

Lumbini

JOURNAL OF THE LUMBINI NEPALESE BUDDHA DHARMA SOCIETY (UK)

Volume 22

B. E. 2563

May 2019



Kwapadya - Sakyamuni Buddha

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

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

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

Objectives

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

Advisers

Bhikkhu Sugandha (Thailand), Lodro Thaye, Bhikkhu Sujankirti, Dr. Ratna Bahadur Shakya

Executive Committee Members

Bhikkhu Sumana (President), Mr. Amrit Ratna Sthapit (Vice-President), Mr. Dinesh Sthapit (Treasurer), Dr. Dharma B. Shakya (Secretary), Mr. Ram Babu Thapaliya (Joint Secretary)

Members

Mrs. Nani Shova Shakya, Mr. Gyalsang Tamang, Mr. Sukman Lama, Dr. Dinesh Bajracharya, Dr. Swayambhu Tuladhar, Mr. Sujan Shakya, Mr. Rajju Dwip Bajracharya, Mr. Kushal Tuladhar and Dr. Rajan Bajracharya

Organising Committee

All Executive Committee Members, Mrs. Pramila Shakya, Dr. Rasana Bajracharya, Mrs. Anu Sthapit, Mr. Shubha Ratna Shakya, Mrs. Menika Sthapit, Mrs. Padma Tara Shakya, Mrs. Reema Shakya, Mrs. Suchita Tuladhar, Mrs. Durga Thapaliya, Mrs. Ramila Bajracharya, Mrs. Rinu Tuladhar and Mrs. Anjali Bajracharya

Life Members

Mr. Amrit R. Sthapit, Dr. Dharma B. Shakya, Dr. Lochan Manandhar, Mrs. Nani Shova Shakya, Mrs. Sakuna Lama, Miss Hima Gurung, Mrs. Anita Rai, Mr. Lil Gurung, Mr. Surya Bajra Yonjan, Mr. Redwood MA, Mr. Shashi Manandhar, Mr. Rambabu Thapaliya, Mr. Uttam



Lumbini

Journal of The Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

Lumbini for you...

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

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

Nepal, Mr. Chakra B. Tamang, Dr. Dinesh Bajracharya, Miss Sophia Somerville, Mrs. Vibeke Dahl, Mrs. Asha Sharma, Dr. David Gellener, Mrs. Shanta Gurung, Mrs. Geeta Shrestha, Ms Jasmin Lama, Mrs Hind Maiya Vaidya, Mr. Rajju Dwip Bajracharya, Mr. Dinesh Sthapit, Mrs. Bijaya Luxmi Joshi Rai, Dr. Chuda B. Karki, Dr. Rajan Bajracharya, Dr. Sachetan Tuladhar, Mr. Madan Thapa, Mr. Mahanta B Shrestha, Mrs. Bhim Laxmi Shakya

Editor: Amrit Ratna Sthapit

Editorial Panel: Dr Dharma B. Shakya, Ram Babu Thapaliya

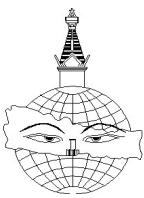
Front Cover Design: Udaya Shakya

Design & Layout: Amrit Ratna Sthapit

LNBDS Office: Lumbini Nepalese Buddha Dharma Society (UK)
lumbini1997@hotmail.com
www.lumbini.org.uk

Printed by: PIP Printing
198 High Street, Brentford TW8 8AH

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



Editorial

LNBDS UK would like to wish a very Happy Buddha Day, *Buddha Jayanti, Swanyapunhi* to all our readers. It is 2563rd Buddha Jayanti, the era which marks the passing away (*Mahaparinirvana*) of the Buddha, in 543 BCE. The Buddha was born in 623 BCE in Lumbini, Nepal. So, this year we will also be celebrating the Buddha's 2643rd birth day, Lumbini Day.

Teachings of the Buddha is norm for Buddhists in Nepal. From our culture, architects and thinking process, Buddha's teaching has great impact. Once Kathmandu was main hub of Buddhism but due to various outside influences, it deteriorated. When some Theravada monks tried to revive Buddhism in mid 90s, they were expelled during Rana regime. The expulsion of Buddhist monks from Nepal was part of an operation by former Rana government to suppress the revival of Theravada Buddhism in Nepal in the early decades of the 20th century. There were two deportations of monks from Kathmandu, in 1926 and 1944. Among various Buddhist monks Venerable Ashwaghosa was one of the prominent monk who played important role in present day Buddhism in Nepal, mainly Theravada Buddhism. We have allocated a page to pay our tribute to late Venerable Ashwaghosa, 6th Sangha Nayaka of Nepal, which is a great loss to Buddhists and Buddhism in Nepal.

The Buddha was very logical and practical teacher. His teachings throughout is based on experiences gained by himself. Rather than imposing like command or dogma, he always preferred as a teacher a discussion giving illustrations. We express our humble thanks to Venerable Selawimala for his article 'My dialogue in Buddhism' which will be beneficial to our readers.

Venerable Dotetsu Zenji was kind enough to write an article on '*A brief overview of Zen Buddhism*'. This article gives an enlightening overview of Zen Buddhist practice for which we are grateful. In this Buddhist School, main focus is given to meditation (*Dhyana*), thus known as Zen. Teaching of the Buddha is not limited to any country or any geographical area. Irrespective of past, present or future (*Akaliaka*), Buddhism is for all who wants to live harmonious life. However, we could see some differences in practices in different schools of Buddhism such as Theravada, Mahayana, Vajrayana and Zen but fundamental teachings are same in all Schools.

Contents

LNBDS Executive Committee and Objectives	2
Editorial	3
Cover Story - Kwa Bahah - <i>David Gellner</i>	4
The Life of the Buddha	5
- <i>Karuna Shakya</i>	
Upekkha - Equanimity	7
- <i>Rajah Kuruppu/Dr. Arjun Dev Mehta</i>	
My dialouge in Buddhism	9
- <i>Venerable Selawimala Nayaka Thera</i>	
Condolences	10
Karuna (Compassion)	11
- <i>Aranitara Bajracharya</i>	
Late Venerable Ashwaghosa Sangha Nayaka Thera	13
A brief overview of Zen Buddhism	14
- <i>Dotetsu Zenji (An Iranian Zen Monk)</i>	
सुखी पारिवारिक जीवनको लागी बुद्धिशिक्षा	17
- <i>दीना कंसाकर</i>	
LNBDS Activities and News	20
News about Buddhism	23

We are thankful to Professor David Gellner for cover story on *Kwa Bahah, Hiranya Varna Mahavihara* (Golden Temple). This is one of the most captivating, most well-designed, and most elaborate Buddhist monuments of Nepal in Patan.

Equanimity (Pali: *Upekkha*; Sanskrit: *Upekchya*) is one of the four sublime states of mind and is considered: Neither a thought nor an emotion, it is rather the steady conscious realization of momentary of life. It is the ground for wisdom and freedom and the protector of compassion and love. We are grateful to Mr. Rajah Kuruppu for his in-depth article on Upekkha.

To our Nepali readers we got 'सुखी पारिवारिक जीवनको लागी बुद्धिशिक्षा' by Dina Kansakar, the winning articles from our essay competition in 2018 in Nepal. Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with Buddhist Youth Group (*Yuva Baudha Samuha*), Kathmandu has been organising Buddhist essay competition on various topics since 2007. Last year's competition topic was '*Buddha's teaching for happy family life*'.

We are thankful to Karuna Shakya for her article on '*The Life of the Buddha*'. Equally our thanks to Aranitara Bajracharya for her ariticle on Karuna, one of sublime practices in Buddhism,

May the blessings of the Triple Gem be with us!

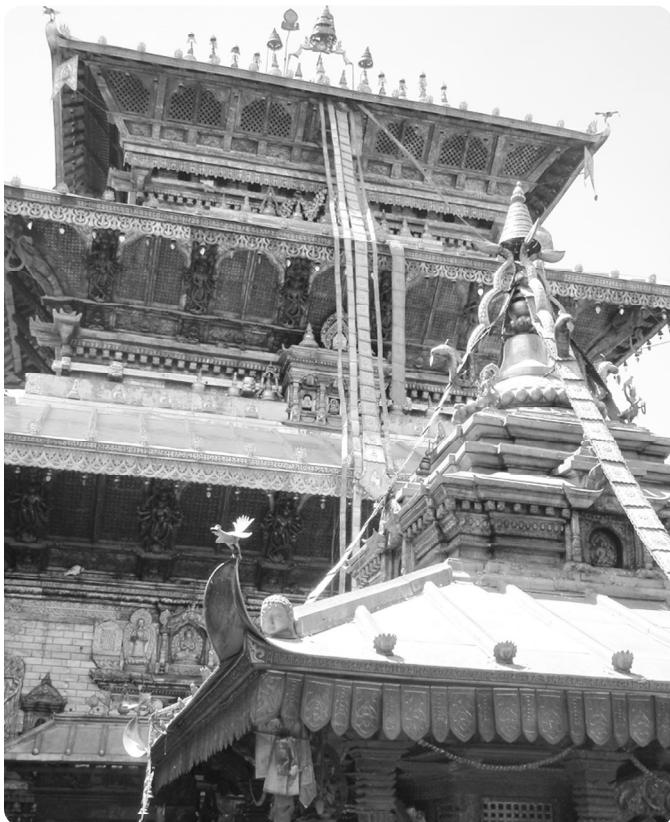
Cover story

Kwa Bahah (Hiranya Varna Mahavihar, Golden Temple)

✉ Prof David Gellner, UK

Introduction

Hidden away from the crowded streets and crossroads of the ancient city of Lalitpur (Patan/Yala) is one of the most intriguing, most elegant, and most ornate Buddhist monuments of Nepal: the monastery called Hiranya Varna Mahavihar. To tourists it is more often known as The Golden Temple.



This Buddhist temple complex is believed to have been constructed in the twelfth century by a ruler called Bhaskara Dev Varma. He was born a Hindu but became a great devotee of Lord Shakyamuni Buddha. Over the entrance doorway there are two wooden struts carved with the two most important Hindu gods, Shiva and Vishnu, who guard this Buddhist temple. It is one of the distinctive features of Hiranya Varna Mahavihar that many strict and elaborate rituals are maintained here which have been abandoned or were never performed in other such monastery temples.

The principal priest of this monastery is a young boy who must on no account be over twelve years old. With the assistance of an older boy or young man, he carries out the regular liturgical service in the shrine of the main Buddha. Both priests must be members of the monastery and they serve for a period of one month, during which time they must stay inside the courtyard. The only exception to this is that twice a day the younger priest circulates the area where most of the monastery members live

ringing a bell, at the end of the morning service and before the evening service.

The Main Shrine of the Shakya Muni (*Gandhakuti*)

The main temple in the courtyard is a three-tiered rectangular pagoda structure dominating the entire complex. Its roofs and screened windows, including cornices and struts, are all gilded with gold. The temple banners that hang down from the roof to the level of the doorway are remarkable. A legend links them with the Buddha, who used them as a ladder to come down from heaven to earth.

Ratna Chaitya Swayambhu Stupa

Ratna Chaitya temple is set perfectly in the middle of the courtyard surrounded by the monastic buildings on all sides. The chaitya inside the temple is identified with the famous Swayambhu Chaitya in Kathmandu. Four Nagas (snake gods) hang down from the top of the temple with their heads raised and their eyes watchful; they guard the temple. According to local tradition this shrine is the oldest part of the complex, older even than the shrine of the principal Buddha.

Shree Guru Vajrasattva

Shree Guru Vajrasattva is regarded as the supreme celestial Buddha by Nepalese Buddhists, and as the priest of other Buddhas. Unlike them he is not represented on one side



Cont. to page 16 ...

The Life of the Buddha

(This article is based on the 'Life of the Buddha' presented by children (and created by Karuna Shakya) on our society's 2562nd Buddha Jayanti Celebration held on Sunday 10th June 2018 at Harrow Borough Football Club, UK)

Birth

Once, in a place called Kapilavastu, there was the king of the Shakya clan, Suddhodana: he was married to the beautiful queen, Mahamaya Devi, princess of Koliyas. The pair of them were very happy, except for one thing - they did not have any children.

But, one night, Queen Mahamaya Devi had a dream. She dreamt that a white elephant holding a lotus flower circled around her bed three times and entered her womb. Finally, the elephant disappeared.

She did not know what this dream meant, so she sought the help of a wise man who lived in a mountain. When he came, he answered that she would soon bear a wonderful child.

When the baby was due, according to custom at the time, Queen Mahamaya set out to her parents' home in Devadaha with her retinue of attendants - with the King's permission.

On the way there, on a full moon day in May, they stopped in Lumbini, in present day, Nepal, under a Sala tree. There, holding on to one of its lower branches, she gave birth to the golden baby prince Siddhartha.

To everyone's great surprise, Siddhartha walked seven steps in each direction: North, South, East and West, soon after birth. As he walked, lotuses sprang from the ground.

And then he spoke...

"This is my last birth. I will not be born again."

Seven days after Siddhartha was born, Queen Mahamaya passed away, and he was then nursed by his mother's sister, Prajapati Gotami.

Early Childhood

One of the first visitors to the palace was a wise man called Asita, and upon seeing Siddhartha, he told the King that his son would become a Buddha.

He consulted some more sages for advice. Most said, "Your son will either grow up and become a great king, or he will become a Buddha." But Kondanna, one of these sages, stated that he would definitely be a Buddha.

The king was worried by this – what if Siddhartha grew

up and left the palace? Who would rule after his passing away?

So, to prevent Siddhartha from seeing unpleasant things (and therefore leave on the path to asceticism) he made sure he was kept away from the outside world. Nevertheless, Siddhartha was a kind and gentle boy, whose acts in his childhood pointed to this inevitable outcome, however much the king tried to prevent it.

Early Adult Life

Siddhartha got married at the age of sixteen with his cousin sister Yasodhara, daughter of King Suppabuddha and Queen Pamita of Koliyas. Yasodhara was also sixteen years old. They lived a luxurious life inside the palace.

Eventually, this life of indulgence made Siddhartha bored and restless. His father's efforts to keep him inside only increased his curiosity, so one day he summoned the royal charioteer, Channa to take him for a ride outside the palace.

Whilst on his trip outside, people were very happy to see their prince riding in the streets, but then Siddhartha saw an old man, leaning on his walking stick. He was confused, as he had not seen an old man before, and asked

Channa, "Who is that?" Channa replied, "He is an old man, he has lived for a very long time." "Does everyone get old?" Siddhartha asked, and Channa said yes.

The next day, Siddhartha went for another drive outside. This time, he saw a very sick man, lying on the floor and crying out in pain: he was covered in sores and his mouth was foaming. Again, Siddhartha was confused, so Channa explained that it was a sick man and that anyone could fall sick at any time.

On the third visit, Siddhartha spotted a funeral procession passing by. The mourners were wailing with grief. "Why are they carrying that man?" Siddhartha asked, amazed. Channa explained that it was a dead man, and that death is the end of life that is common to all who are born.

Channa answered all Siddhartha's questions, despite the King's orders. Siddhartha felt highly uncomfortable at what he had found out. He asked Channa to go back to



the palace.

On the way back, though, Siddhartha saw yet another sight – a man with a yellow robe and whose head was shaved. He was calm and peaceful, and impressed the prince. Once more, Channa explained - he was a Sage: he had given up home and family to find a way to end suffering. These discoveries are known as the Four Sights – when Siddhartha learned of the suffering in the world.

When he returned to the palace, he was told that Princess Yasodhara had given birth to a son, Rahula. The King, hoping Siddhartha wouldn't leave his wife and son now, held a grand feast to celebrate. The prince attended but was preoccupied with his own thoughts; he thought he must become like that yellow-robed, peaceful person and seek for an end to suffering. The evening wore on, and the prince, with no interest in the amusements, soon fell asleep. The dancers and musicians saw this and lay down to rest. They were soon asleep.

Siddhartha woke to this scene, surprised. This was a huge change! Performers who had seemed so elegant before were now snoring on the floor. It was quite unpleasant.

On that same day he left in the middle of the night with his favourite horse, Kanthaka, and Channa. He was 29 years old. When they reached the river, Neranjara, he cut off his long hair, took off his princely clothes and handed them to Channa.

He ordered him to go back to the palace with Kanthaka. Channa was very sad. He begged the prince to let him stay with him, but Siddhartha very firmly refused. He wanted Channa to tell the royal family not to grieve over his departure, because one day he would return when his quest was complete. Channa agreed this time, and went back, taking Kanthaka with him.

Siddhartha went to Alara Kalama and Uddaka Ramaputta, two well-known teachers at that time. He learned everything they had to teach him, but he was not satisfied. He went from teacher to teacher, but he still did not know how to escape death, illness and old age.

Then he went to Uruvela and joined five other ascetics – Kondanna, Bhaddiya, Vappa, Mahanama and Assaji. With them, he practised all sorts of ascetic practices including self-mortification. With this he became so weak that one day he fainted. He was found by a shepherd who fed him with milk and looked after him until he was better.

These events enabled him to see that self-mortification was useless – so was a life of luxury. So, he decided to follow a course between these two extremes: The Middle Path. When he started living normally like this, the five ascetics were disappointed and left him. Now he sought the Truth alone, unaided.

He went to sit under a tree at Gaya in India and meditated. He resolved that he would not move until he had attained

Full Enlightenment. He sat for the whole night, with many enticing thoughts to distract him, but he was not tempted. Determined, he carried on meditating until at last his mind became pure and clear.

So, after six long years of searching, he had found Enlightenment. It was a full moon day in May (Vesak). He was thirty-five years old. The tree he sat under is now known as the Bodhi Tree.

Teaching Others

He spent six weeks more near the tree. At the end of the seventh week, he decided to teach his findings to others. It would be hard to understand for ordinary people, but he believed there were people already ready to hear these things. He thought of the five ascetics that had left him. He walked a hundred miles in search of them and finally, when he had found them in Deer Park at Isipatana (Saranath), near Benares, began to teach them the Dhamma. That was on the full moon day in July (Esala) that the Buddha gave his first sermon.

“Monks, a recluse should avoid the two extremes. The Middle Way, as understand and practise it, gives vision and knowledge and leads to Enlightenment.”

He taught them the Four Noble Truths, which formed the basis of his teaching.

- ◆ There is suffering. (*Dukkha*)
- ◆ There is the cause of suffering – which is desire/craving. (*Samudaya*)
- ◆ The end of suffering. (*Nirodha*)
- ◆ The path leading to the end of suffering (*Magga*)

The five ascetics with their highly developed minds understood these and became his first disciples; the Sangha or Community of Monks was thus formed.

He then said to the monks:

“Go forth, Monks. Teach this Dhamma which is excellent in the beginning, in the middle and at the end. There are some who have only a little ‘dust’ in their eyes; they will understand.”

So, they set out to spread the Dhamma, for the benefit of all. The Buddha himself walked from village to village teaching Dhamma.

Final Days

He carried on doing this, spreading Dhamma, for another forty-five years until he passed away at the age of 80 at Kushinagar, India.

During his forty-five years of teaching, he made many disciples. He constantly reminded them...

“Everything that ever has come into existence, or ever will come into existence, inevitably, must, and will again pass out of existence. In the whole world, there is only one law, that nothing lasts forever.”

Upekkha - Equanimity

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

The fourth factor in Brahma-vihara is upekkha. Upekkha is a word in Pali, the language of Theravada Buddhism. In Sanskrit, the language of Mahayana Buddhism, it is called Upaksha. It is even mindedness or mental equipoise but not unintelligent indifference. Most popularly it is called equanimity or balance of mind. Upekkha rejects both attachment (anurodha) and resentment (virodha). It advocates a middle path of being neither attracted nor repelled by the desirable and the undesirable or the pleasant or unpleasant.

Most people are aware that our minds are attracted by the pleasant and the beautiful and are repelled by the unpleasant and the ugly, which happens all the time. This understanding is inadequate. For equanimity one should realize that attractions and repulsions are the ways of the mind. Every effort should be made to bring the mind under control and for this purpose it would be helpful to consider the mind as something external to ourselves. It would then be possible to view this phenomenon of attraction and repulsion of the pleasant and unpleasant with objectivity and dispassion. This would enable one to remain relatively calm and unmoved by the ways of the world by being neither unduly attracted by the pleasant or repelled by the unpleasant. This is the establishment of equanimity or balance of mind.

Mental discipline is necessary to realize the Buddhist goal of Nibbana. However, it would also relieve anxieties and worries in this world itself since it trains the mind to maintain equanimity in the face of worldly happenings. It is a healthy alternative to medical therapy and tranquilizing drugs to relieve stress and anxiety. If the mind is disciplined it would be possible to establish peace and tranquillity within oneself and overcome restlessness, indiscipline and lack of mental decorum which cause anxiety and worry. By disciplining the mind, it would be possible to achieve tranquillity without tranquilisers.

Those who have cultivated upekkha maintain a balanced mind at all times without temper, tantrums, depression or anxiety. Of such minds the English nature poet, William Wordsworth, observed as follows '*Strongest minds are often those of whom the noisy world hears the least.*' However, more than 2500 yrs. ago the Buddha remarked: '*yes. emptiness is loud, but fullness is calm: The fool's half-filled crock: the sage a lake.*'¹

Vicissitudes, Impermanence and Kamma

In the course of life, humans as well as other living beings have to face eight vicissitudes called *attha loka dhamma* in Buddhist philosophy. They come in pairs, one desirable and the other undesirable. They are gain and loss, good repute and ill repute, praise and blame, and pleasure and pain. It is difficult to be unaffected by these vicissitudes

of life. At the highest level, the Arahats, who have realized Nibbana and eliminated all mental defilements are completely unaffected by them. Arahants continue to live the rest of their lives in accordance with their past kamma with happy and unhappy experiences, but they are unmoved by these ups and downs of life. The Dhammapada refers to them as follows: 'Touched by success or failure, the wise are neither elated nor depressed'.²

A true Buddhist is unshaken by all worldly opposites such as wealth and poverty, love and hate, youth and age. They are all viewed calmly and objectively with a serene mind. This serenity of minds expressed in the following notable lines in the Dhammapada.

*Just as a compact, solid rock
Stands immobile in the hurricane
Even so, amidst all praise and blame,
The truly wise are shaken not!*³

Buddhism emphasizes the three characteristics of life, namely Anicca, dukkha, and anatta or impermanence, unsatisfactoriness and egolessness. A clear understanding and appreciation of this fact would be helpful for the practice of upekkha. When one is fully alive at all times to the fact of impermanence one would accept the pleasant and unpleasant with equanimity in the knowledge that they are all temporary. The sufferings arising from tragic experiences are also ephemeral and confined to a period of time. The unsatisfactory situations one encounters in life pass away with time. For this reason, a perceptive observer of human life remarks that time is the greatest healer. When one wise and successful man was questioned in late life what he regrets most with regard to the past, he remarked that it was unnecessary worries and restlessness since they are overcome with time. Certain tragedies such as death of loved one do not pass away but one adapts with time to live without the pleasures of that individual's company.

An important doctrine in Buddhism is the law of kamma, the law of cause and effect, action and reaction. All intentional activities have karmic consequences. While wholesome actions lead to happy results, unwholesome actions have unhappy consequences. One could experience the results of karmic activities either in this life, the next life or in future lives. It is said in Buddhist philosophy, that wealth, position and loved one cannot be taken on death to the world beyond. However, the intentional activities of all would follow them like a shadow in their samsaric journey, the cycle of birth and death.

Therefore, the knowledge and appreciation of impermanence would enable one to accept the difficulties, the failures and losses that confront us from time to time as the verdict of kamma without harbouring ill will towards persons or situations we think are responsible for

our unsatisfactory experiences.

Death and ageing

In Buddhism, the discussion of death with seriously ill patients, even those terminally ill is not avoided. On the contrary, the reality of death and its imminence in the case of terminally ill are accepted without pretence so that patient is appropriately prepared to face death with tranquillity, equanimity and confidence recollecting the good deeds of the past. In reality death is inevitable and life so uncertain that a person discussing death with a terminally sick person could perhaps precede the patient to the grave.

According to Buddhism, every effort should be made to cure patients and keep them alive as long as possible. Human life is more conducive to progress along the noble path to liberation and the prolongation of life retaining the physical and mental faculties at a reasonable level is desirable for progress in mental purification and development. However, in spite of all efforts, if death does occur, it should be accepted as a consequence of kamma with equanimity and psychological maturity.

The ageing process is a very unsatisfactory experience when the faculties and reflexes of all who live to a ripe age progressively and significantly decline and they often undergo considerable physical pain. Most people have to experience old age and disease, and all have to face death. On one occasion Buddha had a visit from Nakulapita who was advanced in years and in the autumn of his life. The master advised Nakulapita to remain mentally active and healthy even though the body is feeble. When there is physical pain if one becomes worried and adds to the mental pain it would be like being shot with two arrows. The healthy maintenance of the mind is proportionate to one's spiritual development. The recommendation in Buddhism is to maintain the mind alive and controlled even when physically sick or ageing.

An Arahat whose spiritual development is of the highest order, experiences physical pain without mental discomfort.

Attachment

To overcome attachment, which is essential for upakkha, one has to disassociate oneself from the material things of life. It appears at first sight to be easy but in actuality it is so hard to realise because of greed of ordinary man for wealth, fame, position and pleasure.

A tragedy of current society, especially among the affluent and the powerful, is that craving is not so much for the material object itself but to outdo others. There is aggressive competitiveness and acquisitiveness that is so obsessive and compulsive that everything becomes a competition. At times there is great effort to beat the clock and the calendar. One becomes a prisoner within this attitude of mind that there is no time to relax, reflect or enjoy what one has realised. In feverish process of acquisition, they lose their

families, their health, their self-respect and even their peace of mind. Good health is considered in Buddhism the greatest gain- *Arogya Parama Labha*.⁴ Those who are uninterruptedly rushing to better themselves lead a life of stress and strain, worry and restlessness, which is so detrimental to their health. Some seek relief from their woes in alcohol and drugs leading to an early grave without enjoying what they have materially achieved.

The elimination of attachment and the practice of upakkha is substantially facilitated by joining the ranks of the sangha and leading a holy life. They are free from worldly possessions and cares have renounced sense pleasures. Their liberation from worldly vicissitudes of life is expressed in Buddhist literature as follows; -

'A den of strife – is household life.
Full of toil and need.
But free and high as the open sky
Is the life that homeless lead.'⁵

Contentment and Mindfulness

Contentment is also helpful for the development of upakkha. Buddhism emphasizes the importance of contentment- *Santuthi Paramam Dhanam*, contentment is the highest wealth. Buddha himself remarked that His Dhamma is for the contented and not for the discontented.

Cultivation of mindfulness, an important factor under concentration in the noble eight-fold path, is useful for the development of upakkha. When there is awareness one can control reactions to unfolding events without over jubilation or total depression accepting the process of life as kammic consequences and remembering the impermanence of the good and the bad, pleasant and the unpleasant.

When we observe people in society, we could note the extent of upakkha among different people. Some have developed this noble quality substantially and are relatively calm and unruffled in the face of disaster and triumph. They accept the pleasant and unpleasant with philosophical resignation knowing that they are the ways of the world and appreciating the consequences of the law of kamma. On the other hand, some are restless and significantly moved by the successes and failures.

Thus, upakkha or balance of mind is an important factor to lead a life in conformity with the dhamma. It would also be most helpful to cleanse the mind of unwholesome thoughts so necessary for the realization of Nibbana, the liberation from samsara with all its unsatisfactory features.

References:

1. *Sutta Nipitta*, verse No.721
2. *Dhammapada*, verse 83
3. *Dhammapada*, verse 81
4. *Dhammapada*, verse 204
5. *Pabbajjha Sutta of the Sutta Nippita*

My Dialogue In Buddhism

✓ Ven. B. Seelawimala Nayaka Thero,
Head of the London Buddhist Vihara, UK

Dialogue is a very important means of sharing knowledge and widening our understanding of various views, opinions, theories and teachings. Fundamentally, dialogue lies at the heart of overcoming the darkness of ignorance. In today's diverse society, which is sometimes challenged by extremism, dialogue is widely used to foster interfaith relationships and to build and sustain harmony, solidarity and peaceful co-existence. Just as it may be used by people from different faiths, dialogue may also be used for greater understanding and to heal differences by people within the same religion as well.

The Buddha said in the Mangala Sutta '*Kalena dhamma sakachcha*' that any opportune moment to hold a dialogue on the Dhamma is a blessing.

Dialogues are very common in the Buddha's teaching or in the Tripitaka. Most modern translations of the Tripitaka into English are titled, "Discourses of the Buddha", "Middle Length Discourses", etc., the emphasis being on the word discourse. However, it is worth remembering that many of the older translations, done by scholars such as Thomas William Rhys Davids, the founder of the Pali Text Society, called them "Dialogues of the Buddha". This is significant because it stresses the importance of dialogue in the Buddha's approach to spreading his teaching.

A hallmark of the Buddha's teaching method, perhaps unique amongst religious leaders, was that he was not dogmatic. It was not his habit to force an answer on his followers, insisting that he was right, and the other person must be wrong. Instead, he preferred to engage in dialogue or discussion in order to win his audience over to a particular point of view. The Buddha would use logic and reasoning to justify that what he had to say, so that people could see for themselves the good sense of his argument. The Buddha frequently engaged in dialogue, involving an exchange of ideas or opinions. His goal was to reach an amicable agreement or settlement based on a mutual exchange of ideas, based on humility and equanimity.

Hence in Buddhism a true dialogue is one which is founded on the principle of listening. In spiritual practice, when a dialogue occurs between two or more people, everyone is supposed to listen to everyone else. In other words, everyone has an opportunity to have their say, as everyone else listens. Those who fail to listen block themselves from learning. In the Buddha's terms, one who listens can spiritually elevate oneself. Otherwise one would remain a '*puthujjana*' or an average person. Some people believe that they do not need to listen to anyone else since they are able to acquire knowledge from books, or other different sources. They contend that through their own

isolated analysis that a search for truth may be found. Knowledge may be acquired in this way, but engaging, listening and interacting with others helps one overcome one's own egocentricity which may otherwise be harmful to oneself. Egocentricity breeds mere knowledge. Knowledge in general is bias, whereas wisdom means unbiased knowledge. In listening, one has one's heart fully open to another's words so that one's egocentricity may be calmed. Therefore, listening-based dialogue is the true dialogue. It helps us transform ourselves into what is called 'spiritually noble'. In Buddha's words, '*assutav puthujjano, sutav ariyasavako*' - one who listens becomes *ariyasavaka* or noble. Otherwise, one remains average or *puthujjana*. It is not easy to hold a discussion without a good understanding of the subject.

"How can wisdom be understood? - Whether a person has a good understanding or not?" The Buddha's advice was that dialogue is the way to understand wisdom. (Pali: *sakacchayam bhikkhawe pañña veditabbo*) or dialogue is the way to approach the wisdom of others.

Another technique to enhance understanding and continue dialogue is through the process known as Question and Answer. The Buddha had four ways of answering questions. There were questions that may be answered straightforwardly, with a yes or a no. For example, are all conditioned things impermanent?

There are questions that may be answered with a qualified answer, perhaps needing some analysis. For example, how was it possible for Angulimala to change from being a murderer to being an Arahant?

Then there are questions that may be answered with a counter-question. For example, the question: "Why is it wrong to steal from other people?" This can be answered by another question: "Would you like other people to steal from you?" Lastly, there are questions that may be put aside. It is sometimes asked why the Buddha would not give a definite answer to some questions.

There is a discourse called Upali Sutta which is very good example of a dialogue that uses the method of questioning and answering.

The Buddha was living in Nalanda where Nighanthanatha Putta too lived nearby. Then a Jain monk called Dhigatappassi ,a disciple of of Nighanthanatha putta visited the Buddha and had an deep dialogue on the subject of "*Kamma*". The learned monk according to Jainism had pointed out the word "*Danda*" which is equivalent to "*Kamma*" in Buddhism. They asked many questions from each other and shared their points of view regarding the

concept of *Kamma*, discussing the similarities and differences of their teachings.

On some occasions the Buddha did not answer to questions. The Buddha kept the noble silence. Once the Buddha gave a reason for keeping silence.

There was a dialogue between the Buddha and Malunkyaputta.

One day Malunkyaputta went to the Buddha to put ten questions to him. Among the ten questions were

Is the universe eternal?

Is it not eternal?

Is the universe finite? and so on...

In fact, the Buddha went on to give Malunkyaputta a beautiful analogy. He said it is 'like a man who has been hit in the arm by a poisoned arrow and he is brought to a surgeon, but he refuses to have the arrow removed until he knows: whether the man who wounded him was a noble warrior, a brahmin, a merchant, or a worker so on and so forth'. The point made by the Buddha was that while the wounded man is asking all these questions, he will be killed by the poison. The most necessary and important thing is to remove the arrow. Likewise, it is sometimes better to keep away from asking unnecessary questions and instead to focus one's life on overcoming suffering.

When we learn *the Kalama Sutta* - "the Buddha's Charter of Free Inquiry," or *Vimansaka sutta*, the Buddha gives the inquirer the freedom for questioning or inquiring. But that freedom should focus to liberate our mind from "Dukkha", or suffering, as the main purpose of teaching.

Today there is a great enthusiasm in the interfaith movement for dialogue and also discussions are an essential part of the religious programmes of many faiths. It is indeed amazing that the methods used by the Buddha many centuries ago have survived and continue to be widely

used even today for sharing his wisdom and spreading his Dhamma to new and old followers throughout the world.

(This article was first published in May 2017 -May 2018 of *Samadhi*, journal of London Buddhist Vihara, Chiswick, London. Reprinted here with kind permission of Ven. Seelawimala Nayaka Thero)

Condolences

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

Mr. Nani Bhai Sthapit who passed away at the age of 92 on 5 January 2019 in Nepal. He was beloved father of our Society's Treasurer Mr. Dinesh Sthapit and father in law of our Society's organising committee member Mrs Menika Sthapit.

Venerable Gunawati Guruma passed away at the age of 95 on 28 March 2019 in Myanmar. She lived in Nepal and worked to spread teaching of the Buddha in Nepal.

Most Venerable Ashwaghosa, 6th Sangha Nayaka Thera of Nepal passed away at the age of 93 on 5th April 2019. He was dharma guru of our Society's founder President Mr. Amrit R. Sthapit.

Sabbe Sankhara Anicca

(All Conditions are impermanent)

Membership of the Society

Members whose valued memberships are due for renewal and new members who would like to support the society by becoming a member are requested to complete the section below and return it to the society's Treasurer at address **14 Toronto Avenue, Manor Park, London E12 5JF, UK** with your cheque made out to Lumbini Nepalese Buddha Dharma Society (UK) or LNBDS (UK). We very much hope you will support the society by renewing your membership or by becoming a member.

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

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

Name: Address:

..... 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:

KARUNA (Compassion)

 Ms. Aranitara Bajracharya
Patan, Nepal

The ancient saints have emphasized some striking features like love, tolerance, compassion, sympathetic joy etc. Now we need these qualities among human beings for a good and healthy society. Therefore, I have selected to discuss the concept of universal Love and Compassion 'Kurana' as described in Buddhism.

Buddhism aims at raising the quality and spiritual life of all human beings. Its message of compassion and friendliness has a universal dimension. The root causes of prevailing tension lie in selfishness and belief that one religion alone is supreme, and all other religions and sects are inferior. What we urgently need today is removal of seeds of hatred and malevolence from the minds of all religious communities.

The Buddhist concept of Compassion.

The four sublime abodes called Brahamavihar are loving – kindness (Metta), Compassion (Karuna), Altruistic joy (Mudita), Equanimity (Upekkha). These are supreme sources for the purification of the mind. Compassion and Love are both terms of extra importance in the Brahamavihar. The Buddha's life and missions were based on these very concepts. Rather He was the embodiment of boundless compassion and love and is, therefore, called Mahakarunika.

The Buddha was not motivated by consideration of personal gain but was concerned solely with the well being of his audience. In the kindred saying the deity Mara, the embodiment of sense desire, tried to perplex the Buddha, to induce him to stop teaching.

Buddha answered Mara's request as follows:

"The Harmonious One is sympathetic

To others welfare he is enlightened. When he teaches, he is liberated from (desirous) bias and dissatisfactions."

It is Buddhism which spread in the larger part of the world, the message of human service, love, compassion and co-operation. In fact, the very aim of Buddha's mendicant life style was to show the path of Dhamma for the welfare of maximum number of people.

In this regard, concerning the Buddha's sublime state especially, the compassion is the most important one. Compassion creates a sense of sympathy and empathy. In other words, Compassion is a non-problematic desire to remove bareness and sorrow from the life of one's fellow sisters and brothers. Compassion is not only verbal sympathy but a realistic attitude towards beings in suffering, with practice including that of friendliness. It is

the quality that generates tender feeling in the human heart at the sight of other's suffering. A Compassionate person neither kills other beings nor hurts them. Any teaching of violence or hatred vanishes with the arising of Compassion. In brief, we can say that Compassion is the name of moral volition for eradication of suffering from the life of other beings in trouble.

In Mahayana Buddhism the scholars have given importance very much to these qualities and therefore, a Bodhisattva is not interested in his/her own liberation, but he/she strives for the well beings of al living creatures. According to them a Bodhisattva must cultivate Karuna in consciousness and in the heart like the feeling which a mother has for his only child and ready to defend the child with her own life. For Avolokitesvara Bodhisattva, even attaining Nirvana is a secondary thing. Compassion for the beings is the foremost duty of the Bodhisattva. The Buddhist literature especially the Jataks, Avadans and the Mahayana Sutras abound in stories, and legends of charitable and self-sacrificing men, women and animals.

In Mahayana Buddhism Compassion has been given much more importance. One of the differences between Theravada and Mahayana tradition is that in Theravada practitioners' aim is for personal liberation where as in Mahayana tradition the aim of practice is to attend liberation with the sole purpose of helping other sentient beings and to develop Bodhicitta. To generate Bodhicitta means to develop the sincere aspiration to attain enlightenment for the sake of others. Hence Bodhicitta, a mind of enlightenment, is a combination of two different types of aspiration, the aspiration to achieve enlightenment and the aspiration to benefit other sentient beings.¹

According to Lama Zopa Rinpoche, the head of Kopan Monastery in Kathmandu, "The whole purpose of Dharma Practice is to help others². When you help others, you are already planting seed of your own happiness."

"From my limited experience, I have found that the greatest degree of inner tranquility and peace comes from the development of love and compassion. The more we care for others, the greater our sense of well-being becomes." His Holiness 14th Dalai Lama.³

It was indeed the spirit of love and compassion taught by the Buddha that touched the heart of Ashoka who gave up war as the state policy in resolving the problems of state. He emphasized the conquest by righteousness (Dharmavijaya). Buddha's compassion and love played what would appear to be a magical role in converting him to Buddha Dharma. He was so much impressed by

Buddha's message of compassion and love that he did not only accept the Buddha Dharma but rather he played an important role in spreading Buddhism throughout South East Asian countries. He dedicated his wealth and means, his son and himself to the welfare of people and for the sublime doctrine of Buddha's Teachings.

It is generally believed that Buddhism was an instrumental in bringing social change and the Buddha was a great social reformer, a believer in the equality of all human beings. He didn't support social structure rests on the caste system or the division of society into varnas with their duties, occupations and social status specified. His efforts for the emancipation of lower caste created a sort of social revolution in society. With this observation we can analyse the practical measures adapted by the Buddha to get rid of numerous social problems.

For instance, we may take into consideration the Buddha's daily round of begging for alms. Under the then prevailing social system, caste superiority was maintained in the matter of food and water. The people of high caste did not take anything touched by those of lower caste. The Buddha and His disciples lived on alms collected from door to door without discriminating on the grounds of caste, rank, status or position. All the people were equal in the eyes of Compassionate One. The Buddha said that nobody becomes a Sudra or Brahman due to his birth, but he becomes Sudra or Brahman on the basis of deeds that he performs.

On several occasions, the Compassionate one refused royal invitation in preference for those of the poor and the downtrodden. Thus, out of compassion. He accepted the invitation of Ambapali (a Courtesan) and declined that of the Licchavi princess.

Another example is the incident was that of Anand and Candalika when Anand went with his bowl for water, Candalika refused it on the grounds that she was an out-caste girl. In reply Anand said he just wanted some water he did not ask what cast she belonged to. In the eyes of the Buddha all human beings are equal.

The blessed One threw open the doors of His Monastic Order for the members of all castes without any distinction whatsoever. This is the true of both the Bhikkhu Sangha, the Order of monks and Bhikkhuni Sangha the order of nuns. Mahakaruna or great compassion was the motive force behind his all action.

Grace and compassion are the hallmarks of Lord Buddha's personality and His dispensations and it is due to this fact that His Dhamma has crossed the apparently insurmountable geographical and national boundaries and captured the consciousness and imagination of the whole world. And the process continues! More and more people

became enlightened to as well as drawn to Buddhism's wave of Compassion.

These four sublime virtues Loving-kindness Compassion, Altruistic joy, Equanimity are called illimitable because they find no barrier or limit and should be extended towards all beings without exception. They are the pillars of individual as well as social happiness, social amity, and universal peace.

We are indeed passing through the most critical phase of human history for compassion to prevail in all of us. Let fragrance of flowers of Buddha's Compassion supercharge the World and let noble thoughts come from all and let this motivation transcend all the national boundaries ethnic groups, classes division, etc.

References:

1. The Foundation of Buddhist Thought, Part 4: The mind of Enlightenment (Bodhicitta); page 22 – Geshe Tashi Tsing
2. The Foundation of Buddhist Thought -Geshe Tashi Tsing.
3. Compassion and the Individual -Tenzin Gyatso, the Fourteenth Dalai Lama; published in the Middle Way, The journal of the Buddhist Society, London, UK, May 2008.Vol 83 No.1

Mindfulness is the way to the Deathless (Nibbana); unmindfulness is the way to Death. Those who are mindful do not die; those who are not mindful are as if already dead.

~ Dhammapada 21

The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.

~ Dhammapada 35

Just as a tree, though cut down, sprouts up again if its roots remain uncut and firm, even so, until the craving that lies dormant is rooted out, suffering springs up again and again.

~ Dhammapada 338

Late the Most Venerable Bhikkhu Ashwaghosha - Chief Sangha Nayaka of Nepal

Most Respected late Venerable Bhikkhu Ashwaghosh Mahathero was one of the founders who helped to re-establish and promote Theravada Buddhist tradition in Nepal.

Bhikkhu Ashwaghosh Mahathera was appointed as Deputy Chief Sangha Nayaka in June 2007. He was decorated as Most Venerable chief Sangha Nayaka of Nepal by Bhikkhu Mahasangha (Federation) with Vinaya Karma on September 2012. He was a regular resident of Shangharam Vihar, Dhalko Kathmandu and Dhyankuti Vihar in Benepa.

He was born as Buddha Ratna Shakya on 18 May 1926 to Father Chandra Jyoti Shakya and Mother Lakshmi Maya Shakya of Okubahal, Lalitpur. At the age of 16 he started to learn the Dharma with Bhikkhu Dharmalok and Bhikkhu Amritananda. Following mother's wish, he was ordained as novice Ashwaghosh in 1944 at Kushinagar under Chandramani Mahasthavir as teacher and Bhikkhu Amritananda as preceptor. He learned Hindi and Pali language from Bhikkhu Dharma Rakshit in India. After few months Bhikkhu Ashwaghosh Mahathera went to learn Buddha Dharma at the Mahamahinda Bhikkhu training centre in Matara, Sri Lanka. He had high ordination (Upasampada) as pupil of chief teacher Dharmakirti Shree Dhammavash Nayak Mahathera on 01 May 1949.

Eight years later he arrived in Nepal as an invitee to bring the sacred remains of Sariputra and Maudgalyana, the Buddha's chief disciples, to provide opportunity to Nepalese devotees to pay respect. Bhikkhu Kumar Kasyap of Anandakuti Vihara, joined him in Sri Lanka in 1951.

After few years, he went to India for his School Leaving Certificate (SLC) but he was saddened by the news of the death of his beloved mother during his final exams. He went on to study BA but because of TB he could not complete his studies and went to Beijing for treatment. During his stay in China he had good impression of Mao Tse Tung. After returning to Nepal, he served in the Anandakuti Boarding School as a head for 10 years. He also visited various countries while in the school to learn educational systems in order to improve the education in Nepal. He helped to establish Anandakuti Vihar Guthi

(Charity) and was engaged as the Editor and Chief Editor of the Anandakuti monthly Buddhist magazine for 20 years since 1972. He was also chief editor of another Buddhist monthly magazine Dharmakirti..

Bhikkhu Ashwaghosh Mahathera established the Dhyankuti Vihara in Banepa in 1971. Later, with the help of Bhikkhu Maitri, late Mr Dwarika Das Shrestha and late Anagarika Dharmarakshita, he established

Sangharam Bhikkhu Training Centre at Dhalko, Kathmandu in 1981. Thus, he helped to re-establish the first ever Bhikkhu training centre in Nepal. The project was not as successful as it could be due to various reason in his own words, however, the training was continued in Dhyankuti Vihara. Most of the Venerable Bhikkhu's and his disciples, are educated in Sri Lanka.

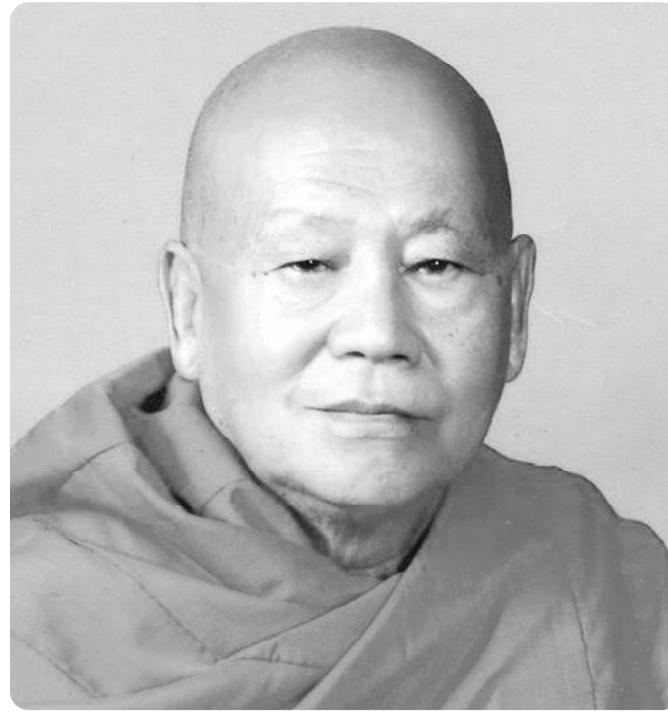
After the reestablishment of multiparty democracy in Nepal in 1989, following a peoples' revolution, he was nominated as a member of the upper house of parliament of Nepal and served for two years. He served as Vice President of the

Lumbini Development Trust. He has also served as Chairman of the Dharmodayo Sabha. He was honoured with 'Aggamahasaddhammajotikadhaja' title by the government of Myanmar. Nepal Bhasha Parisad, Kathmandu honoured him with 'Bhashathuwa' in 2008.

Sukhi Hotu Nepal organised a week long ordination to 111 men in 2003 to mark the 77th birth year of Bhikkhu Ashwaghosh Mahathera, which is significant age in Newar culture. Dharmakirti Buddhist Study group organised a seminar on the auspicious occasion of 50th anniversary of Bhikkhu Ashwaghosh Mahathera's ordination as a Bhikkhu. Various religious and social service activities were also organised during this occasion.

The most respected Sixth Sangha Nayaka Bhikkhu Ashwaghosh Mahasthabir, who has written over 150 big and small books in Buddhism and the philosophy, passed away at the age of 93 on 5th April 2019 while having treatment at the Grandy Hospital, Tokha, Kathmandu. The state honoured funeral was given to late Venerable Thera by Government of Nepal on Sunday, 7th April 2019.

May late Most Venerable Bhikkhu Ashwaghosha Sangha Nayaka Thera attain bliss of Nirvana!



A brief overview of Zen Buddhism

 Dotetsu Zenji (*An Iranian Zen Monk*), London

What is Zen Buddhism

Zen is described as “A special transmission (of Enlightenment) outside the scriptures, “Not depending on words and letters; “Directly pointing to the mind “Seeing into one’s own true nature and attaining Buddhahood”.

Bodhidharma taught that as all things are Buddha from the very beginning, the only reason not realizing our “Buddha – nature” is our own ignorance. As man’s original nature is this “Buddha-nature”, Zen is the act of discovering oneself.

This teaching can not be grasped by the intellectual mind, and much of Zen literature seems nonsense to rational understanding. But its illogical technique is a means of jolting the mind out of its ordinary ruts, for purely logical thought leads us into a circle.

The meaning of the Zen is Dhyana in Sanskrit, Chan (Ch'an) in Chinese and Moraghebeh in Persian language. It is believed that Ch'an Buddhism was established in China by Bodhidharma, a South Indian monk around 520 CE. It came to Japan via Korea around 7th century AD.

School of Zen Buddhism in Japan

There are two kinds of school which developed in Japan, Rinzai Zen and Soto Zen. Soto Zen is a school of gradual awakening, but Rinzai Zen is sudden. Rinzai Zen uses sudden and spontaneous sounds or motions such as shouting, odd questions or unexpected blows (with a stick or pushing).

In Soto Zen there are no such surprises and shocks. In contrast to Soto Zen, Rinzai Zen uses Koans as a short cut to Satori (awakening). The breathing exercises in each of them are a slightly different. The relative period of concentrated attention or the sudden “breaking through” is weighed differently by the two major branches of Zen: the Soto sect emphasizes quiet sitting (Zazen), whereas the Rinzai sect devotes more attention to the various methods of bringing about an abrupt awakening.

What is Satori in Zen?

Satori (Japanese) means insight awareness or sudden awakening. It is a way of awakening to one’s real self. Satori is not Perfect Enlightenment but a small awakening to one’s own nature. Satori is the beginning of Zen training and not the end. Some Zen masters have compared Satori to the light of a candle in a large, dark room. A single candle can light only one part of the room. Two candles will make it brighter. The room still needs more light. The experience of Satori is beyond explanation but, after great effort and sincere training, Satori will be comprehended when the mind is in the state of into-knowing.

Dotetsu Zenji

Dotetsu Zenji (formerly Khosrow Dehdasht Haidari) is

an Iranian Zen monk (ordained name: Dotetsuzenji) in a Rinzai Zen tradition. He was ordained as a monk in 1985, at Sogenji Zen Monastery, Okayama, in 1985.

Before becoming a Zen monk he studied philosophy at Osmania University in Hyderabad, India and obtained Bachelors Degree in Philosophy. During his stay in India



he got interested in spiritual practices of India and experimented with various practices like Yoga, Transcendental Meditation(TM) as taught by Maharishi Mahesh Yogi, Kondalini and other meditation practices as taught by Bhagwan Rajaneesh (Osho), and Vipassana meditation at Igatpuri, India in the tradition of Sayagyi Uba Khin and Satya Narayan Goenka. He then returned to Iran and taught in Junior school and university before training in Rinzai Zen at Sogenji Monastery in Japan. He has also travelled to Nepal, Thailand and Sri Lanka to experience Tibetan and Theravada Buddhist practices. At present he lives in London and continues his connection with Japan as a member of Rinzai Zen in Japan. His ambition is to transmit Buddhist teachings to people all over the world including Iran despite difficulty doing so in that country.

Sogenji code of practice:

1. Daily Sutra chanting for the Buddhist patriarchs, which starts in Hondo (Main Hall) first.
2. Zazen (seated meditation¹) which is quite different from ordinary meditation in both posture and practice. “Good sitting without movement provides good concentration”, the Zen masters emphasise this.
3. Sanzen (private interviews with the teacher twice or thrice a day) to solve the Koan given by the master and to clarify the technique.
4. Sosakan (deep breathing) which is a revolutionary technique among all breathing systems.
5. Using Koan² (a riddle) to reach sudden awakening. For example: The sound of one hand clapping is used as a Koan to be solved practically by the Zen devotees.
6. Samu (work with mindfulness in conformity with the training). It is Meditation in motion. This is a part of concentration practice.

7. Sesshin (intensive retreats). There are three sesshin in a month, one-week intense practice and three light practice each five days with Samu.

8. Teisho (lectures by the teacher).

9. Takuhatsu (alms receiving). After O'sesshin (One-week Retreat) we usually go to the city and door to door or house to house to get alms. This act is a good antidote to the refractory "Self."

10. Yaza (night meditation). It starts at 10 pm and lasts for an indefinite period. This is an ideal time for concentration and introspection. The duration of staying awake depends on the desire of the Zen students.

Although the training is tough and rigorous, but it is indeed effective.

Posture in Zen is very important usually sitting on the floor crossed legged- Full lotus and half lotus with the right hand resting flat on the palm of the left hand, with the ends of the two thumbs touching, with the eyes half closed, and back straight. When one chooses a position, he/she has to stick to it. No change is allowed during the sitting. Then we start breathing in gently and slowly to draw as much air as possible into the lungs. Then slowly and with awareness, we let the air out either from the mouth or nose. We should empty ourselves of as much air as possible. This kind of breathing is called Sosakan which is practiced in the Chinese and Japanese temples. During the practice the body should be absolutely firm and steady in order to make the mind stable and unshakable. No movement while sitting. We can use counting in this practice using numbers 1 to 10 as follows: 1- breathing in, 2- breathing out, concentrating on the belly.

This is a strict and rigorous practice. There are at least 10 hours of Zazen in a day (usually in O'Sesshin or one-week uninterrupted retreat). Each Zazen lasts 40 minutes.

Schedule:

We get up at 3.20 AM. Then all the monks and nuns get ready to go to the Hondo (main hall) for reading Sutras(Choka).

At about 3.50AM we sit on our cushions in the Hondo. At exactly 4 am we are in the Hondo waiting for the Zen master to come to starts reading the sutras.

After reading sutras for about one hour, on hearing another bell we go to Zeno (Meditation Hall) in an orderly and in a disciplined manner. In Zendo (Meditation Hall) we read the Hakuin Zazen Wasan (Sutra for Hakuin). The Roshi or the head monk rings the small hand bell indicating that we sit together on our Zafo (Cushions).

In Zendo (Meditation Hall) the head monk notify the meditators with a big clappers and rings the bell four times to announce the sitting (Zazen) has started. Each sitting lasts 40 minutes. After each sitting we have Kinhin.

What is Kinhin? Kinhin means meditation in motion.

Kinhin is also practiced in Mahayana school of Buddhism. It is formal marching round the Zendo of Zen monastery with awareness during periods of rest from Zazen meditation, to loosen stiff joints and excercise the body. After each Zazen(40 minutes) Kinhin is practiced.

At 12 noon lunch will be served and at 2.30 P.M we are at Zendo again. Afternoon sitting lasts for nearly 6-7 hours with Sanzen in between.

At 9. P.M we have Kaichin (Evening sutra) and at 10 P.M, we go for Yaze (Night meditation).



Sogenji is non-profit temple. Even the lay peopl can stay and practice in this temple free of charge but they must obey the rules and regulation of the temple. Every month Roshi (Zen Master) gives donation of nearly 200 US Dollars to Sogenji Sangha for their extra maintenance.

Celibacy in Zen temples:

Celibacy is undertaken by monks or nuns at Uposatha (day of observance). This rule was observed even at the time of the Buddha Himself and still being kept in some Buddhist countries especially in the Theravada school of Buddhism. But in lapse of time this rule changed and we see it differently in different Buddhist communities now.

Celibacy is maintained in monastic community in Zen temples. However, Monastics in japan are particulary exceptional in the Buddhist tradition because the monks and nuns can marry after receiving their higher ordination. Some Korean monks live with thier wives in their monasteries. As a matter of fact there's no restrictions in this fields. Sincere and hard practice during the sessions is very important. Zen gives priority to rigorous practice. Other things are secondary. The members of the Sangha spend all their time in monastery. There is also guest house for lay people and where they can stay and practice as long as they want. The members of Sangha in Zen are not obliged to stay in temple or monasteries for good. This is in short what Zen practice is as practised in Japan. Thank you.

Notes: 1. Za, in Japanese, means to sit and Zen means contemplation. Zazen is seated Zen. 2. Koan (Chinese: Kung an) is a public case or document, or a kind of riddle used in Rinzai school. Koan, more gesture than word or phrase, appear nonsensical and cannot be expressed or solved by intellect or rational reasoning. Koan is a test set for the student by the Zen teacher to know whether or not the novice has really reached Satori (awakening). Helped and encouraged by Koan study, students of Zen may open their minds to truth.

of a caitya but has independent shrines. In Hiranya Varna Mahavihar he is to be found in the north-west corner of the ground floor, along with other divinities.

The Holy Scripture called Pragya Paramita

The holy scripture, Pragya Paramita or The Perfection of Wisdom in Eight Thousand Lines, has been preserved here since ancient times and is frequently recited by Vajracharya priests. It is a common practice of local people to commission such a recitation, either when a member of the family is ill or on an auspicious occasion, such as a wedding.

Shree Amoghapasha Lokeshwara

On the first floor (second floor in American parlance) in the northern wing of the monastery there is a life-size statue of Amoghapasha Lokeshwara. This deity is brilliant in appearance, with a pure white body and eight arms. The statue is said to date from the early 14th century. This hall is decorated with murals in the Tibetan style.

Arya Tara Goddess

At ground level on the south side of the complex there are two smiling goddesses called Arya Tara. In Nepal Tara is generally regarded as the goddess of inspiration and inner vision, and it is here that on holy days the hymn-singing group called the Taremam Sangha meets.

Vajrabir Mahakala

Mahakala is a Hindu deity of the Brahma group. He is

also one of the eight terrible deities of the Buddhist pantheon, with snake ornaments, sharp teeth, protruding belly, and wearing a tiger skin. He is dark blue in colour. As he is the defender of land and order, he is placed at the entrance of Buddhist temples.

Shree Namasangiti

Namasangiti, whose shrine is in the north-east corner on the ground floor, is an emanation of the celestial Buddha, Vairochana. Just as the goddess Pragya Paramita is an embodiment of the scripture of the same name, so this god is a deification of the important Mahayana and Tantric scripture called the Namasangiti, which is recited every morning as part of the daily liturgy. Namasangiti is white in colour, has one face with eyes half-closed in meditation, and six arms.

Four Lokeshwaras

In four corners of the verandah around the courtyard are four outstanding medieval cast bronze statues of different forms of Lokeshwara.

The whole shrine was built to install the figure of the Shakyamuni Buddha-front cover photo, the identity of the golden temple. The greatest care is taken to look after the purity of the area around it as a mark of respect to the Shakyamuni. It may be recorded here that all the Buddhist Mahavihars and Vihars do have the figure of the Shakyamuni as the focal point. (Editor)



MAITREYA BODHI HOME CARE and CLINIC

- provides **nurses and doctors** to attend to senior citizens at their **homes**
- **day care centre facilities** for senior citizens providing doctor check up, physiotherapy, massage, meditation, lunch and entertainment

*TMT Complex
Baghbazaar, Kathmandu, Nepal*

Contact: 977-1-4244071 / 977-9851214218 / 977-9851188472

Website: mbhomecare.com.np

सुखी पारिवारिक जीवनको लागी बुद्धशिक्षा

(This is one of the prize winning articles (first from Essay Competition 2018 held in Nepal organised by Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with Buddhist Youth Group, Kathmandu. Such essay Competition has been held since 2007 as a small step taken by us to encourage and support to propagate the teachings of the Buddha in Nepal. LNBDS would like to express our gratitude to all our well wishers in making such noble task successful. ~editor)

क्रमांक ८

सामान्यतः रगतका नाता भएका वा वैवाहिक सम्बन्धबाट आफन्त परेका व्यक्तिहरु एउटै छतमुनि एउटै वासस्थानमा मिलेर बस्ने सदस्यलाई परिवार भन्ने गरिन्छ ।

अक्सफर्ड डिक्सनरीले परिवारको परिभाषा यसरी दिएको छ :

“a group consisting of two parents and their children living together as a unit, all the descendants of a common ancestor, a group.” (- <https://en.oxforddictionaries.com/definition/family>)

नेपाली वृहत शब्दकोषले रगत, वीर्य, नाता, घर, अनुकुलता र वैवाहिक सम्बन्धले संयुक्त भएका मानिसको समुह । एउटै भान्सामा खाने घरका मानिसहरुको समुह, जहान भनी परिभाषित गरेको छ । (नेपाली वृहत शब्दकोष, नेपाल प्रज्ञा प्रतिष्ठान)

यहाँ हाम्रो सरोकार यसरी नै परिभाषित गरिएको एउटा परिवारमा बस्ने सदस्यहरुको सुखसँग छ । फेरि अर्को परिभाषा चाहिने हन्छ, सुख भन्नाले के हो । यो उत्तर दिनको लागि ज्यादै कठिन प्रश्न हो किनकि सुखको परिभाषा व्यक्ति पिच्छे फरक हुन सक्छ । दिनको दुइ छाक पनि खान नपाउने दरिद्रले पेट भरि खान पाए सुख हुने थियो भन्ना, रोगले ग्रसित बिरामीले निरोगी हुनु नै सुख भनी ठान्छ, बसोबासको लागि एउटा घर पनि नहुनेले एउटा घर भईदिए सुख हुने थियो भन्ना, एउटा निसन्तान दम्पतिको लागि सन्तान हुनु सुख हुन सक्छ आदि आदि । फेरि सबै थोक पुगेर नि मनमा शान्ति नहुने गरी तनावमा रहने व्यक्तिले मनको शान्ति नै सुख भन्ना ।

परिवारिक सुख माथि विचार गर्दा यी दुबै पक्षमा विचार गर्नुपर्ने हन्छ । परिवारमा रहेका व्यक्तिहरुले गाँस, बाँस देखि हरेक भौतिक सरसामान सकेसम्म साभका भावमा उपभोग गर्न्छन् । त्यसैले परिवार गतिलो बन्न रहनसहन सबैको अनुकुल हुनु आवश्यक हन्छ । परिवारका सदस्यहरु विच विचारधारा पनि मिल्न अत्यावश्यक छ । नत्रभने परिवारमा शान्ति नभई कलहले बास लिन्छ । त्यसैले परिवार सुचारू रुपले सञ्चालन गर्न परिवारका प्रत्येक सदस्यहरुले पुरा गर्नुपर्ने दायित्व इमान्दारीका साथ पुरा गर्नुपर्ने हन्छ । यदि कुनै पनि सदस्यले आफ्नो दायित्व वा कर्तव्य पालन गर्न नसकेमा नैतिकताको पतन हुनुको साथसाथै कलह र अशान्तिको वातावरण सृजना हुन जानेमा कसैको दुझमत नहोला ।

यहाँ हाम्रो विषयसँग जोडेर भन्नुपर्दा बुद्धशिक्षासँग सम्बन्धित हुनुपर्दछ । अतः स्वयं बुद्धले सुखको परिभाषा कसरी दिनुभयो त्यो कुरा बुझौं । धम्मपद, सुखवर्ग, गाथा नं २०४ मा बुद्धले निर्वाणलाई सबभन्दा ठूलो सुख भन्नुभएको छ ।

**आरोग्य परमा लाभा सन्तुदिठ परमं धनं
विस्सासा परमा ब्र॑ति निब्बानं परमं सुखं**

अर्थः निरोगी हुनु परम लाभ हो, सन्तोष परम धन हो, विश्वास सबभन्दा ठूलो बन्धु हो, निर्वाण परम सुख हो ।

निर्वाण भन्ने वित्तिकै सामान्य मानिसले यस्तो भन्ना निर्वाण त धेरै परको कुरा भयो, हामीलाई अहिले यही जुनीमा सुख शान्ति चाहिएको छ । तर गहिराएर बुझ्यौ भने बुद्ध शिक्षा प्रज्ञप्ति (सांसारिक) सुख र परमार्थ सुख दुइटैमा अनुकुल हुने हो । हेर्दा सांसारिक जीवनको सुखको लागि दिइएको बुद्धशिक्षा जस्तो देखिएतापनि अन्ततोगत्वा बुद्धको हरेक धर्म देशना आचरण गरिएमा निर्वाणमुखी नै भएको हन्छ । यद्यपि अहिलेको हाम्रो विषय परिवारिक सुख रहेको हुँदा बुद्ध शिक्षाका ती त्यस्ता विषयहरुमा जाउँ जुन परिवारिक सुखको लागि केन्द्रित देखिन्छ । वास्तवमा विभिन्न पारिवारिक, सामाजिक विकृति तथा वातावरणहरुलाई निराकरण गर्न बुद्धका विभिन्न सन्देशहरु निकै महत्वपूर्ण हन्छ ।

बुद्धधर्म सिद्धान्तवादी मात्र नभै व्यवहारिक धर्म हो । बुद्धधर्म एक शान्तिको मूलद्वारा मान्य सकिन्छ । त्यसैले परिवारमा रहेका सबै सदस्यहरुले बुद्ध शिक्षाको अनुकरण गरी आ आफ्नो दायित्व इमान्दारका साथ पुरा गरेको खण्डमा त्यस परिवारको वातावरण शान्ति र सुख हुन्जान्छ । बुद्धशिक्षाले परिवारमा रहेका लाई आ आफ्नो दायित्व वा कर्तव्य कसरी बहन गर्ने भन्ने पाठ सिकाउँछ ।

बुद्धले गृहस्थधर्मलाई धेरै महत्व दिनुभएको छ । गृहस्थले पनि धर्मआचरण गर्नुलाई नै बुद्धले गृहस्थधर्म भन्नुभएको छ । बौद्ध ग्रन्थ त्रिपिटक अर्त्तगत दीघनिकायको “महापरिनिब्बान सुत” मा उल्लेख भए अनुसार मारले भगवान् बुद्धलाई महापरिनिर्वाण हुनु अनुरोध गरेको प्रसंगमा बुद्धले जबसम्म मेरो चार परिषद् भिक्षु, भिक्षुणी, उपासक र उपासिकाहरु सक्षम हुँदैन तबसम्म आयुसंस्कार त्याग नगर्ने बचन दिनुभएको थियो । बुद्धधर्ममा श्रमण परम्परालाई ग्राह्यता दिएता पनि यसबाट थाहा हुन्छ भगवान् बुद्धले गृहस्थ धर्मपालन गर्नेहरुलाई धर्म आचरण गर्न पनि उत्तैकै महत्व दिएको बुझिनमा आउँछ । - दीघनिकाय पेज नं २५३

परिवारिक सुखको लागि परिवारका सदस्यहरुले गन्तुपर्ने आचरण वा व्यवहार लाई बुद्धको शिक्षालाई सन्दर्भ मिलाइक्न निम्न बुँदामा यस लेखमा प्रस्तुत गरिएको छ ।

गृहस्थले पालन गर्नुपर्ने अनिवार्य नियम पञ्चशील

गृहस्थ धर्मपालना गर्नेहरुलाई बुद्धले देशना गर्नु भएको (१) प्राणीहिंसा नगर्नु, (२) चोरी नगर्नु, (३) व्यभिचारी नगर्नु, (४) भुठो कुरा नगर्नु र (५) मादक पदार्थ सेवन नगर्नु आदि पञ्चशील अनिवार्य रूपमा पालना गरी व्यवहारिक जीवन व्यवस्थापन गर्न सक्नुपर्दछ । अनिवार्य रूपमा पञ्चशील पालन भयो भन्ने सुख र शान्ति स्वतः स्थापना हुन्छ ।

बुद्धकालिन एक सन्दर्भमा “बेलुद्वार सुत” मा उल्लेख भए अनुसार बेलुद्वार ब्राह्मण एक गृहस्थ थिए । गृहत्याग नगरी गृहस्थी भइक्न सुरातिमा जान सकिन्छ कि सकिदैन भन्ने प्रश्नमा भगवान् बुद्धले ती गृहस्थी जीवन नत्यागीकन आचरण राम्रो भएको खण्डमा जीवनमा सफलता हात पार्न सक्ने र मरणोपर अन्त सुराति जान सक्ने बताउनुभयो । (असल शिक्षा भाग -२ पेज ३)

दान कार्यमा अग्रसर रहनु

गृहस्थले दान कार्यमा अग्रसर हुन जान्नुपर्दछ, कञ्जुसीपन त्यागनु पर्दछ जसले पुण्यको काम गर्नु साथै परिवारमा शान्ति हुन्छ । :

अंगुत्तर निकाय अर्त्तगत “चुन्दी सुत” मा राजकुमारी चुन्दीलाई दिएको उपदेशमा उल्लेख भए अनसार

“अगगतो वे पसन्नानं अगं धर्मं विजानतं

अग्ने बुद्धे पसन्नानं दक्षिणेयूय अनुत्तरे

अग्ने धर्मे पसन्नानं, पञ्चखेते अनुत्तरे

अगगस्मिं दान ददन्त, अगं पञ्चपञ्चति

अग्न आयु च वण्णो च यसो किति सुखं बले

देवभुतो मनस्सो वा अगगप्तो पमोदती ।

अग्र (बुद्ध)पति प्रसन्न हुने, अग्र धर्मलाई जान्ने, दान दिन योग्य अनि अति उत्तम अग्र बुद्ध प्रसन्न हुने गर्दछ अनि दान दिनाले अग्र पुण्यको प्रवर्द्धन हुन्छ । अग्र, आयु, वर्ण, यशकीर्ति, सुख र बलको प्राप्त हुन्छ । (अंगुत्तर निकाय दोस्रो भाग पेज ३२६)

यसरी राजकुमारी चुन्दीको सन्दर्भमा भगवान् बुद्धले गृहस्थी जीवनमा रहेका स्त्री होस् या पुरुष बुद्ध, धर्म र संघको शरणमा लिई शील पालना गरेकालाई दान दिएमा यस शरीर छाडी मृत्युपद्धि सुरातिमा उत्पन्न हुन्छ, दुर्गति हुँदैन भन्ने

देशना गर्नुभएको थियो ।

दीघनिकायको “कृटदन्त सुत्त” मा उल्लेख भए अनुसार सोहँ परिष्कार विविध यज्ञ सम्पदा (धैरे खर्च गरेर यज्ञ गर्ने) भन्दा कम दान सामग्री भएर पनि पुग्ने र बढि फलदायी यज्ञ कुन भन्ने प्रश्नमा भगवान् बुद्धले त्यसको जवाफमा

- १) शीलवानहरुलाई नित्य दान दिने
- २) चारदिशबाट आउने संघको लागि विहार बनाएर दान गर्ने
- ३) बुद्धधर्म र संघको शारणमा जाने
- ४) कम सामग्रीले महाफलदायी पञ्चशील पालन गर्ने
- ५) प्रथम ध्यानादि समाधि लाभ गर्दै आश्रवक्षय गर्ने
- ६) महाफलदायी ज्ञान लाभ गर्ने । (दीघनिकाय पेज १०२)

यसरी यी ६ प्रकार पुण्यकर्म सबै परिवारका सदस्यहरुले पालना गरेमा अवश्य सुखशान्ति हुन्छ भने भन्नुभयो ।

परिवार तथा आफन्तप्रति कर्तव्य परायण रहनु

सबै परिवारका सदस्य कर्तव्य परायण हुनु परिवारमा सुखको कारण हो । बुद्धले भन्नुभएको छ ।

“वत्तं अपरिपुरेत्तो शीलं न परिपुरति”

अर्थातः- जुन व्यक्ति कर्तव्यहीन हुन्छ, त्यस व्यक्तिको बानी व्यवहार शुद्ध हुनसक्दैन ।

यस बुद्धवचनले भनिरहेको छ, कर्तव्यहीन व्यक्तिले नैतिकता गुमाउँदछ । उसले आफुप्रति विश्वास गुमाउँदछ । जुन व्यक्ति धार्मिक एवं इमान्दार र भलादमी बन्न चाहन्छ, त्यसले आफ्नो कर्तव्य पालन गर्न अत्यावश्यक छ ।

भगवान् बुद्धले गृहस्थहरुले आपसमा पुरा गर्नुपर्ने कर्तव्य बारेमा केलाई केलाई दिनुभएको उपदेश दीघनिकायको “सिङ्गालवाद सुत्त” मा उल्लेख भएको पाइन्छ । यस सुव्रमा उल्लेख भए अनुसार सिङ्गाल गृहपतिले बुवाको अन्तिम वचन शिरोधार्य गरी नदीमा गई स्नान गरी भिजेकै केश र भिजेकै वस्त्र सहितले हात जोडेर नाना दिशामा नमस्कार गरिरहेको देखेर सिङ्गाल पुत्रलाई बुद्धले यसरि धर्मदेशना गर्नुभयो : प्राणीहिंसा, चोरी कर्म, भुटो, कुरा गर्ने, व्यभिचार नगर्ने, चार प्रकारको कर्मक्लेश नगर्ने, स्वेच्छाचार र पक्षपात नगर्ने, कसैलाई द्रेष भाव नराल्ने, भय हुने काम नगर्ने, मोह (अज्ञानता) काम नगर्ने) आदि यी चार कर्मक्लेश नगर्ने । जाँड रक्सी आदि सेवन नगर्ने, कुबेलामा नहिँड्ने, अयोग्य रसरंग नगर्ने, जुवा नखेल्ने, मुख र पापीहरुको संगत नगर्ने, अल्छी भएर नबस्ने आदि छ विकारको कर्मक्लेश नगर्ने । यसरी १४ वटा अकुशल कर्म छाडेमा छ वटा दिशालाई नमस्कार गरी नाना दिशाबाट आउने निन्दनिय भयवाट यस लोक र परलोकबाट विजय प्राप्त गर्नसक्दछ ।

(१) पुर्वदिशा - आमा, बुबा

(२) दक्षिणदिशा - आचार्य, गुरुवर

(३) पश्चिमदिशा - छोराछोरी, श्रीमती

(४) उत्तरदिशा - साथी, मित्रहरु

(५) अधोदिशा - नोकर, चाकरहरु

(६) उर्ध्व दिशा - श्रमण, ब्राह्मण

केवल हात जोडी नमस्कार गर्नु मात्र होइन, परस्पर कर्तव्य पालन गर्नुपर्दछ । यसरी प्रत्येक व्यक्तिले आआफ्नो घर गृहस्थीमा आफन्तका वीच निभाउनु पर्ने कर्तव्य पालना गरेमा दैनिक जीवनमा सुखशान्ति हुन्छ, निन्दा र भयवाट बच्न सकिन्छ ।

त्यसलै यस सुत्रबाट थाहा हुन्छ बुद्धले पति र पत्नीको एक आपस प्रति निभाउनु पर्ने कर्तव्य सम्बन्धि उपदेश दिनु भई गृहस्थाश्रममा नारीप्रति पुरुषले गर्नुपर्ने आदरको महत्व दर्शाउनु भएको छ ।

बुद्धकालीन केही कथाहरु प्रस्तुत गर्ने क्रममा एक घटना सान्दर्भिक ठान्दछु । बुद्धप्रति अगाढ श्रद्धा राख्ने उपसिका विशाखाकी बहिरी सुजाता, जो अनाथपिण्डिक महाजनकी बुहारी थिइन, उनी भने असाध्य उच्छीखल स्वभावकी, परिवारमा सबैलाई दुख दिने स्वभावकी हुन्छे । भगवान् बुद्धले तिमी कुन खालकी पत्नी हौ भनेन उ प्रकारकी पत्नी हुन सक्छन् भनीकन प्रश्न गर्दा उनी लाजले भुतुक्क भई

त्यसपछि सुधिन्छे ।

मंगल सुत्तमा भनिएको छ : नैतकानन्दव संगहो, एतं मंगल मुत्तम् । अर्थात, ज्ञातिबन्धुहरुको संग्रह गर्नु वा आवश्यक नाता निभाउनु मंगल कार्य हो । स्वयं भगवान् बुद्धले आफन्त प्रतिको कर्तव्य बोध गर्नु भई तीनपटकसम्म कपिलवस्तु आउनु भई आफन्तप्रति प्रेम र सद्भाव राखी आफन्तहरुलाई धर्मदेशना गर्नुभएको उदाहरण लिन सकिन्छ ।

आय आर्जनको लागि प्रयासरत रहनु

भगवान् बुद्धले सुखमय गृहस्थ जीवनको आर्थिक उन्नति चाहिन्छ भनी आर्थिक उन्नतिमा टेवा हुन लागि तलका चारवटा महत्वपूर्ण तत्वहरुको विषयमा व्याख्या गर्नुभएको छ ।

“चत्तारिमानि गहपति सुखानि अधिगमनियानी गिहिना कामभोगिना काले कालं समेन समयं उपादाय कतमानि चत्तारि ? अत्यि सुखं, भोग सुखं, अनण सुखं अनवज्ज्ञ सुखन्ति ।”

अत्यि सुख – मानिसहरु बाँचनको लागि नभई नहुने आधारभुत आवश्यकताहरु खाना, लुगा, वास र औषधी भएमा मात्र परिवारिक जीवन सुखमय हुनेछ ।

भोग सुख – आफुले कमाएको धन सम्पति आफ्नो इच्छा अनुसार भोग चलन गर्न पाउनमा मात्र जीवन सुखमय हुनेछ ।

अनण सुख – ऋणबाट मुक्त हुन सक्नु नै पारिवारिक सुखको मुल श्रोत हो । ऋणी बन्नु परेसम्म मनको सुख प्राप्त गर्न सकिन्न ।

अनवज्ज्ञ सुख – निर्दोष जीवन विताउन सकिएन भने त्यसको नतिजा दुःखद हुने अवश्यम्भावी हुनेछ ।

अंगुत्तर निकायको “दीघजाणु सुत्त”मा उल्लेख भए अनुसार मानव समाजमा लौकिक जीवन उन्नति र सुखमय गर्नको निमित्त निम्न लिखित चारवटा उपदेश दिनुभएको थियो ।

१) उत्थान विरिय - उत्साह र अथक परिश्रम

२) आरक्ष सम्पदा -सम्पतिको सुरक्षा

३) कल्याण मित्तता - सज्जनहरुको सत्संगत

४) समानता - आय अनुसार व्यय गर्ने । (अंगुत्तर निकाय चौथो भाग पेज १०९)

यो चारवटा बस्तु साँचै नै मनुष्य जीवन सुखी अथवा मानव समाज सुखमय गर्नको लागि नभै नहुने हो । भगवान् बुद्धले प्रतिपादन गर्नुभएको विनय अनुसार शील जुन भिक्षुसंघलाई पालना गर्न प्रदान गरिएको आदर्श र जीवन पद्धतिलाई गृहस्थ जीवनमा पनि अपनाउन सकिन्छ, भन्ने कुरा भन्नुभएको थियो ।

भौतिक ऐक्यबद्धता - सबैसँग मिलिजुली आदर गैरव राख्ने

वाक ऐक्यबद्धता - अरुको आलोचना नगरी सद्भावना वृद्धि गर्ने

मनसिक एकता - मुदिता भावनालाई वृद्धि गर्ने र विवेक बुद्धिले काम गर्ने

नैतिक एकता - पञ्चशील पालना गरी नैतिक एकतालाई कायम गर्ने

सैद्धान्तिक एकता - आफ्नो विचारलाई जवरजस्ति पालना नगराई सबैको विचारलाई सम्मान गर्ने

आर्थिक एकता - परिवारका सबै सदस्यहरुलाई न्यायोचित वितरण व्यवस्था कायम गरी आर्थिक ऐक्यबद्धतालाई प्रदर्शन गर्ने ।

(देवकाजी शाक्य, धर्मकीर्ति पत्रिका २७ अंक १० महिना)

परिवारमा कुनै सदस्य कमाउने अर्का सदस्य कामधाम केही नगर्ने भयो भने कलह हुन सक्छ । अतः बुद्ध शिक्षा सम्भी आफ्नो क्षमताले भ्याएसम्म धन कमाउने काम पनि गृहस्थको हो । तर भगवान् बुद्धले अति भोग विलासी हुनु तथा आवश्यक भन्दा बढी संग्रह गर्ने बानीमा नियन्त्रण हुनुपर्दछ भनी चेतावनी पनि दिनुभएको छ । भिक्षुहरुलाई त अष्ट परिष्कार भनी आठवटा वस्तु मात्र नीजि राख्नु हुने नियम छ । गृहस्थले पनि भौतिक सामग्रीमा लोभ लालची हुनु नहुने बुद्धको शिक्षा हो ।

‘जुन धर्म सरागको लागि, संयोगको लागि, संग्रह गर्नाको लागि, कामना बढाउने, असन्तोष बढाउने, भीड बढाउने, अनुद्योगीको लागि भएमा त्यो न धर्म हो, न

विनय हो, न शास्ताको उपदेश हो । जुन धर्म विरागको लागि, वियोगको लागि, कामना घटाउने सन्तोषको लागि, एकान्तको लागि, उच्चोगको लागि हो सुभर ताको लागि हो त्यही धर्म हो, विनय, हो, शास्ताको उपदेश हो ।

परिवारमा विशेषले संयुक्त परिवारमा आफ्नो स्वार्थी बानिले गर्दा परिवारका सदस्यहरु बीच पनि म र मेरी श्रीमती वा श्रीमान् र आफ्नै छोराछोरीले मात्रै राम्रो खाउन्, लाउन् मोजमस्ती गर्नु भन्ने ध्यान राखी बाँकि सदस्यको च्युता नराख्ने पनि हुन्छन् । परिणाम स्वरूप दाजुभाई बीच भैँझगडा नालीस मुद्या सम्म पनि हुने हुन्छ । यसको कारण अति प्रिय स्नेह वा आकर्षणले गर्दा हो ।

परिवारमा आपसी समझदारी, मैत्री, स्नेह, र क्षमाशीलता बनाइराख्नु सदस्यहरु बीच परस्पर एकता, मेलमिलाप, मैत्रीपुर्ण व्यवहार हुनु अति आवश्यक छ । एकता र मेलमिलाप हुन सकेन भने एक आपसमा विश्वास हट्टै जान्छ । अनि काममा ध्यान नजाने र कर्तव्य पालनामा फित्तलोपना आउने हुन्छ । त्यसैले परिवारका सदस्यहरु बीच इमान्दार, विश्वासपात्र र सदाचार बन्ने राम्रो वानी व्यवहारको खाँचो रहेको हुन्छ ।

अंगुत्तरनिकायको चतुर्क निपातको “चक्र सुत्त”मा उल्लेख भए अनुसार “पतिरूप वसे देसे, अरियामित्तकरो सिया सम्मापणिधिसम्पन्नो, पुब्बे पुञ्कतो नरो धञ्ज धनं यसो किति, सुखञ्चतंतती ति ।”

प्रतिरूपमा देशमा बस्ने आर्यमित्र बनाई बस्ने, सम्यक् संकल्पले सम्पन्न हुने, पुर्व (पहिलेको जन्ममा) पुण्य गरिएको व्यक्ति, धन धान्य यशकीर्ति र सुख यी वृद्धि भएर आउँछ । जसले गर्दा घरका सबै परिवारमा मन शान्ति हुन्छ ।

अंगुत्तरनिकायको चतुर्क निपातको “सङ्गह सुत्त”मा उल्लेख भए अनुसार “दानञ्च पथ्यवज्जञ्च, अत्थचरियाय च या इथ समानता च धम्मेसु, तत्थ तत्थ यथारहं एते खो सङ्घालोके रथस्ताणीव पुतकारणा लभेथ मानं पुजवा, पिता वा पुतकारणा यस्मा च सङ्घाएते, समवेक्षन्ति पणिता तस्मा महन्तं पण्यान्ति, पासंसा च भवन्ति ते” ति ।

जसले दान, प्रिय वचन, अर्थचर्या र समानताको धर्मलाई यहाँ र त्यहाँ जहाँ पनि गर्ने हुन्छ । लोकमा यी चार संग्रहणीय रथ चलिरँदाको कीला समान हो । संग्रह नभएको भए माता पिताप्रति पुत्रबाट पुजा वा सम्मान पाउँदैन किनकि पण्डितले यी संग्रह ध्यान राखेको हुन्छ । यसै कारणले गर्दा घेरै प्रश्नसित भएको हुन्छ । प्रश्नास प्राप्त गरेको हुन्छ । ~ अंगुत्तर निकाय दोस्रो भाग ऐज ३९

परिवारका सबै सदस्यहरुले पनि भगवान बुद्धले दिनुभएको मुल शिक्षा चतुब्रह्म विहार(मैत्री, करुणा, मुदिता र उपेक्षा) लाई अनुसरण गर्नुपर्दछ । गृहस्थ जीवन सुखमय बनाउन परिवारका सदस्यहरुले एक आपसका बीच समझदारी कायम गर्नुपर्ने कुरा बुद्धका उपदेशहरुबाट सिक्न सकिन्छ । परिवारमा कुनै पनि सदस्यलाई अन्य सदस्यमाथि प्रभुत्व जमाएर उनको स्वतन्त्रता हनन गर्न खोज्यो भने शान्ति हुन्दैन । आफुबाट भएको भुल स्वीकार्न सक्नुपर्छ । स्वयं बुद्धले यस्तो गन्हुय्यो । निम्न एउटा उदाहरण यहाँ दिइएको छ ।

जातक निदान (४) :अनुसार राहुल कुमारलाई प्रवर्ज्या गराउँदा राजा शुद्धोदनले आपत्ति जनाई आमावाबुको अनुमति बिना प्रव्रजित नगरीदिन अनुरोध गर्दा स्वयं बुद्धले परिस्थितिलाई बुझी आमावाबुको अनुमति बिना प्रव्रजित गर्न नहुने नियम बनाउन भयो ।

समाजमा विशेष गरी पुर्वीय समाजमा छोरालाई काखा छोरीलाई पाखा गर्ने प्रवृत्ति भएकोले गर्दा पनि पारिवारिक कलह हुने गर्दछ । पैतृक समाजको मानसिकता राख्ने मानिसले बुद्धको शिक्षा अनुसरण गरेर आफ्नो परिवारमा छोरा छोरी दुबैलाई समान हक दिनु सक्नुपर्दछ । बुद्धधर्म संसारमा एउटा त्यस्तो धर्म हो जहाँ अरु धर्मको तुलनामा नारीको सम्मान हुन्छ । बुद्धले घेरै सन्दर्भमा नारीको सम्मान गर्दा मगल हुने उपदेश दिनुभएको पाइन्छ ।

केही बुद्धवचन यहाँ प्रस्तुत गरिएको छ :

इत्य भण्डानं उत्तमः स्त्री नै सबैभन्दा ठुलो सम्पत्ति हो ।

भार्या परमा सखा: पुरुषको निमित्त पत्नी नै सबैभन्दा ठुला मित्र हुन् ।

माता मित्त सके घरे: छोराछोरीको निमित्त आफ्नो घरमा आमा नै सबैभन्दा ठुला मित्र हुन्छ ।

निष्कर्ष

बुद्धले देखाउनु भएको मध्यम मार्ग आर्य अष्टाङ्गिक मार्गलाई पहिल्याई यस अमुल्य शिक्षालाई सबैले अध्ययन गरी पालना पनि गर्न सकेमा गृहस्थ जीवन विताइरहेका व्यक्तिहरुले आफ्नो परिवारका सदस्यहरु बीच परस्पर मेलमिलाप गरी प्रत्येक व्यक्तिले आ-आफ्नो कर्तव्य इमान्दारपुर्वक पालन गर्न सक्दछ । बुद्ध शिक्षास्वरूप सिगालोवाद सुत्रमा उल्लेख भए अनुसार श्रीमानले श्रीमतीले आफ्नो श्रीमान श्रीमतिप्रति विश्वास पात्र बन्न सक्नुपर्दछ । छोरा छोरीहरुले पनि आमा बुवालाई आदर गौरव राख्नु पर्दछ । आफ्ना हितैषी मित्र र नाता कुटुम्बहरुलाई समय समयमा निमन्त्रना गरी खुवाउने, पिलाउने कार्य गरी आफुले सबैको सेवा र मद्दत गर्ने कार्य पनि गर्दै जानुपर्दछ । घरका परिवार सबैले पञ्चशील पालना गर्ने जस्ते अरुलाई मनमा चोट लाग्ने कुरा नवोल्ने, स्वार्थ पुर्तिको लागि भुठो कुरा, चुक्नी कुरा, काम नलाग्ने वकवास र कडा वचन प्रयोग नगर्ने, अरुको चीजबीच र सम्पत्ति अनुमति बिना प्रयोग नगर्ने र नलिने, व्यभिचार जस्तो कुकर्महरु नगर्ने आफ्ना शरीर र मन बेहोश हुने पदार्थको सेवन नगर्ने आदि राम्रो बानीहरुको मात्र अभ्यास गरी पारिवारिक जीवन शान्ति र सुखमय बनाउन सकिन्छ ।

भगवान् बुद्धले ४५ वर्ष सम्म दिनुभएको उपदेशको संगालो गृहस्थ जीवन विताइहेका गृहस्थीहरुको परिवारका सदस्यहरुले चिन्तन मनन गरी (चित्त)मा आएको अकुशल कर्म र चित्तमा हुने अकुशल चैतसिक (खराब विचार), काय (शरीर) बाट हुने अकुशल कर्म र वचनबाट हुने अकुशल कर्मलाई हटाउने अभ्यास गर्दै आफ्नो अमुल्य जीवनमा निरर्तर अभ्यास गर्दै एवं नित्य सुखलाई प्राप्त गर्न सक्छौ । जीवन सुखमय बनाउनको लागि बुद्धका उपदेश व्यवहारमा उत्तारी बौद्ध पद्धति अनुसरण गर्न सक्नुपर्दछ । कसैप्रति पनि वैरभाव नराखी आफ्नो पद्धतिप्रति अध्ययन तथा शरद्ध आचरण गर्दै जानुपर्दछ । यसता सदस्यहरुबाट परिवारहित बाहेक अहित हुने छैन ।

घर परिवारका सबै सदस्यहरु आमाबुवा, दाजुभाई, दिदीबहिनीहरुले आपसी मतभेद, अवगुण, दोष तथा गलिताहरुलाई उपेक्षा भावना राखी मात्र मैत्री, करुणा, मुदिता बलियो गरी निस्वार्थ भावनाले एक अर्का बीच प्रेम सद्भावना मैत्री तथा सहयोग गरी बुद्धशिक्षालाई अनुशरण गरी जीवन सुखमयतिर लैजान कोशीस गर्न सक्दछ । अनित्य, दुःख, अनात्मको यथार्थलाई सँचै सजग भएर स्मरण गरिरहनु वास्तवमा गृहस्थी जीवन होस् वा प्रव्रजित जीवन होस् यस मनुष्य जीवनको सदुपयोग गर्ने एउटै मार्ग हो । अनित्य, दुःख, अनात्मको परमार्थ सत्यलाई क्षणक्षण सजग भएर स्मरण गरीरहनु नै बुद्धको मूल उपदेश हो । यसको लागि शील पालन, समाधि अभिवृद्धि तथा प्रज्ञाको अववोध हुनु जरुरी छ । अतः चाहे व्यक्तिगत सुख होस् वा पारिवारिक सुख होस् वा सामाजिक वा विश्वकै सुख शान्ति होस् बुद्ध शिक्षा अपनाएमा जहाँ पनि सुख शान्ति नै छाउने हुन्छ ।

सन्दर्भ पुस्तकहरु:

- 1) भिक्षु धर्मगुप्त महास्थविर(अनु) धर्मपद अड्कथा, बौद्धजन विहार, सुनाकोठी, ललितपुर, २०७४
- 2) वज्राचार्य दुण्ड बहादुर(अनु), दीघनायक, काठमाडौँ : गा:बहाल, वीरपुर्ण पुस्तकालय, २०५६
- 3) भिक्षु अश्वघोष, असल शिक्षा भाग २, अरोज दास रंजित, टेकु मच्चली काठमाडौँ, २०६७
- 4) भिक्षु बोधिसेन महास्थविर, अगुत्तर निकाय दोस्रो भाग, अनागारिका वीरपारमिता तथा परिवार २०६५
- 5) भिक्षु बोधिसेन महास्थविर, अंगुत्तर निकाय चौथो भाग, नातिकाजि तथा नारायण देवी महर्जन २०६८
- 6) भिक्षु ओणपुर्णिक, (धर्मचरिया)(अनु), त्वुगु परिवार निश्चय: चाकुपाट यल, सन्ति सुखावास
- 7) देवकाजी शाक्य, धर्मकीर्ति पत्रिका २७ अंक १० महिना)
- 8) Retrieved from <https://en.oxforddictionaries.com/definition/family>)
- 9) नेपाली बृहत शब्दकोश, नेपाल प्रज्ञा प्रतिष्ठान

LNBDS (UK) Activities and News 2018/2019

2562nd Buddha Jayanti (Sunday, 10-6-2018):

Our society celebrated 2562nd Buddha Jayanti on 10th June 2018 at the usual venue of Harrow Borough Football Club, London. This year we included two presentations from children for the first time which were very much



appreciated.

Children presented a play based on one of the Jataka story "Golden Plate" with a moral lesson that honesty pays off in our daily life. It was a story of two business men, one greedy and another honest and a grandma and her grand daughter who wanted to buy something from them. You can find full story in our society's journal Lumbini 2017 under Children's Corner. Children also did power point presentation on The Life of the Buddha.



As usual we had Dharma talks from Sumana Bhante on 'Buddha's Teaching for a Happy Family Life', from Tissa Bhante on 'Qualities of the Buddha' and Meditation from Sujan Bhante. Amrita and Shashi Mahaju recited verses from Dhammapada with English translation. Mr Amrit Ratna Sthapit conducted the function as master of ceremony professionally.

Magar Buddhist Society Buddha Jayanti (Sunday, 29-4-2018):

Our members attended Buddha Jayanti Celebration organised by Magar Buddhist Society (UK) at Samuel Cody College, Ballantyne Road, Farnborough, GU14 8SN. It was a well-attended event. Venerable Bhikkhu Tissa gave an excellent Dharma talk.

Inauguration of London Mindfulness Meditation Centre, Hendon, London (28-5-2018)



Our society's members, well-wishers along with devotees from other communities attended inauguration of London Mindfulness Meditation Centre in Hendon on Monday, 28-5-2018 morning. The centre was established by our society's president Venerable Bhikkhu Sumana to further enhance the promotion of Dharma. It was a joyous occasion attended by 7 venerable monks - 5 Nepalese including Pragya Siri Bhante who is in short visit to the UK and 2 Sri Lankan monks. Devotees from Sri Lankan Community, Nepalese Community, Thai community and English people attended the function.

The inauguration programme started with a brief chanting followed by meditation and refreshment kindly provided by devotees. As this is a new centre, we have included its contact details as follows:

London Mindfulness Meditation Centre,
11 Woodward Avenue, Hendon, London, NW4 4NU,
E-mail: meditation.centre@yahoo.com

One day meditation and Dana offerings to Venerable monks (Sunday, 25-11-2018):

Our society held one day meditation and Dana offering at London Mindfulness Meditation Centre, 11 Woodward Avenue, Hendon, London, NW4 4NU. We are very pleased that the session was well attended by Nepalese, Sri Lankans and by others. Sumana Bhante did justice by conducting guided meditation and answering questions on meditation.

We were very pleased to have a visiting Buddhist monk from Nepal Venerable Pannrathana from Sumangal Vihara, Luksi, Patan. He gave an excellent talk in Nepali with brief translation in Sinhalese and in English by Sumana Bhante.

Essay Competition Prize Giving Ceremony (Saturday, 15-12-2018):

An Award distribution ceremony of essay competition on



Buddha's Teaching for Happy Family Life took place on Saturday, 15th December 2018 at Jagat Sunder Bonakuthi, Kathmandu. Cash prizes and certificates were distributed to Deena Kanshakar, First; Lalita Dhakhwa, Second; Sushma Bajracharya, Third and Nitesh Shah, Consolation prize.

The essay competition was organized by Yuba Baudha Samuha Kathmandu and Lumbini Nepalese Buddha Dharma Society (UK) as before. Altogether 28 essays were received for competition. The participants were 15 Female and 13 Male. Mrs Suchita Tuladhar represented our society at the prize giving ceremony.

Meditation at London Mindfulness Meditation Centre, Hendon (Saturday, 20-1-2019)

Our members attended meditation session organised as a part of Full moon day at London Mindful Meditation Centre on Saturday, 20-1-2019 along with 20-25 Sri Lankan devotees.

Sumana Bhante explained brilliantly why we should meditate followed by sitting meditation and discussion. It was an inspiring event.

Society's meetings and Dharma Discussion (2018 - 2019):



Our society continued the traditions of holding whole day meetings regularly once every three months at residences of one of the members with Dharma Discussion, meditation session followed by business meeting. We will continue this trend.

New Executive Committee member:

We are pleased to welcome Dr Rajan Bajracharya as our society's new executive committee member. His appointment was confirmed at our executive committee meeting held on Sunday, 06 January 2019 at Nanishova and Shubha's residence in Hillingdon.

Heart Award Ceremony in Aberdeen for Varapunya Meditation Centre (Friday, 1-3-2019):

Varapunya Meditation Centre was nominated for 'Our Pick – Staff Choice' award for this year's Heart Awards in a function held on 1st March 2019 at Aberdeen City Hall. The 'Heart Awards' are an annual programme, organised by Aberdeen City Health & Social Care Partnership, which recognises people working and volunteering in health and social care in Aberdeen. The 'Our Pick - Staff Choice' award is where colleagues can nominate people from the wider community for their contributions.

Comments from Nominator, "Your nominator told us all about 'Mindfulness Monday' sessions, emphasising how they have been praised by staff and members of the local community alike, and people have told us that mindfulness has had positive impact on their daily lives. They attribute the success of this initiative to unwavering commitment on behalf of the Varapunya Meditation Centre: "despite delivering these sessions at no cost to participants, in the almost two years these sessions have been ongoing, David and Sujan have never cancelled a session, and deliver each session like it is the first time they have done it".

They told us about feedback the sessions have receive, such as one participant who told us; "I thoroughly enjoy the Mindfulness Sessions. They are very thought provoking and interesting. I have learnt a lot about meditation and the ability to relax. The facilitators are excellent in their delivery and holding my interest". They said: "David and Sujan really deserve to be recognised for all of the selfless giving they have offered over the past two years, and for all the help and support they have given to staff and members of the public, and we are really lucky that they have committed to continue to provide Mindfulness Monday throughout the course of 2019". Our Vandana to Sujan Bhante and his colleague David for boundless compassion in helping others.

Symposium on "The Significance of the Tripitaka as a World Heritage", Chiswick, London, (16-3-2019):

Dharma Shakya attended this important event on our society's behalf at London Buddhist Vihara, Chiswick on 16th March 2019. This symposium was jointly organised by Sri Lankan High Commission in London and London Buddhist Vihara as a part of Tripitaka Heritage week announced by Sri Lankan Government. The aim was to



get Tripitaka registered in UNESCO heritage register.

Four professors of Buddhist studies from different universities and the chairman of the Buddhist Society gave excellent presentations. Among the large number of attendees there were Sri Lankan High Commissioner, deputy High Commissioner, other officials from Sri Lankan High Commission; the ambassador and his wife from Thailand, the ambassador and other officials from Myanmar, High Commissioner and Councillor from Pakistan and Councillor from Bangladesh representing Bangladesh High Commission

It was heartening to see the High Commissioner of Pakistan presenting two books on Buddhist Heritage of Pakistan - one on Taxilla to the head of the Vihara Venerable Bogoda Seelawimala.

It was a very well attended symposium, attended by both Sangha members and laity from different countries. Speakers gave excellent presentations followed by lively discussion and question and answer session. Both Sri Lankan High Commission and London Buddhist Vihara deserve our praise for taking first step in registering Tripitaka in World Heritage register.

Young Vipassana Bajracharya with Astronauts (19-21, -3- 2019):



It is heartening to learn our society's young member Miss Vipassana Bajracharya selected amongst eight other girls out of 150 in her year group to enter the Mission Discovery NASA event and was able to meet two NASA astronauts -Michael Foale (British) and Steve Swanson (American). As a part of the event Vipassana was able to develop team skills, came up with an experiment to carry out on the ISSET (International Space School Educational Trust) and did power point presentation in front of the other teams and a judging panel including one of the astronauts.

The event took place in Tonbridge School, specifically in their new state-of-the-art physics library from 19 – 21 March 2019. During the event students were privileged to hear variety of talks by the astronauts about their experiences in space and working for NASA. The students' experiment involved investigating the rate of growth of stem cells in microgravity after reading studies of how stem cell differentiation is reduced in space. The overall experience had been stimulating and unique and the students were able to learn a lot about team work skills and improved their confidence.

Vipassana' example should be a great inspiration to our younger generation. Well done Vipa.

“Contentment is great happiness”



Birth: 20 July 1927 Death: 5 January 2019

Late Mr. Nani Bhai Sthapit

Our Society's Treasurer Mr. Dinesh Sthapit's late father and father in law of Society's Organising Committee member Mrs. Menika Sthapit.

May late Nani Bhai Sthapit attain Nirvana.

Lumbini Nepalese Buddha Dharma Society (UK)

News about Buddhism

Zen Master Thich Nhat Hanh Returns Home (28-10-2018)

Zen Master Thich Nhat Hanh (popularly known as Thay-Teacher) returns home to his root monastery, Tu Hieu Temple in Hue, Vietnam, to live his remaining days after nearly sixty years spreading the teachings abroad.



Since celebrating his 92nd birthday last month, he has expressed a deep wish to go back to reside at his “root temple,” Tu Hieu Temple in Hue, Vietnam, to live his remaining days. Thich Nhat Hanh has turned formidable physical challenges arising from the major stroke he suffered four years ago into a powerful teaching by continuing to live each moment peacefully and joyfully, with great presence and meaning.

Tu Hieu Temple is where Thich Nhat Hanh first became a monk in 1942, aged sixteen. Thich Nhat Hanh, who coined the term “Engaged Buddhism” and who has dedicated his life to renewing Buddhism so it can help individuals and societies address the challenges of our times, has always seen the roots of his teachings in the engaged spiritual life of the distinguished Buddhist patriarchs during Vietnam’s ancient Ly and Tran dynasties.

Although since his stroke Thich Nhat Hanh has no longer been able to speak, he remains powerfully alert and present. After summoning his senior disciples to a meeting on 24th October 2018 in Plum Village Thailand, where he has been residing since December 2016, Thich Nhat Hanh clearly communicated his wish to return to Vietnam using gestures, nodding and shaking his head in response to questions. The necessary arrangements were made for his return and he returned to his root temple on 28th October 2018 where he was welcomed with a traditional formal procession and the sound of drums and bells.

Since his arrival in his root temple, Thich Nhat Hanh’s

health has remained fragile but stable. He has joined his community in walking meditation at dawn, visiting every corner of this temple that was his home and where he was nurtured as he embarked on his spiritual journey.

Thich Nhat Hanh said when he first returned to Vietnam in 2005, after four decades of exile, “There is no religion, no doctrine higher than brotherhood and sisterhood.”

Even at this moment, Thich Nhat Hanh remains steadfast and energetic in using every breath and every action to build and strengthen the “beloved community of compassion,” and to cultivate healing, reconciliation and transformation in his community, society and the world.

(Source: Plum Village International Practice Center, Le Pey, Thénac 24240, France:

Official announcement: Friday 2nd November 2018)

The death of Sangharakshita (30-10-2018)

The founder of the Triratna movement and order, Sangharakshita, died on 30th October 2018.

The funeral was held at Adhistana retreat centre in Herefordshire, which was also Sangharakshita’s most recent home. Around 1200 people attended, including family members, and Triratna order members from all over the world.

Sangharakshita was born Dennis Lingwood in a working-class family in Tooting, south London, in 1925. He was interested in Buddhism from his early years.

In 1943 he was conscripted into the army and posted to India and then Sri Lanka. Once the war was over, he and an Indian friend, determined to take their Buddhist practice seriously, gave away their possessions, destroyed their passports and took to the roads as homeless wanderers, following a time-honoured tradition. They wandered the length of India for two years and met many, mostly Hindu, sages and gurus before they finally achieved their objective: ordination as novice Buddhist monks (*sramaneras*). Sangharakshita described this journey and his subsequent experiences in several volumes of memoirs.

With full ordination as a bhikkhu in the Theravadin Buddhist tradition, he received the name Sangharakshita, which means ‘One who is protected by the spiritual community.’

In 1952 Sangharakshita met Dr Bhimrao Ambedkar, who had been born as what the Hindu caste system termed an “Untouchable” (or a ‘Dalit’ in later parlance). In 1956 Dr Ambedkar converted to Buddhism along with thousands of his followers. But a few weeks later he died, and his

Meditation and Yoga in Healthcare

Meditation has already been recognised as a valuable technique in healthcare and National Institute of Clinical Excellence (NICE) has recommended it as a first line management for depression especially in relapses.

With similar view a Yoga in Healthcare Conference, organised by the University of Westminster, brought together leaders and pioneers in yoga, healthcare and health policy to identify a road map to integrating yoga into prescribed healthcare and share best practice.

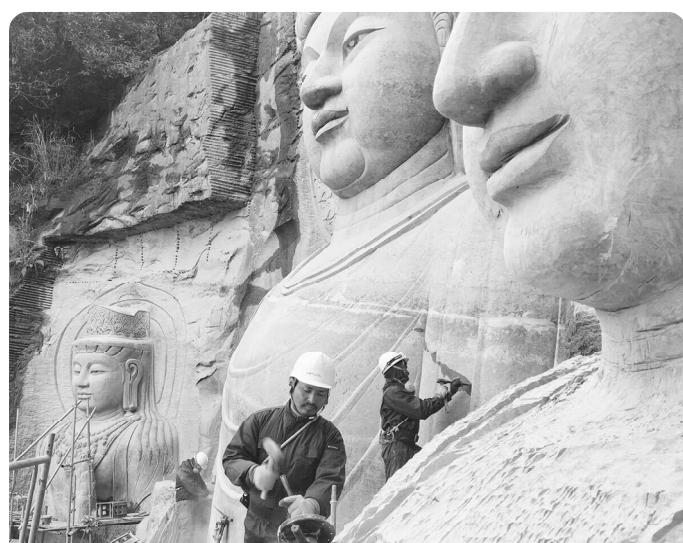
The three-day conference took place from 15-17 February 2019 and was organised in collaboration with the Yoga in Healthcare Alliance and the College of Medicine and Integrated Health. The event aimed to discuss how health and yoga experts can collaboratively incorporate yoga into health care, share success stories, raise the profile of yoga in health care and effectively move towards a future where yoga is offered on prescription.

Over the three days, the event included keynote speeches from yoga and health professionals including Public Health England Chief Executive Duncan Selbie, Chair of the College of Medicine Dr Michael Dixon, Assistant Lecturer at Harvard Medical School Dr Sat Bir Khalsa, Chair of the Indian Ministry of AYUSH Dr Nagendra, and many others.

The conference also involved yoga practice, workshops and networking sessions for attendees to take part in. ~ <http://www.nbo.org.uk>

Modern Day Arniko Mr Manjul Baraili

Manjul Baralli's interest in sculptures started when he was still young and with encouragement from his parents he progressed in his artistic activities and was awarded the Rastriya Pratibha Puraskar for his creativity after carving over 2,000 stone sculptures in the past 20 years. Baralli



followers were left without guidance. Sangharakshita spoke to the grief-stricken crowds in Nagpur, the city where the mass conversions had taken place, explaining what being a Buddhist involved and encouraging them to follow Dr Ambedkar's wish that they live according to the Buddha's teachings. For several years he toured the cities and plains of central India each winter, giving talks and helping the new Buddhists to understand and practise the faith they now espoused.

In 1964 leading figures in the small Buddhist movement in Britain invited Sangharakshita to take over the Hampstead Buddhist Vihara, and he returned to the west for the first time in many years. Unfortunately this did not work out and Sangharakshita was forced to leave the Vihara.

In 1967 he founded the Friends of the Western Buddhist Order, and the following year conducted ordinations into the Western Buddhist Order. Throughout the 1970s and 1980s, Order members also established FWBO centres across the UK and around the world. In 2010 the movement's name was changed to reflect its internationality, becoming the Triratna Buddhist Community and the Triratna Buddhist Order. (Triratna means 'Three Jewels').

In later years some aspects of Sangharakshita's life and behaviour attracted criticism. While these criticisms must be acknowledged, they do not detract – in the eyes of Sangharakshita's students, disciples, friends and admirers – from his many achievements. Those who knew him remember him as a man of tremendous presence, kindness and wisdom: a deeply intelligent and sensitive man with a remarkably original and independent mind.

Sangharakshita's grieving disciples and friends rejoice in his merits and offer him their heartfelt gratitude for everything he has given them, and their determination to continue the work he began. ~NBO 15-11-2018, <https://>

started getting international commissions to build Buddha statues in Japan.

He is currently in Kyushu in Japan with his team, hewing a 25m tall figure of the Buddha out of a rock face in Kumamoto. Three other Nepali artisans, Sanubhai Bika from Kavre, Ramchandra Pandit from Udaypur, and Ganesh Rai from Morang are also in Japan working on the prestigious project for the past three years.

The years in Japan have taught Baraili many things, including their graciousness, compassion and the thought they give to their communities. He feels the Japanese practice the Buddha's real teachings.

"It is not enough to say that the Buddha was born in Nepal, we need to practice his teachings, observe his philosophy," says 37 years old Baraili. He advises Nepal's tourism authorities to promote Lumbini using Japanese language promotional material instead of English only, and encourage them to come to Nepal.

Baraili was in Nepal recently and talked to the authorities to suggest ways to promote Lumbini globally. His idea is for the government to create a pictorial catalogue of places that have Buddha's statues, and to send them thank you notes to increase communication and popularise Nepal as the Buddha's birthplace.

Baraili the greatest thrill however is to be a modern day Arniko, and to experience the same feelings the young builder from Patan had 700 years ago when he travelled to China to build Beijing's White Dagoba. -*Nepali Times* March 21, 2019

Death of Gunawati Guruma (Daw Gunawati) 28-3-2019:

Well-loved and well liked Gunawati Guruma passed away on 28th March 2019 at the age of 95.

Gumnawati Guruma was born in Burma in December 1924 and ordained in Molmin City, Burma in

1936. Guruma came to Nepal in 1963 and spent next 39 years i.e. until 2002 in promoting Buddha dharma in Nepal. She also helped Dhammadavati Guruma in establishing Dharmakirti Vihara. She was so much loving and caring as a mother, thus also known as Maguna Guruma. On her return to Burma Guruma established Myanmar Nepal Vihara in Rangoon. May Gunawati Guruma attain bliss of Nirvana.

Venerable Aswoghosa Sangha Nayaka Thera Passed away (5-4-2019)

The Chairman of All Nepal Bhikkhu Mahasangha Venerable Aswoghosa Sangha Nayaka Thera passed away at the age of 93 on Friday, 5th April 2019 at 1.30 PM



local time at Grande International Hospital, Kathmandu, Nepal.

He was admitted to the hospital with ill health about three weeks ago. During this time His Excellency the prime minister of Nepal Mr K P Sharma Oli visited him at the hospital.

Venerable Aswoghosa was a member of Rastriya Sabha of Nepal from 2047-2049 and he was appointed Deputy Chairman of Lumbini Development Trust in 2051 by then prime minister Mr Man Mohan Adhikari.

Venerable Aswogosh's body remained in the state at Sangharam Bhikkhu Training centre and his funeral was held with full state honour on Sunday 7th April 2019 at Bijeswori in Kathmandu. President of Nepal Her Excellency Mrs Bidya Devi Bhandari, the prime minister Mr Khadga Prasad Sharma Oli, other dignitaries and large number of devotees paid their last respect at Sangharam Bhikkhu Training Centre which he has established. Messages of condolences were received from various dignitaries including the ex-king Gyanendra Bir Bikram Shah Dev.

Venerable Aswoghosh was born in Okubahal, Patan, Nepal on 18th May 1926 and ordained as a full Bhikkhu in May 1949 in Sri Lanka. After completion of his Buddhist Studies Venerable Sir spent some time in Sri Lanka and in



Besisahar, Lamjung from 6th – 7th April 2019.

The conference was organised jointly by central and Lamjung district offices of Dharmodaya Sabha - a National Buddhist Organisation of Nepal. It is also the regional centre of the World Fellowship of Buddhists (WFB).

Dr Keshav Man Shakya, the central vice chairman said that the conference being held in Lamjung would help boost tourism development in the district.

New Sangha Nayaka and Upasangha Nayaka Bhantes of Nepal appointed (14-4-2019)

After demise of late Most Venerable Bhikkhu Ashwoghosa Sangha Nayaka Mahathera, All Nepal Bhikkhu Organisation appointed Most Venerable Jnanapurnika Bhante as seventh Sangha Nayaka Thera of Nepal on 14 April 2019. Venerable Bhante Bodhisena Maha Thera was appointed as Vice Sanghanayaka of Nepal.

Lumbini Nepalese Buddha Dharma Society UK express our congratulation to both Venerable Sirs.

“There is no fire like lust. no crime like hate, no bliss higher than Nirvana.”

~ 202 Sukhavagga, Dhammapada



"By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another."

~ Dhammapada, 165

We wish Happy Buddha Day to all on the auspicious occasion of BE 2563

Shubha, Nani Shova Shakya, Shishir, Shreejana, Sumedha and family

London, UK



Neither mother, father, nor any other relative can do one greater good than one's own well-directed mind. 43

*One should do what one teaches others to do; if one would train others, one should be well controlled oneself.
Difficult, indeed, is self-control.* 159

*The fool worries, thinking, "I have sons, I have wealth."
Indeed, when he himself is not his own, whence are sons,
whence is wealth?* 62

*Let a man be watchful of speech, well controlled in mind,
and not commit evil in bodily action. Let him purify these
three courses of action, and win the path made known by
the Great Sage.* 281

*Like a beautiful flower full of color but without fragrance,
even so, fruitless are the fair words of one who does not
practice them.* 51

- Dhammapada

We wish all readers Happy 2563rd Buddha Jayanti!

GLC Travel Ltd

Mobile: 07958618199

E-mail: info@glctravel.co.uk

Website: www.glctravel.co.uk



