

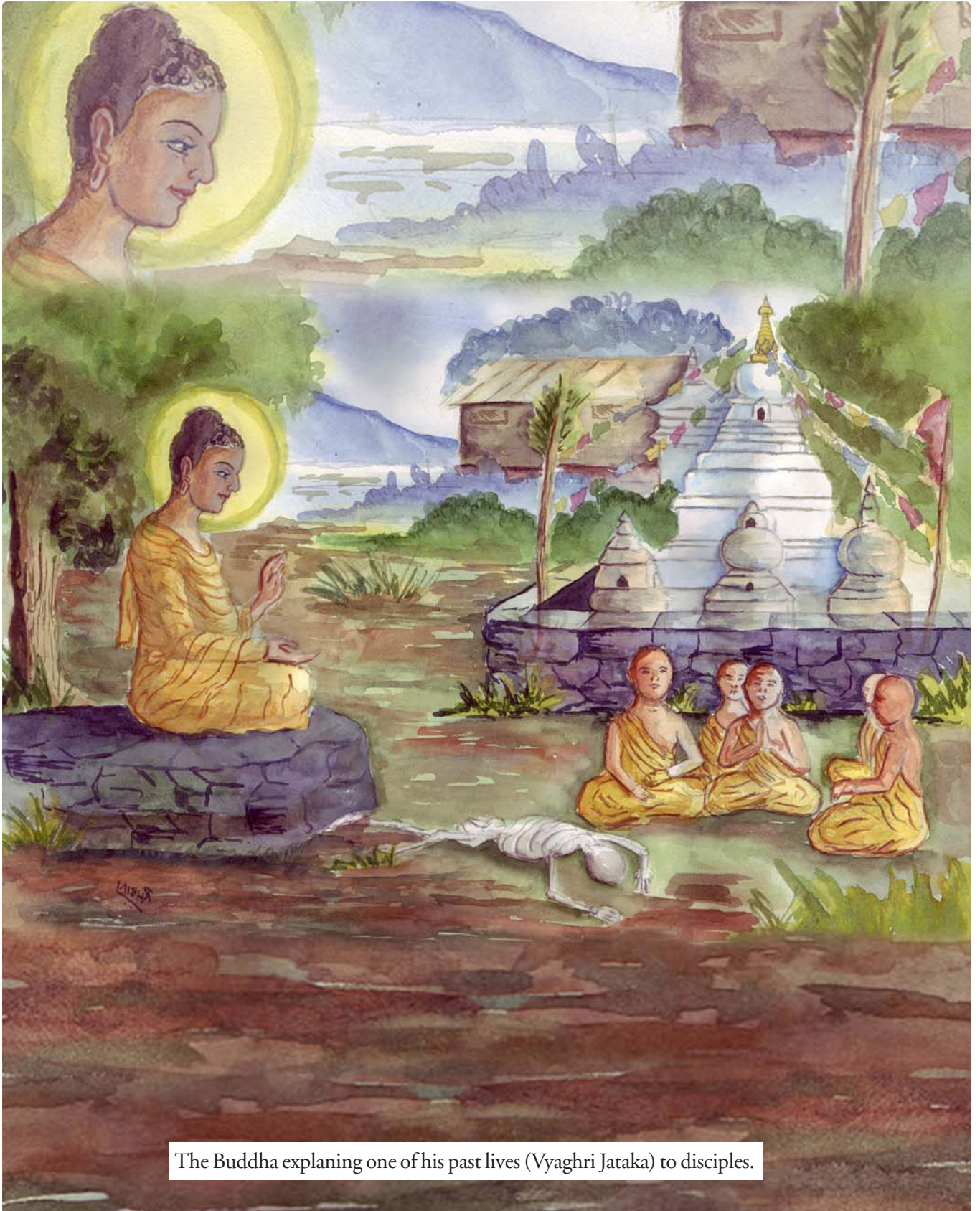
Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

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The Buddha explaining one of his past lives (Vyaghri Jataka) to disciples.

Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

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Objectives

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



L u m b i n i

Journal of The Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

Lumbini for you...

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

The Editor, Journal of LNBDS (UK), 11 Mulberry Drive, Slough Berkshire, SL3 7JU Tel : 01753-549370, e-mail: lumbini1997@hotmail.com

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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Editorial

Nepal government has declared year 2012 as 'Visit Lumbini year' to promote the importance of Lumbini and to bring awareness to people and authorities that Lumbini, one of world heritage sites needs to be developed without delay. Prince Siddhartha, The Buddha to be, was born in Lumbini, in present day Nepal. This is a great pride to Nepalese people. One needs to be aware at this point that once the prince Siddhartha became an Enlightened One, The Buddha, he transformed himself beyond worldly condition (Laukika) and attained unconditional state (Alaukika), beyond caste and colour without any worldly ID. He is the teacher of the world and showed path to all that leads to Nirvana-the supreme bliss. From this standpoint one can say that The Buddha belongs to all who is inspired by his teachings and who follow the path he has shown. We respectfully thank Venerable Sujana for detailed answer to a question raised 'Is there still controversy about the Buddha's birth place?'

The great Master is no more with us but the path he has shown is with us to be followed. To be near the Buddha is to follow the path he had shown. The greatest way to pay our respect and to honour the great master is to practise the Noble teaching.

Life of the Buddha has been written by many writers around the world. People who were inspired by the profound teachings of the Buddha led them to write in their native languages for the benefit of many. 'Sugat Saurabha' an Epic Poem from Nepal on the Life of the Buddha by Chittadhar Hridaya is one of them. This epic was written in Nepal Bhasa, Newari, language which is translated into English. We thank with appreciation Mr. Subarna Man Tuladhar, one of translators, for writing this article for our readers' benefit. Hope this will encourage some of us to read full version of the book itself.

The Buddha taught how one can overcome suffering. The cause of suffering is craving and suffering arises due to ignorance. In the article written by Dr. Dharma Shakyas, he clarifies this in the simple language. To overcome deluded mind, one needs to be vigilant. To be able to see things in their true nature is what Buddhist meditation teaches us. Mr. Uttam Ratna Dhakhwa, an Acharya in the Vipassana tradition of Sayagyi U Ba Khin and S N Goenka has kindly answered questions which frequently arise in our mind 'what is Vipassana meditation?'

Happiness can be gained here and now. 'Heaven is where one can get happiness' is something which the Buddha did not preach. When one generates universal loving kindness (Metta), compassion (Karuna), sympathetic joy (Mudita) and equanimity (Upekkha), the bliss is here and now. We are sure that the poem on 'the four sublime abodes' by Mr. Dolendra Shakyas will inspire our readers.

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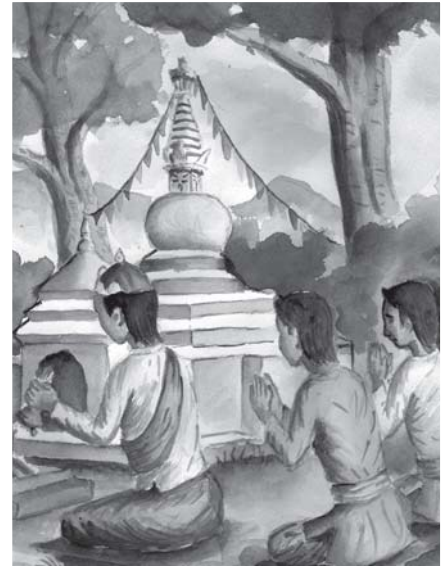
In who is who in Buddhism in Nepal, we have a brief biography of Late Pandit Dibya Bajra Bajracharya, who was one of the well known practitioners in Newar Vajrayana tradition. We thank Mr. Vinaya Ratna Dhakhwa for his continuous support to our society. Similarly, for those Nepalese who would like to read in their own language, we have included an article on 'Buddha Dharma and Human rights' by Sunita Manandhar which came second in our joint essay competition held in 2007. Mrs Anu Sthapit contributed fitting short article on 'Habit' which we hope will be an inspiration to our readers to reflect on our life. Mrs. Padma Tara Shakyas's reflection on 'Dharma Practice in our Daily life' is also inspirational.

LNBDS would like to announce great news about our 1st successful art competition held in 2011 in Nepal in collaboration with Young Men's Buddhist Association (YMBA) of Nepal. This is a new step taken by us to bring awareness and to promote the Buddha's teaching among new generation through art. One of the art works from this competition is printed in this issue's front cover. This year we will hold our 3rd essay competition on "स्वस्थ जीवनको लागि बुद्ध शिक्षा" "Buddha's teaching for healthy life" in collaboration with the Buddhist Youth Group, Kathmandu.

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

'Bhavatu Sabba Mangalam'

The Buddha explaining the value of Giving (*Dana Paramita*) and its connection with Namobuddha (Front Cover)



This is one of the art works completed by young artists from Patan, Nepal during the Art Competition organised by Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with Young Men's' Buddhist Association of Nepal (YMBA) held in July 2011 in YMBA premises in Patan, Nepal. It showed the Buddha explaining the importance of the highest form of *Dana Paramita* - *Dana Paramattha Paramita* which means giving even one's own life out of compassion to help others and its connection with Namobuddha. This is practised by a bodhisattva who aspires to be a Buddha.

Namobuddha or Namura as it is popularly known is the one of the holiest Buddhist sites in Nepal. Namura is about 30 km from Kathmandu. In one of a past lives, when the Buddha was practising the Behaviour of Bodhisattvas, he saw a hungry tigress who was on the verge of eating her own cubs. The Bodhisattva was so much moved by the sight that he offered his own body to tigress and her cubs to feed on. There is a carved stone tablet depicting then Bodhisattva offering flesh from his own body to tigress and her cubs. It is said that his hair, bones and so forth were made into a stupa, now known as NAMO BUDDHA. (*Mahasatva Jataka/Vyagri Jataka*)

Kill Your Anger

'Slay anger and you will be happy, Slay anger and you will not sorrow,
For the slaying of anger in all its forms, With its poisoned root and sweet sting -
That is the slaying the nobles praise, With anger slain one weeps no more.'

~ S.I: 161

BUDDHA VIHARA FUND APPEAL

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

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

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

Ignorance is the main cause of suffering – How correct is this statement?

✍ Dharma Shakya, Slough, UK

Buddha described three fires that are burning in every one of us which cause human suffering. What three fires- fire of greed, fire of hatred or ill will and fire of delusion or ignorance (*Lobha, Dosha and Moha*)?

Although ignorance, attachment and anger are described as three fires, three delusions or three poisons, **Ignorance** is regarded as the main cause of our suffering and is the cause for us remaining in an unenlightened state because when you think it carefully other two poisons – **attachment and anger** and the rest of the unwholesome mental factors arise because of this single all important cause.

What is Ignorance?

Ignorance is quite a common word in Buddhist texts and teaching. So, what is ignorance? Is it the lack of academic knowledge or lack of academic qualification from colleges or universities? 'No' according to Buddhism. We are not talking about ordinary ignorance e.g. lack of knowledge that dirty water causes many diseases etc. According to Buddhism ignorance /delusion is not realising the true nature of life, believing impermanent to be permanent, expecting only pleasant things never expecting unpleasant things; wanting pleasant things all the time and not wanting unpleasant things at any time, expecting one to remain young and healthy all the time; behaving and acting if one is going to live for ever even though every one knows that we have to die one day. When an unpleasant things like serious illness, deaths of loved ones and personal calamities like divorces, separations, redundancies etc. or other disasters happen then asking why me, why at this time of life. This is ignorance according to Buddha's teaching.

When I think of it, it is not only people who are regarded psychiatrically ill by the society because they behave differently to norm of the society who are deluded but all of us who lack realisation of the true nature of life are deluded to some extent and we act and behave accordingly just like psychiatric patients.

The ignorance we are discussing here is not something which we have acquired in this life from up bringing or from training. It is innate, very natural, not something somebody has put in our head as mentioned in Mahayana texts and has been with us life after life. Nobody has to teach us. It is just there and we act and think almost every second very often unconsciously. Until we can eradicate this innate ignorance which is the first link in dependent origination we are bound to remain in this Samsaric world as an unenlightened being.

What is Greed?

The belief that there is all important, permanent self is responsible for unwholesome mental factors including greed for excessive material wealth and sensual pleasures. Because of this innate belief we always want to protect this concept of self. We want to acquire material things as much as possible to protect it like nice houses, big cars, lots of money and other physical securities like better jobs, bank balance, pension etc. Not only material things we also like psychological and emotional securities like wanting others to have similar views and opinions like ours. We would like every one to regard us superior and would like to be recognised as some one special. This desire for bigger and better things has no ending. As soon as one is fulfilled we want some thing better and so on. This is the nature of desire.

Most of us seemed to spend 100% of body, mind and energy during our waking hours, may be even in our dreams, in trying to fulfil our temporary worldly desires even neglecting our health, families and friends with the mistaken views that wealth, fame and power will bring all the happiness we will ever need in this life. If that is the case, then I suppose it is Ok to spend all our time like that. But we know from experience that it is not so. True happiness is achieved not just with amassing material wealth and power; it also needs spiritual practice. Reflecting on impermanence of life and contemplating on unsatisfactoriness of life will help us to cultivate this balanced attitude in our mind.

What is Need and what is Greed?

As a lay person we have many responsibilities. Responsibilities to our spouses, our children, other family members, our friends and the society we live in. Hence not being greedy does not mean that we renounce every thing and neglect our own health and well being completely. As a lay person if we can not provide the basic needs to our near and dear ones then there is something wrong with us unless we are physically or mentally disabled. Every living being needs certain basic things for their survival and well being. Even the Buddhist monks and nuns need these. Buddha himself used to ask according to Buddhist books when he met fellow Buddhist monks about their physical well being and used to ask if they have any difficulties with four requisites - food, shelter, robe and medicine. As a lay person we should strive hard to meet our and our family's needs to maintain physical health and well being. But we need to realise that excessive desires for material things may bring temporary happiness but it will not last long. Hence we need to differentiate

between what is 'Need' and what is 'greed'. These may be different for different people.

What is Ill will or hatred?

Anyone who prevents us from fulfilment of our desires becomes our enemies. We will have various degree of ill will towards them from just mild irritation to murderous thoughts. If we feel any one is better than us we feel jealous and start hating them. Because of this ignorant view nations go to wars as happened in Korean and Vietnamese wars - Western capitalist views against Communist proletarian views with millions of deaths on both sides and untold sufferings to millions more. This happened because of fear of losing the present that rose because of ignorant view of permanent self or 'I'. **Shantideva**, a great Buddhist scholar, meditator and poet of 8th century AD described this ignorance as follows:

**"How much suffering and fear, and
How many harmful things are in existence?
If all arise from clinging to the 'I',
What should I do with this great demon?" -
Shantideva**

When he said all suffering arises from clinging to 'I' I believe he was referring to us thinking excessively about 'I', 'me' and 'mine' to the total exclusion of other's wellbeing and I believe suffering he was referring to is not only for suffering caused by natural phenomena like illness, old age, hunger and other natural calamities, some of which are inevitable but he is also referring to more deeper suffering some of which are man made and are due to mental restlessness and mental turmoil.

Buddha's advice to overcome suffering (Dukkha):

Wake up-wake up to the truth of true nature of the world i.e. changing nature of all things and phenomena; existence of suffering (unsatisfactoriness) and non-existence of everlasting permanent self or 'I'. That is wisdom according to Buddhism-eradication of ignorance. Wisdom is the understanding of nature of impermanence; it is the understanding of reality. Wisdom comes from mindfulness and concentration (Geshe Tashi- four noble truth). This will loosen the hold the concept of 'I' has on us. It will reduce our innate habit of self centredness and self cherishing behaviour which all of us have to some extent. It will make us realise that just like us every one wants happiness and nobody wants suffering. This realisation will help us to develop equanimity and compassion to people around us. This is the path to inner peace and true happiness. According to His Holiness Dali Lama it is not possible to have true happiness simply from external things without inner peace. Sooner we realise this quicker we will be able to lead happy and peaceful lives. I would like to conclude my article with the following quote:

'The real happiness in life starts when you begin to cherish others' – Lama Zopa Rinpoche, Kopan Monastery, Nepal.

The Four Sublime Abodes

✍ Mr. Dolendra Ratna Shakya

If don't like death, why go on killing?
If don't like to be beaten, why go on beating?
Indeed, happiness and peace do all really seek,
So, be yourself happy and keep others happy too.
Thus, loving-kindness (*Maitri*) be developed,
With love and affection in mind.

Living-creatures of all kinds,
Big-small, strong-weak, have-have not,
Be they men, birds, animals or worms,
Let move your mind having seen the wretched.
Thus, let compassion (*Karuna*) be developed,
Wiping tears of others.

Having the sight of rich and prosperous,
Why you feel depression and distress in mind?
Why you spoil your mind envying them?
Instead, get gladdened and be cheerful.
Thus, let appreciative joy (*Mudita*) be developed,
Having seen the prosperity, though not of
your own, at sight.

Joy and sorrow, gain and loss, fame and
defame, abuse and praise,
Taking them as your companions,
never get disturbed by them.
Having the quality of seeing things equally well,
Enjoy their company ignoring their respective nature.
Thus, let equanimity (*Upekkha*) be developed,
Keeping your mind balanced and alert.

Maitri, Karuna, Mudita and Upekkha,
These four are the sublime abodes,
Living in them, let's feel the heavenly bliss,
Avoiding the worldly entanglements base,
Being free from the clutches of sufferings (*Dukkha*),
Proceeding towards Nibbana, the real and permanent
peace.

The End

**'Decay is inherent in all
component things!
Work out your salvation with
diligence!'**

~ D. II. 156

Vipassana Meditation in the tradition of Sayagyi U Ba Khin and S N Goenka

✍ Mr. Uttam Ratna Dhakhwa

Q 1: How long have you been teaching and practising Vipassana meditation according to the Sayagyi U Ba Khin and S N Goenka tradition?

A: I have been practicing Vipassana since 1982 and teaching since 1988.

Q 2: With your long experience of Vipassana meditation practice would you explain briefly what is Vipassana meditation and its practical benefits for the benefit of our readers?

A: Vipassana is the cultivation of Sheela, Samadhi & Panna at experiential level. It enables us to be aware and develop understanding of deeper psycho-somatic process that is going within us. Understanding of this inner reality at experiential level enables us to remain calm and equanimous while facing challenges of life.

Q 3: There are so many meditation techniques taught by different meditation masters. In your opinion do they have same beneficial results?

A: I do not know about other meditation techniques. Any meditation practice that enables us to understand our deeper reality at experiential level is beneficial. If the technique is based on use of universally acceptable object of meditation and does not involve imaginations that should be beneficial to all.

Q 4: You have mentioned about universally acceptable object of meditation. So what meditation object or objects are used in this tradition? Please describe briefly for the benefit of our readers.

A: Our own breath and body sensations are the two meditation objects used in this tradition. Both objects are realities closely related to both our mind and body. They are acceptable to people belonging to any religion, any tradition hence universal.

Q 5: What advice is given for an aspirant meditator in this tradition e.g. attending a retreat, continuing with daily practice, observing Sila (moral code) etc.?

A: For any aspirant meditator, first 10 day course is a trial period. He or she goes through an intense experience in 10 days. He or she is then advised to undertake two hour daily practice, few minutes practice before going to sleep and few minutes after waking up. He or she is also advised to participate in a weekly one hour group sitting and refresher 10 day course once a year. The purpose is to gradually inculcate habit of awareness and equanimity towards our own inner reality, which in turn help us move away from negativity and reactive behaviour pattern.

Q 6: Many young people think that spiritual practice including meditation is for the old people. How can we convince them that it is for every one?

A: Asian people often have hangover of traditional Hindu system of Ashrams i.e Vidyashram, Grihasthashram, Banaprasthasram and Sanyashashram and that people should go for spiritual practice during Sanyasashram. Young people readily accept Vipassana when experienced practioners explain it's scientific nature and it's practical benefit in day to day life.

Q 7: You have mentioned practical benefits of meditation. What are the tangible benefits of Vipassana Meditation in your experience?

A: As we practice regularly, we develop habit of being aware of our respiration and body sensation most of the time in our daily life. Whenever we come across challenges of life, we immediately notice changes taking place at gross level in our respiration (*breath becoming heavy*) and at a more subtle level in our sensation (*we feel changed sensations in our body*). These changes alert us and instead of blind reaction towards those challenges, we learn to remain internally calm and deal with the challenges calmly. Such habit often turns difficult situations into positive situations for us. People who have to make frequent difficult decisions find this habit very fruitful.

Q 8: Only a very small percentage of world's population practise Dhamma and meditation. In your experience has the people's attitude to spiritual practice and meditation has changed in Nepal and overseas?

A: Although number of people practicing Vipassana is still like a drop in the ocean, it is already attracting more and more people from all walks of life. With recurring crisis in politics, in education system, in business and in almost all spheres of life, people are looking for alternative social role models. Good Vipassana meditators are slowly emerging as potentially good non sectarian social role models for new generation. This is happening in Nepal, in India and now there are indications that it is emerging in western countries and also in mainland China.

Q 9: Some one asked us what actually happens during meditation. Would you share your personal experience with our readers?

A: As you cultivate pure Sheela (during Vipassana meditation course), your mind tends to become calmer and with this base you cultivate and develop concentration of mind (Samadhi). Once the mind become calmer and more concentrated, you start penetrating inner reality of your mind body process. You open up to you inner reality

(processes going on in conscious, sub conscious and unconscious mind) of which you were not aware of so far. This process may often be painful but in the end you find it quite beneficial and quite calming and peaceful.

Q 10: Do you believe that there should be balance between material wealth and some form of spiritual practice for the peace and happiness?

A: It is not the material wealth but our attitude towards it

is the problem. Earning money honestly and spending it for fulfilling our needs and sharing a portion of our income for the benefit of others (through charity) prepares a good ground for our spiritual development and for our inner peace, harmony and happiness.

(Lumbini Nepalese Buddha Dharma Society (UK) would like to thank Mr. Uttam Ratna Dhakhwa for sharing his experience with our readers. We wish him success in his noble effort.)

Habits

✍ Anu Sthapit, London

Different people have different habits. Some people have good habits and some people have bad habits. Habit is sometime called second nature. Man can not go against his own nature so he can not go against the habits. The good habits are those which contribute to one's well being, i.e. verbal, physical and mental. Bad habits are those which are harmful to us. It should be the aim of all parents to teach good habits to their children from infancy and to root out their bad habits.

That is why the Buddha taught us 2600 years ago about good habits. Those good practices which the Buddha taught can be known as Five precepts (*Panca Sila*).

1. To abstain from killing. This means not to harm oneself and others in any ways.
2. To abstain from stealing. This means not to take things which are not given to us.

3. To abstain from sexual misconduct. This means not to misuse one's senses for sensual gratification.
4. To abstain from telling lies. This means not to use one's words in wrongful way to hurt others.
5. To abstain from taking intoxication and drugs. This means not to intake any substances which clouds our clear thinking.

These five precepts are very powerful disciplines in human lives. These precepts help us to overcome negative habits in our lives and cultivate good habits daily. So who ever follows these disciplines, they obviously come under good habited people. Who ever do not follow these disciplines will harbour bad habits. Therefore in the Buddha's teaching, these five precepts are known as foundation of good habits which will help us to become good.

Lumbini Dana Fund

The LNBDS has launched the Lumbini Dana Fund in May 1998 on the auspicious day of Buddha jayanti. The purpose of the fund is to put the Buddha's teachings to practice. Karuna (compassion) is to extend our kindness to others in need. The fund intends to help poor and orphans in Nepal. Up to now the society has sponsored six orphans from Ramechhap village regularly since 1998, five destitute Cancer patients from Nepal in 2003 and regular donation to Dallu orphanage in Patan from January 2009. LNBDS hopes to expand such noble work. The LNBDS's aim is to concentrate on education, health and religion. The LNBDS depends on your generosity to make this task a success.

Please make cheque payable to the Lumbini Dana Fund

WHO IS WHO IN BUDDHISM IN NEPAL

Late Pandit Dibya Bajra Bajracharya

✍ Mr. Vinaya Ratna Dhakhwa

Pandit Dibya Bajra Bajracharya (1919 – 1999 AD) came from a very renowned and learned family of Bajracharyas of Kathmandu, Nepal. He was one of the grandson of then well known royal physician Nil Bajra and eldest son of reputed Vaidya Durga Bajra Bajracharya.

As he came from the family of Vaidyas (traditional medical practitioners) he had used earlier part of his life learning, enhancing and propagating Ayurveda. He had also graduated in literature from Kasi Viswavidyalaya in 1938 AD. He had learnt Sanskrit from very educated Brahmin teachers in Nepal. His knowledge of Sanskrit language was profound and he also knew Pali language.

As he had developed health problem in the latter part of his life, he could not pursue his professional life of being an Ayurveda practitioner. It was then that he had started serious study of Buddhism on his own. His profound knowledge of Sanskrit had been very useful in his pursuit. He had taught Pali language to Bhikchus (भिक्षु) and Bhikchunis (भिक्षुणी) of Nepal in that connection.

As a tribute to his mother who passed away in 1979 AD, he had started conducting talk programs on Asta Sahasrika Prajnaparamita (अष्ट सहस्रिका प्रज्ञापारमिता) and Abhi Dharma (अभिधम्म). He had also described Gurumandal Samadhi (meditation) (गुरुमण्डल समाधि) in full length. Later he delivered a very long discourse on Bodhi Charyavatar (बोधि चर्यावतार) for over a month in Lalitpur, Nepal which was appreciated by many Buddhist devotees. Consequently, he was requested to translate the holy text of Bodhi Charyawater from Sanskrit to Nepal Bhasa by Bodhi Prakasan Kendra (a Buddhist Publishing House) in the commemoration of 15th World Buddhist Conference held in Nepal in 1986 AD. Later he

was entrusted to translate the abridged version of Nava Mahayani Sutra (नव महायानी सूत्र) from Sankrit to Nepali by Mr. Bhakti Das Shrestha, a reputed Buddhist contemporary scholar of Nepal. Second edition of the book had been published from Taiwan. With this publication, existence of Lankawatar Sutra (लङ्कावतार सूत्र), Gandha Bhuha Sutra (गन्धबुह सूत्र), Dasa Bhumik Sutra (दश भूमिक सूत्र), Guhya Samaj Sutra (गुह्य समाज सूत्र), Asta Sahasrika Prajanaparamita Sutra (अष्ट सहस्रिका प्रज्ञापारमिता सूत्र) came to light to other Buddhist countries other than Nepal, especially Japan and Taiwan. As a result, Lotus Research Center, Lalitpur, published his translation of those Holy Scriptures in Nepal Bhasa. His other manuscripts like Sicchya Suchaya (शिक्षा समुच्चय), Nispansa Yagawali (निष्पन्न योगवली), Sadhan Mala (साधन माला) are presently with Lotus Research for publication. Besides, there are several other manuscripts of Mahayana school translated by him which are ready for printing.

To conclude, Pandit Dibya Bajra Bajracharya was widely

acclaimed by scholars far and wide for his knowledge of Mahayana and Bajrayana schools of Buddhism. His contribution as a translator of many Mahayani literatures into Nepali and Nepal Bhasa had enriched Neplalese literature. Even though similar work had been done by foreign scholars, he had excelled in his work because of his originality as he was born and brought up in the environment conducive to the topic. So his contribution to revive Mahayana and Bajrayana schools of Buddhism in Nepal and abroad will be cherished for a long time.

(The society would like to acknowledge the contribution of Ms. Sumati Bajracharya and Mr. Bhuwan Dhakhwa in the preparation of this brief biography)



We wish all our supporters a happy and a prosperous Buddha Jayanti 2556

May knowledge of Wisdom prevail the world. ~ LNBDS

Is there still controversy about the Buddha's birth place?

(Venerable Sujana was kind enough to answer this question which was raised at our Buddha Jayanti Celebration 2011.)

Q. Venerable sir, There has been a long standing debate going on regarding the birth place of the Buddha – Lumbini, that India has been trying to propagate it as an Indian territory where as we know it is in Nepal. Will you please give your view on this? Thank you. – Krishna Chakhun

A. A few years ago one of the Thai scholars published a book claiming that Buddha was born in Thailand. Under the basis of Buddhist culture and some similarities in daily life, he suggested that the Buddha was born in Thailand. Similarly, a Tharu scholar, one of the ethnic groups of Nepal, claimed its lineage to the Buddha and its originality. I believe there are many more who are trying in different ways to claim their relation to the Buddha and his place of birth. It is not a new issue and will not end people's search for identity and originality. Therefore, one should not be surprised to hear proclamation of India that the Buddha was born in India, not in Nepal. After all the Buddha preached for 45 years in various towns and cities of India until his Parinirvana at Kushinagar. Many research works and excavation investigations have already established clearly that the site is in Nepal. The question is what is the reaction of Nepalese government and its people towards India's claim?

Lumbini is one of the holiest Buddhist pilgrimage sites on the earth where the Buddha was believed to be born on the full moon day on Friday in the month of Vaisakha in the year 623 B.C. However, this site was unknown until 1st December 1896 until Dr. Anton A. Fuhrer discovered the Ashokan Pillar, nine feet above the ground and 10 feet below the surface and 6 feet above the base. The stone engraved edicted pillar was established to commemorate King Ashoka's visit to the holy place. One of the sentences on it says; *Hida Budhe Jateti Luminigamme* – 'Buddha was born here in Lumbini Village'.

Although, the inscription definitely defines the place of Buddha's birth, controversy on the Buddha's birth place began when a news on Ashokan inscription was published in local newspaper the 'Daily Asha' on August 24, 1928 in Kapileswara, Orissa. A few scholars, especially from Orissa, India, presented such controversies because of nationalistic pride and view, which is their right, although academically, anthropologically and historically it appeared as 'not genuine' and spurious copy of the record' etc. Prof. Nabin K. Sahu, a historian from Orissa published a book in 1959 and wrote 'Buddha was born in Orissa' - 'the real birth place of Buddha is Kapileswara; not Lumbini of Nepal'. It appeared that this claim was made on the basis of cultural similarity and probably misinterpretation of

Alexander Cunningham's work, which was written before discovery of Ashokan Pillar in Lumbini.

It is quite amazing to note that an inscription has been discovered from Kapileswar which contains the same subject matter as found in the Tarai Pillar inscription. The scripts of it belong to the time of Ashoka and a script writer named "Chundraya" had written them. He had signed his name in Kharostri script. In this inscription it is found written that Buddha Dev was born in Orrisa" - [Buddhism in Orissa - 1959, pp 1-2].

On the basis of facts, description of Chinese Pilgrims, Geographical structure, archeological facts, the Ashokan Pillar and Maya Devi Temple, and most recent discovery of Marker Stone in Lumbini Garden provided clear picture of the place where the Buddha was born. Further more, on the pillar itself was written 'the *Buddha was born here in Lumbini*.' All these provided ample proof that the Buddha was born in Lumbini, which lies in present day Nepal. It is sad to bring to attention hear of the fact that Nepalese accept the Buddha as the icon of the country. However it seems that the people and government of Nepal have not only neglected his birthplace but also have hesitated to accept his teaching. It was international and Buddhist organizations, in particular UNESCO, that initiated a master plan of the site and draw Nepalese people and government's attention to it; whereas in India, particularly in Orissa, they continue to contribute greatly to the growth and development of Buddhist sites. Both Nepalese government and Nepalese people should learn from these developments and consider seriously in the preservation, promotion as well as conservation of the Lumbini.

Furthermore, the Buddha once said, 'one who sees the Dhamma sees me'. So, debate on where he was born could be regarded as irrelevant. On the basis of the facts so far presented the evidence of his birth in Lumbini in present day Nepal is beyond doubt. Therefore, rather than wasting time in the controversy where the Buddha was born, which has already been established it is better to cultivate yourself into his teaching and know who we really are and fulfill the purpose of one's own birth.

Further reading:

1. Harihar Raj and Mrs Indu Joshi, Antiquities of Buddha Shakyamuni Birth Place in the Nepalese Tarei, Published by The Nepal Studies: Past and Present (Kath: Printed at Nepal Press)
2. Bhikkhu Sudarshan Mahasthavir, Lumbiniya Kichalaya, (Kath: Pub. by Srikirti Vihar, Kirtipur) B. K. Rana: Nepal's Lumbini: where the Buddha was born (The Himalayan Voice, 2010)

'Sugat Saurabha' An Epic Poem from Nepal on the Life of the Buddha by Chittadhar Hridaya

✍ Subarna Man Tuladhar

The Sugata Saurabha is an epic poem that retells the story of the Buddha's life. It was published in 1947 in the Nepalese language, Newari, by Chittadhar Hridaya, one of the greatest literary figures of 20th-century Nepal. The text is remarkable for its comprehensiveness, artistry, and nuance. It covers the Buddha's life from birth to death and conveys his basic teachings with simple clarity. It is also of interest because, where the classical sources are silent, Hridaya inserts details of personal life and cultural context that are Nepalese. The effect is to humanize the founder and add the texture of real life. A third point of interest is the modernist perspective that underlies the author's manner of retelling this great spiritual narrative. This rendering, in a long line of accounts of the Buddha's life dating back almost 2,000 years, may be the last ever to be produced that conforms to the traditions of Indic classic poetry. It will not only appeal to scholars of Buddhism but will find use in courses that introduce students to the life of the Buddha.

Lumbini is the first canto of his epic, SUGAT SAURABH. Situated between Kapil Bastu, Sidhartha Gautam's native town where he spent 29 years of his life as a prince and Devadaha, Sidhartha Gautam's mother's natal home town, Lumbini is the most glorious and most auspicious land because Sidhartha Gautam was born here. It was a pleasure garden entertained by the people of Kapilbastu in Buddha's time.

The canto, Lumbini, presents a scenic picture. The mellow light of the sun, the merry note of the sweet birds and the dramatic sight of flora and fauna conjure up to the reader's mind the magnificent scene and the quietness of the verdant grove.

The poet 'Hridaya' did not believe in the supernatural. For the historical portrayal of the nativity of Shakyamuni Buddha in the canto 'Birth', he was reluctant to follow the footsteps of his predecessors who described the Buddha super normally. No supernatural elements as described in 'Lalitbister' can be found in his description of the Buddha's birth. In the authorised religious texts, the Buddha is depicted as one who has taken seven steps immediately after his birth and from each step he had taken, lotus bloomed. But Chittadhar put this element of the

supernatural as follows so as not to hurt the feelings of the believers:

"The chief of the army was ordered in to be shown him, then.

The Baby was turned over for seven attendants to hold. The passing of the new born baby through their hands that was as delicate as lotuses

Seemed to the Shakya army chief like a baby crawling over lotus blossoms!" (Page 38: 1, 2, 3 & 4 lines)

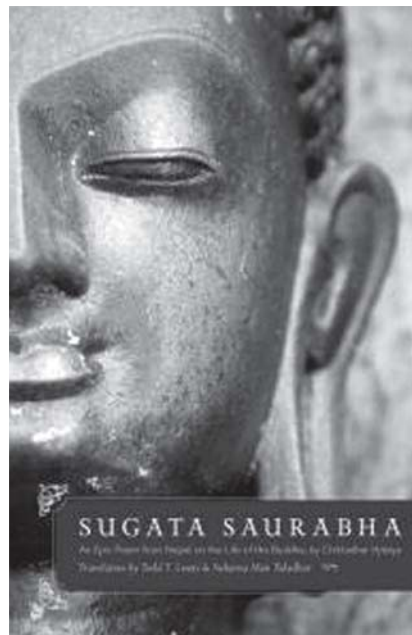
The other feature of this canto is the vivid description of the red carpet welcome accorded to the new-born baby in

Kapilbastu. While describing the city of Kapilbastu, the poet was successful in giving a fine portrayal of the Nepalese art, architecture and painting in the minutest detail. Likewise, by way of describing the musical band that marched at the top of the welcome procession, the poet portrayed clearly the whole gamut of musical accomplishments of the Nepalese people.

The creative genius of the poet can be found unfolded in the canto, 'Mother'. This canto begins with the demise of the Queen, Maya Devi, mother of Sidhartha and ends in the prophesy of the sage Asit that the child would either be a universal monarch or a great sage. The poet who

himself lost his mother when he was but a boy, has given a pathetic description of the loss of Sidhartha's mother by death. The last rite of the queen was made to be performed in accordance with the Newari custom, the intention of the poet here being to show an acquaintance with the Newari funeral rites.

Although the poet Chittadhar in the canto, 'Family Tree' branded Sidhartha as one belonging to Shakya clan of solar dynasty, in the canto, 'A Pleasant Childhood' Sidhartha is depicted as one who has been bred and brought up as a Newar. He was given to wear *pyucha* bracelet when he was two months young. His rice feeding ceremony was performed when he was six months young. A garland of rice cake called *yomari* was put around his neck when he was two years of age. All these customary performances bear eloquent testimony to the fact that he was treated as a Newar. The poet in this canto also, unlike other writers who have tried their hands at writing Buddha's biography,



took good care not to depict Sidhartha as someone supernormal. In the authorised Buddhist texts it is described that when young Sidhartha was taken to Shankya's sacred shrine room, the stone images of gods and goddesses that dotted the shrine room fell prostrate on the floor to show respect and reverence to prince Sidhartha. But Chittadhar instead of giving description to such supernatural happenings displayed his superb craftsmanship simply by saying that in the presence of the prince the stone images of gods and goddesses paled and looked dim.

Likewise Sidhartha was given to understand in this canto Newari nursery rhymes folk songs and literature, juvenile Newari expressions etc.

The canto 'Education' begins with the description of the hermit school which Sidhartha first attended and ends in arriving at a decision to send a team of marriage brokers to Dandapani's house to ask for his daughter in marriage to Sidhartha. The another interesting feature, of this canto is the solemnisation of Vratibandha ceremony of Prince Sidhartha in accordance with Newari custom. The poet by so doing has introduced to non-Newars what the ceremony is about, what rites are performed in its celebration and why. One other highlight of this canto is the argument that the prince Sidhartha had with Devdutta. Devdutta, who chose to stand on the way to Siddhartha's progress and prosperity, had his first encounter with Sidhartha about a duck-hunt. The episode of duck-hunt has been an index to what kind of person Sidhartha would be in future.

In the canto 'The Great Renunciation' the poet has described in an elaborate manner how the prince Sidhartha while going round the city chose to live the life of a religious mendicant. Although his father King Sudhodana left no stone unturned to entangle the prince in the luxurious life of the palace, it all ended in smoke when the prince on his trip round the city saw the old, the sick, and the dead—all sights of suffering. At the sight of these sufferings prince Sidhartha decided to leave the lay life. The poet has not presented in this epic supernormal happenings associated with Sidhartha's great renunciation that usually find mention in those authorised Buddhist texts. The prince could get out of the palace not because the gate flung open by itself as mentioned in the authorised Buddhist texts, but because thunder crashed over the gate causing it break to splinters and it needed no opening. Likewise the prince was able to get out of the palace without being noticed by anyone else merely because there was an elephantine rain that night. Thus what the poet describes is very down to earth.

The canto 'Yasodhara' revolves round, Yosodhara who was affected most by the prince's renunciation. The poet who suffered the pang of separation from his consort when he was in jail knew very well what Yosodhara's suffering must be like. This canto, therefore, presents in a heart touching way the pang of separation Yosodhara suffered. It was in the autumn season that the great renunciation of the prince took place. In this canto the poet has, therefore, contextually described what the autumn season is like and what festivals and traditional rites are performed by Newars in this season.

'The Enlightenment' is one of the important cantos of Sugat Saurav. This canto obviously centers round the attainment of enlightenment by Sidhartha. From this canto onwards the poet has given up describing Sidhartha as a person belonging to any particular tradition or ethnic group. The Buddha has not been depicted as a divine being manifested in human shape as described in Lalitvistar and other authorised Buddhist texts. Sidhartha in quest of truth went for different schools and teachers, but all in vain. Ultimately under a bo-tree in Gaya when he meditated, enlightenment dawned in his mind and he became the Buddha, the Enlightened one. After having conquered the *marā*, the evil temptation in all forms, he became the enlightened. Poet Chittadhar has not depicted *marā* in the epic in the forms of supernatural beings standing on the way to his enlightenment. They are depicted as states of mind that arise in the mind such as *kama*, *krodha*, *moha*, *trishna* etc. The season of spring has been depicted as the chief of the army of the *marā* and flowers, wind and birds have been used as his weapons. Determined to attain enlightenment when Sidhartha conquered the *marā* in the form of *kama*, *krodha*, *moha*, *trishna*, enlightenment dawned his mind. The four noble truths that there is suffering, all sufferings have their origin, there are ways to end suffering and the ways to end suffering are eight fold noble paths are well described.

Poet Hridaya has portrayed in the canto 'The Basic Teachings' the fundamental characteristics of the Buddhist religion. Soon after the attainment of enlightenment how the Buddha travelled far and wide to propagate his belief, how a large number of people left lay life and donned themselves in saffron robes under the influence of Buddhism, how great merchants like Anathapindaka became his devoted lay disciple, was mentioned in this canto. Four noble truths, eight fold noble paths are also described here. The poet seems to have taken the help of Buddha charitra by Aswaghosh and Buddhacharya by Rahul Sakrityayan in his presentation of Buddha's teachings. This canto is more descriptive than poetic.

The canto 'The Great Lay Disciple' does not in any way unfold the poetic genius of Hridaya, nevertheless he has successfully managed to incorporate here Newar culture, its norms and values as far as possible. Although the main objective aimed at is to portray how the Buddha's doctrine found popularity far and wide dramatically in a short span of time, the poet here has brought into light Anathapindika, the great lay disciple of the Buddha who had offered selflessly to the Sangha what he had. One feature of this canto is Dana offerings to the community of ordained Buddhist monks. Food offerings made to the Buddha and his community of monks by Anatha Pindaka is much like that of Samayak, the largest Newar Buddhist festival in which giant images of Dipankar Buddha are displayed and all of the Vajracharya Sangha in the Kathmandu Valley is fed. This festival is performed once in twelve year.

The Buddha has been presented in the canto 'A Dispute over Water' as the apostle of peace who prevented bloodshed from taking place. A dispute arising from the distribution of water of the Rohini River took such a serious turn between the Shakyas and Koliyas that they soon stood ready to enter into a war. It was about this time that the Buddha turned up to resolve their differences.

In every poetic composition artistic sentiments called *rasas* are necessary. In this canto Chhitthdar has strived to give expression to heroism (*Vira ras*) one of the nine artistic sentiments. He has also blended in the local materials the flavour of his own artistic expressions.

The scene of army men coming out of their houses are similar to those who join the procession called Khadga Yatra holding sanctified and empowered swords during Mohani festival in the valley of Kathmandu.

The concluding canto of Sugat Saurav 'Befor Entering Nirvana' is descriptive in its form. It centres round Buddha's visits together with his disciple to different places for delivering sermon and his entering nirvana. Formulations of codes of conduct for monks are some of the highlights of the canto. The circumstances leading to the death of Sariputra also is described here. The spread of Buddha's teachings in all directions and among all the cross sections of the people is mentioned here. The poet focused on some of the Buddha's views which he liked most. His view expressed in the following lines is one among them.

"Verify it with the discourses I have preached and Vinaya rules to vouch for their accuracy.

Accept it gladly if it is accurate; if not, discard it."
(Page 350)

Likewise the poet describes Nirvana as follows:

"Just as a light goes out when it runs short of oil

Similarly, one purged of defilements, attain nirvana"
(Page 355)

Concluding Remarks

In the canto "Family Tree" while shedding light on the regime of Sudhodana, the poet has put forth his view on good governance which goes to make him a democrat. Likewise other canto also depicts Hridaya as a social reformer, soft liner, human right activist, realist, nationalist and down to earth poet who is dead against iron-caged beliefs, irrational customs and who has regard and respect for social norms and lets women enjoy equality with men. One desirous of knowing Chhitthdar Hridaya needs to read his epic "Sugat Saurav" if he is to get a real acquaintance with him.

"Sugat Saurav" is a remarkable contribution to Buddhist doctrinal erudition that is sure to remain influential for many years to come. It is a great work of art noble in its conception and perfect in its execution. Its fine craftsmanship, its down-to-earth description of extraordinary features of the Buddha, its simple and suggestive style, its high spiritual appeal, its straight forward narration, its homely images and illustration, its vivid and graphic accounts of Newar rites—all combine to make "Sugat Saurav" a really great and grand epic poem.

I should, however, add that in the book "Sugat Saurav" the description given of Gautam Buddha makes him out to be a Newar and it is untrue. People have criticised it on this ground. In this regard all that Chittadhar Hridaya has said in defence boils down to this: "The Lord Buddha only acquired the title of Buddha after he had attained enlightenment. In the cantos which follow 'The Enlightenment' the description given of the Buddha has not departed from authorised religious texts in the slightest degree. To describe the Buddha inaccurately would certainly be wrong. But it is quite another thing to make the same complaint about Siddhartha Gautam before he had become the Buddha (The Enlightened One)."

Literature, no matter what language, is indeed the heritage of the world. It is the duty of academic institutions to help all languages take advantage of such heritage.

(We are grateful to Mr. Subarna Man Tuladhar for giving us permission to edit his original article to suit the objectives of our society's journal. Sugat Saurav was originally written by poet Chittadhar Hridaya in Nepal Bhasa - the original language of Kathmandu valley. One of the translations of the original epic into English was done by Todd T. Lewis and Subarna Man Tuladhar –editor)

Applying Dharma in daily life

✍ Padma Tara Sakya

Dharma in this context means Buddhist Spiritual Practice. This is not exclusive to the people who practice Buddha Dharma or Buddhism. Having similar virtuous qualities is common to practitioners in other faiths as well. To develop or practice good qualities like loving kindness and compassion one does not have to belong to any faith at all.

Nobody wants suffering in life; everybody is looking for happiness and peaceful existence. One should practice observing moral precepts, not harming others physically, verbally or mentally.

All religions teach us to be humble, decent, patient and honest to be happy in life. Material things do not give any long lasting happiness. We need to treat others with respect as you want to be treated. We should always try to solve problems by discussing or by skilful means.

We should train our Body, Speech and Mind. We should do everything mindfully, not in impulse. It is not nice to be angry. Nobody wants to be angry but if it can't be helped but at least don't react on it. So it is better to watch or just observe the anger when it comes and understand that I am angry and I don't want to be angry, that itself reduces the strength of anger. Remember, our mind is the boss; the body follows its instructions. We should never hurt any being through our physical form and never do any wrong physical action.

Taming the speech is much harder. Some people's speech can unintentionally hurt others' feelings. As the Dalai Lama says "when we are angry we are blind to reality. Anger may bring us a temporary burst of energy, but that energy is blind and it blocks the part of brain that distinguishes right from wrong. To deal with our problems, we need to be practical and realistic. If we are to be realistic, we need to use our human intelligence properly, which means we need a calm mind." People's speech can make

or break others. Proper and gentle speech has got immense value.

Taming mind is more difficult than taming body and speech. Mind gives emotional feelings, like pain and pleasure. It is very difficult to keep it under control. It is like a monkey which jumps from one tree to another every few minutes. Meditation is the best way to keep your mind calm. It is very important to keep your mind under control as it is the boss and it gives instructions and which our body follows. If you are mentally unhappy you can't be physically happy either.

Theoretical knowledge is very useful but equally valuable is showing understanding and consideration to others. We should respect our potential, but understand that there is no space for pride and feelings of superiority. We all have equal potential.

Boddhichitta is the basis and support for the Mahayana path and all the qualities of a Buddha. Like gold it won't be tarnished whatever one does to it. The three causal characteristics of Boddhichitta are the great compassion, the realization of emptiness and the mind of enlightenment.

After all as Dalai Lama puts it, "the very purpose of spirituality is self-discipline, rather than criticizing others. We should evaluate and criticize ourselves. Ask yourself, what am I doing about my anger, my attachment, my pride and my jealousy? These are the things we should check in our day-to-day lives."

As Ven. Lobsang Gyatso wrote in his book "Boddhichitta" there are four seals: four philosophical assertions distinctive to Buddhism, namely that all compounded things are impermanent, all contaminated things are (in the nature of) suffering, all phenomena are empty and selfless, and nirvana is peace and bliss.

May all beings be free from pain and suffering!

'As a tree cut down sprouts forth again if its roots remain uninjured and strong, even so when the propensity to craving is not destroyed, this suffering arises again and again.'

~ Dhammapada 338



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आजको परिस्थितिमा हरेक क्षेत्रमा, हरेक समयमा मानव अधिकारको कुरा उठिरहन्छ । हरेक मानव स्वतन्त्र, सम्मानपूर्वक भेदवारहित, अरुबाट शोषित, पिडित नभईकन बाँच्ने अधिकार नै मानव अधिकार हो । हरेक मानिसको नैसर्गिक अधिकार नै मानव अधिकार हो । यदि कोहि व्यक्ति, मानव भएर बाँच्ने हो भने उसलाई मानव अधिकारबाट बन्चित गर्नुहुँदैन । आज मानव अधिकार सुनिश्चित गर्नुपर्ने कुरामा मानव अधिकारवादीहरूले आवाज उठाइरहेका छन् भने कुनै केही काम नमिलेको खण्डमा मानव अधिकारको हनन भयो अथवा मानव अधिकार विपरित कार्य भयो भनी विरोधको आवाज निकाल्नेहरूको संख्या पनि दिनानुदिन बढ्दैगएको पाइन्छ ।

आजको यस्तो समयमा हामीले बुद्ध धर्मलाई फेरी एक पटक सम्झेर बुझेर अनुसरण गर्ने पर्ने देखिन्छ । बुद्ध धर्म आज र हिजोको मात्र धर्म होइन, यो आज भन्दा लगभग २६०० वर्ष पहिला नै भगवान गौतम बुद्धले मानवजातीको संगसंगै सम्पूर्ण प्राणीहरूको उद्धार गर्न प्रतिपादन गर्नु भएको धर्म हो । आफू चक्रवर्ती राजा हुन पाउने मौकालाई समेत छोडेर एक जना सर्वसाधारण व्यक्तिले जस्तै जीवन विताएर बहुजन हिताय बहुजन सुखायको आवाज घन्काउँदै अगाडि बढ्नु भएका शान्तिका नायक भगवान गौतम बुद्धको अवधारणा मानव अधिकारको अवधारणासंग मिल्दोजल्दो भएको पाइन्छ ।

सम्पूर्ण प्राणी सुखी हुन, दुःखबाट मुक्त भएर सुखको कारण खोज्न सर्व प्रथम भगवान बुद्धको पञ्चशीललाई अनुशरण गर्नुपर्दछ । पञ्चशीलको पाँचवटा शीलले हरेक प्राणीको अधिकारलाई सुनिश्चित गर्दछ । पञ्चशील भित्र मानवअधिकारको कुरा उल्लेख भएको पाइन्छ । कुनै पनि प्राणीको हिंसा नगर्नु, कसैको पनि चीज वस्तुको चोरी नगर्नु, असत्य वा झुठो कुरा नबोल्नु, परस्त्री वा परपुरुषसंग व्यभिचार नगर्नु र कुनै पनि प्रकारको मादक पदार्थ वा अम्वल सेवन नगर्नु नै पञ्चशील पालना गर्नु हो । यदि हरेक व्यक्तिले यी पाँच शीलमात्र पालन गर्न सकेको खण्डमा पनि उनीहरू कर्मबाट टाढा रहनुका साथसाथै हरेकले मानव अधिकार प्राप्त गर्न सकिन्छ । त्यसैले सभ्य समाजको स्थापना गर्ने हो भने हरेकले पञ्चशील बुझेर त्यसको अनुसरण गर्न पर्दछ ।

डिसेम्बर १० १९४८ को युनाइटेड नेशनको साधारण सभाको प्रस्ताव २१७ (क) ३ बाट ग्रहण गरिएको घोषणापत्रमा जम्मा तिस (३०) वटा धारा र विभिन्न उपधाराहरू समेत उल्लेख गरिएको छ । त्यसै गरी विभिन्न समयमा विभिन्न प्रकारका घोषणापत्रहरू पनि निकालिएको पाइन्छ । यसरी उल्लेख गरिएका विभिन्न मानव अधिकारका विभिन्न धारा र उपधार हरू मध्ये केहि धारा र उपधारालाई बुद्धधर्मसंग एक पटक दाँजेर हेरौं ।

सबै व्यक्ति अधिकारमा स्वतन्त्र र समान छन् - बुद्ध

शासनमा कौशाम्बी भिक्षुहरूले आयुस्मान सारिपुत्रलाई भन्नुभए अनुसार "कुनै एकजना भिक्षुलाई आफ्नो अलग आशन देऊ, नभए बनाएर देऊ, तर बुद्ध भिक्षुहरूको आशन ननिकाल । निकालेमा दुवकट आपत्ति हन्छ । भोजनमा पनि समान देऊ ।" यो कुराबाट बुद्ध शासनमा अरू भिक्षुहरूलाई जस्तै बुद्ध भिक्षुहरूलाई पनि समान अधिकार भएको देखिन्छ ।

कसैलाई पनि स्वेच्छाचारी किसिमले पक्राउ, थुनाई अथवा देश निकाला गरिने छैन । बुद्ध कालमा अज्ञात शत्रुले देवदत्तको लहलहैमा लागी आफ्नो बुबा बिम्बिसार लाई जेलमा थुनी आफू राजा भयो । त्यसपछि राजा बिम्बिसारलाई केही नखवाईकन जेलभित्रै भोकभोकै राखी रहयो । अन्तमा छुराले पाईतालादेखि चिरेर नून र तेल छरेर मार्यो । त्यसपछि आफूले कर्म गरेकोले अज्ञात शत्रुले पश्चाताप गरी भगवान गौतम बुद्धको शरणमा गयो । यहि गल्तीको कारण देवदत्तले रगत बान्ता गरी नौ महिनासम्म विरामी परी ओछ्यानमै रहयो । भगवान बुद्धको शरणमा जान लागेको पनि जेतवनको अगाडि पुग्ने वित्तिकै जमीन फाटेर जमिन (पृथ्वी) भित्र डुवेर नरकमा जन्म भयो । यसरी कसैलाई स्वेच्छाचारी पूर्वक पक्राउ गरेर थुनेमा उसले नराम्रो कर्मको भोग गर्नुपर्ने कुरामा माथिको कुराले प्रष्ट गर्दछ । साथै कसैलाई पनि यातना अथवा निर्दयी, अमानविय अथवा अपमानजनक व्यवहार अथवा दण्ड दिन हुँदैन भन्ने कुरालाई पनि प्रष्ट गर्दछ । वांदा वा दास बनाई कसैलाई पनि राखिने छैन सबै प्रकारको दासत्व र दास व्यापार निषेध गरिने । बुद्धकालमा राजा उदेनका महारानी स्यामावतीकी खुज्जन्तरा नामका लंगडी दासि दिइन् । उनलाई महारानी स्यामावतीले दिनहुं आठ कर्षपाणको फूल किन्न पठाउँथे । एक दिन फूलकिन्न गएको समयमा खुज्जन्तराले भगवान बुद्धले धर्म देशना गरिराख्नुभएको देखिछन् । भगवान बुद्धको धर्म देशना सुनेर उनी त्यहि श्रोतापन्न भईन् । त्यसपछि आठ कर्षपाणको फूल किनेर लगिन् । हिजो अस्ति भन्दा बढी फूल देखेर महारानी स्यामावतीले सोधेको बेलामा दासि खुज्जन्तराले आफूले भूलगरेको साथै भगवान बुद्धको धर्म देशनाले आफूले चाल नपाएको कुरा बताइन् । त्यसपछि स्यामावती पनि उनको कुरामा प्रभावित भएर "हामी बाहिर जान सक्दैनौं तिम्रो दिनहुं धर्म देशना सुनेर हामीलाई भन्न आउनु ।" भनरे भनिन् । यसरी खुज्जन्तरा दासी भएर पनि रानी स्यामावतीले उनलाई गुरुआमाको स्थानमा राखिन् । त्यसपछि स्यामावती र उनका सखिहरूले दासि खुज्जन्तराबाटै बुद्धको शिक्षा हासिल गरिन् । साथै दासी खुज्जन्तराकै कुरामा प्रभावित भएर महारानी स्यामावती बुद्ध शासनमा गईन् । त्यसैगरी बुद्धकालमा अनाथपिण्डकका सम्पूर्ण दासिलाई पनि भगवान बुद्धले नै मुक्त गर्नु भएको थियो । त्यसैगरी एक दिन सुजाताकी दासिले भगवान बुद्ध ध्यानमा वसिराख्नुभएको देखेन वित्तिकै "साक्षात देवता नै खीर दान स्वीकार गर्न प्रकट हुनभयो"

भनेर भन्ने वित्तिकै सुजाताले यदि यो कुरा सत्य भएको खण्डमा उन्लाई दासिबाट मुक्त गरिदि बचन दिईन् । यसरी भगवान बुद्धको प्रभावले नै सुजाताकी दासि पनि मुक्त भईन् । बुद्ध शासनमा यदि दासदासि प्रवर्जित भयो भने उसलाई दास वा दासि अनुसार नलिइकन एक जना भिक्षु सरह सम्मन सत्कार गर्नुपर्ने र दान दिनपर्ने कुरा उल्लेख गरिएको छ । त्यसैगरि करुवासीहरूले सनिपट्टानमा ध्यानमा अभ्यास गर्ने बेलामा दासदासिहरू पनि सबै जना संगसंगै बसेर गर्ने कार्यले पनि दास प्रथामा परिवर्तन आएको देखिन्छ । यसरी भगवान बुद्धको शासनमा दासदासि राख्न नहुने र दासदासिलाई पनि समान व्यवहार गर्नुपर्ने कुरालाई प्रष्ट पार्दछ ।

कुनैपनि धर्म वा आस्थाको आवश्यकता र मापदण्ड अनुसार उचित नेतालाई उत्तराधिकारीद्वारा तालिम दिने, नियुक्त गर्ने, छान्ने वा खटाउने व्यवस्था छ । यस्तो व्यवस्था बुद्ध कालमा नै बुद्ध शासनमा भएको पाईन्छ । बुद्ध कालमा सबभन्दा पहिले धर्म प्रचार गर्ने क्रममा तीस जना भिक्षुहरूलाई भगवान बुद्धले लोकाजनको हित र सुखको लागि गांउगांउ, नगरनगरमा धर्मदेशना गर्न पठाउनुभएको थियो । यसरी तीसवाटोमा तीस जना भिक्षुहरूलाई धर्म प्रचार गराउनुभएको थियो भने बुद्ध स्वयं अर्को एउटा बाटोतिर लागेर धर्म प्रचार गर्नभएको थियो । त्यसैगरि भगवान ५५ वर्ष हुँदा आयुष्मान आनन्दलाई आठ नियम पालना गर्ने सतमा स्थायि निजि सेवकको रुपमा छान्नभएको थियो । यसरी बुद्धधर्ममा आवश्यकता र मापदण्ड अनुसार उचित नेतालाई उत्तराधिकारीद्वारा तालिम दिने, नियुक्त गर्ने, छान्ने र खटाउने कार्य भएको देखिन्छ ।

प्रत्येक व्यक्तिलाई विचार तथा अभिव्यक्तिको अधिकार छ । बुद्ध शासनमा हरेक दिन भगवान बुद्धले धर्म देशना गर्ने समयमा यदि कोहीकसैको कुनै किसिमको जिज्ञासा वा उत्सुकता भएको खण्डमा स्वतन्त्र रुपले उसले आफ्नो जिज्ञासा अथवा उत्सुकतालाई भगवान बुद्धसामु राखेको देखिन्छ । बुद्धकालमा नाममात्र लिने वित्तिकै सबैजना डराउने अंगुलिमाल जस्तो ज्यानमाराले पनि भगवान बुद्धसंग स्वतन्त्र रुपले कराकानी गरी प्रवर्जित भयो । त्यसैगरि आफ्नो सर्वस्व हरणभई मानसिक स्थिति असुन्तलन भएको पटाचाराले पनि आफ्नो दुःख र वेदनालाई भगवान बुद्धको अगाडि राखेको थियो । यसरी बुद्धकालमा नै बुद्ध शासनमा ज्यानमारा, डांका, दासदासि, बौलाहा, राजा, महारानी आदि सबै जनाले आफ्नो विचारलाई स्वतन्त्रता पूर्वक अभिव्यक्त गरेको देखिन्छ ।

सबै व्यक्ति जन्मजात समान एवं अधिकारमा समान भएकोले परस्परमा भातृत्वको भावनाले व्यवहार गर्नपर्दछ । भगवान गौतम बुद्ध जातिवादको विरोधी हुनुहुन्छ । "न जच्चा वसलो होति, ज जच्चा होति ब्राह्मणो, कम्मना तसलो होति, कम्मना होति ब्राह्मणो" अर्थात जन्मले कोहि चण्डाल हुँदैन, जन्मले कोहि ब्राह्मण पनि हुँदैन । कर्मले चण्डाल हुने हो भने कर्मले नै ब्राह्मण पनि हुन्छ । यो गाथाले कुनै व्यक्ति उच्च जातको अथवा नीच जातको नहुने, उसको कर्मले नै उसलाई उच्च जात वा नीच

जातको श्रेणीमा राख्ने कुरालाई प्रष्ट पार्दछ । जातलाई नभई कर्मलाई मान्यता दिनु पर्ने विचार राख्नुहुने भगवान बुद्धका अनुसार ब्राह्मण, क्षत्रिय, वैश्य वा सुद्र जसले पनि अकुशल कार्य गरेको खण्डमा मृत्यु पश्चात तिनीहरूको नरकमा जन्म हुन्छ । त्यसैगरि जन्सुकै जातिले आगो बालेपनि ताप त्यत्तिनै लिन सकिन्छ, जातिगत आधारमा बढि वा कम हुँदैन भन्ने उदाहरण पनि दिनुभएको छ । त्यस्तै बुद्धकालमा आनन्द महास्थविरले समाजबाट अछुत भनेका चण्डालिकाको हातबाट पानी पिउने वित्तिकै चण्डालिकाको मन गर्भाम्वित भएको थियो । उसको मनमनै आनन्दस्थविरलाई प्रेमगरि उहाँको पछि पछि लागेको थियो । तर पछि भगवान बुद्धको धर्म देशना सुनेर सोतापन्न भईन् । यसरी बुद्ध शासनमा अछुत पनि सोतापन्न भईन् । त्यसैगरि पोडे सुनितालाई पनि भिक्षुसंगमा सामिल गरेको थियो जो अर्हन्त पनि भयो । त्यसैगरि भट्टिरा, आनन्द, अनिरुद्ध, मृगकिमिबल, देवदत्तहरूसंग उपली हजाम पनि प्रवर्जित भएको थियो । उपालि हजाम भगवान बुद्ध शासनकालमा विनराधर पनि हुनुभयो । यसरी भगवान बुद्धले बुद्ध शासनकालमा जातिय विभेदलाई हटाई सबै व्यक्तिहरूसंग भातृत्वको भावनाले व्यवहार गर्नुभएको देखिन्छ ।

मातापिता वा स्थिति अनुसार बालबालिकाको कानूनी अभिभावको आफ्नो धर्म वा आस्था अनुरूप बालबालिकालाई हुर्काउन पर्ने, आफुले विश्वास गरेको नैतिक शिक्षालाई ध्यानमा राखी परिवार भित्रका जीवन संगठित गर्ने अधिकार छ । सबैभन्दा पहिले पूर्व दिशा मानेर मान सत्कार गरी राखेका आमाबुवाले आफ्ना सन्तान वा छोराछोरीहरूलाई कहिल्यै कुमार्ग देखाउँदैनन् । आमाबुवा आफ्ना सन्तानको अकुशल कार्यको विपाक देखाईदिन, कुशल कार्यमा प्रोत्साहन दिने काम गर्दछन् । बुद्धकालमा अनाधपिण्डक महाजनले आफ्ना छोरालाई सुमार्गतिर लान पैसा दिएर फर्काई फुलाई सुशिक्षित, शीलवान र सदाचार गरेको पाईन्छ । त्यसै गरि भगवान बुद्धसंग उहाँका पुत्र राहुलले आफ्नो अंश माग गरेपछि, बुद्ध धर्म सबैभन्दा उत्तम धर्म भनी बुझेर राहुललाई बुद्ध शासनमा भित्र्याउनुभएको थियो । त्यस्तै राजगृहको एक श्रेष्ठ कन्या प्रवर्जित हुने ईच्छा हुँदाहुँदै पनि आफ्ना बुवाले अनुमति नदिएपछि प्रवर्जित हुन पाईनन् । सो कन्या विवाह पश्चात आफ्नो श्रीमानको अनुमती लिएर बुद्ध शासनमा आईन् । यसरी बुद्ध शासनमा आमाबुवा अथवा अभिभावकलाई सबैभन्दा पहिलो दर्जामा राखेको पाईन्छ ।

सर्वहत्या, सर्वहत्या गर्ने षडयन्त्र, सर्वहत्या गर्ने प्रयास आदि कार्यहरू दण्डनिय हुन्छन् । बुद्ध धर्ममा पंचशीलको सबैभन्दा पहिलो शील "प्राणातिपाता वेरमणि सिक्खापदं समाधियामि" हो । यसमा हरेक प्राणीलाई सर्वप्रथम प्राणी हिंसा गर्न नहुने कुरामा सचेत बनाइदिन्छ । आज समाजमा विभिन्न कारणले गर्दा प्राणी हिंसा भैर हेको पाईन्छ । यदि कसैसंग अलि बढी धन सम्पत्ति भएको देखेमा उसको हातखुट्टा भाँचेर वा उसलाई मारेर उसको सम्पत्ति लुटेर लान्छ । बुद्ध धर्ममा प्राणीहिंसा गयो भने प्रतिगततिसुथेर भिक्षुले जस्तै दुःख पाईन्छ भन्ने कुरा पनि उल्लेख गरिएको छ ।

बुद्ध धर्ममा पांच चीजको व्यापार जस्तै, शस्त्र व्यापार, प्राणी व्यापार, मांस व्यापार, विष व्यापार र लागपदार्थको व्यापार गरेर गुजारा गर्न नहुने कुरा उल्लेख गरिएको छ । बुद्धकालमा एक दिन भगवान बुद्ध कोशल राज्यको एक गाऊमा भिक्षाटनका लागि हिँडनुभएको थियो । त्यसै बेला बाटोको एक छेउमा केही बालबालिकाहरूले गंगटालाई समाती त्यस्को खुट्टा भान्दै फाल्दै रमाई रहेको भगवान बुद्धले देखेनुभएको छ । एक जना बच्चाहरूले फेरि अर्को गंगटो लिने बित्तिकै भगवान बुद्धले भन्नुभयो "बाबु सबै प्राणीको सुरक्षा र आत्मकल्याणको अधिकार हुन्छ ।" यसरी भगवान बुद्धले हिंसालाई निन्दा गर्नु हुन्छ । प्राणी हिंसाबाट अलग रहनु प्रेरणा दिनुहुन्छ ।

मानव जीवनबाट युद्ध उन्मुलन गर्न सर्वप्रथम विश्वव्यापी आणविक विवाद हटाउने, विश्वमा मानव सभ्यताको सम्बर्द्ध गर्न, हाम्रो भ्रमण्डलका जनजातीको शान्तिको पवित्र अधिकार छ । बुद्ध धर्मलाई शान्तिको धर्म रूपमा मानिन्छ । हरेक देशले भगवान बुद्धलाई शान्तिको नायकको रूपमा लिईन्छ । बुद्ध कालमा कपिलवस्तु र कोलिय नगरको बीचमा पर्ने रोहिनी नदीमा बाधबांधी दुवै राज्यका जनताले खेती गर्ने गर्दथे । एक समय पानी कम भएपछि उनीहरू बांधको लागि आफु आफु नै भैभ्रगडा गर्न थाले । यो भ्रगडा कर्मचारीबाट अमात्यकंहा र अमान्यबाट राजकुलमा समेत पुगेछ । त्यसपछि उनीहरूले युद्ध गर्ने घोषणा गरे । यो कुरा सुनेर भगवान बुद्धले रोहिणी नदीको किनारमा आशन बनाएर बस्नु भयो । त्यसपछि युद्धका लागि आएका सबैजना बुद्धको उपदेश सुनेर शान्त भए । यसै बेला २५० जना शाक्य र २५० जना कोलियहरू प्रव्रजित भए । यदि यो युद्ध भएको भए हजारौं मानिसहरू मर्ने थिए । तर भगवान बुद्धको धर्म देशनाले कसैको पनि ज्यान जान पाएन । त्यस्तैगरि बुद्धकालमा सम्राट अशोकले आफ्नो गणतन्त्रलाई विस्तार गर्ने क्रममा धेरै पटक युद्ध गरे । तर एकदिन युद्ध सकिने बित्तिकै युद्ध भूमिमा फर्केर हेर्दा उनले युद्धमा मरेका व्यक्ति, चोटपटक लागेका व्यक्तिहरूको कोलाहल, रुवावासि, मृत्युको दोधारमा परेको व्यक्तिहरूको दयनिय अवस्था देखेर आफुले आफैलाई धिक्काउँ पश्चाताप गरि सम्राट अशोकले शस्त्र अस्त्र छोडेर भगवान बुद्धको शरणमा गएको थिए । पछि सम्राट अशोक महान समाजसेवी भएका थिए । उनी बुद्धधर्म व्यवहारमा उतार्नमा अग्र थिए । उनि श्रामणेर नियोधको उपदेश सुनी बुद्ध शासनमा प्रवेश गरेको भएपनि इतिहासमा सबैभन्दा पहिले अस्पताल, पशु चिकित्सालय बनाउने पहिलो व्यक्ति थिए । त्यसै गरि उनले कुवा, इनार, विश्रामगृह, आरामागृह आदि पनि बनाउन लगाए । यसरी एक जना हिंसक राजा पनि भगवान बुद्धको शरणमा गएर सदाचारी र शीलवान भएका थिए । त्यसैले आज पनि सबै बुद्धधर्मको सारलाई लिएर अगाडि बढ्न पर्ने देखिन्छ ।

बौलाहा वा मानसिक रूपले असामान्य बन्दिहरूलाई बान्दिगृह वा थुनामा राखिने छैन, सकेसम्म चाँडो तिनलाई मनोरोग संस्थामा लाने व्यवस्था मिलाईने

छ । बुद्ध कालमा श्रावस्तकी श्रेष्ठी कुलकन्या उमेर पुगेपछि आफ्नै घरको नोकरसंग भागिन । केहि वर्षपछि उनको श्रीमान जंगलमा सर्पले टोकेर मरे । त्यसपछि आफ्ना दुइ छोराहरूलाई काखी च्यादै माइत तिर हिँडिन । माइततिर जाने बाटोको खोला तर्ने क्रममा एउटा छोराहरूलाई बाजले लग्यो र अर्कोलाई खोलाले बगाएर लग्यो । यस्तो विरह र बेदाना बोकेर आएकी ती कन्या माइत पुग्न नपाउँदै बाटैमा एकजना व्यक्तिबाट रातभरको पानीले गर्दा आफ्नो घर भत्केर सबैजना मरेको खबर सुनाएपछि उनको मन राख्ने ठाउँ भएन । उनी त्यहिँ कहिले हाँस्न थालिन, कहिले रुन थालिन । उनले आफु नाँगै भएको कुराको पनि चाल पाइनु । एक दिन बच्चाहरूको हुलले बौलाही आई, बौलाही आई भनेर ढुंगाले हानेपछि कहा जाऊ कहा जाऊ भएर जेतवन विहारमा गएकी ती कन्याले, भगवान बुद्धले "होस गर बहिनी ।" भन्नुभएपछि आफु नाँगै भएको चाल पाइन् । त्यस पछि भगवान बुद्धले "नसन्ति पुत्ता ताणाय नपिता न पि बन्धवा, अन्तकेनाधिपन्नस्स नात्थि आतिसु तारण ।" अर्थात् न छोराहरू तार्न सक्छु न बुबा न बान्धवले, मृत्यु हुने बेलामा सक्दैन बन्धवले ।" । यसरी भगवान बुद्धको उपदेश सुनेर पटाचारा श्रोतापन्न भइन् । त्यसपछि प्रव्रजित पनि भइन् । यसरी बुद्ध शासनमा आएकी एउटी बौलाही पनि श्रोतापन्न भई आफ्नो संगसंगै जगतकै कल्याण गर्न सक्ने स्थिति सम्म पुगिन आफ्नो छनोटको धर्म वा आस्था लिने अधिकारलाई नियन्त्रण गर्न कार्यमा कसैलाई पनि बलजफत गरिने छैन । आफ्नो स्वेच्छाले धर्म मान्न पाउन सकिन्छ । भगवान बुद्धको प्रभावले उरुवेल काश्यप र उनका पांच सय शिल्पहरू दनी काश्यप र उनका तीन सय शिल्पहरू, गया काश्यप र उनका दुइ सय शिल्पहरू बुद्ध शासनमा आई प्रव्रजित भएका थिए । त्यसैगरि आफ्नो श्रीमान विष्णुसंग विछोड भएकी भद्राकपिलायनी पांच वर्ष सम्म जैन साधुहरूसंग बसी जैन साधुनी भइन् । त्यसपछि बुद्ध शासनमा भिक्षुणी शासन स्थापना भएपछि भद्राकपिलायनी बौद्ध भिक्षुणी भइन् । त्यसैगरि चुल्लगन्धार विज्जाले पारंग भएको बच्छ क्षेत्रका ब्राह्मण कुलका पिलिन्द बच्छ भगवान बुद्धसंग महागन्धार विद्या छु भन्ने थाहापाएर त्यो विद्या सिक्न बुद्ध शासनमा आएका थिए । यसरी बुद्ध कालमा बुद्ध धर्ममा प्रवेश गरेर प्रव्रजित हुने, श्रोतापन्न र अरहन्त हुनेहरूका धेरै नै भेटिन्छन् ।

नारीलाई पुरुष सरहको समान अवास्था विना भेदभाव सुविश्रिचत गर्न सबै उचित उपायहरू गरिनेछन् । बुद्ध शासनमा सर्वप्रथम प्रजापति गौतमीलाई प्रव्रजित गरेको नै नारीलाई स्थान दिएको । त्यसैगरी सयौं परिचालिकाहरूसंग यशोधरा पनि प्रव्रजित भइन् । त्यस्तै श्रावस्तिका बहुपुत्रिका नामले चिनिने सौणा गहिणीक श्रीमान भगवान बुद्धको उपदेशले प्रव्रजित भएपछि छोरा र बुहारी नानाथरिका कुराले दिक्क भइन् । त्यसपछि बुद्धा अवस्थामा भगवान बुद्धको शरणमा गएर प्रव्रजित भइन् । भगवान बुद्धले यो चे वस्ससतं जीवे अपस्सं धम्ममुत्तमं, एकाहं जीवितं सेय्यो पस्सन्तो धम्ममुत्तमन्ति" अर्थात् जुन सय वर्ष बाँच्नु भन्दा

नदेखिकन उत्तम धर्म, राम्रो एकदिन बांच्ने देखेर उत्तम धर्म भनी गाथा सुनाईरहनु भएपछि भिक्षुणी श्रोता अरहन्त हुनुभयो । त्यसैगरि आफ्नो छोरा मर र विचलित भएर भगवान बुद्धको शरणमा आई आफ्नो छोरालाई बचाईदिन अनुरोध गर्ने कृपा गौतमीलाई भगवान बुद्धले, "कोही पनि नमरेको घरबाट एकमुठ्ठी सस्यु लिएर आएमा त्यसबाट औषधि बनाएर दिने भन्नभयो । त्यसपछि उनी श्रावस्तीको घरघर गई सस्यु खोज्न जाँदा कुनैपनि घरमा कोही पनि नमरेको भेटाउन सकिनन् । त्यसपछि कुनै उपाय नभएपछि भगवान बुद्धकै शरणमा आईन् । भगवान बुद्धको उपदेशले धर्मचक्षु प्राप्त गरिन् । त्यसपछि प्रवर्जित भई र केहि समयपछि अरहन्त पनि भईन् । बुद्ध शासनमा अग्र उपासिकाहरूको नाम यसरी उल्लेख गरेको पाईन्छ । भगवान बुद्धको शरणमा आउने सबैभन्दा पहिलो उपासिका सुजाता उपासिका, दान कार्यमा अग्रणी विशाखा महोपासिका, बहुश्रतमा श्रेष्ठ खुज्जत्तरा उपासिका, मैत्री विहारी अग्रणी महारानी स्यामावती, ध्यानीमा अग्रणी उत्तरा उपासिका, प्रणित तान दिन अग्रणी उपासिका सुम्निमा, निश्चल प्रसन्नतामा अग्रणी कात्यायनी, विश्वासीमा अग्रणी नकुलमाता, सुनेर मात्रै खुसी गर्नेमा अग्रणी कालि उपासिका । यसरी दशजना उपासिकाहरूलाई अग्रणी उपासिकाको श्रेणीमा राखिएको छ । त्यसैगरि अग्रणी भिक्षुणीहरूको नाम पनि उल्लेख गरिएको पाईन्छ । जस्तै चिररात्रयज्ञमा अग्रणी प्रजापति गौतमी, पञ्चावानमा अग्रणी खेमा महास्थविरणी र उप्पलवण्णा महास्थविरणी, विनयधरमा अग्रणी मटाचारा महास्थविरणी, धर्मकथिक, ध्यानी र विर्यवानमा अग्रणी सकुला महास्थविरणी, प्रज्ञालाभीमा अग्रणी भट्टकच्चाना (यसोधरा) । यसरी बुद्धशासनकालमा समर्थवान भिक्षुणीहरू पनि धेरै भएको पाईन्छ । बुद्धकालमा एकदिन राजा प्रसेनजितका महारानी मल्लिकाले छोरी पाएको खबर सुनाएपछि राजाको अनुहार मलिन भएको थियो । यो कुरालाई बुद्धले बुझेर भन्नुभयो, "नारी पुरुष भन्दा श्रेष्ठ हुन्छ ।" यो कुराले पनि बुद्ध धर्ममा लैगिक भेदभाव नभएको कुरा प्रष्ट पार्दछ ।

विना कुनै हस्तक्षेप विचार ग्रहण गर्ने र सिमाना जे सुकै भएतापनि विना रोकतोका कुनैपनि माध्यमद्वारा विचार प्राप्त गर्ने, खोज्ने र प्रचार गर्ने अधिकार प्रत्येक व्यक्तिलाई हुनेछ । पालिभाषालाई बुद्धकालिन भाषा भनेर लिने गरिन्छ । भगवान बुद्धले विभिन्न जातक कथा साथै गाथामा पनि पालि भाषा नै प्रयोग गरेको पाईन्छ । यसले जुन ठाउँमा जुन भाषा भाषिका व्यक्तिहरूको बाहुल्य छ त्यहि भाषाबाट जुनसुकै कुरा प्रचार गरेपनि सबैले सरल ढंगले बुझ्न सकिन्छ भन्ने कुरालाई प्रष्ट पार्दछ ।

यसरी विभिन्न कुरालाई खोतलेर हेर्ने हो भने मानव अधिकारका नायकको रूपमा भगवान बुद्ध र बुद्ध धर्मलाई लिन सकिन्छ । बुद्ध धर्ममा कहिले पनि कुनैपनि समयमा पनि मानव अधिकारको हनन भएको पाईदैन । त्यसैले बुद्ध दर्शन सम्पूर्ण प्राणीको साझा दर्शन हो । यसले जीवन पद्धतिको मार्ग देखाईदिन्छ ।

आज विश्वमा लगभग एक अर्ब मानिसहरूले भगवान बुद्धको दर्शनलाई ग्रहण गरिसकेको छ । बुद्धको शिद्धान्त चीन, जापान, भियतनाम, श्रीलंका, थाईल्याण्ड, वर्मा आदि देशहरूमा समेत पुगीसकेको छ । मैत्री करुणा, मुदिता र उपेक्षाले नै सम्पूर्ण प्राणीहरूलाई अगाडी बढाउँछ । सत्यले नै मानव अधिकारलाई सुनिश्चित गर्दछ ।

बुद्ध धर्मले अधिकार लिने कुरामा मात्र नभईकन कर्तव्य पालना गर्नुपर्ने कुरामा पनि जोड दिन्छ । कर्तव्य पालना गर्न सकेमा मात्र मानवअधिकार सुनिश्चित हुन्छ । यदि कोहि मानिस सुखी हुन चाहन्छ भने उसले सर्वप्रथम आफ्नो व्यवहार र विचारमा परिवर्तन ल्याउनु पर्दछ ।

दक्षिण एशियाली देशको मानवअधिकार केन्द्रद्वारा सार्वजनिक प्रतिवेदन अनुसार मानव अधिकार हनन हुने देशमा नेपाल तेश्रो स्थानमा राखिएको छ । हामी हरेक वर्ष मानवअधिकार दिवस मनाउँछौं तर भगवान बुद्ध र बुद्धधर्मलाई एकपटक फर्केर हेर्दैनौं । भगवान बुद्धले देखाउनु भएको बाटोमा हिड्न सकेको खण्डमा समाजमा व्याप्त विकृतिलाई निराकरण गर्न सकिन्छ । समाजको विकृति निराकरण गर्नु भनेको नै मानव अधिकार सुनिश्चित गर्नु हो । यसरी आज हामी बुद्ध धर्म र बुद्ध दर्शनको मार्गतिर लाग्ने हो भने सम्पूर्ण प्राणीका साथै आफ्नो अधिकार पनि सुनिश्चित हुन्छ । त्यसैले आज बुद्ध धर्म र दर्शनलाई सबैभन्दा पहिलो मानव अधिकार मान्दै भगवान बुद्धको उपदेशलाई शैदान्तिक रूपमा मात्र नराखी व्यवहारिक रूपमा समाजमा प्रतिस्थापन गर्न सकेको खण्डमा कुनै पनि प्राणीको मानवअधिकार हनन हुन सक्दैन ।

(This article, Buddha Dharma and Human rights, which came 2nd in our essay competition held in Nepal on February 2007. We are publishing this article for the benefit of our readers. Article that won 1st prize was published in 2007 LUMBINI. We continue to hold such competition in Nepal to promote the teaching of the Buddha among youngsters. This year we are holding our 3rd essay competition on "स्वस्थ जीवनको लागि बुद्ध शिक्षा" "Buddha's teaching for healthy life". Our society is organising the competition in collaboration with the Buddhist Youth Group, Kathmandu. - Editor)

Worldly Conditions

'Gain, loss, fame and ill-fame, Blame, praise, happiness and sorrow,
Impermanent are these things among men, Not lasting but subject to change.'

~ A. IV. 153

2555th Buddha Jayanti Celebration in London UK (May 2011)

Lumbini Nepalese Buddha Dharma Society (UK) celebrated 2555th Buddha Jayanti in the afternoon of Sunday, 22nd May 2011 at the usual venue of Priory Community Centre, Acton, London. The programme started with Buddha Puja, administration of five precepts (Panca Sila) and chanting according to Mahayana tradition.

Mr Ganesh P Adhikari representing Nepalese Embassy in London spoke about the Buddha's message of peace and hoped that Nepal will experience a lasting peace before 2556th Buddha Jayanti.



Venerable Bhikkhu Sumana, President of our society gave a talk on one of the important concepts in Buddhism "Applying Dependent Origination in daily life" and Acharya Narayan Rijal from Byoma Kusuma Buddha Dharma Sangha gave an excellent talk on one of the main principles of Mahayana Tradition "Bodhisattva ideal and its benefit". This was followed by guided meditation by Venerable Bhikkhu Sujan.

We introduced question and answer session this year to make the programme more interactive which from the lively discussion. We felt that this was highly appreciated by congregation and we aim to continue this in future.

A short film on Boudhanath courtesy of Min Bahadur Shakya of Nagarjun Institute of Exact Sciences was shown which every one enjoyed. After the film Venerable monks chanted blessing and distributed Paritrana threads to those who wished to have it. The programme ended with light refreshment provided generously by members, friend and well wishers.

To mark the occasion, the society's journal *LUMBINI* 2011 with the main Buddha Statue in Rajakiya Vihara, Lumbini, Nepal in the front cover was released and distributed as a Dharma Dana for the benefit of readers.

Mr. Sushil Singh, Director of nepalisamajuk.com took photos for their website.

Pabitra Raj Tuladhar conducted the celebration professionally. Sujan with the help from Ujjwal and other provided excellent sound system. Thanks to everyone's help and support the celebration went smoothly to every one's satisfaction.

One day meditation and Dana offerings to Venerable monks at Sri Saddhatissa International Buddhist Centre, London

The society has started its new activity by organising one day meditation and Dana offering to venerable monks at Sri Saddhatissa International Buddhist Centre, 309-311 Kingsbury Road, London, NW9 9PE since July 2010. Because of the interest shown by participants attending this event and at the advice of our society's president Venerable Bhikkhu Sumana and advisor Venerable Bhikkhu Sujan the society is continuing this programme bi-monthly on the first Sunday of the month.

2600 Sambuddha Day Celebration at Hammersmith Town Hall, London (May 2011)

2600 Sambuddha Day was celebrated on Sunday, 29th May 2011 at the Hammersmith Town Hall in London with various programme like Dhamma talk, cultural programme etc. to mark the 2600th years of the Buddha's enlightenment at Bodhgaya.

This event was jointly organised by various Buddhist organisations of UK at the initiation of the London Buddhist Vihara and the Buddhist society. Our society took active part in its organisation and showed a Manju Shree Dance performed by Miss Bimla Maharjan which was highly appreciated by the audience. All together about one thousand people attended this celebration.

HM Government Buddhist Reception at Whitehall, London (June 2011)



This was the first time representatives of Lumbini Nepalese Buddha Dharma Society (UK) had been invited by the UK government for such event.

Venerable Bhikkhu Sumana and Dr. Dharma Bhakta Shakya attended celebratory reception at the invitation of

Rt. Hon Baroness Warsi at the Admiralty House in Whitehall, London on Monday, 13th June 2011 evening to represent our society. Nepalese ambassador, other ambassadors, representative from wide range of Buddhist Organisations, Viharas and groups including chairman and members of Nepalese Buddhist Community Centre (UK) attended the reception.

Prime Minister David Cameron could not attend the function because of the ongoing debate on National Health Services reform in the House of Commons. Rt Hon Baroness Warsi welcomed the representatives on behalf of the UK government and commended the contributions made by Buddhist Communities to British Society. In reply Venerable Bhikkhu Seelawimala, Head of the London Buddhist Vihara and Sangha Nayaka of Sri Lankan Sangha Sabha thanked the Baroness Warsi on behalf of the Buddhist Communities for the invitation and told the gathering that Buddhist communities were happy to have contributed to British Society in living in good faith with other faith communities for the peace and harmony of the society.

Sumana Bhante at Borough of Surrey Heath Council meeting (July 2011)



Our society's president Venerable Bhikkhu Sumana along with Lt. Kaji Sherpa chairman of Buddhist Community Centre UK attended full council meeting at the invitation of Cllr Tim Dodds, the Mayor of the Borough of Surrey Heath on Wednesday, 13th July 2011 to bless the meeting and to say a few words on Dhamma. Sumana Bhante spoke about the importance of right decision before the voting at the beginning of the meeting..

Art competition in collaboration with YMBA, Nepal (July 2011)



An art competition in collaboration with Young Men's Buddhist Association of Nepal was held in July 2011. Twenty youths from different organisation took part in the first phase of the competition which was held on Saturday, 2nd July 2011 at YMBA premises. The chairman of the selection panel senior artist of Nepal Mr. Batsu Gopal Vaidya announced the five best artists. They were Prakash Maharjan, Ashish Shakya, Roshana Bajracharya, Rubin Shrestha and Swaroop Shakya. The chief guest and advisor of the YMBA Mr. Tirtha Man Shakya distributed certificate of appreciation to all 22 candidates.

The second phase of the competition was held on Saturday 9th July 2011 at the same premises. Five best artists chosen from the first phase took part in completing the art work on the story of Prince Mahasattva. They were given the certificate of excellence along with the cash prizes at the end of competition.

Mrs Suchita Tuladhar attended the second phase of the competition on our society's behalf. We hope to hold similar art competition in 2013.

Family Picnic at West Wittering Beach, West Sussex (July 2011)



The society organised a family picnic at West Wittering Beach, Chichester, Hampshire on Sunday, 24th July 2011. Most of the executive committee members, some well wishers and their families attended and enjoyed the picnic at the sea side. We felt that such kind of events bring mutual understanding and up lift working spirit among members.

26th AGM Nepalese Doctors' Association UK in Plymouth (July 2011)



Members of the society attended 26th annual general meeting of Nepalese Doctors' Association UK held in Plymouth from 29-31st July 2011 and promoted society's activities. Many doctors showed keen interest in Buddha's teaching.

LNBDS (UK) meeting (September 2011): An executive committee meeting was held at Swayambhu and Suchita's residence in Kent on Sunday, 25th September 2011. This was the first time the meeting was held from the morning with Bhojan Dana (mid day meal) offering to Venerable monks. The morning half of the meeting was devoted to Dhamma discussion and meditation and afternoon half of the meeting was devoted to business matter of the society. Venerable Tissa, a visiting Nepali monk from Sri Lnaka gave a very inspiring talk during the morning session.

One day meditation and Dana offering (January 2012): This was held on Sunday, 22nd January 2012 from 9.00 AM – 4.00 PM at Sri Saddhatissa International Buddhist Centre (Kingsbury Vihara) 309 - 311 Kingsbury Road, London, NW9 9PE. About twenty people took part on this day.

LNBDS (UK) meeting (January 2012): The first meeting of executive committee in 2012 was held at Ram Babu and Durga's residence in Charlton, London on 8th January 2012. This meeting followed the same format as the one held in September 2011.

One day meditation and Dana offering (March 2012): The second one day meditation and Dana offering in 2012 was held on Sunday, 4th March 2012. The format of the programme was as in January meditation.

Buddhist and Christian Dialogue (March 2012): Sumana Bhante and Dharma Shakya attended this dialogue on 5-3-2012 at the Buddhist Society, London at the invitation of the Archbishop of Canterbury Dr. Rowan Williams and the Buddhist Society. Venerable Bhikkhu Seelawimala, the head of the London Buddhist Vihara chaired the meeting and Ajahn Amaro, Abbot of the Amaravati Buddhist Monastery, Ven. Cheuh Ru Shih of London Fo Guang Temple and Prof Kemmyo Taro Sato of Three Wheels Temple in London read from the Buddhist texts on Karaniya Metta Sutta, the Heart Sutra and Three types of Buddha-kaya (body) respectively.

Dr. Rowan Williams, the Archbishop of Canterbury gave his comments on all three of them in turn. He told us mindfulness, wakefulness and watchfulness in all four positions are deeply imbedded in Eastern Christian religion and also unconditional love and letting go of 'ego' are resonant of Buddhist teachings. Archbishop of Canterbury also told the meeting that emptiness is the hardest concept for the Christians to grasp although emptiness is frequently used in middle ages especially in Germany. On Three Kayas

Dr. Williams said there is no similar concept in Christianity but Mahayana Buddhists talk about three Kayas and Christians talk about Trinity.

Geshe Tashi Tsering of Jamyang Buddhist Centre, London also commented on 'Emptiness'. He said this is not an easy term at all to understand. It is an extension of theory of 'Selflessness' (Anatta).

The meeting was well attended by both Buddhists and Christians. After reading of the Sutra there were brief question and answer session. At the end of which Seelawimala Bhante thanked His Grace and others for attending and expressed the view that this type of dialogue should be held regularly for the development of friendship and understanding. The meeting ended with light refreshment.

Meeting with Buddhist Group in Kathmandu (March 2012):



Mr. Amrit Ratna Sthapit (LNBDS - Vice President/ Founder President) and Mrs. Anu Sthapit (LNBDS - Organising Committee) met with members of the Buddhist Youth Group (Kathmandu) on 6th March 2012 in Kathmandu to finalise the forth coming essay competition on “स्वस्थ जीवनको लागि बुद्ध शिक्षा” “Buddha's teaching for healthy life” our society is organising in collaboration with the Buddhist Youth Group, Kathmandu. This will be the 3rd such competition our two organisations will be holding.

LNBDS (UK) meeting (March 2012): Another executive committee meeting was held on 18-3-2012 according to new form at Shubha and Nani Shova's residence in Southall, Middlesex. Venerable Bhikkhu Sumana gave feedback from the above Buddhist and Christian dialogue and Dr. Swayambhu Tuladhar shared his experience of 10 day Vipassana retreat he attended in December 2011 in Kathmandu.

LNBDS (UK) meeting (April 2012): This meeting was held at Dinesh and Menika's place on Sunday 29th April 2012 to finalise 2556th Buddha Jayanti (Vesak) programme to be held on Sunday, 13th May 2012 at the Harrow Borough Football Club, London.

News about Buddhism

First Gautama Buddha Peace Award (May 2011): President of Nepal Dr. Rambaran Yadav presented the first ever international peace award worth 50,000 US dollars to ex-mayors of Nagasaki and Hiroshima Dr. Tada Toshi and Tomi Hisa Tao at a function held at Lumbini on 17th May 2011. This award giving ceremony was organised by Lumbini Development Trust. On this occasion the Vice President of Nepal Mr. Parmananda Jha congratulated both ex-mayors for winning this peace award. (Courtesy- www.nepalmandal.com)

Visit Lumbini Year 2012 (October 2011): Nepal government at its cabinet meeting held on 17-10-2011 has decided to make 2012 as 'Visit Lumbini Year'. The meeting also decided to form a Lumbini Development National Guidance Committee for the further development and promotion of Lumbini as a Buddhist pilgrimage place. Mr. Puspa Kamal Dahal, chairman of the united communist party of Nepal will be the chairman of the said committee. Mr. Mohammed Wakil Muselman (Member of Parliament), Dr. Mangal Siddhi Manandhar, Dr. Minendra Rijal, Mr. Manoj Bahadur Shrestha, Vice Chairman of Lumbini Development Trust and six well known personalities from different walk of life will be other members of the team. The aim of this committee will be to promote Lumbini as a historic and tourist place of importance.

In this connection the chairman of the committee Mr Puspa Kamal Dahal visited USA in September 2011. He was planning to meet UN Secretary General Mr. Ban Ki-moon and others for help. Mr. Ban Ki-moon has shown keen interest in Lumbini and Buddhism since he became UN Secretary General. Because of his interest he met Prime Minister of Nepal Dr. Babu Ram Bhattarai when the latter attended 66th UN General Assembly and assured him of his commitment to help in the further development of Lumbini. (Courtesy- www.nagariknews.com & *Nepali Sandesh UK*)

New Chairman of Akhil Nepal Bhikkhu Sangha (2-10-2011): Venerable Bhikkhu Ashogosh Mahasthvir has been elected as the chairman of the Akhil Nepal Bhikkhu Sangha following the passing away of former chairman the Most Ven. Buddhaghosh Mahasthvir on 24th September 2011 at the age of 90. Buddhaghosh Bhante was the founder of Buddhist education (Nepal Baudha Pariyatti Sikksa) and the abbot of Sri Sumangala Vihara in Patan.

Second Dhammapada Recitation completed (24-12-2011): A special function was held at Jagat Sundar Bona Kothi, Kathmandu to mark the completion of second Dhammapada Recitation competition organised by Buddhist Youth Group of Kathmandu. All together students from six *Pariyati* (Buddhist Education) Centres and Buddhist organisations from Kathmandu, Patan and Bhaktapur took part in this competition. Dipankar Pariyati centre came first, Boudha Jana Pariyati second and Shakyasingh Pariyati and adult education centre came third. The chief guest and the Vice-Chancellor of Lumbini Buddhist University Dr. Triratna Manandhar gave away the certificates. The director of the Lotus Research Centre, Dr. Bhadra Ratna Bajracharya also was present during the occasion. The president of the Buddhist Youth Group, Mr. Triratna Tuladhar presided over the function. (Courtesy- *Sandhya Times*).

Centenary of completion of Steps to Swayambhu (9-1-2012): This year marks the 100th years of completion of steps to famous Buddhist temple and world heritage site of Swayambhu. The steps were completed after 5 years of construction in 1912 CE (1968 BS). It was financed personally by a rich business man of Kathmandu, Subba Tirtha Raj Manandhar. A special function to mark the centenary of completion of steps is planned to be held by his surviving son Mr. Laxmi Raj Manandhar. (Courtesy- *Sandhya Times*)

Membership of the Society

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

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

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

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

..... Tel:.....

Email:.....

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

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

Signature: Date:

New President of Dharmodaya Sabbha (10-1-2012): Nyanapurnika Bhante has been elected as a new president of Dharmodaya Sabbha. This year it is the turn of Theravada Buddhist to lead the organisation. With the election of new president the former president Pandit Badri Ratna Bajracharya became chairman of Advisory committee. (*Courtsey Sandhya Times*)

Kumar Kashyap Mahasthabir Bhante passed away (26-2-2012): The Most Venerable Kumar Kashyap Mahaasthavir, Tripitakacharya and the 6th Sangha Anunayaka of Nepal passed away at the age of 85, on Sunday, 26th February 2012 in Kathmandu, Nepal. He was one of the five monks exiled by Juddha Shamsheer, then Prime Minister of Rana Regime in Nepal, for propagating Buddhism in Nepal. He was one of the earliest

monks who worked tirelessly despite hardship for the propagation of Theravada Buddhism in Nepal. His demise is an irreparable loss for the Sangha and Theravada Buddhism in Nepal. We wish Bhante to attain the supreme bliss of Nibbana.

Lumbini and Asokan column in new hundred rupee Nepali note (26-3-2012): It was learnt that the Nepal Rastriya Bank has forwarded its proposal of a new design hundred rupee notes with photos of Lumbini and Asokan pillar to promote the birth place of the Buddha to finance ministry for approval. If approved by the cabinet the new notes will be in circulation within six months. The bank has also proposed to include following "The birth place of Buddha" just above the signature of the governor.

Watchful of speech, well restrained in mind, let him do no evil with the body;
let him purify these three ways of action, and attain the path made known by the Sages.

(*Dhammapada 281*)

*We extend our heartiest wishes for your prosperity & longevity on
the auspicious occasion of 2556th Buddha Jayanti.*



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Conquer anger by love, evil by good;
conquer the miser with liberality, and the liar with truth.

(*Dhammapada 223*)

We wish all readers Happy 2556th Buddha Jayanti!



Greenwich London College



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