

Lumbini

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Elani Samyek, Patan, 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.

Objectives

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

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L u m b i n i

Journal of The Lumbini Nepalese Buddha Dharma Society (UK)

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

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

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

Lumbini for you...

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

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 We regret we cannot acknowledge or return items we do not publish.

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Lumbini is published purely on donation. It is distributed freely as Dharma Dana for benefit of many. Any kind of support for publication is appreciated. This could be in form of your personal greetings or business advert in the magazine. Please contact the Society for space if you wish to support us.

Thank you for your kind support, LNBDS



Editorial

LNBDs would like to wish a very Happy Buddha Day, *Buddha Jayanti*, *Swanyapunhi* to all our readers. It is 2559th Buddha Jayanti, the era which marks the passing away (*Mahaparinirvana*) of the Buddha, in 543 BCE. The Buddha was born in 623 BCE in Lumbini, Nepal. So, this year we will also be celebrating the Buddha's 2639th birth day, Lumbini Day.

This year is certainly one of the darkest in the history of Nepal. Within very short period of time over 7000 people died, millions became homeless and whole world got stunned from devastating earthquake that took place in Nepal on Saturday, 25/4/2015. This natural tragedy stopped our heartbeat, made us speechless and brought tears in our eyes. We wished it was just a nightmare and will be fine once it's over but for many, it changed their lives forever. No word could console victims' agony at such time. It is easy to discuss and give lengthy advices at the time of such disasters but not tolerable to people who go through unbearable sorrow and loss. Our prayer and kind wishes are with them and our society is supporting the victims in the form of various charities.

Following the earthquake in Nepal, the world expressed their support and kindness. Compassion was overflowing in everybody's heart. Support started pouring which we appreciate with gratitude. We wish that all these donations are channelled properly to relieve victims' pain and rebuild their lives. Generously giving is a high quality a human can have. Out of compassion and goodwill when one expresses kindness in words or in kind for betterment of others is charity. This could take various forms such as giving food, clothes, medicine, shelter, money, emotional support and wisdom.

'*Sabbe Sankhara Anicca*, all formations are impermanent', said the Buddha. They are impermanent and will eventually come to an end. Even at subliminal level they are constantly undergoing rise and fall, forever coming into being and then, in a split second, breaking up and perishing. "Having arisen they then cease," and because they all cease they cannot provide stable happiness and security. Life is impermanent (*Aniccan*— momentary, keeps changing), suffering (*Dukkhan* - unable to accept impermanent due to attachment), and no self (*Anattan* - nothing to hold as permanent forever).

In November 2014, international delegations gathered in Lumbini for 4 days conference. At the end of the summit, Lumbini Declaration was announced on Promotion, Protection and Preservation of Lumbini. We express our gratitude to Bhante Bodhijyana for making declaration

Contents

LNBDs Executive Committee and Objectives	2
Editorial	3
Pancha Dana in Buddhism	4
- Dr. Dinesh Lal Bajracharya	
Prince Siddhattha saved the Swan	7
- Sujanakirti Bhante	
A Tribute to Luang Por Sumedho on his 80th birthday	8
- Dr. Rasana Bajracharya	
<i>Bubaha</i> : - Yashodhara Mahavihar	10
- Mr. Vinaya Dhakhwa	
'Meditation' a simple approach to peace	11
- Ram Thapaliya	
Lumbini Declaration	14
dfgl; s lasf; / a4 wd{	16
- Amrit Kaji Shakya	
Letters to Editor	21
Condolences to departed ones	21
LNBDs Activities and News	22
News about Buddhism	24

available to publish in this magazine.

In article '*A Tribute to Luang Por Sumedho on his 80th birthday*' Dr. Rasana Bajracharya explains how Venerable Sumedho followed advice of Ajan Chah and settled in the UK propagating Buddhism from Chithurst and Amaravati which has become main centres for Dhammaduta activities in the West.

Panca Dana is a religious event that takes place annually in Kathmandu, Patan and Bhaktapur with great devotion. The fundamental purpose of this is to practice giving (*Dana*). The Society organised its first ever *Panca Dana* programme at Kingsbury Buddhist Vihara in London in August 2014. Because of overwhelming support and participation we will be organising this event annually. We are thankful to Dr. Dinesh Bajracharya for sharing an article on Pancha Dana which was presented as a power point at the event.

We are grateful to Mr. Rambabu Thapaliya for his article '*Meditation' a simple approach to peace*' which we share here for the benefit of our readers. To our Nepali readers, we are glad to publish winning article from our essay competition 2014 in Nepal titled 'dfgl; s lasf; / a4 wd{' (Buddhism and mental development) by Amrit Kaji Shakya. Our appreciation to Vinaya Dhakhwa for providing an article on *Bubaha*, Nepal. Our thanks to Suman Ratna Dhakhwa for providing front cover.

May peace and contentment be with you!

Pancha Dana in Buddhism

(This talk was given on Sunday, 31st August 2014 at the Society's first ever Pancha Dana (Panjaran) programme at Kingsbury Vihara, London.)

✍ Dr. Dinesh Lal Bajracharya, Kent, UK

What is Dana?

Dana is a Sanskrit word which denotes offering or generosity. In general term, Dana is the act of giving with pure mind with the sole aim of helping those whose needs are greater than ours without expecting anything in return like praise, fame, favour, recognition, prestige, merits or even heaven after death. Dana does not have to be material things only but could be spending time and giving space to those who needs someone to listen to their problems or service to those who need them. Giving a smile, being pleasant and considerate, speaking pleasantly, advising to dispel fear, even expressing gratitude for the kindness of the people constitute an act of Dana. A person used to offer some money to a street beggar on regular basis. One day he forgot to carry the money hence he politely says to the beggar, "Sorry brother due to some urgent thing I forgot to carry the money today". In reply, the beggar says, "You gave me invaluable thing today by calling me brother which is beyond compare to any materialistic things or money anyone can offer". From this example it is clear that a polite, humble, compassionate, and friendly word, advice, teaching, expression etc. is much more valuable than material things to offer. It is therefore in Buddhism 'The greatest Dana is the Dharma Dana - teaching dharma or a skill.' It is said, "The gift of Dharma excels all other gifts." (Sabbadanam dhammadanam jinati-Dhammapada 354). As Geshe Tashi Tsering said, "*Sharing teachings does not have to be (teaching) in a traditional way. Simply saying things which are relevant with compassion is great generosity. Generosity is one of the main antidotes for attachment.*" Similarly, compassion is antidote of anger.

What is not an act of Dana is when you give something with the following idea "*Let laymen and monks both think that this was done by myself. In every work great or small, let them refer to me. Such is the aspiration of the fool. His desire and pride increase. Dhammapada v.74*"

Dana and Wisdom

Dana will be a worthy act only if it is practiced with compassion and wisdom. Hence we need to be careful while being generous. For example if you are convinced that your help will be misused say by a drug addict or an alcoholic that will not be a virtuous act because you will be helping this person indirectly to continue with his/her harmful way.

In another circumstance, if you give away something to someone with an intention to hurt the person by making

him feel inferior than you then your act of giving will be rather painful than helpful.

The wisdom behind Dana is to be grateful to the recipient for giving an opportunity to make an offering and then accepting the offer. It is the receiver of Dana who provides an opportunity for the act of Dana to be fulfilled and can itself be viewed as an act of compassion or generosity.

Further, Dana should be followed by contentment not by regret. If we give away things with generosity first and later repent then the act of Dana will be of reduced quality in terms of the purity of the act. In previous Buddha's time a rich Brahmin invited Buddha for Bhojan Dana. After offering Bhojan the Brahmin repented that he shouldn't have given fresh Bhojan to Buddha as he still had left over from yesterday. This thought made the Brahmin's act of generosity (Dana) tainted with an element of stinginess. As a result despite having plenty of wealth due to good karma of offering to Buddha he only ate leftover food throughout his life.

The act of Dana should be guided by the notion 'Give what you can within your capacity.' Dana does not mean you have to give everything and become a pauper. So offering should be in accordance with the capability and availability of the giver. For example a rich person can offer wealth/ money, a musician or singer can offer a melodious music or song, an artist can offer charity sponsorship, a poor person can offer his labour or skill, a pedestrian can offer helping hand to a disabled walker to cross the road or remove obstacles on the road. There are countless acts of generosity in this world; the only thing needed is compassion and wisdom. Dana is generally categorized in three stages. In first stage one can start the act of dana by offering possessions what one doesn't need. This stage is very important as it is quite easy to start dana. The second stage is to offer what you like. This stage is difficult to practice. It usually emerges out of compassion. The third stage is to offer what is most precious to you. This is most difficult one. It is believed that only person with deep sense and feeling of compassion can do this and this is the practice which leads to attainment of higher spiritual goal. In Buddhism the precious thing doesn't include family members unlike in other religion.

Evolution of Dana in Buddha's time

Dana is one of the main foundations of Buddhism (*Buddha Dharma*). Dana in Buddha's time was started in the sixth century BCE when a village woman called Sujata offered rice pudding to Gautam Siddhartha in Bodhi Gaya just a day before his enlightenment. When he accepted

the rice pudding from Sujata indicating giving up of the extreme renunciation for six years that brought him to the point of death, and after eating it he regained consciousness and strength to carry on meditation which ultimately led him to enlightenment.

The tradition of Dana in Buddhism started when Buddha established 'Sangha'. In order to spread Buddha's teachings, monks and nuns in Sangha devoted their lives and as a respect the lay people offered them food, clothes etc for their livelihood and survival of the sangha.

There are 6 fold path of perfection of virtue (Paramita) in Mahayana Tradition for the progression to enlightenment. They are Dana, Sila, Chayanti, Biryā, Dhayana and Pragyā. Similarly in Theravada Tradition there are 10 fold path i.e. Das Parmita, which are: Dana, Sila, Naikra, Pragyā, Biryā, Chayanti, Satya (truth), Adhistan, Maitriya and Upechya.

In both traditions Dana is the first and foremost path to lead oneself towards liberation or achieve bothisatwahood. Buddha gave special importance to the practice of giving (*danakatha*) in his teaching. According to Pali Sutta, whenever the Buddha gave teaching to an audience who had never heard him to teach before, he had always emphasised the importance of giving. Only after the people had appreciated the virtue of Dana he would teach other aspects of Dharma like morality, the law of karma, benefits of renunciation etc. Only when these teachings have made impact he would teach Four Noble Truths etc.

Pancha Dana

Panch Dana is attributed to Dipankar Buddha as he taught people that Dana is the first and foremost act towards achieving liberation. Because of his emphasis on Dana his followers started the tradition of Pancha Dana to celebrate this noble act of generosity and pay tribute to him. It is believed that Gotama Buddha was a rich bramin called Sumedha in Dipankar Buddha's time. He donated all his wealth to eliminate poverty of people and become a monk under Dipankar Buddha. Due to this pure Dana he attained the first foresight of enlightenment and Dipenkar Buddha predicted that he would be the fully enlightened one in his next life. So it was because of fulfilment of Dana parmita Sumedha was reborn as prince Siddhartha and became Gothama Buddha. In Buddhism it is always taught that the fulfilment of Dana parmita paves ways in fulfilling other parmitas to attain Buddhahood in this life or in next life.

Thus, the tradition of offering in the time of Dipankar Buddha was celebrated in the name of Pancha Dana which continues till today. In Sarbanand Jatak, it is mentioned that the king of Dipawati City and a woman called Laxmi Thanku of Guite Tole, Lalitpur first offered Pancha Dana to Dipankar Buddha. Since then this tradition continued and every year lay followers (mainly Mahayana Buddhists)

celebrate this tradition as one of the holiest festivals in Nepal. In Pancha Dana mainly five things are offered to monks and nuns; and Bajracharyas and Shakyas in Mahayana Buddhist tradition which are rice (rice pudding), lentils, salt, sugar and health drinks (milk).

Pancha Dana thus is offering of rice pudding and five other edible things from lay Buddhists to Dipankar Tathagat, Buddha Sangha and to the Buddhist people. It is mainly celebrated during 'Gunla Dharma' on Shrawan month (August). Generally, the word 'Pancha Dana' is derived from words like Parjara, Punyaja or Pindaja (Balls of boiled rice) or Pandajuja (Buddhist priest rice). Lay Buddhists believe that offering Pancha Dana to monks and priests will bring public welfare, health, long life and peace. It is mentioned in Buddhist texts that offering rice/ rice pudding in a bowl to Sambuddha and his Sangha will bring great merit. This practice is ongoing till now in many sects of Buddhism. In Theravada tradition, offering of rice to monks in their bowl is always carried out first in the special occasion of Kathina Chibar Dana.

Types of Pancha Dana

Buddhists in Nepal make Pancha Dana to Dipankar Tathagat in the form of worships and to Bajracharya priests and Shakyas for the sake of peace and welfare of society, country and the world. There are mainly 5 types of Pancha Dana practiced in Nepal. They are as follows:

1. Regular or Annual Pancha Dana
2. Voluntary or Optional Pancha Dana
3. Celebratory or Special Ritual Pancha Dana
4. Samyak Dana
5. Voluntary or Optional Samyak Dana

Regular or Annual Pancha Dana

This is the main tradition of Pancha Dana which is popularly known as "Parjara" in Newar community in whole Nepal. This occasion is celebrated once every year during "Gunla Dharma" in the month of Shrawan. This practice of offering is considered fruitful because it makes the habit of offering which generate compassion. This type of Dana is associated with Gunla Dharma as Gunla Dharma is very important and auspicious in Buddhist tradition with generosity through offerings as merit marking. This occasion is celebrated in Kathamandu, Patan, and Bhaktapur in different times with different occasions. Along with Pancha Dana various other important occasions are also celebrated during Gunla Dharma. They are:

Worship of Baha and Bahis (Bapuja)

Festival of lights (Mataya)

Displaying of the Buddhist Deities, Arts, and Sculptures in Baha and Bahjis (Baidhyo)

Worship of Buddha (Buddha Puja)

Making Model Chaityas (Luchidhyo thaya)

Observance of the Eight Day or Astami Vrata (Uposadh Brath)

Buddhist Childrens' Fast (Sinka Dhalan)

Recitation of nine scriptures (Nawa grantha path)

Voluntary or Optional Pancha Dana

This type of Pancha Dana is celebrated in the name of "Nava Dana" or "Naraa". In this Dana, a devoted donor organises a special occasion on a special day to offer nine different offerings for the sake of public welfare with great compassion. It is written in Buddhist text that Bodhisattvas have to fulfil Dana Parmita by offering their nine belongings in order to progress to attain Bodhi. In Buddhist text Bodhisattva Bhumi the names of nine offerings are mentioned as follows:

1. Swavab Dana
2. Sarba Dana
3. Duskar Dana
4. Sarbtomukh Dana
5. Satpurush Dana
6. Sarbakar Dana
7. Vidyatarthik Dana
8. Ehamutrasukha Dana
9. Bisudha Dana

Celebratory or Special Ritual Pancha Dana

This type of Pancha Dana is mainly celebrated by the donor to coincide with other special occasions such as Rice feeding ceremony (Pasni), Marriage, Bratbandha, Vimratharothan (Janko), or Death anniversary. The aim behind this occasion is to generate merits for the sake of the welfare and happiness of the people of the family of the donor including those who passed away. The donor organises Pancha Dana in his/her respective Baha/Bahi by inviting his/her relatives to join the occasion to offer to senior Buddhist priests of different Bahha/Bahi who are invited to accept the Dana. The occasion is ended with a feast to all participants to express thanks for accepting the offerings.

Samyak Dana

This occasion is celebrated periodically by local people by offering puja and devotion to Amitabh Buddha, Dipankar Buddha, Aarya Tara, and Dana to all Buddhists monks, nuns and priests whoever comes to accept the offerings. The Dana is open to all Buddhists mainly Bajracharyas and Shakyas, and to all devotees who want to make offerings in this occasion. The devotees mainly offer rice with betel nuts (Gwedan), (Kisali), flowers and fruits to Dipankar Buddhas and Aarya Tara along with rice, rice puddings, lentils, bitten rice, salt and many other edible things to all who are sitting to accept the offerings. Some devotees also offer his or her valuable assets like gold, land, house etc. in this occasion with great compassion and

sacrifice for the sake of public welfare and peace. In Kathmandu it is celebrated every 12 year at Swyambu Bhuikhel during Makar Sankranti by Samyak Maha Dana Guthi. Similarly, it is celebrated every 5 year in Patan (Lalitpur) at Nagbahal by a Guthi called Hiranyabarna Mahabihar Samyak Dana Guthi in Falgun Sukla Chathuthi. In Bhaktapur this occasion is celebrated every year by Sakotha Tariche Guthi in Magh Sankranti at Thathu Bahi Bhuikhel. In these occasions images and idols of Dipankar Thathagat and Aarya Tara are brought from different participating Baha and Bahis for display with full of decorations and lined on chronological order. In these occasions in all three cities, the devotees also offer puja and devotions to Chaityas and image of Haibajra Nairatma as their main deity (Kula Devta). At the end of the occasion the organisers offer Samyak Bhojan to the devotees as a token for accepting the Dana.

Voluntary or Optional Samyak Dana

This type of Dana is organised by the devotees on auspicious occasions by offering one part of his/her earning from his/her occupation to build the monastery, stupas, chaitya, or images of Dipankar Thathagata; to renovate baha, bahis and artefacts; to write, publish, translate Buddhist literatures, text etc; and to preserve and promote Buddhist arts and cultures to spread Buddha's teachings on peace and enlightenment.

Conclusion

Pancha Dana is a unique culture in Buddhist tradition in Kathmandu valley. This is celebrated with a view to benefit all mankind in one way or other. There is no doubt in believing that giving away ones' belongings to others will benefit both as the giver gets merits and the receiver gets the materials for the betterment. They are both to be grateful for this practice, as the giver gets merit because of acceptance of his giving by the receiver. If the receiver rejects to accept the offerings, the opportunity to gain merit will be lost. So it is the receiver also who plays a very important part. However, the core part of Dana is the absence of intention of any return in the whole process of Dana. It is the law of Karma which plays the role in this act of generosity. Buddhas promote this practice by accepting offerings from lay people and giving the teaching as their act of Dana so that it generates compassion and gain the merits in the lives. Buddhas insist that dana is the first and foremost action towards the attainment of further development in spiritual practice as it is a powerful antidote of sufferings arising from desire, craving, clinging and so on.

In Buddhist text it is mentioned that Dana will bring public welfare and peace in country and the donor will benefit from long and healthy life, gaining wealth and intelligence, peace and prosperity in family and ultimately progress towards attaining Bodhisattva or Arhantship in this very life or in next life.

Prince Siddhattha Saved the Swan

✍️ Sujankirti Bhante, UK

A long time ago, there was a Prince called Siddhartha in an ancient city of Kapilavastu (Kapilvastu) near Himalaya.

Prince Siddhartha was very kind hearted, friendly and hospitable to everyone. He never insulted anyone. He was very generous and always helped people in need. He also loved animals and often played with them.

One day, Prince Siddhartha went out with his friends.

Prince Ananda, Mahanama and Upali also joined in with this event. Prince Siddhartha's close cousin, Prince Devadatta also joined on the day. Even though they were both cousins, they were very different. Their characters, manners and behaviors were very different. Prince Devadatta was not a good man. He had a very cruel mind and unkind to friends. He liked to create troubles, easily got angry and was full of jealousy and envious towards others.



On that day, they all went out to have great fun. Prince Devadatta took his bow and arrow with him. He saw something flying in the sky from the distance. It was a beautiful white swan. Devadatta took his arrow and shot it immediately and hit the swan. The swan fell down on the ground. When Prince Siddhartha saw the swan fall down, he ran to the swan. It was hit by Devadatta's arrow and was bleeding and crying in pain. Siddhartha felt sad and sorry for it.

The Prince gently held the swan, and comforted it, so it would no longer be frightened then pulled the arrow out of its wing. After that, he found an herb which would stop bleeding and would heal the wound. He applied this medicinal herb to the wound. Prince Devadatta was very angry at Siddhartha's action and demanded that he gave the swan to him as it belongs to him as he was the one who shot it.

Hey!!! That's mine! Give it to me NOW!!!

'I would not', said Prince Siddhartha and he would not hand the swan over to Prince Devadatta and replied: "She is injured".

"But I'm the one who shot it!!!! Stop messing and give it to me now !!!!

'It is true, indeed, that it is rightfully yours because you shot it. She is still alive. In that case, shouldn't she belong to the person that saved her?

But, it is still mine, I shot it!!!

No, it's mine.

It's mine!!!

No one was ready to give up. So, Prince Siddhartha suggested, 'Why don't we go and ask the Wise for help and find out who does the swan belong to?'

Prince Devadatta agreed with him, 'FINE'!!!

At the meeting the topic of the dispute was: "Who does the swan belong to?"

There were two different and opposing views. According to the Law of Kingdom, the swan rightfully belonged to the person who shot it. No, said the opposition, the swan should belong to the person who saved its life!!! They could not come to any conclusion.

They argued for a long time, but neither of them could accept the others opinion. But then, suddenly, a young man appeared at the meeting.

"Pardon me, my friends." It was a young wise minister, Mahanama. 'May I be of assistance in finding the right answer to this dispute, Mahanama asked? Are we not talking about 'Life'!!! Don't you think that 'life' is precious and very important to the living? If the argument is between the one who saved a life and the one who tried to destroy it... Then, which one should the swan belong to?

They whispered with each other for a few minutes and finally the judges came to the conclusion that, "The right of the ownership of the swan should belong to Prince Siddhartha."

What!!!!, Devadatta wasn't happy.

'Thank you for your kindness,' said Prince Siddhartha. When the discussion between the great wise ones had concluded, Prince Siddhartha took the swan home and took very good care of the swan until it could fly back to the sky once again.

Prince Siddhartha was born in 623 BCE in ancient Kingdom of Kapilavastu (Kapilvastu) in present day Nepal. When he was 35 years old he was known as the Buddha, one who knows what should be known and always taught to love all, shared with others, respecting friends and families, not speaking lies and unkindly words, and not eating or drinking things that clouds the mind.

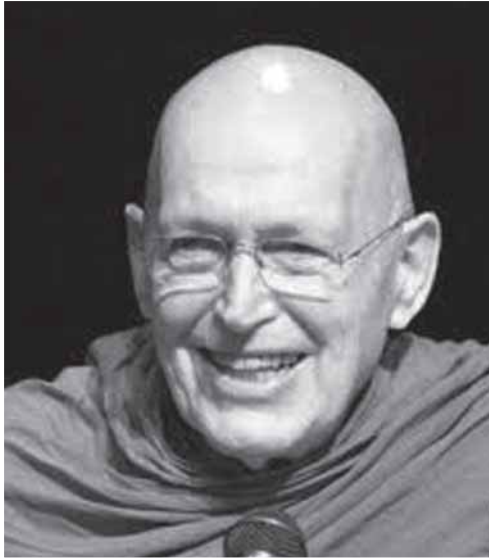
The moral of the story is:

All living creatures belong to those who protect their lives, not to those who destroy them.

A Tribute to Luang Por Sumedho on his 80th birthday:

✍ Dr Rasana Bajracharya, UK

Luang Por Sumedho, mostly known as Ajahn Sumedho was born as Robert Kan Jackman in Seattle, Washington on 27th July 1934 (age 80), a day which also happened to be the Ashadh Puja of that year. This is the full moon day that is considered to be the



anniversary of the Buddha's first teaching on the Middle path and the Four Noble Truths.

After attending the Universities of Washington and California, he joined the US Navy. He served for four years, from the age of 18 as

a United States navy medic. He then did a BA in Far Eastern studies and graduated in 1963 with an MA in South Asian studies at the University of California, Berkeley. After a year as a Red Cross social worker, Jackman served with the Peace Corps in Borneo from 1964 to 1966 as an English teacher. On break in Singapore, sitting one morning in sidewalk café, he watched a Buddhist monk walk by and thought to himself, "**That looks interesting.**" This must be the turning point in his life.

In 1966 at the age of 31, he entered a monastic life and became a novice or samanera at Wat Sri Saket in Nong Khai, northeast Thailand. He ordained as a Bhikkhu there in May 1967.

Soon becoming a Bhikkhu he went to study and practice with Venerable Ajahn Chah, in a province to the south of Nong Khai called Ubon. He was the first western monk to be trained by Ajahn Chah in that monastery. **Chah Subhaddo, alternatively Achaan Chah;** (17 June 1918 – 16 January 1992) was an influential teacher of the Buddha Dharma and a founder of two major monasteries in the Thai Forest Tradition. The one being **Wat Nong Pah Pong** Monastery, where Ajahn Chah could teach his simple, practice-based form of meditation and the other is, **Wat Pah Nanachat** for the non Thai speaking monks.

From 1967-77 at Wat Nong Pa Pong, he was rigorously trained under Ajahn Chah. He has come to be regarded as Ajahn Chah's most influential Western disciple. At Ajahn Chah's request he started to teach other newly arrived

Western monastics from 1973. As he has great gift of communication and leadership he was invited by Ajahn Chah to establish a monastery for westerners near the local village of Bung Wei. Thus in 1975, Wat Pah Nanachat was established and he became the first Western abbot of



the International Monastery. Wat Pah Nanachat was the first monastery in Thailand, specifically geared towards training the English-speaking Westerners in the monastic Vinaya and practices the teachings of the Buddha in the simple forest monastic tradition.

In 1977, Ajahn Chah and Ajahn Sumedho were invited to visit the United Kingdom by the English Sangha Trust who wanted to form a residential Sangha. After observing a keen interest in Buddhism among Westerners, Ajahn Chah encouraged Ajahn Sumedho to remain in England for the purpose of establishing a branch monastery in the UK. Initially Ajahn Sumedho was reluctant to take this responsibility as he was not sure how the English people will react and how could he survive? Then Ajahn Chah asked him one simple question "wouldn't the English people have good heart?" This indeed has changed everything.

In 1979 the foundation of the Cittaviveka, commonly known as Chithurst Buddhist Monastery was accomplished with Ajahn Sumedho as its head.



Cittaviveka Monastery was the first forest monastery that he established in England. During that time Ajahn

Sumedho was granted authority to ordain others as monks shortly after he established Cittaviveka Forest Monastery. He then established a ten precept ordination lineage for women, “Siladhara”.

As the Sangha kept on growing Chithurst became over crowded with monks and nuns this led to the birth of Amravati Buddhist Monastery in 1984. Ajahn Sumedho was the abbot of Amaravati Buddhist Monastery near Hemel Hempstead in England, for nearly 25 years until his retirement.

Amaravati is part of the network of monasteries and Buddhist centres in the lineage of Ajahn Chah, which now



extends across the world, from Thailand, New Zealand and Australia, to Europe, Canada and the United States. Ajahn Sumedho played an instrumental role in building this international monastic community.

Today there are more than 10 monasteries founded under his guidance all over the Europe, America, Canada and Australia and the Amaravati Buddhist Monastery, being the centre of the chain of the monasteries, under the forest Buddhist tradition.

Ajahn Sumedho is a prominent figure in the Thai Forest Tradition. His teachings are very direct, practical, simple, and down to earth. In his talks and sermons he stresses the quality of immediate intuitive awareness and the integration of this kind of awareness into daily life. Like most teachers in the Forest Tradition, Ajahn Sumedho tends to avoid intellectual abstractions of the Buddhist teachings and focuses almost exclusively on their practical applications, that is, developing wisdom and compassion

in daily life. *His most consistent advice can be paraphrased as to see things the way that they actually are rather than the way that we want or don't want them to be (“Right now, it's like this...”)*. He is known for his engaging and witty communication style, in which he challenges his listeners to practice and see for themselves. Students have noted that he engages his hearers with an infectious sense of humour, suffused with much loving kindness, often weaving amusing anecdotes from his experiences as a monk into his talks on meditation practice and how to experience life (“Everything belongs”).

A meditation technique taught and used by Ajahn Sumedho involves resting in what he calls “The Sound of Silence”. He talks at length about this technique in one of his books titled “The Way It Is”. He had written several books and the one he likes is about the Four Noble Truths. He once wrote *“I have always tried to be very faithful to the Four Noble truths, as many of you are aware, because I found it to be such a profound and useful teaching. It always impressed me that the Buddha explained them in his first sermon after enlightenment and it is a perfect teaching. If all other scriptures, the rest of the Tripitaka and so forth, suddenly vanished out of sight and all we had left were the Four Noble Truths that would be enough”*.

Ajahn Sumedho's imminent retirement was announced in February 2010, and he retired in November of that year. His successor is the English monk Ajahn Amaro, hitherto co-abbot of the Abhayagiri branch monastery in California's Redwood Valley. Ajahn Sumedho now dwells as a “free agent” in Thailand and practicing forest monastic tradition.

Last year, on the 27th of July 2014, he celebrated his 80th Birthday at Amaravati Buddhist Monastery with about 200 monastics and lay people. On that day he said to his disciples that the reclining Buddha is now his Buddha rupa of choice, as the eighty year mark was also the time of the Buddha's Parinirvana, his final passing away.

Luang Por Sumedho intends to further reflect on his eightieth year by going pilgrimage to Kushinagar where he would like to contemplate on death, liberation and impermanence as this is the place where The Buddha attended Parinirvana. **Sadhu... Sadhu.... Sadhu....**



Bubaha: – Yashodhara Mahavihar

✍ Vinaya Dhakhwa

Sanghas of Bahas and Bahis in Kathmandu Valley have received far less than its due measure of importance in extented studies on Buddhism in Nepal, though of course,

in Vihars. They consider home as a proper place to exercise Dharma insight once they recognize the essence of the Dharma, through the help of a Guru.

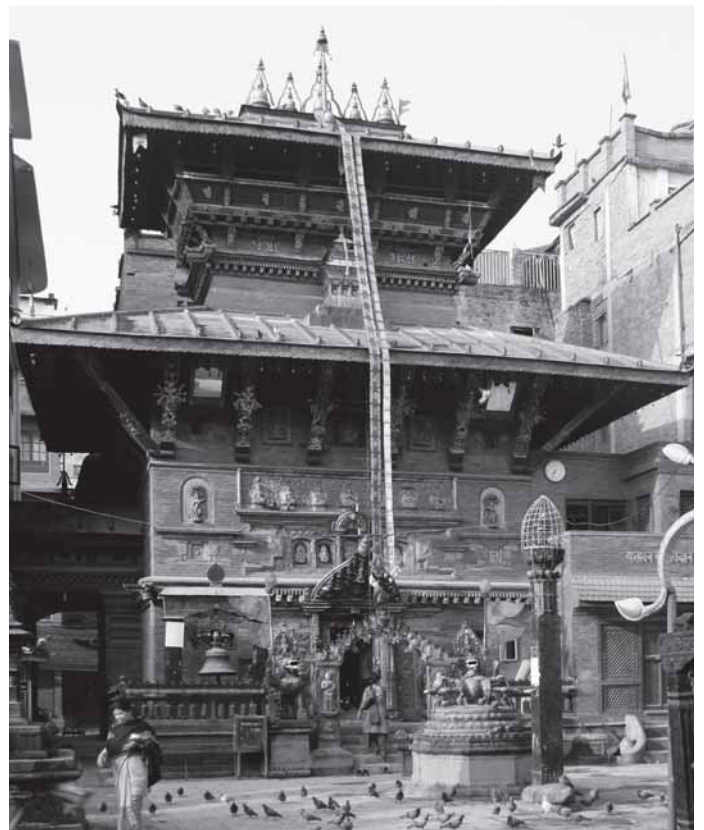


As for the origin of the Bubaha Sangha is concerned the study team did not find any direct evidence on the date of its establishment. The inscription date N.S. 218 is the earliest inscription mentioning the name of Yashodhar Mahavihar. But there is a mention of Brivihara, possibly indicating Buvihar (Bubahal) in an old manuscript of N.S 243 named Panchrasha preserved in the National Archives. Dealing with the colophone in the manuscript Petech, in his book Medieval History of Nepal confers with the version that Brivihara is Bubahal. It is possible that the Deva who is well known as Skugat Sashana Pakshapati. In Bubahal the chaitya which is located in front of the main temple of Bubahal is of the Likshavi Period and is considered the main monument of the Sangha Vrisha Deva who is also believed to have established other viharas like *Subaha* in Patan. Bidhadhar and the his descendants were belived to be another renovetors of Yashodhara Maha Vihara. There is no evidence to deny the possibility that Bubahal was established during Lichhavi Period. From the above discussions the reserchers come to infer that Bubahal Sangha was established by Brisha Deva.

Excerpt: Dr. Bajra Raj Shakya, Photo: Rahul Muni Bajracharya

the Vihars have often attracted the attention of the scholars. In general Sangha means the organization of the monks of a vihara to enforce the vinaya rules among the monks and of facilitate the dharma practice and Dharma preaching. Lay Buddhists of different castes come to vihara to be in contact with Bhikshu Sangha to listen to Dharma talk, to participate in religious and cultural activities and to offer dana to the Bhikshu Sangha and the lay Buddhists visiting the Vihar constitute a Buddhist Community of the locality.

In Nepal Bahas and Bahis Sangha refer to an organization of Sakyas and Bajracharyas. Sakyas and Bajracharyas are regarded as monks according to the decree issued by King Jayasthiti Mall. They do not fall under any caste category. Formally any aspirant belonging to any caste was entitled to be initiated as Sakyas and Bajracharyas. Sakyas and Bajracharyas take the vows of Boddhistwa and practice the Bodhicharya living with a family at home. Those with initiation of higher tantras practice such yoga at home and



‘Meditation’ a simple approach to peace

✍ Ram Thapaliya, London

The tradition of ‘Meditation’ also known as ‘Dhyana’ in Sanskrit is age old practice in which we contemplate on what is happening inside and the outside of the world we live. The main focus is on endless thoughts, desires, angers, aversion, hatred, love which flows on and on every moment of our life. Our life is entangled with full of problems. There are always problems or issues that bother us in our workplace or business or home. We are now living in a modern age of information and communication. We are directly or indirectly affected by the events or accidents or incidents in our neighbourhood, town, city, country or any part of the world.

We are affected by good deeds and progress or bad deeds or down fall of our loved ones or someone we know. It is natural for us to want to make progress when someone is doing so well and we, naturally, feel sad when there is trouble or problem to our friends or family. Progress and regress, happiness and sadness, accidents, events, birth or death are law of the nature. This process of birth and death continues in the world we live in whether we want or not, whether we are sad or happy. Most people cannot accept the law of the nature and be destabilised.

We are mostly observing the peripheral activities and events. We are interested in what others are doing, commenting on others activities, others weakness or strength, but never find time to look into ourselves what is happening in our own life, why it is happening? Why we are destabilised by external activities? What is my purpose of living? Why we feel anger, aversion, greed, hatred? Why we have love or desire? The question is can we find answers to all the things that are happening inside or outside of us? As we are unable to find answers to these questions, we are affected by every big or small event that is happening around us. We do not find time to look into ourselves; investigate our ‘Chitta’ consciousness of mind or ‘Mana’ a thought that I want this, I like this, I don’t like this or so on. Meditation helps us to learn about the ‘Chitta’ or ‘Mana’ and detach us from the happening both inside as well as outside our daily life. Regular practice of meditation will help us to know that the event has happened, we will feel the effect of the event but we are detached from it; we are neither sad nor happy about it.

Meditation practice is a tradition going on for thousands of years. We can learn from ancient books, scriptures and traditions that many sages or monks or priests are meditating on their own way for thousands of years. I am trying to explain my own experience of the meditation

practice taught to us by Lord Buddha in this short article. The meditation method taught by Buddha is different in many ways as the teaching is most practical and can be practiced by anyone, regardless of their understanding of the Dharma, the teaching of Buddha. There is no need for us to stay austere, but take enough and healthy food that is required for us to sustain our body. We can meditate anywhere, anytime and in any posture for any length of time. One does not even need to be Buddhist or belong to a religious sect to meditate. Because of this flexibility this practice is popular in the Western world, especially people in various professions, whose work is stressful.

There are many Buddhist meditation practice traditions in the world. ‘Vipassana’ or insight meditation is the most popular and useful one for everyone. The meaning of insight meditation is ‘go inside and look’.

Our Mana (thoughts) are like a foal which is always unstable (Chanchal), jumping from here to there until it goes to sleep. In Sanatan tradition and Buddhist scriptures Chanchal Mana is compared with mad monkey. We are pondering in all the happenings and we don’t know that our mind is very unstable, jumping from one thought to another, one desire to another, one emotion to another and so on. Insight meditation is a practice in which we try to investigate, evaluate, monitor and understand why all these thoughts of anger, aversion, greed, hatred, good feeling, bad feeling arises in our mind. Vipassana meditation helps us to gradually detach us from all this chain of thoughts and helps us to reduce anger, hatred, aversion, greed. It helps us to establish a sublime state of mind free from all attachments.

We cannot understand meditation by reading books or listening to lectures or sitting in classroom but we have to practice it and we have to practice it on a regular basis. We can learn about the techniques of meditation from class room lectures or talks from a teacher or from books and articles. Our mind has been wandering around for many births or lives, so it is not possible to tame it by one or two day’s meditation practice. We need to practice on a regular basis over a long time. After every meditation the unstable mind become more stable and the level of consciousness increase gradually.

Most important thing in my experience is not to give it up because; I have now tried for a week and still no change, so I don’t want to continue. We have to keep in mind that old saying ‘Rome was not build overnight’. As a result of

regular practice and efforts in meditation, we start to feel different, see ourselves and others in differently. We feel more compassionate to others. We naturally are compassionate to people who we like and meditation helps us to be compassionate to people we don't like equally. Whenever, I got up from the meditation, I felt very peaceful and happy.

We do not need to ignore the worldly activities, but not necessary to react positively or negatively to it. Just take the event that happened as it is. That does not mean we don't help others where possible but not to be unstable because we are unable to help. Slowly we start to develop changes in our habit. We learn to appreciate or accept others' feelings, thoughts or way of doing things instead of having fixed mind. Fixed mind means things must be this way and it must be my way. This creates conflicts, which are hindrances to a peaceful mind. It is not an easy task to change our thinking or habits. It requires a great deal of efforts and practice on a regular basis. Every day, we can give up some of the bad habits, negative thinking and activities.

There are different techniques of practicing meditation; however the main object of all the techniques is to attain peace and knowing oneself. The most popular and traditional way of meditation is lotus seating on a slightly higher ground over a cushion or a mat. If full lotus position (Padmasana) is not possible, we can seat on half lotus position, we can sit on a floor in whichever way is comfortable. We can sit on a chair or even stand or lie down on the floor for meditation. It is very important that we have back straight whatever position we are meditating. Straight body and head rested on the body, neither leaning forward or backward, will help us to keep our mind to concentrate on the meditation object. If our body is bent or head is leaned forward or backward, we start to feel pain and lose our concentration.

Once we choose a comfortable position, we then need to decide on meditation object to concentrate on. Again there are different traditions and way of choosing an object. One can repeat the name of certain person, deity, god, Buddha or whatever they like. The other most popular meditation object is 'Anapanasati' concentration on breathing.

Before starting the Anapanasati we can give a few minutes to look through our body. We gently close our eyes and start scanning through our body from our head to toe checking if any anxiety, pain or discomfort is bothering us. If we have any pain because of sitting posture, we adjust the posture to make it comfortable, if we have any anxiety we just say to ourselves, let go, let go, let go for few time. This process is called body scanning. Five minutes of body

scanning before starting Anapanasati is very useful. Once we are relieved from discomforts, pain and anxieties; we can start Anapanasati.

We start the meditation by focusing our mind and body in the air that goes in and out of our nostrils in every breath. We can gently close our eyes. Then our mind focused in the tip of the nose where we can feel the air going in and coming out. If it is difficult for us to feel the air in the beginning, we can start by taking three deep breaths, then start breathing normally. Slowly we start to see and feel every time we breathe in and breathe out the air. After a few breathe, our mind starts to dwell again in things that we need to do or things that is bothering us or thoughts of some holiday or any other thing. When thoughts arise in our minds, we should realise that it has arisen but should not judge it. We then say let go, let go and let go three times and start watching the breathing. We can repeat the same process again when our focus is derailed and mind starts dwelling in thoughts.

We may get distracted by noise in the area during our meditation, for example a plane flying over, or a car racing or children playing and screaming or any other noise. We do not focus on the noise, we notice the noise but again say let go, let go and let go three times and start focusing in our meditation. In the beginning of meditation, when our mind is deeply focused, we may start to see different figures or illusions, but they will gradually fade away with regular practice. Our mind and body starts to stay peaceful and calm. Anger, aversion, hatred, desire, unnecessary judgements of events or incidents starts to fade away. We can slowly detach ourselves from the everyday happening of the world. We remain in sublime and blissful state of mind. Just to make it clear, detaching does not necessary mean not taking our responsibility, not doing our daily work to nourish our body or go under a tree and sit there for days, but not being worried about the success or unsuccessful. *Meditation means being mindful of what we are doing or how we are doing or speaking. It is about being mindful of the affect of our action or speech.*

Vipassana meditation may not be fruitful if we are really tired from physical or mental work. Body scanning is more helpful in those circumstances. As discussed earlier, we need to find comfortable posture for this type of meditation. Once we are seated comfortably, we then gently close our eyes and start focussing from our head. We can focus on every part of the head either internal or external, pain or discomfort. If there is pain in any part of the head, we analyse it and say let go three times and gradually repeat the process moving to neck, shoulders, arms, palm, fingers, back, chest, internal organs like heart, lungs then to abdomen, thighs, knees, legs, feet and toes. If we feel pain

or anxiety or discomfort in any part of the body, then just say let go three times. This process can be repeated few times. Because our mind is completely focused in the body, our tiredness fades away. We can then start Vipassana meditation again.

Other very useful meditation practice we can adopt is compassionate thinking or loving kindness (Karuna or Metta Bhawana) before starting a Vipassana. In this method we can start thinking compassionately to our closest family members first, then other family members, then friends, then work mates, then someone you know, then people in your neighbourhood, then people in the town, city, country eventually to all people living in the world. We can then move our compassionate thoughts to other living being like animals, insects, birds, fish, etc. We can then move to trees and plants thus covering all living beings in the world and beyond. We can show Karuna to people we love, people we like or people we don't like.

We can show loving kindness by saying for example may the person be happy, may the person be successful, may the person be free from suffering, may the person remain healthy, may the person remain free from anger, aversion, hatred, greed or danger or any other positive statement we like to make about the person. *Showing loving kindness helps us to calm ourselves and remain kind and compassionate person.*

We can practice loving kindness at the beginning of Vipassana meditation or while we are on train or going out for a walk or doing things that does not requires great deal of concentration. While we are doing some other jobs, mindful of what we are doing is much better than loving kindness or body scanning.

Other popular way of being mindful is practicing walking meditation. It would be nice to have a grassy area for walking meditation but it is not essential. We choose a distance, for example one tree to another tree about 50 metres (it can be shorter or longer as available) and start walking gently in the ground. We concentrate on every lift of feet and feel the sensation of touching the ground again. We can repeat this process for about half an hour (it can be shorter or longer as needed). If our mind starts to get distracted we can go back to the sensation of lifting and touching the ground. When thoughts arise, we analyse the thoughts but do not judge about it and just say let go three time and start focusing on walking meditation.

We can meditate anywhere, anytime and any condition, however it is very helpful to practice under the guidance of an experienced teacher. A teacher's instructions, guidance, encouragement and motivation are immensely helpful for us to continue. Group meditation encourages

participants to share ideas and transfer positive energy to each other. In the beginning, we may start meditating for 15 minutes and gradually increase the time. There is no lower or upper time limit for meditation, but very short practice may not be enough to achieve the peaceful mind. We have lots of activities to perform on a daily basis. We can add half to one hour meditation activity to our daily activities.

Lumbini Nepalese Buddha Dharma Society organises a one day meditation and Dana offering programme on regular basis. The Society welcomes anyone who is interested in the one day meditation. Details can be obtained from the members of the Society or from its web site. There are a number of Buddhist Monasteries, temples, meditation centres and groups practicing and providing teaching on meditation. It is important that we start with a short practice session in the beginning even if we attend organised classes.

Regular meditation helps us to keep calm and remain peaceful. It could help us to understand things at its face value instead of having our judgements. Gradually we start to identify law of nature and live with it. *We cannot change others, but we can understand them and change ourselves where necessary.*

We slowly start to realise our own mistakes instead of pointing out others. Our whirlwind thinking process calms down. Instead of being unstable from the past or present activities, we are able to observe them and let them go. In my view meditation is a very good approach to peaceful life. May all living being be in peace on the auspicious occasion of Baisakh Purnima, 2559th Buddha Jayanti.



Meditation Class

Date: Every 3rd Sunday, bimonthly

Time: 9:30 - 15:30

For further details, please contact the society or visit our website: www.lumbini.org.uk

All are welcome

Lumbini Declaration

Lumbini Declaration of the International Buddhist Conference on Promotion, Protection & Preservation of

Buddhist Culture and Heritage

November 15-18, 2014 (B.E.2558)

At The Lumbini Sacred Garden, Lumbini, Nepal

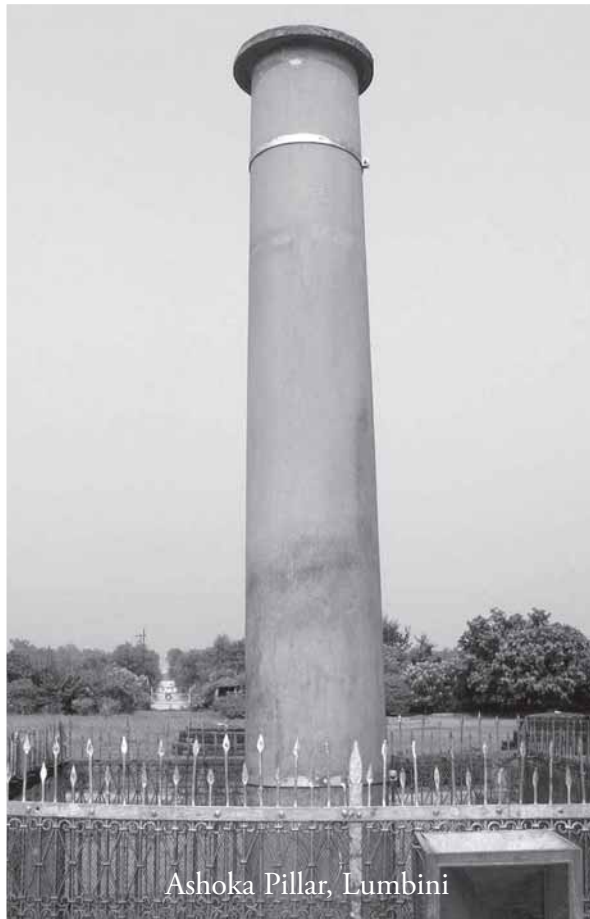
An International Buddhist Conference on Promotion, Protection and Preservation of Buddhist Culture and Heritage jointly organised by the Theravada Buddhist Academy, the Lumbini Buddhist University of Nepal and International Sitagu Buddhist Academy of Myanmar on 15-18 November 2014 at Lumbini Sacred Garden, the Birthplace of the Buddha, Nepal, was inaugurated by The Right Honourable Dr. Ram Baran Yadav, President of the Federal Democratic Republic of Nepal and attended by over 800 representative members of the Sangha, cabinet ministers, diplomats, archeologists, climatologists, environmentalists, Buddhist scholars and journalists from thirty-two countries including the Deputy Prime Minister of Nepal Hon. Prakash Man Singh, Minister for Culture, Tourism and Civil Aviation of Nepal Hon. Deepak Chandra Amatya, Hon. Union Minister for Religious Affairs of Myanmar U Soe Win, Mr. Christian Manhart, Head of Office and UNESCO Representative to Nepal and UNESCO Asia and the Pacific Unit/ World Heritage Centre Prof. Roland Lin Chih-Hung. At the conclusion of careful deliberations and successful twenty discussion panels under the five main themes of (1) Buddhist heritages of Lumbini (2) World Buddhist heritages (3) Buddhist culture (4) Buddhist education system and (5) Environmental conservation in Lumbini, we have unanimously resolved as follows:

Buddhist Heritage of Lumbini:

1) Acknowledging the great work of archeologists, UNESCO, donor countries and the Lumbini

Development Trust, Department of Archaeology of Nepal in protecting and preserving the Lumbini Sacred Garden, the Birthplace of Gautam Buddha, to harmoniously promote awareness of both archeological and spiritual values at Lumbini and other Sacred Buddhist sites in Nepal and worldwide;

- 2) To work together with UNESCO, the Lumbini Development Trust and Department of Archaeology of Nepal in order to protect and preserve over one hundred ancient archeological sites in the Greater Lumbini Area not yet covered by the current projects by preventing encroachments and developing long term vision plan for them;
- 3) To avoid any misunderstanding between multi-disciplinary expertise working in Lumbini with the stakeholders of Buddhist monastic, scholars and communities as well as local communities, it is encouraged to bridge the gap between these expertise and work together with mutual understanding for sustainable development of Lumbini and surrounding areas;



Ashoka Pillar, Lumbini

World Buddhist Heritage:

- 1) Being fully aware of the need for development for both pilgrims and local communities, to encourage scientifically informed sustainable development in and around Lumbini as well as other Buddhist sacred sites;
- 2) To urgently raise awareness of the danger faced with regards to material culture for example, artifacts, manuscripts and wall paintings etc.;
- 3) To encourage the active participation, voice and legal right of all stakeholders, laymen and Sangha, in promoting programmes of Buddhist cultural awareness and in undertaking planning for future or present participation or listing in international, national and local heritage organizations from UNESCO to regional bodies and local non-profit organizations;

- 4) To raise awareness through grass-roots initiatives with lay and Sangha participation through information-sharing mechanisms from information portals to social networks to create a global Buddhist cultural awareness for preservation, promotion and protection of Buddhist values and cultural heritage.

Buddhist culture:

- 1) Honouring the early Buddhist tradition of co-existence with other religious traditions, to promote the Buddhist values of tolerance and reasoning based spiritual enquiry in this interdependently existing world;
- 2) In tandem with this to defend Buddhists from the danger of commercialization and unethical conversion in traditional Buddhist homelands;
- 3) In order to preserve the peace, serenity and moral values of the Buddha and the Lumbini Sacred Garden, that all types of gambling and other activities that devalue human dignity be absolutely prohibited from the Greater Lumbini Areas and their immediate surroundings.

Buddhist Education System:

- 1) To promote a Buddhist moral education system in schools based on the Noble Eightfold Path and the value of cultural heritage which in essence means enlightenment through education exchange;
- 2) To promote Buddhist educational programmes of secular and monastic institutions, non-profit cultural and educational trusts and libraries;
- 3) To encourage the formation of non-formal education inclusive of Buddhist values alongside protection, preservation and promotion of Buddhist cultural heritage.

Environmental pollution:

- 1) Recognising the unique character of the Natal Landscape of the Buddha, that a comprehensive and systematic survey of the Greater Lumbini Area be undertaken, prior to initiating development projects, in order to protect, preserve and promote the region further;
- 2) Recognising that Buddhist archaeological sites form living cultural landscapes, that any new structures at sites are located only in areas of low risk to heritage and that they respect 8 design concepts:

(1) Non-intrusive, (2) Reversibility, (3) Shelter, (4) Visibility, (5) Focus, (6) Access, (7) Ownership and (8) Authentic materials; That interventions or new constructions with Buddhist cultural sites should be tested against these criteria during Heritage Impact Assessment;

- 3) That Buddhist Cultural Heritage is a non-renewable resource and that any excavation or archaeological interventions should use as advanced techniques as possible and results be disseminated and published swiftly;
- 4) That the cultural landscape of Lumbini, Birthplace of the Buddha, is threatened by the high levels of pollution and that the relevant authorities take immediate action to reduce this threat;
- 5) That a separate fund for preservation, protection and promotion of Buddhist heritage be established;
- 6) That an international association is formed to coordinate with all concerned to preserve, protect and promote Buddhist monuments and sites; [See also points 3 and 4 under World Buddhist Heritage]
- 7) That development of course(s) on Buddhist monuments and sites for all students, and heritage management courses/programs for Buddhist monks at the university level be coordinated and some sites as teaching sites be designated; [See also points 2 and 3 under Buddhist education]
- 8) That, bearing in mind the multitude of projects and plans which are being developed or implemented in Greater Lumbini Area as well as construction of an international airport at Bhahirawa which will multiply the numbers of visitors it is urgent to ensure coordination to make sure that the Buddhist heritage will be conserved, the development will benefit the local community, the spirituality of the the Greater Lumbini Area preserved and the needs of the religious communities and pilgrims taken into consideration, the conference requests UNESCO to take the coordination role;
- 9) That we appeal to the United Nations Organization to reactivate the United Nations International Lumbini Committee under the UNO to work together in the promotion, preservation and protection of Lumbini World Heritage Site.

Done as the Lumbini Declaration of the International Buddhist Conference on Promotion, Preservation and Protection of Buddhist Culture and Heritage on this 17th Day of November 2014 (B.E. 2558).

Courtesy from Bhante Bodhijyana, Nepal

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(This is one of the prize winning articles (first) from Essay Competition held in Nepal organized by Lumbini Nepalese Buddha Dharma Society (UK) in collaboration with Buddhist Youth Group, Kathmandu, in 2014. Such Essay Competition has been held since 2007 as a small step taken by us to encourage among the youth and to promote The Buddha's teaching in Nepal. LNBDS would like to express our gratitude to all our well wishers in making such noble task successful. ~ editor)

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ul/g]ul/G5 . olx dgnf0{cfd; ft ul//fv\$fh]g}dfg;
eGg]z]b aGof]. hit kfej zfnl dg dfgl; n]kfof]zfob}sg}
hGt' hg]j/n] kPpG xfhf . alh /fd]ePklg df6f\$] uOf,
aflx/L j ftj /Ofsf]kfej cflbn]To; sf]pTkfbstj df lj lj wtf
cfPh: t}; j efj]lj z4 dg klg aflx/L j ftj /Ofsf]; Dksdf
cfPk5l km/s km/s dfgl; stf k\$6 ug]: j efj sf]aGghfg]
xG5 . ; #f/ dgs}pkh xf]. /fd]dfgl; stfn]/fd]; #f/sf]
lgdfGg xG5 eg]g/fdf]dfgl; stfn]g/fdf]. blgux:; f]nxgf]
o]ysfd lgkfltgf] lfof lfof df pTkGg xg] hftt}bug]

:j R5frfl/ eg] dgnf0{0ul ul/Psf]5 . dfgl; x? k|o
dfgl; s zflGt / ; Gtli6s}nful k|of\$ sfo{x? ul//x\$
xG5g\ ; dfg cj :yfdf km/s km/s dfgl; x?sf]dfgl; stf
km/s km/s xG5g\ ; a}dfg; x?sf]Ps}; dfgsf]dfgl; stf
csNklgo g]5 . ; #f/sf]lg/Gt/tf km/s dfgl; stfs}pkh
dfGg ; lsg5 . AolSt AolSt alrsf]; dfg dfgl; stfn]; #f/
sf] ultzIntfnf0{g}/f]slbg ; S5 . x/\$ dfgl; cfkm}df
cbe't 5 eg] cfwlgs lj lfgsf wd{? /hlgzn]To; }eg\$
xfGg\ . dfgl; x?sf]km/s dfgl; stfsf]zld cWoo af6
j xfh]of]s/f k\$6 ug]Psf]xf]. ; #f/s}pTktsfn b]v]sf]
dfgl; x?sf]dfgl; stfsf]cWoo ug]xf]eg]zfo}klxn]/
clxn\$]dfgl; stf df s]l km/s cfpb} . e]ts ?kdf
; #f/ hit klj tG e0/x\$]5, dfgl; s ?kdf zfo}sg]kl/
j tG cfPsf]xf] . cl:y/ : j efj sf]dfgl; stfn]lg/Gt/tfdf
klj tG gxghf0{g}oxFdfgl; stfd klj tG gc]pg'eg]
cleAoSt ul/Psf]xf]. dfgl; s :t/df klj tG gc]pgsf]
sf/Of / lgj f/Ofsf]cuf]8 rrf{ul/g\$.

hg s'/sf]hit cefj To; sf]cfj :ostf Tolt g}al9 xG5 .
dfgl; n]dgnf0{slxNo}; Gtit kfg{; sg / olx sd]n]; Sg]
5g] klg . cflv/ e]ts lasf; sd g]olx dfgl; s c; Gtli6sf]
pkh xf]. cfkm, u pknAw ePsf]a:th]dfgl; nf0{slxNo}
lrTt aem} . gofF/ :t/lo ; j f / ; lawfsf]vf]h ul/of].
o; hf0{lasf; eGg]gfd lb0of]. lasf; slxNo}kOf{ePg .
k/fgf]lasf; nf0{W}gof]lasf; n]cfem]df kfof]. gofFgofF
t[offn] lasf; nf0{ememg lasl; t ub]n]lof]. z?sf]
lasf; sd; u bf]x] xbf{cfh ; #f/ slt lasl; t e0; Sof].
dfgl; sf] z?sf] cj :yfsf] -afNofj :yf_ lasf; sd /
b[ofj :yfnf0{xG]xf]eg] \$) sf]bzsd f k|bf ; Dd hlj g
Pp6f c; xh syfsf]?kdf k/l0ft e0; s\$]xG5 . clasl; t
dfgl; stfn]e]ts lasf; nf0{slxNo}kOf{xg lbg]b]vb} .
e]ts pknAwdf dfgl; s ; Gtli6 ufleP/ cfp]g]xf]eg]Tof]
g}clGtd pknAw xg]5 . em6d xbf{e]ts lasf; eg\$}
dfgl; s lagfz h:t}b]vg cfp5 . hit hit dg c; Gtli6
eof]Tolt g}gof]lasf; sf]>hg]xg]b]vof] hit w}]; lawf
Tolt g}w}bMv eGbf ox]fcg]f]xb} . dfgl; stfsf]lasf; n]
e]ts lasf; sf]ult t /f]sg]5g] sl eGg]klg n]lg ; S5 .
e]ts lasf; n]dfgl; s lasf; sf]klg ; fy kP lasf; lagfz
lt/ hfg af6 kSs}hf]ug]5 . cfhsf]ousf]laZn]f0f ug]xf]
eg]lasf; sf]utl clt 8/n]ubf]5 . xNsf dfgl; s lasf/ ?kl
cfuf\$] lem]sf o; k]j ngzln lasf; df kg]xf]eg] 7hf]
la:km}sf]; Defj gf 5 . lasf; df dfgl; s lasf/sf]kfej af6
pJh\$] ; fg 7hf b36g]x?af6 ePsf]lagfz af6 hut

cgle1 sbfkl 5g . ;gtli6 eGbfgklg o; lasf; nf0{
;sf/flds ?kdf lng / pkoSt kpf]hgdf Nofpg /fd]f
dfgl; stfsf]cfj :ostf ckl/xfo{5 .

; dosd cg?k a:t' / lj ifosf]kl/efiff klg ablnb}hfg]
xG5 . pbfX/Ofsf]nflu klxn]Aofkf/nf0{gfkrf / gf\$; fgsf]
laifodf dfq s]b}t u/] x]Vof]eg]cfh o; df ; j f ; lj wf
/ 0dfGbf]tf klg hf]BPsf]xG5 . of]0dfGbf]tf x/\$ lj ifodf
hf]B}g cfPsf]5 . 0dfGbf]tf dfgl; s t]j -mind factor_ xf]
hg t]j af6 cfhsf]oudf sg}lj ifo klg c5'tf]/xg ; Sb}g .
; sf/flds dfgl; stfn]x/\$ lj ifodf ; sf/flds kl/Ofd
Nofp5 . To; h}t cfhsf]lj Zj df x/\$ lfgdf sfo}lftf /
pRr pTkbs]j sf]nflu dfgl; s klZlfof lbg]sfo\$]sd
a9\$]kf0G5 . dfgl; s lasf; sf]k}ltsf]nlfof ; a}Gbf
klxn]AolSt :j odf blvg]s/f xf] lasf; j f e]lts lasf;
t o; sf]c; /x? -side effects_ dfq xg . lasl; t dfgl; stf
ePsf]AolStsf]dg ; sf/flds ; f} / sfo{t/ g}s]b}t /
cu] / xg]ub5 .

To; f]t ; Eotfsf]z?sf]; do blvg]; ldt dflg; x? dfgl; s
lasf; sf] ; q v]lg df nfluk/\$] blvg5 . cfkm]lj leGg
k\$}f tyf cEof; af6 k}t u/\$]dfgl; s lasf; sf]klj lwnf0{
pglx?n] cfk}df dfq l; ldt g/flvsg hgdfg; nf0{klg
pkxf/ lbP . o; f]u/] pglx?n]cfkm]f]lasl; t dfl; stfsf]
pbf/tf k}z}g u/] . kl5Nnf] ; dodf u/\$f v]l]hgtl /
p]vvgx?n]s/la ^ xhf/ aif{cufl8 klg x8kkf /
dlxGbf]v/f? eGg]:yfgsf dflg; x? cfkm]f]dfgl; stfdf ; wf/
Nofpg of]u Wofg / >dg k/Dk/fsf]cj nDj g uy]eGg]
tYox? km]f k/\$]5 . cfkm]f0{k}t ePsf]; sf/flds
s/fx?nf0{cfk}df dfq l; ldt g/flv hgdfg; sf]lxtsf]
nflu k}f/ k} f/ ug{g}lasl; t dfgl; stfsf]nlfof xf]. To;
j hfsf lj b]ngx?n]v]h\$}f dfgl; s lasfzsf ; qx? , hg
w]}g}k}f]s/l lyP, cfh; Dd klg obfsbf k}f]udf g}5g\

o; /l kf}f]ofs ?kdf dfq xf}g P]t}xf]; s ?kdf klg dfgl; s
lasf; sf]sdnf0{clloog cg; Gwfg ug{ ; slG5 . obfsbf
?lg dfgl; stf ePsf dflg; x?n]cdfgj tfsf]r/dtfd
ku] ; Eotfnf0{laufg]sfd klg gu/\$]xf}g, o; k\$}f/sf
dflg; x?sf]k}f]j df k/] ; lE]f]/fi6|/ hgtf?sf]dfgl; stf
v:s\$]f klg k}pg ; lsG5 . unt dfgl; stfn]cdfgj tf
lgD]ofPsf]s/fx? 0ltxf; df w]}k9g kf0G5 . /fi6}k}o\$
k6s gofZf; Iso :j ?k k}f}f hgtfd Pp6f gof}dfgl; stf
lasf; ePsf]k}pg ; lsG5, slxn]dfgl; s lasf; sf]?kdf
t slxn]lasf/sf]?kdf . dfgl; s lasf; df zf; sx?sf]
eldsf xfdl ; df6 czf\$}sf]zf; gsfnaf6 /fd]clloog ug{
; S5f}. s; /l pgn]r08fzf\$}af6 wdfz}f ePk5L ; Dk0f{
hg; dbfosf]dfgl; s :t/ p}gtlsf]nflu sfo{u/]eGg]
s/f 0ltxf; n]:ki6 b]f}p5 .

af} hutn]wd}f0{ ; Dk}fosf]?kdf eGb} :j efj sf]?kdf
a9L l:j sf/\$]kf0G5 . t/klg sg}c; n :j efj sf]k}b}f]

ug]AolStsf]p]t/flwsf/Lx?n]k5L uP/ To] :j efj nf0{
; Dk}fosf]?kdf a9L k}vof u/\$]kf0G5 . wd}f0{1/Gt/tf
lbg ; Dk}fo ?kl n6}Lsf]cfj :ostf ckl/xfo{klg blvg5 .
wd{wd}f dfq l; ldt /Xof]eg]o:sf]cfo' klg l; ldt xg
hfG5 . ; do kl/l:ylt cg; f/ o; df las{Lx? klg ld; fj 6
xb}g}hfG5 . of]sd /f\$}g' c; e} k}f}g}xG5 . laleGg
; dosfndf laleGg wld\$ g}f? k}b}f] eP, pglc?n]
laleGg ; Dk}fox? NofP klg . ; Dk}fonf0{dfulvfg]efBf]
agfP . :j wd]glwg+> k/wd{eofj x eg} cfkm]f]wd\$]f]
tfl/km / c?sf]wd}f0{xf}ofpg v]h]klg . of]t hlj]; v+
hlj]COf-s]j f 3}+k}j eGg]vfnf]COf sf9} ePklg cfkh
; v ; u hlpg' k5{eGg]las{ dfgl; stf ePsf cwld\$
lj rf/wf/fx? klg b}f}k/]. 7hf]wld\$; hfn}agfP/ leq leq}
cwld\$ s}f}snfx? ; hfn]ug]AolSt / ; :yfx? klg k9g
/ ; Gdf gkf0g]xf}g .

dfgl; s lasf; / dfgl; stfnf0{wd\$] -:j efj sf] k}lolf
kl/k'ssf]?kdf lng ; lsG5 . /fd]f dfgl; stfn]sg}klg
wd}f0{; 2wd}f kl/Of t ug{v]l]5 eg]g/fd]f dfgl; stfn]
c}wd}f . Pp6f ; fg]cfuf\$]f]lem]snf0{vfgf ksfpg k}f]u
u/] hlj g b}tfsf]?kdf Nofpg ; lsG5 / al:tsf al:t g]
:j xf kfg]hlj g x/tfsf]?kdf klg blvg ; lsG5 . cfuf\$]f]
:j efj wd{t k}f]g' / hnfpg' dfq g xf]. To:t}kfglsf]wd{
zLtn kfg{ lehfg; aufpg' xf] sf}nfsf]snf]kfg{ cfuf]
agfpg' xf]. c]Tgf] :j efj wf/tl lt wDd,+h; n]h:tf]
:j efj wf/Of u5{To; sf]wd{; flx ; flx g}xG5 . ; fw/Of tof
wd{zAbn]szn / cszn dWb]szn wd}f0{g}0u}t
u/\$]xG5 . wDd+/Svlt wDdrf/L eg] ; bwd{cfr/Of
ug}f0{To}x ; bwd}]/lff u5{eGg]cy{lbG5 .

x/\$ lj ifoa:t' / :j efj sf]lj efhg u/] z]d ?kdf clloog
ug]a4 wd}f o; wd}f0{klg sf/Of / lgj/Of ; xlt ; 'ld
?kdf clloog ug]sd}f o}wDdf x}k}ej f t] x}t' tyfut]
cfx, t] h of]lg/f]v]f]Pj j}bl dxf; dg]eg] euj fgsf] /
j xf}f]wd\$]f]kl/ro :j efj ; eSt eP/ lbPsf]kf0G5 .

/fhsdf/ l; 2fy} ; f/df clgTo / blwsf]cgej u/]o; af6
la/St eP/ o; h}f0{; fwg kl}alw agfP/ cgfzSt eP/ ; Dos
Wofg efj gf u/] cfk}df a4Tj sf]k}b}f] u/]. hGd d/Ofaf6
kf/ xg; Sg]e]lts stfnf0{cltsd}of ug{Sg]dfgl; s lfdtfsf]
lasf; u/]. To; f]t To; a}h dfgl; s lasf; sf]sd uPuh\$]f]
t kSs}lyPg . euj fg a4s}; dsflng u? lab}fgx? klg
gePsf xf}gg\ j b, a}f}xOf wd{klg pRr lasl; t cj :yf d}
lyP . l; 2fy{uf}d cfkm]klg clelgleis}f0f k5L cfnf/snf
/ p2s/fdk} h:tf laleGg u?x?; u lz lff clloog ub}rfl/
sf u/\$]lyP . t/klg clloogsf]p]r]t kl}alw gx}f cfs}f}t
nlf k}t xg; s\$]f]lyPg . To; ; dosf]k}f]nt cEof; x?df
hg ed -confusion_ lyof]Tof]k}f]dfgl; s lasf; sf]afws
t]j sf]?kdf lyof]. o; \$]f]leq tx; Dd ku] To; sf]sf/
Ofnf0{cltsd}of u/] a4Tj xfl; n ug{rfx}y]l; 2fy{uf}d .

To; \$f/Ofn]To; a]hf k]lnt zf:j t⁶ b]lv pR5b]j fb⁷ ; Dd / sfd; vNnlsfgob]u⁸ b]lv c]tyslnd]yfgob]u⁹ ; Ddsf]cEof; u/]l; 2fy{uf]dn}. c]t]df ol ; a}k]lalw Aoy{aem], To; nf0{ Tofu} d]l]od dfu\$]k]lalw ckgfP/ dfgl; s lasf; sf]pRrtd tx, a4Tj k]l]t u/] l; 2fy{uf]d a4 ag]. Pp6f pRrtd k]lalwsf]k]l]e]f] eof] h; n]k]/fgf ; a}lz]lff k]lalwnf0{5p nuf0]bP . sda4 / af]w]u]do tl/sfsf]of]k]lalw x/\$ j u] k]z]f, dfgl; s lfd]tf ePsfx?sf nflu cr's ; flat eof].

a4 wd]df zln cfwf/zlnf xf]. k-rzlnn]⁰ ; bfrf/l hlj gsf] afXo hut -k]l]L ; u] t]b]f]d]o ldnfpg ; xfo]f u5{eg]yk # zlnn]¹ glt]f]t c]f]t/l]s laz]l4 Nofp5 . ; lx arg, Aoaxf/ / k]z]f zln c]t]u]f k5{ h; sf] ; lx c]n]dagn] dfgl; dfgl; alr / c? k]f]o]l alr ; f]x]f]f]f] clea]4 u5{. o; af6 dfgl; s lasf/ sd e0{yk pRr:t/sf] dfgl; s lasf; l]t/ can]dag xg / ; d]l]wsf]nflu nfos agf0]b]65.

l]r]t]sf] r~rntf g]d]fgl; s lasfzsf] afws xf]To; nf0{ z]f]t]k]fg{; d]l]wn]7h]f]eldsf v]b]5 . l]r]t]df ; lx P]sfu]f]f] cfo]f]eg]hlj gsf]j]f:t]lastf :k:t x]b]h]f]65 ; lx s]x]f]/ unt s]x]f]5]l]6b]h]f]65 . c]f]k]h / c?df ; d]f]g]t]f b]l]vg y]n]5, c?nf0{b]f]f]f] yk]f]g]k]k]l]t x/]P/ h]f]65 . ; Aa]T]f s]D]ds; ; sf s]D]db]f]o]f]b]f s]D]d]o]f]g s]D]d]k]l]t]z/Off o+s]D]d+s]l/; l]6t s]Nof]f+ j]f k]f]ks+} b]f]o]f]b]f ela; l]6t¹² eg] ha :k:6 x]65, cszn sd{ug]a]f]6 6]f]9]65 . of]d]fgl; s lasf; s}n]l]f]o]f xf].

sg]k]lg p]T]k]lg a:t' j]f :j e]f]j]df l]g/]t/]f x]b]g e]6g]hlj g / hutsf]j]f:t]lastf]nf0{"c]x]f]b]l]w" eg] h]f]g] To; k]l]t]sf] d / d]f]f]e]6g]c]f]z]l]st (attachment) g]f]z e0{c]g]f]d e]f]j]g]f p]T]k]lg x]g]h]f]65 . sfo{sf/Ofsf] ; Da]6]wnf0{³ o]y]f]{?k]df a]e]f] x/\$ a:t' tyf :j e]f]j] lag]f]z]z]ln 5, h]g lag]f]z]z]ln xf] Tof] b]l]w]d]f]q xf] eg] y]f]x] g]k]f]p]g' g}cl]a]B]f xf] / o; \$]f] sf/Of aff]s P3f/ j]6f t]j]x?¹⁴ ; f]f]ng]d]f c]f]P/ hlj g s]d]sf] l]g/]t/]f cl]3 a]9/x]g]x]f] eg] o]y]f]{y]f]x] k]f]P/ c]f]o]t]g / c]f]n]d]a]g]s]f] ; D]k]s]d]f t]l]o]f]f] x]f]o]g k]l]f] h]u]f]p]g ; k]m] x]65 . sg]k]lg a:t]sf]:j t]6t]cl:]t]j]g]/x]g]5, k/]g]e]{t]f]d]o]f]hlj g / hutsf]s]d] ; f]f]ng]d]f c]f]o/x]\$]f]/x]\$, eg] :j c]g]e]a]a]f]6 a]e]n]b]5, t] b]l]w]r]s]f]f]g]f]z u5{wd]{s]s]f]p]b]o u5{. Aol]St c]f]k]k]d]f a4 a]6]b]5 . o; /l txut ?k]df a4 wd]h]d]f]d]fgl; s lasf; ; u] k]l]o]f] ; Da]6]w /f]v]l o; nf0{p]R]r]t]d tx ; Dd k]b]f]o]b]5 . o:t]f]; Da]6]w c? sg wd]df k]f]p]g ; l]s]65 / <

Ok' 5]f] ; t]f]a]b]l, h]g ; do ; f]f]/sf] l]a]l]e]6]g 7]f]p]k]f]d]f w]j} w]l]d]6 tyf c]l]w]o]f]l]d]s l]a]b]j]f]g]x?sf] h]6]d eof] l]a]l]e]6]g ; D]k]b]f]o]x?sf] z?j]f]t eof] ol ; a]d]f] e]u]j]f]g a4sf] l]z]l]f]f] c]A]ang 7]x]l/of]. d]f]g; x?sf]h]l]1]f; f] z]f]t ug{p]g]l]x?nf0{ z]f]l]6]t]d]f]u]{l]t/ p]6]d]v ug{/ p]g]l]x?sf] d]f]g; s lasf; sf] p]T]y]f]g ug{; k]m] eof]. To; h]c? ; a}wd]{; D]k]b]f]o]s]f]c]u]f]l]8 a4 wd]{P]p]6]f p]H]j]n / r]l]D]s]n]f]t]f]f]h:t]e]P/ c]u]f]l]8 a9of] r]f]k]l]c]j]n]d]j]g / c]g]d]f]h]g ul/of]. w]j}l]a]s]t] d]f]g; s]t]f] e]P]s]f]x? o; wd]h]f]o]{c]j]n]d]a]g u/] k]l]:s]t] d]f]g; s]t]f]s]f]

eP/ l]g:s]. c]u]l]n]d]f]n h:t]f] s]x] x]l]o]f]f, c]z]f]6 / s]l]g]is¹⁵ h:t]f] s]x];]s]x] z]f]z]s]x? o; wd]6]f]; u]t]d]f] c]f]P/ k]l]j]t]6 eP/ ; D]k]o]f]{; T]j]k]f]o]l] k]l]t] s?0]f]f]d]o]l eP / c]f]k]h]d]f]q x]f]o]g ; a]h]f]o]{d]6]l, s?0]f]f, d]l]b]t]f / p]k]l]f]f]s]f]e]f]j]g]f ug{c]l]e]k]l]t] u/].

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c]f]h]s]f] l]a]z]j]d]f] a4 wd]{c]l]o]f]l]w]s ?r]f]o]P]s]f] 5, o; nf0{ c]j]n]d]a]g ug]x? l]b]g]f]g]l]b]g a]l]9]g}/x]\$]f]5 . k]f]z]r]f]l]o] b]z]x?d]f] k]lg o; l; 2]f]6]t]x?sf] c]l]w]o]g, c]g; l]w]f]g / c]g; /o]f] a9]b]f]5. d]f]g; s lasf; ; u] a4 wd]6]f]; s]f]f]l]d]s ; Da]6]w g]o; s]f]d]h] sf/Of x]f]. o; \$]f]s]f]o]f] a4 wd]{l]a]z]j]d]f] l]g/]t/]f ?k]df c]u]f]l]8 a]l]9/x]\$]f]5 / a]l]9]g}/x]g]5 .

l]r/4]t]7]6]t'; 4D]d]f]!

(Footnotes)

- 1 wd]k]b
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- 8 s]f]d; v]d]f] e]N]g]
- 9 d]l]s]t]s]f]nflu z]l]/nf0{si6 l]b]g]
- 10 l]x]f], r]f]l], J]o]l]e]r]f/ g]u]g]{e]h]7]f]g]a]f]l]l]g; h]f]B] g]v]f]g'
- 11 ; u]l]t]d]f]g]e]N]g', d]l]w]o]f]6]x]k]l]5 g]v]f]g', p]R]r]c]f]; g]d]f]g; T]g'
- 12 a4arg, s]d]6]g}; a]y]f]6] x]f]e]6]g]c]y}{
- 13 k]l]t]To ; d]l]k]f]b, Theory of dependent origination
- 14; f]s]f, l]j]1]f]g, g]f]d?k, i]f]8]f]o]t]g, :k]z]{j]h]g]f, t]l]o]f], p]k]f]b]f]g, e]j, h]f]l]t, h]/f]d/Of
- 15 e]f]/t]a]i]f]{ ; g &* !)
- 16 t]z]f]; w]f]o]g]f, ; d]l]t] c]z]f]6]s]f]k]f]n]f; D]d] l]e]l]f; 3 !* l]g]s]f]o]s]d]f] l]a]e]f]h]g e0; s]f]f]



Appeal for Nepal Earthquake Victims 2015

Lumbini Dana Fund was established with the sole purpose of providing help and support to those in needs. This year because of death and destruction caused by recent earthquake in Nepal the society is requesting all kind and generous people to be generous and donate to this worthwhile cause.

We cannot do anything to what has already happened to Nepal and Nepalese people due to earthquake but what we can do is to provide help and support to those in need which are enormous. Hence please be generous and donate what you can. Any donations, large or small will be highly appreciated. Please be assured the entire donation will be used for the relief of earthquake victims in Nepal.

*Donation can be made by cash, online to Lumbini Dana Fund (Barclays Bank) Sort Code: 20-35-90, account number: 70165093. If you are making donation by cheque please make it payable to **'LUMBINI DANA FUND'**, and send it to the Treasurer, LNBDS (UK) 14 Toronto Avenue, Manor Park, London E12 5JF.*

Thank you for your generosity and kindness

Lumbini Nepalese Buddha Dharma Society (UK)



Membership of the Society

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

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

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

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

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

Email:.....

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

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

Signature:

Date:



“The secret of health for both mind and body is not to mourn for the past, nor to worry about the future, but to live the present moment wisely and earnestly.”

~ Gautama Buddha

We wish Happy Buddha Day to all on the auspicious occasion of BE 2559.

Jeddo Print

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TEL/FAX: 020 8740 7926

E-mail: shash7@aol.com



Wishing you Happy and Prosperous 2559

Buddha Jayanti.

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Contact: Gyalsang Tel: 07905916666, Email: gyalsang@yahoo.com

Letters to Editor

From: Tsultrim Zangmo

Dear Mr. Sthapit,

Please correct your kind article mentioning the murder of Akong Tulku Rinpoche on 8 October 2013 in the Lumbini magazine.

Kagyü Samye Ling was co-founded by Chogyam Trungpa Rinpoche and Akong Rinpoche in 1967 and not by Akong Rinpoche's brother who is the present Abbot of Samya Ling Choje Lama Yeshe Losal Rinpoche.

Lama Yeshe is also Director of Holy Isle Project.

Thank you

Tsultrim Zangmo

21-7-2014

Reply: Venerable Gelongma Tsultrim Zangmo

My apology for delay in replying to your communication regarding our error in publishing the news about murder of Akong Rinpoche in our society's 2014 issue of Lumbini. I am grateful for your kindness in notifying us. On behalf of Lumbini Nepalese Buddha Dharma Society (UK) I would like to apologise for this error. We will correct the mistake by publishing your letter in the next issue of Lumbini which will come out in 2015. I will send you a copy once published at the following address. Let me know if this address is correct.

Kagyü Samye Ling Monastery and Tibetan Centre,
Eskdalemuir, Langholm, Dumfriesshire, DG13 0QL,
Scotland, UK

From: Nyanarato Bhikkhu

Dear Mr. Amrit Ratna Sthapit,
Founder President and Editor,

The journal did arrive to me. I was thinking of thanking you for it, but I missed to do it much quicker. Please forgive me.

Anumodana for your work. And I am grateful for the opportunity that I could share my experience with Nepalese people. Through your encouragement, I managed to write two essays, the first one on patience some years ago and this current one. It helped me to ponder more clearly. I shared the former one with some of my friends and they seemed to appreciate it.

I hope your work will continue to contribute the society both Nepalese and beyond by pointing the true happiness and harmony, the most precious.

With Metta,

Nyanarato Bhikkhu

28 June 2014 20:16:48

From Jaya Chips- a Buddhist practitioner:

Many thanks for your society's journal Lumbini. I enjoyed reading it immensely especially the article on 'Healing power of meditation' by Dr. Latha Hapugoda. I have given the magazine to my sister to read as I thought she will benefit from reading this article. Many best wishes.

Jaya Chips.

Condolences

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

Dr. Bhadra Dhoj Karki passed away on 3rd February 2015 at his home in Manchester UK. He was our society's life member and founder member of Nepalese Doctors' Association (UK).

Mr. Giridhar Manandhar passed away on 26 February 2015 in Nepal. He was our society's life member. Late Manandhar was beloved husband of Mrs. Lochan Manandhar (life member) and brother of our society's long time well wisher Mr. Shashidhar Manandhar (life member).

Mrs. Dev Maya Maharjan who passed away at the age of 78 on 11 March 2015 in Nepal. She was the beloved mother of our Society's advisor Venerable Bhikkhu Sujankirti.

The Society also would like to express our deepest sympathy to family whose beloved family members, friends and countrymen died due to earthquake disaster in Nepal on Saturday, 25 April 2015.

Anicca Vata Sankhara
(All Conditions are impermanent)

LNBDS (UK) Activities and News 2014/2015

2558th Buddha Jayanti Celebration (Sunday, 25-5-2014): Lumbini Nepalese Buddha Dharma Society (UK) celebrated 2558th Buddha Jayanti in the afternoon of Sunday, 25th May 2014 at Harrow Borough Football Club. The programme started with Buddha Puja - offering of flowers, candles etc., administration of five precepts

Kathmandu. Following this SujanaBhante conducted a guided meditation after a brief explanation why we should meditate. Mr Surya Bahadur Thapa from Nepalese Embassy spoke briefly and said we are proud that the Buddha was born in Nepal but we had not been able to promote his teaching to the world.



(*pañca-sila*) and chanting by LodroThayeBhante in Mahayana tradition.

Venerable Bhikkhu Sumana, president of the society gave an inspiring talk on Dana. He pointed it out that Dana (an act of giving) with pure heart is beneficial not only to receiver but also to giver. Receiver benefit from what he or she has received and donor benefit mentally from the satisfaction he/she gets by knowing that he/she was able to help someone whose needs were greater than his/her needs. Bhante quoted Bill Gates on this, "Happiest moment in his life was when he was donating money for a worthy cause."

This year for the first time programme included recitation from Dhammapada. Anu Sthapit and NaniShovaShakya recited following two verses and Amrit Ratna Sthapit explained their meaning.

"Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law.

"Headfulness is the path to deathless, headlessness is the path to death. The heedful do not die; the headless are like unto the dead."

Dr. RasanaBajracharya explained the Buddhist concepts of Samsara (The wheel of Life) using power point presentation. She explained this is found in most Tibetan Gompas and Tankas depicting this is widely available in

We also showed a DVD of Lumbini, gave time for participants to ask questions followed by Paritrana chanting and distribution of Paritrana threads to interested. This was followed by light refreshment provided generously by members, well wishers and supporters of the society. On the whole it was a beneficial event. Mr. Rambabu Thapaliya conducted the programme professionally.

LNBDS (UK) Meeting (Sunday, 17-8-2014) at Shubha and Nani Shova's residence in Southall:

Finalisation of the first ever Pancha Dana Ceremony to be held on 31st August 2015 and reflection on Buddha's advice on gratitude (*kritagyata*) took place in the meeting. The members took part in sharing their experiences on the subject which was considered as very interesting and meritorious.

Panca Dana, Offering of meal and Meditation, Sunday, 31-8-2014 at Kingsbury Vihara, London:

Lumbini Nepalese Buddha Dharma Society (UK) successfully celebrated Panca Dana, offering of midday meal to venerable monks and meditation on Sunday, 31-8-2014 at Kingsbury Vihara, London. This was our first ever attempt to celebrate Panca Dana in the UK. Large number of Nepalese and non Nepalese attended the event and made it a success. We were honoured to have eight Venerable monks from Sri Lanka and Nepal including a visiting monk from Nepal. We are very grateful to all participants for making it a success.

The programme started with administration of PancaSila, Buddha Puja, a brief talk on Dana by Venerable Sumana, president of our society and power point presentation on Nepalese tradition of Panca Dana by Dr. Dinesh Lal Bajracharya. This was followed by traditional dana offering of items of everyday use as practised in Nepal to venerable monks and offering of midday meal.

In the afternoon visiting monk Bhikkhu Magar (Medhanker) gave a brief talk on his proposed establishment of 120 feet high Buddha Statue in Dhankuta to promote Buddha Dharma. This was followed by sitting and walking meditation. The day ended with Metta Bhavana meditation and *Punnamumodana* (transferring of merits) which everyone including children participated. A joyous atmosphere prevailed throughout the day. We hope to celebrate similar event annually as it done in Nepal. Mr. Amrit Ratna Sthapit conducted the programme professionally.

LNBDs (UK) Meeting (Sunday, 9-11- 2014) at Suchita and Swayambhu's residence in Kent: Dharma discussion on Paritrana chanting generally translated as "protection" or "safeguard," refers to the Buddhist practice of reciting certain verses and scriptures in order to ward off evil fortune or dangerous conditions and Reflection on the following (Meditation) took place:

"When you go to practice in the place of the Buddha, you must not find fault with anyone; if you find fault, it is because you have not made peace with the world. If you have not made peace with the world, it is because you have not made peace in your heart." - Master Hua

150th Birth Anniversary of late Anagarika Dharmapala (Sunday, 21-9-2014): Anu Sthapit, Amrit Sthapit and Dharma Shakya attended the ceremony to commemorate 150th Birth Anniversary of late Anagarika Dharmapala the founder of the London Buddhist Vihara on Sunday, 21st September 2014 PM at Hammersmith town Hall in London. Huge number of people including diplomats of various countries, officials, members of various faiths and well wishers from different countries attended this ceremony. All speakers paid tribute to this great man and highlighted the role he played in promotion of Buddha Dharma not only in his native country Sri Lanka but all over the world. We felt privileged to attend this auspicious ceremony

Meeting with Executive members of the Buddhist Youth Group (Yuva Baudha Samuha) in Kathmandu (Tuesday, 2 -12-2014): Amrit Ratna Sthapit and Anu Sthapit had a lunch meeting with newly elected executive member and past executive member of BYG in Kathmandu during their visit to Nepal. Relationship of LNBDs and BYG were discussed and ideas were shared



regarding how to make our activities better in future. BYG also showed keen interest to continue Bi-annual essay competition which was launched in 2007. It is also indicated that BYG is willing to undertake any new project/s with LNBDs in future to promote the teachings of the Buddha in Nepal.

One day meditation and Dana offering on Sundays:

We are pleased to inform our readers that our society continued to organise regular one day meditation and Dana offering to Venerable monks at Sri Saddhatissa International Buddhist Centre (Kingsbury Vihara). The last session was on Sunday, 1st March 2015. We plan to continue this noble activity in the coming years as well. Please visit our website: www.lumbini.org.uk or contact the society on lumbini1997@hotmail.com for most up to date information.

LNBDs (UK) Meeting on (Sunday, 5-4-2015) at Dinesh and Rasana's residence in Kent:

Finalisation of 2559th Buddha Jayanti programme and 2015 issue of society's journal Lumbini took place along with reflection (meditation) on 'What should be the nature of the meeting?' *"Among the injunctions of the Buddha for the lasting welfare of the Sangha is that it should meet regularly, in large numbers, honouring the elders of the community and attending to the business of the Sangha in a respectful and harmonious manner. The meeting should be harmonious at the beginning, in the middle and at the end."* – *Mahaparinibbana Sutta*

Buddha Puja and Sutta Chanting (26-4-2015 and 2-5-2015):

Venerable Bhikkhu Sumana (President of Lumbini Nepalese Buddha Dharma Society UK) in liaison with the World Buddhist Foundation (Kingsbury Buddhist





Vihara) organised Buddha Puja and Sutta Chanting Ceremony on Sunday, 26th April 2015 and **Saturday, 2nd May 2015 at Sri Saddhatissa International Buddhist Centre, (Kingsbury Vihara), 309-311 Kingsbury Road, London, NW9 9PE** to invoke blessing to all the victims of recent earthquake in Nepal. A large number of devotees from Sri Lanka, Nepal and other communities attended

the ceremony. Fund raising for the relief of the victims also was launched and fund raising is continuing. Our gratitude to Piyadassi Bhante and other members of the Sangha for allowing us to hold the celebrations at this venue and for providing help and support. Our appreciation to all those who attended the ceremonies and contributed to earthquake relief fund and also to those who could not attend but was generous in donation to the fund.

LNBDs (UK) Meeting on (Sunday, 24-5-2015) at Dinesh and Menika's residence in London: Society's executive committee meeting was held at Dinesh and Menika's residence in London. Discussion, preparation and job allocations were main agenda of this meeting for up coming Buddha Jayanti (Vesak).

News about Buddhism

The British Parliament Stops to Meditate – 30 May 2014: The British Parliament launched an all-party group given the task of exploring the uses of mindfulness meditation in healthcare, education, and the criminal justice system. To mark the beginning of the group's efforts, prominent politicians and public figures like former ministers Lord Haworth and Jim Fitzpatrick came together with advocates of mindfulness meditation, such as comedian Ruby Wax, to experience the benefits of meditation for themselves.

More than 95 MPs and parliament staff meet regularly for mindfulness meditation courses taught within parliament, and from the sound of it, the effect these courses have been having are pretty substantial.

At last week's high profile event, several politicians spoke publicly about how these meditation courses have changed their lives for the better. Lord Andrew Stone, who was assigned to meet with Egypt's military leadership earlier this year, told the audience that mindfulness meditation helped him to be compassionate towards all sides of the country's deeply troubled political factions. "I didn't know how to cope," he explained, "but these practices made a massive difference." (source www.doyouyoga.com)

Lumbini World Peace City – A Master Plan - June 2014 : A master plan for the Lumbini World Peace City preservation and development has been made public at a program in Kathmandu. The master plan was developed under a project implemented by Korea International Cooperation Agency (KOICA) and the Ministry of Tourism and Civil Aviation. The master plan was designed by Korean Professor Kwaak Young Hoon and covers approximately 5x5 square miles of Lumbini. The plan aims to conserve the cultural and historic environment in

a more managed way, to present metaphysical foundation templates for the use in urban design of the Lumbini Vishwa Shanti Nagar and to create Lumbini as Buddhist teaching and learning city. It has been designed to be implemented in three stages including 2014 to 2020 in the first phase, up to 2026 in the second phase and up to 2030 in the final phase. Its implementation is expected to cost USD 762 million. Source: <http://www.nepalnews.com/index.php/news/36026-master-plan-for-lumbini-world-peace-city-unveiled>

Essay Competition - 23 August 2014: The Society supported an Essay competition organised by the Buddhist Youth Group (Yuva Baudha Samuha), Kathmandu. The winners of the competition in the first place were Amrit



Kaji Shakya, Phasikyaba Kathmandu; second place Jamuna Gosai, Bhaktapur and third place Raju Shakya, Kathmandu The Essay Competition was participated by 17 and judged by 3 persons of the Samuha. A prize giving ceremony was organised in Kathmandu on 27th December 2014. No Society members were able to attend the function because of other commitments. Amrit Sthapit

of the Society sent message of thanks to Yuba Baudha Samuha for their efforts.

YMBA Annual General Meeting - 2 August 2014: Young Men's Buddhist Association of Nepal (YMBA) organised its 43rd Annual General Meeting in Patan. The Association is coordinating with LNBDS in activities like art competitions in Nepal. The Society's President Sumana Bhante attended this AGM during his visit to Nepal. The AGM was attended by senior Bhantes and other dignitaries.

Sakyamuni Buddha Puja, Teachings on Three Vehicle and 1000 Buddhas of the Fortunate Aeon - 8 November 2014 : Very venerable Guru Chokyi Nyima Rinpoche out of compassion for the tens thousands of devotees and for the benefit of all sentient beings performed Sakyamuni Buddha Puja. The main attraction of the program was the presence of the chief Gurujus from all three traditions of Nepalese Buddhism, Theravada, Tibetan Mahayana Vajrayana and Newar Mahayana Vajrayana and represented by Ven. Jnanapurnika Mahasthavira, Ven. Chokyi Nyima Rinpoche and Rev. Buddha Ratna Bajracharya respectively. The program started with the verse of auspiciousness (*Mangal gatha*) by five Vajracaryas clad in Five Buddha robes. The welcome speech was delivered by Mr. Kiran Shakya, a representative from Lotus Research Center. Then Rinpoche imparted Five Precepts (*Pancasila*) to the devotees. Then Jnanapurnika Mahasthavira gave very exhilarating speech about the need to go forward from now on unifying all the traditions of Buddhism while giving up any sort of sectarianism. Then Rinpoche gave discourse on Three vehicles in a very simple and easy to understand language whilst Mr. Tika Sherpa, a chief translator of Triratna Translation Committee, translated Rinpoche's teaching in a very excellent and easy to understand language.

Then Mr. Milan Shakya gave a short introduction to the empowerment on 1000 Buddhas. At the end, Rinpoche kindly gave empowerment (*ka wang*) to all the devotees in ten thousands of number and blessed them. These 17 different organizations jointly organised the event and are united in solidarity for the spread of Buddhism.

8 November 2014 World-first evidence suggests that meditation alters cancer survivors' cells: For the first time, scientists have found clear biological evidence that meditation and support groups can affect us on a cellular level. Now researchers in Canada have found the first evidence to suggest that support groups that encourage meditation and yoga can actually alter the cellular activity of cancer survivors. Their study, which was published in the journal *Cancer* last week, is one of the first to suggest that a mind-body connection really does exist.

The team found that the telomeres - the protein caps at the end of our chromosomes that determine how quickly

a cell ages - stayed the same length in cancer survivors who meditated or took part in support groups over a three-month period. On the other hand, the telomeres of cancer survivors who didn't participate in these groups shortened during the three-month study.

Scientists still don't know for sure whether telomeres are involved in regulating disease, but there is early evidence that suggests shortened telomeres are associated with the likelihood of surviving several diseases, including breast cancer, as well as cellular ageing. And longer telomeres are generally thought to help protect us from disease.

Although this is pretty exciting research, it's still not known whether these benefits will be long-term or what's causing this biological effect. Further research is now needed to find out whether these results are replicable across a larger number of participants, and what they mean for our health long-term.

Source: EurekAlert

Mahaparitrana at Patan, Nepal - 29 November 2014: Venerable Bhikkhu Sujano attended Mahaparitrana Paath held at Patan Durbar Square (Mangal Bazar, Patan, Nepal) on Saturday, 29th November 2014. This event was organised by YMBA Nepal with the blessing from All Nepal Bhikkhu Mahasangha. More than six hundred people attended the function including monks, nuns, ambassadors of Thailand and Sri Lanka, officials and huge number of devotees.



YMBA members gave Dana to all the monks and nuns and Thaina Misa Puchah provided tea and coffee to the guests. Events like this helps promotes Buddha Dharma among the general public.

Vipassana Meditation for new government officer - 18 December 2014, Nepal: One interesting event that just happened was that Nepal Government made a decision to include 10 day Vipassana course in induction training of new government officers who have successfully passed Public Service Commission exams. Right now 154 government officers are attending 10 day Vipassana courses (90 in Budhanilkantha Center, 44 in Parwanipur Center and 20 in Lumbini Center). The program is an integral

part of staff college training program for new government officers.

If this program goes well, many more government officers are expected to join Vipassana courses in coming months. I was told that Judiciary is watching this event. If they find the result positive, a batch of government lawyers is expected to attend Vipassana course in coming months.

We are eagerly waiting to see the result of this event. I will keep you posted on this. *(Personal communication from Mr Uttam Dhakhwa 18-12-2014)*

Gautam Buddha Airport expansion plan launched - 16 January 2015: The long-planned upgradation at Gautam Buddha Airport in Bhairahawa was formally inaugurated by the Prime Minister Sushil Koirala. The project will transform the domestic airfield into a regional international airport. The importance of the improvement plan lies in the airport's being the front door to Lumbini, the birthplace of the Buddha which has been rapidly gaining popularity as an international pilgrimage but suffers from poor access which has hindered further growth. The proposed airport upgrade is estimated to cost Rs 630 billion with a 3,000-metre runway and a capacity to serve 760,000 passengers annually after the completion of the first phase, expected to be completed by December 2017.

Buddha Shape Candle Lit for World Peace – 03 February 2015.

The residence of Kathmandu participated in a Candle Lit at Bashantapur for the World Peace. One Hundred



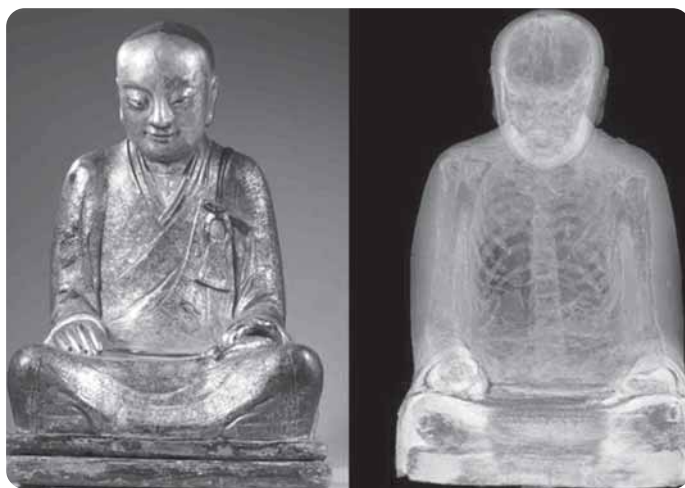
Thousand candles (Diyo) was lit creating a bright Buddha in meditation posture wishing peace and prosperity in the world.

San Francisco Schools Transformed by the Power of Meditation: Silence isn't something people usually associate with middle school, but twice a day the halls of Visitacion Valley School in San Francisco fall quiet as the sixth, seventh and eighth grade students meditate for fifteen minutes.

With a typical schools days filled with mayhem, O'Driscoll was skeptical when the San Francisco Public School District partnered with the Center for Wellness and Achievement in Education to introduce a meditation program, called "Quiet Time," to four of its schools, including Visitacion Valley. As a result of meditation over a four-year period, suspensions decreased by 79 percent and attendance and academic performance noticeably increased. Source: www.cwae.org

Ancient Chinese Buddha statue has a mummy with surprises inside – Mon, Feb 23, 2015

A 1,000-year-old Buddha statue from China has revealed the mummified body of the Buddhist master Liuquan of the Chinese Meditation School, according to the Meander Medical Centre in Amersfoort, Netherlands, where the statue was scanned. The Drents Museum in Assen, Netherlands said the monk lived around the year 1100.



The discovery of the mummy is of great cultural significance, not only because it is the only one of its kind, but so far the only Chinese Buddhist mummy that is available in the West for scientific research," said a Google translation of a Dutch news release from Meander Medical Center about the research.

Erik Bruijn, an expert in Buddhist art and culture and a guest curator at the Wereldmuseum Rotterdam headed this research. The endoscopy revealed that in the abdominal cavity where there had once been organs, there were instead an unidentified material and scraps of paper printed with ancient Chinese characters.

The researchers also took bone samples for DNA testing.

The Drents Museum says it suspects this mummy could be a case of self-mummification. The mummy is now on display at National Museum of Natural History in Budapest as part of the Mummy World exhibition. The exhibition will head next to Luxemburg in May 2015, the Drents Museum says. *Courtesy- CBC News; <https://uk.news.yahoo.com/ancient-chinese-buddha-statue-mummy-171117662.html?vp=1LpUSi85>*

"Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned."

~ Gautama Buddha

"When you dig a well, there's no sign of water until you reach it, only rocks and dirt to move out of the way. You have removed enough; soon the pure water will flow," said Buddha."

~ Deepak Chopra



We wish all readers Happy 2559th Buddha Jayanti!

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