



Lumbini

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Karunamaya Temple, Bungmati, Lalitpur, Nepal

Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

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Objectives

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



L u m b i n i

Journal of The Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

Lumbini for you...

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

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

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Editorial

Buddha's advice for inner peace and true happiness are:

Do no evil
Do good and
Purify your mind.

So simple, yet so difficult to follow. As a lay Buddhist observing the **five precepts (moral code)** which in brief advice us *to train our mind to abstain from harming any living beings intentionally - physically, verbally or mentally* will help us in not doing any evil and doing good. Contemplation or meditation will help us to gain insight and purify our mind.

Venerable Bhikkhu Seelawimala describes in nutshell the Buddha's remedy to all human suffering in his article on **'The Art of Noble Living'**. All evil actions originate from unwholesome roots of Greed, Hatred and Ignorance. To eradicate these we should practice wholesome actions. The practical way is to follow Buddha's middle way—the eightfold path. Practising the *Four Sublime States/ Bramha viharas* is another aspect of noble living.

Suffering can be due to natural causes or self created. Padma Tara described various types of sufferings in her article on **'Suffering at a glance'** – suffering of sufferings (*dukkha-dukkhata*); suffering of change (*viparinama-dukkhata*) and pervasive suffering (*samkhara-dukkhata*). To be free from suffering and to be happy one must learn about impermanence of all conditioned and compounded things and phenomena and let go of our habits of clinging to things we like and aversion to things we do not like. Suffering and Happiness are two sides of the same coin. Without suffering there will not be any happiness. To expect only happiness is a naïve idea. It is not possible as pointed out by Pramila Shakya in her brief article on **'Happiness'**.

How true what Luang Por Sumedho said *"Past is a memory, the future is unknown and now is the knowing"*. Ram Babu describes this truth beautifully in his article **'Mindfulness – an art of happy living'**. Most of us live either thinking about the good life we had in the past or craving for a better future. Hardly anyone lives in the present appreciating what we have. A weekend retreat at Amaravati Buddhist Monastery many years ago made him realised the benefits of being mindful in daily life in whatever he said and he did and inspired him to learn more about it for a happy life. Fourteen mindfulness training

Contents

LNBDs Executive Committee and Objectives	2
Editorial	3
Cover page: Karunamaya Temple, Bungmati, Lalitpur	4
The Art of Noble Living - Venerable Bhikkhu Bogoda Seelawimala	5
Happiness - Pramila Shakya	6
Discovery of Manuscripts in Nepal: - Buddhist Manuscripts, Ven. S. M. Sujano	7
WHO IS WHO IN BUDDHISM IN NEPAL Anagarika Madhabi by - Vinaya Dhakhwa, Patan, Nepal	10
Suffering at a glance - Mrs. Padma Tara Sakya, Kent, UK	11
Nagarjuna Institute of Exact Methods A brief report on activities 2001-2010 - Mr Min Bahadur Shakya	12
Mindfulness – an art of happy living - Ram Thapaliya	14
बुद्धशिक्षा र कलह समाधान - अम्बिका शाक्य	16
LNBDs Activities and News	19
News from Nepal	22

as taught by Zen Master Thich Nhat Hanh given as part of his article is really inspiring as are the stanzas from Bhagavad Gita emphasising non-attachment to the material world for liberation.

Ms. Ambika Shakya, who came first in essay competition on **'Buddhist attitude to conflict'** (बुद्धशिक्षा र कलह समाधान) has described the Buddha's teaching excellently in her essay written in Nepali.

Venerable Bhikkhu Sujano emphasized the importance of preservation of various manuscripts of Nepal for posterity and for knowing the history of Buddhism in the country. Mr. Min Bahadur described the effort of **Nagarjuna Institute of Exact methods** in promotion of Buddhism in Nepal and overseas.

It is fitting to finish this editorial by paying tribute to **Anagarika Madhabi**, one of the foremost Buddhist nuns of Nepal. We are grateful to Vinaya Dhakhwa for writing her brief biography for our magazine.

Karunamaya Temple, Bungmati, Lalitpur

Karunamaya (Avalokiteshvara, Sanskrit; Chenrezig, Tibetan; and Kuan Yin or Guan Yin, Chinese and Japanese) is the Bodhisattva of compassion in Mahayana Buddhism. Bodhisattva is someone who aspires to be enlightened to help others – to develop Bodhicitta mind (altruistic mind). According to Mahayana Buddhism the essence of the whole teaching of the Buddha and practice is to achieve this type of mind.

The temple depicted in the front cover of the present journal is one of the temples of Karunamaya of Bungamati also known as Red Matsyendranath or Bungadyo. Other temple is situated in Ta Baha in Patan. He resides roughly six months in Bungamati and other six months in Patan. There are four Karunamayas in the Kathmandu valley – two red and two white. Karunamaya temple in the front cover is one of red Karunamaya and the most popular one.

Many festivals are associated with this Karunamaya. The most important being annual chariot festival (*ratha jatra*) when the chariot of the Karunamaya is pulled through various parts of Patan finally culminating in a grand finale of *bhoto jatra* (showing of the shirt of Karunamaya) at Jawalakhel where large numbers of people from the valley attend. The head of the state along with members of the cabinet also attend this ceremony. Every twelve years the chariot festival (*ratha jatra*) starts from Bungamati and ends in Bungamati.

There is interesting legend about the Karunamaya described in various chronicles (Vamsavali – Gopalraja Vamsavali, Swayambhupurana etc) which differ in details but the essentials are the same as given here. In brief it is said that

during the reign of King Narendra Deva there was severe drought and famine in Kathmandu valley which lasted twelve years making people suffer great hardship. When he consulted astrologers and others he was told that the drought was due to Gorkhanath, a pupil of Karunamaya collecting all the Nagas (snake kings) and sitting on them to meditate. Only way to make him get up was to bring his teacher Karunamaya from Kamarupa (Assam) to Nepal. Accordingly King Narendra Deva, his priest Bandhudatta Acarya and a Jyapu (farmer) from Patan went to Kamarupa and by using Tantric power Karunamaya was brought to Nepal valley. When Gorkhanath learnt about it, he

got up from his meditation posture to pay homage to his teacher thus releasing all the Nagas. Rain fell ending the drought and famine in the valley.

Scientifically it is difficult to believe the above story but the cult of Karunamaya is all pervasive in the religious lives of local people of Patan and surrounding area. Many festivals including the annual Ratha Jatra are celebrated with great pomp and ceremony by them. Several books including some research papers have been written on Karunamaya. Hence the cult of Karunamaya and festivals associated with it are very much alive among the people of the valley and will continue to do so for foreseeable future.



One is one's refuge; what other refuge can there be? Purity and impurity depend on oneself. No one can purify another.- Dhammapada

We extend our best wishes to all for peace, progress and happiness on the auspicious occasion of 2554th Buddha Jayanti

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The Art of Noble Living

Venerable Bhikkhu Bogoda Seelawimala Nayaka Thera
The London Buddhist Vihara, Chiswick

The Art of Noble Living is a truly vast subject but I shall attempt to condense the Teachings of the Buddha on this topic.

Buddhism is not merely a Philosophy. Philosophy solely deals with an examination of the meaning of wisdom. It is not concerned, per se, with translating wisdom into practical daily living. Buddhism, however, lays special emphasis on practice and on realisation of wisdom. The Buddha was more concerned with teaching a practical understanding of “The Four Noble Truths”, the core of Buddhist Teachings. As a result, ‘Practice’ has always been seen as essential in overcoming suffering and attaining “Enlightenment”.

Man has the potential to be the noblest creature on this planet. However, the art of noble living depends on what we mean by “noble”. In Buddhism, nobility is attained by the diligent practice of “The Noble Eight-fold Path” and it is this true diligence that Buddhists call “noble”.

The Buddha said the following: “*Asara sara mthino*” or “*What is essential they regard as essential, what is regarded as unessential they regard as unessential thus they who entertain such right thoughts realise the essence*”.

Once a Brahmin who was seated near the Buddha asked him “*Does the Venerable Gotama go to bathe in the River Bhahuka?*”. The Buddha then asked “*What use is River Bhahuka?*”. The Brahmin then answered “*Venerable Gotama, the river is believed by many to be holy. Many people have their evil deeds washed away in this river!*”. The Buddha then helped him to understand that bathing in rivers would not cleanse a man of evil deeds and said “*Bathe just here in this doctrine and discipline. If you do not speak a falsehood or steal, if you are confident and are not mean-spirited then you will not need to bathe in any river*”.

According to this view, the Buddhist way is a process of speech, action and thought. It is self-development and self-purification resulting in self-realisation.

To put all this very simply, The Buddha said “*Sabba papassa akaram. Kusalassa upasampada*”

or

“*Commit no evil, cultivate the good and purify the mind*”.

If we reflect on these short lines, I think that we will see the means of noble living. All evil actions originate in the three unwholesome roots of Greed, Hatred and Ignorance. These are considered as primary causes, which result in diverse kinds of moral evil. The numerous pattern of bodily, verbal and mental behaviour characterised in the Buddha’s Teachings as “*Akusala*” are said to be the natural expression of these causes. When we think about a noble life, therefore, we should train our minds not to become slaves to these roots.

“*Kusala*”, on the other hand, means appropriate actions. It is well known that the Buddha taught that there are ten kinds of action that are wholesome and are called “*Dasa Kusala Kamma*”. Here there are three bodily actions: to refrain from killing, stealing and sexual misconduct. There are four verbal actions: to refrain from lying, harsh speech, slander, and frivolous talk. Lastly, there are three mental actions: covetousness, aversion and wrong views. The practice of “*Kusala*”, therefore, culminates in the eradication of greed, of hatred and of ignorance. It gradually leads a person to a higher spiritual goal. Purity of mind comes with the eradication of the defilements of the mind. Noble living is seen as the active practising of “*Kusala*”.

The Buddha described “*The Noble Eight-fold Path*” as his practical “*Middle Way*” which avoided the two extreme ways of life known to him. One extreme was the immoderate indulgence in sensual pleasures practised by the common man who did not see the possibility of happiness beyond the limits of sensuous excess. The other extreme was a path of self-mortification practised by ascetics who wilfully inflict severe pain and discomfort on their bodies in order to attain liberation.

The Buddha, himself, had experienced these two extremes both as a prince and as an ascetic. From his own experience, he taught that these two extremes are not noble or conducive to ultimate inner peace. Let us briefly look at “*The Noble Eight-fold Path*”. The first signpost on this path is “*right understanding*” and, using the “*Four Noble Truths*”, shows us how to liberate ourselves from “*Dukkha*”/suffering and attain the state of “*Nibbana*”/Enlightenment. The second is “*right thought*” or thought freed from lustful attachments, malevolence, hatred and violent intention. Non-violence is seen as the perfect noble practice and forms the psychological basis for benevolent actions. The third, “*right speech*”, emphasises the necessity for the avoidance of all false, hurtful or

frivolous speech, which harms others. The fourth, “*right action*”, stresses the importance of avoiding actions, which may hurt or harm others. The fifth, “*right livelihood*”, recognises the need to adopt a morally acceptable means of earning one’s livelihood, which does not cause harm to others. The sixth, “*right effort*”, recommends constant vigilance over one’s own character and thoughts in order to prevent negative and unhelpful tendencies arising. The seventh signpost, “*right mindfulness*”, encourages the individual to keep constant watch over his or her mind in order to avoid negative thoughts. The eight and final signpost, “*right concentration*”, stands for the clear, mental training of the mind, which transforms the moral nature of man.

Another important aspect of the art of noble living for all Buddhists is the notion of the “*Brahmaviharas*”/The Four Sublime States. The cultivation of these states is a cardinal concept for Buddhism. These states are “*metta*”/loving kindness, “*Karuna*”/compassion, “*Mudita*”/sympathetic joy and “*Upeka*”/equanimity. “*Metta*”

is a loving kindness, which is boundless, selfless and all encompassing. The Buddha said “Hatred never can be appeased in this world through hatred. But it is appeased by means of non-hatred. This is an eternal law. “*Karuna*” is defined as the compassion that arises in a good person when that person becomes aware of the suffering of others. In the “*Vissuddhi Magga*”, it says that “*Karuna*” has the characteristic of devotion to the removal of the suffering of others. “*Mudita*” is seen as a means of cultivating an antidote to jealousy. It is understood to be a sympathetic, altruistic joy at the success of others. “*Upeka*” is equanimity. Human nature is such that it is only too easy to lose one’s sense of balance and take sides. It is only by the practice of “*Upekkha*” that the individual can maintain an impartial state of mind and can face the vicissitudes of modern life without losing a sense of balance.

I hope that, by this very brief introduction to what is a very large subject within Buddhist philosophy, you will be able to see what constitutes the Art of Noble Living for Buddhism.

Happiness

We human beings always want happiness. Nobody wants suffering. But without suffering there won’t be happiness.

For example: - when a child is born, everybody in the family gets so happy and celebrates the birth, but mum has to suffer first. As soon as mum sees the baby, she forgets all her pain. So happiness and suffering comes one after another. If there is no suffering, there won’t be happiness either.

Different types of people can experience different types of happiness: - Everytime when you pass the exam, you will get happy but you have to study hard first. When you get pay rise also you will get happy. You will get very happy when you have a new house to live in.

A nice sunny day with a blue sky, when you see beautiful flowers in your garden it makes you happy. But it will not last long, because every thing is continuing to change. The new house becomes old, green trees turn into bare branches and beautiful flowers dry up. Nice blue sky turns into grey and cloudy sky, cloud turns into rain, rain turns into ice, sweet little boy becomes old man and pretty little girl becomes old woman etc.

People’s mental state also will not remain the same all the time. Sometimes happy; sometimes sad; sometimes angry - people will become.

People’s wishes and desires also change. There will be one wish after another wish, comes again and again. So

- Mrs. Pramila Shakya, Slough

desire or wish has no end, keep changing all the time. So people who can realise this truth - the changing nature of the law can find peace in mind.

If you can help others with love and compassion you will feel happy. Therefore without greed, hatred and delusion if you can do good things at present that is the best seed for the happiness.

Venerable Ajahn Sumedho said

“Past is a memory,
The future is unknown,
Now is the knowing.”
- is very true

Similarly, I found very interesting poem written by Zen Master Thich Nhat Hanh which is given below:

‘Happiness is here and now,
I have dropped my worries
Nowhere to go, nothing to do
No longer in a hurry

Happiness is here and now
I have dropped my worries
Somewhere to go,
Something to do
But I do not need to hurry.

Hence, enjoy the present moment and be happy.

Discovery of Manuscripts in Nepal: Buddhist Manuscripts

Ven. S. M. Sujano¹

Introduction

Although the Buddha was born in Nepal, the history of Buddhism in Nepal is not very clear until the beginnings of the 19th century despite the fact that few inscriptions suggest its existence. There are Buddhist monasteries and stupas spread throughout different parts of the country yet due to lack of records or clear evidence, it is difficult to say when they were built. Nonetheless, it is generally believed that the origin of these Buddhist *viharas* dates to the time of the early introduction of Buddhism in ancient times. Further, the history of Buddhism would have been difficult without the discoveries of Buddhist manuscripts in the form of both palm leaf and paper. Among the discoveries, Brian H. Hodgson's discovery of a great number of Buddhist Sanskrit manuscripts revolutionised the history of Buddhism in Nepal with 381 bundles of folio Manuscripts both in Paper and Palm leaf. Equally important was Cecil Bendal's discovery of Pali manuscripts written in Palm leaf that changed the history of Theravada Buddhism in Nepal. It can be seen therefore, how the study of Nepalese Manuscripts would help to understand Buddhism in depth and its situation in Nepal in the past and present. So, this article will present an overview of Manuscripts of Nepal.

The Buddhist literature in Nepal

It is certain that over the centuries there are hundreds of thousands of old manuscripts written on paper and on palm-leaf, in particularly after the 3rd century AD, in almost all countries of Asia have such culture. Palm-leaf was the most popular material used for preserving Buddhist teachings and its history before the advent of paper. It was widely used for the writing of manuscripts in Sri Lanka and India and was later passed culture on to Burma (the Mons and the Burmese), on to Cambodia, Siam, Indonesia and Malaysia. On account of the vast literary activity through the centuries in these countries, huge collections of early manuscripts are preserved, many have been discovered and preserved yet there are many to be discovered. Correspondingly, an enormous number of MSS on Pali literature was preserved by Sri Lanka, Myanmar, Cambodia and Siam as well as recent discovery in *Sipshuangbanna* Yunnan, China.¹ Simultaneously, the great achievement that Nepalese Buddhists have preserved valuable MSS on palm leaf and paper of the original Sanskrit texts of Mahayana Buddhism.² H. P. Sastri records that the palm leaf MSS that have been discovered in Nepal are older than Paper MSS and some of them are written in later Gupta character. The 93 bundles of palm leaf MSS have been kept in the library, which with eight bundles acquired by

the late Maharaja Shree Vira Sumsher JBR, make up a total of 101 bundles. These bundles contain altogether 448 MSS, though many of them are mere fragments.³ This discovery has huge significance to the history of Buddhism in Nepal. However, Pal & Meech-Pekarik suggest that the palm leaf is not native to Nepal. Further, they presume that the tradition of writing in this medium was introduced into the country from the India probably during the Licchavi period (330-879AD).⁴

Historians, on the other hand, believe that one of the major reasons of the richness in Buddhist manuscripts in Nepal was the collapse of Indian Buddhism.⁵ Many Buddhists escaped from suppression in India and fled to Nepal along with their religious and cultural inheritance. With the integration of the two cultures, a few Sanskrit Buddhist scholars indicates, from 9th century to 13 century AD Nepalese Buddhists continue to copy Buddhist manuscripts predominantly in Sanskrit. Consequently, an enormous amount of Buddhist literatures have been written and preserved in Nepal for centuries. Out of this vast literature, only a small portion of it was translated into Tibetan and Chinese around the 9th to 11th century. Unfortunately, with the passage of time, the great treasure of Buddhist literature was lost or destroyed due to various historical conditions; political and preservation techniques along the centuries. In the course of social and political reformation in different times, it is believed that a number of Buddhist manuscripts had been destroyed in many ways. Furthermore, it has been destroyed due to lack of awareness, lack of understanding of methods of preventive conservation and disvalued of MSS by the owner itself. Despite these destructions in varied ways, many foreign scholars and collectors successfully procured a large number of Buddhist manuscripts from Nepal. Some of the main collectors are – Brian H. Hodgson, Daniel Wright, Cecil Bendall, Dr. A. F. R. Hoemle, W. Jones,⁶ Dr. H. H. Wilson, S. H. Lewin, Ekai Kawaguchi and others. They also collected different manuscripts and preserved them in different institutions in different countries. The main institutions are the Asiatic Society of Bengal, royal Asiatic society of London, British Museum, India office library, Cambridge university library, Bodleian library, Bibliotheque national de Paris, India institute library-oxford, Universities libraries of Tokyo, Taisho, Tokai, Kyoto and Tokyo bunko in Japan and so on. In these institutions, many Nepalese manuscripts have been preserved.

The Nepalese Manuscripts

Nepal, as it is known to all, has possessed for centuries valuable materials written in Sanskrit, Tibetan, Nepal bhasa, Hindi and other ethnic languages, which attracted scholars

from around the world. Many Sanskritists, Tibetologists, specialists in Newari, and other scholars, working in various disciplines, are already aware, to some extent at least, of the wealth of manuscript material and documents in Nepal. According to Min Bahadur Shakya, Sanskrit Buddhist scholar of Nepal, there are Sanskrit MSSs on Palm-leaf, *Haritalika* paper, *Thyasphu* paper, Scroll Manuscript and Bound Book Manuscripts available in Nepal. From which, only a handful have been published. The greater part of these manuscripts and documents has not yet received scholarly attention, and the work of cataloguing. Some of these MSSs are the oldest and rarest documents of Asia that record history, politics, social and medical accounts etc.

During 1828-70 Mr. Hodgson collected several MSSs which he went on to publish. Among the discoveries, the discovery of 381 folios by Mr. Hodgson generated a new era that changed Buddhist history. Of these MSS were 86 MSS comprising 179 separate works, many were presented to Asiatic Society of Bengal; 85 to the Royal Asiatic Society of London, 30 to the Indian Office Library; 7 to the Bodleian Library, Oxford; 174 to the Societe Asiatique, and the French scholar Eugene Bernouf. The last two collections have since been deposited in the Bibliotheque National of France. As such, A Catalogue of Palm leaf in Darbar Library Nepal records in total the preservation of 101 bundles in which 93 bundles are in Library and eight bundles acquired by the late Maharaja Shree Vira Sumsher JBR. These bundles contain altogether 448 MSS.⁷ H. P. Sastri further explains that the number of MSS in the library, paper and Palm leaf together total to nearly 5,000. These contain the royal collection of Nepal from the remotest antiquity, with every successive king trying to add to the numbers. Similarly, the Nepal-German MSS Preservation Project has microfilmed over 180,000 Nepalese MSS during its 30 years of operation.⁸ Asa Archives, accordingly, preserved approximately 1000 catalogued and 300 un-catalogued rolled palm leaf MSS. Apart from these, there may still remain many MSSs that have yet to be discovered. However, in order to keep its focus on Buddhist MSS, in particular Sanskrit and Pali language, it has to terminate the vastness of MSS in Nepal in this paper.

The Scripts and languages used in Nepalese Buddhist MSS

Generally, Buddhist manuscripts of Nepal were written in five types of scripts; *Pracalit*, *Nepal bhasa*, *Ranjana*, *Bhujimole* and *Devanagari* scripts. Each script signifies the significance of manuscripts in Nepal, such as, Newari scripts were used for most of the MSSs of Nepal. Nevertheless, Ranjana scripts were used for sacred texts or teachings and mostly written on Indigo-paper, on gold or silver, which was highly venerated by its followers. Similarly, the Bhujimole script was used to write mainly

on Palm leaf. In particular to Palm leaf, 1084 rolled palm leaf MSS are preserved, which includes both Buddhist and Hindu manuscript by the National Archives of Nepal alone. Further, since there are two major Buddhist schools; Mahayana and Theravada, Sanskrit and Pali languages are the main languages of these two schools respectively. Thus, entire Buddhist literatures were written in these scripts in two languages; Sanskrit and Pali.

Concerning Sanskrit Buddhist MSSs, Nepal is enormously rich in manuscripts which are widely known to Sanskrit Buddhist scholars. However, in the suppressive governmental environment of Nepal these MSS were preserved underground for centuries until the publication of Buddhist MSS from the Bengal Asiatic society in 1828 and 1874 by Brian H. Hodgson, a British diplomat in Nepal.⁹

‘Mr. Hodgson discovered a great number of these works during his tenure in Nepal in the beginning of the 19th century. The existence of these before his time was unknown, and his discovery has entirely revolutionised the history of Buddhism... copies of these works, totalling 381 folio MSS have been distributed so as to render them accessible to European scholars’¹⁰

It was through Mr. Hodgson that a great number of Sanskrit Buddhist MSS were discovered in Nepal that dramatically changed its shape. Nonetheless, among the MSSs that have found in Nepal, apart from few portion, it is difficult to know the exact date of the illustrated MSS but documents suggest it’s copying tradition and writing MSS began as early as the 10th Century in Nepal. An earlier illustrated MSS, as far discovered, was dated 1015 AD of *Astahasrika Prajnaparamita*, which is now in the collection of the Cambridge University Library. Among the Sanskrit Buddhist MSSs, the main group are of Navagranth, the priceless scripture that contains nine valuable Sanskrit Buddhist texts, which is of immense benefit to the Mahayana Buddhist world. Additionally, concerning Buddhist Sanskrit MSS, over 20 reports have been published.

Concerning the Pali Buddhist MSSs in Nepal, compare to Sanskrit MSSs there is only a handful on record despite of its long unclear history in Nepal.¹¹ Professor Bendall, proved that Pali was at one time used so far north as Nepal while on his survey of manuscripts in Nepal, found it in his examination of a few stray leaves.¹² His announcement subsequently, greatly supports the argument that Pali Buddhism prevailed in Nepal from the beginning. The oldest preserved Pali manuscript was found among the approximately 180,000 manuscripts that have been microfilmed by the NGMPP, which is possibly the oldest dated Nepalese manuscript (810 AD). Cecil Bendall announced the discovery at the 12th International Congress of Orientalists held at Rome in 1899. It is said that the Manuscript was kept in a library of the Maharaja of Nepal

and Cecil Bendall was allowed to take it to England for close examination, which enabled him to give further information about the find, datable to the eight/ninth century AD. At the 3rd international congress at Hamburg in 1902, it was identified as a portion of the Culla-Vagga of the Vinayapitka. Later, in 1952, P.V. Bapat published the text of the four folios of the fragment from photographs he had taken himself during a visit to Kathmandu in 1948. On top of these two studies, Professor Oskar Von Hinuber's study and published book entitled '*The Oldest Pali Manuscript: Four Folios of the Vinaya-Pitaka from the National Archives, Kathmandu*' in 1991 is very important, since it is based on microfilms made in the National Archives in Kathmandu by the Nepal-German Manuscript Preservation project. In his monograph, he presents a definitive edition of the four surviving folios equivalent text corresponding to page 138.1.27 through page 107.1.3. And page 136.1.11 through page 138.1.11 of Hermann Oldenberg's edition of the Vinaya pitaka, Cullavagga vol. II (London 1880).¹³ This is the earliest Pali MSS so far discovered, and it may help to solve related vinaya problems as well as historical misinterpretation. The discovery supports that Pali Buddhism was introduced and prevailed in Nepal before Sanskrit Buddhism was widely practiced in Nepal. However, it is still hard to pinpoint that which led one school to be completely pushed into the ground and the other to survive.

Conclusion

In these account, it is understandable that Nepal has acquired an enormous number of valuable Manuscripts in different fields and religions that have attracted scholars from around the world. National and international preservation organisations are actively involved in Nepal for decades. As to the preservation project 'the Nepalese-German Manuscript Preservation Project is well-known and widely acknowledged as a long term and comprehensive project. Similarly, Japan International cooperation Agency and Paper conservators Asia Unlimited partially funded by the Japan Foundation are actively involved in the discovery and preservation of Nepalese MSS with the collaboration of National Library and Archives of Nepal. However, the threats to the original MSS still remain, mainly because of a lack of awareness, knowledge and funds.

Further, as to Sanskrit Buddhist there are a large number of MSSs that have been preserved in different ways but none of Theravada or Pali Buddhist's has been recorded except one discovery by Oskar v. Hinuber, despite its close relationship with the history of Nepal. Thus, I believe that among the vast number of collections of Manuscripts, there may be manuscripts, which are related or direct to Pali Buddhists.

Furthermore, according to a report published in NGMPP's first news letter published in 2006 by Michael Hahn (Marburg), there are a few errors which have been made by misinterpreting the language definitions that were used in the writing of MSS of Nepal. Correspondingly, NGMPP's website stated that in 2009-06-03: "There is a very old (dated 9th century) manuscript of the Suúrutasanhitâ. Since its text appears to offer significant variation from printed editions, it is a very important manuscript. Not only that, it turns out, that the scribe was a Buddhist."¹⁴ Further, according to Min Bahadur Shakya, the oldest palm leaf manuscript dates from 1334 CE and the writing on palm leaf began from early 11th to 17th century.¹⁵ This has been disproved by the discovery of Pali manuscripts dated to the 8th century. Thus, these misinterpretations suggest that there might have been a few MSS on other languages including Pali etc. On these accounts and from my personal study, it has been found that some very important questions remain unanswered: What had happened to them before or after 8th Century? Is there any Pali manuscript left in Nepal, if there, where are those Pali MSS?

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- ² Dr. Zhou Ya, The complete Collection of Chinese Palm-leaf Scripture and several Issue in the Translation and collation, The Document of the 2nd International Buddhist Research Seminar, Vol. 1, Organized by the Buddhist Research Institute, MCU, 8th -10th January 2010, pp 15-29
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- ⁴ H P Sastri, A catalogue of Palm leaf and selected Paper Manuscripts belonging to the Durbar library, Nepal, Calcutta: Printed at the Baptist Mission Press, 1905, preface
- ⁵ Pal, P. & Meech-Pekarik, J., *Buddhist Book Illuminations*, Hong Kong: Ravi Kumar, Publisher, 1988, p. 95
- ⁶ See detail for causes of decline: Ven. S. M. Sujano, The disappearance of Buddhism from its country of origin, Punjab: Punjab Buddhist Society UK Souvenir, 8th October 2006, pp. 34-37
- ⁷ Moriz Winternitz and Arthur Berriadale (ed), *Catalogue of Sanskrit Manuscript in the Bodleian Library*, Vol. II, Oxford, Clarendon Press, 1905. P 24 9
- ⁸ H P Sastri, Op.cit. preface
- ⁹ Dragomir Dimitrov, 'the work of the Nepalese-German Manuscript Cataloguing Project in Nepal (Report: July 2006), Newsletter of the NGMCP, No. 1, p. 3
- ¹⁰ Brian H. Hodgson, *Essays on the language, literature and religion of Nepal and Tibet*, London, 1828 and 1874
- ¹¹ Rajendra Lal Mitra, *The Sanskrit Buddhist literature of Nepal*, Calcutta, India, 1882, preface
- ¹² Pali Buddhism or Theravada Buddhism has been reintroduced since 1930s, its impact to Nepalese society is immense. Sanskrit Buddhist Scholars refer to it as imported Buddhism into modern Nepal but in my opinion its revival made a vital difference to the Buddhist history in Nepal. Some of the benefits of the emergence of Theravada Buddhism in Modern Nepal are opened religious freedom, a break off of Social boundaries and government chain of limited ground in Nepal.
- ¹³ H. P Sastri & Cecil Bendall: *A catalogue of Palm leaf and selected paper manuscripts belong to the Durbar Library, Nepal (1905)*, P. Preface 1
- ¹⁴ K.R. Norman, Reviews of books, JSTOR, 3rd Series, vol.3, No.2 (Jul. 1993): www.jstor.org/pss/25182725
- ¹⁵ http://www.uni-hamburg.de/ngmcp/msoftheweek_e.html
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WHO IS WHO IN BUDDHISM IN NEPAL

Anagarika Madhabi

Secretary of Anagarika Sangh (association of the buddhist nuns), Nepal

Anagarika Madhabi, a devout Buddhist nun has made great contribution in the propagation of Buddhism in Nepal through her work especially in Buddhist education, Buddhist literature. Born in 1936 AD and ordained for 60 years, she is the second senior-most Buddhist nun of Nepal. It may be recalled here that she is also the youngest sister of Venerable Ashwogosh Mahasthabir, second senior most Buddhist monk of Nepal. Presently, Madhabi Guruma is the secretary of Anagarika Sangh (association of the Buddhist nuns) of Nepal.



She had written Buddhist songs and she had also translated a book written in Hindi titled Adarsha Boudha Mahila (Ideal Buddhist women) enriching literature in Buddhism. She had also published books on Buddhism.

She was born in the noble family of Shakya clan in 1936 AD under the maiden name of Sobha Laxmi. Born in religious cultures, she had followed Buddhism from her childhood with the inspiration of her parents. She had been trained in Buddhist education in Shree Sumagal Vihar under the

patronage of venerable Buddhagosh Mahastabir, the senior-most monk of present day Nepal. She was later ordained as a Buddhist nun by Venerable Chandra Mani Mahasthabir in Kusi Nagar, India in the year 1949. She was decorated with the title of Parayati Sasashama Palak in Parayati Education and she had got degree in formal Education from Tribhuvan University.

Her contribution as a Buddhist leader and propagator should be highly acknowledged. Most recently Dharma Bahadur Dhakhwa Kalyan Kendra recognized her contribution to Buddha Dharma in a felicitation ceremony held on March 20, 2010 at Pulchowk, Patan, Nepal.

- Vinaya Dhakhwa, Patan, Nepal

Anagarika Madhabi is the founder of Yosodhara Buddhist School, Lalitpur, Nepal which she established 53 years ago. It is the first school in Nepal where Buddhist education is provided along with formal education. She had started the school at primary level. It has been gradually upgraded and it has become a secondary school by now. The school products have become doctors, engineers and most importantly, some have become Bhikhus and nuns also.

She had studied Pali and Hindi in India and Myanmar. She had written several books like Manab Sabhyata (human civilization), Manabamaya Jnan ((human knowledge), Manab Dharma Sichhya (Human religion).

Buddha Vihara Fund Appeal

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

We would like to appeal to all our well-wishers to help the society to fulfil its aim by donating whatever you can.

Please forward your donation to LNBDS (UK), 11 Mulberry Drive, Slough, Berkshire, SL3 7JU, UK. Cheque should be made payable to Lumbini Buddha Vihara Fund.

Suffering at a glance

- Mrs. Padma Tara Sakya, Kent, UK

Suffering is the first noble truth taught by Buddha. We all suffer in life at one time or another. Some have more than their fair share of suffering. The reasons might be different but almost all beings suffer during their lifetime because we take things as permanent but they are not. We do not understand the nature of things as they are. This endless circle is called Samsara.

Suffering can be natural or self-created. Suffering of physical illness and pain of some sort and death are natural sufferings but the sufferings created by our minds are self-created. Negative emotions like anger, hatred and jealousy are self-created. They cause a lot of suffering and we can't help not creating them. They are more painful than natural ones. We can eliminate them as they are our own creations. One does not feel good when one is angry. The brain does not function properly when one is angry. We say or do anything without much thinking. Some angry people even commit murder and the consequences can be very severe and very long lasting. We do not seem to have any control over our emotions. As we have a saying "anger does not have eyes".

Also Gandhi says "we do not need to get angry when we are winning the argument and we cannot afford to get angry when we are losing the argument". So it never makes sense to get angry, but we do as it is our human nature. In the same way negative emotions are destructive. We have them because of ignorance and by not knowing the impermanence and the nature of things as they are. To eliminate them you don't follow them and not suppress them either. Just watch them and let them go, do not act on them - that is how we get rid of them.

Suffering is classified into 3 types: suffering of sufferings, suffering of change, and pervasive suffering.

Suffering of sufferings: these are illnesses and physical pains in our body which usually lead to other sufferings like more pains, and family problems causing further suffering and disharmony amongst other family members as well.

The second one is suffering of change: it can be connected with happiness. We are happy at the particular moment and time. We do not want it to change but things change and happiness goes. Circumstances change and things will be different. Trying to protect the favourable circumstances can be difficult and cause suffering as well.

The last one is pervasive suffering. It is subtle. Everything is subject to change including the objects, not just beings. The main causes of this suffering are impermanence and the ignorance of not knowing the nature of things as they are and ego-clinging or grasping of things and self-grasping and attachment. These cause lots of suffering. Ego-clinging creates pride and selfishness. The sense of me and mine cause a lot of suffering.

To be free from suffering one must learn about impermanence, attachment to material things and beings, and ego-clinging. One should be relaxed, let go of attachments and understand the nature of things as they are.

May all beings be free from suffering and the causes of suffering!

Lumbini Dana Fund

The LNBDS (UK) launched the Lumbini Dana Fund in May 1998 on the auspicious day of Buddha Jayanti. The purpose of the fund is to put the Buddha's teachings in practice. Karuna (compassion) is to extend our kindness to others in need. The fund intends to help poor and orphans in Nepal.

Up to now the society has sponsored six orphans from Bampti Bhandar, Ramechhap, Western Nepal regularly since 1998, five destitute Cancer Patients from Nepal in 2003 and regular donation to Dattu Orphanage in Patan Nepal since January 2009.

LNBDS (UK) hopes to expand this noble work with support from our members and well-wishers. The LNBDS (UK)'s aim is to concentrate on education, health and religion.

*The society depends on your generosity to make this task a success. Please make cheque payable to the **Lumbini Dana Fund** and send to LNBDS (UK), 11 Mulberry Drive, Slough, Berkshire, SL3 7JU, UK*

Nagarjuna Institute of Exact Methods

A brief report on activities 2001-2010

- Mr Min Bahadur Shakya, Patan Nepal

Introduction:

Nagarjuna Institute of Exact method (NIEM) was established as a Buddhist Research Institute in 1988 with the motivation to enlighten Nepalese people about their own form of Buddhism, its philosophy and practice. Nepalese Buddhism is a unique tradition in itself. The nature of this tradition was observed centuries ago in Nalanda and Vikramashila Universities of India. Based on the same tradition Tibetan Buddhism has retained most of the lineages and practices of the Siddhas of India and Nepal. In order to reinstate the glorious traditions and lineages of Nepalese Buddhism we have to seek the support from the four major schools of Tibetan Buddhism, Ch'an and the Pure land school of Mahayana Buddhism.

NIEM is a center of Buddhist learning, serving the needs of the Buddhist community in the Kathmandu Valley. It aims to conserve traditional Newar Vajrayana Buddhism and foster goodwill and understanding amongst all schools of Buddhism.



Aims and objectives:

1. Conducting meditation courses on Stages of the Path to Enlightenment
2. Conducting Classes on Buddhist philosophy and practice of Buddhism in all its phases of development
3. Organizing discourse programs from eminent Buddhist masters and scholars
4. Publishing the translation of Buddhist texts into Nepalese and Newari languages from Tibetan, Sanskrit and English.
5. Conducting research projects on Buddhist culture and religion
6. Conducting seminars and symposiums on Buddhist philosophy and religion.
7. Publishing annual journal "Buddhist Himalaya" in English
8. Publishing a Newsletter "Dharmadhatu" to promote Buddhist studies.

The followings are the glimpse of the activities carried out during the year 2000-2010:

1. Participation and presentation of papers at International conferences: on various aspects of Buddhism held in various countries like Nepal, India,

France, England, Japan, Thailand, Hong Kong, South Korea, China, Taiwan, Vietnam and USA

2. Buddhist Nuns Education Project-BNEP-2000

It was established in January, 2000 between NIEM and Koerner Trust Funds to help Buddhist nuns of Nepal in their education and other activities. The official contract document was signed between Mr. Min Bahadur Shakya, on behalf of Nagarjuna Institute and the Director of Peabody Museum, Harvard University with Dr. Sarah LeVine as coordinator and representative from Harvard University. So far more than 50 nuns have benefited regularly from this project.

3. Nagarjuna Institute's projects

a) Digital Sanskrit Buddhist Canon Project

2003-2010: The aim is to make Sanskrit Buddhist Tripitaka available to everybody on line and also to make Shastra titles of Acarya Ashvaghosh, Nagarjuna, Aryadeva, Asanga, Vasubandhu on CD-Rom by

2007. For further details please visit DSBC website: <http://www.uwest.edu/sanskritcanon>

b) Buddhist Dharani Input Project-BDIP 2008

It was established in 2008 sponsored by Mr. Tony K. Lin, Chairman of Dodecyl Corporation, and Prof. Yao-Min Tsai, from National Taiwan University-Taipei Taiwan to input all the extant Sanskrit Buddhist Dharanis and later it is to be published in CDROM. Further details on <http://www.dharanisamgraha.com>.

c) The Great Compassion Project- GCP 2002. The purpose of the project is to provide financial help to needy for health care. About dozen people from various areas have received the grant from this project.

d) Buddhist Scholarship Fund Project-BSFP 2003

This Project was established with a view to support promising young students for their continuation of Buddhist studies and related activities. So far more than two dozen students have received its grant for their Buddhist studies.

e) Nepal Buddhist Text Translation Project – NBTTP:

The aim of this project is translating Buddhist texts from Sanskrit, English and Tibetan into Nepal Bhasa and Nepali languages in order to diffuse authentic Buddhist teachings to a wider Nepalese mass. We have already translated

several books under this scheme.

For titles of publication visit: www.niem.com.np

4. Nagarjuna Institute Library and Buddhist Resources Center

Since 2001 Nagarjuna Institute Library has been completely updated and digitized. All the NIEM library collections which consist of English, Sanskrit, Hindi, Tibetan, Newar, and Nepali language titles have been catalogued and is available on line and can be browsed and downloaded.

5. Nagarjuna Lecture Series:

Nagarjuna Institute initiated its monthly lecture series in July 2008.

6. Rare Buddhist Manuscript Preservation Project-2009

Nagarjuna Institute has initiated the digitizing the Rare Buddhist Manuscript for Preservation purpose through scanning the manuscripts and preserving in CDROM or DVDs.



7. Meeting with His Holiness Dalai Lama- Feb.8 2006

Mr. Min Bahadur Shakya had an occasion to meet His Holiness Dalai Lama at Buddhism in Asia Conference

held at Central Institute of Higher Tibetan Studies. Mr. Shakya presented his translation of Swayambhu Mahacaitya to HH Dalai lama during this meeting.

8. Visitors to Nagarjuna Institute: Many distinguished Buddhist scholars including Dr. David Gellner, Iain Sinclair from University of Sydney and William Tuladhar Douglass, from University of Aberdeen have visited the institute. Other prominent visitors include His Excellency Michele Jolivet-Ambassador of France to Nepal and Prof. Ram Shankar Tripathy lectures on Madhyamika Philosophy Sampurnanda Sanskrit University, Varanasi, India.

9. Classes on Sanskrit Buddhist Studies: A month long class on Divyavadana and Mahavastu took place at Institute’s premises from June 25-July 25, 2007 for the benefit of Dr. Cheoung Park, a lecturer of Donkuk University.

10. Nepalese translation on Biography of Milarepa released: April 20, Friday, 2007

Amidst a large gathering of Buddhist monks and nuns in Open Theatre, Tundikhel, Mr. Tirtha Man Shakya,

Chairman of Public Service commission of Nepal Government released newly translated book “Life of Milarepa by Tsang Nyon Heruka” translated by Min Bahadur Shakya and Milan Shakya. The publication was sponsored by Mr. Dharma Bahadur Shakya, founder of Indra Sidhi Memorial Trust Committee.

11. Visits to St. Petersburg University and to Institute of Oriental Studies, St. Petersburg for the exchange of ideas on Buddhism for the mutual benefits.

12.. Buddhist Himalaya: Journal of NIEM 2001-2007:

Nagarjuna Institute of Exact Methods published its journal ‘the Buddhist Himalaya’ annually from 1988 – 2000. The institute was unable to publish the said journal from 2001-2006 for various reasons until it was published in combined form for 2001 – 2007 in 2007.

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 to the society’s address: **11 Mulberry Drive, Slough, Berkshire, SL3 7JU, 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 becoming a member

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

I/We would like to support the Lumbini Nepalese Buddha Dharma Society’s work and would like to renew membership/join the Society.

Name:.....

Address:.....
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.....
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Tel:.....

Email:.....

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

In addition, I/We wish to donate £.....

Total amount £.....

Mindfulness – an art of happy living

- Ram Thapaliya, London

Most of us live either in the past thinking about the good life we had in the past or craving for a better future, which creates more desires or more needs. There are so many choices of goods and services available in our everyday life, so most of us always running behind certain things. I have always set new aims and objects to achieve. Before one ends the other arises and so on. I have hardly have time for me to appreciate what I have now at this moment. I have place to live, I have a family who loves me and for me to love them, I have earnings that is sufficient to support myself and my family. Why I can not live at this moment and appreciate what I have? It is probably human nature. We inherit the nature of being greedy, angry, and unhappy, restlessness, always needing more, always wanting to win, always wanting to be the best, and so on. We are craving for power, we are craving for wealth, we are always craving for fame and prestige, we always want to be famous, we always want to leave legacy, and we always want more of everything. But what we do not realise is it is not always possible and is not permanent.

We are not living ourselves at it is at this moment but with either in the past or for the future. Mindfulness is the art of staying at this moment and accepting what it is because it is already here and it may not be changeable. Many of us spend much of our time focused either on the past or on the future, paying very little attention to what is happening in the present, this means that for much of the time we may be unaware of much of our experience. Mindfulness is the practise of staying in the moment, spending more time in the present to ourselves, and our surroundings. Not trying to change things but trying instead to accept the way that things are for better or for worse.

Mindfulness (Sanskrit: *smṛiti*, Pali: *sati*) plays a central role in the teaching of Buddhist meditation where it is affirmed that “correct” or “right” mindfulness (Sanskrit *samyak-smṛiti*, Pali: *sammā-sati*) is the critical factor in the path of happy living and to liberation as well as subsequent enlightenment.

Mindfulness is described as a calm awareness of one’s body functions, feelings, contents of consciousness, or consciousness itself, it is the seventh factor of the Noble Eightfold Path, the practice of which supports analysis resulting in the development of wisdom (Sanskrit: *prajñā*, Pali: *paññā*). The Satipatthana Sutta (Sanskrit: *Smyupasthāna Sūtra*) is one of the foremost early texts dealing with mindfulness. A key innovative teaching of the Buddha was that meditative absorption should be combined with the practice of vipassana. Mindfulness techniques derived from the Buddhist tradition are increasingly being employed in Western psychology to help alleviate a variety of mental and physical conditions.

Hundreds of trainings on mindfulness either related to Buddhist traditions or unique to other traditions are available around the world.

Some ten years ago I had an opportunity to visit Amaravati Buddhist Monastery for a weekend retreat, thanks to Gyalsang who organised this trip. On the eve of our arrival we were politely reminded that this weekend we will practice mindfulness and we will have watchful eye on whatever we were doing. The atmosphere in the monastery was so peaceful and calm that I started to feel blissful. All our means of contact to external world; telephone, television, newspapers and off course talk with others about things were not available. The centre manager was most kind, soft spoken and gentle person. He guided us about the way the things works in the retreat and timetable for meals and other activities. In the evening we had a meditation session and a talk programme by Ajahn Jitendrio guiding us how to be mindful and be aware of what we are doing at this very moment. We should practice the mindfulness in everything we do, at least for this weekend, which included watching our process of eating, how we take food from the serving area, how we use our cutleries, how we shallow and the sensation of enjoying the food. Next day we started practicing our mindfulness from the breakfast and some work at the retreat centre. Everything we did during that weekend was about being mindful, sitting meditation, walking meditation, Dharma talk and questions and answers. Thus my journey to mindfulness started here in Amaravati Buddhist Monastery at Hemel Hempstead. When we were returning Gyalsang told us that he had had in fact some restless time as he was thinking about us whether we were feeling any hardship and thinking negative about him, but everyone told him we all had a blissful weekend.

I have started to be mindful of whatever I said, whatever I did as much as possible from that date, although I have to accept my mindfulness is just like a ‘a tip of the iceberg’. Regular meditation helps to alleviate anger, aversion and hatred. We live in a world where we encounter with various people; people who scream at us, people who complain about us, people who are jealous about us, people who wish to steal from us, etc. If someone try to steal my wallet I try to protect it, but I would not hate that person, as he got reasons behind stealing, but try to be compassionate. I have been working for a college which was established some seven years ago by four of us and my job always involves not being able to help a lot many people, which is very difficult for me, but I have learn to accept that this is what my job involves, that I have to tell unfavourable things to students and colleagues. I take them as part of my job for the well being of the organisation. I have read

some topics in mindfulness and research on this topic. I found it just like the universe which have no beginning and end but we are in it and we have to live in it.

Venerable Thich Nhat Hanh, a very much revered Buddhist monk, Dharma teacher, has written various books, articles and given Dharma talks on mindfulness. His 'The Fourteen Mindfulness Trainings Introduction' (from Interbeing by Thich Nhat Hanh) is helpful for someone who wishes to practice mindfulness.

1. Openness

Aware of the suffering created by fanaticism and intolerance, we are determined not to be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones. Buddhist teachings are guiding means to help us learn to look deeply and to develop our understanding and compassion. They are not doctrines to fight, kill, or die for.

2. Nonattachment from Views

Aware of the suffering created by attachment to views and wrong perceptions, we are determined to avoid being narrow-minded and bound to present views. We shall learn and practice nonattachment from views in order to be open to others' insights and experiences. We are aware that the knowledge we presently possess is not changeless, absolute truth. Truth is found in life, and we will observe life within and around us in every moment, ready to learn throughout our lives.

3. Freedom of Thought

Aware of the suffering brought about when we impose our views on others, we are committed not to force others, even our children, by any means whatsoever - such as authority, threat, money, propaganda, or indoctrination - to adopt our views. We will respect the right of others to be different and to choose what to believe and how to decide. We will, however, help others renounce fanaticism and narrowness through practicing deeply and engaging in compassionate dialogue.

4. Awareness of Suffering

Aware that looking deeply at the nature of suffering can help us develop compassion and find ways out of suffering, we are determined not to avoid or close our eyes before suffering. We are committed to finding ways, including personal contact, images, and sounds, to be with those who suffer, so we can understand their situation deeply and help them transform their suffering into compassion, peace, and joy.

5. Simple, Healthy Living

Aware that true happiness is rooted in peace, solidity, freedom, and compassion, and not in wealth or fame, we are determined not to take as the aim of our life fame, profit, wealth, or sensual pleasure, nor to accumulate wealth while millions are hungry and dying. We are committed to living simply and sharing our time, energy,

and material resources with those in need. We will practice mindful consuming, not using alcohol, drugs, or any other products that bring toxins into our own and the collective body and consciousness.

6. Dealing with Anger

Aware that anger blocks communication and creates suffering, we are determined to take care of the energy of anger when it arises and to recognize and transform the seeds of anger that lie deep in our consciousness. When anger comes up, we are determined not to do or say anything, but to practice mindful breathing or mindful walking and acknowledge, embrace, and look deeply into our anger. We will learn to look with the eyes of compassion at ourselves and at those we think are the cause of our anger.

7. Dwelling Happily in the Present Moment

Aware that life is available only in the present moment and that it is possible to live happily in the 'here and now', we are committed to training ourselves to live deeply each moment of daily life. We will try not to lose ourselves in dispersion or be carried away by regrets about the past, worries about the future, or craving, anger, or jealousy in the present. We will practice mindful breathing to come back to what is happening in the present moment. We are determined to learn the art of mindful living by touching the wondrous, refreshing, and healing elements that are inside and around us, and by nourishing seeds of joy, peace, love, and understanding in ourselves, thus facilitating the work of transformation and healing in our consciousness.

8. Community and Communication

Aware that lack of communication always brings separation and suffering, we are committed to training ourselves in the practice of compassionate listening and loving speech. We will learn to listen deeply without judging or reacting and refrain from uttering words that can create discord or cause the community to break. We will make every effort to keep communications open and to reconcile and resolve all conflicts, however small.

9. Truthful and Loving Speech

Aware that words can create suffering or happiness, we are committed to learning to speak truthfully and constructively, using only words that inspire hope and confidence. We are determined not to say untruthful things for the sake of personal interest or to impress people, nor to utter words that might cause division or hatred. We will not spread news that we do not know to be certain nor criticize or condemn things of which we are not sure. We will do our best to speak out about situations of injustice, even when doing so may threaten our safety.

10. Protecting the Sangha

Aware that the essence and aim of a Sangha is the practice of understanding and compassion, we are determined not to use the Buddhist community for personal gain or profit

continued on pag e... 22

बुद्धशिक्षा र कलह समाधान

अम्बिका शाक्य, सचिव

बुद्धधर्मका आधारभूत शिक्षा समिति, आनन्द भवन विहार, स्वयम्भू

१. पृष्ठभूमि

हिजोआज विश्वभरि द्वन्द्व, कलह र अशान्ति दिनहु बढिरहेका छन् । एक शक्तिशाली राष्ट्रले अर्को कमजोर राष्ट्रलाई अन्याय र अत्याचार गर्ने प्रवृत्तिको कारण मानिसहरू भय, त्रास र आतङ्कको वातावरणमा बाच्न बाध्य भइरहेका छन् । मानिसको आआफ्नै स्वार्थ पर्तिका लागि विभिन्न खालका राम्रानरात्रा, सहीगलत, नैतिकअनैतिक कार्य गरिरहेका हुन्छन् । आफ्नो इच्छा पूरा गर्ने क्रममा उसले आफ्नो वरिपरिका अन्य मानिस तथा निर्दोष प्राणीको हानि गरिरहेको हुन्छ, तर त्यसको वास्ता कसले गर्छ र ? यही कारणले हरेकपरिवार, समाज, देश तथा विश्वका मानिसबीच असमझदारी, मनमुटाव र झैझगडा हुने गर्दछ । आजभन्दा २५५३ वर्षअघि सम्पूर्ण संसारिक दुःखबाट मुक्त हुनुभएका महामानव गौतम बुद्धले मनुष्यको जीवन शान्तमय हुने अमूल्य शिक्षा दिनुभएको थियो । त्यसैले पनि उहाँलाई शान्तिका अग्रनायक भनिन्छ । उहाँको शिक्षालाई नजिकैबाट नियाल्दा केवल कलहमात्र शान्त हुने नभई मनुष्यजीवन नै सार्थक बनाउन सकिन्छ भन्दा कुनै दुई मत नहोला ।

२. परिचय

भगवान् बुद्धले आफ्नो बुद्धत्व प्राप्तपछि ४५ वर्षसम्म निरन्तर विभिन्न गाउँ, जनपद, निगम तथा देशदेशान्तरमा चारिका गर्नुभई बहुजनहिताय बहुजनसुखायको निम्ति उपदेश गर्नुभयो । उहाँको उपदेशलाई राम्ररी ग्रहण गरी कयौँ मानिसहरू दुःखबाट मुक्त भए । उहाँको हरेकउपदेशमा शान्त रहने उपाय समावेश भएको पाइन्छ । त्यसकारण मानिस मानिसबीच विद्यमान कलह समाधानका लागि बुद्धशिक्षालाई आत्मसात गर्न अत्यावश्यक । आजको परिपेक्षमा बुद्धशिक्षाको महत्व झन् ठूलो छ । भगवान् बुद्धले भिक्षुभिक्षुणी तथा गृहस्थहरूलाई बोध गराउनुभएको विविध विषयहरू जस्तै: पञ्चशील, चतुआर्यसत्य, त्रिलक्षण, चतुब्रह्मविहार, सप्तरत्न आर्यधन, मूलसुत्रलगायत अन्य शिक्षाले कसरी मानिस मानिसमा उत्पन्न हुने कलह एवं अन्तरमनको द्वन्द्वलाई शान्त पार्छ भन्ने कुराको चर्चा यहाँ गर्नेछौँ ।

३. कलह समाधानमा पञ्चशील

बुद्धशिक्षामा पञ्चशीलको महत्व धेरै रहेको छ । भगवान् बुद्धले गृहस्थ जीवन सुखी बनाउन, समाजमा अनियमितता र विकृतिलाई हटाउन पाँचवटा नियमहरू आज्ञा गर्नुभएको थियो । ती यसप्रकार छन्:

- ३.१. पाणातिपाता वेरमणी
कसैलाई पनि दुःखकष्ट नदिनु, हिंसा नगर्नु ।
- ३.२. अदिन्नादाना वेरमणी
अरूको केही पनि चोरेर नलिनु, नसोधी पनि नलिनु ।
- ३.३. कामेसुमिच्छाचारा वेरमणी
व्यभिचार नगर्नु, परस्त्री/परपुरुष गमन नगर्नु ।
- ३.४. मुसावादा वेरमणी
असत्य बचन नबोल्नु ।
- ३.५. सुरमेरयमज्जपमादटठाना वेरमणी
अम्मल नशालु पदार्थ सेवन नगर्नु ।

यी शीलहरू केवल बौद्ध भनिनेले मात्र नभई वास्तवमा मानव भई बाँच्न चाहने हरेकले पालना गर्नुपर्ने नैतिक नियमहरू हुन् । जसरी आफुलाई कसैले पिटेको, गाली गरेको, कष्ट दिएको मनपर्दैन त्यसरी नै अरूलाई सो व्यवहार गरेको मनपर्दैन भनी जानेर अरूलाई दुःख दिनुबाट विरत भई बस्नाले स्वतः झगडा बन्द हुन्छ । हामीले आफ्नो भनी सञ्चय गरिराखेको वस्तु सुटुक्क कसैले चोरिदिँदा जसरी हाम्रो मन दुख्छ, हामी चिन्तित हुन्छौँ त्यस्तै आफुले कसैको सामान नसोधी लिन्छौँ वा छलकपट गरी लिन्छौँ भने उसलाई अप्रिय महसुस हुन्छ भनी सोचेर चोर्ने कामबाट अलग भयौँ भने त्यसै द्वेष भाव शान्त हुन्छ । महिलापुरुष विग्रनु र विगार्नु मात्र व्यभिचार होइन । नराम्रो काम गर्नु र गर्नमा साथ दिनु पनि व्यभिचार नै हुन् । कोही साथीहरूबीच झगडा हुँदा नछुट्याई झन् झगडा बढाउन हौसला दिने, मिलेको साथीलाई आपसमा झगडा गराइदिने आदिलाई पनि

व्यभिचार पाप कर्म भनिन्छ । त्यसैले आफ्नो वरिपरिको वातावरण रमाइलो र सहज बनाउन भगवान् बुद्धले व्यभिचार नगर्नु भन्नुभएको हो ।

हामीले असत्य कुरा विभिन्न परिस्थितिमा गरिरहेका हुन्छौँ । कहिले आफ्नो बाध्यताले, कहिले परिवार वा साथीका लागि, कहिले मनपर्ने वा मननपर्नेहरूका कारण असत्य कुरा गर्छौँ । जे होस् चाहे अरूको डर, भय, लज्जाको कारणले झुठो बोलेको किन नहोस् आफ्नो स्वार्थ लुकेको छु भने त्यसको दुष्परिणाम भोग्नु पर्छ । संसारमा प्रायः काम कसैको विश्वासमा गरिन्छ, यदि विश्वास गरिएको व्यक्तिले छलकपट, झुठ कुरा गरिदियो भने त्यहाँ अवश्य पनि झगडा हुन्छ । यस्तो हुनबाट बच्न, विश्वासपात्र भई समाजमा अधिबढ्न असत्य बचन बोल्नबाट अलग हुनु अत्यावश्यक छ ।

जाँड, रोक्स आदि नशालु पदार्थ सेवन गर्नाले आफ्नो शरीरको मात्र हानि नभई, धनसम्पत्तिको क्षति हुन्छ, घरपरिवारमा कलह बढ्छ, समाजमा जाँडिया भनी बदनाम हुन्छ, भएको बुद्धि पनि नाश हुन्छ । यसरी बेहोश बनाइदिने अम्मल पदार्थको सेवनले त पापकर्म गर्नमा लाज र डर हुँदैन जसबाट समाजमा कोलाहल मच्च्छ । त्यसकारण परिवारमा शान्ति ल्याउन, समाजमा राम्रो वातावरण सिर्जना गर्न, प्रगति गर्न जाँडरक्सको सेवनबाट अलग हुन बुद्धले आज्ञा गर्नुभएको हो ।

४. कलह समाधानमा चतुआर्यसत्य

चतुआर्यसत्यलाई विश्लेषण गर्नुभई स्पष्ट-स्पष्ट रूपमा स्वयं बोध गर्नुभएको हुनाले सिदार्थ गौतमलाई बुद्ध भनिएको हो । यस चार आर्यसत्यले दुःखको दृष्टान्त देखाई त्यसको कारण र प्रमाणसमेत स्पष्ट देखाउने हुँदा विज्ञानसम्मत छ भनी भन्न सकिन्छ । ती यस प्रकार छन्:

४.१. दुःखसत्य

भगवान् बुद्धले संसारमा विद्यमान दुःखलाई सारांशमा भन्नुभएको छ जन्मनु, बुढाबुढी हुनु, रोगी हुनु, मर्नु, प्रियजनसँग विछोड हुनु, अप्रियसँग बस्नु पर्नु, इच्छाएको प्राप्त नहुनु अर्थात् पञ्चस्कन्ध (नामरूप) रूपी शरीर धारण गर्नु नै दुःख हो ।

४.२. दुःखसमुदयसत्य

मानिसभित्रको लोभ, राग तथा आशक्तमय तृष्णा नै दुःखको मूल कारण हो । कुनै कुरामा आशक्त हुनु, प्रिय लागेर राग उत्पन्न गर्नु, अप्रिय लागेर द्वेष, क्रोध, घृणा जगाउनु तृष्णा हो । शरीर धारण गर्नु त दुःख भइहाल्यो तर शरीर छुउन्जेल यसलाई आवश्यक पर्ने तत्व भनेकै गांस, बास र कपास हुन् । यसमा मात्राज्ञान राखी बाच्यौँ भने समस्या हुँदैन तर यदि त्यसमा लोभ उत्पन्न गरी इन्द्रिय सुखको लागि दौड्यौँ भने द्वन्द्व, कलह र अशान्ति स्वतः उत्पन्न हुन्छ ।

४.३. दुःखनिरोधसत्य

उहाले भन्नुभयो दुःखको अन्त भएको अवस्था छ । त्यसलाई निर्वाण भनिन्छ अर्थात् सम्पूर्ण तृष्णा क्षय भएको अवस्था । त्यसकारण जब काम, भव तथा विभव तृष्णाबाट मुक्त हुन्छौँ तब म, मेरो, मलाईको भावना जरैदेखि उखेलिन्छ अनि बल्ल मान्छेको अन्तरद्वन्द्वका साथै बाहिरी कलह पनि शान्त हुन्छ ।

४.४. दुःखनिरोधगामिनीप्रतिपदाआर्यसत्य

उहाले दुःख अन्त गर्ने मार्ग अर्थात् आर्यअष्टांगिक मार्ग बारे पनि स्पष्ट बताउनुभएको छ । ती यस प्रकार छन्:

४.४.१. सम्यकदृष्टि : कर्म र कर्मफल प्रति, ध्यानको महत्व बारे, विपस्सना अर्थात् अनित्यता र यथाबोधबारे, क्लेशनिर्मुल पार्ने तथा निर्वाणको महत्वबारे ठीक धारणा हुनु ।

४.४.२. सम्यकसंकल्प : कामभोगबाट मुक्त हुने विचार गर्ने (नैष्कम्य), अरूको भलाइप्रति चिन्तन गर्ने (अव्यापाद) तथा करुणायुक्त चित्त पार्ने (अविहिंसा) सुल्प वा दृढ निश्चय गर्नु ।

४.४.३. सम्यक्वचन : असत्य नबोल्नु, चुगली निन्दा नगर्नु, कडा बचन नबोल्नु, अनावश्यक गफ नगर्नु ।

४.४.४. सम्यक्कर्मन्त : शरीरबाट हुने पाप जस्तै प्राणीहिंसा, चोरी तथा व्यभिचार नगर्नु ।

४.४.५. सम्यक्आजीविका: पांच किसिमको व्यवसायबाट विरत रहनु शस्त्रअस्त्रको व्यापार, दासदासीको व्यवसाय, मारकाट गरी मासुको व्यापार, नशालु पदार्थको व्यापार तथा विषको व्यापार नगर्नु ।

४.४.६. सम्यक्व्यायाम : नराम्रा, पतन हुने पाप कर्मबाट टाढा रहने प्रयत्न गर्ने । जस्तै: उत्पन्न भएका अकुशल कार्यलाई पछि हुन नदिने तथा उत्पन्न नभएका अकुशल कार्यलाई उत्पन्न हुन नदिने, त्यस्तै उत्पन्न भएका वा नभएका कुशल कार्यलाई उत्पन्न हुन दिने प्रयत्न गर्ने ।

४.४.७. सम्यक्स्मृति : आफ्नो शरीरको क्रियाकलापप्रति, मनमा उत्पन्न भएका राग, द्वेषसहितका विचारप्रति, चित्तले गरेको अनुभवप्रति र स्वभावधर्मप्रति सचेत हुनु, होश राख्नु ।

४.४.८. सम्यक्समाधि : कामच्छन्द, व्यापाद, धिनमिद्ध, उद्धचक्कुक्कुच र विचिकिच्छा (पञ्चनिवरण) अर्थात् ध्यानमा बस्दा आउने बाधालाई हटाई प्रथम ध्यानदेखि पञ्चम ध्यानसम्म प्राप्त गर्ने वा मनलाई एकाग्र गर्नु नै सम्यक्समाधि हो ।

यसरी आठवटा मध्यम मार्गहरू अपनाउन सक्थौं भने कलह त समाधान हुने नै भयो साथै तृष्णा क्षय गरी निर्वाणसमेत प्राप्त गर्न सकिन्छ । तर भन्न र लेख्न जति सजिलो छ यसलाई साँच्चै व्यवहारमा लागू गर्न धेरै गाह्रो छ । संसारमा यो कुरा बुझ्ने मानिस त सिङ्गो पृथ्वीको दाजोमा केवल मुट्टीभरिको माटो जतिको मात्र हुन्छन् । त्यसैले बुद्धिवान्, शीलवान्भन्दा मुखहरू धेरै भएको यस संसारमा कलह नहुने त कुरै भएन । तर कोसिस गर्नाले बुद्धको यस अमूल्य शिक्षाले सदैव हाम्रो भलो हुन्छ, हानि कहिल्यै हुदैन ।

५. त्रिलक्षण (अनित्य, दुःख, अनात्म)^३

भगवान् बुद्धको मूल उपदेशमध्ये त्रिलक्षण एक हो । उहाँले सदैव जीवनको यथार्थ के हो भन्ने कुरा प्रकाश पार्नुभयो । हामी देख्छौं आमाको गर्भबाट जन्मेको शिशु समयसंगसंगै हर्कन्छ, बुढाबुढी हुन्छ, रोगले ग्रस्त हुन्छ, मर्छ । यो के हो भन्दा प्रकृतिको परिवर्तनशील स्वभाव हो । यही कुरा यथार्थ रूपले नबुझ्दा मान्छे राग, द्वेष र मोह रूपी जालोमा अल्झिन्छन् । आफुले चाहेको नहुने स्वभाव नै दुःख हो । को चाहँदैन आफु सधैं जवान भइराख्न तर त्यो सदैव सम्भव छैन । जुन शरीरलाई म मेरो भनिराख्छौं त्यही शरीर आफुले भनेजस्तो छैन । कुन बेला विरामी पर्छ र रोग लाग्छ थाहै हुन्न । आफुले नचाहे पनि छाँला चाउरिन्छ, कपाल फुल्छ, रोग लाग्छ र अन्तमा मर्छ । यस्तो भनेजस्तो नहुने म मेरो भन्न नमिल्ने स्वभावलाई नै अनात्म भनिएको हो । यदि मानिसले यस्तो कुरा विस्तारै अनुभव गर्दै यथार्थ रूपले बुझे भने झैझगडा कलह हुँदैन, किनभने द्वन्द्वको मूल कारण नै अहंकार हो, क्रोध हो, म मेरो भन्ने स्वार्थ भावना हो । यदि यो भाव हट्यो भने द्वन्द्व शान्त हुने निश्चित छ । भगवान् बुद्धले क्रोधलाई छेदन गर्नुपर्छ भनी थुप्रै सुत्रहरूमा जोड दिनुभएको छ । धनञ्जानी सुत्रमा भारद्वाज गौत्र ब्राह्मणले भगवानलाई प्रश्न गर्छ "केलाई नाश गर्दा सुखले सुत्न सकिन्छ? केलाई नाश गर्दा शोक हुँदैन? कस्तो एक धर्मलाई बोध गर्ने भनी गौतमले भन्नुहुन्छ?"

अनि प्रत्युत्तरमा बुद्धले भन्नुहुन्छ: "ब्राह्मण क्रोधलाई छेदन गर्नु भने सुखपूर्वक निद्रा पर्छ, क्रोधलाई छेदन गर्दा शोक हुँदैन, मधुराग विषमूल भएको क्रोधलाई वध गर्नाले आर्यहरूले प्रशंसा गर्छन्, त्यसलाई छेदन गर्दा शोक हुँदैन ।"

त्यस्तै अक्कोस सुत्रमा क्रोधित भई परुष भाषाले आक्रोश गरेका, निन्दा गरेका आक्रोशक भारद्वाजलाई भगवानले प्रश्न गरेका थिए की "घरमा आएका पाहुनालाई खान दिएको खाना खानेन भने के गर्छौं ?" उसले जवाफ दिन्छ "त्यो खाना म आफै लिन्छु ।" अनि उहाले भन्नुहुन्छ: "हामीले पनि तिमीले गरेको रिस, आक्रोश, झगडालाई स्वीकारेनौं अब त्यो सबै तिमी भए ।" यसरी क्रोधप्रति क्रोध नगर्ने व्यक्तिले अजेय सङ्ग्राम जिच्छ भनी बुद्धले उपदेश गर्नुभएको थियो ।

६. कलह समाधानमा चतुर्ब्रह्मविहार^४

भगवान् बुद्धले सबै सत्वप्राणीहरूको दुःख हटाई सुखपूर्वक जीवननिर्वाह गर्न, चित्त निर्मल पार्न चार प्रकारको ब्रह्मविहार

(मैत्री, करुणा, मूदिता र उपेक्षा) धर्म पालना गर्नुपर्छ भनी बताउनुभएको छ । यी चारै सत्गुणहरू मानिसभित्र छन् तर क्लेशधर्मको व्यापकताले प्रफटित हुन नसकेको हो । त्यसकारण ब्रह्मविहार धर्मको पालनाबाट चित्तक्लेश (राग, द्वेष, ईर्ष्या, अहंकार आदि) हट्न गई जीवन सुखमय हुन्छ ।

६.१. मैत्री धर्म :

मानिसको चरित्र विशेष गरी ५ प्रकारका हुन्छन्: राग, द्वेष, मोह, श्रद्धा, बुद्धि तथा वितर्क चरित्र । द्वेषचरित्रले नै द्वेषभावनाको उत्पन्न हुन्छ । त्यही द्वेषको कारणले गर्दा सत्वप्राणीबीचमा नानाथरी अन्याय, अत्याचार, तथा झैझगडा भइरहन्छ । असमानतापूर्ण व्यवहार, ईर्ष्या, क्रोध, धृणा, आदि सबै अकुशल क्लेशहरू द्वेषभावनाले गर्दा उत्पन्न हुन्छन् । तसर्थ द्वेष पापको मूलकारण हो । द्वेष शान्त गर्नको निमित्त मैत्रीभावनाको अभ्यास गर्नु नितान्त जरूरी छ । सम्पूर्ण प्राणीप्रति स्नेह, सद्भाव राखी हीतउपकार गर्नु नै मैत्री धर्म हो । आफ्नो मन, वचन र शरीरबाट अर्काको राम्रो होस्, कल्याण होस् भनी कामना गरी हितउपकार गर्ने कार्यमा संलग्न हुँदा उत्पन्न हुने लक्षण नै मैत्री हो ।

धम्मपदमा^५ भनिएको छ:

अक्कोच्छि मं अवधि मं, अजिनि मं अहासि मे ।

ये च तं उपनयन्ति, वेरं तेस न सम्मति ॥

अर्थ: मलाई गाली गर्नु, मलाई कुट्यो, मलाई हराइदियो र मेरो वस्तु लग्यो भनेर जसले आफ्नो मनमा बारम्बार विचार गर्छ, त्यसको मनमा वैरभाव कहिल्यै शान्त हुँदैन ।

यो वे उत्पत्तिं क्रोधं, रथं भन्तं व धारये ।

तमहं सारथिं ब्रूमि, रस्मिगाहो इतारो जनी ॥

अर्थ: चतुर सारथीले द्रुतगतिमा दौडै गरेको रथलाई रोकेझै जसले आफुमा प्रस्फुटित क्रोधलाई रोक्छ, त्यो नै यथार्थको सार थो हो, अरू त लगाम समाउनेझै मात्र हो ।

मेत्ता विहारी यो भिक्षु, पसन्नो बुद्धसासने ।

अधिगच्छे पदं सन्तं, संखारूपसमं सुखं ॥

अर्थ: भिक्षुहरू जुन भिक्षुले बुद्धशासनमा प्रसन्न भई मैत्रीभावना राख्छ, त्यो भिक्षुले सम्पूर्ण संस्कारलाई शान्त पारी सुखशान्ति प्राप्त गर्दछ ।

६.२ करुणा धर्म

अरूको दुःख देखेर सत्पुरुषको हृदयमा आउने कम्पन नै करुणा हो । अरूको दुःखलाई हटाउने लक्षण करुणा हो । बुद्धशिक्षामा जातक कथाअनुसार महासत्व राजाले भोकाएको बगिनीलाई देखेर करुणा चित्तले आफ्नो शरीर काटी खुवाएका थिए । अंगुलिमाल, अम्बपालीजस्ता व्यक्तिहरू बुद्धको करुणाचित्तबाट प्रभावित भएर उनका शिष्य बनी दुःखबाट मुक्त भएका थिए ।

४.३. मूदिता धर्म

कोही व्यक्ति अरूको इर्ष्याद्वेष नगरी अरूको सुखप्रगतिमा आफु हर्षित भएर बस्ने लक्षण नै मूदिता धर्म हो । त्यसकारण मूदिताभावनाको अभ्यास गर्ने व्यक्तिबाट झगडा उत्पन्न हुँदैन र सुखपूर्वक जीवन व्यतित गर्न सक्छ ।

४.४. उपेक्षा धर्म

जीवनमा राम्रो नराम्रो, प्रियअप्रिय भनी कुनै भेद नगरी समताभाव राख्नु नै उपेक्षा हो । कुनै वस्तुप्रति वैराग्य भावना राख्नु मात्र उपेक्षा पालना गरेको भनिँदैन, रागद्वेषको उत्पन्नताको ज्ञान बुझेर कुनै किसिमको आलम्बनबाट मुक्त भएर समतामा बस्नु नै उपेक्षा धर्मको पालना गर्नु हो । बुद्धले भन्नुभएको छ मानिस अष्टलोक धर्म: लाभअलाभ, यशअयश, प्रशंसानिन्दा, सुखदुःखप्रति समता युक्त भई बस्नुपर्छ । यदि यस्तो नगर्ने हो भने मानिस अहंकार, भय र चिन्तामा डुबिरहन्छ अनि वरिपरिको वातावरणलाई पनि दूषित तुल्याइरहन्छ ।

बुद्धको यस अपरिहार्य शिक्षाले पूर्ण रूपमा द्वेष, दुर्भावनाबाट मुक्त भई जीवन सुखपूर्वक यापन गर्न सकिन्छ ।

७. मूलसुत्र तथा दश पारमितामा क्षान्ति

भगवान् बुद्धले मनुष्य जीवनलाई मूलमय बनाउनको लागि ३८ वटा मूलको देशना गर्नुभएको छ । त्यस्तै बोधिसत्व हुँदा उहाँले दश पारमिता, दश उपपारमिता तथा दश परमन्थ पारमिता पुरा गर्नुभएको थियो । जसमध्ये क्षान्ति पारमितालाई हामी कलह समाधानको रूपमा लिन सक्छौं । सहनशीलताको अभ्यासलाई नै क्षान्ति पारमिता भनिन्छ । प्रतिकूल अवस्थामा पनि कम्पित नभई

सहज रूपमा बाचन सक्ने क्षमताको विकास गर्नु नै क्षान्ति पारमिता पुरा गर्नु हो । वैरले वैरभाव शान्त हुँदैन, क्रोधलाई अक्रोधले शान्त पार्नुपर्छ भन्ने बुद्धको शिक्षा हो । आफुलाई जस्तोसुकै समस्या दिने व्यक्ति वा परिस्थितिप्रति कुनै प्रकारको द्वेषदुर्भावना उत्पन्न नगरीकन बाचने क्षमताको विकासले मानिसलाई उच्च अवस्थामा पुऱ्याउँछ भन्ने कुरा सुनपरान्तमा ध्यानको अभ्यास गर्न जाने पूर्णमन्त्राणीपुत्रको प्रसङ्गलाई उदाहरण स्वरूप लिन सक्छौ ।

क्षान्तिवादी जातकडमा पनि ब्राह्मकूलमा जन्मिएको बोधिसत्व ऋषिलाई रिसले चुर भएका राजा कलावुराजले सोधे: “**श्रमण तिमी कुन वाद मान्छौ?**” ऋषिले “**म क्षान्तिवादी हुं**” भनी भने । त्यसो भए “**क्षान्तिवादी भनेको के हो?**” भनी फेरि सोध्दा ऋषिले भने “**गालि गर्दा, हिकोउंदा, पिट्दा, जिस्क्याउदा अक्रोधी भई बस्नुसहनु हो**” भनी जवाफ दिए । तर त्यस राजाले ल हेरौला भनी ऋषिको हातखुट्टा कटाउन लगाए । तैपनि बोधिसत्व ऋषिले त्यस राजाप्रति एकरति पनि क्रोध गरेन । यसकारण क्षान्तिशील पालना गर्नु नै क्रोध, द्वेष, दुर्भाव शान्त पार्ने उच्च अभ्यास हो । भगवान् बुद्धले मज्झिमनिकायको ओपम्म वर्गअन्तर्गत ककचुपम सूत्रमा पनि भिक्षुहरूलाई आज्ञा गर्नभएको थियो “**तिमीहरूलाई चौरडााकाले दोहोरो दांती भएको कर तीले शरीर चिरे पनि उसप्रति मनमा द्वेषयुक्त चित्त र ाख्यौ भने ऊ मेरो शासनकर (अर्थात् उपदेशअनुसार अभ्यासआचरण गर्ने) हुँदैन ।**” त्यस्तो अवस्थामा पनि आफ्नो चित्तलाई विग्रन नदिई मुखबाट दुर्वचन नगरी मैत्रीभावले हितानुकम्पी भई विहार गर्नुपर्छ । यस्तो क्षमताको विकास गर्न प्रेरक बुद्धशिक्षाले साच्चै कलह समाधान गर्दछ ।

८. कलह समाधानमा सत्तरत्न आर्यधन^{१०} मान्छेलाई आफ्नो जीवन सुचारुरूपले सञ्चालन गर्न धनसम्पत्ति, घरजग्गा, सुनचाँदी आदि भौतिक तत्वको आवश्यक पर्छ । श्रीसम्पत्तिले सम्पन्न भएको व्यक्तिले सुखपूर्वक जीवनयापन गर्छ भन्ने निश्चित छैन । मानिसको जीवन सार्थक पार्न, आनन्दपूर्वक जीवननिर्वाह गर्न आध्यात्मिक गुण अर्थात् सत्तरत्न आर्यधन आर्जन गर्नुपर्छ भनी बुद्धले बताउनुभएको छ ।

८.१. श्रद्धाधन - श्रद्धाविना मानवजीवन सार्थक हुन असम्भव हुन्छ । त्रित्तन (बुद्ध, धर्म र सङ्घ), चतुआर्यसत्य, कर्म र कर्मफल धर्ममा प्रसन्न चित्तले विश्वास गरी दानशील भावनाको अभ्यास गर्ने व्यक्तिलाई श्रद्धाधनले युक्त व्यक्ति भनिन्छ । विभिन्न खालका सिद्धान्त र धर्महरू जसले वास्तविक दुःख मुक्तिका मार्ग देखाउँदैन तीनका पछिपछि लाग्ने अन्धविश्वासीहरूका कारण देशमा कोलाहल बढि रहेको छ, मेरोतेरो, म नै ठीक, अरू सिद्धान्त बेठीक भन्ने खालको भावनाले देशविदेशमा अनियमितता, अराजकता, विकृतिको विकास हुँदैछ । त्यसकारण बुद्धले बताउनुभएको श्रद्धाधन सबैमा हुनुअति आवश्यक छ ।

८.२. शीलधन - अकुशल कार्यबाट टाढा भई शीलवान् भई आनन्दपूर्वक जीवनयापन गर्ने धन ।

८.३. हिरिधन - अकुशल पापकर्म गर्न लाज मान्नु ।

८.४. ओत्तप धन - नराप्नो कुकृत्य गर्न डराउनु, दुर्गतिमा पतन होला भन्ने त्रासले कुशलपरोपकारी कार्यमा संलग्न हुनु ।

८.५. श्रुतधन - जो व्यक्ति बहुश्रुत हुन्छ उसले अकुशल कार्य हतपती गर्न सक्दैन । बहुश्रुत व्यक्तिलाई सबैले मानसम्मान गर्छ त्यसकारण अनावश्यक कुरामा कलह गरी अशान्त हुनु उसलाई शोभा दिँदैन ।

८.६. त्यागधन - जहाँ त्याग हुन्छ त्यहाँ तृष्णा, लोभ, अनुराग हुँदैन । यसले पनि कलह शान्त पार्न मद्दत पुऱ्याउँछ, किनभने आफ्नो मनपर्ने चीज भनी नछुट्टयाउने वित्तिकै कसैले त्यो चोरी गर्ला भनी डराएर बस्नुपर्दैन र चोरे पनि अपशब्द बोली झगडा मच्चाउने कार्य हुँदैन ।

८.७. प्रज्ञाधन - कुशलअकुशल, ठीकबेठीक छुट्ट्याउने काम प्रज्ञाले गर्छ । जहाँ प्रज्ञा हुन्छ, त्यहाँ कलह, अशान्ति हुँदैन र कुरीति, अन्धविश्वास रहँदैन ।

तसर्थ यी रत्नलाई न आगोले पोल्छ, न पानीले बगाउँछ, न चोर ले चोर्छ । त्यसैले यस धनले आफ्नो जीवन सपार्छ, दुःखमुक्त हुनमा टेवा पुऱ्याउँछ ।

९. निष्कर्ष

भगवान् बुद्धको ८४,००० धर्मस्कन्धहरूलाई पल्टाएर हेर्नु भन्ने एक मात्र मूल सार हामी पाउँछौं त्यो हो शान्ति । उहाँको हरेक उपदेशमा दुःख मुक्तिका उपायहरू समावेश भएका छन् । त्यसकारण कलह, अशान्ति र द्वन्द्वको अन्त्य गर्न बुद्धशिक्षाले परम् भूमिका खेलेको पाइन्छ । माथि चर्चा गरिएका विषयवस्तुलाई सारांशमा निम्नअनुसार प्रस्तुत गर्न सकिन्छ:-

१. हरेकमानिसले आफ्नो दैनिक जीवनमा पञ्चशीलको पालना गरेमा आफु र आफ्नो वरिपरिको वातावरण शान्तमय हुन्छ ।
२. बुद्ध स्वयंले अनुभव गरी बताउनुभएको चतुआर्यसत्यलाई यथार्थ बुझ्न सके कलह शान्त हुने मात्र नभई सम्पूर्ण संसारिक दुःखबाट मुक्त हुन सकिन्छ ।

३. संसारका हरेक चीज अनित्य छन्, परिवर्तनशील छन् । यहाँ मनले चाहेजस्तो केही पनि हुँदैन । मानिसले म, मेरो शरीर, मेरो परिवार, घर, सम्पत्ति भनी अभिमान गर्ने कुनै पनि मर्दा सँगै आउँदैनन् । आउने केवल आफ्नो कर्म मात्र हो । यो कुरा बुझनाले सम्पूर्ण असमझदारी, घरकलह, दुर्भावना नष्ट हुन्छ ।

४. कलह शान्त हुने प्रमुख उपाय भनेकै मैत्री भावना हो । सत्वप्राणी सम्पूर्णको हित चाहनु र त्यसका लागि तनमनधनले तत्पर रहनु सुखपूर्ण जीवन यापन गर्ने साधन हो ।

५. प्रशंसामात्र सुन्न चाहने हाम्रो बानीलाई अब बुद्धशिक्षा लिइसकेपछि परिवर्तन गर्न अत्यावश्यक छ । अरूले गर्ने दुर्व्यवहार, दुर्वचन तथा दुष्शाहस पनि समतायुक्त भई सहनु पनि कलह समाधानको मूल उपाय हो ।

६. बुद्धशिक्षा सुन्न, पढ्न र लेख्न सहज छन् तर वास्तविक जीवनमा लागू गर्न कष्टकर छन् । तसर्थ व्यवहारिक बन्नु कलह समाधान गर्नु हो ।

पादटिप्पणी:

१. भिक्षु संघरक्षित बुद्धधर्ममा पञ्चशील (काठमांडौ, सत्यसन्देश प्रचारक प्रकाशन, २०६४) पृ. ३
२. राहुल सांस्कृत्यायन विनयपिटक (Taiwan, the corporate Body of the Buddha Educational Foundation) पृ. ७९
३. भिक्षु संघरक्षित प्रारम्भिक बौद्ध जिज्ञासा, (काठमांडौ, सत्यसन्देश प्रचारक प्रकाशन, २०६६) पृ. ५१
४. दुण्डबहादुर बज्राचार्य (अनु.) संयुक्तनिकाय, (गावहाल, ललितपुर, वीरपूर्ण पुस्तक सङ्ग्रहालय, २०५५) पृ. १७९
५. दुण्डबहादुर बज्राचार्य (अनु.) संयुक्तनिकाय, (गावहाल, ललितपुर, वीरपूर्ण पुस्तक सङ्ग्रहालय, २०५५) पृ. १८०
६. भिक्षु सम्यक् सम्बोधि प्राणपुत्र (अनु.) विशुद्धिमार्ग, (बुद्ध विहार, भृकुटी मण्डप, सुखी होतु नेपाल, २०५८) पृ. ३४१
७. भिक्षु अमृतानन्द (अनु.) धम्मपद, (नघल टोल, काठमांडौ, धर्मोदय सभा, २०२९) पृ. २
८. भिक्षु सम्यक् सम्बोधि प्राणपुत्र (अनु.) विशुद्धिमार्ग, (बुद्ध विहार, भृकुटी मण्डप, सुखी होतु नेपाल, २०५८) पृ. २४८
९. दुण्डबहादुर बज्राचार्य (अनु.) मज्झिमनिकाय, (गावहाल, ललितपुर, वीरपूर्ण पुस्तक सङ्ग्रहालय, २०५७) पृ. १२०
१०. भिक्षु संघरक्षित पथप्रदर्शक, (काठमांडौ, सत्यसन्देश प्रचारक प्रकाशन, २०५७) पृ. ७४

भवतु सब्ब मंगलं ।

This article was written by Ms Ambika Shakya who came first in an essay competition held in Nepal in July 2009 in collaboration with Buddhist Youth Group of Kathmandu, Nepal to mark the Society's 12th anniversary on "Buddhist Attitude to Conflict (Buddha Siksha Ra Kalaha Samadhan)"

**"How much suffering and fear,
and How many harmful things are in existence?"**

**If all arise from clinging to the 'I',
What should I do with this great demon?"**

- Shantideva

2553rd Buddha Jayanti Celebration in London, UK (Sunday, 17 May 2009)

Lumbini Nepalese Buddha Dharma Society (UK) celebrated 2553rd **Buddha Jayanti (Buddha Day)** on Sunday, 17th May 2009 at the usual venue of Priory Community Centre, Acton, London. The celebration started with offering of flowers, candles, incenses etc to Buddha (Buddha Puja) by devotees followed by administration of Panca Sila by Venerable Bhikkhu Seelawimala and chanting according to Tibetan tradition by Venerable Lodro Thaye. Mr. Jhabindra Prashad Aryal, Chargé d'affaire of Embassy of Nepal, London gave a brief speech in which he emphasized the importance of



Buddha's teaching in the present day world and wished our country Nepal will achieve lasting peace as taught by Buddha more than 2500 years ago.

During the occasion Venerable Bhikkhu Bogoda Seelawimala, Head of London Buddhist Vihara and Chief Sangha Nayaka of Great Britain and Venerable Bhikkhu Sumana, President of our society gave talks on '**The Art of Noble Living**' and '**What is Buddhism**' respectively. Venerable Bhikkhu Sujana conducted guided meditation and emphasized the importance of regular meditation for calming the mind and preparing oneself for the day in a better mood. The whole audience listened to the talks with interest and every one remained absolutely quiet during guided meditation. A VCD of Swayambhu was shown which was very much appreciated. Mr. Pabitra Man Shakya sang two beautiful songs in between the talks.

To mark the occasion, the society's publication *LUMBINI* 2009 magazine which was printed at Jedo print was released and distributed. The society used one of the famous Buddhist sites of Nepal Mahaboudha temple of Patan for the front cover.

Venerable Sumana and Venerable Sujana did Paritrana chanting and blessed the audience and offered sacred

Paritrana thread to those who wished to have them. People really appreciated Paritrana chanting and blessing from Venerable monks to end the day.

The hall was decorated appropriately with Buddhist flags and tankas for the occasion. About 200 people from Nepal, India, Burma, Britain and other countries attended the ceremony. People from the press and director-public relation of Nepali Samaj UK took notes and photos for their respective publications. Sujana and Ujwal Shakya provided an excellent sound system. After the formal programme every one enjoyed the traditional Nepali refreshment generously provided by members and well-wishers of the society.

Nepali Mela, Saturday 8th August 2009 at Richmond, London

Our society participated in the first ever Nepali Mela organised by Tamu Dhee (UK) at the request of its president Mr. Subasing Gurung on Saturday, 8th August 2009 in Richmond Athletic Ground, London.

It was a huge event participated by thousands of people from Nepal and UK. Various Nepalese ethnic groups had their stalls displaying their cultural heritages and wearing traditional dresses and singing traditional songs and dancing to their tunes. All together there were 43 stalls including stalls for refreshment.

Altogether it was an enjoyable and friendly event well organised and run. Every one who participated enjoyed the event. The event itself consisted of opening ceremony with all participants taking part in the procession displaying their respective banners and wearing traditional dresses, stalls and cultural show from various groups. Representatives of all the organisations who participated in the event jointly declared the ceremony officially opened by cutting the red ribbon together. Masters of the ceremony did wonderful job announcing and describing specific particulars of each group in Nepali and English.

Most of our executive committee members, their families, friends and well wishers of the society joined us and had a nice and enjoyable time sharing traditional Nepali food kindly brought by members and well wishers.

Our society would like to thank Tamu Dhee (UK) especially Mr. Subasing Gurung who is not only a chairman of Tamu Dhee (UK) but also a long standing member of our society and a friend for not only inviting us to

participate in the Mela but also helping with stall and making us feel welcome. Well done Tamu Dhee (UK). We were happy to be a part of the Mela.

Essay Competition 2009 (29 August 2009):

An essay competition was held in July 2009 in collaboration with Buddhist Youth Group of Kathmandu, Nepal to mark the Society's 12th Anniversary on "Buddhist Attitude to Conflict (Buddha Siksha Ra Kalaha Samadhan)" in Kathmandu, Nepal. Altogether 10 people took part in the competition and following were declared first, second and third.

- First position: Ms. Ambika Shakya
- Second position: Ms. Sunita Manandhar
- Third position: Ms. Sangita Dhakkhwa

The prize giving ceremony was held on Saturday, 29 August 2009 at Jagat Sundar Bwonekuthi (School),



Lakhtirtha, Kathmandu, which was chaired by Most Venerable Bhikkhu Ashwoghosa Mahathera. More than 200 people

attended the prize giving ceremony. Our society's founder president Mr. Amrit Ratna Sthapit, his wife Mrs Anu Sthapit, Dr. Swayambhu Tuladhar and Mrs Suchita Tuladhar attended the ceremony on behalf of the society. We hope to continue this type of essay competition in the future. Congratulations to those who came first, second and third and our appreciation to every one who participated in the competition and who has helped in organising and making the competition a success.

Buddhist Festival (Sunday, 27 September 2009) at Midhurst, West Sussex:

Our society participated in the Buddhist festival at the request of

Thai Buddhists held on Sunday, 17th September 2009 at the Grange Leisure



centre, Bepton Road, Midhurst, West Sussex. Buddhist organisations representing Thai, Sri Lankan, Nepalese,

Tibetan and Western Buddhist traditions participated and had their stalls to exhibit their respective Buddhist arts and countries' tradition and culture.

The festival started with Buddhist monks and nuns in alms round (Pindapata) to receive food. The opening speech was given by

Ambassador of Thailand followed by Dharma talk by venerable Ajahn Sucitto of Cittaviveka, Chithurst. The



representative from Oxford University Oxford Mindfulness Centre gave a talk on 'Mindfulness as Medicine'. According to him meditation has been recommended by NICE (national institute of clinical excellence) for management of depression especially its relapse. A panel discussion on 'Buddhist meditation and stress management' followed this talk which was participated by Buddhist monks from different traditions including our society's president Venerable Bhikkhu Sumana.

Following the panel discussion lively and very entertaining Thai traditional/classical dances were performed by OBV Sunday School Children.

Besides the exhibition stalls from different Buddhist groups, there were Thai crafts and food on sale. The programme ended with candle-lit procession and reflection. The organisers are planning to hold similar festival next year.

13 September 2009 Meeting: Executive committee meeting of the society was held in the afternoon on Sunday, 13 September 2009 at Lotus Restaurant in Hillingdon (courtesy of Nani Shova and Shubha Shakya). After administering Panca Sila Venerable Bhikkhu Sujana gave talk on Five Aggregates (Nama Rupa or Panca Khandha). According to Buddhism an individual consists of ever changing mind and matter of five aggregates. The first is the Aggregate of Matter (rupakkhandha). The other four are related to mind. They are Aggregate of Feeling or Sensation (vedanakkhandha), the Aggregate of Perception or Discrimination (sannakkhandha), the Aggregate of Mental or Volitional formation - Intentional action (samkharakkhandha) and the Aggregate of Consciousness (vinnanakkhandha). According to Buddha's teachings, a being is composed of these Five Aggregates, and nothing more. None of these aggregates are permanent and they are subject to change. It is difficult to imagine an everlasting, unchanging, permanent 'Self' in this ever changing mind and

matter. This is the basis of Buddha's teaching on Doctrine of No-Self (Soul) - Anatta

13 December 2009 meeting: Meeting of the LNBDS (UK) Executive Committee was held on Sunday, 13th December 2009 at Sri Saddhatissa International Buddhist Centre, Kingsbury, London. Meeting started with Panca Sila administered by Venerable Bhikkhu Sumana followed by a brief meditation led by Venerable Bhikkhu Sumana, which members found very useful as it helped to calm down the body and mind.

After the meditation, Padma Tara Sakya led the Dharma discussion on 'Bardo' a Tibetan term for 'life and death: spiritual transition – an intermediate state'. According to His Holiness Penor Rinpoche there are Living Bardo which is the present life, a dying Bardo when one has a terminal disease which leads to death of present physical body and a Bardo. According to Tibetan tradition an individual remains in this state for 49 days before taking rebirth. According to Theravada Tradition an individual takes rebirth immediately without an intermediate period of Bardo.

Rebirth depends on individual's wholesome or unwholesome actions in the present life. The wholesome actions during present life, living with loving kindness, spiritual practice, tranquil and peaceful atmosphere immediately before death can make the transition between death and rebirth peaceful. Hence the practice of Paritrana chanting among Buddhists to prevail tranquil and peaceful atmosphere when some one is dying. Padma Tara explained that during Bardo also one gets opportunities to practice wholesome karma for liberation. One also gets various visions which give some indication for future birth. For example if one has a vision of walking on two feet it is an indication that one might be born in either in human or heavenly realm. If you have a vision of walking on four feet it is an indication to be born in animal realm. On the other hand if you have a vision of walking on head then it indicates one might be born in lower realm like *preta* or *asura*. Members participated in the discussion afterwards even though the topic was new to most of them and difficult to grasp but they were grateful for the opportunity to listen to a new topic. Some felt that they are not sure about the life after death.

Dr Bal Gopal Shrestha, a researcher at University of Oxford described his current research project on '*Religious practices of Nepalese living in the UK*' and requested for our help in completing his research. All present agreed to assist him in whatever way they can.

Reception at Embassy of Nepal, London (February 2010): Mr. Sukman Lama and Dharma Shakya attended a reception to welcome newly appointed Nepalese Ambassador His Excellency Dr. Suresh Chandra Chalise on Wednesday, 10th February 2010 evening at Nepalese embassy in London.

Democracy Day at Nepalese Embassy, London (February 2010): Mr Sukman Lama attended the Democracy Day celebration on 19th February 2010 evening at the Nepalese embassy on behalf of the society.

7th March 2010 Meeting: The first executive committee meeting of the society took place on 7th March 2010 afternoon at Sujana and Reema's residence in Hanwell. All executive committee members, their families, well wishers and visiting guests from Nepal attended the meeting. Venerable Bhikkhu Sumana and Venerable Bhikkhu Sujana administered Panca Sila followed by a brief Samatha bhavana meditation led by Sumana Bhante. Following meditation DVD of teaching given in Nottingham University during a week long retreat in August 2008 on emptiness by Zen Master Thich Nhat Hanh was shown. He explained how important it is to cultivate wisdom of non-discrimination and also not to be arrogant and have superiority complex for the peace and harmony in the family and in the society. He emphasised that emptiness does not mean non-existent. It only means every thing is interdependent and nothing is inherently existent on its own. When you say flower is empty, it does not mean the flower does not exist. It is there but composes of non flower elements only. It has all other elements but lacks only one thing that is inherently existing flower element. To say a glass is empty or full first the glass has to be there. So emptiness is not negative and does not mean nothing exists.

After the dharma discussion business meeting took place followed by Paritrana chanting for the peace and well being of every one present. Paritrana chantings are taken from selected sayings of the Buddha which has soothing and healing qualities to listener. Meeting ended with Punnarumodana and transferring the merits to departed relatives.

23rd May 2010 Meeting: The meeting of executive committee to finalise the programme for the 2554th Buddha Jayanti Celebration to be held on 6th June 2010 PM and to allocate responsibilities for the day was held at Dinesh and Rasana Bajracharya's residence in Kent. Explanation of benefits of meditation in the daily life followed by a brief practice led by Venerable Bhikkhu Sumana also took place during the meeting.

Young Men's Buddhist Association, Nepal (Regional Centre of World Fellowship of Buddhist Youth) Central Executive Committee (2009 – 2011 A.D.)

Following were elected to serve the association for the next two years (2009-2011) at the annual general meeting held on 1st August 2009 in Patan, Nepal:

Dhamma Director: His Holiness Sanghanayak Ven. Buddhaghosa Mahasthavir,

Senior advisors and advisors: 1). Mr. Lok Darshan Bajracharya 2) Mr. Buddhiraj Bajracharya 3). Mr. Bekha Ratna Shakya 4) Mr. Tirtha Man Shakya 5). Mr. Krishna Lal Maharjan

Executive committee members:

- 1) President: Mr. Heera Ratna Shakya
- 2) Immediate Past President: Mr. Sanu Raja Shakya
- 3) 1st Vice President: Mr. Surendra Shakya (Re-elected)
- 4) 2nd Vice President: Mrs. Shova Shakya
- 5) General Secretary: Mr. Buddha Ratna Shakya

The meeting also elected 15 other executive committee members and 15 members of **Sub-Committees & Coordinators**. For the first time a lady member was elected to serve as the **executive vice-president** in the executive committee since the inception of YMBA some 39 years ago.

News of Felicitation Programme of Buddhists: (March 10, 2010) Dharma Bahadur Dhakhwa

Kalyan Kendra, an organization dedicated to propagate Buddhism has been awarding Buddhist Scholars, Propagators and Buddhist organizations of Nepal for the past 15 years. This year the organization awarded four distinguished personalities of Buddhism with certificates of felicitation and cash prizes in a ceremony held at Pulchowk, Patan amidst Buddhist Scholars, former recipients of the award and lay Buddhists and members of DBDKK executives and other distinguished guests on March 10, 2010. The recipients of the award this year were Anagarika Madhabi, a Buddhist nun and founder of Yosodhara Boudha Vidyalaya (a Buddhist school), Mr. Min Bahadur Shakya, Scholar and Director of Nagarjuna Institute, Mr. Sadhamma Raj Baidya, a scholar on Mahayana Buddhism and Mr. Bhai Lal Upasaka, an exemplary Buddha Dharma follower, who practices Vipasana meditation regularly even at the ripe age of 94.

Dharma Bahadur Kalyan Kendra was founded by Mr. Dharma Bahadur Dhakhwa, a devout Buddhist known for his generosity. Mr. Dharma Bahadur Dhakhwa made contributions to many Buddhist institutions and Vihars of Kathmandu, Nepal. An executive committee headed by Mr. Dev Ratna Dhakhwa as the president of the organization decides and nominates the prominent Buddhist for awards on a yearly basis.

Continue from page 15....

or transform our community into a political instrument. A spiritual community should, however, take a clear stand against oppression and injustice and should strive to change the situation without engaging in partisan conflicts.

11. Right Livelihood

Aware that great violence and injustice have been done to our environment and society, we are committed not to live with a vocation that is harmful to humans and nature. We will do our best to select a livelihood that helps realize our ideal of understanding and compassion. Aware of global economic, political and social realities, we will behave responsibly as consumers and as citizens, not supporting companies that deprive others of their chance to live.

12. Reverence for Life

Aware that much suffering is caused by war and conflict, we are determined to cultivate nonviolence, understanding, and compassion in our daily lives, to promote peace education, mindful meditation, and reconciliation within families, communities, nations, and in the world. We are determined not to kill and not to let others kill. We will diligently practice deep looking with our Sangha to discover better ways to protect life and prevent war.

13. Generosity

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, we are committed to

cultivating loving kindness and learning ways to work for the well-being of people, animals, plants, and minerals. We will practice generosity by sharing our time, energy, and material resources with those who are in need. We are determined not to steal and not to possess anything that should belong to others. We will respect the property of others, but will try to prevent others from profiting from human suffering or the suffering of other beings.

14. Right Conduct

(For lay members): Aware that sexual relations motivated by craving cannot dissipate the feeling of loneliness but will create more suffering, frustration, and isolation, we are determined not to engage in sexual relations without mutual understanding, love, and a long-term commitment. In sexual relations, we must be aware of future suffering that may be caused. We know that to preserve the happiness of ourselves and others, we must respect the rights and commitments of ourselves and others. We will do everything in our power to protect children from sexual abuse and to protect couples and families from being broken by sexual misconduct. We will treat our bodies with respect and preserve our vital energies (sexual, breath, spirit) for the realization of our bodhisattva ideal. We will be fully aware of the responsibility of bringing new lives into the world, and will meditate on the world into which we are bringing new beings.

Overall, I have to say mindfulness helped me to calm me down from the needs and desires of everyday life. I tried to be aware of what I am doing and what I am saying. My philosophy is to help as much as possible and anybody. If I can not help, I always try to think compassionately but never think of harming others or with hatred.

On this day of Buddha Purnima let's plant the seed of mindfulness and start living at this very moment as it is and accept whatever comes in our way. Do the works which we are suppose to do, whatever the barriers are. My aim

of mindfulness is not to renounce the duty but to fulfil it without attachment to it. I would like to finish this thoughts of mine and great teachings of Venerable Thich Nhat Hanh by citing two stanzas from the 'Bhagavad-Gita':

“Actions alone is your province, never the fruits thereof;
let not you motive by the fruit of action,
nor should you desire to avoid action.”

“He who has renounced attachment to the fruit of action,
who is ever content, and free from all dependence,
-he though immersed in action, yet acts not.”

There never was, never will be, nor does there exist now, a person who is wholly blamed or wholly praised - Dhammapada 228

On the auspicious occasion of 2554th Buddha Jayanti May the power of Triple Gem bring light of wisdom to all



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Wishing All A Happy and A Prosperous Buddha Jayanti 2554
May Knowledge of Wisdom prevail the world

- LNBDS, UK

One should first establish oneself in what is proper; then instruct others. Such a wise man will not become stained (will not be remorseful) - the Buddha

Wishing All A Happy and Prosperous 2554th Buddha Jayanti

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