

**Life story and teaching
of Bhagavan Buddha**
(In brief and with Illustrations)



**Life story and Teachings of
Bhagavan Buddha
(In brief and with Illustrations)**

Edited and Co-ordinated by

Venerable Bhikshu Vipassi Mahasthavira and
Venerable Bhante Sumangalo Shakyaputra

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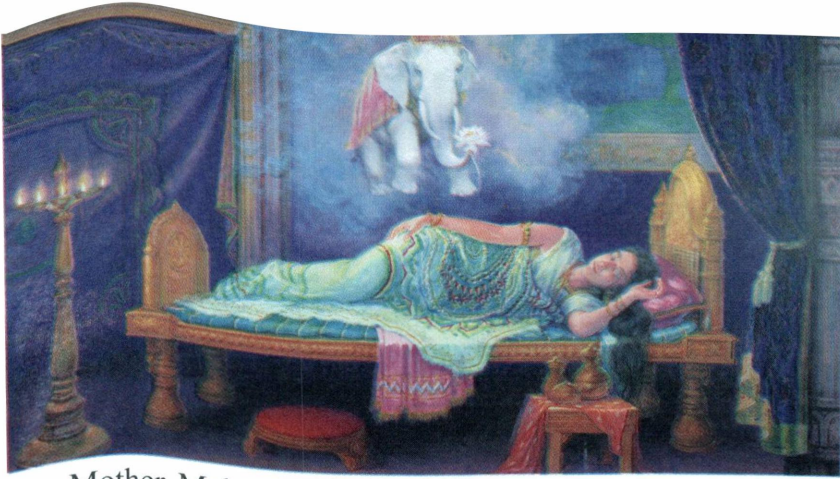
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The Passage of Going For Refuge

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.
BUDDHAM SARANAM GACCHAMI.
DHAMMAM SARANAM GACCHAMI.
SANGHAM SARANAM GACCHAMI.
DUTIYAMPI BUDDHAM SARANAM GACCHAMI.
DUTIYAMPI DHAMMAM SARANAM GACCHAMI.
DUTIYAMPI SANGHAM SARANAM GACCHAMI.
TATIYAMPI BUDDHAM SARANAM GACCHAMI.
TATIYAMI DHAMMAM SARANAM GACCHAMI.
TATIYAMPI SANGHAM SARANAM GACCHAMI.



1. Bodhisattva Sumedha recluse had prayed to Dipankara Buddha for Buddha-hood. In later birth he became Gautama Buddha.



2. Mother Mahamaya Devi had a dream which was a signal that the Bodhisattva had descended to her womb in order to attain Buddha-hood.



3. Bodhisattva Siddhartha was born at Lumbini in Nepal before 623 A.D..

All states of being are determined by mind. It is mind that leads the way. Just as the wheel of the ox-cart follows the hoof print of the animal that draws it, so suffering will surely follow when we speak or act impulsively from an impure state of mind.



4. A saint named Kaladevala, who was able to forecast the future, predicted that Bodhisattva Siddhartha would attain Buddha-hood.



5. Bodhisattva Siddhartha practised meditation from childhood.

States of being are determined by mind. It is mind that leads the way. As surely as our shadow never leaves us, so well being will follow when we speak or act with a pure state of mind.



6. The compassionate Bodhisattva Siddhartha saved a swan injured by Devadatta.

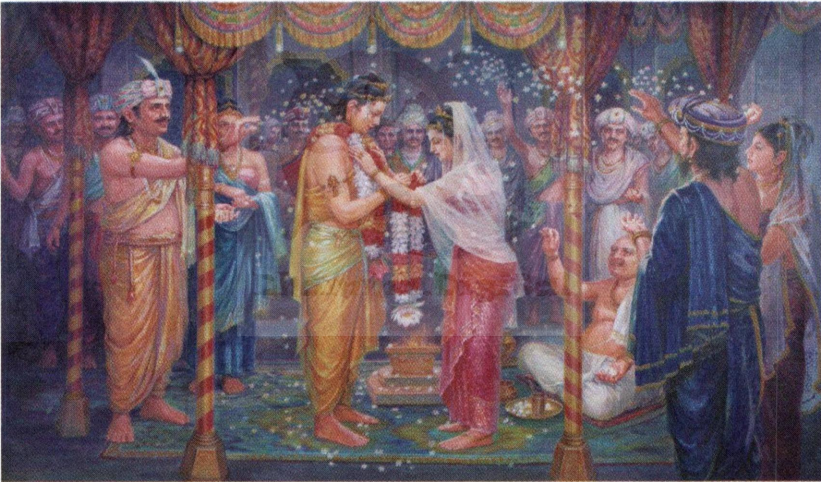


7. In an archery competition, the Bodhisattva Siddhartha attained extraordinary competency.

When we hold fast to such thought as, "They abused me, mistreated me, molested me, robbed me," we keep hatred alive.

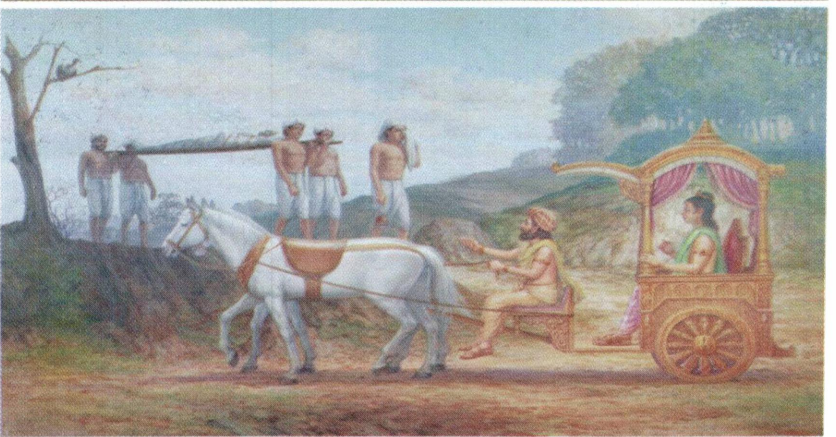
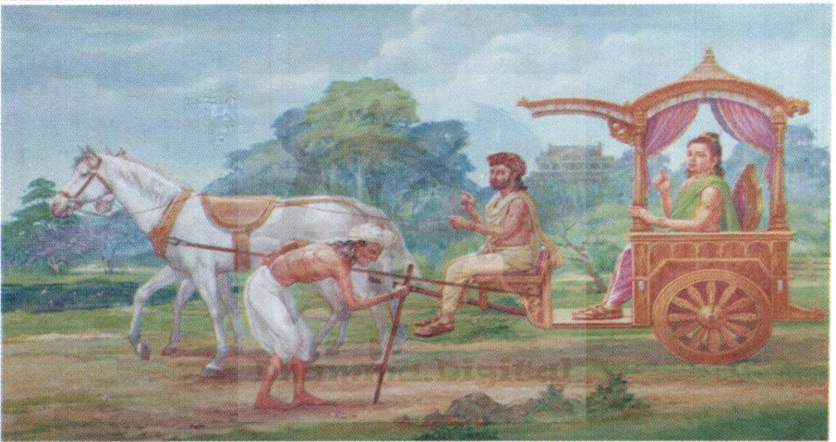
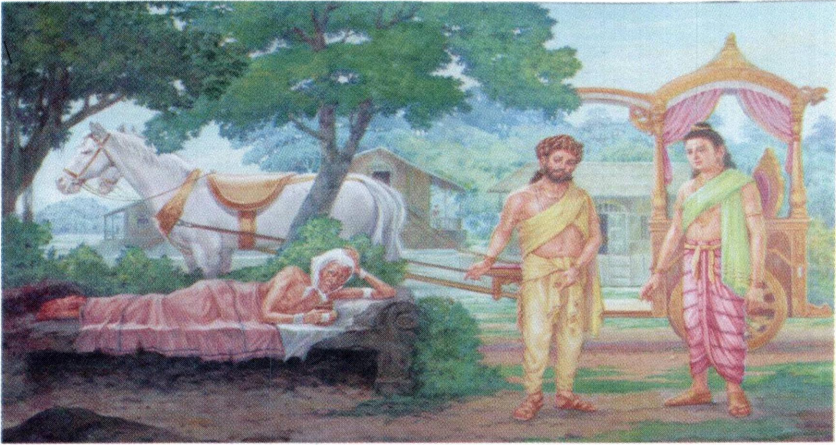


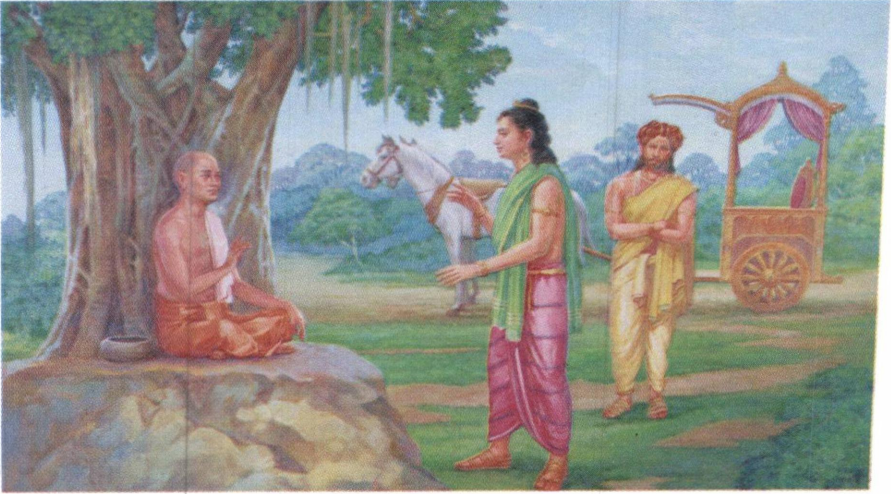
8. He was marvellous horse-rider and supremely competent in the skill of fighting.



9. At the age of 16 the Bodhisattva Siddhartha married the princess Yashodhara Devi.

Never by hatred is hatred conquered, but by readiness to love alone. This is eternal law.





10. Having seen for His own eyes sorrowful conditions like frailty, old age and death, the Bodhisattva Siddhartha after seeing a mendicant was inspired to explore the way of wisdom in order to get rid of the sorrowful conditions of sentient beings.



11. At the age of 29 Bodhisattva Siddhartha left his palace and princehood and went into search of wisdom in order to eliminate the sorrows of sentient beings.

Those who are contentious have forgotten that we all die; for the wise, who reflect on this fact, there are no quarrels.



12. On the bank of the Anoma river the Bodhisattva cut his hair and took on the life of a mendicant.



13. Bodhisattva Siddhartha continued his search for wisdom even when he was offered the half of the kingdom of Magadha by Bimbisara, King of Magadha, when He reached Rajgriha, the capital of Magadha.

But, seeing the false as the false and the real as the real, one lives in the perfectly real.



14. Bodhisattva Siddhartha practiced different disciplines under the supervision of the ascetics Alara Kalama and Udaka Ramputra in their hermitages.



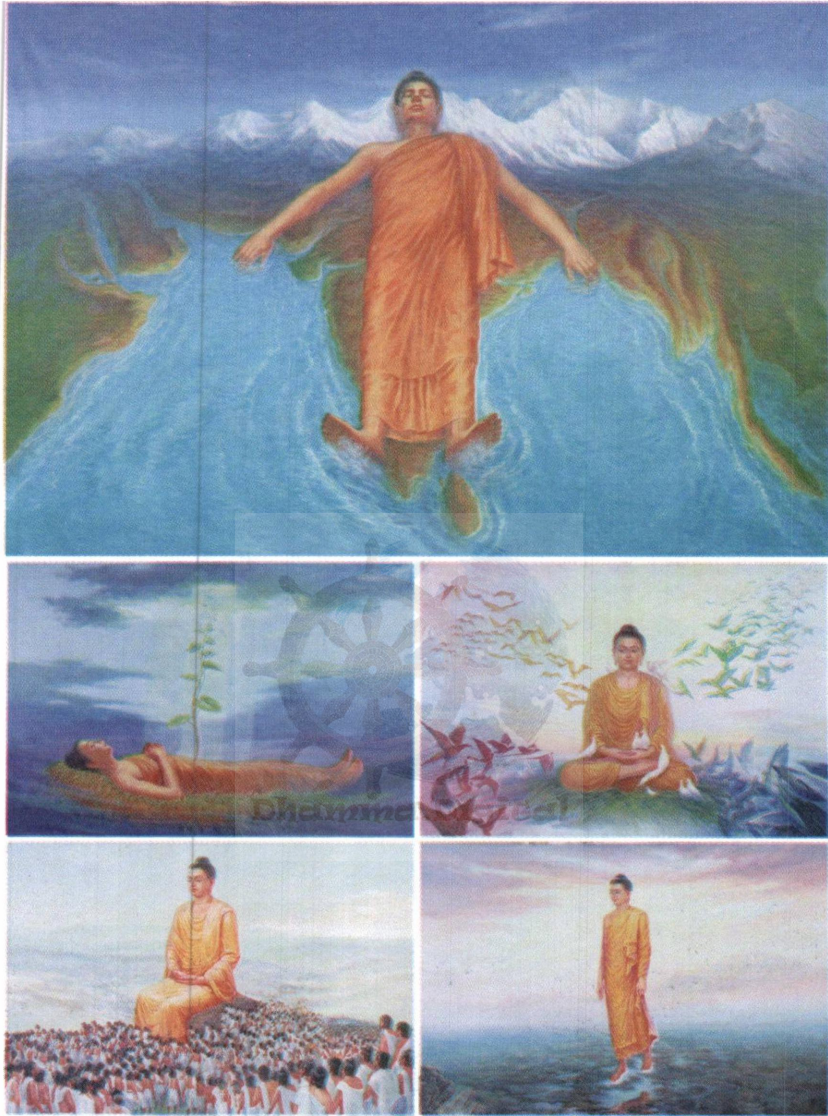
15. Although those eminent teachers asked Bodhisattva Siddhartha to look after other disciples, he continued his search for Sambodhi or wisdom.

As rain cannot penetrate a well thatched roof, so the passions cannot enter a well trained heart.



16. Bodhisattva Siddhartha practiced extreme penance, but later discarded it as he realizes that it was not the way to attain wisdom. As a result, 5 brahmana recluses, called Pancha Bhadra Vargiya, left him.

When we see clearly our own lack of virtue we are filled with grief; here and hereafter we grieve.



17. The Bodhisattva Siddhartha continued his meditation practises again. He dreamt on the day preceding the full moon of the month of Vaisakha that he would attain wisdom soon and this helped him develop confidence to continue.

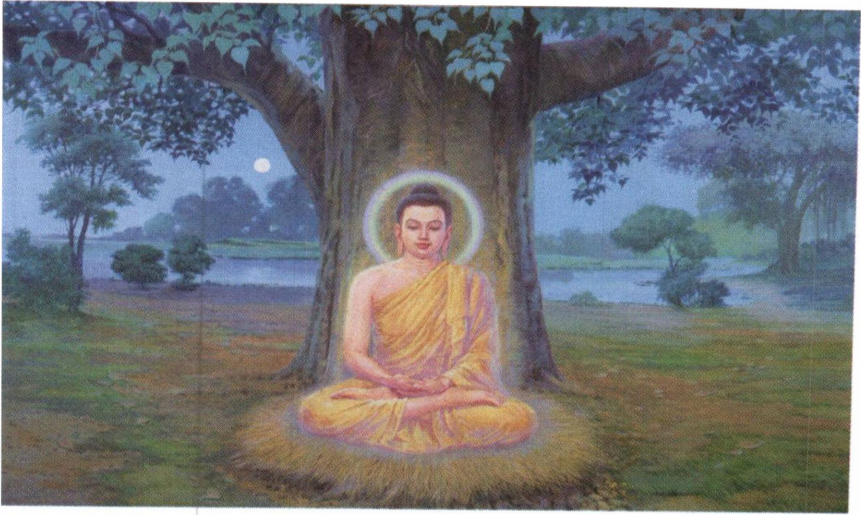


18. The Bodhisattva Siddhartha, who continued his meditation practise after discarding the penance, accepted a meal of rice pudding offered by Sujata on the full moon day of the month of Vaisakha.



19. While meditating under a Bodhi tree on the bank of the river Niranjara the Bodhisattva defeated opposing forces (Mara) on the evening of the same day.

When we appreciate fully the benefit of our own pure deeds we are filled with joy; here and hereafter there is a celebration of joy.



20. Thus, Bodhisattva Siddhartha attained full wisdom or Buddha-hood.



21. Damsels (Mara Kanyas) then tried to prevail over the Buddha but failed.

Appreciative awareness leads to life; heedless avoidance is the path to death. Those who are aware are fully alive while those who are heedless are as if already dead.



22. Bhagavan Buddha continued meditation in Bodhimandapa (the seat of wisdom) for 7 days, then he took honey and powdered grain (Sattu food) offered by two traders, Tapussa and Bhalluka.



23. The Buddha communicated with an ascetic (Ajivaka) called Upaka on his way to Varanasi city with the intention of meeting and teaching the Pancha Bhadra Vargiya brahmana recluses who left him before.

"Do not become lost in negligence, do not become lost in sensuality." Heeding such counsel, the contemplative discovers profound release.



24. Bhagavan Buddha gave his first teachings at Sarnath in Varanasi. The first disciples were the Pancha Bhadra Vargiya brahmana recluses, who were with the Bodhisattva in His initial days of being a recluse.



25. After meal Bhagavan Buddha gave his teachings to families of Bhikshu Yasha Kumara and 54 of his friends in the house of the merchant Shresthi of Varanasi.

The enunciate who delights in vigilance and shuns heedlessness advances like a grass fire, consuming obstructions great and small.

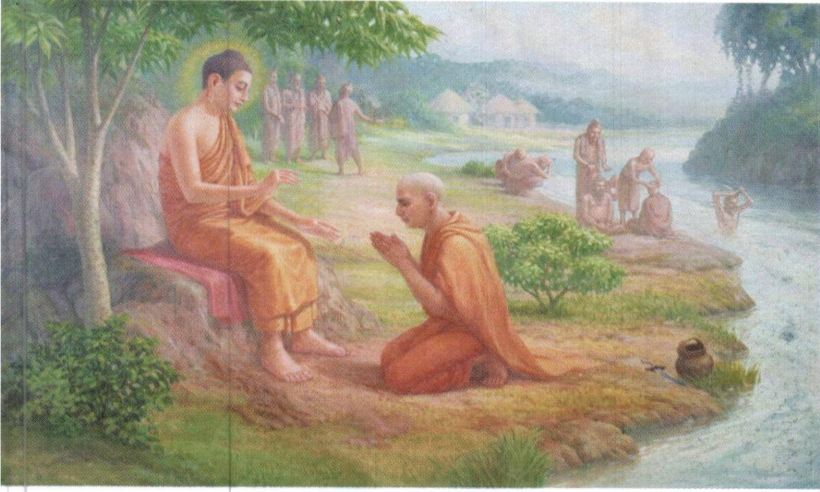


26. At Sarnath, Bhagavan Buddha sent his disciples in all directions to spread His teachings.

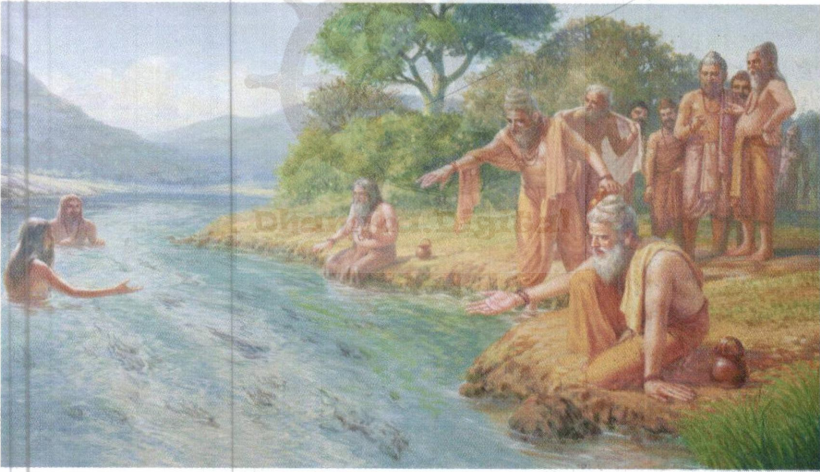


27. Bhagavan Buddha controlled a serpent in Uruvela forest and helped Uruvela Kashyapa attain wisdom.

Like a fish which on being dragged from its home in the water and tossed on dry land will thrash about, so will the heart tremble when withdrawing from the current of Mara.



28. Uruvela Kashyapa became the disciple of Bhagavan Buddha.



29. Gaya Kashyapa and Nadi Kashyapa, with their followers became the disciples of Bhagavan Buddha.

There is no fear if the heart is uncontaminated by the passions and the mind is free from ill-will. Seeing beyond good and evil one is awake.



30. Bimbisara, King of Magadha, donated Veluvana (bamboo grove) in Rajagriha city to Bhagavan Buddha for the establishment of the first monastery (Vihara) in the history of Buddhism.



31. In Magadha, Sariputra and Maudgalyayana became the disciples of Bhagavan Buddha.

More than a thief, more than an enemy, a misdirected heart brings one to harm.

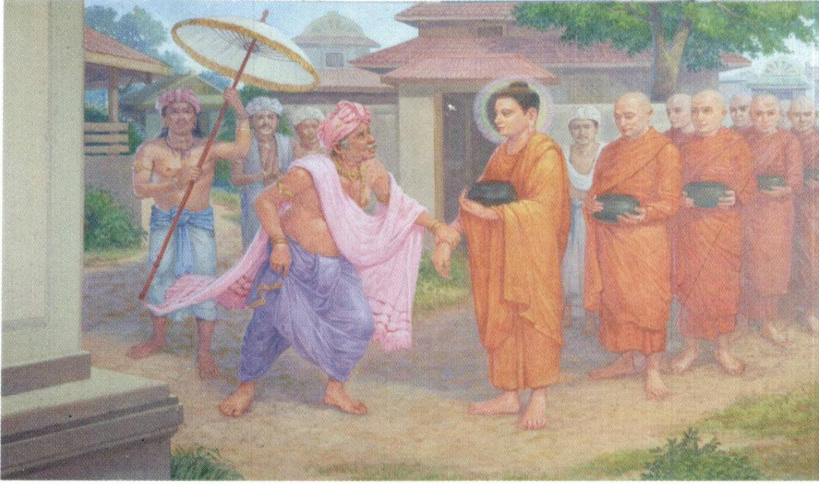


32. As people in large numbers became disciples of the Buddha, citizens of Magadha criticised Bhagavan Buddha and the Bhikshu Sangha, However this criticism was assuaged in a short time.



33. At one time, when Bhagavan Buddha together with Bhikshus were travelling to Nalanda from Rajgriha, the hermit Supriya kept criticising the Buddha but his disciple Brahmadata Manavaka kept praising the Buddha.

Neither mother, father nor any member of a family can give you the blessings generated by your own well-directed heart.



34. Bhagavan Buddha along with the Bhikshu Sangha reached Kapilvastu and taught the Dharma to his relatives.



35. When Bhagavan Buddha reached his former palace, Yashodhara Devi became overwhelmed and prostrated herself to the Buddha with tears in her eyes. King Siddhodhana praised Yashodhara for her virtues.

Just as a sweet-smelling and beautiful lotus can grow from a pile of discarded waste, the radiance of a true disciple of the Buddha outshines dark shadows cast by ignorance.



36. Yashodhara Devi showed her son Rahula to his father, Bhagavan Buddha for the first time.



37. Bhagavan Buddha ordained Rahula as a Sramanera (a novice Bhikshu) and taught him as well as others.

The fool who knows he is a fool is at least a little wise; the fool who thinks that he is wise is assuredly a fool.



38. In Anupriya Amravana (mango-grove), Bhagavan Buddha ordained the Shakya princes Anuruddha, Bhaddiya, Ananda, Bhaggu, Kimbila, Devadatta and their helper Upali.



39. Bhagavan Buddha received the Jetavan Vihara as a donation from merchant Anatha Pindika of Sravasti city.

*A deed is not well done when upon reflection remorse arises;
with tears of sorrow one harvests its fruit.*



40. In Rajgriha, Bhagavan Buddha ordained so called untouchables such as Sunita into the Bhikshu community.



41. In Rajgriha, Bhagavan also ordained the misfortunate and purported low caste people such as Sopaka into the Bhikshu community.

A deed is well done when upon reflection no remorse arises; with joy one harvests its fruit.

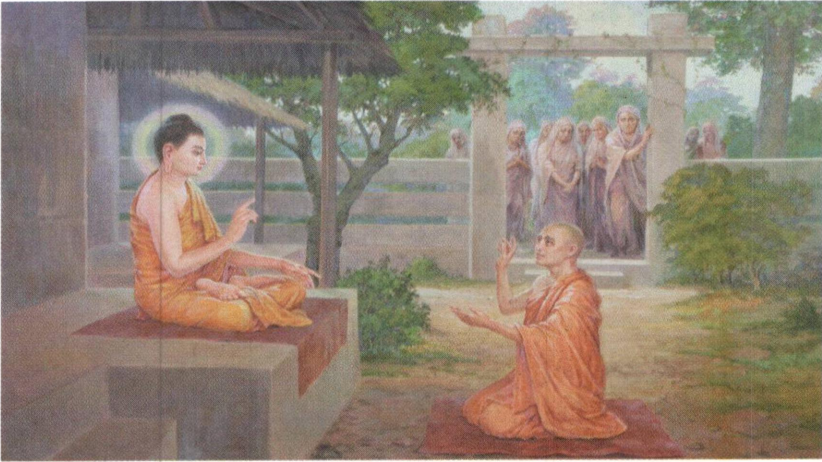


42. Through the slave woman Khujjuttara, Shyamavati, queen of Kosambi, was also converted to a follower of the Buddha.



43. Bhagavan Buddha resolved the conflict between the Shakyas and Koliyas regarding the distribution of water from the Rohini river for irrigation purposes and made everyone understand that maintaining peace is more valuable than conflict.

Only blessings can arise from seeking the company of wise and discerning persons, who skillfully offer both admonition and advice as if guiding one to hidden treasure.



44. Bhagavan Buddha ordained Mahaprajapati Gautami making her a Bhikshuni (nun).

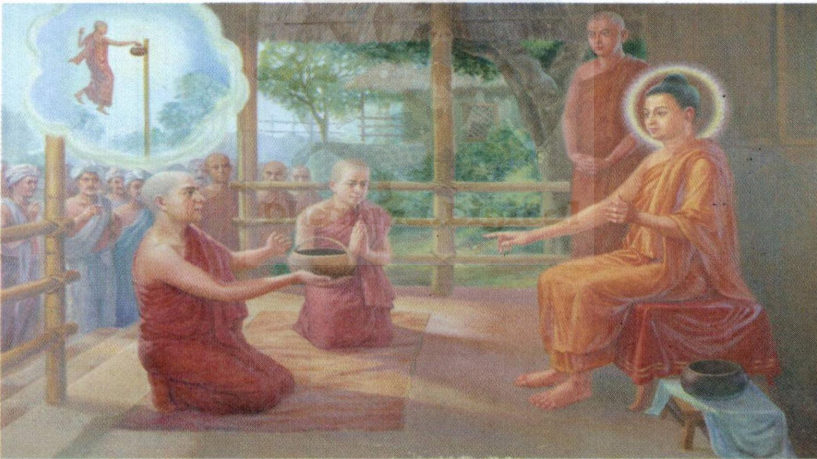


45. The argumentative and difficult-to-satisfy hermit Sacchaka also became gratified with the Buddha's teachings.

Do not seek the company of misguided friends; Beware of degenerate companions. Seek and enjoy the company of well guided friends, those who support insight.

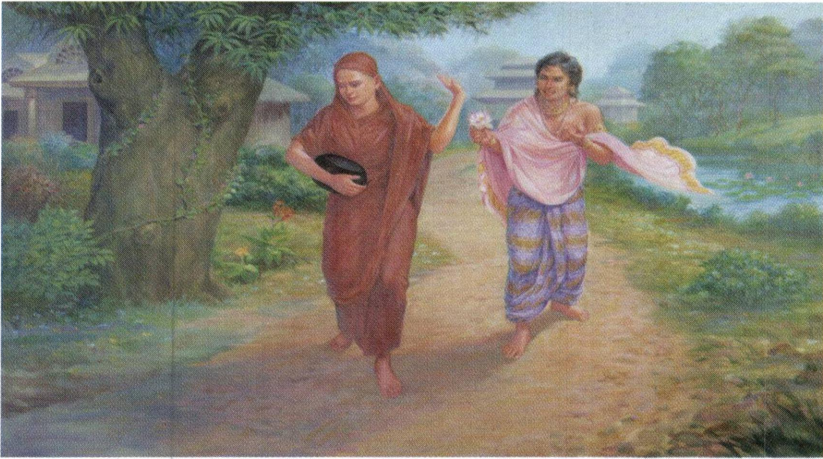


46. Queen Khema who was boastful of her beauty was taught about impermanence. Thus she was able to cultivate dispassion and she was ordained as a Bhikshuni.



47. Showing the futility of supernatural powers, Bhagavan Buddha banned Bhikshus from displaying supernatural powers.

Freeing themselves from longing, unhindered by habitual grasping, those who align themselves with the way delight in non-attachment and, while still in the world, are radiant.



48. The disciple of Bhagavan Buddha, Bhikshuni Sisupachala, with her alertness overcame lust.

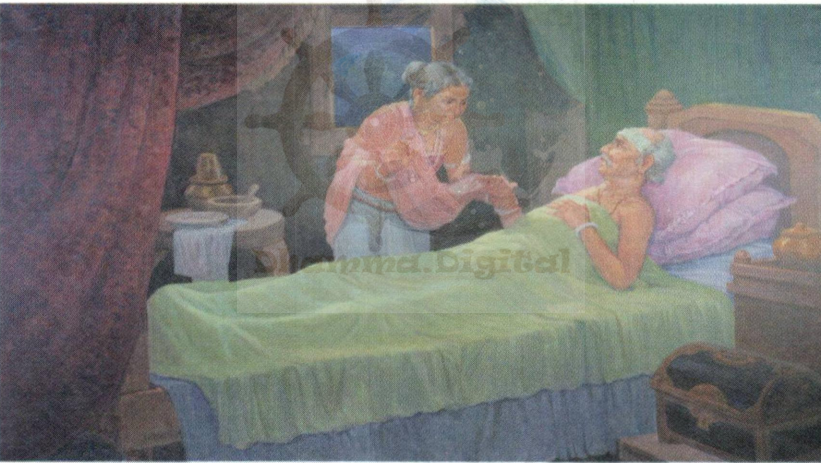


49. An accusation made to Bhagavan by a woman Chincha Manavika was proved baseless.

Those who know the uncreated, who are free and stilled, who have discarded all craving, are the most worthy beings.

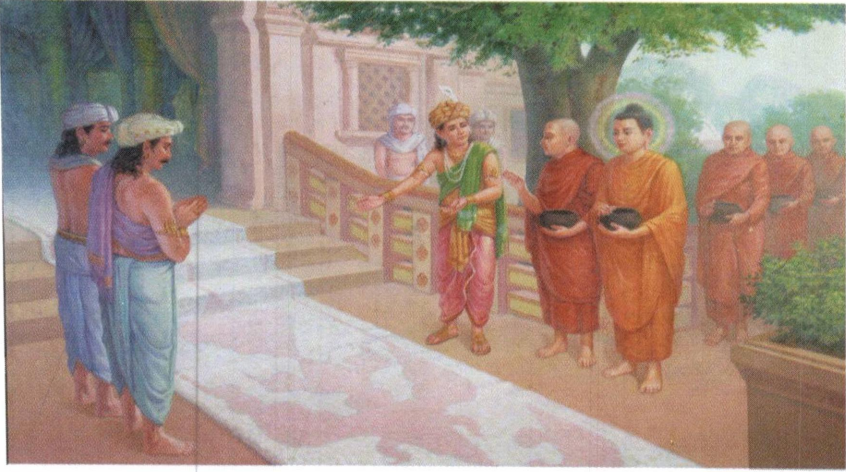


50. An accusation made to the Buddhist community about the killing of the hermit Sundari was proved baseless.



51. Bhagavan praised the model couple Nakulamata and Nakulapita.

One might defeat alone in battle a thousand men, but one who gains self mastery is by far the greater hero.

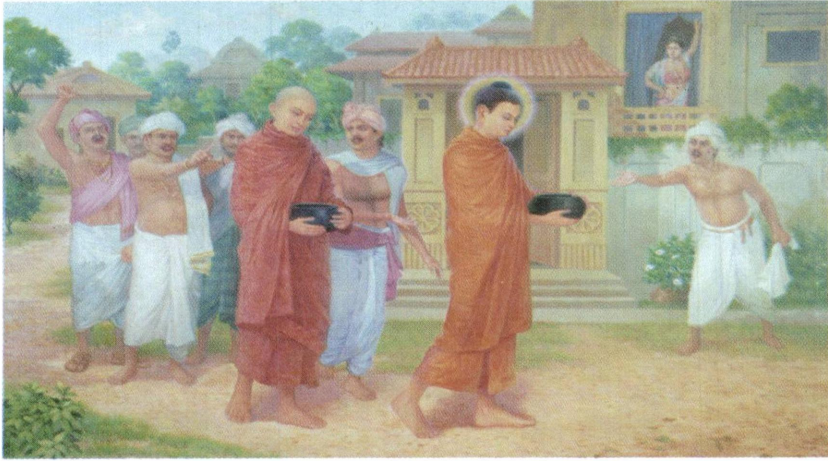


52. Prince Bodhi took refuge in the Triple-Gem (Tri-ratna or Buddha, Dharma, and Sangha)



53. Bhagavan refused the proposal of Magandiya Brahmana to marry his daughter Magandiya and instead taught him Dharma teachings.

Self mastery is the supreme victory-much more to be valued than winning control over others. It is a victory that no other being whatsoever can distort or take away.

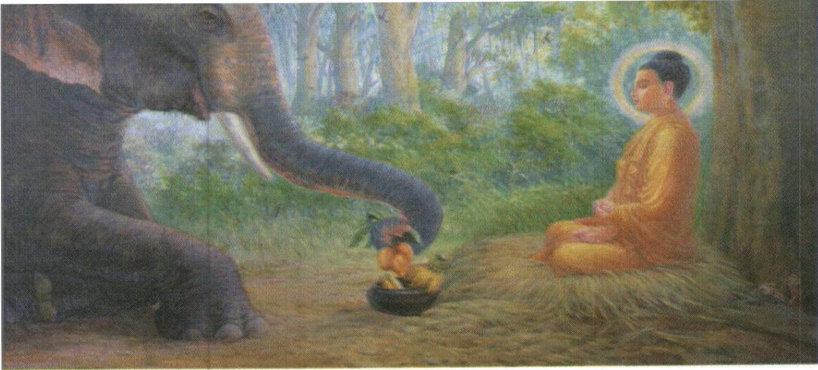


54. Later on when Magandiya became queen she used others to subvert the reputation of the Buddha and His disciples in Kosambi. She was vengeful because of the refusal by the Buddha to marry her. However these attempts to undermine the Buddha were quelled by the Buddha's teachings.

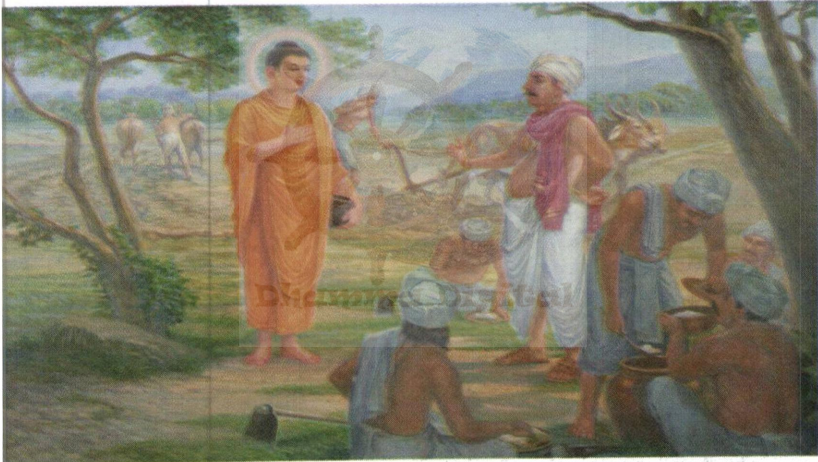


55. The slave girl Purna informed the elite Brahmana of Shravasti about the futility of holy baths.

To honour even for a single moment, one who has attained self-mastery, is of greater benefit than habitually performing ceremonies based on a wrong understanding.



56. As discord appeared within the Bhikshu community, Bhagavan opted for isolation in the Parileyyaka forest.



57. Kasi Bharadvaja Brahmana said, "Survive with farming", in response to it, Bhagavan said, "I am performing spiritual farming". Thus Brahmana was satisfied.

For one who always honours and respects wise and elders, there are four blessings: long life, beauty, happiness and strength.



58. Bhagavan Buddha and the Bhikshus observed Varshavasa (rain retreat) in Veranja, where they had to resort eating oat grains offered by horse traders, reserved for their horses, during the shortage of food.

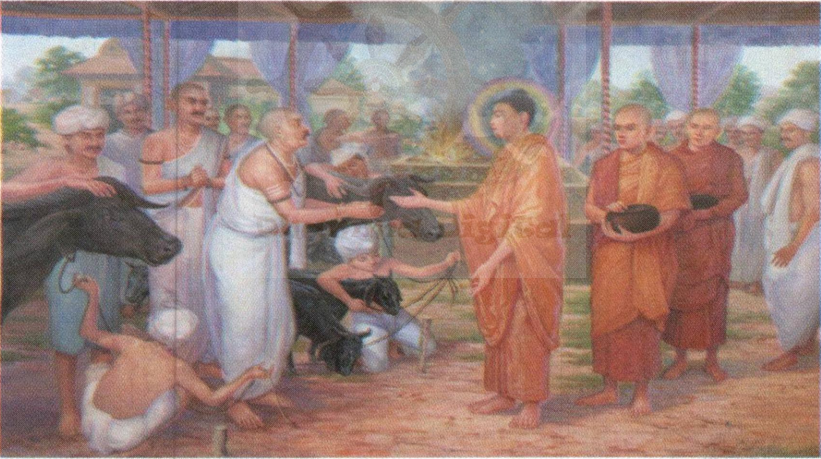


59. An extremely insane woman called Patachara approached the Buddha and after listening to the Buddha's teachings she entered the community of Buddhist nuns. Later she became the foremost of Bhikshunis experts in Vinaya or monastic discipline.

A single day lived with conscious intention and virtue is of greater value than a hundred years lived devoid of discipline and right restraint.

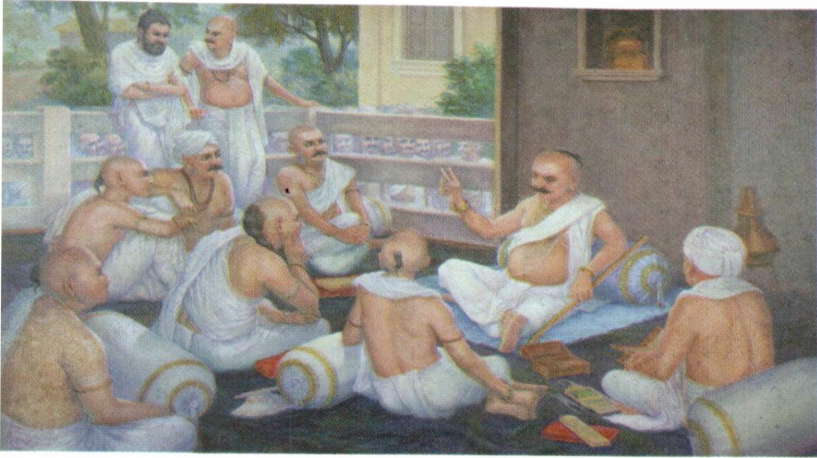


60. Krishna Gautami approached Bhagavana to save her dead child and Bhagavana made her understand through logic "Dying is natural" and ordained her as a Bhikshuni.



61. Having accepted Bhagavan's teachings that the ritual of animal sacrifice benefits no one and so, Kutadanta Brahmana abandoned such practice in fire worship (yajna).

If you perform an evil act, then do not repeat it. Avoid finding pleasure in its memory. The aftermath of evil doing is painful.



62. Sonadanda Brahmana agreed to Bhagavan Buddha's teachings that only by spiritual renunciation can one become a Brahmana.



63. Dhanapati Brahmana was thrown out by his sons from his properties, but he regained better life through the Bhagavan's logical teachings.

Having performed a wholesome act it is good to repeat it . Enjoy the pleasure of its memory. The fruit of goodness is contentment.



64. By answering the questions put by Yaksha (giant) Alavaka, Bhagavan raised his level of understanding.



65. Bhagavan meditated happily in open space even during the cold of winter.

Even those who perform evil can experience well being so long as their actions have not yet borne direct fruits. However, when the results of their actions ripen, the painful consequences cannot be avoided.

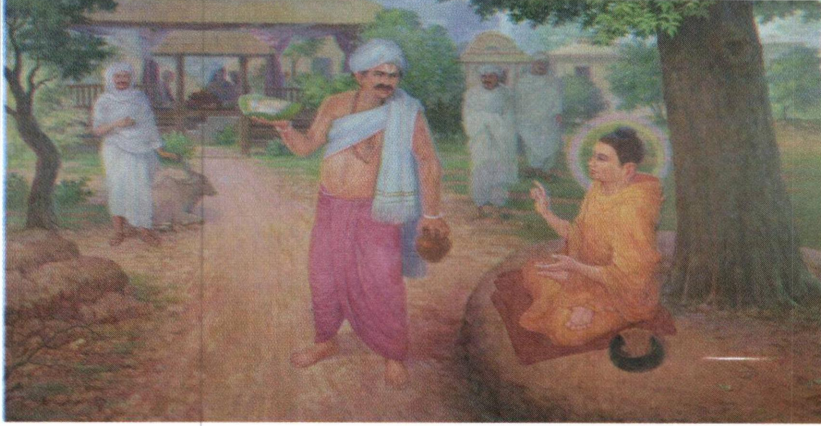


66. Bhagavan Buddha showed the results of right and wrong deeds by breaking pots filled with pebbles and butter.

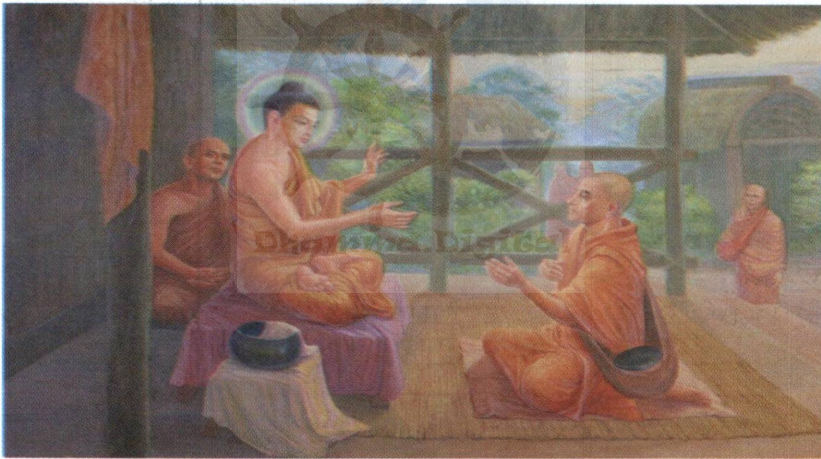


67. The notorious brigand and murderer Angulimala was pacified and made a Bhikshu by Bhagavan Buddha.

Do not ignore the effects of evil, saying, "This will come to nothing" Just as by the gradual fall of raindrops the water jar is filled, so in time fools are corrupted by evil-doing.



68. Bhagavan advised Sundarika Bharadvaja Brahmana that one becomes a Brahmana not by birth but by righteous behaviour.

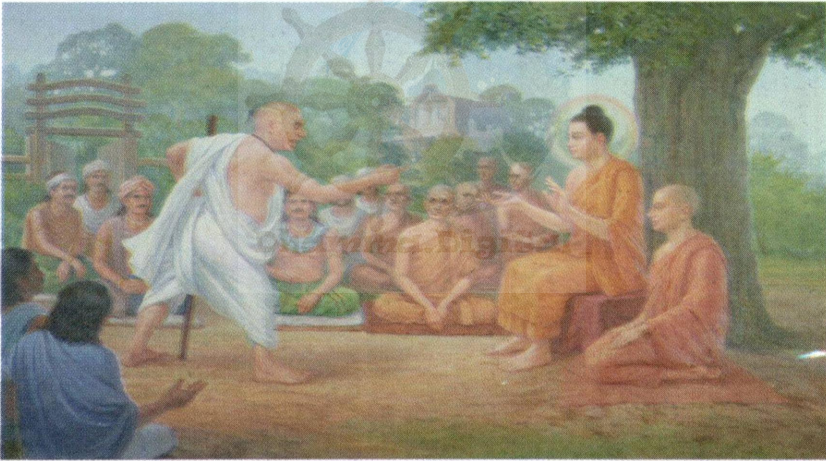


69. Bhagavan Buddha accepted the request of the extremely forgiving Bhikshu Purna Sthavira (elder) to spread His teachings in Sunaparanta.

Some are reborn as humans; evil-doers are reborn in hell. Doers of good are reborn in bliss and the pure enter the trackless land.



70. Pukkusati, king of Gandhara (Afganistan), visited the Buddha for ordination into the monkhood.



71. Keeping calm even when offended, Bhagavan Buddha pacified Akroshaka Bhardvaja Brahmana.

Having empathy for others, one sees that all beings are afraid of punishment and death. Knowing this, one does not attack or cause attack.



72. "Spreading Dharma teachings is the rightful way to worship", Bhagavan Buddha said to Gautami Bhikshuni(nun).

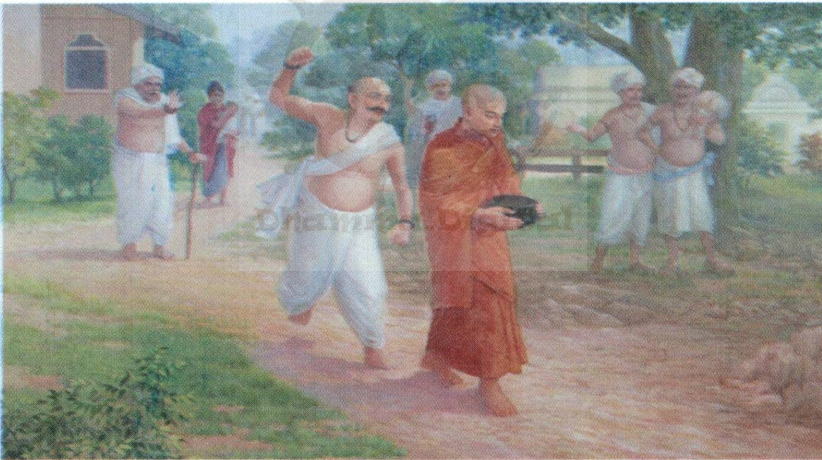


73. The words of Bhikshu Ananda saying, "I asked for water, I did not ask for your caste or position in society", caused a young woman named Prakriti to become lustful towards the Bhikshu and she followed him with desire in her heart.

Just as herdsman drives cattle's to pasture, old age and death direct living beings.



74. Ultimately, Bhikshu Ananda was successful in making her accept Bhikshuni ordination. Later she became a successful Dharma teacher.

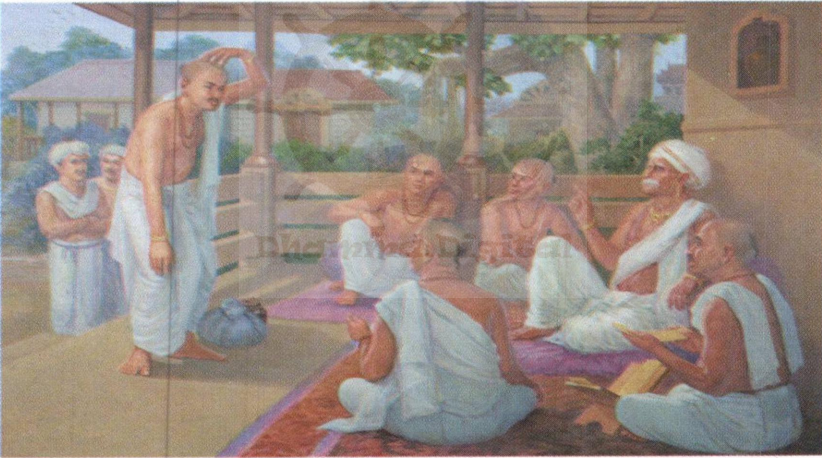


75. Bhikshu Sariputra Mahasthavira, disciple of Bhagavan Buddha, remained calm even when he was forcefully struck by an arrogant Brahmin.

Though while they perform their evil acts they do not realize what they are doing, fools suffer the results of their own actions accordingly, just as one is burnt when handling fire.



76. Bhikshu Brahmadata Sthavira, son of the Koshala king became noteworthy due to his capacity for tolerance.



77. An aged Brahmana of Mithila, Brahmayu asked his disciple Uttara Manavaka to verify whether Bhagavan was the Buddha or not.

This body wears out with age; it becomes a host to disease: vulnerable, fragile, a decrepit, disintegrating mass, which eventually ends in death.

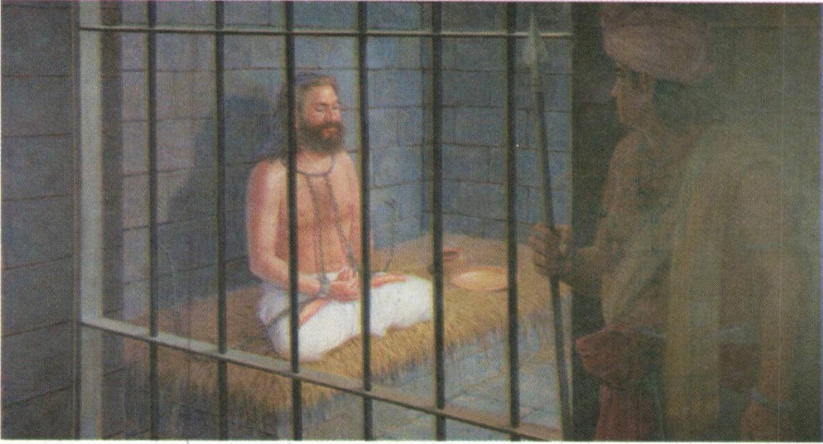


78. The naked ascetic Daruchiriya of Supparaka realised the Dharma in Sravasti, although he received extremely short teachings from the Buddha.



79. The Buddha himself served frail and ill Bhikshu saying, "One who serves the frail and sick serves the Buddha".

Passed down by the wise is the knowledge that, though what is extremely impressive loses its splendor, and though our bodies will decay, the truth itself outlasts all degeneration.



80. Innocent, but imprisoned Amatyasaiva practised Vipassana meditation—one out of many teachings of the Buddha—and achieved the state of Srotapatti. As a result, Prasenajita, the King of Kosala, realized his innocence and set him free.



81. Bhikkhuni Dharmadamma was a disciple of the Buddha who succeeded in gratifying her former husband Visakha by means of the Buddha's teachings.

*By ourselves we do evil and by ourselves we are made impure.
By ourselves we avoid evil and by ourselves we are made pure.
The great matter of purity is our own affair. No other can be responsible.*



82. A merchant named Migara Seta became the Buddha's disciple through her daughter in law Visakha and called her Mother of Migara.



83. The coarsely spoken Upasika Sujata, the sister of Visakha of Saket, became pleasantly spoken through the teachings of the Buddha

Live your life well in accord with the way: avoid a life of distraction. A life well-lived leads to contentment, both now and in the future.

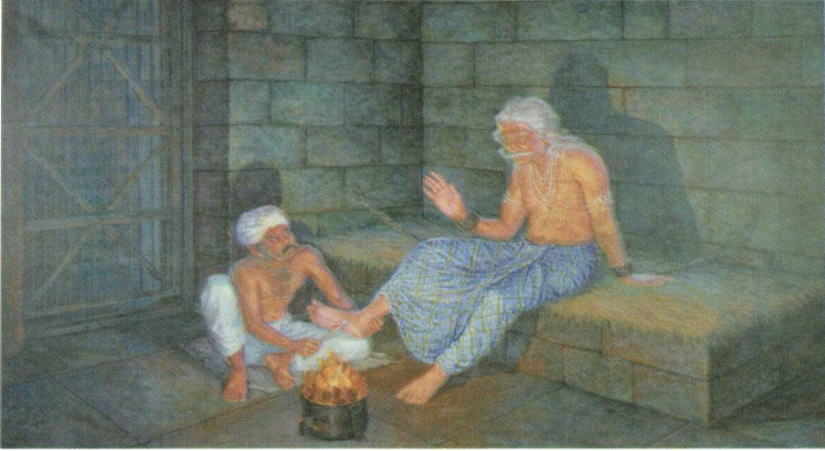


84. "Worshipping the Bodhi tree is like worshipping the Buddha" said the Buddha. Consequently Bhikhsu Ananda planted a Bodhi tree in Jetavana Vihara.



85. Bhagavan taught about the method of differentiating Brahmana and Chandala (high caste and low caste) to Aggika Bharadvaja Brahmana.

. If birds are trapped in a net only a few will ever escape. In this world of illusion only a few see their way to liberation.



86. The Buddha's follower King Bimbisara, even though imprisoned by his own son Ajatshatru, practised meditation and led a peaceful life.



87. Some tried to kill Bhagavan Buddha but failed and instead became Bhikshu through the teachings of the Buddha.

Better than ruling the whole world, better than going to heaven, better than lordship over the universe, is an irreversible commitment to the Way.



88. Bhikshu Devadatta tried to kill the Buddha by using an elephant Nalagiri. However the elephant was pacified and did not harm Him.



89. Bhikshu Devadatta tried to kill the Buddha by causing a boulder to fall on the Buddha.

It is not easy to be born as a human being and to live this moral life. It is not easy to discern profound wisdom and most rare for a Buddha to arise.



90. The disciples of Bhagavan Buddha were very peaceful. Having experienced this King Ajatshatru became fearful when he approached the Buddha in Jivaka Amravana (mango grove)



91. Upasika Mallika maintained her calmness even after hearing that her husband Bandhula along with 32 children had been killed.

Gradually, gradually, a moment at a time, the wise remove their own impurities as a goldsmith removes the dross.

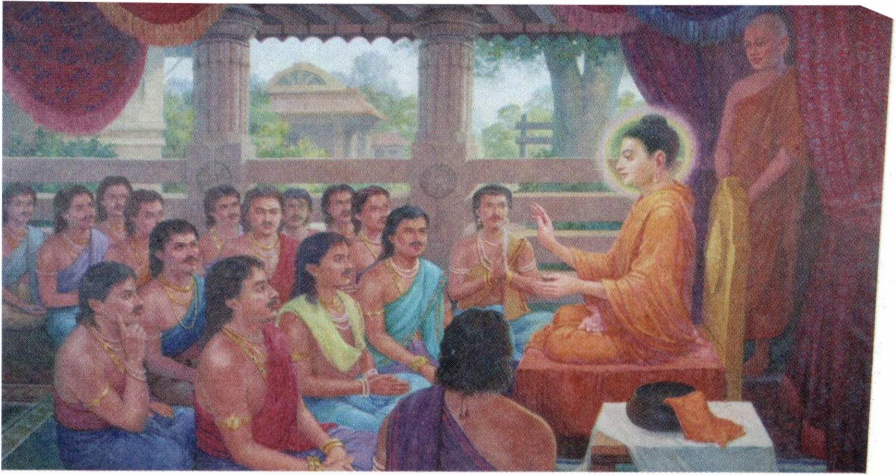


92. King Prasenajita praised Bhagavan and kissed His feet in Medalumpa, Kapilvastu.



93. Bhagavan tried to end the conflict between Koshala and Shakya kingdoms, which was generated by prejudice of caste system.

While in the midst of those who hate, to dwell free from hating is happiness indeed.



94. Bhagavan Buddha taught seven most essential ways to stabilize the state of Lichhavis in Vaishali.

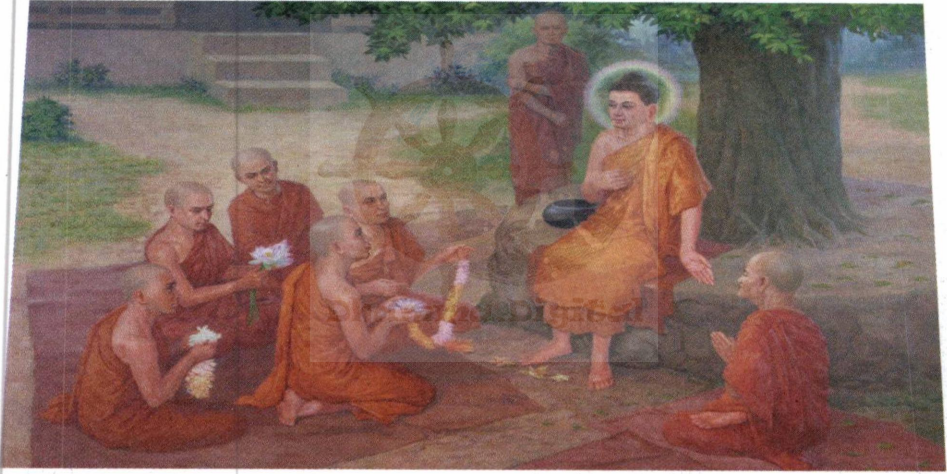


95. Upasika Ambapali did not accept the property offer of the Lichhavi princes of the state of Vaishali in exchange with the opportunity to serve food to the Buddha and his Bhikshus.

Victory leads to hatred, for the defeated suffer. The peaceful live happily, beyond victory and defeat.



96. Sariputta, Bhagavan Buddha's foremost disciple, served his mother in her home through Dharma teachings.



97. Bhagavan Buddha taught the correct ways of worshipping the Buddha.

There is no fire like lust, no distress like hatred, no pain like the burden of attachment, no joy like the peace of liberation.



98. "Practicing Dharma is a better way of worshipping than offering flowers, and incense, etc".The Buddha said his followers on his death bed.



99. In His ultimate hour in a bed ridden state also Bhagavan taught Subhadra the hermit. Subhadra later attained Arhatship. Bhagavan Buddha passed away during the night of the Vaisakha fullmoon.

Hunger is the greatest affliction, conditionality the greatest source of despair. The wise, seeing this as it realise liberation, the greatest joy.



100. In the eighth day of waning moon in month of Vaisakha, the dead body of Bhagavan was cremated and relics were divided into eight parts and distributed.

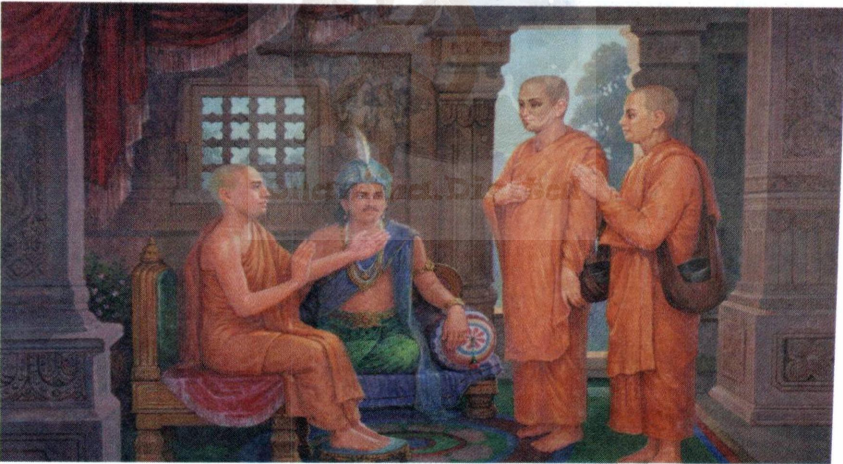


101. Leading Bhikshus congregated and collected all the teachings of the Buddha and initiated the teaching method of oral recitation through memorisation thus preserving the teachings for a long time (the first synod).

To lose the company of those with whom one feels at home is painful, to be associated with those whom you dislike is even worse; so do not abandon yourselves either to the company of those with whom you feel at home or those whom you dislike.

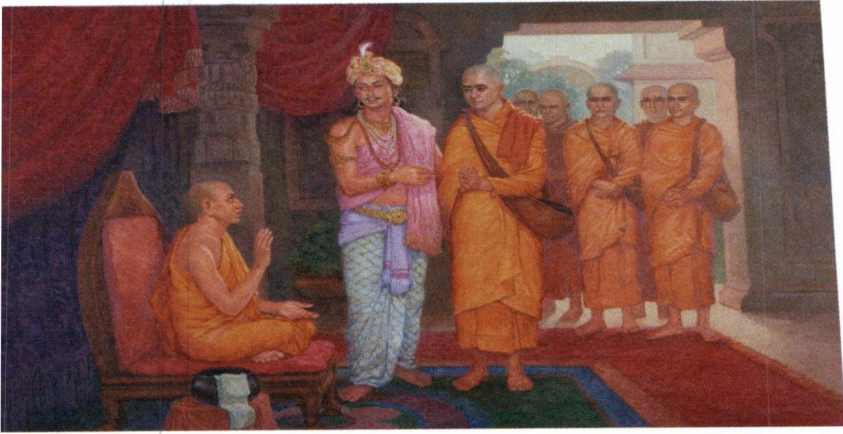


102. Two hundred years after the Buddha's demise, King Ashok of India had some of Buddha's teachings inscribed on stone slabs. Under the patronage of the same King, the third synod of the Buddha's followers also took place.

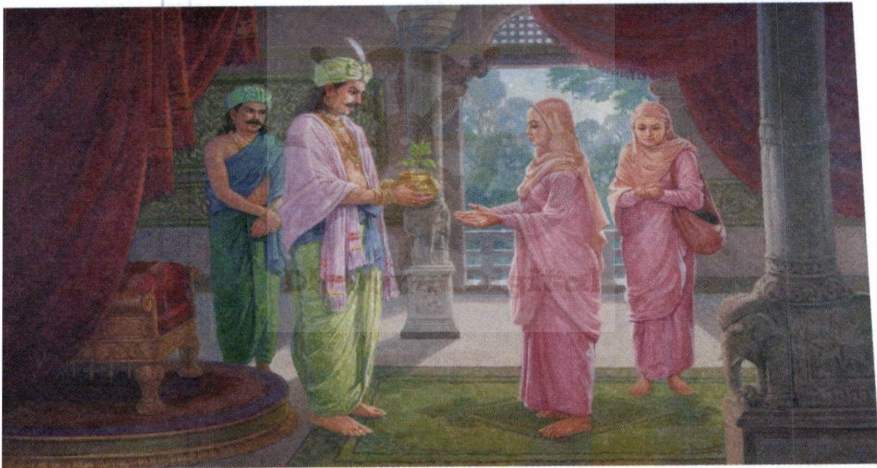


103. After that, Dharmaduta (messenger) Bhikshus were sent out in nine groups to spread the Buddha's teachings. One of that number, consisting of five elder Bhikshus, reached the valleys of Nepal.

Transform anger with kindness and evil with good, meanness with generosity and deceit with integrity.

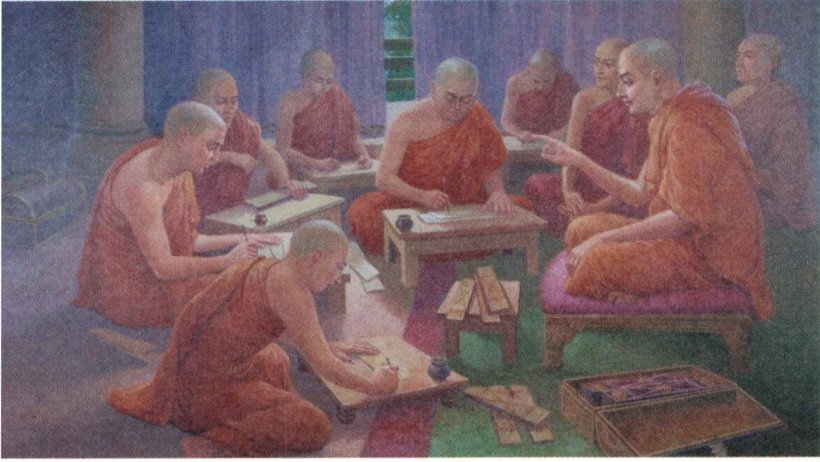


104. In the same way, Bhikshu Mahendra, the son of King Ashok also reached Sri Lanka as the foremost teacher.



105. Bhikshuni Sanghamitra, daughter of King Ashok also reached Sri Lanka taking with her a Bodhi plant, where she established a Bhikshuni community.

. These three ways lead to the heavens: asserting the truth, not yielding to anger, and giving, even if you have only a little to share.

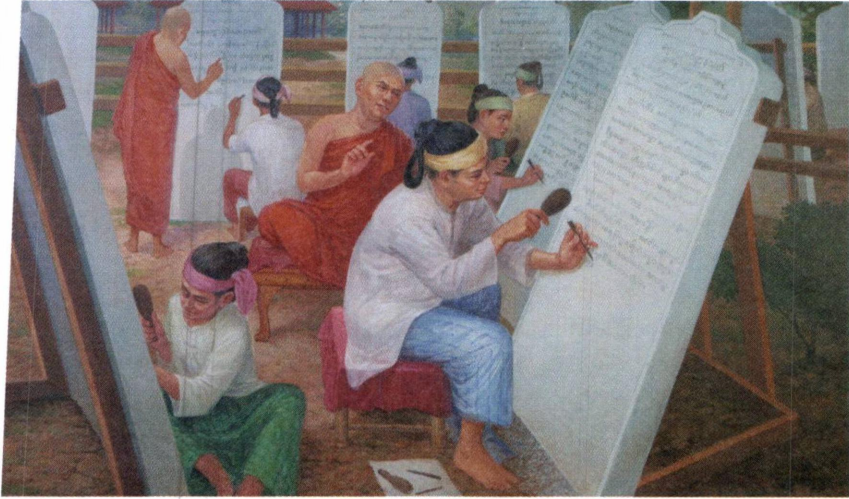


106. In Buddha Sambat (era) 433 that is 111 years before the Common Era, Buddha's teachings were written on palm leaves in Sri Lanka under the patronage of King Vattagamini (the fourth synod).



107. In around 1050 A.D King Aniruddha of Arimardanapura Myanmar now, defrocked the deviated Bhikshus and purified the Bhikshu Sangha.

I bow and worship to Bhagwan Buddha with utmost reverence, who is compassionate, who has won over darkness with light and who has attained Nirvana.



108. In the Buddhist Era 2414 (1870 A.D.) the fifth synod took place in Myanmar, in which the Tripitaka (the Pali Canon) was inscribed on marble slabs.

One who finds refuge in the Buddha, in the Dhamma and in the Sangha sees with penetrating insight : suffering, its cause, its release and the Way leading to true freedom. The Buddha, the Dhamma, the Sangha: these are true refuge; these are supreme; these lead to liberation.

Tripitaka (the Pali Canon) in Nepal

The Tripitaka was credential proof in finding out Lumbini, the birth place of the Buddha again in 1896, Kapilavastu (home town of the Buddha) and Ramagrama (where relics of the Buddha has been preserved). These places are related to the Buddha, bear historically and culturally significant, attract pilgrimages from all over the world. Also these places help in formation of national pride. Thus these are preserved as archeological gardens and are declared to be the world and the national heritages.

Dates proved by the Tripitaka on which significant events in life of the Gautama Buddha (His birth, enlightenment and passing away and others) vis Vaisakha Purnima or Buddhajayanti (UN: Vesakh Day), Asarha Purnima or Guru Purnima and other dates got popular and have been declared as national festivals by the Government, and celebrated by the state and public all over the country.

Study and training of the Tripitaka played a significant role in reviving Buddhism in Nepal. It helped to transform social structure of the country.

The Tripitaka books in Devanagari Script and Pali language are available in Vipassana Meditation Centres, Buddhist monasteries, Libraries and in private collections. The larger part of the Tripitaka in translation is available also in Nepali, Newari Hindi and English etc.

Aiming to promote study of the Tripitaka in Nepal a centre has been established named Muni Vihar Bhikshu Talim Kendra (Buddhist Monks Training Centre) in Bhaktapur, Nepal in 2002 AD..It got patronage of Somdet Phra Sangharaja Chao Krommaluang Vajirananasamvara (the 19th Supreme Patriarch) of Thailand. Students here get ordained into Buddhist monastic practice. They study in schools, colleges and universities as basic education as well as the Tripitaka. All expenditures are beared by the centre. Male students are welcomed. Contact Tel.. 01 6616464.

Some Episodes and Teachings of the Bhagavan Buddha

1. Victory on Anger

On one occasion the Blessed One was staying near Rajagriha in the Bamboo Grove, the Squirrels' Sanctuary, with big community of Bhikshus. At that time in Rajagriha city there was a short tempered brahmana of Bharadvaja clan. Thus he was called Akroshaka

Bharadvaja. He heard and noted that a big number of people started to associate with the Buddha and his disciples. People are performing offerings, listening to teachings and following the Buddhist community. Even numerous notable scholars including brahmins had gone forth leaving their family into homelessness, by shaving mustaches and bears, donned orange colored robes, in the presence of the Blessed One. He showed that this trend will cause traditional methods of practices, worships etc come to an end. It made him strongly angered and displeased. Then he went to the Blessed One. On arrival he scolded and insulted to the Buddha with rude and harsh words for long period. Later on, he trembled with weakness and then rested in silent. But the Blessed One was not affected by his bad behavior. The Blessed One enquired with Bharadvaja-

"What do you think, brahmana: Do friends and colleagues, relatives and kinsmen come to you as guests?"

"Yes, Master Gautama, they come to me."

"And what do you think: Do you serve them with staple and non-staple foods and delicacies?"

"Yes, I do."

"And if they don't accept them, to whom do those foods belong?"

"If they don't accept them, Master Gautama, those foods are all mine."

"In the same way, brahmana, that with which you have insulted me, who is not insulting; that with which you have taunted me, who is not taunting; that with which you have berated me, who is not berating: that I don't accept from you. It's all yours, brahmana. It's all yours.

"Whoever returns insult to one who is insulting, returns taunts to one who is taunting, returns a berating to one who is berating, is said to be eating together sharing company with that person. But I am neither eating together nor sharing your company, brahmana. It's all yours. It's all yours."

"The king together with his court know this of Master Gautama — 'Gautama the contemplative is an arahant' — and yet still Master Gautama gets angry."

The Buddha:

Whence is there anger for one free from anger, tamed, living in tune —one released through right knowing, calmed and Such.

One makes things worse when he flares up at someone who's angry.

Whoever doesn't flare up at someone who's angry wins a battle hard to win.

Who lives for the good of both - own, and the other's - when, knowing the other is provoked, he mindfully grows calm.

When one works the cure of both – one's own, the other's - those who think him a fool, know nothing of Dharma.

After listening to the Buddha's such teachings, the brahmana Akroshaka Bharadvaja said to the Blessed One, "Magnificent, Master Gautama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gautama- through many lines of reasoning - made the Dharma clear. I go to the Blessed One for refuge, to the Dharma and to the community of monks. Let me obtain the going forth in Master Gautama's presence, let me obtain admission in Your community."

Then the brahmana Akroshaka Bharadvaja received the going forth & the admission in the Blessed One's presence. And not long after his admission- dwelling alone in meditation - he in no long time reached and remained in the supreme goal of the holy life, Nirvana, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here & now.

(Abstracted from Akkosasuttam, Samyuttanikaya)

2. Futility of Caste Norm

On one occasion the Blessed One was dwelling at Icchanaṅgala forest. At that time a number of notable and prosperous brahmanas were staying at Icchanaṅgala: the brahmanas Cankī, Taruksha, Pushkarasati, Janussoni and Todeyya, as well as other notable and prosperous brahmanas.

Then, as the young brahmanas Vashistha and Bharadvaja were walking and wandering for exercise, the subject of discussion arose between them. "How is one a brahmana?"

The young brahmana Bharadvaja said, "When one is well-born on both sides, of pure maternal and paternal descent through seven generations in the past, then one is a brahmana".

But Vashisha the young brahmana said, "When one is virtuous and fulfils one's vows, then one is a brahmana".

Bharadvaja could not convince Vashistha while the latter failed to convince the former. Then Vashistha said to Bharadvaja, "Sir Bharadvaja, the shramaṇa Gautama, son of the Shakyas who left home from the Shakyan clan, is living at Icchanaṅgala forest. Now the good reputation of Master Gautama has spread in this way: 'The Blessed One is accomplished, completely Awakened,...'. Come, Bharadvaja, let us go to the shramaṇa Gautama and ask him about this. As he replies, so will we bear his words in mind." "Yes, Sir", Bharadvaja replied.

So the two young brahmanas Vashistha and Bharadvaja approached the Blessed One. After exchange of greetings with Him they sat down at a side. When they had done so the young brahmana Vashistha questioned the Blessed One:

Both of us have acknowledged mastery in threefold Veda lore. We have attained totality over all the Vedic teachings as verse, grammar and philosophy as our masters do. O! Gautama, we have a dispute on birth. Bharadvaja says "by birth a brahmana is made" And I say "by actions a brahmana is made." Each of us could not convince the other. We came to ask about it from the Blessed One. Does one become a brahmana by birth or else by actions? We do not know this. Enlighten us so that we may know.

The Blessed One said: "Vashistha, I will tell you step by step how it happens the clarification of living things in this and other species. Look at the grass and trees, although they do not claim, This and the other have attributes peculiar to their births. So also insects, like grass hoppers and ants, they have attributes peculiar to their births. Look at the serpents with long backs going on their bellies, the fish too, who find food in the water, the birds flying through the air have attributes peculiar to their births.

Although these living beings have various attributes at birth, in humans are not evident. They are not in the hair, head, ears, eyes, mouth, nose, lips, eye-lashes, neck, flanks stomach or back, buttocks, chest, genitals, sexual intercourse, hands, feet, fingers or nails, thighs, knees, calves, hue, voice, by which to know their birth. In the individual bodies of humans, these are not evident.

They are designated by the activities of humans. Among humans whoever makes a livelihood by looking after cattle, know him as a farmer. Whoever makes a livelihood doing a craft, know him as a craftsman. Whoever makes a livelihood by trading, know him as a merchant. Whoever makes a livelihood working for others, know him as a workman. Whoever makes a livelihood out of what is not given, know he is a robber. Whoever makes a livelihood serving the king, know he is a soldier. Whoever makes a livelihood by advising the king, know he is the adviser. Whoever makes a livelihood enjoying the wealth of the village and country, know he is the king. etc.

O Vashistha, I do not call brahmana to one born of a brahmana woman's womb. By address, he is, if he has defilements.

When he has no defilements and no seizings, all bonds are cut, not worried, bonds cut and unyoked, cutting the straps of interest and the present fetters, when the obstacles removed, is enlightened, endures scoldings and floggings without an angry mind, develops patience and a lot of it, not angry, austere, virtuous not haughty, with taming he bears the last body, I call him a brahmana.

Like water that does not stay on the leaf, the mustard seed that slips from the tip of the row, when not soiled in sensuality, he understands unpleasantness, having diminished the self view here itself, when the load abandoned, is unyoked, with deep wisdom, becomes clever in the path and non-path, when attained to the highest truth, not soiled by householders or by those gone forth, when he becomes homeless with few desires, ... I call him a brahmana.

Knowing earlier births, and seeing heavenly and hellish existences, comes to the destruction of birth, I call him a brahmana.

The usual way of the world is to be planned about name and clan. But accumulated things meet coincidentally, at the right time. Ignorantly entangled in views for a long time, they not knowing tell us, that by

birth a brahmana is born. By birth a brahmana is not born, by birth a non-brahmana is not born, By actions a brahmana is born, by actions a non-brahmana is born....,

Thus the wise see action as it really is. Seeing it dependently arise becomes clever in the results of actions. By actions the world rolls on, by actions the populace roll on. Beings bound to actions, go on, like the linch pin of the wheel. By austerities, leading the holy life, restraint and taming. By these a brahmana is born, that is the most noble brahmana. Endowed with the three knowledges, appeased and rebirth destroyed, know it as recognizing Brahma and Shakra.

When this was said the two young men Vashistha and Bharadvaja thanked to the Blessed One for His Teachings. With a great rapture both of them declared to be lay followers of the Triple Gem.

(Abstracted from Vasetthasuttam, Majhimanikaya)

3. Beings Determined by Karma

On one occasion the Blessed One was living at Shravasti in Jetavana Vihara of Merchant named Anathapindika. Then Subha the student (brahmana), Todeyya's son, went to the Blessed One and exchanged greetings with Him, then he sat down at one side. When he had done so, Subha the student queried to the Blessed One:

Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

"Student ! beings are owners of karmas, heirs of karmas. They have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

"I do not understand the meaning of Master Gautama's utterance spoken in brief. It would be good if Master Gautama taught me Dharma so that I might understand the detailed meaning of Master

Gautama's utterance spoken in brief without expounding the detailed meaning."

Then the Blessed One said thus— Some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to living beings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to living beings.

But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

Here, student ! some woman or man is envious; s/he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation.... If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

But here some woman or man is not envious, s/he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed

such karmas, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

Here some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or brahmanas. Due to having performed and completed such karma, on the dissolution of the body, after death he reappears in a state of deprivation... If instead he comes to the human state, he is poor wherever he is reborn. This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmanas.

But here some woman or man is a giver of food... to monks and brahmanas. Due to having performed and completed such karma, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food... to monks and brahmanas.

Here some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation... If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, ... , honors him who should be honored. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is high-born

wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for..., to give a seat to..., to make way for..., to worship... respect... revere... honor him who should be honored.

Here, student ! some woman or man does not visit a monk or brahmana, does not ask- 'What is wholesome, venerable sir? What is unwholesome, blamable, blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation... If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or brahmana, not to ask: 'What is wholesome?... Or what, by my doing it, will be long for my welfare and happiness?'

But here some woman or man when visiting a monk or brahmana, asks: 'What is wholesome, venerable sir?... Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or brahmana, to ask: 'What is wholesome, venerable sir?... Or what, by my doing it, will be long for my welfare and happiness?'

So, student ! the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

Beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place.

It is karmas that differentiate beings according to inferiority and superiority.

When this was said, Subha the student, Todeyya's son, thanked to the Blessed One and declared to be lay follower of the Buddha.

(Abstracted from cula-kammavibhanga sutta. All suttas abstracted here are translated by Nanamoli Thera and Thanissaro Bhikkhu.)

4. Meditation on the Four Devine Abidings

1. metta (LOVING KINDNESS)

sabbe satta= All beings:

avera hontu= may they be free from animosity,

abyapajha hontu=free from ill treatment,

anigha hontu= free from trouble.

sukhi attanam pariharantu=may they care for themselves with ease.

2. karuna (Compassion)

sabbe satta=All beings:

dukkha pamucchantu=may they be free from suffering.

3. mudita (sympathetic joy)

sabbe satta=All beings:

ma laddha-sampattito vigacchantu=may they not be parted from the good fortune they have gained.

4. upekkha (equanimity)

sabbe satta=All beings:

kamassaka=are owners of their karma,

kamma-dayada=heirs to their karma,

kamma-yoni=born of their karma,

kamma-bandhu=related to their karma,

kamma-patisarana=supported by their karma,

yam kammam karissanti=whatever karma they do,

kalyanam va papakam va=for good or for evil,

tassa dayada bhavissanti=to that they will fall heir.

(Abstracted from Ordination Procedure by Somdet Phra Maha Samana Chao Krom Phraya Vajiranavarorasa, p. 56. Thailand.)

5. Thirtyeight Highest Blessings told by the Buddha

1. Not to associate with fools,
2. To associate with the wise,
3. Honoring those who are honorable,
4. Living in a suitable region for safe practice,
5. Having done meritorious deeds,
6. Right self-guidance,
7. Extensive learning,
8. Knowledge of the arts and sciences,
9. To be highly restrained by a moral code,
10. To be well-spoken,
11. To support one's parents,
12. To cherish one's children,
13. To cherish one's wife (partner),
14. To make one's livelihood wholesomely,
15. To be generous, charitable,
16. To behave in line with the Dharma,
17. To cherish one's family,
18. To act blamelessly,
19. Abstinence from evil,
20. Abstinence from intoxicants,
21. Heedfulness in the Dharma,
22. To be respectful,
23. To be humble,
24. Contentment with what one has,
25. Gratitude,
26. The opportunity to hear the Dharma,
27. Patience, forbearance,
28. Easily corrected,
29. To see monks and nuns,
30. The opportunity to discuss the Dharma,
31. Self-restraint; austerity,
32. To live the holy life,
33. To see the noble Truths,
34. To realize Niravana,
35. Having a mind unshaken by worldly events,
36. Having mind free from sorrow,
37. Having an undefiled mind,
38. Having a secured mind.

Note: One who fulfills these thirtyeight highest blessings will never be defeated. He will spent his life with ease and happiness.

(Abstracted from Buddha Space.blogspot.com: Buddhism by numbers: 38)

C. Some Archeological Remains Related to the Bhagavan Buddha in Nepal

Nativity Temple

The Nativity Temple erroneously called Mayadevi Temple is the heart of all monuments at this holy site Lumbini where the Bhagavan Buddha was born. The complex also bears the testimony of several layers of construction over the centuries. The main object of worship here is the Nativity Sculpture. After restoration by the government of Nepal, and LDT jointly it was opened on May 16, 2003, (Buddha Jayanti anniversary of Buddhist Era 2547). The ground floor consists of the remains of the foundations of the early Nativity Temple that dates back to 5th century BC. The sanctum sanctorum in the temple is the exact birth spot of the Bhagavan Buddha.



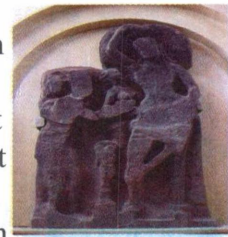
The Marker Stone

The Marker Stone located deeply buried in the sanctum sanctorum pinpoints the exact birth spot of the Buddha. It was discovered after a meticulous excavation of the Nativity Temple in 1996. This was found in the same distance as mentioned by Hiuen Tsang, the Chinese traveler in his travel account. The size of the Marker Stone is 70 cm x 4 cm x 10 cm.



The Nativity Sculpture

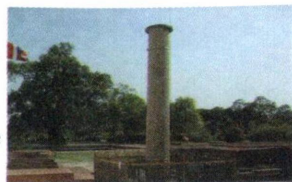
The nativity sculpture of the Bhagavan Buddha dates back to 4th CE. The mother Maya Devi is holding a branch of a tree with her right hand for support in the time of her delivery. Next to her Gautami Prajapati, her younger sister, in supporting posture is standing. The newly born Bhagavan Buddha is standing upright on a lotus pedestal, with two celestial figures receiving him.



Nativity Sculpture, Mayadevi Temple, Lumbini.

The Asokan Pillar

The historical pillar erected by Emperor Asoka in 249 BC., bears the first epigraphic evidence with reference to the birthplace of Bhagavan Buddha. It is the most noteworthy monument and an authentic historic document not only of birthplace of Bhagavan Buddha in Lumbini but also the history of the country. The inscription engraved by Emperor Asoka is still intact and testifies the authenticity of the birthplace. The text written in Brahmi script and Pali language is translated as follows:



“Because Buddha, the Sakya sage, was born here, the Beloved of the gods, King Piyadasi (Asoka), (when) crowned twenty years, himself came and worshipped (here), (and) a stone made railing was caused to be built here by him. And a stone pillar was erected. Because the Blessed One was born here, the Lumbini village is made free of taxes and paying an eighth share of the product.”

The Holy Pond

Close by the Asoka Pillar on the southern side lies the holy pond or Puskarani where Maya Devi bathed just before giving birth of Bhagavan Buddha. It is believed that The Buddha has given first purification bath here. The pond has terraced steps and is riveted by beautifully layered bricks.



Tilaurakot

Tilaurakot, the ancient capital of Sakya kingdom (Kapilvastu), where Bhagavan Buddha spent 29 years of his lay life is located about 29 km west of Lumbini. It houses the vestiges of ancient Sakya palace where Bhagavan



Buddha lived as a prince. The ramparts of a moat and a fortification wall with its western and eastern gates surround the remains of the citadel including ancient structural remains in the central part of the mound. The eastern gate is known as Mahabhiniskramana Dvara, through which Bhagavan Buddha took the great renunciation at the age of 29 in search of supreme knowledge.

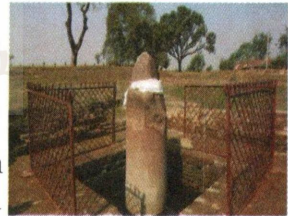
Kudan

At present called Kudan is the ancient Nigrodharama monastery of the Buddha's time where king Suddhodana met Bhagavan Buddha, first time after his renunciation. It lies about 3 km south of Taulihawa. This is the site where Prajapati Gautami, His second mother offered robe and Yasodhara, His ex-wife invited him for a meal in the palace, Rahula, His son was ordained by Venerable Sariputra, at the age of 7 years. The Buddha preached five important topics (Sutras) and told the story of his search for supreme knowledge here during his stay with his monk disciples.



Gotihawa

About 5 km southwest of Taulihawa is Gotihawa. It is the site for Asoka Pillar connected to Krakuchhanda Buddha. It is one of the major pilgrimage sites for Buddhists from all over the world. This holy site, sanctified by the construction of a stupa. This pillar was created by Emperor Asoka in 249 B.C. However, the upper part of the pillar is missing.



Sagarhawa

About 12 km north of Taulihawa lies the forest of Sagarhawa, with a long lake known as Lumbusagar. In this site the Sakyas were massacred by King Vidudabha in 6th century BC. The entire area of this site was littered



with the blood of thousands of Sakyas. Later, in the memory of the noble Sakhyas, hundreds of stupas were built here by their descendants. Dr. A. Fuhrer excavated and explored these stupas and antiquities in 1897-1898.

Nighlihawa

Nighlihawa lies about 8 km northeast of Taulihawa. The site shelters an Asoka pillar erected in 3rd century B.C. The pillar is broken into two pieces, the lower part bearing inscription submerged in the ground and the upper part lying on the surface. The Asoka inscription engraved in Brahmi script and Pali language goes as follows:



“The Beloved of the gods, King Piyadasi (when) crowned fourteen years, enlarged the Stupa of Buddha Kanakamuni (Konagamana) to double (its former size), and (when) crowned twenty years, himself came here, worshipped, (and a stone-pillar) was erected.”

Araurakot

About 3 km northwest of Nighlihawa lies a rectangular fortification wall magnificent even in its ruined.



Sisahaniha

Sisahaniha is believed to be the site where the Sakyas built a stupa enshrining the precious corporeal relic of the Buddha that they had obtained one eighth of their share from Kushinagar, divided immediately after demise of the Bhagavan Buddha. The Sakhyas after building a relic stupa of Bhagavan Buddha worshipped there for a long time. Today, we can see remnants of ancient properties, burnt bricks and brickbats and even Sakya punch marked coins lying scattered on the surface of the site.

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Devadaha

Devadaha is the famous ancient capital of Koliya kingdom, the maternal hometown of queen Maya Devi, Prajapati Gautami and princess Yasodhara. The site is situated about 57 km northeast of Lumbini and is well connected by the Mahendra Highway. We can observe many archaeological and historical sites extended in a large area. The potential ancient sites of Devadaha include Kumari-varti, Khayardada, Bairimai-Manyamai, Bhagawanipur/Devidamar, Kotahimai, the Rohini River, the Telar River, etc. More facts on ancient Koliyan civilization will reveal after full-fledged excavations in future.

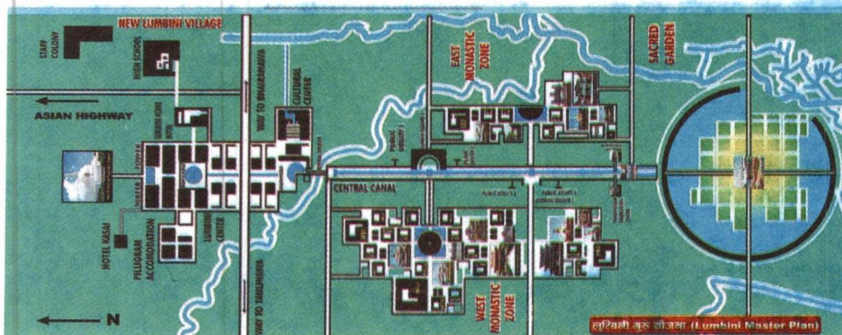


Ramagrama

The Koliyas obtained one of the eight parts of the Buddha's relic which they enshrined here and built a magnificent stupa and worshipped for a long time. Buddhist literacy sources mention that Emperor Asoka wanted to open and obtain the Buddha's relic to build eighty-four thousand stupas throughout his vast empire. However, the emperor did not touch the precious Ramagrama. This surviving ruin of single original relic stupa standing 7 meters high on the bank of the river Jharahi is the most important stupa of its kind in the whole world.



Master Plan of Lumbini



Life story and techings of Bhagavan Buddha

In 1978, the Master Plan designed by Prof. Kenzo Tange was finalized and approved by the Government of Nepal and United Nations. In 1985, the Lumbini Development Trust (LDT) was formed accordingly. Now the Trust is responsible for the implementation of the master plan and for the overall development of Lumbini, and other Buddhist sites of Kapilvastu, Devadaha and Ramagrama.

The master plan covers an area of 1x3 sq. miles, comprising three zones of a square mile each. The three zones are linked with walkways and canal, these are:

(a) Sacred Garden (b) Monastic Zone (c) New Lumbini Village

The focus of Tange's design is the Sacred Garden located in the southern part. The ultimate objectives of the design here is to create an atmosphere of spirituality, peace, universal brotherhood and non-violence consistent with the time and Buddha's message to the world. The Sacred Garden shelters the ancient monuments at the center in a freshly restored atmosphere of serene and lush forest and water body surrounding the complex.

The Monastic Zone is situated in the middle with a forest area between the Sacred Garden and the New Lumbini Village. The zone is divided into two Monastic Enclaves by central canal. There are 13 plots of land in the East Monastic Zone and 29 in the West Monastic Plaza, having 42 plots in total each allotted for the construction of new monasteries of Theravada and Mahayana schools of Buddhism.

The cultural center lies between the Monastic Zone and the New Lumbini Village. A research center, a library, an auditorium and a museum provide information to the visitors and research and study facilities to the students and researchers.

The northern part of the master plan area is being developed as the New Lumbini Village. It is also a gateway to the outer world, where the visitors can find the comfortable hotels and restaurants offering necessary facilities. The World Peace Pagoda of Japan and the Crane Sanctuary are located here.





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