions' in regards to withdrawing money abroad. A customer was unsuccessfully trying to express unfairness of charges. Others are just impatient to be at the counter and to get done with their business. Ahead of me, two gentlemen standing waiting for their turn. I did not pay attention to the line nor the people who were on the line. I simply waited for my turn for the service.

One of the men, later I knew he was from India, turn himself back to look at the line, I presume, and saw me standing there. I simply gave him a smile and he smiled back. Simple gesture can make big difference. It was the case on that morning. I was not expecting what happened the next moment. He left the line and went to stand behind me. I looked at him with surprise and said; are you sure?

There was no hesitation nor second thought in him. He was happily letting me stand at the front of him. He said,

'Yes, no problem. You look very peaceful. I could feel it. you are special.'

'Thank you', was the only thing I could express for his complement.

'Are you Thai or Where are you from?'

'No! I am originally from Nepal but I was ordained as a Buddhist monk in Thailand.'

He went on saying by pointing at a man who was standing at the front of me that the man was his Imam, a religious leader in Islam. He follows Imam's guidance in accordance with Islam in praying and for assisting him in religious services. He further explained his problems and issues. According to his story, he lost his job, his wife unwell and indefinite leave to remain in Britain visa application had been rejected and on appeal. He said with sadness that 'I cannot sleep nor want to

sleep. I pray in Mosque dutifully. Can you help me? I felt so sorry for him and I did not want to create any misunderstanding. Misunderstanding of cultural differences and different religions, different beliefs and practice. I did not have any other thoughts apart from saying ‘no problem, how would you like me to help’.

I could feel and see emotional changes in his face. He went very relaxed and felt comfortable to be in the presence of me.

‘Can you pray for me?’ he said.

Sure! I will dedicate tonight’s chanting for you.’

He asked ‘Where do you stay?’

I stay near Aberdeen Beach, next to the Matalan.

Oh, I know. What do you do?

I practice and teach meditation.

Can you help me? What can I do?

I began to be careful answering and it was almost my turn to the counter. I told him that I can chant for him but he needs to learn his emotions. Notice the feeling and rather than thinking on the feeling and understand it.

I ask him to feel the breath and relax with the breath. I could see that he began to pay attention to the breath. He became more relaxed.

I went on explaining to him about pre-sleeping meditation methods. I told him to feel the bodily presence and relax. One sentence in particular made him convince that ‘when he tries to sleep, he will not be able to sleep. Instead if he does not try to sleep, it will take him to sleep’.

As Imam finishes his business at the counter, it was my turn to counter at last. So, I told him to practice, watch the breath every moment and practice of not sleeping for sleeping. I blessed him by saying it was nice to meet him and wish him all the best with issues and be happy. He said thank you and wish to meet in future.

Speak from heart, it excels all barriers.

C. Precious found a Monk on the Train (4th November 2016 train trip from Zurich, Switzerland to Graz, Austria)

Everyone had bad days and good days. One who deals with them wisely and productively would be a clever one. No one is fortunate to have only good luck in their life. This is a story of a lady, whom I met on a train, who has been through such ups and down in her life.

She, probably is in her 30s. I got the impression that she was born in an average middle class family but her childhood back ground appeared to be troubled. Despite her bad childhood up bringing she worked hard for the

better future. However, she never felt she found any success.

According to her story, she worked hard to get a good education, which she thought was a gate way to the success and better life. While in her last year of secondary school, ‘unfortunately,’ she said, ‘met a guy and felt he is the one,’ who will support and help to achieve her dreams. He was supportive and always there for her. In his presence, all future was bright and colourful. ‘Unfortunately,’ the word she used to describe her disappointment to discontinue her study but on the other hand she felt he was a gift for her.

Nevertheless, they completed their school and moved to a new city hoping for better future. Both got a good job and were happy with their life. Little did they know that, that would not last long. He lost his job and was still looking for a job for long time. She also lost her job eventually after a month later. They found hard to survive. It reminded her past upbringing and began to haunt. Life became harder and harder for both of them and never thought they will have a chance for recovery.

After a dark, there is always sun shine next day. While searching for a new job on one afternoon, she came across a Buddha’s teaching **‘you are your own master. Learn to live mindfully and enjoy every moment’**.

It was the Buddha’s light, she said, which saved her and her husband, to fight for future, not to give up and enjoy the life. She began to read about Buddhism and Buddhist meditation. She practiced breathing every time she felt tired and stressed and it helped her. Every job interviews she went she always took it as just another failure. Finally, she got a minimum wages job, which she thinks the Buddha helped her to find it. Importantly, she said, ‘it’s not a permanent job either, but I will try my level best.’

That was a reason, why she was so pleased to see a Buddhist monk for the first time. She wanted to touch me, hug me and kiss me like she had found long lost precious thing. I blessed her and guide her to continue to practice meditation. Living life mindfully and enjoying every moment is the key for long lasting happiness. Wisely reflecting on things and situations, use them wisely in a suitable manner.

We had a very limited time and departed each other without exchanging names and addresses. It is not a name and identity but quality of those moments, that I would say is a precious memory.

It was a long train trip from Zurich, Switzerland to Graz, Austria, nevertheless, I felt joyous after the trip. I felt that it meant to be, I was on this journey and meeting her. Every little act of helping mind, I am pretty sure would help to heal deep wounds, pains and suffering of many. Let us be kind to one another. *May all beings be happy.*

कुशल अकुशल

अनु स्थापित, यूके

भावान बुद्धले बुद्धत्व प्राप्त गरी सक्नु भएपछि मानव जीवन हितको लागी ४५ बर्ष सम्म ज्ञानका कुराहरु सिकाउनु भयो । निर्वाण यानि मोक्ष प्राप्ती हाम्रो लक्ष भएता पनि दैनिक जीवन कसरी सफल पार्ने भन्ने बिषय लिएर वस्पोल बुद्धले प्रशस्त ठाउँमा देशना गर्नु भयो । हामि हाम्रो जीवनमा जानि नजानिकन राम्रो (कुशल) नराम्रो (अकुशल) कर्महरु घेरे गर्छौं । अकुशल कर्मले दुक्खमय जीवन ल्याउँछ । भविश्य सपार्ने दोष रहित कामलाई कुशल कर्म भनिन्छ । वस्पोल बुद्धले देखाए अनुसार कुशल अकुशल कर्महरूलाई बुझ्यो भने हामि आफ्नो जीवन सफल पार्न सक्छौं ।

अकुशल कर्महरु यस प्रकार छन्:

शरीर बाट हुने: १ हिंसा गर्नु २ चोरी गर्नु ३ ब्यभिचार गर्नु

बचन बाट हुने: ४ झुठो बोल्नु ५ चुगली गर्नु
६ कडा बचन गर्नु ७ नचाहिने फाल्तु गफ गर्नु

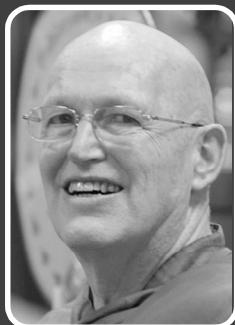
मनबाट हुने: ८ लोभ गर्नु ९ द्वेष गर्नु १० मिथ्या दृष्टिमा (अन्धबिश्वासमा) पर्नु

हामि चार कारणले गर्दा कुकर्म गर्दछौं । १ छन्द - आशा
२ द्वेष - रीस ३ मोह - मुर्खता ४ भय - डर

यसलाई बुझ्न सक्यो भने हामि माथिका दश अकुशल बाट टाढा हुन सक्छौं । यसरी नराम्रो कर्मबाट छुटी बज्नु राम्रो किया हो यानि यसलाई कुशल कर्म भन्न सकिन्छ । मनमा राम्रो कर्मका मूल कारणहरु अलोभ अद्वेष र अमोह लाई उन्नति गरेर पुण्य क्रियाहरु गर्नु पर्छ । दश पुण्य कर्महरु यस प्रकार छन् -

१ दान - दान दिनु २ शील - राम्रो आचरण गर्नु
३ भावना - ध्यान भावना गर्नु ४ अपचायन - मान्यु पर्ने
लाई मान्यु ५ वेच्याकच्च - माननियको सेवा गर्नु
६ पतिदान - पुण्य दान गर्नु ७ पत्तानुमोदना - हर्षित
भइ अरुको पुण्य अनुमोदन गर्नु ८ धर्म श्रवण - उपदेश
सुन्नु ९ धर्म देशना - उपदेश दिनु १० दृष्टि सुकर्म -
अन्ध बिश्वास बाट बच्नु ।

सबैको मंगल होस ।



Suttas are not meant to be 'sacred scriptures' that tell us what to believe. One should read them, listen to them, think about them, contemplate them and investigate the present reality, the present experience with them. Then, and only then, can one insightfully know the truth beyond words.

~ Ajahn Sumedho

Definition of Compassion

"According to Buddhism, compassion is an aspiration, a state of mind, wanting others to be free from suffering. It's not passive—it's not empathy alone—but rather an empathetic altruism that actively strives to free others from suffering. Genuine compassion must have both wisdom and loving kindness. That is to say, one must understand the nature of the suffering from which we wish to free others (this is wisdom), and one must experience deep intimacy and empathy with other sentient beings (this is loving kindness). Let's examine these two elements.

Condolences

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

Mr. Maitri Ratna Tuladhar who passed away at the age of 59 on 26 September 2016 in Nepal. He was beloved husband of Mrs Dan Shobha Tuladhar, and cousin brother of our Society's founder President Mr. Amrit Ratna Sthapit.

Mr. Panna Kaji Shakya who passed away at the age of 85 on 25 January 2017 in Nepal. He was beloved father of our Society's well-wisher Mr. Pabitra Man Shakya.

Anicca Vata Sankhara

(All Conditions are impermanent)

Vipassana – An Art of Corporate Management

 Roop Jyoti, Nepal

Vipassana is an art of many things. First, it is an art of living. How to live happily and harmoniously. How to live with equanimity. In life, wanted things don't always happen. Unwanted things frequently happen. It is impossible for all our desires to be fulfilled in spite of the abundance and extent of resources in command. We may think we possess this wisdom but when the time comes, we give in to our emotions and lose the balance of our mind. We surrender ourselves to our cravings and aversions, we become the slave of our mind and we suffer. Where as, we should be the master of our mind, we should conquer our emotions, we should remain equanimous. Vipassana makes this possible. It enables us to live a happy, harmonious and peaceful life.

Every life must come to an end, that is the universal law of nature and it applied to everyone without any exception. And so when it ends, a happy life must end with peace and calm, not in misery and suffering. Vipassana makes us capable of attaining a dignified and peaceful death. Having been aware of impermanence while living, having kept away from attachments while living one becomes capable of practising all that while dying too. After all, our greatest attachment is towards ourselves, and towards our own life. So when we learn to distance ourselves from such attachment, we can die calmly and peacefully without misery and suffering. So Vipassana is also an art of dying.

My father, Maniharsha Jyoti, found out that he had lung cancer in July '92 and passed away in January '93. During the last days of his life, I was able to observe him very closely. He was a serious Vipassana meditator and every time he had a setback in the treatment, which happened many times, Vipassana brought back his balance of mind and enabled him to remain calm and peaceful. Finally, during his last trip to Bangkok, where we were taking him for chemotherapy, he learnt that he had very little time left and with the help of Vipassana he was able to give up his attachment to life, and his last days were very peaceful. It was like water evaporating from a saucer, he passed away without a ripple. He remained calm and peaceful till the end without suffering. Watching him die peacefully, all of us around him could also remain calm and peaceful, although it was such a calamity for us. It occurred to us. "Oh, this is how Dhamma protects! Dhamma does not prevent old age or illness or death but whenever these things happen and they are bound to

happen sooner or later, it gives us inner strength to face situation with equanimity, a calm and balanced mind not overwhelmed by misery!"

Vipassana is more, much more and it is relevant to all people of all sorts, all sections of our society and all types of human activities. Vipassana is also relevant to the business world, to the world of trade and commerce, to the world of manufacturing, to the world of economic activities.

Vipassana teaches how to tackle ups and downs in life calmly. One engages in trade and the price sometimes goes up and sometimes goes down. One engages in manufacturing and one is faced with problems and uncertainties all around – production problems and it goes on. One may engage in any type of business activity and there are always problems, there are always uncertainties, there are always ups and downs. We were hoping the profits to rise but they decline. We are expecting the interest rates to go down but they go up. We are expecting the cost of goods sold to decrease but they increase. Are we able to deal with such situation calmly? Most certainly, if we are practicing Vipassana and applying it in our daily lives.

Vipassana teaches how not to get upset in life. Business management involves dealing with people, good people, bad people, and all kinds of people. Some behave decently some don't. Some are satisfied customers, some aren't. Some are obedient workers, some aren't. Among this maze of uncertainty, there is one certainty – we don't have a choice of people we get to deal with. Whether we like our superiors or not. Whether we like the task assigned to us or not. We may not have any immediate options. Does it help to get upset? No, it only makes things worse, not only for ourselves but also for those around us. But we do just that unless, of course, we have learnt Vipassana meditation and are practicing it regularly.

Vipassana teaches how not to react in the face of provocations. Friendly meetings turn into shouting matches. Nice customers suddenly get angry.

Employees don't do what they are told to do. Workers make impractical, unrealistic demands. Bosses give unreasonable, impossible tasks. Do we get provoked and react with fit of temper? That's what we do and make the situation worse for ourselves and for others. Unless of course, we are trained in Vipassana meditation and have

learnt to observe our sensation, the natural vibration within ourselves.

Vipassana provides us with a skill to deal with all types of situation in life with serenity, tranquillity, and equanimity. There could not be another sphere of life where such a skill of more utility, of more relevance, of more importance, than the corporate world.

I am a businessman and I use cost benefit analysis consideration of trade-offs etc. for making decision. When we have limited amount of money and we have to decide where to spend it, we figure out where it will give us the most benefit and even save us money in the future. Similarly, when we have a limited amount of time, we should figure out where the time spent will give us the maximum benefit and even save time for us in the future. I have received many practical benefits from Vipassana. I do not easily get upset, irritated or angry, if all, only rarely and only for a short while, so I do not waste time on these things. If I am wavering on some decision "Sila" and "Dhamma" show me the way. I am more aware of my responsibilities. I am more effective as a manager. People take us more seriously when we tell them with a cool and calm mind rather than when we shout at them in temper about what they have done wrong and what they should do to redress it whether they are our employees or our children. Experiencing such benefits, I find time for Vipassana, even though my time is always in short supply.

How does Vipassana help? Vipassana helps by enabling us to gain control over our mind. After all, an uncontrolled mind is the cause of our miseries. We want this and we want that. We don't want this and we don't want that. We desire this to happen, we desire that not to happen. All this never ends; it just goes on and on, and we get upset, we get irritated, we become miserable. If we can become master of our mind rather than a slave to it, all this can change and we can remain happy, composed and calm in spite of any event that may take place, Vipassana helps us by removing impurities of our mind.

Our ego keeps on growing and growing. All our lives, we go on accumulating fear, anger, animosity, hatred, greed but we never learn how to get rid of them, how to eradicate them. We know how to clean our body but don't know how to clean our mind. Vipassana teaches us how to clean our mind and how to keep it clear and pure.

The experience of a number of business enterprises has shown that the introduction of Vipassana meditation to the people in the organisation has improved the working atmosphere, the co-operative attitude, the discipline, and

the harmony within. Managers have become more patient in dealing with business uncertainties and more tolerant in dealing with troublesome employees. Workers have become more disciplined and better capable of carrying out their tasks even if they entailed repetitious and monotonous routines. Observing the benefits of Vipassana many business and non-business organisations have begun providing paid leave to their employees to attend Vipassana as a training programme, some have included it in their Human Resource Development activity and yet others have simply considered it as an aspect of employee welfare. Vipassana has reduced instances of confrontation and situations where conflicts arise unnecessarily. After all Vipassana makes person live happily and happy individuals make a happy organisation. Employees become grateful towards their employers for giving them opportunity to learn Vipassana and employers reap the rewards in the form of higher productivity and better morale.

Vipassana teaches us how to be responsible without developing attachment. Vipassana does not make us indifferent, it makes us more aware of our responsibilities. Vipassana trains us how not to react involuntarily but how to be pro-active. Vipassana does not make us unambitious, it makes us resourceful. Vipassana develops our will power to persist with the right action, it makes us more patient, more persevering.

Vipassana teaches us how to tolerate short-term pains for the long-term gains. We may be doing our best for the good of the organisation but the desired outcome may not take place. Do we get upset, irritated, annoyed, disappointed, frustrated? If yes, we have developed attachment. If no, and we keep on trying untiringly without giving up, searching for more suitable alternative continually, seeking more appropriate methods, then we have learnt to fulfil our responsibilities ever more successfully. Vipassana makes us capable of doing all this by making us become aware of our inner self. With Vipassana we get rid of our negativities and purify our mind and a pure mind guided by pure Dharma always makes the right decision, always takes the right actions.

Vipassana is an art of stress management. Vipassana is an art of people management. Vipassana is an art of conflict management. There may be more to the science of management but Vipassana can become very nearly the art of total corporate management.

(This article is a reprint from one of our previous issue at readers request. We hope you enjoy reading this it and get benefit by implementing in your daily life - editor)

Serenity and Insight

 Dharma Bhakta Shakya, UK

Serenity and insight are states of the mind usually attained through meditation. Buddhism described two types of meditation – Samatha, Calm abiding or Shine and Vipassana, Insight or Analytical meditations. The former helps to achieve serenity and the later helps to gain insight.

How serenity and insight work together?

Serenity is the calm and peaceful state of mind within your present surroundings and conditions. The untamed mind is usually scattered, restless, jumping from one object to another, from one thought pattern to another continually and persistently aimlessly like a monkey. It is a monkey mind. Because of this it is very difficult to remain calm and peaceful. Without some degree of peace and calmness of mind it is almost impossible to gain insight into any thing. If any one develops insight without some degree of serenity it must be an exception rather than a rule.

Serenity is achieved during meditation by focussing on an object continuously. The object of meditation can be any thing like ‘In-breath and Out-breath’- most commonly used in Buddhist meditation practice of Samatha or it could be a Kasina – a picture, a mantra like Buddha, awareness of the body, sound of silence (often taught by Ajahn Sumedho).

Simply practising one can achieve deep state of concentration when one can not only achieve peace and calm but also gain very blissful state – a state of Dhyana. With the achievement of higher Dhyana one may also be able to achieve supramundane powers like clairvoyance, etc but these supramundane powers do not last long. It last only during meditative state. The aim of the meditation is not only to achieve deep concentration and peaceful mind but to gain insight into the true nature of life for our liberation and liberation of all sentient beings. For this we need insight meditation.

Insight is the capacity to discern the true nature of a situation, a true nature of life which is impermanence, selflessness, emptiness and unsatisfactoriness.

What currently blocks us from seeing reality as it is?

We live in a sense realm. We are constantly bombarded by various senses through our six sense doors – eyes, ears, nose, tongue, body and mind. That is why the untamed mind is always restless and agitated which is the cause of much unhappiness and mental instability.

The only way is as the Buddha described some 2600 years ago, to practice mindfulness all the time whatever you are

doing. Mindfulness is deathlessness.

Famous Vipassana teacher late S N Goenka often mentioned in his teachings that the aim of Vipassana meditation as taught in Sayagyi U Ba Khin and SN Goenka tradition is to achieve Samata Bavana (mental equilibrium, equanimity)- not become over joyous when things go your way and get depressed and miserable when things happen you do not like. Ups and Downs are norm of life. If you get overjoyed when things happen according to your wish and become miserable when things happen which you do not like you will not be happy. In life, most of the time things happen which we do not like and if you become unhappy and miserable every time things happen which you do not like you will be a miserable person. Hence purpose of Vipassana meditation is to cultivate strong inner strength so that you can maintain mental equilibrium whatever the external circumstances are. It is only natural that we will be affected by external happenings but if you have inner strength and can maintain mental equilibrium we will be less affected by external events, by Ups and Downs of life and we will be able to maintain Peaceful and Calm mental attitude.

How does serenity and insight relate to in our everyday experience?

“Putting a bridle on the wandering mind, single-mindedly the seeker halts his thoughts. He ends their darting waywardness and finds peace.” – Dhammapada 37

One of the nuns (Ajahn Santacitta) from Amaravati told us following incident during one of the retreats at Amaravati. When she was young before she became a Buddhist nun she and her friend was travelling in a train in Burma. It was a hot day and train was very crowded. People were restless and milling around and trying their best to cool themselves. Amongst the crowd there were two Buddhist monks who seemed unperturbed by all these. They remain calm and peaceful. Their whole demeanour was one of the serenity. When she saw this she thought how nice it would be like them undisturbed by the external adverse conditions and she became a nun.

This is something any one can achieve by practising the Dharma diligently. These two monks must have practised Dhamma conscientiously for a long time to achieve such serenity. With practice, we can achieve it too.

Life's difficulties will continue to happen whether you are a Dharma practitioner or not but it will have less deleterious effect if you are conscientious Dharma Practitioner. Your practice will cushion ill effects of adverse conditions and you will be more able to cope with it.

Buddhist perspective on Good Governance

(This is one of the prize winning articles (first) from Essay Competition 2016 held in Nepal organised by Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with Buddhist Youth Group, Kathmandu. Such essay Competition has been held since 2007 as a small step taken by us to encourage and support to propagate the teachings of the Buddha in Nepal. LNBDS would like to express our gratitude to all our well wishers in making such noble task successful. ~editor)

 Ashok Bajracharya , Nepal

Governance:

Governance is the one of the much talked topics these days among the people, policy makers, academicians, society, NGOs, and international development communities due to deteriorating condition of management, administration and peoples' attitude in the offices, bureaucracy and politics affecting society and nation as a whole. Governance, in simple terms, means the process of decision-making and the process by which decision are implemented. Governance, in broad terms, means the efficient demonstration of authority for achieving particular objectives and failure of which generally results in social disorders, corruption, discrimination, disequilibrium, exploitations and sufferings and ultimately destroy social peace, harmony and development. To encounter these entire problems needs exercise of 'Good governance'.

Good Governance:

The concept of Good Governance was for the first time formulated by the World Bank in 1992. It was defined as the "Manner in which power is exercised in the management of a country's economic and social resources for development". Good Governance means bringing about goodness in all the sectors: government, civil society, private sector, corporate sector, secular and religious communities, NGOs and INGOs. It is a key factor of human development. While bad governance is the root cause of all the evils like corruption, social disorder, abuse of human rights and violation of rule of law etc. Promotion of human rights, whether civil, cultural, economic, political, social or spiritual, is the best feature of good governance. It will ensure basic needs like health, housing, food, education, justice, security and peace.

Good Governance is generally characterized by eight main principles as follows:

- 1) **Participation:** Citizen Participation in decision making and freedom of expression.
- 2) **Rule of law:** An impartial legal system protecting human rights of every citizen.
- 3) **Transparency:** Openness in decision making process following the rule of law.

- 4) **Responsiveness:** To address the needs of all within the reasonable time frame.
- 5) **Consensus oriented:** Decision making by the consensus of the members of the community.
- 6) **Equity and inclusiveness:** To treat all equally and include all impartially.
- 7) **Effectiveness and efficiency:** To provide best services to society by effective and efficient governance.
- 8) **Accountability:** To gain confidence of others by following rule of law and transparency.

Why Good Governance:

The present urge for the good governance especially in the developing countries is due to different crucial reasons such as the growing complexities of life, government's failure to address the people's need, corruption, malpractices, illegal accumulation of property and misuse of authority. Disparity between rich and poor, high expectation, greed, lust for the property accumulation, abuse of the power, caste and gender discrimination etc. are all the factors leading to bad governance. Government is considered to be effective and good if it is able to fulfill its basic commitments efficiently, effectively and economically.

International agencies such as World Bank, Transparency International, Save The Children, UNDP, UNICEF and other international financial institutions and major donors are issuing their aid and loans to the clients by signing the documents of ensuring good governance from the clients. Likewise suppliers, vendors and contractors are also allowed to sign the self declaration document declaring non involvement in any forgery, malpractice, unhealthy relation with the office staff or any other practice relating to bad governance. In some Nepal government's offices like Army and Police also, such documents are collected from the suppliers, but they themselves never follow the rules of law. So they are unpopular as the corrupted offices in Nepal. Political appointments in government offices, demand of the bribery openly by officers, unaccountability of the officers and even political pressure on donor agencies for unfair action or decision are major factors of bad governance in Nepal which are the main causes of development lagging behind. With

political point of view, good governance is a process of establishing an accountable government which promotes a pluralistic society, expression freedom and peaceful co-existence. Good governance as a prerequisite for promoting people-centered development aims at:

- Improving the quality of life of citizens.
- Providing citizen-friendly administration.
- Enhancing the effectiveness and efficiency of administration.
- Ensuring accountability of institutions.
- Securing freedom of information and expression.
- Improving the productivity of employees.
- Promoting organizational pluralism.

Buddhist perspective of Governance:

Ven. Ajahn Brahm, a Buddhist monk, spiritual director of the Buddhist Society of Western Australia, describes the Buddhist Sangha as the “oldest multinational corporation in the world”. Buddhism has been a positive inspiration for many world leaders. The Second World War hero of the Britain, Prime Minister Winston Churchill and the veteran Indian Prime Minister Jawaharlal Nehru always kept a Buddha statue by their bedside. The famous scientist Albert Einstein says: if there is any religion that is pragmatic and scientific that is Buddhism.

The Buddhist philosophy depicts the practice of good governance and promotion of human development. It came as the revolt against the class and caste discrimination in the society. Siddhartha (Buddha), a crown prince, a member of the highest rank, left the palace seeing the social disorders and the suffering of the people, in search of the solution of the suffering. After enlightenment he propagated his doctrine Dhamma Vinaya. Dhamma means truth, reality, honesty, accountability, love and compassion, and Vinaya means rule of law, code of conduct and discipline. Dhamma Vinaya or Dhammapassâsana constitutes good governance which makes individuals to whole society and authority free from suffering and ill motives leading to peaceful and meaningful life. Buddha's Middle Path approach gives people a balanced and harmonious society and government. Buddha's four noble truths and the eightfold noble path including Shila, Samâdhi and Prajnâ, are the key factors of good governance. Shila which comprises of five precepts (Panca shila): abstaining from i) killing, ii) stealing, iii) sexual misconduct, iv) lying and v) intoxicating liquor, binds people to do righteous deeds. It is the moral code for

the upliftment of human beings and humanity. By following all eightfold path, one develops selflessness, harmlessness, loving-kindness and compassion by discarding selfish desires, hatred and cruelty, and seeks the good in others. So the institutions, society and the government governed by such people exhibit a good example of good governance.

Buddha propounded Pratisamutpâda or Law of Interdependence and Anitya (Impermanence) Anâtmâ (Soullessness) Dukkha (Suffering). According to him, all the elements, organisms, phenomena etc. are impermanent and interdependent to each other. It is a mutual dependence and a mutual co-existence. So knowing this, one should practice Buddha's chaturbramhavîhâr i.e. Maitri (loving-kindness), Karunâ (compassion), Muditâ (sympathetic joy) and Upakshâ (equanimity) among the people thereby creating a good environment to live. In Dighanikaya II, 196, Buddha says: The king must follow chaturbramhavîhâra and should not do partiality to his subjects.

Of the Triratna: Buddha, Dharma and Sangha, Sangha is the centre of administration or governance headed by a monk while Vihara is the secretariat of the Sangha. Sangha represents a good example of good governance as shila, samâdhi and prajnâ are practiced here maintaining discipline, code of conduct, accountability and human value.

Even for a king also, Buddha has prescribed Dasarâjadhamma “ten royal virtues”, the Buddhist ideal of good governance (Jataka V, 378). Every ruler should follow this for the exercise of good governance.

Dasarâjadhamma:

- 1) **Dâna (Charity):** Giving away one's belongings to support others. Rulers should look after the needy publics and give them food, clothing and other necessities of life.
- 2) **Shila (Morality):** Practicing physical and mental morals, and being a good example to others. Ruler must conduct himself in private and public life in an exemplary manner.
- 3) **Pariccaga (Altruism):** Being generous, avoiding selfishness and practicing altruism.
- 4) **Ajjivan (Honesty):** Performing one's duty with loyalty and sincerity to others.
- 5) **Majjavan (Gentleness):** Having gentle temperament, avoiding arrogance and never defaming others.
- 6) **Tapan (Self restraining):** Destroying passion and performing duties without laziness. The rulers must

keep their five sense organs under control and follow middle path.

7) Akkodha (Non-anger): Being free from hatred and remaining calm. The rulers should act with forgiveness and love.

8) Avihimsa (Non-violence): Exercising non-violence, not being vengeful.

9) Khanti (Forbearance): The rulers must rule with patience, forgiveness, courage and determination in joy and sorrow, and in victory and defeat.

10) Avirodhata (Non-revengefulness, uprightness): The rulers should always act in a spirit of friendship and non-revengefulness.

In Dighanikaya III, 182, 288, Buddha says: the king should avoid these four biases or prejudices (agatis) against his subjects: i) **Chandagati:** biasness because of like, ii) **Dosagati:** biasness because of dislike, iii) **Mohagati:** biasness because of delusion, and iv) **Bhayagati:** biasness because of fear. In Samyuktanikaya I, 76, Buddha opposed King Prasenjit's performance of Yagya where he ordered to kill hundreds of bulls, female bullocks, goats and rams to establish himself as a chakravati king (universal monarch). In Dighanikaya I, 127, Buddha condemns all the animal sacrifices as nonsense and praises all other sacrifices without any animal killings.

These ten points Dasarajdhamma have many similarities with the eight characteristics of good governance. **Participation** of good governance corresponds with the avoidance of four bias nesses (**agatis**). A king should behave to all his subjects impartially (**Responsiveness**) and should include the representatives from all walks indifferent of colour, rank, status and rich and poor (**Equity and Inclusiveness**) displaying **transparency**, tolerance (**Akodha**), patience (**Khanti**) and honesty (**Ajjavan**) without imposing any obstructions upon others (**Avirodhan**). Same policy applies to any organization. **Rule of law** corresponds with the **shila**. A king has to sacrifice his personal happiness (**Pariccaga**) and work hard sincerely for the welfare and happiness of the subjects (Effectiveness and Efficiency) proving accountability and live a simple and moderate life (**Tapa**) as an example to his subjects.

In Dighanikaya III, 61, Buddha instructs the duties or virtues of a Chakravarti king. He must i) rule the country righteously, ii) give protection to all his subjects, iii) assist financially to his needy subjects, iv) counsel with learned and virtuous recluses from time to time to know Dhamma in better way. Emperor Ashoka is remembered

by Buddhists as an ideal example of good governance even today.

Ven. Ajahn Brahm has classified good governance into three categories: 1) Leadership skills, 2) Decision making and 3) Problem solving to explain it using Buddhist monastic code.

Leadership skills: A successful leader is one who inspires others to action by example and through kindness. Buddha clearly teaches that a preceptor of a Sangha should have sufficient virtue, meditation experience and wisdom (MN 1, 36-37) and be virtuous and diligent (Cakkavatti-Sihanada sutta, DN 26) and should deal with kindness to prove himself as an example. An effective leader always motivates others through kindness. In Kosambiya sutta Buddha teaches: when the monks maintain bodily (kāyasucarita), verbal (vacisucarita), and mental (manosucarita) acts of kindness, both in public and in private, then that will generate harmony and unity.

Decision making: Buddha says: a responsible leader should take a decision by avoiding four agatis: self interest, ill-will, delusion, or fear. The reason why Nelson Mandela and Mahatma Gandhi are successful and popular is that they were never overcome by ill-will though they were imprisoned and tortured for many years.

Problem solving: A leader should be a wise problem solver. He must be skilful in giving feedback, taking feedback and creating meaningful agenda. Buddhism would promote an agenda more meaningful than mere economic prosperity. Unlike others, the king of Bhutan has made Gross National Happiness the main agenda of the government. It is definitely quite admirable.

Conclusion: So the goal of governance in Buddhism is to lead human being individually and human society as a whole towards freedom, freedom of expression, and freedom from discrimination, injustice, fear above all suffering. In Nepal where the development is at snail's pace and the people are suffering from poverty, lack of physical facilities and social discrimination due to bad governance, application of Buddhist perspective on good governance is highly recommendable. It is guided by practice of human rights, rule of law, transparency, accountability, participation, inclusiveness and responsiveness to the needs of the people. It is applicable to any individual, organization, community, society and government for development, human welfare, freedom, security and peace. It could be taken as the right thing being done at right time right way.

Bhavatu sabba mangalam.

Children Corner

The Golden Plate [Greed and Honesty]

Once upon a time in a place called Seri, there were two salesmen of pots and pans and hand-made trinkets. They agreed to divide the town between them. They also said that after one had gone through his area, it was all right for the other to try and sell where the first had already been.

One day, while one of them was coming down a street, a poor little girl saw him and asked her grandmother to buy her a bracelet. The old grandmother replied, "How can we poor people buy bracelets?" The little girl said, "Since we don't have any money, we can give our black sooty old plate." The old woman agreed to give it a try, so she invited the dealer inside.

The salesman saw that these people were very poor and innocent, so he didn't want to waste his time with them. Even though the old woman pleaded with him, he said he had no bracelet that she could afford to buy. Then she asked, "We have an old plate that is useless to us, can we trade it for a bracelet?" The man took it and, while examining it, happened to scratch the

bottom of it. To his surprise, he saw that underneath the black soot, it was a golden plate! But he didn't let on that he had noticed it. Instead he decided to deceive these poor people so he could get the plate for next to nothing. He said, "This is not worth even one bracelet. There's no value in this. I don't want it!" He left, thinking he would return later when they would accept even less for the plate.

Meanwhile the other salesman, after finishing in his part of town, followed after the first as they had agreed. He ended up at the same house. Again the poor little girl begged her grandmother to trade the old plate for a bracelet. The woman saw that this was a nice tender looking merchant and thought, "He's a good man, not like the rough-talking first salesman." So she invited him in and offered to trade the same black sooty old plate for one bracelet. When he examined it, he too saw that it was pure gold under the grime. He said to the old



woman, "All my goods and all my money together are not worth as much as this rich golden plate!"

Of course the woman was shocked at this discovery, but now she knew that he was indeed a good and honest fellow. So she said she would be glad to accept whatever he could trade for it. The salesman said, "I'll give you all my pots and pans and trinkets, plus all my money, if you will let me keep just eight coins and my balancing scale, with its cover to put the golden plate in." They made the trade. He went down to the river, where he paid the eight coins to the ferry man to take him across.

By then the greedy salesman had returned, already adding up huge imaginary profits in his head. When he met the little girl and her grandmother again, he said he had changed his mind and was willing to offer a few cents, but not one of his bracelets, for the useless black sooty old plate. The old woman then calmly told him of the trade she had just made with the honest salesman, and said,

"Sir, you lied to us."

The greedy salesman was not ashamed of his lies, but he was saddened as he thought, "I've lost the golden plate that must be worth a hundred

thousand." So he asked the woman, "Which way did he go?" She told him the direction. He left all his things right there at her door and ran down to the river, thinking, "He robbed me! He robbed me! He won't make a fool out of me!"

From the riverside he saw the honest salesman still crossing over on the ferry boat. He shouted to the ferry man, "Come back!" But the good merchant told him to keep on going to the other side, and that's what he did.

Seeing that he could do nothing, the greedy salesman exploded with rage. He jumped up and down, beating his chest. He became so filled with hatred towards the honest man, who had won the golden plate, that he made himself cough up blood. He had a heart attack and died on the spot!

The moral is: "Honesty is the best policy."

The Goat Who Saved the Priest

[Ignorance]

Once upon a time, there was a very famous priest in a very old religion. He decided it was the right day to perform the ritual sacrificing of a goat. In his ignorance, he thought this was an offering demanded by his god.

He obtained an appropriate goat for the sacrifice. He ordered his servants to take the goat to the holy river and wash him and decorate him with flower garlands. Then they were to wash themselves, as part of the purification practice.

Down at the riverbank, the goat suddenly understood that today he would definitely be killed. He also became aware of his past births and deaths and rebirths. He realized that the results of his past unwholesome deeds were about to finally be completed. So he laughed an uproarious goat-laugh, like the clanging of cymbals.

In the midst of his laughter, he realized another truth - that the priest, by sacrificing him, would suffer the same terrible results, due to his ignorance. So he began to cry as loudly as he had just been laughing!

The servants, who were bathing in the holy river, heard first the laughing and then the crying. They were amazed. So they asked the goat, "Why did you loudly laugh and then just as loudly cry? What is the reason for this?" He replied, "I will tell you the reason. But it must be in the presence of your master, the priest."

Since they were very curious, they immediately took the sacrificial goat to the priest. They explained all that had happened. The priest, too, became very curious. He respectfully asked the goat, "Sir, why did you laugh so loudly, and then just as loudly cry?"

The goat, remembering his past lives, said, "A long time ago, I too was a priest who, like you, was well educated in the sacred religious rites. I thought that to sacrifice a goat was a necessary offering to my god, which would benefit others, as well as myself in future rebirths. However, the true result of my actions was that in my next 499 lives I myself have been beheaded!"

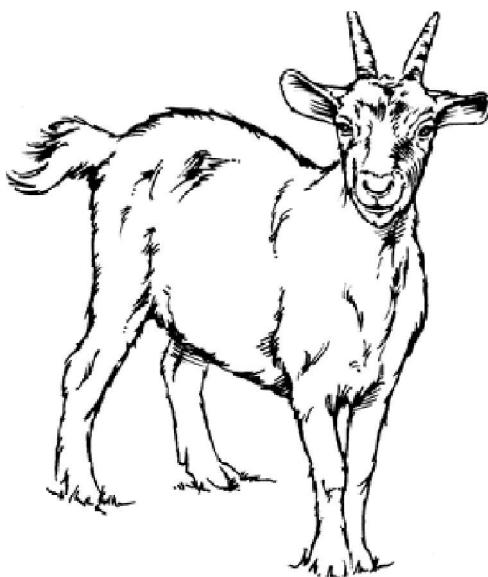
"While being prepared for the sacrifice, I realized that today I will definitely lose my head for the 500th time. Then I will finally be free of all the results of my unwholesome deeds of so long ago. The joy of this made me laugh uncontrollably.

"Then I suddenly realized that you, the priest, were about to repeat the same unwholesome action, and would be

doomed to the same result of having your head chopped off in your next 500 lives! So, out of compassion and sympathy, my laughter turned to tears."

The priest was afraid this goat might be right, so he said, "Well, sir goat, I will not kill you." The goat replied, "Reverend priest, even if you do not kill me, I know that today I will lose my head and finally be released from the results of my past unwholesome action."

The priest said, "Don't be afraid, my fine goat. I will provide the very best protection and personally guarantee that no harm will come to you." But the goat said, "Oh priest, your protection is very weak, compared to the power of my unwholesome deed to cause its necessary results."



So the priest cancelled the sacrifice, and began to have doubts about killing innocent animals. He released the goat and, along with his servants, followed him in order to protect him from any danger.

The goat wandered into a rocky place. He saw some tender leaves on a branch and stretched out his neck to reach them. All of a sudden a thunderstorm appeared out of nowhere. A lightning bolt struck an over-hanging rock, and cut off a sharp slab, which fell and chopped off the goat's head! He died instantly, and the thunderstorm disappeared.

Hearing of this very strange event, hundreds of local people came to the place. No one could understand how it had happened.

There was also a fairy who lived in a nearby tree. He had seen all that had occurred. He appeared, gently fluttering in the air overhead. He began to teach the curious people, saying, "Look at what happened to this poor goat. This was the result of killing animals! All beings are born, and suffer through sickness, old age and death. But all wish to live, and not to die. Not seeing that all have this in common, some kill other living beings. This causes suffering also to those who kill, both now and in countless future rebirths.

"Being ignorant that all deeds must cause results to the doer, some continue to kill and heap up more suffering on themselves in the future. Each time they kill, a part of themselves must also die in this present life. And the suffering continues even by rebirth in hell worlds!"

Those who heard the fairy speak felt that they were very lucky indeed. They gave up their ignorant killing, and were far better off, both in this life, and in pleasant rebirths.

The moral is: Even religion can be a source of ignorance and a source of misery.

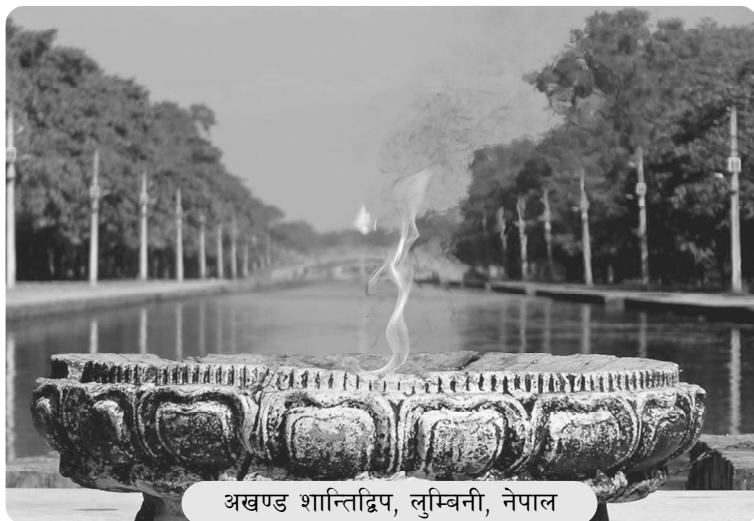
लुम्बिनीको बगैँचामा एक दिन

राम बाबु थपलिया, युके

भगवान बुद्धले पहिलो पाईला टेक्नुभएको पवित्रस्थल लुम्बिनी, युनेस्को अन्तर्राष्ट्रिय विश्व सम्पदाको एक महत्वपुर्ण धार्मिक तिर्थस्थान हो । रानी मायादेवी आफ्नो माईंती देवदह जान लाग्दा यस सुन्दर बनमा एक छिन आराम गरी यहां स्थित तलाउमा स्नान गरिन र त्यतिखेर प्रशव व्यथाले च्यापेकोले सालुवृक्षको सहारामा बैशाख पुर्णिमाको दिन सिद्धार्थ गौतमलाई जन्म दिनुभएको हो भन्ने तथ्य पुरातात्त्विक उत्खननहरुबाट पत्तालागेको हो । सिद्धार्थ जन्मने वित्तिकै सात पाइला हिंडेको र उँहाको सबै सात पाइलामा कमलको फुल फक्रिएको थियो । उँहाले त्यसपछि यो मेरो अन्तिम जन्म हो भनेर उद्गार गर्नुभएको हो भन्ने भनाई पनि पुरातन शास्त्रहरुमा उल्लेख भएको पाईन्छ । उनै सिद्धार्थ गौतमले करिब २५०० वर्ष अघि कठिन साधना गरि बुद्धत्व प्राप्त गरि गौतम बुद्धको नामबाट प्रसिद्ध प्राप्त गर्नु भएको र देशदेशान्तरमा आफ्नो शिक्षाबाट मानव जिवनमा शान्ति स्थापना गर्न महत्वपुर्ण भुमिका निर्वाह गर्नुभएको तथ्य हामी सबै सामु छैदैछ । यहां स्थित मायादेवी मन्दिर राजा अशोकले बनाएको भन्ने यथार्थ पनि उत्खननहरुबाट प्रष्ट भएको छ । पुनरुत्थान गरि एको मन्दिरसँगै एक अशोक स्तम्भ पनि पाईएको छ, जसमा यहां भगवान जन्मनु भएको सहितको ब्राह्मि भाषाको लिपिमा लेखिएको छ ।

यस्तो पवित्र तिर्थस्थलको भ्रमण गर्न बर्षेनि हजारौ श्रद्धालुहरु देशविदेशबाट आउने गरेको पाईन्छ । यस पवित्र स्थलमा एक दिन भए पनि गएर आफ्नो मन शान्त होस भन्ने सोचले हामी परिवार सहित चैत्र महिना ९अप्रिल २०१६ मा भ्रमण गर्ने सौभाग्य मिलेको थियो । भैरहवाबाट करिब १२ किलोमिटर उत्तरमा रहेको लुम्बिनी करि ब ११५० विगाहामा फैलिएको छ, भने यहां विभिन्न देशका बुद्ध धर्मको संस्कृती भक्तकाउने बौद्ध गुम्बा तथा बगैँचाहरु छन् । यहां सम्म आउन पहिले भैरहवा सम्म यात्रि बस, दुरिष्ट बस या भैरहवा विमानस्थल सम्म प्लेन अनि ट्रायाक्सी वा रिक्सा लिई आउन सकिन्छ । गौतम बुद्ध विमानस्थल भैरहवालाई अन्तर्राष्ट्रिय विमानस्थलमा विकास गर्ने कार्य पनि अघि बढिरहेको छ । यसको निर्माण सम्पन्न भएपछि विदेशबाट सोभै लुम्बिनी जान सकिनेछ । भैरहवा विमानस्थलबाट गाडिमा यहां आईपुग्न करिब १५ मिनेट जति लाग्छ ।

यहां वरिपरि आफ्नो बजेट अनुसारको होटेल, गेष्टहाउस तथा अन्य प्रकारका बासस्थानहरुको पनि व्यवस्था गरिएको छ । लुम्बिनी विकास कोषले व्यवस्थापन गरेको बगैँचाको परिधि भित्र केही उत्कृष्ट होटेल सेवाहरुको व्यवस्था गरिएको छ । ति होटेलहरु आधुनिक सुविधाहरुले सम्पन्न छन् । कतिपय विहारहरुले विना शुल्क तिर्थालुहरुको लागि बासस्थानको व्यवस्था गरिएको पाईन्छ । जस्तो नेपालको एक विहारमा विभिन्न आस्थाबानहरुले धर्मशालाको रूपमा पाउना गृह निर्माण गरि दिएका रहेछन् । त्याहां बास बस्न जानु अगाडि नै सम्पर्क गरेर कोठा बुक गर्न पर्ने जानकारी त्याहाका एक कर्मचारीले दिए । नजिकैको सिद्धार्थनगर



अखण्ड शान्तिद्विप, लुम्बिनी, नेपाल

नगरपालिकाको भैरहवामा पनि स्तरिय होटेलहरुको व्यवस्था छ ।

लुम्बिनीको बगैँचा छिन नजिकैको बसपार्कमा ओलेर रिक्सामा वा हिंडेर जान सकिन्छ । विहारहरु घुम्न जान आफ्ना निजी सवारी साधनहरु लान भने बन्देज गरिएको पाइयो । तर कुनै कुनै ठाउँमा भने आफ्ना गाडीहरु पनि लगेको पाईयो । जाने बाटोमा विभिन्न सामानका पसलहरु र चिया, चिसो पेय पदार्थ र खाजा पसलहरु पनि खोलिएका छन् । पसलहरु अगाडी एउटा ठुलो तलाउ पनि छ । तलाउको अर्को पट्टि नै यहां अनुसन्धान केन्द्र तथा संग्रहलाय बनिरहेको थियो । यहां रहेका विभिन्न विहारहरु घुम्न विचमा एक लामो नहरको व्यवस्था गरिएको रहेछ । त्यस नहरमा ढुंगाको पनि व्यवस्था भएको रहेछ । तर हाम्रो भ्रमणको समयमा त्यो विग्रिएकोले हामी रिक्सामा सबैतर घुम्ने योजना बनायौं । नहरको दुवैतिर हिंडेर भ्रमण गर्नेहरुको लागि पनि ठुलो बाटोको व्यवस्था छ । यहां वरिपरि लगाइएका

फलफुल लगायतका विभिन्न बृक्षहरुले गर्मियाममा शितलता प्रदान गरेर सहाएका छन् । नहरको अन्तको भागमा एउटा शान्ति दिप अखण्ड रूपमा बलिरहेको छ । त्यसपछि हाल निर्माणाधिन शान्तिढोका हुँदै शान्ति मार्गबाट हिंडेर मायादेवी मन्दिर जान सकिन्छ ।

बुद्ध भगवान जन्मनु भएको मायादेवी मन्दिर र सगैको अशोक स्तम्भ यहांको मुख्य आकर्षण हो भने नेपाल सहित अन्य विभिन्न देशका विहार हरुले अन्तर्राष्ट्रिय संस्कृतिको परि

चय दिएको पाईन्छ । मायादेवी मन्दिर भित्र भगवान जन्मनु भएको स्थान सैनिक सुरक्षा सहित भक्तजनहरुलाई हेर्न व्यवस्था गरिएको छ । यहां उत्खनन गरिएका पुराना भग्नावेशहरु पनि हेर्न पाईन्छ । मन्दिर भित्र चारै तिर घुमेर हेर्न व्यवस्था छ, भने कतिपय श्रद्धालुहरु यहां बसि ध्यान गरि रहेको पनि पाईयो । यस्तो पवित्रस्थलमा केहीवेर बसेर ध्यान गर्न पाउनु ठुलो सौभाग्यको खेल नै हो भन्नु पर्छ । मन्दिरको मुख्य प्रवेशद्वार अगाडि सानो तलाउ छ, र त्यस अधि बोधि वृक्षको चौतारो छ । उक्त चौतारो मुनि बसेर पनि श्रद्धालुहरु ध्यान गरिरहेको पाईन्छ । एकातिर भिक्षुहरु लस्करै बसेर भिक्षायाचन गरिरहेको पनि देखिन्छ । यस चौतारोमा श्रद्धालुहरुले दान गरिरहेको पनि पाईन्छ ।

भिक्षादानको सम्बन्धमा त्याहां एक बृद्ध भिक्षु र एक महिला विचको एक सम्वाद स्मरणिय लागेको थियो । महिला भन्दै हुनहुन्यो त्याहां भिक्षा याचना गर्न बसेका भिक्षुहरुलाई लछित गर्दै भिक्षा सबैलाई दिनु हुँदैन बरु चाहिएको व्यक्तिलाई मात्र दिनु पर्छ । उनिहरु तन्दुरुस्त देखिन्छन् । उनिहरु काम गरेर आय अर्जन गर्न सक्छन् । त्यस्ता भिक्षुहरुलाई भिक्षादान दिनु हुँदैन । अर्कातिर भिक्षु भिक्षा याचना गर्ने सबैलाई दिनु हुन्छ, र शुद्ध भावनाले गरिएको भिक्षादानले भिक्षादान गर्ने व्यक्ति तथा भिक्षा दुवैलाई परिशुद्ध पार्ने कुरा बताउदै हुनहुन्यो । संवादपछि उँहाले आफ्नो भोलाबाट केही नगद भिकी सबै भिक्षा याचकहरुलाई दान दिनुभएको थियो ।

लुम्बिनी बगैँचालाई पुर्व र पश्चिमी विहार क्षेत्रमा विभाजन गरि संयोजित रूपमा विकास गरेको पाईन्छ । यहां लुम्बिनी संग्रहलाय र लुम्बिनी सौस्कृतिक



नवनिर्मित मायादेवी मन्दिर, लुम्बिनी, नेपाल

केन्द्रको पनि स्थापना गरिएको छ । जापानले यस क्षेत्रमा शान्ति स्तुप र बगैंचा पनि निर्माण गरेको छ । यहांका मुख्य विहारहरुमा नेपालको महा बौद्ध विहार तथा अन्य विहारहरु, थाइल्याण्ड विहार, जापान विहार, भारत विहार, चाइना विहार, कोरिया विहार, म्यान्मार विहार, अष्ट्रिया विहार, जर्मनी विहार, भियतनाम विहार, आदि छन् । कर्तिपय निर्माण भै चालु अवस्थामा छन भने अरु निर्माणाधिन छन् । नेपाल, अष्ट्रिया र जर्मनीको विहारको विचमा एउटा सफा पानी सहितको ठुलो तलाउको पनि निर्माण गरिएको रहेछ । तलाउमा माछाहरु तथा अन्य चलचरहरु स्वतन्त्र रूपमा पौडिरहेका थिए भने बाहिर बगैंचामा चराचरुङ्गिहरु पनि तथा हाँसहरु पनि देखिन्थ्ये ।

यी विहारहरुमा नियमित रूपमा बौद्ध शिक्षा सम्बन्धि प्रवचन, ध्यान कार्यक्रमहरु, आदि हुने गरेको कुरा पनि थाहा पाईयो । यस्ता कार्यक्रममा भाग लिन आफ्नो समय र चाहना अनुकूल सम्बन्धित विहारमा सम्पर्क गरि भाग लिने व्यवस्था पनि गरिएको छ । आफ्नो समय र श्रोत साधन

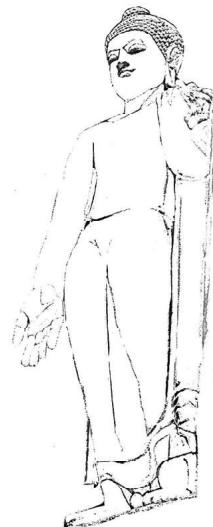
छ, भने लुम्बिनी सँगैको बुद्ध भगवानसँग सम्बन्धित देवदह, कपिलवस्तु आदि ठाउँहरु पनि धुम्न सकिने छ । यहां एउटा बौद्ध विश्व विद्यालय पनि स्थापना गर्ने लक्ष रहेको करा लुम्बिनी विकास कोषको दिर्घकालिन परि योजनामा उल्लेखित छ । अहिले एउटा विद्यालय भने संचालनमा रहेको देखियो ।

समग्रमा लुम्बिनी एक धार्मिक स्थल र अध्यात्मिक ज्ञानकुन्जहो भने यो स्थललाई एक रमणीय पर्यटण स्थलको रूपमा पनि विकास गरिएको पाईयो । नेपालमा रहेको युनेस्को विश्व सम्पदा 'लुम्बिनीमा' एक रात विताउन पाएकोमा हामी धैरे खुशि छौं । देश विदेशमा रहनुभएका महानुभावहरुलाई समय, साधन र श्रोतले भ्याएमा यस विश्व सम्पदाको भ्रमण गर्न आग्रह गर्दछु । यस्तो भ्रमणहरुले लुम्बिनीलाई अन्तरराष्ट्रिय जगतमा अझ बढि प्रचार प्रसार गर्ने मदत पुग्नेछ, भने यहां संचालित होटेल तथा अन्य सुविधाहरुको पनि सहि उपयोग गर्न सहयोग पुर्याउन सक्छ, भन्ने विचार छ ।

"Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind - so fickle and unsteady, so difficult to guard."

~ verse 33, *Dhammapada*

We wish Happy Buddha Day to all on the auspicious occasion of BE 2561.



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LNBDS (UK) Activities and News 2015/2016

2560th Buddha Jayanti News (Sunday, 29-5-2016) at Harrow Borough Club, London.



This year our society celebrated Buddha Jayanti (2560th) with some positive changes which included children's programme. Venerable Sumana Bhante narrated the story of 'Siddhartha and Swan' using audio-visual technique and emphasised the Buddha's message of 'Compassion and Letting Go.' Children did art work based on this story and four best art works were given prizes and the rest got consolation prizes. Everyone were overjoyed with the success of this our first attempt.

One of our executive committee members reminded us, *'In Nepal, children and animals are very much neglected. But we have realised this problem on the right time and managed to organise something for them. That was very good.'*

This year we were graced by the presence of Venerable Indrasak of Lumbini Buddha vihara, Greenford and visiting Bhante Venerable Tilok of Sukha Shanti Vihara, Butwol, Nepal besides our usual Bhante Sumana and Bhante Sujano of Varapunya meditation centre, Aberdeen.

Venerable Bhikkhu Sumana gave excellent talk on "How not to compromise your spiritual journey to



Enlightenment?" and Venerable Bhikkhu Sujano gave talk on Buddha's advice to monks to spread the Dhamma for the benefit of all. Venerable Bhikkhu Tilok gave very entertaining and informative talk in Nepali on how to use Wisdom (Panna) to everyone's benefit giving example from Jatak tales how a dog (a Bodhisattva) saved his cubs from a lion. Karuna Priya who is the Buddhist Chaplain and runs meditation classes regularly at the Imperial College, London showed his expertise in meditation by conducting this in his unique style which captured heart and mind of everyone present.

Dr Rasana Bajracarya conducted the programme professionally as a Master of ceremony and thanked everyone especially our Venerables and Karuna Priya for their Dhammadesana and conducting meditation on 'Metta (Loving Kindness).'

The celebration ended with Paritran chanting, distribution of paritran threads and light refreshment kindly provided by generosity of members, well-wishers and friends. *Bhavatu Sabba Mangalam*

Kathina Invitation Ceremony and Dana offering 17th July 2016 At Kingsbury Vihara, 309-311 Kingsbury Road, London, NW9 9PE



Our society organised Dana offering and Kathina Invitation ceremony on **Sunday, 17th July 2016** at Kingsbury Vihara to formally request Venerable Monks to accept our society's proposal to cosponsor Kathina and 3 months' rains retreat this year which was graciously accepted. Kathina Invitation Ceremony was held from 5-7 PM and huge number of Sri Lankans, Nepalese and people from other communities attended the ceremony.

As a cosponsor of the Kathina we were responsible for looking after Venerable monks during 3 months' rains retreat. Accordingly, our members and well-wishers took weekly responsibilities to provide daily requisites to the Vihara as follows:

Dana Rota for 3 months Rains Retreat at Kindgsbury Vihara (24 July 2016 to 16 October 2016)



24 July	Ram Babu & Durga
31 July	Dharma & Pramila
7 August	Sukman
14 August	Sujan & Reema
21 August	Dinesh & Rasana
28 August	Ratna & Padma Tara
4 September	Shubha & Nani Shova
11 September	Rajju & Ramila
18 September	Swayambhu & Suchita
25 September	Dinesh & Menika
2 October	Gyalsang, Jolanta and Rupa Kariyawasam
9 October	Amrit & Anu Sthapit
16 October	Mr and Mrs CB Tamang
22 October	Kathina Puja
23 October	Kathina Chivara Dana Puja

Rains Retreat Sunday Buddha Puja (24-7-2016 to 16-10-2016)

As part of Vassa (three months' rains retreat) special Buddha Pujas were held every Sunday evening from 6.30 to 8.0 PM at Sri Saddhatissa International Buddhist centre in Kingsbury, London followed by light refreshment. Many of our society's members and usually large numbers of Sri Lankan devotees and others attended these pujas. Pujas usually consisted of chanting of Buddhist teachings in Pali and Sinhalese followed by Dhamma talks by one of the Venerable monks either in English or Sinhalese. These occasions were not only joyous events but also created atmosphere of Peace and Harmony among the participants.

Kathina (Robe Offering) Ceremony: - 23-10-2016

Members, Friends, and well-wishers of Lumbini

Nepalese Buddha Dharma Society (UK) as a co-sponsor of Kathina this year participated at the Kathina (Robe offering) ceremony held on 23rd October 2016 at Kingsbury Vihara (Sri Saddhatissa International Buddhist Centre), 309-311 Kingsbury Road, London, NW9 9PE along with huge number of Sri Lankans and people from other communities. The programme of the day was as follows:



- 1) 6 AM - Kathina Bastra Jatra/Dana and Breakfast
- 2) 11 AM - Midday meal (Bhojan dana) for Bhantes and (Robe Offering)
- 3) 3.30 PM - Kathina chivar dana, and Dharma talks in Sinhalese, English and Nepali.
- 4) 5.30 PM - Close

Atavashi Buddha Puja to pay homage to 28 previous Buddhas from Tanhankar Buddha, Mahankar Buddha,



Dipankar Buddha etc. to historical Shakyamuni Buddha was held on 22-10-2016 (See Photo).



Ten Venerable monks attended the ceremony including our society's president Venerable Bhikkhu Sumana, Venerable Bhikkhu Sujano, abbot of Varapunya Meditation Centre, Aberdeen, Scotland and visiting Bhikkhu Venerable Nigrodha, Vice President of Lumbini Development Trust.

Kathina is one of the important festival in the Buddhist calendar and celebrated at the end of 3 months' rains retreat. This is the time for intense study and practise for both ordained members and lay people. It is also the time for lay people to practise generosity. Accordingly, our members, friends and well-wishers looked after Venerable monks during rains retreat and made generous donations - monetary and material requisites including a vacuum cleaner, dinner and cutleries sets etc. which were very much required. Venerable monks and Sri Lankan communities appreciated our effort.

One day meditation and Dana offering: One day meditation and Dana offerings were held at Kingsbury Vihara as in previous years on 6-9-2015, 13-12-2015 and 13-3-2016. Dana offering only was held on 17-7-2016. One day meditation was cancelled because of renovation work going on at Vihara. Many people found one day meditation and Dana offering very beneficial to their well beings. Bhavatu Sabba Mangalam.

Publication of Lumbini: The society continued to publish society's journal Lumbini with the support from its members and well-wishers annually in May to coincide with Buddha Jayanti Celebration and distribute freely to the interested as Dharma Dana. With support from everyone we hope to continue the publication.

Executive Committee Meetings: We hold regular meetings of the society at one of the members' residence to discuss society's business and to share and discuss Buddha's teachings and to practice meditation. We always end the meeting with Punnanumodana – sharing the merits with all beings.

Sponsoring Children from Bamti Bhandar, Ramechhap, Nepal: Our society continued to sponsor poor and orphan children from Sherpa school and Kindergarten from remote village of Bamti Bhandar,



Eastern Nepal from 1998 and we hope to continue this noble deed for the foreseeable future.

Prize Giving Ceremony, Kathmandu, Nepal (24-12-2017): A prize giving ceremony took place on Saturday, 24th December 2017 at Jagat Sundar Bonakothi at Kathmandu, Nepal under the chairmanship of Mr Tri Ratna Tuladhar. Ashok Bajracharya, Ganga Gosai and Jamuna Gosai were declared first, second and third place respectively. The chief guest Venerable Bhikkhu Nigrodha, vice chairman of Lumbini Development Trust distributed the cash prizes and certificates to the winners. Topic for this year's essay competition was 'Buddhist perspective in good governance.' All together 21 people took part in the essay competition. Dr Triratna Manandhar, Dr Surendra Bajracharya and Dr Suman



Kamal Tuladhar were respected judges for this year's essay competition.

Lumbini Nepalese Buddha Dharma Society (UK) and Yuba Boudha Samuha, Kathmandu have been conducting this type of essay competition since 2007. Our society's founder president Mr Amrit Ratna Sthapit and Mrs. Anu Sthapit attended the ceremony on our behalf.

News about Buddhism

YMBA Pilgrimage to Buddhist sites in Nepal and India from 9 – 25th January 2017:



Young Men's Buddhist Association of Nepal organized 17-day pilgrimage to various Buddhist sites in Nepal and India in January 2017. The pilgrims numbering 34 including an 84-year-old lady and 8 volunteers visited Lumbini in Nepal, Sarnath, Dr Ambedkar Centre in Nagpur, Ajanta and Ellora caves, Sanchi which lies 46 km north-east of Bhopal, capital of Madhya Pradesh, Kushinagar etc.

The Ajanta Caves in Aurangabad district of Maharashtra state of India has about 30 rock-cut Buddhist cave monuments which date from the 2nd century BCE to

नमो तस्य भगवतो अरहतो सम्मासन्दुर्गस्
युवक बौद्ध मण्डल, नेपाल
Nepal Regional Centre of World Fellowship of Buddhist Youth
त्रिवेणीस्थि भवानीपुर, किर्द्दमी, उडी, ललितपुर
फोन नं. ५-४३८४९३, ५-४२३१४४

१७ दिने बौद्ध तीर्थयात्रा
मिति २०७३ साल पुष २५ गते देखि माघ १२ गते सम्म
टिकट दर रु. ३४,५००/- मात्र | विहान, बैलुकाको शकाहारो खाना, वस, आवास, विहारमा साने खर्च, ।

लुम्बिनी सारनाथ कुशीनगर अजन्ता नागपुर एलोरा अजन्ता, एलोरा - मुम्बाई सारनाथ - सारनाथ - जबलपुर - नागपुर (दीक्षाभूमी, नागलोक, डागन पालेस) अजन्ता, एलोरा - अजन्ता, एलोरा - अजन्ता, एलोरा - मुम्बाई - इन्डोर - साँची - लखनऊ - कुशीनगर - भैरहवा, बुटवल - बुटवल - काठमाडौं

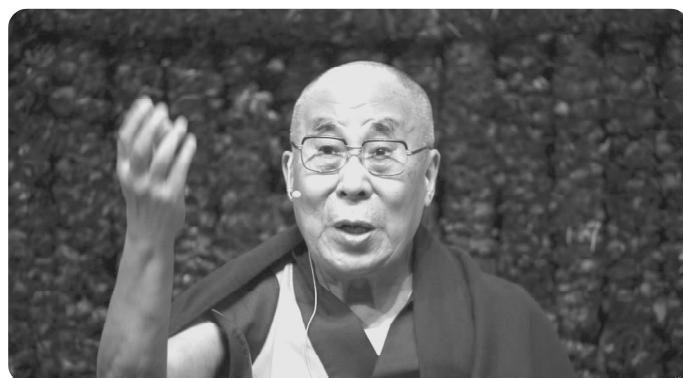
टिकटमा समावेश नगरिएका शुल्कहरू : विभिन्न ठाउँमा लाग्ने प्रवेश शुल्कहरू
लुम्बिनीमा भवनमा लाग्ने भाडा, टिप्प्य पहिलो दिन जाग्य बाटेक्को विया तर्ह

about 480 or 650 CE. Ellora is one of the largest rock-cut monastery-temple caves complexes in the world, and a UNESCO World Heritage Site in Maharashtra, India. The site presents monuments and artwork of Buddhism, Hinduism and Jainism from the 600-1000 CE period.

Dalai Lama on Reviving Ancient Indian Wisdom in Contemporary India, at New Delhi, India on February 5, 2017

His Holiness the Dalai Lama gave a public talk on 'Reviving Indian Wisdom in Contemporary India' at Talkatora Stadium in New Delhi, India on February 5, 2017. The talk was organized by Vidyaloke, an Indian wisdom initiative that aspires to rekindle the Indian legacy of wisdom, intellectual and spiritual curiosity. His Holiness spoke on wider aspects of spiritual practice answer questions. The talk was in English and talk and question and answer lasted almost two and half hours.

His Holiness emphasized the importance of understanding the Buddha's teaching on interdependence (Inter Being) as all of us dependent on each other. Nobody can exist on his or her own. He also pointed out that all major religions have common teaching like love, compassion, forgiveness, brother, and



sisterhood and teach peace and happiness in the society even though the philosophy and approaches may be different. Hence it is very important to have inter religious harmony. There are different religions in existence to satisfy the needs of different people. No one religion can satisfy all of the humanity consisting of Seven billion people and increasing. He commented on inadequacy of modern education system with too much emphasis on material gain only for human wellbeing without including inner values. For a happy and peaceful society we need both material development and development of inner values. The sole development of only material value for happiness is shortsighted and

will lead to wrong expectation and will lead to suffering and misery. The most of the mental health problems in the world may have roots on this wrong idea. Answering question from one of the participants he told that one can combine spiritual practice with daily work even in the modern busy world if you are honest, kind, generous, respectful to others and your motivation is good.

Please follow the link to the website of His Holiness the Dalai Lama and watch this very interesting talk organised by Vidyaloka. <http://www.dalailama.com/webcasts/post/367-reviving-indian-wisdom-in-contemporary-india>. Source Jamyang Buddhist Centre, London.

A Special Dharma Talk at Patan, Nepal on March 19, 2017

A special Dhamma talk program was organised by Young Men's Buddhist Association (YMB) of Nepal on March 19, 2017 at Ashok Hall, Lalitpur, Nepal by Venerable Pragya Siri, a great meditation practitioner and teacher, a monk of Nepalese root from Myanmar. He has been visiting Nepal to conduct meditation retreats in Butwal of Rupendehi district of Nepal which is close to Lumbini, the birth place of the Siddhartha Gautama the future would be Buddha. He spoke for about two hours on four noble truths propounded by the Buddha. The four noble truths are – Noble truth of suffering, noble truth of cause of suffering, noble truth of cessation of suffering and noble truth of the path leading to the cessation of suffering.

The talk program was attended by well over 600 guests from all walks of life. The auditorium was over flowing with people who listened to the talk almost with a pin drop silence, with a feeling of great admiration and respect as the talk was so rich in its contents. It was extremely full-filling and satisfying. The audience listened to the talk with great admiration and devotion. The talk was followed by half an hour of question and answer. A sense of satisfaction was felt by everyone as the talk was eloquent and answers to the questions were very satisfying. Vandana to Bhante and the team. Let us share the merit. *courtesy of Vinaya Ratna Dhakha*.

Nalanda Conference on Buddhism, Science, and Ethics to save humanity held in Bihar, India from 17-19th March 2017:

This three-day conference was held at Rajgir International conference centre and organized by Nava Nalanda Mahavihara. The conference was inaugurated jointly by His Holiness the Dalai Lama and Dr. Mahesh Sharma, minister of Culture and Tourism. The conference brought together about 1000 Buddhist



leaders, scholars, scientists, and others from 30 different countries.

In his inaugural speech, His Holiness the Dalai Lama told the conference that “We are experiencing joy and spiritual bliss today in this hall. However, at this very time, people are dying of violence in the name of religion in parts of the world. Religion should be a source of happiness and contentment, not violence.” He strongly believe that “Buddhism is highly relevant in the 21st century and the negative emotions generated within us keep us “plagued and diseased”, the way to purify our minds is through the Vipassana Meditation the path the Buddha taught more than 2500 years ago.

His Excellency Shri Pranab Mukherjee, the president of India in his speech at the closing of the conference told the conference that we are witnessing a “wanton destruction of human civilization” and no part of the world is free from this culture of violence. He said that the big question is how to combat this mindset and it is universities and educational institutions that need to address it with an open mind. “Universities are places for open minds, free discussions, raising questions and finding answers to satisfy curiosity,” he argued. “Education means development of mind, which requires constant interaction with teachers, fellow students and others. The atmosphere must be free from prejudice, intolerance and violence and should be conducive to free flow of ideas to make the world a better place.”

While calling on Buddhists to be peaceful and socially engaged, the Nalanda Declaration read out in the presence of President Mukherjee stressed the importance of an ongoing dialogue between science and Buddhism.

“Sciences have explored the outer world and Buddhism has explored the inner world,” the Declaration noted, adding, “in contemporary times these two traditions of exploration are meeting and discovering that instead of being contradictory they are in fact complementary with one another. - *Courtesy of Net Work of Buddhist Organisation UK*

AGM All Nepal Bhikkhu Association, 31 March 2017, Kathmandu:



The 19th General Assembly of All Nepal Bhikkhu Association elected a new Executive Committee under the chairmanship of Bhikkhu Maitri Mahasthavir. The other members of the committee elected for 4 years, were Vice Chairmen Bhikkhu Sumedha Mahasthabir and Bhikkhu Dharmamurti Mahasthavir, General Secretary Bhikkhu Kondanya Mahasthavir, Secretary Bhikkhu Rahul Mahasthavir, Treasurer Bhikkhu Bodhijnana Mahasthavir. The members of the commit-

tee were Bhikkhu Shilabhadra Mahasthavir, Bhikkhu Bhaddiya Mahasthavir, Bhikkhu Tapasiddha Mahasthavir, Bhikkhu Pannasaar Sthavir, Bhikkhu Pannaratna Sthavir, Bhikkhu Surenekar Sthavir, Bhikkhu Priyadassi Sthavir, Bhikkhu Ashok Sthavir and Bhikkhu Aacharo Sthavir.

General Secretary Bhikkhu Kondanya Mahasthavir submitted the annual report and constitution amendment proposal to the general meeting held in Kathmandu on Thursday. The attendees approved the annual report and proposal. Similarly, Nepal Boudha Pariyatti Central Exam Controller Bhikkhu Bodhijnana submitted financial report and Bhikkhu Dharmamurti Mahasthavir submitted a progress report on the ongoing Theravada Vihar construction in Lumbini.

Upasanghanayak Bhikkhu Jyanpurnik Mahasthavir chaired the 19th General Assembly meeting, whilst Bhikkhu Rahul Mahasthavir administered Paritran, Mahaparitran and Puja; Bhikkhu Kolit Mahasthavir administered Pravajya and Upasampada. Bhikkhu Dharmamurti submitted health and Bhikkhu Piyadashi submitted report on promotion of the organisation.

“Sitting with your eyes closed is not necessarily meditation. Real meditation can be practiced with eyes open: with the mind, firmly focused, with all-encompassing mindfulness, restraint, and caution.”



Wishing you Happy and Prosperous 2561

Buddha Jayanti.

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“All experiences are preceded by mind, having mind as their master, created by mind.”

“If with a pure mind a person speaks or acts, happiness follows them like a never-departing shadow.”

“Just as a mother would protect her only child with her life, even so let one cultivate a boundless love towards all beings.”

“Speak only endearing speech, speech that is welcomed. Speech, when it brings no evil to others, is a pleasant thing.”

“Whatever has the nature of arising has the nature of ceasing.”

~ The Buddha

We wish all readers Happy 2561st Buddha Jayanti!

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A woman with long dark hair is standing in a lush garden. She is wearing a light-colored, knee-length dress with a vibrant, colorful floral and butterfly print. The dress has a square neckline and puffed sleeves. She is looking off to the side with a thoughtful expression. The background features a rustic brick wall and various tropical plants and ferns.

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