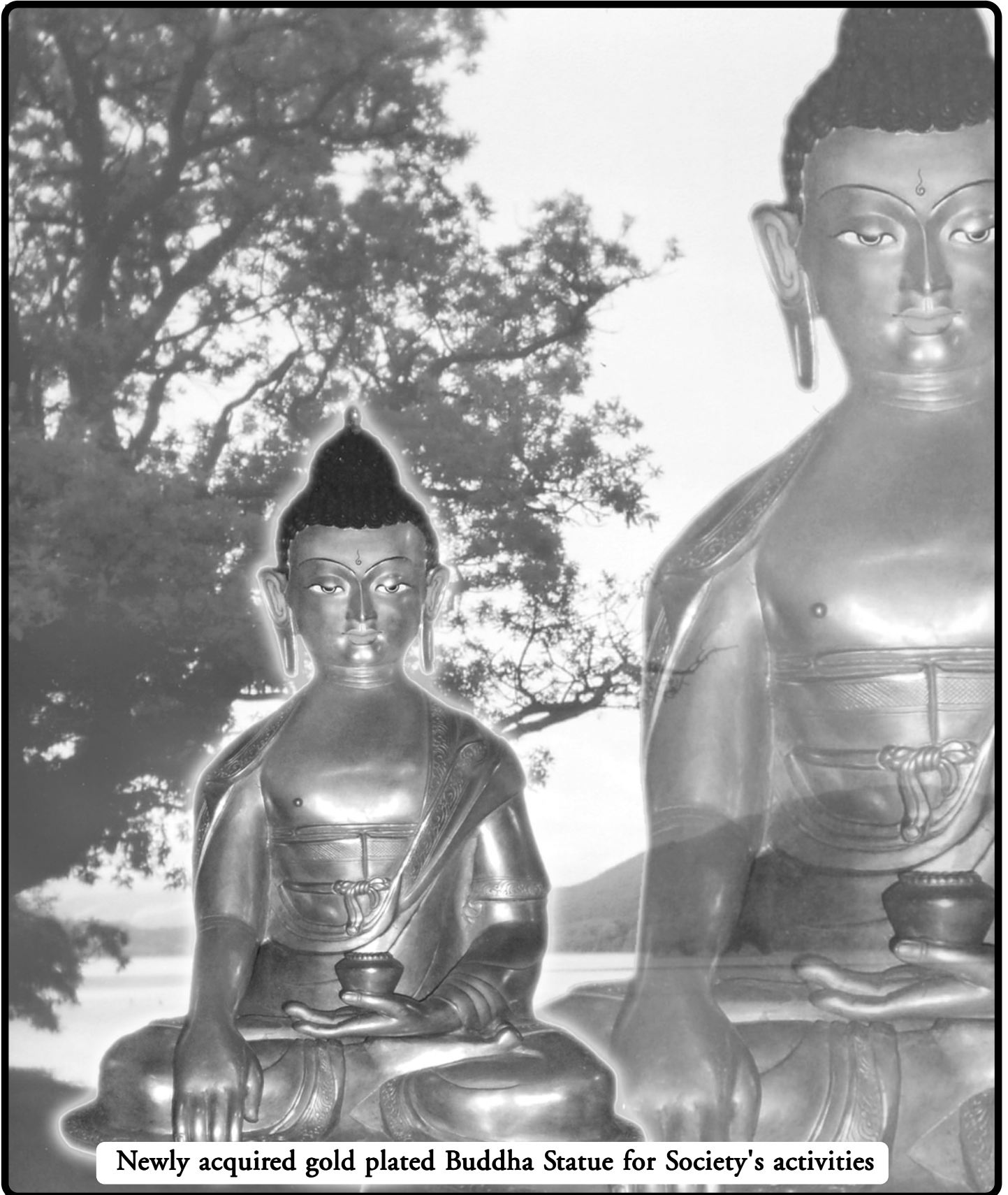


# Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

Volume 11

May 2008



Newly acquired gold plated Buddha Statue for Society's activities

# Lumbini Nepalese Buddha Dharma Society (UK)

**B**uddha 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 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 his 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:-

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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

Happy 2552<sup>nd</sup> Buddha Jayanti and warm wishes from LNBDS! It was 2552 years ago that The Buddha passed away (*Mahaparinirvana*). 'One who sees the teaching sees me', said the Buddha. The greatest way to pay our respect and homage to the great teacher is to practice his teachings.

This year we are glad to announce that the Society has acquired long needed a beautiful gold plated Buddha statue (*Buddha Rupa*) from Nepal (picture on front cover). The Buddha statue is seen as a symbol that can be helpful in creating devotion, uplifting the mind and focusing attention. Buddha Statues inspire us to develop our inner qualities to achieve happiness, good fortune, and satisfaction in our lives. Up to now for every Buddha day celebration, we had to borrow the statue from Nima and Sakuna Lama. The Society would like to express our gratitude for sharing Buddha Rupa and would like to wish them good wishes for this meritorious act.

To be born as human being is a blessing. As a human, we can develop our mind to the highest level and reach even the Buddha hood, Enlightenment. Humans are also blessed with speech to communicate our feelings and thoughts. Speech can create suffering to oneself and others if it is used with bad intention. Speech with positive intention will bring peace and harmony among us. We are thankful to Dr. Mrs. B. S. Siriwardena for her inspiring article on right speech in '*The significance of Sammvaca in everyday life*'.

Our life is very short and valuable. We should try to make our life righteous, useful and harmless to ourselves and to others every conscious moment. Avoid wrong livelihood such as based on dealing on weapons, drugs and killing. '*Right Livelihood*' by Richard Jones looks at way of livelihood which avoids any way of life which brings harm to oneself and other.

Human society is based on helping each other. What ever the scale of help it may be, we need each other in life. From birth to death, our life is dependent on or interrelated to other members of the society. When somebody helps us, we say 'thank you'. Appreciation or to be grateful is noble quality. Venerable Ahimsako Bhikkhu writes '*Grateful to feel Gratitude*' for which we are grateful to him.

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Singing hymns in and around religious temple areas is a common traditional practice in Nepal. Late Bhikkhu Amritananda argued that the hymns should not propagate a purely devotional attitude, but impart Buddhist wisdom. So both the hymn books and the hymn groups became known by the generic term '*Gyanmala*' (Garland of Wisdom) from 1943 in Nepal. *Gyanmala* is popular way of propagating teachings of the Buddha which has reached UK also. On auspicious occasion of 2552<sup>nd</sup> Buddha day, '*UK Gyanmala Bhajan Khalah*' has been established which is explained by Sashi Mahaju in '*Gyanmala Bhajan Khalah Reaches West*'.

Anu Sthapit writes a brief but succinct article on Mindfulness. We have included a brief biography of late Dharmaditya Dharmacharya who was the first person to revive Theravada Buddhism in Nepal.

We hope all our readers will enjoy reading this journal, as much as we have enjoyed presenting it to you.

**'Bhavatu Sabba Mangalam'**

# The Significance of Sammavaca in Everyday Life

✍ Dr. (Mrs.) B.S.Siriwardena

Sammavaca or Right Speech is one of the eight factors in the Noble Eightfold Path, *the Ariya Atthangika Magga*, as realised and revealed by the Buddha over 2500 years ago. Although the term Sammavaca may not be unfamiliar to most Buddhists, it would be appropriate to give a brief background in order to see how it interacts with the other factors in the Noble Eightfold Path.

The Buddha met the five ascetics who were to be his first disciples in the Deer Park in Isipatana (Modern Saranath) and preached to them His first discourse the *Dhammacakkappavattana sutta*. He began with explaining to them this fourth truth as the *Majjhima Patipada*, the “Middle Way” as the only way to understand and realise the other three Noble truths to achieve *Arhanthood* and finally *Nibbana* from that day until *parinibbana*. He preached for forty-five years, his teachings consisting of general discourses and sermons incorporating injunctions *orotexpositions* on modes of bodily, verbal and mental conduct of human beings. These discourses form the *Tipitaka*, divided into the *Vinaya*, *Sutta* and *Abhidhamma Pitakas* and together with the later commentaries making the *pali canon* while the *Vinaya* is mainly meant for the *Sangha*- The Buddhist clergy, the *Abhidhamma* is more abstract. The *suttapitaka* contains the fundamentals of the Buddha *Dhamma* which is more accessible to all, both the *Sangha* and the laity. These *Suttas* give practical, practicable and meaningful guidelines leading to a disciplined life conducive to spiritual and moral progress at *Suparamundane-Lokuttara* or mundane *lokiya*-worldly levels.

The Buddha very clearly and repeatedly says that the two extremes (*anta*) of self mortification and sensual indulgences are profitless and harmful and therefore should be avoided. He emphasizes that the *majjhimapatipada*, the middle way is the meaningful, beneficial and harmless way that right thinking people should choose to follow. This Middle Way, popularly called the middle path consists of eight factors which could be classified into three major groups namely *Sila*, *Samadhi* and *Panna* or Morality, Concentration and Wisdom as shown in the following diagram:-

Right Speech- <i>Samma Vaca</i>	}	<i>Sila</i> - Morality group
Right Action- <i>Samma Kammanta</i>		
Right Live hood- <i>Samma Ajiva</i>		
Right Effort - <i>Samma Vayama</i>	}	<i>Samadhi</i> - Concentration group
Right Mindfulness - <i>Samma Sati</i>		
Right concentration - <i>Samma Samadhi</i>		
Right Understanding – <i>Samma Ditthi</i>	}	<i>Panna</i> - Wisdom group
Right Thought - <i>Samma Samkappa</i>		

These eight factors are interdependent, interactive and influence, complement and supplement one another with such coordination that no one factor can do without the other when in operation. These are not steps to be understood and followed in numerical order and one could adopt one's own convenient order. What is essential is the practical aspect of living according to the Dhamma applying it to one's own life.

The other three Noble Truths are “*Dukkha*”- unsatisfactoriness or suffering, “*Samudaya*”- arising of *Dukkha* and its causes and “*Nirodha*”- cessation of *Dukkha*, while *Majjhimapatipada* is the fourth truth, is the Path to the cessation of *Dukkha* and achieving *Nirodha*, the entire Dhamma revolves round the four Noble Truths which are mutually connected and indispensable to one another and timeless in their value.

Our life from birth to death is a time bank which ticks away. Therefore we must try to make good and righteous use of every conscious moment. Otherwise our lives would be a waste of a human existence, an invaluable stop in the Samsara journey. It is wise to make the best use of our time- bank in ways meaningful, righteous, useful and harmless to ourselves and to others. To achieve this goal one could evolve and practise a self discipline based on the Buddha's message in our thought and deed during our everyday life. It is not sufficient to practise discipline on special days and on special occasions only or postpone it to old age when one hope to have less work and more leisure. It is difficult to practise religious disciplines suddenly after time lapses of hibernation. One would not know where to pick up the threads while one may have picked up other patterns of living contrary to the teachings of the Buddha. This would reduce Buddhists to the status of nominal Buddhists. The only positive course of action is to fit in the Buddhist way of life to our daily life. We have to achieve this pattern in the midst of other work and responsibilities, whether it be a child and adult, male or female. In whatever part of the world we worldlings – *Puthujjana*, live we are faced with individual, local, ethnic, national, international and other conflicts and problems.

We are swayed by a variety of forces of violence, strife, fear, hatred, competition, power, wealth status and the domination by science and technology to refer to only a few. Material progress and the spread of various philosophies with little or no respect for spirituality, self discipline, loving kindness compassion and equanimity also tend to distort our thinking, efforts and concentration. But these have not succeeded in mitigating the problems of people and giving them that soothing experience of inner peace and serenity, so vital for happy and secure living.

If we mindfully choose to apply some of the teachings of the Buddha even at mundane level to our everyday life, we are likely to achieve and maintain a balanced mind essential for a balanced, meaningful, harmless and happy life. Each individual has to take responsibility to ones own behaviour by the way of mental, verbal and bodily actions. The Buddha has said “By oneself is oneself defiled or purified and no one defiles or purifies another.” This philosophy is helpful to save us from fools paradise that we would be pardoned for our wrong actions and that our prayers for favours would be indiscriminately granted. This makes us alive to our own rightful human dignity to think, say and act rightly.

The Pancasila: The five precepts could be thought of as the nucleus which develops into the Buddhist moral code set out in the Noble Eightfold Path. It is the best starting point, within reach of easy understanding and application to everyday life. They are accurate measuring rods and criteria for self-application to a person’s own behaviour by thought, word and bodily action. “Does what I think, say or do conform to the fundamental basic concepts in the Buddha’s teaching or am I deviating from them?” are the type of questions to judge oneself. To put it briefly though well known and familiar, the five precepts are:-

1. To refrain from taking the life of living beings.
2. To refrain from taking what does not belong to me - stealing.
3. To refrain from sexual misconduct.
4. To refrain from uttering falsehood and loose talk.
5. To refrain from taking intoxicants.

When the Buddha thought of these five precepts he would have been fully convinced that these are part and parcel of his Noble – Eightfold Path and that these are practical and proven norms of or the development of a good self and a good community. The *Pancasila* is a voluntary, thoughtful, meaningful and moral declaration made by the individual. It is fruitless if these precepts are repeated only as a preliminary routine. One must understand their meaning and seriousness and abide by them as a matter of principle. Though simple and easy to understand these

are very significant and crucial to everyone who desire peace and happiness here and hereafter. They should be reflected upon as a guide to discipline our minds to think what is morally right or wrong and treat others appropriately.

“If I value and desire my right to live, I should respect the lives of other living beings and not deprive them of life.”

“If I value and desire my right for owning and enjoying any possessions, I should respect similar rights of others. I should not grab them ingeniously or by force.”

“If I value and desire sensual pleasure, I should not misbehave or resort to misconduct and instead I should abide by the rules of ethical sexual conduct.”

“If I value and desire the truth and truthfulness and dislike falsehood and unsavoury words of others, I should respect the right of other people too to enjoy right speech to enjoy the truth and truthfulness and pleasant and meaningful speech.”

“I should understand the disadvantages and evil effects of internalising intoxicants into my body. If I have eye to see and ear to hear, I should understand not to loose my balance of mind and self-respect.”

By analysing the precepts in this and other ways and the voluntary rejection of what is not right, unreasonable and harmful, is in reality a positive fight for virtue or morality and wisdom. It would be helpful to building up of a social order with security, peace and joy. If we reflect on these precepts a little further we would see that they originate from the Buddhist concept like *Metta*, compassion or loving kindness, *Karuna*, *Mudita*, *Upekkha* and *Ahimsa* - non-violence.

The Buddha’s teachings consist of the *Dhamma* (Doctrine) and the *Vinaya*, (Discipline). The latter implies moral excellence in the right control of mental, verbal and physical actions or thought, word and bodily action forming the *Sila*-Virtue category. When *Sila*, *Samadhi* and *Panna* merge together in action they lead the individual to get rid of the causes of (*samudaya*) suffering, unsatisfactoriness which are *Lobha*, *Dosa* and *Moha* – greed, hatred and ignorance. Their follower of regulated behaviour- The Middle Path, achieves the final spiritual goals of *Sotapatti*, *Sakadagami*, *Anagami* and *Arhat* at the supramundane-*lokuttara* level. But we worldly- “*lokiya*” human beings would be laying the foundation to such attainments if we are able to apply the factors in The Middle Path to our everyday life. As *Vaca*- words play such a vital part in our everyday life, it is beneficial to examine it in relation to the other aforesaid factors in the middle path at mundane level so that it is helpful to live a meaningful, virtuous, blameless and harmless life.



Right understanding - *Samma Ditthi* involves the realities as things really are like birth, diseases, decay and death, the causes of *Dukkha* - *Tanha* or attachment and desire for objects pleasure, views and opinions, power and even death. One would experience pain and sorrow, frustrations by the separation from the desirable and contact with the undesirable. Everyone is subject to both mental and physical pain. It is "*Tanha*" - greed hand in hand with "*moha*" - Ignorance of the realities that form the motivating force that induces us to do actions by mind, word and body both wholesome actions- "*Kusalakamma*" and unwholesome "*Akusalakamma*" actions. Wholesome actions lead to good wholesome results in a person in this life and in future lives while an unwholesome demeritorious action leads to unwholesome results. On many an occasion the Buddha very clearly elucidated the importance of *Kamma* action and "*Vipaka*" - results and that actions are done by the three doors or outlets, the mind, word and body- "*Kayena vaca citta*". A foundation of virtuous moral behaviour in relation to these outlets is very beneficial at either level supramundane or mundane.

Thus Sir Edwin Arnold in his monumental poem, "**Light of Asia**", speaks about the five precepts- the *Pancasila*, the Starting point for the laity in a very colourful manner:-

"Kill not for pity's sake- lest ye slay  
The meanest thing upon its upward way.  
Give freely and receive, but take from none.  
By greed, or force or fraud, what is his own.  
Bear not false witness, slander not, nor lie.  
Truth is the speech of inward purity.  
Shun drugs and drinks, which work the wit abuse.  
Clean minds, clean bodies need no soma juice.  
Touch not thy neighbour's wife, neither commit.  
Sins of the flesh unlawful and unfit."

These precepts are to be mindfully observed at every conscious moment of one's life. Such a person is in the words of the Buddha, a "*Sappurisa*" - a good worthy person. If one guides and encourages others also to do so, such a person does even better and is more worthy.

Among all the species of living beings on this planet only humans are blessed with the unique and wonderful gift of speech - "*Vaca*", the ability to think in words and use words to think and utter thoughts. "*Samma*" means that which is "Right", faultless and not wrong. *Vaca* when made audible are transmitted by word of mouth to others within the nuclear and extended family and outside, young and old, far and near. It consumes a great proportion of our time each day on various situation and venues. In the present day, *Vaca*- speech is not only speaking and listening to the words of others. It involves the written and printed word transmitted through correspondences books,

newspapers, magazines, leaflets and the computer etc in little and well known languages all over the world. Telephones, radio, television etc all play their parts in the use of word communication. The vast and varied literatures, cultural, scientific, technical, social, commercial and other propaganda, right down to the tiny label are words - *Vaca*. No institution educational, religious or others can function without words, spoken, written, listened to, understood, reacted to and interpreted. There is no end to the expression and use of words and the power and effect of words. Therefore it is most significant and essential for us to investigate from a Buddhist perspective that how and why of the principles to be considered in the utilization of words. In this discussion the material associated with *Sammavaca* is acknowledged as drawn mainly from English and *Sinhala* translations from some *Suttas* of the *Suttapitaka* such as the *Dhammacakkaparattana*, *mangala*, *metta*, *sigalovada*, *parabhava*, *vasala*, *Maha- Parinibbana*, *Maha Rahulovada*, *Brahmajala*, *Vyaggapajja*, *Dhammika*, *Subhasita*, *Summaditthi*, the *Dhammapada* and the *Jatakas*. I have consulted also English books and articles on Buddhist themes written in recent times by Venerable authors like, *Walpola Rahula*, *Narada*, *Piyadassi* and *K Sri Dhammananda*.

If the fourth precept in the *Pancasila*- "to refrain from falsehood", is further elaborated it would be incorporated in the larger field of *Sammavaca*. Then *Sammavaca* would mean not only being truthful but also refraining from slander, harsh words and frivolous talk. The *Subhasita Sutta* in the *Suttanipata* epitomises what right speech is as quoted below:-

"The good say noble speech is apt,  
Speak the Dhamma and not Adhamma,  
Say what is pleasant, not unpleasant,  
Speak what is true, not lies,  
Speak only words that do not bring remorse,  
Nor hurt another. That is good speech indeed,  
Truth is immortal speech, it is an ancient law.  
In truth, weal and Dhamma the sages are established,  
The Buddha's words of peace to Nibbana had to sufferings  
end, such words are good indeed."

From a person's thought originate his or her words and actions and thoughts are dependent on how and what one understands. Good or bad consequences of one's actions depend on the thoughts that the mind produces. The *Cittavagga* in the *Dhammapada* very aptly makes it clear how the mind is the fore runner and maker of all mental states and as such a purified and guarded mind induces good words and actions that bear good consequences and vice versa. Lust, hatred, anger, cruelty, revenge and

*Continue to page 15...*

# Right Livelihood

✍ Richard Jones

When we consider the Noble Eightfold Path, the fifth factor Right Livelihood seems to receive much less attention than some of the other factors. This may be because in English, the word livelihood is often given a restricted meaning – the way in which we earn our living, but the Pali word *ajiva* means much more. It covers our entire way of life and includes all the activities in which we engage in order to sustain ourselves. So right livelihood requires us to examine every aspect of our lifestyle.

The Noble Eightfold Path is subdivided into three parts, i.e. morality, concentration and wisdom. The Buddha said that morality is the foundation of the whole spiritual path. Morality consists of right speech, right action and right livelihood. Right livelihood is concerned with ensuring that one earns one's living and conducts one's life in a righteous way.

There are five things which are specifically mentioned as wrong livelihood (*miccha ajiva*). They are: dealing in weapons, in human beings (for example, slaves), in living beings to be killed (meat production and butchery), in poisons (including drug dealing, but excluding medical drugs), and in intoxicants. If we think that the term right livelihood means nothing more than avoiding these five activities, then we may think that is all we have to worry about and we can move on to another factor. However, this is only a superficial understanding of *samma ajiva*. It has a broader meaning. It means avoiding any way of life which brings harm to others.

The Buddha mentioned several dishonest means of gaining wealth which fall under wrong livelihood: practising deceit, treachery, soothsaying, trickery, and usury. We can expand this to include not resorting to any kind of underhand dealing, including fraud, stealing, cheating, even working for a bad person and working only for money. It is not just the job we do which is important, but it is also the way in which we do the job.

## Right Livelihood and the Other Factors

The definition of right livelihood is not restricted just to what we do to earn a living, but it covers all aspects of how we live our lives. Therefore, the practice of right livelihood cannot be taken in isolation from the rest of the Noble Eightfold Path. In order to establish right livelihood, our views, intentions, speech and actions must also be pure.

“Neither for the sake of oneself, nor for the sake of another (does a wise person do any wrong); he should not desire

son, wealth or kingdom (by wrong doing): by unjust means he should not seek his own success, Then (only) such a one is indeed virtuous, wise and righteous.” (Dhp. v.84)

In the Mahacattarisaka Sutta, the Buddha ties in right livelihood with other factors of the path. He says in order to understand what is right livelihood and what is wrong livelihood, we need right view (*samma ditthi*). Then we need right effort (*samma vayama*) in order to abandon wrong livelihood and practise right livelihood. In order to do this we need right mindfulness (*samma sati*). Furthermore, we cannot practise right livelihood unless we also practise right action (*samma kammanta*), avoiding killing, stealing and sexual misconduct, together with skillful speech (*samma vaca*). Any occupation which requires violation of right speech and right action is a wrong form of livelihood. So these other factors work together with Right Livelihood.

There are no specific recommendations as to which professions are advisable, but Buddhism generally emphasises virtues which are the opposite of killing and hating, i.e. compassion, mercy and nurturing life. Not only with respect to right livelihood, but our entire lives should be founded on the qualities of loving-kindness, compassion, generosity and pleasant speech. So in order to practise right livelihood, we need to remember our precepts. In particular, we should remember the precept of not to kill, not to steal and not to use false or harsh language. Although these are couched in negative terms, they all have their positive aspects. Not only should we refrain from killing, we should also nurture and protect all life. Not only should we refrain from stealing, we should practise generosity. Not only should we refrain from unskillful speech, we should also try to speak pleasantly and truthfully.

## Paid Work

Looking at Right Livelihood in its narrower sense of a paid job or occupation, the Sigalovada Sutta says that there are mutual duties and responsibilities for both employer and employee.

In five ways should an employer minister to his employees:

- i by assigning them work according to their ability,
- ii by supplying them with food and wages,
- iii by tending them in sickness,
- iv by sharing with them any delicacies, such as bonuses or gifts

v by granting them leave at times.

The servants and employees thus ministered to by their master show their compassion to him in five ways:

- i they rise before him,
- ii they go to sleep after him,
- iii they take only what is given,
- iv they perform their duties well,
- v they uphold his good name and fame.

More generally, we can say that an employer should pay adequate wages and show consideration towards his employees, giving them duties which are within their capabilities, not imposing unreasonable workloads or sales targets. For their part, employees should fulfill their duties efficiently and conscientiously, not wasting their employer's time or misusing his facilities – like using the office phone for personal calls.

Even negative situations can be turned around and can be used as a tool for spiritual practice in two different ways.

1. It gives us an opportunity to utilise and develop our skills and faculties, especially mindfulness, patience and loving-kindness. 2. It allows us to work on our selfishness and ego-centredness by joining with other people in a common task, being considerate towards our fellow workers. In this way we can try to take pride in our work and develop a sense of satisfaction.

## Environmental Considerations

Right livelihood also requires us to examine our entire way of life, and the effect it has on other people and the environment.

The general principle of how we should live our lives is beautifully illustrated by a verse from the *Dhammapada*. “As a bee, without harming the flower, its colour or scent, flies away collecting only the honey, even so should the sage wander in the village.” (v.49)

This emphasis on harmlessness comes to the very heart of how we should live our lives on a daily basis. Harmlessness involves a lifestyle which does not exploit either the environment or other people with whom we share this environment.

The question of how our way of living affects our environment is becoming increasingly serious and we all need to ask ourselves whether our lives are being lived in a way which does the least possible harm to the environment. I would like to quote two statistics. The World Resources Institute has calculated that each American, German, Japanese and Dutch person uses the weekly equivalent of 300 shopping bags of natural resources. Americans

consume their average body weight (120 pounds) every day in materials extracted and processed from farms, mines, and forests (Ryan & Daring, 1997). I am not criticising these particular nationalities; it is just that they were mentioned in these statistics. I am sure that there are similar levels of consumption here in Britain. Yet all these materials are finite in quantity. They are not unlimited.

It is becoming clear that our lifestyles are having an impact on the environment. There is the problem of global warming, resulting from the unrestrained burning of the fossil fuels upon which our lives depend so heavily. This is tied into our whole economic system which is based on the principle that we must be good consumers, responding to the endless appeals of the advertising industry which preys upon our hopes, desires, fears and anxieties in order to persuade us to spend sometimes beyond our means to buy the latest, the biggest and the best.

The present trend towards maximisation of economic activities is short-sighted. Not only is this the wrong way to find happiness and fulfillment, it is also leading to the over-exploitation of the environment. The world's fragile ecosystem is being jeopardised by man's thoughtless pursuit of material pleasures and economic gain. We are now seeing the consequences of our environmental depredations and the effects of global warming are beginning to show in irregular weather patterns and climatic disruptions, such as droughts and floods.

By failing to recognise that the world's resources are not unlimited, but finite, we pursue the goal of endless economic growth even though this is leading to depletion of the earth's finite resources. We are like moths drawn inexorably towards the candle flame, victims of our own greed, attachment and ignorance.

We must therefore call into question the ethics of promoting a lifestyle of unbridled consumption, consumerism, producing and selling the largest quantity of goods without regard for whether there is a real need for them and without regard for the environment. Is this really right livelihood?

In his book *Small Is Beautiful* E. F. Schumacher wrote, “Non-renewable goods must be used only if they are indispensable, and then only with the greatest care and the most meticulous concern for conservation. To use them heedlessly or extravagantly is an act of violence, and while complete non-violence may not be attainable on this earth, there is nonetheless an ineluctable duty on man to aim at the ideal of non-violence in all he does.” (Schumacher 1999, 43-44) Schumacher was an economist, he was not a Buddhist. These are matters which affect each and every one of us, and each and every one of us has a part to play.



Whenever we recite the *Karaniya Metta Sutta*, we say *appakicco ca sallahukavutti*, which means contented and living simply. The Pali word *appicchata* means “having few wishes”, to be content with a simple lifestyle, satisfying our needs, but not pandering to our greed. Do we recite these words automatically, or do we give careful thought to this? Can we truly say that we have few wishes?

To lead a life of having simple wants and few desires is beneficial in two senses. First, it benefits the environment by reducing the pressure on the world’s limited resources, leading perhaps to greater economic and social justice whereby wealth is shared more fairly between all mankind, rather than being kept by the wealthy few. Secondly, it also benefits us individually because we are striving to reduce the unskilful qualities of craving and attachment. We know from the second Noble Truth that craving and desire leads to suffering.

The question of how we respond to these matters is directly under our own control. This problem is not something which we can leave to someone else to sort out.

“Do not think lightly of evil saying, ‘It will not come to me.’ Even a water pot is filled by the falling of drops. Likewise the fool, gathering it drop by drop, fills himself with evil.

“Do not think lightly of good saying, ‘It will not come to me.’ Even a water pot is filled by the falling of drops, so

the wise man, gathering it drop by drop, fills himself with good.” (Dhp. 121/122.

The Buddha teaches us, through the doctrine of kamma, that we must each, personally and individually, accept responsibility for our actions. We must each examine our own lifestyles and question to what extent by following a path of wrong livelihood, we are individually contributing to global warming and destruction of the environment. The doctrine of loving kindness teaches us to love and respect all living creatures. If our way of life is contributing to the loss of their habitats and eventual extinction, that is hardly skillful practice of loving kindness.

I would like to end by suggesting a few specific questions we might ask ourselves about our lifestyle:

1. Do we indulge in unnecessary consumption, utilising the world’s limited resources?
2. Do we recycle as much of our rubbish as possible?
3. Do we plant at least one tree every year?
4. Do we think about buying locally-produced food and other products, rather than items that have been transported hundreds or even thousands of miles to reach our shops?
5. Does our livelihood make the least possible use of non-renewable resources?

*Not to do any evil, to cultivate good, to purify one's mind,  
this is the teaching of the Buddhas.*

*(Dhammapada 183)*



*We wish all readers Happy 2552nd Buddha Jayanti!*

*Jeddo Print*

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### Late Dharmaditya Dharmacharya

Dharmaditya Dharmacharya who was converted to Buddhism by Dharmapala was the first person to revive Theravada Buddhism in Nepal. Due to the service of Dharmaditya's father in the palace of Ranas as Vaidya, he could go to India for higher study in Calcutta at a time when there was strict control on education. He got matriculation in Calcutta. He received education in the faculty of commerce in Calcutta with the special privilege of government scholarship. Dharmapala met Jagatman Vaidya in Calcutta.

When Dharmapala saw in Jagatman Vaidya a messenger of Theravada Buddhism, he helped Jagatman in many ways. Dharmaditya began wearing a coat of yellow colour. He became Dharmaditya Dharmacharya. He returned to Nepal and did what Dharmapala did in India, like the establishment of Mahabodhi Society in Calcutta, he established Nepal Buddhopasaka (Buddhist followers) Sangha, Buddhadharma Uddhar Sangha, Buaddha Upasika Sangha, etc. in 1923. He brought out the periodical Buddhadharma in Nepal Bhasha following the example of Mahabodhi journal. He also brought out Himali Boudha in Nepali, Boudha Bharat in Bengali and the Buddhist India in English. He also convened the international Buddhist conference in India, the work he could not do in Nepal.

During his frequent visits to Nepal, he tried hard to propagate Buddhism being watchful of the wrath of Rana rulers. He declared that the refuge to the Buddha is the only way to right living. This was the time when Pandit Nisthananda Vajracharya wrote Lalitavistara in Nepal Bhasha, when the religious discourses were held by Kyantse Lama and Chhiring Norbu Lama, and when there was religious awakening supported by the contact with Lhasa, Tibet, and the rich merchant class Newars. With the help of Rana Prime Minister Chandra Shumsher and Dharmaham Shahu, Dharmaditya Dharmacharya established a vihar at Kindol, Swayambhu.

Dharmaditya also gave discourses on Buddhism in the language understandable to all. He also spoke of the importance of Pali language for understanding the true spirit of Buddhism. Besides this, he disclosed the importance of bahas, bahis and chaityas of the Kathmandu Valley and Lumbini. At that time, there was no practice

of observing the Buddha Jayanti in the Kathmandu Valley and Lumbini. He took the initiative for the same. Animal slaughter at Mayadevi temple, Lumbini, was stopped. Among other creative activities he undertook were the disclosure of rich Mahayana literature of Nepal, display of the Buddhist photos, study of ancient scripts, etc. At that time the Nepalese youths who went to Kushinagara along with Tibetan Lama Gurus wore the yellow robe following the example of Burmese Buddhists. This was

the starting point for the revival of Theravada tradition in Nepal.

Dharmaditya Dharmacharya had published a magazine on Buddhism to mark the Swanyapunhi.

Dharmaditya Dharmacharya initiated a new trend of religious discourses based on *Sutta*, *Ggeya* (verse fit to be sung), *Vvyakarna* (grammar), *Ggatha* (story), *Uudana* (voice), *Ititbutak*, etc. and life of the Buddha as mentioned in Pali canon and the *Arya Astangik Marga* (The eightfold Path). Dharmaditya Dharmacharya also made an appeal to follow the true path of Buddhism. He also made a call to

learn Buddhism since childhood at the age of five.

The Baudha Upasaka Sangha established by Dharmaditya Dharmacharya was the forerunner of the organisations recently established.

Because of the propagation of the importance of Buddhist pilgrimage sites by Dharmaditya Dharmacharya, Theravada monks taught the Newar Buddhists the need to visit four main Buddhist sites.

Dharmaditya Dharmacharya in his magazine Buddhadharma has said that the children of Nepal must be given education on Buddhism. He was of the opinion that children of Nepal should be provided Buddhist education during the early period of their lives.

The first voice for the development of Lumbini was raised by Dharmaditya Dharmacharya. Dharmaditya was followed by Bhikshus Mahanama, Chunda, Dharmaloka, Anirudra, Bimalananda and Maitri who contributed their services staying there. A vihar of the Theravada tradition was constructed there in 1953. Another vihar of the Tibetan Mahayana tradition was constructed there in 1958.

(Extracts from 'Role of Theravada in the preservation of Newar Buddhism' - Late Bhikshu Sudarshan Mahasthvir, Kirtipur)

# Grateful to Feel Gratitude

✍ Ahimsako Bhikkhu

I'm still fairly new to monastic life, and as a junior monk it's my duty to ask for permission when undertaking anything out of the ordinary here at Abhayagiri Buddhist Monastery in California, where I live. When I received the invitation asking if I'd be willing to contribute something to *Lumbini* magazine, I went to our co-abbots, seeking feedback and permission. At first I sensed some hesitation on their side, and the senior abbot asked me why I wanted to do it. My immediate reply was "out of gratitude towards Amrit Sthapit, who was formerly Venerable Seevali Bhikkhu and the person who asked me to write the article. He was my first meditation teacher." That seemed to be a good reason and I was given the go-ahead to accept the invitation. I then mentioned that the subject was to be of my choice, and the abbot's response was "Well, maybe gratitude is your theme."

Having found a theme, questions arose in my mind: "What is gratitude? How and when does it come up in the mind and heart? When gratitude is present, how does that affect me? Does feeling grateful only affect me, or does it also affect the people around me?" One thing I do know for certain is that since taking up Buddhist practice sixteen years ago I have become aware of an ever increasing level of gratitude for all sorts of things.

Thinking back to the time before I began to meditate, I see how little awareness there was of feeling gratitude at any discernable level. It may have arisen from time to time, at least I hope so, but I have no recollection of it. Certainly I was *thankful* for things, but on reflection some of that thankfulness was born out of a sense of politeness. I consider politeness to be a very wholesome way of relating to people, helping to enable us to live more harmoniously. However, the true feeling of thankfulness, or gratitude, is more than just the external expression of appreciation for something done or given or for a particular situation that has come to be.

When I was eighteen years old an occurrence took place which was embarrassing and humiliating. A good friend of mine laid into me for not saying thank you for something, which was apparently not a one-off event. This strongly-delivered feedback was given by the person I most admired and looked up to at that time. Hearing them say things in a disparaging manner really hurt, even if it was true. I can still experience painful feelings just by thinking about it, for instance even now as I write these words. For many years afterwards I found myself feeling very sensitive around this, careful in making certain that I expressed my thanks for things, and that the person definitely heard me.

This meant that sometimes I would say thank you multiple times. When I think back, though, I don't recall any true sense in the heart of feeling grateful. Perhaps this was because there was too much focus on and obsession about the external action of saying thank you.

In living the life of a monk one is in the position of relying upon the generosity and kindness of others. Everything we eat, wear, use, ride in; every single aspect of the monastery where we live — the land, the buildings — is freely and kindly offered by a wide range of people both living here and around the globe. When I contemplate this fact it doesn't take more than a few seconds before the feeling of gratitude resonates in the heart. It's not intentionally created. It's not like I start out by saying, "Now I'm going to generate the feeling of 'gratitude' within myself." It just arises naturally. When I say it's not created, what I mean is that I don't believe that we can truly make emotions come into being by willpower alone, or change one emotion into another. We may be able to *delude* ourselves for awhile by producing a facsimile of some emotion. But is that authentic? We can, however, by turning the mind towards something, by recollecting, or bringing a situation or action into the focus of our awareness, open up the possibility for things to arise on their own. Planting the right seeds offers the best chances for the expected fruits.

We do a chant quite often here, with ten reflections that the Buddha recommended monks and nuns should frequently recollect and consider. The second of the ten reflections goes "*My very life is sustained through the gifts of others.*" Just looking at that one particular line of chanting my experience has been the natural arising of gratitude, as well as many other wholesome thoughts and feelings. This may not occur during the chant itself, because we immediately move on to the next of the ten reflections, and I've found that there isn't really the time or stillness for much to register within the mind and heart. But later in the day, when there is more solitude and time to reflect, I recall those same words, and wholesome mind-states tend to automatically appear.

As time goes by, what I have found is that gratitude spontaneously arises more and more frequently, and is stimulated by a wider range of events and perceptions. For instance, the gratitude felt towards my parents, close family members, teachers, and the people around me is far more palpable now than ever before. Maybe some of this has merely come about through being older, with more life-experience.

Like so many things though, it's not often that we can look at something (gratitude for instance) in complete isolation from other emotions. In the *Mangala Sutta*, a discourse in the *Sutta Nipata* of the Pali Canon, there is a long list of what the Buddha proclaimed to be the "highest blessings." There is one verse that says "...contentment and gratitude...these are the Highest Blessings." From my own experience, I think that having these two words together in the same line is not a coincidence. When I feel grateful there is often the feeling of contentment, of fullness. One of the words that my teachers use is *lack*, "Is there a feeling of lack?" With gratitude and contentment present, there seems to be little or no feeling of lack. There is fullness. The words *grateful* and *thankful* contain the word *full* — full of gratitude and thanks. When there is fullness, where is there space for the feeling of lack?

Something curious about gratitude is that it doesn't have to be born out of positive circumstances or events. There have been cases where people, encountering serious, life-threatening, or terminal illness have spoken about a profound sense of gratitude for their situation. When faced with the reality of disability or death, they have awakened to living what's left of life in a more centred way, focused on spirituality rather than on materiality. Along similar but far less serious lines, I have had many experiences where difficult circumstances left me with suffering and stress produced by my own internal reactions to a situation. From the outside the situation could be seen as anything but positive, but often I have had extremely useful insights around personal character traits and habits that perhaps wouldn't have been exposed without that "difficult circumstance." Upon realizing this, a deep sense of gratitude arises for that difficult experience, replacing the raw feelings of pain, stress, and suffering that previously dominated my mind. We don't need everything to be

sweet, nice, cosy, and as we wish it to be, to enhance our overall wellbeing and development as a human being.

With the publication of this issue of *Lumbini* magazine coinciding with the 2008 Buddha Jayanti Celebration, I thought I'd close this article by mentioning a few of the ways that this yearly festival affects me. My first encounter with Vesak (Buddha Purnima) was a few months after beginning to meditate. I had seen the day mentioned on the London Buddhist Vihara calendar, but I had already made plans to be away on holiday that day, alone at a friend's cottage in the country. Those ten days of solitude were marked by practicing meditation many times a day and reading Dhamma books. I remember Vesak Day arriving with clear, sunny skies, and as night descended a gloriously bright and full moon appeared. With little experience or background in Buddhism, my thoughts were quite new and unformed about the Buddha's birth, Enlightenment, and final passing away. But I do recall being very moved by the thought that approximately two and half millennia ago those events in Nepal and India took place under the very same moon, and that what has been left behind are the body of teachings and examples — a way of living — that I could aspire to and develop. Even by that time I was feeling the benefits of meditation, and I clearly remember saying to myself, "With this practice I will never be bored or lacking in something to do."

As the days and years go by, the full moon day of May takes on deeper and deeper levels of meaning. While writing these words I am feeling gratitude towards the Buddha, his direct disciples, all of the monks, nuns, laymen and laywomen who have kept the teachings and traditions alive and have supported the Sangha, my teachers and brothers in the holy life, the opportunity to live as a monk...the list is long. And going back to the title of this article, I am grateful for waking up to the feeling of gratitude.

### **Eight worldly Conditions (*Atthaloka Dharmas*)**

The worldly concerns that generally motivate the actions of ordinary beings:

1. Gain - being happy acquiring something
2. Loss - being unhappy not acquiring thing
3. Honour - wanting to be respected
4. Dishonour - not wanting to be not respect
5. Happiness - wanting to be happy
6. Misery - not wanting to be unhappy
7. Praise - wanting praise
8. Blame - not wanting criticism

~ *Anguttara Nikaya VIII 5*

**From craving springs grief, from  
craving springs fear; for him who  
is wholly free from craving there is  
no grief, much less fear.**

~ *Dhammapada 216*

Mind is the forerunner of (all evil) states.  
Mind is chief; mind - made are they. If one  
speaks or acts with wicked mind, because of  
that, suffering follows one, even as the  
wheel follows the hoof of the draught - Ox.

~ *Dhammapada 1*

# Gyanmala Bhajan Khalah Reaches West

✍ Sashi Mahaju

About 2 kilometers west of the city, on a hillock, there stands a Swoyambhu Mahachaitya with eternal eyes watching the magnificent valley of Kathmandu. World Heritage site Swoyambhu comprises many other holy caityas, monasteries, rest houses (*Phalcha* or *Sata*) and a prominent temple of Harati Mata. Among these, a *Phalcha* (a rest house also known as *Sata*) right on the top of the 360 steps (eastern access) is one of the main attractions of the site. It pulls hundreds of devotees every morning with melodious Bhajans (hymns) and makes them to stop at least for few minutes and join in unison.

A Manandhar family of Dillibazar had originally constructed this *Phalcha/Sata* to serve as a rest house for pilgrims and to organise feast after *Puja* or rituals. Later, it was renovated with the donations from devotees.

Singing hymns in and around the temple area is a common traditional practice among Newars. According to Bhuvan Lal Pradhan, a Buddhist scholar there used to be a small group of hymn singers around the Swoyambhu Mahachaitya for a long time but it is only in 1057 Nepal Samvat (VS 1994) the group started to sing Buddhist hymns here in this *Phalcha*. This group called themselves Bhajan Khalah and gained popularity in very short period. Another similar group by the name of Tare Maam Sangh was set up immediately in the following year in Yela (Lalitpur), which later joined the Bhajan Khalah. .

This seventy-year-old institution was initially started with 18 hymns. The very first book was printed in India by Bhikshu Pragyavimsha and smuggled into the country by Bhikshu Dhammalok. It was then simply called “Bhajan mala” and without the names of composers to avoid troubles with Rana autocratic government. It was Venerable Bhikshu Amritananda who argued that singing hymns should be able to spread the teachings of lord Buddha; therefore Bhajan Mala adopted its new name as Gyanmala Bhajan Khalah.

The word GYANMALA is the composition of two words Gyan (wisdom) and MALA (garland) meaning the garland of knowledge. The other two words BHAJAN and KHALA mean hymn and group respectively. Since the polysemous characteristics of Nepalbhasa, the word MALA also mean, “do you need” and “ search “. Therefore, GYANMALA also mean “ Do you need wisdom “ and “ In search of wisdom “.

Considering the lack of hymns in local vernacular a devout Buddhist Dalchini Manandhar gave a book *Lalit Bistar* (A book about the life of Buddha) to his friend Prem

Bahadur Khyaju Shrestha requesting him to write hymns who later on not only composed the hymns but also became a monk. “*Jhyalanan Faya Woya Mata Jaka Sita Yo Ma*” is one of his very popular hymns. In this hymn the poet has tried to explain about our five senses are like doorless windows from where wind is coming in to put off the light (moral sense). This simply means, we are always being distracted from doing good things because of our uncontrolled five senses.

The growing popularity of this purely religious institution brought some trouble to its’ members back in Rana ruling days. Mr. Chandra Bahadur Thapa, the then police superintendent ransacked the Bhajan place in one early morning and confiscated the books. He later charged all members as antinationalist because they sing hymns in Nepal Bhasa and pray to the Buddha. However, the then Rana Prime Minister Padma Shumsher ordered to drop all charges made against Gyanmala Bhajan Khalah members and also proclaimed that all communities can use their language to read, write, sing and observe religious and ritual activities. It is worthy to mention the names of two important members Lok Ratna Tuladhar who managed to sneak away important Buddhist books during the incident and Dwarika Das Shrestha who not only dared to argue with Padma Shumsher during hearing but also pestered colonel Chandra Bahadur Thapa until he returned all the confiscated books.

Singing Buddhist hymns was not the only reason that Gyanmala Bhajan Khalah gained popularity. Gyanmala Bhajan Khalah members played a very important role during an epidemic breakout in 40s. They served all ill people regardless of their caste, creed and culture without any discrimination. This led to establishment of PAROPAKAR, the first Orphanage of Nepal. Gyanmala Bhajan Khalah is also the pioneer of a forestation program in Nepal. Besides this, Gyanmala Bhajan Khalah always takes part in other social works as required by the society.

The popularity of this group and hymns has always been rising. This now has become one and only successful institution of its kind in the country. Now it has seventy branches within the country and one in Kalimpong, India. More recently, we have formed a small group as UK Gyanmala Bhajan Khalah on the occasion of 2552 Buddha Era. We will be appearing with our first presentation in Lumbini Nepalese Buddha Dharma Society’s Buddha Jayanti function due to be held on the 1<sup>st</sup> of June, 2008. This is going to be the 72<sup>nd</sup> branch of Gyanmala Bhajan Khalah and first of it’s kind in the western hemisphere.

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बुद्ध सम्बत २५५२  
स्वाया पुन्रिया लसताय्  
सकसितं दुनुगलनिसें  
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बुद्धको मुहार एकफेर हेर.....

शशि महाजु

बुद्धको मुहार एकफेर हेर  
जादैन जीवन तिम्रो खेर  
माया र ममताको पाठ सिकने गर  
आउनेछ शान्ती घुम्दै तिम्रो घर

काम र क्रोध त्यागि दिनु  
लोभ र मोह छाडि दिनु  
राखि राख्नु मन भित्र बुद्ध  
भावना तिम्रो हुनेछ शुद्ध

दिन दुखीलाई माया गर्ने  
विश्वमा शान्तीको किरण छर्ने  
बुद्धलाई सम्झि कण कणमा  
छरिरहौं शान्ती क्षण क्षणमा

## Mindfulness

Anu Sthapit

Mindfulness is known as *Sati* in Pali language and *Smriti* in Sanskrit. In our life we need to be mindful all the time. We can say mindfulness is way of living. To be mindful means to live in present, not in past or future. Past is out of our hand, gone, and future is yet to come which is based on present. When ever we are doing e.g.: driving, swimming, running or working etc. we need to be mindful. If we are not aware, we can not be successful and happy in our life.

Mindfulness can be known as concentration, awareness, alertness, watchfulness etc. Those works which are being done by the body, those thoughts which come to our mind and mindfulness about unwholesome thoughts, that is called *Samma Sati* or right mindfulness. The Buddha said that mindfulness is only way to overcome sorrow and lamentation, to end grief and achieve the end of suffering. Mindfulness can be divided by being constantly aware of four particular aspects. Those are:

1. The contemplation of the body (*Kayanupassana*). The application of mindfulness with regard to the body, body postures, breathing so forth.
2. The contemplation of all feelings (*Vedananupassana*). The application of mindfulness with regards to the feeling whether pleasant, unpleasant or neutral.
3. The contemplation of consciousness of mind (*Cittanupassana*). The application of mindfulness with regard to the mind or consciousness whether the mind is greedy or not, angry, displeased or deluded or not.
4. The contemplation of Mind – objects (*Dhammanupassana*). The application of mindfulness with regard to the mind objects whether there are mental hindrances to concentration, the four noble truths and so on. Mindfulness is essential even in our daily lives in which we act in full awareness of our actions, feelings and thoughts as well as that of our environment. The mind should always be clear and attentive rather than distracted and clouded.



continue from page 6...

ignorance of what is morally right and wrong pollute the mind giving rise to corresponding thoughts and actions. Thus the Buddha illustrates how Right understanding and Right thought lead to right actions whether one is a monk or a layman. Mental purification and harmless living could be achieved by the layman who decides to make the right effort to control and guard the mind with its outlets of word and deed.

In the *Meghiyasutta* (A iv54, DhP 33,34) the Buddha explains the factors helpful for mental purification among which are a good friend, observance and practise of the precepts, good advice from knowledgeable persons on Buddhist ethical themes, the diligent efforts to abandon unwholesome thoughts and develop wholesome thoughts and wisdoms. Thoughts of *Metta* and *Karuna* etc mentioned earlier further enhance good words and good actions and this was Buddha's advice to his little son, the *Rahula Samanera* when he said "cultivate the meditation on *Metta* which banishes ill will and the meditation on *Karuna* which banishes harmed cruelty."

Thoughts of *Metta* and *Karuna* help one to dislike and dispel thoughts, words and actions of animosity, cruelty, anger, envy, abuse, ill will, enmity, deceit, falsehood and slander etc. These are also helpful to reflect on the advantages and wholesome consequences of the opposite of these bad states of mind. The Buddha described by the epithet "*Mahakarunika*" because of the great compassion he showed both by example and precept throughout his life. Tolerance and equanimity – *Upekkha* and joy from seeing the happiness of others – *Mudita* are the other two *Brahmaviharas* – sublime states that go together with *Metta* and *Karuna* and motivate the Wholesome thoughts, words and action. The very purpose intended by the Buddha's moral code is for human beings to control and guide rightly ones actions by thought, word and body and to develop purity in them. Hence morality, concentration and wisdom when rightly merged lead the person to achievements at *Mundane* – worldly level laying the higher foundation for *Supramundane* level.

Refraining from falsehood or in other words being truthful is one of the four types of verbal action under *Sammavaca*. Unwholesome thoughts of *Lobha*, *Dosha*, *Moha* – greed, ill will and ignorance induce worldly people to express falsehoods by word of mouth or through other media. People from top to bottom at all social levels may utter falsehoods for single or various combinations of reasons. Greed for wealth, fame, popularity, power, jealousy, pride, selfishness and ignorance are some of these. The Buddha advised little *Rahula* never to tell a lie even for fun because a person who does not feel ashamed to tell a lie would not be ashamed of doing any evil action. A liar is not trusted

and is not considered as dependable upright and sincere. But a person who is truthful is trusted respected and considered as dependable upright and sincere.

Slander *pisunavaca* is the next verbal evil. By speaking badly about one party to another is a very cruel a short-sighted act that causes friction and damage to the good name of those concerned. Tale-carrying could put friends asunder, destroy mutual trust among persons, destroy relationships, break up families and cause many other harmful consequences. It is again the pollution of the mind by *Lobha*, *dosa* and *Moha* that motivate such harmful behaviour. The mind motivated by *Metta* and *karuna*, *Mudita* and *upekkha* referred to earlier would hold back a person from disruptive verbal behaviour. The rightly guided disciplined mind induces a person to strive for peace, friendships, harmony, reconciliation and concord among others and to take delight in the success of such actions. At this juncture one is reminded of the advice given to *Visakha* on her wedding day by her father. He said that a wife should not speak ill of her husband and parents in law to others or speak to outsider about shortcomings and quarrels within the household and also not listen to stories of other households. Such talk he referred to as "fire." Slander could be further described as defamation, scandal, smear, libel, backbiting, disparaging, misrepresentation and vilifying etc. The right opposite of slander is praise or speaking about the goodness of others.

Harsh Words (*Pharusa*) are unpleasant, irritating and rude. Words of ill will that use abuse, cruel, unfeeling are brutal, ruthless, relentless, barbarous, unkind and bitter etc falls into this category. Harsh words are heard within households, in public places or wherever people gather in small or large groups. These cause misery, agony, distress, unhappiness, suffering, discomfort, anguish and wretchedness etc to the victims and others who happen to hear or listen. Such uses of speech are a bad example especially to growing children and could be described as a gross violation of the freedom of speech.

The follower of *Sammavaca* instead of harsh words would use words that are kind, understanding, considerate, loving, friendly, courteous, thoughtful, compassionate, humane, decent, amicable and other pleasant words. Such words would bring peace, harmony, cordiality and joy within relationships of all kinds' and levels. Many a dispute and even wars may find their contributory roots in poor negotiations with thoughtless and heedless words.

Verse 4.b of the *Dandavagga*, *Dhammapada* advises "Do not speak harshly to anyone – *Ma avoca pharasam kanci*. "They will retort to you. Painful is vindictive speech. Blows in exchange may bruise. Silence yourself like a cracked gong that is soundless."

The last and fourth virtue in *Samavaca* is refraining from idle, frivolous talk. The Buddha considered idle chatter as scandalous gossip that are a hindrance to good thinking, good action, concentration and development of wisdom. He thinks it is better to remain silent if one does not have sensible and meaningful things to speak. It may be that most people are unconscious or heedless of the facts that frivolous chatter is a meaningless, malicious and foolish occupation. In the present day frivolous talk has become commercialised in the newspapers, magazines, the computer and even the telephone. Not only during casual meetings that some people resort to this kind of low talk but even pay for such talk with person whose livelihood is to provide idle chatter, which may be even obscene and sensual. The mobile phone has become a convenient tool for such use anywhere and anytime of the day to those who enjoy such speech. At social gatherings of all sorts, while travelling to place of work, festivals, weddings, outings and other venues, gossip and idle talk are seldom absent in the agenda.

Frivolous talk may be described as flippant, foolish, silly, flighty, empty headed, giddy tittle-tattle or prattle which could turn out to be even harmful to oneself and others. These too originate in the mind when polluted with the pollutants of ill will and ignorance.

Verse 1 of *Sahassavagga* in the *Dhammapada* says “that one single good word is better than a 1000 useless words.” Verse 2 says that “better than a 1000 verse is one single line by hearing of which one is pacified.”

The significance of wholesome speech from a Buddhist perspective for our everyday life at mundane level has been now rather comprehensively discussed alongside with the consequences of the misuse of the invaluable gift of speech. Misuse of speech causes a great deal of damage within oneself, between persons, among groups, within families, communities and nations. Starting at home level, if each individual grows up within a wholesome environment where wholesome speech is the norm, wholesome thought and bodily action too would fall in line motivating the individual to naturally follow the precepts. When one is conscious of what is right and wrong in the context it is very helpful to resort to *Samma Vayama* or right effort and *Samma Sammadhi*- right concentration and right mindfulness- *Samma Sati*.

In the *Catukkanipata* the four kinds of right efforts are to mindfully strive and persevere, to prevent the arising of evil and unwholesome thoughts that have not risen in the mind, to abandon already risen unwholesome thoughts, arises good thoughts not yet arisen and promote already arisen good thoughts.

By the end of each day when one retires to rest if one can honestly feel “**my thoughts, words and deeds were good and I made every effort to prevent the unwholesome**” it would be a great victory and a stepping stone to many more moral victories each successive day - a very beneficial investment indeed.

## *C o n d o l e n c e s*

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

**Mr. Sovin Shrestha**, beloved brother of Mrs. Bandana Pradhan and brother in law of our society's founder member Arjun Pradhan who passed away on 6 June 07 at the age of 40.

**Mrs. Hiralani Kansakar** who passed away on 1 July 07 in Kathmandu, Nepal at the age of 82. She was dear aunt of Mrs. Anu Sthapit

**Mr. Ram Bahadur Tamang**, father of Sakuna Lama, life member of the society and father – in-law of Nima Lama, Founder Vice President who passed away in Nepal on 29 September 2007 at the age of 93.

**Mrs. Gyan Devi Shakya**, mother of our society's active member Pabitra Man Shakya who passed away on 17 November 2007 in Nepal at the age of 72.

**Mrs Devi Lani Tuladhar**, beloved aunt of Mr. Amrit Sthapit, Founder President of the Society, passed away in Nepal on 19 December 2007 at the age of 92.

**Mr. Tirtha Narayan Manandhar**, beloved father of Dr. Locan Manandhar (life member of the society), passed away on 18 December 2007 at the age of 84. Late Manandhar was devout and active Buddhist, advisor of Ananda Bhumi (Buddhist monthly) and Swayambhu Gyanmala Bhajan Khalah, Nepal.

**Mr. Kamal Bahadur Tamrakar**, beloved father of Mrs. Menika Sthapit and father in law of our society's treasurer Dinesh Sthapit, passed away in Nepal on 30 March 2008 at the age of 74.

*Anicca Vata Samkhara*

(All Conditions are impermanent)

## Letter to Editor

Dear Editor,

I really enjoyed reading Lumbini and very happy to re-read it. All the articles on this issue is very effective and informative. However, I would like you to concentrate on these:

I do understand the difficulties and editorial committee had spend lots of time to make it perfect and minor faults should not be concentrated. However, these recommendations may help you for future publications. I think, editorial committee still spend some more time editing articles. This Lumbini has certain articles which seems didn't edited, such as 'Theravada Buddhism in Nepal' in page 5, reference number has been given but no reference detail. It should be removed or give detail. In 'Buddha Dharma Ra Manav Adhikar' in page 17-18, many words are wrongly typed. Names of Ascetics are missing and The Buddha didn't practice 6 years under the Bodhi tree either. Further, on this article in page no 21, stanza spoken by Ven. Assajit is in Sanskrit, I think, which should be in Pali instead because rest of other stanzas are in Pali or translation.

Who is who in Buddhism in Nepal' in page no 15, a sentence says 'Returning to Kathmandu, he was again ordained with four others by Tsering Norbu', which is not true. Actually, Ven. Mahapragya was ordained already in Kerung with Kushyo Rimpoché and return back to Kathmandu. He lived with Tsering Norbu in Nagarjun Hill, where his three friends visited him. They inspired on his appearance and ordain with Tsering Norbu. Later, they all together were charged for alms-round in the valley and expelled.

'The Critical Analysis of Panca Sila' in page 12, a sentence says 'However, sexual relation before marriage or before settlement with a partner is not violation of pancasila as long as it doesn't harm any one physically, mentally and socially. I am not sure with this sentence because Sexual misconduct is indeed illegal. It applies to every condition - even to wife and husband that if wife or husband doesn't agree, must avoid having sex. There are rules - such as when your wife is asleep - don't have sex with her. Don't have sex with someone even if he/she is a single if you're married, so and so forth. Find the rules out in the cannon. Only legal sex is between a wife and husband but this is rather agreement between two people who have made a commitment to live with each other voluntarily or by force.

Article of Ven. Sumana is a wonderful. He begins with explaining what is triple gem and expansion of Buddhism into different traditions and spread to different parts of

the world since its master passed away. He has concisely well presented all the information about the Buddhist teachings, traditions, Buddhist educations, expansion of Buddhist circle into worldwide, modern movements and achievements. His article shows that Buddhism was initiated by the enlightened one and develops into various traditions, cultures and sects. Even though, Buddhism divided into different sects and traditions but all traditions and sects have mutual understanding and intra-cohesion. Further, all has one destination that is end of suffering.

Wholistically, Lumbini magazine is perfect and very effective. I really enjoyed reading it. I am very much appreciated on you and your Kalyanamitras working for the spreading of '**Buddhamarga**' teachings for the peace externally and internally to all sentient beings. I thank and wish you and your dhamma friends for putting effort to bring the publications out.

May peace prevail in the world. With metta,  
Ven. Sujan

\*\*\*\*\*

Dear Editor,

Thank you very much for the 2006 and 2007 copies of Lumbini. I enjoyed the contents of both. I feel Lumbini is very accessible for those new to Buddhism - there's always something there to explain the basics of the path but at the same time is also a good reminder for those with a number of years of practice. I like the mixture of articles written by ordained dharma teachers and lay practitioners. Personal accounts are also good to read.

I liked your article very much. The first part really captured the spirit of Plum Village as a place of refuge; the different people that came for various reasons. I was touched by how you ended the article with the account of total unconditional trust with the CD experience. Your summary of the main story was great. I love Thay's stories and anecdotes for their simplicity and the underlying messages that they convey. I thought the quote about saving two lives's by watering the seeds in one person was apt.

I've always been intrigued by the Nepalese articles. Their translated titles are mentioned in the editorial. I was wondering if someone or the writers could include a brief summary of the contents either at the start or at the end of the articles in English so that non-Nepalese readers or those unable to read Nepalese can get an idea of these Nepalese contributions.

Hoping you are enjoying the sunshine  
Best wishes  
Tan

Dear Editor,

Following our conversation on 30th May. I took a look at Volume 10 of Lumbini.

Overall, I think it is an excellent piece of work. I found Bhikkhu Sujana's account of Theravada Buddhism in Nepal very informative as I had not realised that there was such a decline in Buddhism from the time of King Jayasthiti Malla. Happily, things are much improved today. Also, thank you for mentioning the demise of Ven. Dr. Vajiragnana.

When we spoke, I think you were referring to the quotation given on page 31: "Beauty is skin deep. Life is impermanent, death is permanent." The third statement is indeed a little surprising. In his Manual of Abhidhamma, Venerable Narada Thera describes death as "a temporary end to a temporary phenomenon", which I understood to mean that death is just another phase in the endless cycle of samsara. I suppose you could say that death is permanent in the sense that you cannot go back and re-live *your* life. When that chapter closes, it cannot be re-opened. Therefore, whatever kamma (wholesome and unwholesome) you have accumulated in your life remains after death - you cannot go back and change it.

I have put the magazine in our library where everybody can enjoy it.

Your sincerely in the Dhamma,

Richard Jones



*"May the Triple Gem  
bless all  
with peace, joy and  
prosperity  
on the auspicious occasion  
of  
2552nd Buddha Jayanti"*

Pasa Puchah Guthi, UK

[www.ppguk.org](http://www.ppguk.org)

As a flower that is lovely, beautiful and scent laden,  
Even so fruitful is the well-spoken word of one who practises it.  
*(Dhammapada 52)*

*We extend our heartiest wishes for your prosperity & longevity on  
the auspicious occasion of 2552nd Buddha Jayanti.*

# Greenwich London College

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## Buddha Jayanti Celebration in Prison in Kathmandu, Nepal

For the first time a celebration was organised in a prison in Kathmandu, Nepal to mark 2551<sup>st</sup> Buddha Jayanti in the presence of the senior Buddhist monk Venerable Bhikkhu Aswaghosha. (*Sandhya Times, Baisakh 18, 2064*)

## Message to Buddhists from Pontifical Council for Interreligious Dialogue

Paul Cardinal Poupard (President) and Archbishop Pier Luigi Celeta sent a good will message to the Buddhists on their behalf and on behalf of Pontifical Council for Interreligious Dialogue on the occasion of 2007 Buddha Day.

The message read, Catholics and Buddhists, enjoy a good relationship and our contacts, collaboration and implementation of diverse programmes have helped to deepen our understanding of each other. Dialogue is the sure path to fruitful interreligious relations. It deepens respect and nurtures the desire to live in harmony with others.

Building a community requires concrete gestures which reflect the respect for the dignity of others. Furthermore, as religious people, we are convinced that “there is a moral logic which is built into human life and which makes possible dialogue between individuals and peoples” (ibid, n. 3). Yet, there are people today who still need to learn about others and other people’s beliefs in order to overcome prejudices and misunderstandings. This sad reality, if it is to be overcome, demands much effort on the part of both civic and religious leaders. Even in places where people experience daily the ravages of war, fuelled by sentiments of hatred and vengeance, trust can be restored. Together we can help to create the space and the opportunities for people to talk, listen, share regrets and offer forgiveness for each other’s past mistakes.

Education for peace is a responsibility which must be borne by all sectors of society. Of course, this starts in ordinary homes where the family, the fundamental pillar of society, strives to transmit traditional and sound values to children by a deliberate effort to inform their consciences. The younger generations deserve and indeed thrive upon value-based education which reinforces respect, acceptance, compassion and Equality. It is important therefore that schools, both government and faith-based, do all possible to support parents in the delicate but satisfying task of raising children to appreciate all that is good and true.

The media’s power to shape minds, especially of the young, cannot be underestimated. While the irresponsible elements within it are increasingly being recognized for what they are, it is also the case that much good can be affected through quality productions and educational programmes. When people working within the media exercise their moral conscience, it is possible to dispel ignorance and impart knowledge, preserve social values, and portray the transcendental dimension of life which arises from the spiritual nature of all people. Religious believers serve society admirably by collaborating in such projects for the common good.

Ultimately, the aim of true education is to bring the individual to encounter the ultimate purpose of life. This motivates the person to serve broken humanity. Together may we continue to contribute towards peace and harmony in our society and the world. We Catholics join you with our heartfelt greetings as you celebrate this feast and I wish you once again a Happy Vesakh. (*Network Buddhist Organisations UK, May 2, 2007*)

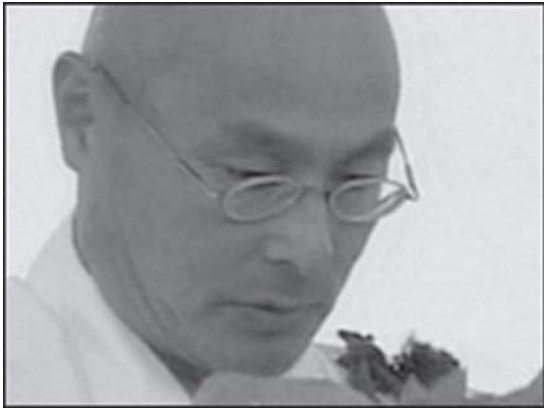
## Historical Buddhist murals uncovered in upper Mustang, Nepal

A team of archaeologists and mountaineers comprising of Americans, Italians and Nepali have uncovered historical caves with large ancient murals depicting Buddhist teachings and religion in the district of Mustang. A local shepherd led them to the cave. The shepherd had said he had taken shelter in these caves earlier. The caves uncovered by the team at Choser area in Upper Mustang are still remained intact to this day due to its location where human access is virtually impossible.



The archaeologists have suspected that the caves could have been used by the pilgrims crossing the Nepal-China border for meditation as the caves are located near Mansarovar Lake, a popular pilgrimage site among Nepali and Indians Buddhists as well as Hindus. The caves lie at 4,500 m above sea level and the area is mostly covered by snow making the only year round route to Tibet from Nepal very difficult to travel. (*nepalnews.com May 7, 2007*)

**Reverend Gyosei Handa from Milton Keynes Peace Pagoda passed away in an accident cutting lawns at his temple.**



Reverend Gyosei Handa was killed while using a ride-on lawnmower. Rev Handa was the chief monk at Nipponzan Myohoji Peace Pagoda in Willen, Milton Keynes. He had devoted his life to working to promote peace all over the world. The Nipponzan Myohoji temple, built in 1980, is home to the first Buddhist peace pagoda built in the West. (*BBC news Wednesday, 22 August 2007*)

**His Holiness “The Man of Peace”**

His Holiness Dalai Lama was awarded US Congressional Gold Medal – the highest civilian honour in the USA. Over the years, Congress has conferred the Gold Medal on many great figures in history — usually at a time when their struggles were over and won. On this occasion Congress has chosen to do something different. It has conferred this honor on a figure whose work continues — and whose outcome remains uncertain.



At the ceremony, President Bush lauded the Dalai Lama as **“a universal symbol of peace and tolerance.”** Congressional leaders from both parties also spoke, as did

Holocaust survivor Elie Wiesel, a former Gold Medal recipient.

The 1989 Nobel Peace Prize winner has become one of the world’s most recognizable icons, with his red and yellow robes, shaved head and wizened eyes twinkling behind a pair of glasses. The Nobel laureate, The Dalai Lama, awarded the Congressional Gold Medal, the US Congress’ highest civilian honour, at Capitol Hill on Wednesday, October 17, 2007 in Washington D.C. USA.

H.H. Dalai Lama who has become an inspirational figure and a Buddhist spiritual leader in behalf of world peace. There is no other Spiritual Leader more popular than The Dalai Lama in world today.

Achieving global peace must begin with each person attaining an inner peace first, “It is impossible to achieve inner peace when you are full of hate, suspicion and fear,” the Buddhist spiritual leader told several billion people around the world. “Taking care of others is the best guarantee for your own happy future,” said the 72-year-old exiled Tibetan leader and Nobel Laureate. (*USA Today, 18 October 2007*)

**Venerable Manju Shasan passed away**

Venerable Manju Shasan popularly known as Guru Ba passed away on 15 February 2008 at his monastery in Patan,



Nepal at the age of 94 years. He was the true Buddhist teacher of non-violence, loving kindness and compassion to all living beings. He was revered by many people both Sangha members and lay people. To quote Venerable Bhikkhu Aswaghosha “If it is not for this gentle and inspirational figure Buddha Ratna Shakya would not have become Bhikkhu Aswaghosha, Rudra Raj Shakya would not have become late Bhikshu Sudarshan and Nhucche Bahadur munishasan would not have become Lama Bhikkhu”. (*Editor*)

**China will help Nepali Bhikkhu in research**

According to Nepalese ambassador to China Mr. Tank Karki, the acting chairman of Beijing based Buddhist



association has offered help in the research of Bhikkhu Buddha Bhadra who was instrumental in promoting Buddha Dharma in China. Buddha Bhadra, a Nepali Bhikkhu travelled from Kashmir in 406 AD and arrived in China in 409 AD. He translated Buddha's teaching in Chinese and taught Buddhism to local people. He was believed to be very famous in China as a Buddhist Bhikkhu. (*Nepal Samacharpatra, 4, April 2008*)

### UK Gyanmala Bhajan Khalah established

Gyanmala Bhajan (Garland of wisdom, devotional songs) was used by early Theravada Buddhist monks in Nepal to propagate Buddha's message to ordinary people at a time

when any Buddhist teaching especially in Nepal Bhasha was strictly prohibited. At present it has become an established and effective method for propagating Buddhism in many cities. These devotional songs are sung at many Buddhist sites in Kathmandu and outside Kathmandu not only at special occasions but also regularly at some important religious sites. A group of enthusiastic Nepali has established an UK group on the occasion 2552 Buddha Day and will be launched during 2552<sup>nd</sup> Buddha Jayanti Celebration on 1st June 2008 organised by Lumbini Nepalese Buddha Dharma society (UK). This is the first such group in the West and most likely the first such group outside Nepal. (*Editor*).

## LNBDS (UK) Activities 2007/2008

### May 2007

#### 2551st Buddha Jayanti Celebration in London, UK (Sunday, 13 May 2007)

Lumbini Nepalese Buddha Dharma Society (UK) celebrated 2551st **Buddha Jayanti (Buddha Day)** on Sunday, 13th May 2007 at the Priory Community Centre, Acton, London. The celebration started with Buddha Puja by devotees followed by blessing from Venerable Bhikkhu Sujana, chanting according to Tibetan tradition by Venerable Lodro Thaye and administration of Panca Sila. Mr. Amrit Shapit, founder President, gave brief explanation on two types of respect we can show to the Buddha (*Amisa Puja*,

by offerings and *Pratipatti Puja*, practising the Dharma). Mr. Dipendra Bista, Chargé d'affaires, Nepalese Embassy, London emphasized the importance of Buddha Purnima. He told the audience that the Buddha spent his whole life in teaching truth of suffering, cause of the suffering and the way out of the suffering – the noble eight fold path. He also emphasised the necessity of practising *ahimsa* for the world peace and gave the example of the greatest proponent of peace in our time the Mahatma Gandhi. Observing and practising Panca Sila is also necessary especially by our leaders if we are to achieve lasting peace.



Happy is the birth of Buddha, happy is the teaching of the sublime Dhamma.  
Happy is the unity of the Sangha, happy is the discipline of the united ones.

(*Dhammapada 194*)

*We wish all readers Happy 2552nd Buddha Jayanti!*

## Lotus Restaurant

(Nepalese Cuisine)

2 New Broadway

Uxbridge Road, Hillingdon, UB10 0LH

Tel: 01895 234 679, 01895 251 991

Contact: Shubha Ratna Shakya and Shyam Darshan Kunwar

2551st Buddha Jayanti (Buddha Day) was celebrated in Nepal on 2<sup>nd</sup> May 2007 (Full moon day). In Nepal people enjoy national holiday to celebrate this day. In United Nation's headquarter in New York, it is celebrated as Vesak Day (Buddha Day) and Buddhists get day off to celebrate this auspicious event.

During the occasion Venerable Ajahn Metta from Amaravati Buddhist Monastery conducted guided meditation. Her calm, gentle and serene way of conducting this session had a deep effect on the people. She emphasised to sit comfortably in compassionate way and not to force it. Meditation practice even for 10 minutes every day will make a difference in our life especially when we are experiencing difficulties. Venerable Bhikkhu Sujan gave a brief account in Nepali on '*Buddha Dharma in present day Nepal*'. Dharma Shakya presented '*Lumbini and its environs*' using slides from Mr. Min Bahadur Shakya, Director of Nagarjun Institute which he presented to an International Conference held in Hawaii in 2006. Many people were surprised to learn that there were so many beautiful things to see in Lumbini. After seeing these beautiful slides some people expressed their desire to visit Lumbini in near future.

Mr. Madan Thapa and Mr. Pabitra Man Shakya played Mangal Dhoon and sang devotional songs in between the talks. Mr. Krishna Chakhun and Mr. Binod Shrestha accompanied them with musical instruments.

Miss Smrita Sthapit thanked every one for their help and for attending the celebration and Mr. Ram Babu Thapaliya

conducted the programme professionally with comments in English and Nepali where appropriate.

The hall was decorated appropriate with Buddhist flags for the occasion. About 150 people from Nepal, India, Sri Lanka, Britain, Germany, Poland and France attended the ceremony despite the bad weather condition. People from the press and coordinator of Nepali Samaj UK took notes and photos for their respective publications. Sujan and Ujwal Shakya provided an excellent sound system. After the formal programme every one enjoyed the traditional Nepali refreshment '*Kheer*' generously provided by members and well-wishers of the society.

## August 2007

### 1. Annual General Meeting, 5 August 2007

The society held its annual general meeting on Sunday, 5 August 2007 at the London Buddhist Vihara, Chiswick, London. Twenty eight members attended the meeting and apologies were received from – Dr. Swayambhu Tuladhar. Dr. Dinesh Bajracharya, Mr. Madan Thapa, Mr. Sujan Shakya and Mr. Gyalsang Tamang.

The society's president Mr. Amrit Ratna Sthapit welcomed the members and briefly explained the society's activities. He pointed out to the members that our society has completed 10 years since its establishment in February 1997 and an essay competition in collaboration with Young Men's Buddhist Association of Nepal (YMBA) was held in Nepal to mark this. A prize distribution ceremony took place in June 2007 in the presence of Venerable Bhikkhu Aswaghosa, other Bhikkhus and large gathering

## 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 Lumbini Nepalese Buddha Dharma Society'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: .....

of lay people. He was impressed by the enthusiasm shown by participants and members of YMBA and hoped we will be able to continue this in the future.

Dr. Dharma Shakya, Secretary and Mr. Dinesh Sthapit, Treasurer presented their reports and these were passed by the members. The meeting endorsed the proposal to hold the joint meeting with members of the other Nepalese organisations with interest in Buddhism as their spiritual practice.

**Election of Executive Committee for 2007/2009:**  
Following were elected unanimously to serve the society for the next two years:

**Advisors:** Venerable Bhikkhu Sugandha (Thailand), Venerable Bhikhu Sujanakirti, Venerable Lodro Thaye, Ratna Bajra Lama (proposed: awaiting confirmation) and Dr. Ratna Sakya.

**President:** Venerable Bhikkhu Sumana  
**Vice President:** Mr. Amrit Ratna Sthapit  
**Treasurer:** Mr. Dinesh Kumar Sthapit  
**Secretary:** Dr. Dharma Bhakta Shakya  
**Joint Secretary:** Mr. Ram Babu Thapaliya  
**Members:** Mr. Gyalsang Tamang, Dr. Swayambhu Tuladhar, Mr. Sujan Shakya, Mrs. Nani Shova Shakya, Dr. Dinesh Bajracharya and Mr. Sukman Lama

The new executive committee briefly discussed the programme for the coming year and the meeting ended with Punnanumodana (sharing merits) and light refreshment kindly provided by members.

## 2. One Day Meditation retreat in Slough, 26 August 2007

One day meditation was held in Slough led by Venerable Ajahn Metta from Amaravati Buddhist Monastery and visiting sister Santussika from California, USA. Twenty retreatants participated in this day long meditation. Following were the outline of the programme.

11.00 - 11.30 Panca Sila and Introduction to meditation - what is meditation, its benefit and how to practise it.

11.30 – 12.00	Sitting meditation
12.00 – 13.30	Lunch and rest
13.30 – 14.00	Sitting meditation
14.00 – 14.30	Walking meditation
14.30 – 15.00	Sitting meditation
15.00 – 15.30	Walking meditation/break.
15.30 – 16.30	Question & Answer and Tea

## October 2007

An executive committee meeting was held on 21<sup>st</sup> October 2007 at Swayambhu and Suchita's residence in Kent.

## January 2008

An executive committee meeting was held on 20<sup>th</sup> January 2008 at Amrit and Anu's residence in Hayes, Middlesex.

## February 2008

1. A Joint Consultative Meeting of Nepalese Organisations with interest in Buddha Dharma as their spiritual practice was held on Sunday, 3rd February 2008 PM at Sri Saddhatissa International Buddhist Centre, 309 - 311 Kingsbury Road, London, NW9 9PE to exchange ideas and to discuss how to promote cooperation among various organisations. The meeting was followed by a Dharma Talk (Prabachana) by Ven. Bhikkhu Sumana on 'Reality Within: How conditioned are you?'

2. Amrit Sthapit attended reception at Nepalese Embassy in London on the occasion of new Ambassador of Nepal to the United Kingdom, Murari Raj Sharma, presenting his Letters of Credence to Her Majesty Queen Elizabeth II at the Buckingham Palace on Tuesday, 12 February 2008.

3. Sukman Lama attended Democracy Day Celebration on behalf of the society on 19<sup>th</sup> February 2008 at Nepalese Embassy in London

## March 2008

An executive committee meeting was held on 16<sup>th</sup> March 2008 at Dinesh and Rasana Bajracharya's residence in Kent.

## April 2008

1. Amrit and Dharma attended annual general meeting of the Network of Buddhist Organisations (UK) on Saturday 5<sup>th</sup> April 2008 at Jamyang Buddhist Centre in London.

2. Members attended New Year Celebration organised by Yeti, the Nepali Organisation in the UK on 14<sup>th</sup> April 2008 at Alperton Community School, London.

## May 2008

An executive committee meeting was held on 11<sup>th</sup> May 2008 at Dharma and Pramila's residence in Slough.

*A difficult situation can be handled in two ways: We can either do something to change it, or face it. If we can do something, then why worry and get upset over it - just change it. If there is nothing we can do, again, why worry and get upset over it? Things will not get better with anger and worry.*

~ Shantideva

## *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 and five destitute Cancer patients from Nepal in 2003. 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*

LNBDS (UK), 11 Mulberry Drive, Slough, Berkshire, SL3 7JU

Better than a thousand utterances, comprising useless words,  
is one single beneficial utterance, by hearing which one is calmed.

*(Dhammapada 100)*

**Wishing All A Happy and A Prosperous Buddha Jayanti 2552**

May Knowledge of Wisdom prevail the world

UK Gyanmala Bhajan Khalah

### **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**.

*Please forward your donation to the society. Payable to **Lumbini Vihara Fund** and send to  
LNBDS (UK) 11 Mulberry Drive, Slough, Berkshire, SL3 7JU*