

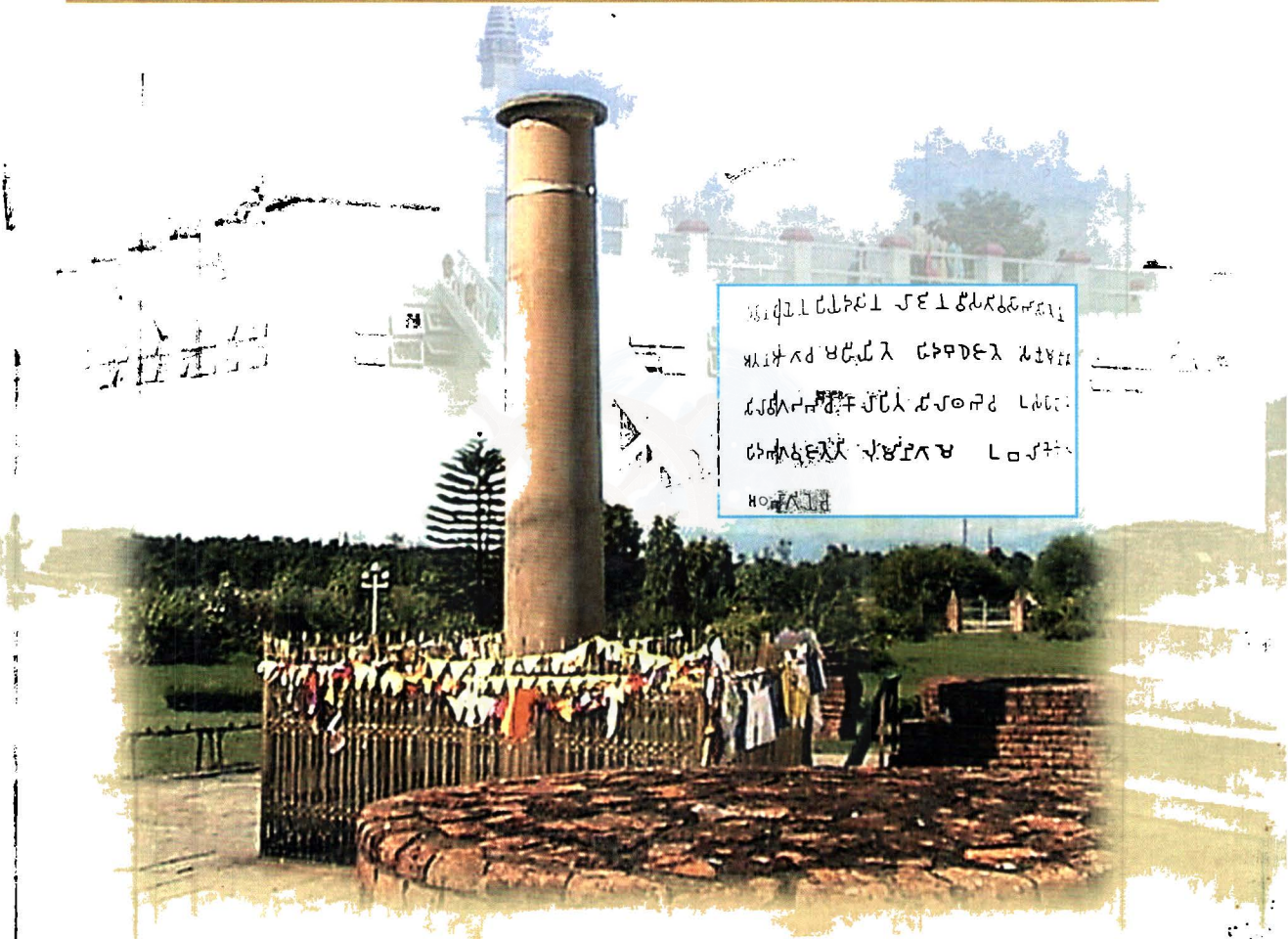
LUMBINI

Year 11

Vol. 14

Lumbini Festival 2549

December 2005

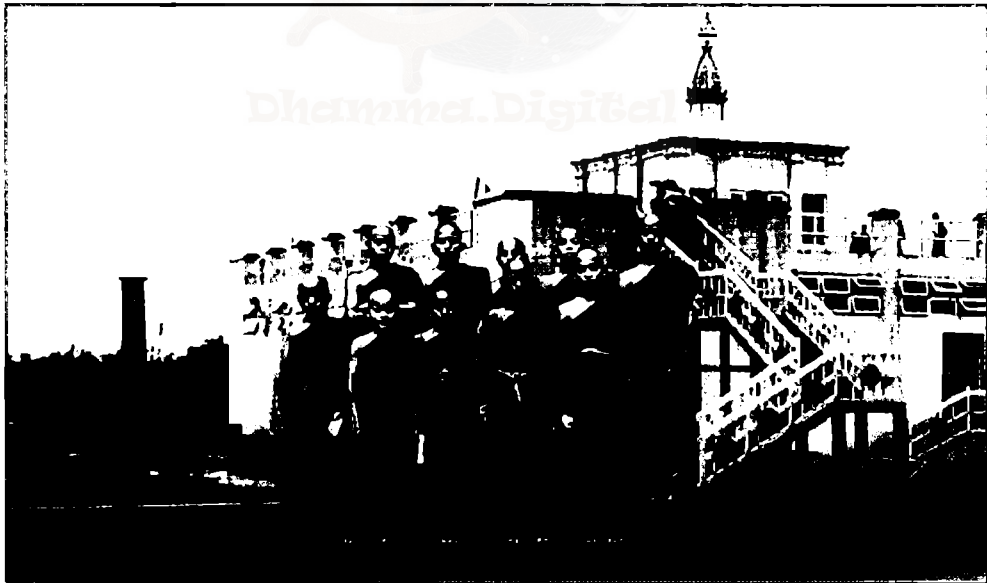


Ashoka Pillar with the inscription in Lumbini

**INTERNATIONAL BUDDHIST SOCIETY
BUDDHANAGAR, LUMBINI, NEPAL**



IBS is holding a health camp at Daunne in Nawalparasi District.



New 10 Samaneras of 2005 near the Mayadevi Temple, Lumbini Sacred Garden.

LUMBINI

Cultural Heritage Magazine
Publication of
International Buddhist Society
Lumbini, Nepal.

Year 11

No.14

Lumbini Festival 2549

December 2005

Editorial Staff:

Ven. Vivekananda
Panditarama
Harischandra Lal Singh
Basanta Bidari
Laxminath Adhikari

Advisor:

T.M.Sakya
Chairman
NRC-NFE
Lalitpur, Nepal

Kathmandu Representative

Yash Shakya
5523774, 5533224

Produced and Managed by

Bhikkhu Maitri,
Founder & Chairman
International Buddhist Society
Lumbini
Nepal

Tel: 977-71-580133, 580274

Fax: 977-71-580124,

Email: maitribs@ntc.net.np

"This issue is financially supported by

National Federation of UNESCO Associations in Japan."

Contents

Page

Asoka Pillar	1
Basanta Bidari	
Lumbini-Survey Report Japan Buddhist Federation	15
Dewadaha	28
Bhuvan Lal Pradhan	
Ven. Ananda Kausalyayana	32
Acharya Narendra Dev Harischandra Lal Singh	38
हिद बुधे जाते सक्क्यमुनीति प्रा.दिनेशचन्द्र रेग्मी International Buddhist Society	41
Publisher's note	57



Printed at New Shrestha, Bharahawa 071-521981

From DHAMMAPADA

1. Manopubbangama dhamma
manosettha manomaya;
manasa ce padutthena
bhasati va karoti va,
tato nam dukkhamanveti
cakkam'va vahato padam.
2. Manopubbangama dhamma
manosettha manomaya;
manasa ce pasannena
bhasati va karoti va,
tato nam sukhamanveti
chaya'va anapayini.
3. "Akkocchi mam, avadhi mam,
ajini mam, ahasi me,"
yecatam upanayhanti,
veram tesam na sammati.
4. "Akkocchimam, avadhi mam,
ajini mam, ahasi me,"
yeca tam nupanayhanti,
veram tesupasammati.
1. Mind precedes all mental states.
Mind is their chief; they are all mind-
wrought. If with an impure mind a
person speaks or acts, suffering
follows him like the wheel that
follows the foot of the ox.
2. Mind precedes all mental states.
Mind is their chief; they are all mind-
wrought. If with a pure mind a person
speaks or acts, happiness follows him
like his never-departing shadow.
3. "He abused me, he struck me, he
overpowered me, and he robbed me."
Those who harbor such thoughts do
not still their hatred.
4. "He abused me, he struck me, he
overpowered me, and he robbed me."
Those who do not harbor such
thoughts still their hatred.

On the occasion of Lumbini Festival
BAJRACHARYA ABHUSHAN KENDRA

Amar path, Butwal-7
Tel.: 540205, 542355
Mobile: 9857020092

Lumbini Asoka Pillar and *Silâvigadabhicâ*

-Basanta Bidari
*Lumbini Development Trust,
Sacred Garden, Lumbini*

An officer fails to act impartially owing to the following dispositions, viz., jealousy, anger, cruelty, hastiness, want of perseverance, laziness and fatigue...The root of the complete success of an officer lies in the absence of an anger and avoidance of hastiness.

Rock Edict XVI

Asoka (c.272-232 B.C.)

Bindusara died about 272 B.C. and the throne of Magadha Empire passed to his memorable son Asoka whose coronation, however, took four years later owing probably to a prolonged struggle for succession. According to some traditions, Asoka ruled for thirty-seven years possibly counted from the date of his coronation about 269 B.C. The empire of Asoka was larger in extent than that of his father and grandfather as he succeeded in annexing the country of Kalinga in the coastal areas of Andhra Pradesh and Orissa to the Maurya dominions. A tradition recorded by Yuan Chwang in the seventh century A.D. suggests that Kanchipuram near Madras formed a part of Asoka's empire (Sircar, 4: 1998).

The detail information about Asoka's career and exploits is available from literary traditions and his own records engraved on rocks and stone pillars. The Gujarra and Maski version of Minor Rock Edict 1 are the only two inscriptions of Asoka, which refer to him by name. Elsewhere he is generally mentioned as Devanampriya Priyadarsi Raja, 'the King who is the beloved of the gods and who glances kindly upon all'. Sometimes he is called simply Devanampriya or King Priyadarsi. Literary tradition also often refers to Asoka either as Priyadarsi or as Priyadarsana, 'one having an kind appear'. Tradition says that the full form of Asoka's name was Asokavardhana.

The capital of the Magadha kingdom was Pataliputra (the modern Patna and Bankipore), which had been founded about 5th century B.C. It is mentioned twice in the Edicts (Rock Edict V, and Sarnath Pillar) by name. The city was situated on the bank of the river Son, which then joined the Ganges lower down. Other cities of the empire mentioned in the inscription are: Ujjayani, Takshasila, Suvarnagiri, Tosali, Kausambi, Samapa and Isila, of which the first four were provincial headquarters where viceroys were stationed.

Assuming the continuity of the political organization throughout the reigns of the three great sovereigns of the Maurya dynasty during a period of about ninety years (circa 322 to 232 B.C.), it will be found that a knowledge of Chandragupta's system of government as described by the Greek author and in the book attributed to Chanakya will greatly help the reader in understanding the Edict and other record of Asoka. Lastly where and how he died we have no knowledge.

Asoka's visit to Lumbini

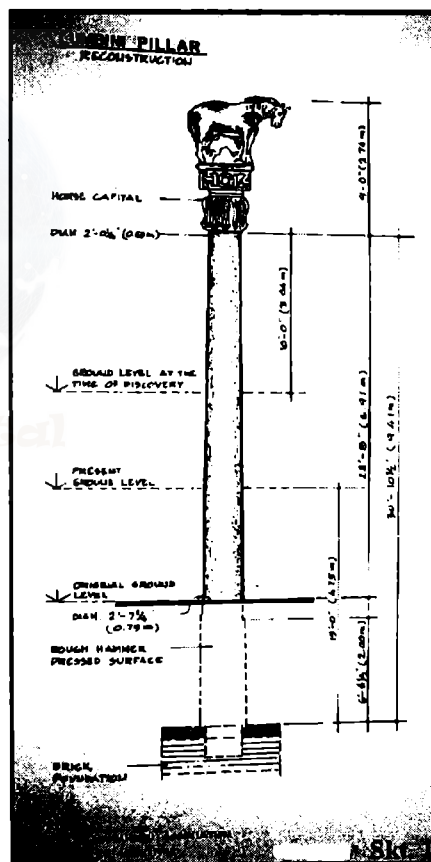
According to Buddhist tradition as preserved in the Divyavadana, Asoka started on a pilgrimage to Lumbini in the company of his preceptor, Upagupta. On their arrival, Upagupta, pointing to the tree under which the mother of the Buddha had stood while, delivering her child, said, "hida budhe jate sakyamuniti" (Oh, Maharaj ! Here the Blessed One was born) (Bhattacharya, 59: 1960).

As stated in the Asokavadana, Asoka, guided by the venerable Upagupta, made pilgrimages to various sacred places, including the tomb of the great disciples of the Buddha, successively visiting the stupas of Sariputra, Mahamaudgalyana, Mahakasyapa, Vakkula and Ananda. Lumbini Park, the Bodhi Tree, Deer Park in Sarnath and the site of the Parinivana are the pre-eminently sacred places where the king donated one hundred thousand suvarnas (Przyluski, 29-30: 1967).

Pillar at Lumbini

The pillar at Lumbini, standing even today and bearing a very well preserved inscription, is one of the least damaged of the Asokan pillars. This is made out of the sedimentary rock and sandstone and having three parts viz. cylindrical pillar, the bracket figure and crowning part. At present the total height of this pillar is 30'10½" of which 13'8½" is buried underground and remained erect in this place for more than 2600 years. The polished portion of the pillar is 22'8" high, which considered being its original height. The original ground level must have been about six feet below the existing ground level, and the total height of the pillar from the original ground level with the horse statue would then have been 31 feet. (See reconstruction) the monolithic stone is a truncated cone that tapers from 2'7¼" at the base to 2'2½" at the top (Tuladhar, 58: 1995).

According to the reports of T.N. Mishra (Archaeologist from DoA, now retired), the bottom of the pillar seems to be inserted into the centre of the base slab, with a brick foundation underneath. A brick wall around the pillar provides additional reinforcement. Mishra has measured the height of the pillar at 37'10½" adding seven feet for the bracket and the horse statue; (Mishra, 2043) but Tuladhar measures it at 39'10½" adding nine feet for the same two features (Tuladhar, 59:1995).



Quarry of the Pillar

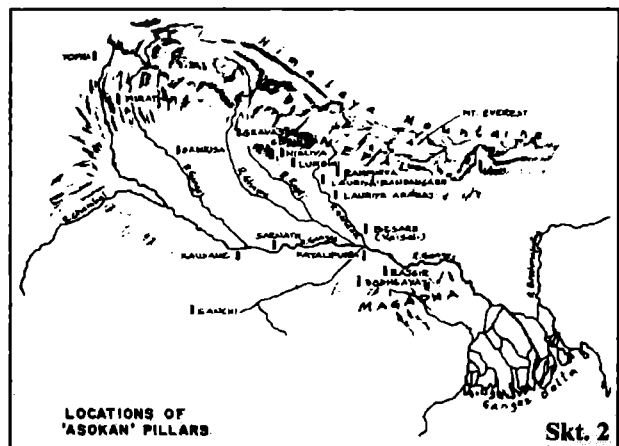
The archaeological investigations conducted by Banaras Hindu University around Chunar between the years 1990 and 1993 revealed that the low-lying hill near Baragoan village of Uttar Pradesh, India, was the main quarry area. The quarries from which sandstone was extracted for carving the famous Asokan pillars and other Mauryan sculpture have been traced to Baragoan village in the hills south of Chunar railway station in Mirzapur. More than four hundred and fifty ancient quarries, which were identified, were scattered in an area of about fifteen square kilometers. Their identification as quarries was ascertained by the marks of extraction of stone blocks, chiseling debris, undressed, half-dressed and completely dressed cylindrical blocks and records of the finished blocks in the form of count-marks. This evidence for long time quarrying was so pronounced at Chunar that there was no doubt regarding the identification of this area as the main sandstone resource area. The date bracket assigned to the quarries of Chunar also had a reliable ground- the earliest inscriptions in Kharosti and Brahmi were of Asokan times, while the epigraphs in Nagari script were dated to the Thirteenth/Fourteenth centuries.

Besides, the occurrence of Kushana, Gupta and Post-Gupta characters on some of these engravings further confirmed the continuity of long time quarrying of the blocks for a number of centuries i.e., between the third century B.C. and the late medieval times (Jayaswal, 84:1997).

Examination of the ancient quarries at Chunar revealed that the striking feature of the quarried blocks was their cylindrical form. This form was chiseled right inside the parent quarry from which the block was extracted. Selection of Chunar for stone quarrying is due to two reasons. One, the good quality of sandstone formations of the Chunar hills, the other factor that appears to be very significant in the case of Chunar is its geographical location.

Primary Material

Even today sandstone is one of the primary stone materials used for construction of carved balconies etc in places such as Mirzapore, Benaras and Allahabad. Since the Mauryan period sculptures, stupas, railing of stupas and doorways were fashioned with sandstone. The 40 Asokan pillars found in different parts of the country were made from Chunar sandstone. The shaft of the pillars was made out of a monolith and the carved heads out of another. The two were then put together. While the shaft was about 30 feet, the lion head was carved out of five to seven feet long sandstone. The lion head at Sarnath museum, when compared to the stones found there is of the same size.



At Pataliputra (outside modern Patna), the capital of the Mauryas, can be found a third century B.C. pillared palace with the carved lion heads. In the Gupta and post-Gupta period too, sandstone sculptures, were common. These can still be seen in Bodhgaya in Bihar and Kausambi in U.P.

While pink sandstone with dots was used for the lion heads, light pink and buff-coloured sandstone was used for images of Buddha and other architectural pieces.

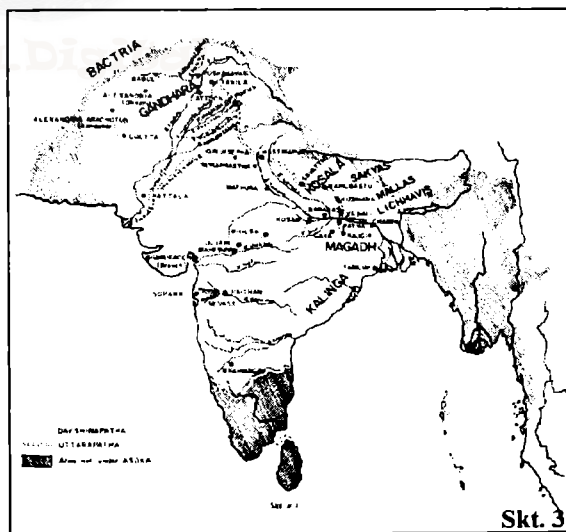
Groundwork of the Pillar

Earlier it was believed that the cylindrical block of sandstone from Chunar used to transport to Pataliputra and give the final preparation. But quite accidentally Prof. P.C.Panta and Vidula Jayaswal of Benaras Hindu University, who were working on 800 B.C. burials, discovered the quarries. They mention that the quarries are still active and some exquisite columns like the Asoka pillars, many of them with inscriptions in Kharosti (script of the first century B.C.) can be seen lying around. The BHU team was excited as the source of the raw materials for the Mauryan sculptures and its means of transportation had been an enigma to archaeologists and art historians. After the study by the BHU team even the local people have realised the value of the pillar-like blocks of stone with inscriptions.

Transportation of the pillar

The sandstone slabs after extraction from the earth were chiselled into cylindrical or circular shapes and rolled down the hill to the rafts on the river Ganga. The rounded sandstone blocks can be found in the valleys surrounding Chunar hills and they were found partly submerged (Rai, 15:1990).

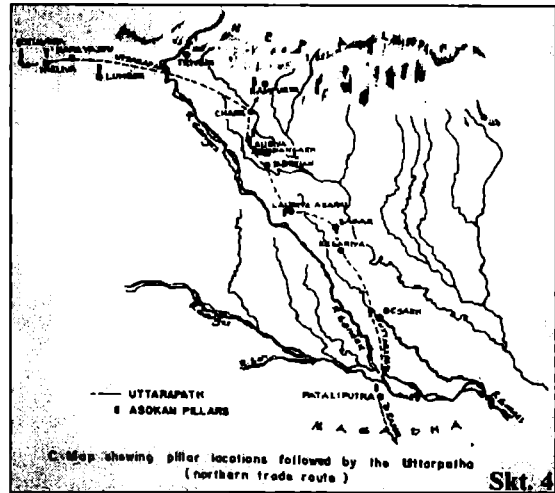
Chunar is in this area where the sandstone formations are closest to the river Ganga. In fact one or two of the hillocks touch the main course of this river. Choseness of the resource area to a large river like Ganga was the exceptional advantage of Chunar hills. The archaeological evidence indicates that this situation was fully exploited for the transportation of large blocks of stone. The cylindrical blocks, which were rolled down the hills, were being brought to the bank of the river Ganga from where these were navigated to various centres or sites of their utilization. Pataliputra was served by the main course of the river Ganga, while Gandak was the connecting route of Ganga to Vaisali, Lauriya-Nandangarh and Basarh-Bakhira sites where Asokan columns were erected (Jayaswal, 84-88: 1997).



Megasthenes tells of the Grand Trunk Road which ran from the capital to the north-western frontier, marked with pillars at every half-kos, or about a mile and a quarter, and Asoka was

very proud of the measures which he took for the comfort and convenience of travellers, as enumerated in Rock Edict II and section V of Pillar Edict VII. Notwithstanding the rather inconvenient position of the capital in the east, it is plain that communication between the different parts of the empire was well maintained by roads and river (Smith, x: 1992).

Vincent Smith spent twenty years researching the subject of Asokan pillars and published various conclusions that have provided crucial background for all debate. The conclusion is that all the pillars were erected by Asoka within a period of 25 years between 257 and 232 B.C. Striking examples are provided by the "Asokan" pillar sites running in a line north-west from the Ganges through Vaisali, Lauria-Araraj, Lauria-Nandangarh, Rampuruva, Rumindei (Lumbini), Niglihawa, Gotihawa, Sravasti and so on. Significantly this line exactly corresponds with the known course of the Uttarapatha, the great northern trade route which at least from the sixth century B.C. linked the rich iron and copper mines of the eastern Ganges basin with the Achaemenid empire or Persia and other civilizations of the ancient Near East (Irwin, 713-719: 1975).

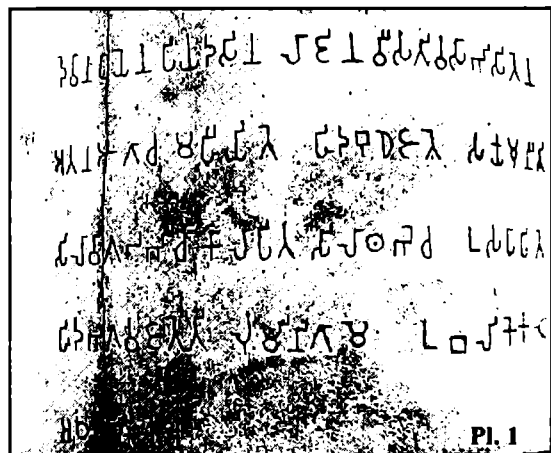


It might be added here that Northern Trade Route was not only of economic importance but also the cultural lifeline that brought India into the orbit of West Asiatic civilization.

Inscription on the pillar

Asoka pillar at Lumbini bears a beautiful historic document of the royal pilgrimage and the birthplace of the Lord Buddha. The inscription is engraved in Brahmi letter and Pali or Magadhi language. The inscription is in five lines and ninety letters. The first line has 23, the second and third has 21, the fourth has 19 and the fifth line has 6 letters.

The third line of the pillar inscription occurs in the sentence *silavigadabhica kalapita silathabhe ca usapapite*. Now, here, the paper will be concentrated on the word *silavigadabhica*. The explanation of this compound word *silavigadabhica* has caused many discussion; various explanations and translations of it are already suggested.



Silavigadabhica

G. Buhler gives the first interpretation of this word in his article 'The Asoka edicts of Paderia and Nigliva' published in *EPIGRAPHIA INDICA*, edited by E. Hultzsch in 1898-

99. He mentions, "The translation of vigadabhi is not certain. It may be a word governing sila, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying sila and equivalent to Sanskrit vikatabhri." His translation of the word is "A stone slab, bearing a large representation of 'the sun' might have been put up in the Lumbini garden in order to indicate that Sakyamuni claims to be arkabandhu or adityabandu, a scion of the solar race of Ikshvaku. Buhler consulted to Professor Pischel regarding this word and Prof. Pischel told him "I suspect that vigadabhi is the Sanskrit vigardabhi which means 'a term for a rude block or a rough stone'. Hence vigadabhi might mean 'finely created, polished; or something like it (Buhler, 5:1898-1899).

In this paper the various interpretations given by earlier scholars, are taken from the a famous article "A Note on silavigadabhica in Asoka's Rummindei Inscription" by Kenneth R. Norman published in THE BUDDHIST FORUM, Vol. III, edited by T. Skorupski and U. Pagel 1991-1993.

A Barth at first refused to attempt a translation of this word but later translated "anesse de Pierre" i.e. 'made of a stone, she donkey'.

G. Buhler did not accept as a 'she donkey' and interpreted as a 'bearing a big sun', which is mentioned earlier. Fuhrer also mentions a horse on the top of the pillar in his report (Fuhrer, 9: 1896).

R.G. Bhandarkar took bhica as one word and explained it as bhittika "wall".B.M. Barua believes that "a small elephant" made of a stone.

Vincent A. Smith translated "he had a stone horse made" on the assumption that "not a donkey", i.e., "a horse", but later he changed this slightly to "a stone bearing a horse".R. Pischel later gave another explanation assuming that vigada meant "flawless" (perfect). The meaning was, therefore, "flawless block of stone".

J.F. Fleet suggested "a stone wall which is an enclosure and a screen". He later suggested that "brick", but was unable to give any evidence for this meaning.

J. Carpentier took as "a horse" "an unbroken bad horse" and translated as "a block of stone bearing horse".

J. Bloch translated "uni muraille de pierre" (a stone wall) accepting the view that bhica was to be derived from bhitya.

R. Basak translated as "a she-ass as manifested or carved out of stone".

S. Paranavitana separated the compound word into silavi and gadabhica. The first portion silavi of it is "having proclaimed", second portion gadha is strong, firm" and abhica means "longing for, or desire of". The whole would, therefore, mean, "he caused a strong desire (to visit the site).

D.E. Hettiaratchi means it "the Buddha's mother" or "bearing a vikata of stone" or a compound meaning "a stone statue of Mayadevi was made".

P. Thieme takes that vigada meaning "horse" with reference to the horse, which took the

Bodhisattva away from Kapilavastu.

H. Falk also with the opinion of Hettiaratchi and mentioned that "Asoka made a statue of the Buddha's mother" though he does not specifically mention that why he is saying so.

The suggestion given by Petech is "an encasement for the Buddha's first seven steps at Lumbini" which will be discussed later.

Norman finds all these explanations unsatisfactory. He put a question why Asoka use such complicated and unclear language, when the purpose of the inscription was presumably to make his actions known to all who visited the site. Most of the scholars interpreted as a "horse" from the fact that Huien Tsang stated that the pillar had originally had the statue of a horse upon it, presumably Gotama's horse Kanthaka that took him away from the palace. Norman further questions that why Asoka did not use the word such as asva "horse" as some suggestions are "(female) donkey". Though Basak suggested that it was Huien Tsang who was mistaken, and it was a donkey on the top of the pillar, not a horse. Why Asoka should have put the statue of a donkey on a pillar is not made clear.

J. Irwin an art historian and expert on Mauryan art finds difficult to accept that there was the figure of a horse on the top of the Lumbini pillar. He concludes that the only animals depicted on Asokan pillars were lion, bull and elephant. But there is no doubt that there is a horse on the abacus of the pillar at Sarnath, with a lion, a bull and an elephant. Irwin states that these four animals were especially associated with royalty.

H. Falk states the idea of a massive wall. His opinion to the meaning "wall" is based upon the fact that the local material is brick (Falk, 1-22: 1998).

Norman also considered to the wall. Irwin assumes from the absence of any traces of a railing in the brickwork around the pillar at Rampurva that it was made of wood and has disappeared without trace. At Sarnath, however, in the remains of the brick walls, which formed the retaining walls for the platform around the pillar, were found stone railing posts and cross rails. Norman believes that something similar must have been on the brick wall at Rummindei. Irwin further gives reason to the use of stone that Asoka wanted to stress the fact that the wall included stonework, in contrast to a wall made of bricks with a wooden rail. Asoka made clear elsewhere the reason for the choice of stone instead of wood: "Where there are stone pillars or stone slabs, there this dhamma- writing is to be inscribed- that it may long endure". The fact that the railing stones have long since disappeared at Rummindei, thus thwarting Asoka's hope, is not surprising. The upper part of the pillar has also disappeared, and so has the horse, which once crowned it.

Thus, the argument and interpretation of this word made the scholars to calculate hypothetically since the day of the rediscovery of this inscription. Various publications of the H.M.G. Nepal also have not the same translations. The Department of Housing and Physical Planning, Lumbini Development Committee, 2028 BS published a book titled "Lumbini" and translates the word silabigadabhica as 'a stone used for bearing the load of a horse'.

In 1973 Ministry of Industry and Commerce, Department of Tourism published it as a 'he both caused to be made a stone bearing a horse and caused a stone pillar to be set up'. This translation is accepted in the various publications of the then Lumbini Development

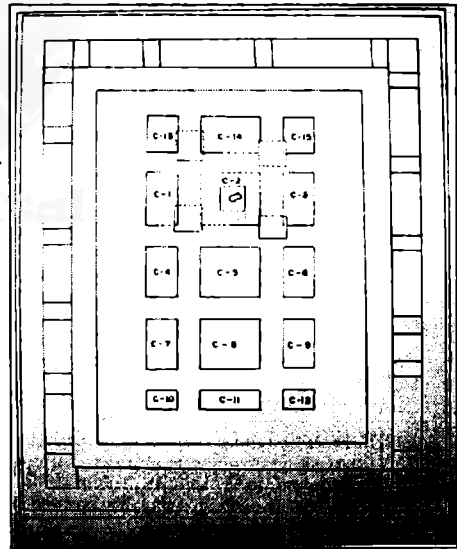
Committee in 1975, 1976 and 1980 and the publication of the Department of Tourism in 1975 (Ven. Sudarsan, 67-69: 1998).

Later on Lumbini Development Committee changed the above translation based on the publication of Raj Bali Pandey. According to Pandey's observation 'a stone bearing a horse' was a very awkward construction. It should be taken as one word equivalent to Sanskrit 'Shila-vikatabhittika' =a huge wall of stone'. Thus Lumbini Development Committee put a signboard near the Asokan pillar mentioning 'a stone railing was built.....'. Even the publication of the then Committee published 'a stone wall around the place'. We do not know how and why these different translations published by the then Committee. We do not have any knowledge of any event that occurred for the discussion or the translation this word.

En route for new interpretation

The excavation of Mayadevi temple from 1992-1996 by the archaeologists of D.O.A, L.D.T. and J.B.F discovered a sand conglomerate stone block in the chamber number 2.

According to Mr. Kosh Prasad Acharya, archaeologist from D.O.A, involved in the Mayadevi Temple Excavation, now Director General of D.O.A mentions in his report that in the structural phase no II "A piece of unidentified rock, possibly conglomerate (?) was found in the center of this chamber. Seven layers of bricks were placed to make a platform for this piece of rock" (Acharya, 1996). Uesaka, another archaeologist in the excavation from J.B.F also reports the find of 'a fragment of conglomerate rock (measuring 70cm x 40cm x 10cm) is having an axis running north to south in the center' (Uesaka, 1-12: 1996). These reports agree that it is a sand conglomerate, placed in the center of the construction and put on the top of a platform made of seven layers of bricks. There arise many questions about this stone viz. why in the center of the construction, why it is placed on the top of the seven layers of platform, why only the seven layers, etc. But it is sure that this stone has some special significance to be placed there. If we go back to the various interpretations of the word silabigadabhica and the archaeological activities and their reports we can have a clear idea of it.



Now the translations given by the various scholars can be put into three interpretations.

The first groups are in the opinion of some figures similar to 'a she-ass or 'a horse' or 'a figure of the Buddha's mother' or some figure on the top of the pillar'.

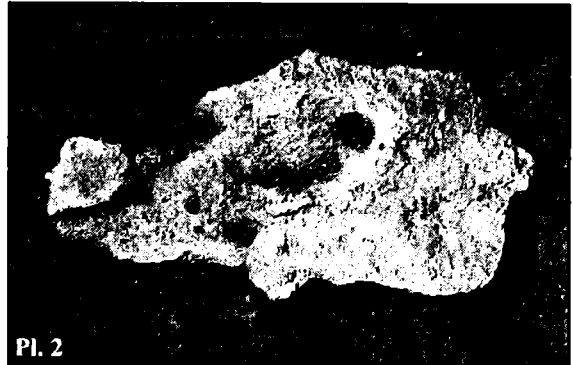
The second groups are claiming it as 'an astral divinities' like 'a representative of sun' or 'moon'.

The third group ascertain that it must be some structure of 'a stone wall', 'a railing which is

an enclosure and screen' and 'flawless block of stone'.

Now let us confirm the archaeological reports of various scholars who were directly involved in the archaeological activities in Lumbini and their findings especially the stone artifacts, since the rediscovery of this pillar in 1896.

Dr. A. Fuhrer (1896) in his report has not mentioned any stonewall or stone objects found during the excavation of the pillar. Even Khadga Sumsher Rana who published 'Buddhist Archaeology in the Nepal Tarai' and was with Dr. Fuhrer during the excavation of the pillar was also silent about any stone object finding.



P.C. Mukherji (1899) mentioned in his report that he cleared the round base within the enclosure down to about 5½' but could not go down to the foundation. The pillar, of which the lower girth is 7'- 9", is 2'- 7¼" in diameter. It is in hard sandstone of the usually yellowish colour, and rises to a height of 21' or so. Its upper portion is gone and of what remains the top is split in two halves, the line of fissure coming down to near the middle half. The excavation of Mukherji at the base of the pillar does not yield any stone figure or any trace of wall. The hypothesis imagined of any figure or wall is not found in the excavation of Mukherji. Mukherji has not mentioned any artifact found from his archaeological activities in Lumbini in his report.

After a long interval Keshar Shumsher unearthed the mound of Lumbini. Though he did not published any report of his activities but left two earthen mounds north and south of Mayadevi temple. The southern and northern mounds were excavated by L.D.T. in 2001 and 2002 hoping to get some archaeological artifacts from there, but except small brickbats, some red ware potteries and small pieces of sandstone, nothing of important discovery was made.

Devala Mitra (1972) carried out excavation at the base of the pillar. According to her report she mentions that 'the height of the extant part, above the rough hammer-dressed surface meant to be buried below ground, is 7.391m. The lower portion of the pillar, a depth of 2.134 m. which is polished and below which was encountered the hammer-dressed portion meant to be embedded (Though she wanted to reach the bottom of the pillar to know the height of the hammer-dressed portion and the contrivance, if any, for the insertion of the pillar, she could not go beyond 51cm. below the polished portion due to the intervention of the commissioner (on tour) who was apprehensive of the fall of the pillar in the operations) remains buried below the ground. The three successive brick enclosures mentioned by P.C. Mukherji no longer existed on the west side. In her report no mention of any finding made out of stone elements or any brick railings.

Babu Krishna Rijal (1976-77, 1976-78, 1978-83) published various archaeological activities in and around the Mayadevi temple. But there is no mention of any brick railings

at the base of the pillar or any piece of stone, which represent the horse figure.

Tara Nanda Mishra (2040 B.S.) dug the base of the Asoka pillar in 2040 B.S. and has given detail measurement of the pillar. According to his report there are mud brick railings in and around the pillar made of the bricks of Asokan period. The railings are of 18" and the measurement of the bricks are 15"X10"X3". The foundations are of three stepped and the top of those lies two layers of mud brick wall. It is very important information that the brick railing is noticed for the first time in the archaeological work in Asoka pillar. But Mishra is silent about the interpretation of the railing with the word silalavigadabhica.

The question about the sand conglomerate stone block

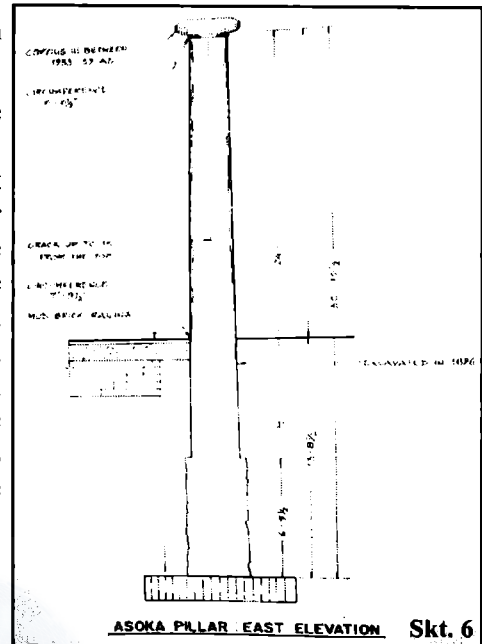
After examining the various interpretations and the range of archaeological activities in the Asoka pillar and Mayadevi temple at Lumbini, it became essential to know the significance of the stone, which is found recently.

The most important interpretation is of R. Pischel's "Die Inschrift von Paderiya, SKPAW, (Report of the Royal Prussian Academy of Sciences) Berlin 35 (1903): 724-734" who assumed 'a flawless block of stone'. This version of Pischel is very much related to the stone, which is found in the Mayadevi temple. It is just a block of stone, which is placed almost in the central part of the construction. It lies on a brick platform made seven layers of bricks. Though some scholars did not accept his interpretation but he already indicated there must be some block of stone to pinpoint the exact birth spot of Lord Buddha. The archaeologists in the recent excavation of the Mayadevi temple establish his indication.

Another interesting story is preserved in the book 'Northern India According to the Shui-Ching-Chu by L. Petech. It mentioned in the following "the marvelous tree, which the excellent queen grasped when the Buddha came to the life, is called hsu/ko (asoka). King Asoka made, out of lapis lazuli, a statue of the queen in the act of grasping [the tree] and giving birth to the prince. When the old tree had no more offshoots, all the sramanas took the old trunk and planted it; and over and over again it continued itself till the present time. The branches of the tree are as of old, and they still shelter the stone statue.

Also the outlines of the marks of where the prince walked seven steps are still preserved today. King Asoka enclosed the marks with lapis lazuli on both sides, and again had them covered over with one long slab of lapis lazuli.

The people of the country continuously make offerings to them with sweet smelling flowers. One still sees clearly the outlines of seven foot/prints; although there is now a slab covering them, it makes no difference. And again, people may cover them thickly with



several layers of heavy cotton (karpasa) and fasten these on the chiseled stone; and yet, [the marks] shine through them and are even brighter than before" (Petech, 35-36: 1950).

This above information uncovers the two very important statements. The first one is 'Asoka enclosed the marks with lapis lazuli on both sides, and again had them covered over with one long slab of lapis lazuli'. Now the question arises whether Asoka used sila for lapis lazuli? Or the pilgrims refer the lapis lazuli for another sila? We must, however, be aware of that the Chinese pilgrims may have been misled by the Mauryan polish, which may have been on the statue and the encasement. John Irving notes the jade-like texture of the polished sand stone of the Sarnath pillar, which Fa-hsien described the pillar, which Asoka erected at Sankasya as having images of the Buddha set into it, each "shining and transparent, and pure as it were of lapis lazuli". Thus the pilgrims might have been confused with the colour of stone in Lumbini.

The second part of their statement is 'and again had they covered over with one long slab of lapis lazuli'. During the excavation of the Mayadevi temple, the excavation group found a long slab of rectangular conglomerate. According to the report of Mr. Uesaka "A rectangular (lengthwise) conglomerate belongs to the upper structures at stage I, and was installed between the inner and the outer wall on the north, at the third space from the west, above the arranged bricks, in east-west direction. A conglomerate is fresh looking and carrying small stones. It is 140 cm in length in east-west direction, 18 cm in width, and 8 to 10 cm in thickness, at the altitude of 99.78 m. A block of bricks is neatly piled in five courses underneath the conglomerate in the east-west direction. It is not by support walls but support walls were set to the upper part of the block." The excavators of the temple are silent about this stone. They have not given any observation to this finding. Most probably this should be that 'one long slab' mentioned by the pilgrims.

The pilgrims further mention that 'the people of the country continuously make offerings to them with sweet smelling flowers. One still sees clearly outlines of seven foot/prints; although there is now a slab covering them, it makes no difference'. This indicated that when they arrived Lumbini this holy spot was still worshipped by the people. All these pilgrims' account we do not find any reference of the temple in this place, though the place was well known and very sacred to the Buddhist pilgrimage center. There must be some holy spot or object which people used to worship that. This stone must be in the main center of the attraction and the main object of the sacredness.

Recent Interpretation

With the request of late Ven. Bikshu Sudarsana Mahasthvir, an intellectual seminar was held in Dhammasa (Dharmasastra)

University in Bangkok in 9th April 1980. This seminar was participated by the various



learned Mahasthavirs and professors of Chakravat, Mahachulalankor University and Dhammasa University. In this seminar the main theme of the discussion were the words 'silavigadabhica', 'ubalike kate' and 'athabhagiye ca'.

The seminar concluded for the word 'silavigadabhica' with 'scaped on stone' or 'stone is fashioned in another replica'. This indicated that the spot is highlighted with some stone replica. That replica must be the prototype of the nativity sculpture of Siddhartha's birth, which is placed in the restored Mayadevi temple (Ven. Sudarsana, 71: 1998).

A seminar was held in Hotel Bluestar in Kathmandu after the discovery of this stone few years back. The seminar participated by various authorities of history, culture, archaeology, art and architecture, intellectuals, expert on Pali and Buddhist literature and highly positioned monks. The seminar concluded that the stone has a very special significance and occupies in the exact birth spot of Lord Buddha. Late Ven. Sudarsana further indicated that it looks like a footprint of a human being (Ven Sudarsana, 73: 1998).

The international team of experts Prof. A.H. Dani from Pakistan, and Prof. A.K. Narain, and Krishna Deva from India also highlighted this stone. They declared that this stone has special implication to be there. Before the discovery of this stone Prof. A.K. Narain had already said publicly that there must be some sign in the birthplace of Lord Buddha.

Thus silavigada bhica means a public assemblage area in the form of high terrace or an enclosure of bricks around a place of worship or celebration of the much-spoken unusual stone. Dr. Narain has divided the word silavigadabhica into three words i.e. sila, vigada and bhica which mean stone, much talked about or spoken of and a public assemblage area in the form of high terrace or an enclosure of the bricks (Vaidya, 640: 2003).

This international expert team also requested to Nepalese authorities to announce this greatest discovery of 20th century by the then Rt. Hon'ble Prime Minister Shree Sher Bahadur Deuba. At Hotel Himalaya, Lalitapur, on Feb. 4, 1996, the then Prime Minister of Nepal announced, "the sacred place of the nativity of Sakyamuni Buddha in Lumbini has been discovered" in Feb. 4, 1996.

The International Scientific Experts Meeting on Conservation, Restoration and Shelter for Excavated Archaeological Site of Mayadevi Temple also accepted this stone as a 'Marker Stone'.

Conclusion

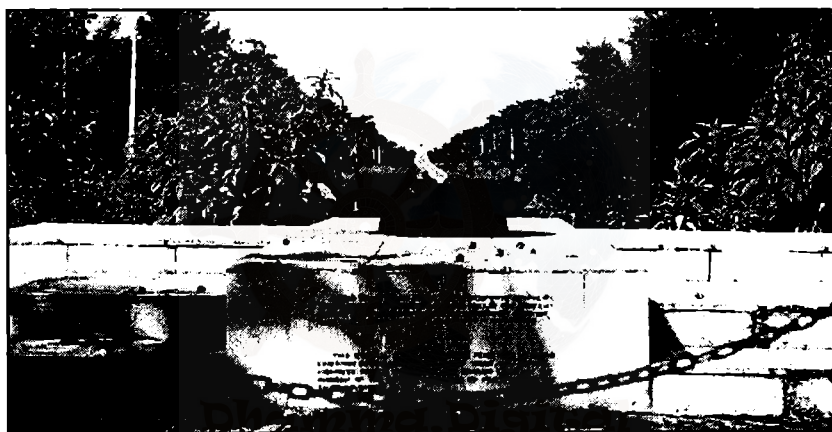
The study of various interpretations given by the different scholars and the archaeological reports of the archaeologist who were involved in the archaeological activities in Lumbini, have not confirmed any stone representation on the top of the Asokan pillar.

The word 'silavigadabhica' with some icon on the top of the pillar is a hypothetical calculation only. The detection of the stone in the excavation of Mayadevi temple solved the year's long debate of the word 'silavigadabhica', which means Asoka put the stone to mark the exact spot of the birthplace of Lord Buddha. Or he worshipped the spot, which was marked with the stone at the exact birthplace of Lord Buddha. Now it is very high time to change the meaning of the word silavigadabhica with the right interpretation of the inscription.

References

1. Sircar, D.C. 1998 INSCRIPTIONS ASOKA, Publication Division New Delhi.
2. Rai, Usha. 1990 THE TIMES OF INDIA, New Delhi, Jayaswal, V. 1997 GANGA: The route of transportation of Sandstone from Chunar to Ancient settlement, Triratna Trust, Sarnath, Varanasi.
4. Smith, V. 1992 THE EDICTS OF ASOKA, Munsiram Manoharlal, Delhi.
5. Irving, J. 1975 "ASOKAN" PILLARS: A REASSESSMENT OF THE EVIDENCE, Part III: Capital, The Burlington Magazine.
6. Buhler, G. 1898-99 THE ASOKA EDICTS OF PADERIA AND NIGLIVA, Epigraphica India and Record of the Archaeological Survey of India, edited by E. Hultzsch, A.S.I, Delhi.
7. Kenneth, R.N. 1995 A NOTE ON silabigadabhica IN ASOKA'S RUMMINDEI INSCRIPTION, The Buddhist Forum, Vol.III (1991-1993), edited by T. Skorupski & U. Pagal, Heritage Publishers, New Delhi.
8. Fuhrer, A.A. Dr. 1992 ANTIQUITIES OF BUDDHA SAKYAMUNI'S BIRTH-PLACE IN THE NEPALESE TARAI, Indological Book House, Varanasi, Delhi, (Reprinted).
9. Falk, H. 1998 THE DISCOVERY OF LUMBINI, Lumbini International Research Institute, Lumbini.
10. Ven. Sudarsana. 1998 LUMBINI KO KAKHAMA (Nepali), Himali Bauddha Prashiksana Sasthan, Lalitapur.
11. Acharya, K.P. 1996 A BRIEF REPORT ON THE ARCHAEOLOGICAL FINDINGS IN THE MAYADEVI TEMPLE, (Report submitted to the Task Force, Mayadevi Temple Excavation), LDT. Kathmandu.
12. Uesaka, S. 2001 ARCHAEOLOGICAL RESEARCH AT MAYADEVI TEMPLE, LUMBINI, (Vol. 1), JBF. Tokyo, Japan.
13. P.C. Mukherji. 1969 A REPORTS ON ATOUR OF EXPLORATION OF THE ANTIQUITIES IN THE TARAI, NEPAL THE REGION OF KAPILAVASTU, Indological Book House, Delhi, Varanasi, (Reprinted).

14. Rana, K.S., Gen. 2045BS BUDDHIST ARCHAEOLOGY IN THE NEPAL TARAI, No. II, Vol. 6, Abhilekha, National Archives, D.O.A. Kathmandu.
15. Mrs. Mitra, D. 1972 EXCAVATION AT TILAUROKOT AND KUDAN AND EXPLORATIONS IN THE NEPALESE TARAI, Department of Archaeology, HMG, Kathmandu.
16. Rijal, B. K. 1975, 1976, 1980 ARCHAEOLOGICAL ACTIVITES IN LUMBINI, Lumbini Development Committee, Kathmandu.
17. Petech, L. 1950 NORTHERN INDIA ACCORDING TO THE SHUI-CHING-CHU, Serie Orientale Roma.
18. Vaidya, T.R. 2003 NEPAL, TOMORROW VOICES & VISIONS, Ed., D.B. Gurung, Koselee Prakashan, Kathmandu, Nepal.



We wish you all the best

On the occasion of Lumbini Festival

Bekha Ratna Shakya
Silver & Gold Specialist

All kinds of Tibetan Ritual goods & statues

Address: 16 Lalitpur, 285 Nakabahil, Tadhanchukka.
 Tel: 5533224, 5523774, Email: Shakyabs@htp.com.np

Lumbini

The Archaeological Survey Report

1992-1995

Preface

The Course of Events

In 1967, then Secretary General of the United Nations U Thant proposed restoring Lumbini Garden, the birthplace of Shakyamuni Buddha. Then, in 1978, the United Nations commissioned the Japanese architect Kenzo Tange to compile a master plan. In that same year, the 12th conference of the World Federation of Buddhists (WFB) resolved to cooperation in the project. In 1982, the executive board of the council of the Japan Buddhist Federation (JBF) agreed to cooperate in the restoration project, defined its content, and approved a budget.

Donations from many different places made possible a budget of Y375,000,000 to be spent on the following projects: 1. Archaeological surveys of the sacred garden and landscape restoration of the vicinity of the Mayadevi Temple, 2. Arrangement of the region assigned to Japan, 3. Construction of a memorial tablet, and 4. Building of the WFB Friendship Bridge. Such things as the state of the local infrastructure, however, hampered negotiations with the Nepal Lumbini Development Committee. The Lumbini Development Trust (LDT), headed by Prince (now King) Gyanendra, was established to pursue local development plans.

In April 1988, the JBF agreed to comply with a request from the LDT to repair the Lumbini Mayadevi Temple, which was on the verge of being destroyed by pipal-tree roots. In 1990, the two parties exchanged agreements on concrete restoration methods, but the Nepalese political situation called a halt to the project. Then, in 1992, on the occasion of the promulgation of a new Nepalese constitution, the Lumbini restoration project was revised; and work resumed.

Ceremonies to mark the start of on-site work at the Mayadevi Temple were held in October, 1992. Thereafter, the LDT requested that an archaeological team be dispatched to the site from Japan. In compliance, in December, the JBF sent a team headed by archaeologist Satoru Uesaka to the site to begin excavations, which were completed in March, 1995.

Immediately beneath the Mayadevi Temple, the survey uncovered the so-called marker stone, which indicates the place where Shakyamuni was born. As a consequence of this discovery, in 1997, Lumbini was registered among UNESCO World Heritage sites.

When the surveys were finished and restoration of the Mayadevi Temple about to begin, the JBF strongly advocated reburying the historic ruins for the sake of protecting them and building a place of worship on top of them in the style of the old Maya Devi Temple.

The Nepal side, however, insisted that the ruins remain exposed. Finally, in 1998, the JBF complied with this wish. Two considerations influenced the decision. First, the ruins

belong to the Kingdom of Nepal. Secondly, Buddhist all over the world hoped for a speedy reconstruction of the Mayadevi Temple. In April, 2002, the Nepalese authorities started rebuilding the temple, completion ceremonies for which were conducted, in the presence of King Gyanendra and the queen, on May 16, 2003, in time for the celebration of Shakyamuni's birthday.

In preparation for transferring excavated relics to Nepalese jurisdiction, the JFB sent Satoru Uesaka to Nepal again from November 2001 to April 2002 to compile a ledger of hundreds of important items accompanied by photographs and measurements. Our organization possessed the keys to all on-site storage facilities and defrayed the costs of guarding them. In 2001, we published The Mayadevi Temple Archaeological Survey Report: Excavated Finds (in English), which covers part of the excavation work. In late June, 2002, after conducting a final verification of the 260,000 excavated items, we put the material in good order and, on November 1 of the same year turned the storage-facility keys over to the Nepal authorities. In March, 2004, we transferred the original plans of the Mayadevi Temple to the LDT.

Under the auspices of the government of Nepal, the Second World Buddhist Summit took place in Lumbini in December of the same year. Attending it gave us a chance to see what Lumbini Garden looked like at the time and to negotiate with LDT about installing a commemorative plaque.

Satoru Uesaka died suddenly in 2003. But, after conquering many difficulties, with the cooperation of his mentor Hideichi Sakazume, former chancellor of Rissho University, Lumbini-The Archaeological Survey Report 1992-1995 was finished in March 2005.

The report relates many important discoveries. For example, it suggests that the place of Shakyamuni's birth, indicated by the newly discovered marker stone, has been an important focus of faith for Buddhists before King Ashoka visited the site. In addition, it suggests a possible new, additional interpretation of the inscription on the stone pillar King Ashoka erected on the site. These scholarly findings constitute an inestimable cultural property for the Kingdom of Nepal and manifest Shakyamuni's great virtue.

On May 25, 2005, a meeting held in Tokyo to make public findings on the archaeological surveys and reconstruction of the Maya Devi Temple stimulated great interest.

On the present occasion, representatives of the JBF have come to Katmandu to present copies of the report to the LDT, the Department of Archaeology (DOA), His Majesty's Government of Nepal, and UNESCO and to hold a publication reception.

Plaque Commemorating the Mayadevi Temple Archaeological Survey

On this occasion, the JBF wishes to present a plaque commemorating the Archaeological Survey of the Mayadevi Temple and the long-standing amicable relations between our organization and the LDT and the DOA. We hope to have the plaque installed on the periphery of the temple, where it can remind the many Japanese pilgrims to Lumbini

of the results of the survey and of the religious and cultural value of Lumbini itself.

The Japan Buddhist Federation hopes that ever larger numbers of Buddhists from all over the world will visit Shakyamuni's birthplace and that Lumbini will become a symbol of world peace.

Japan Buddhist Federation, June 21, 2005.

Conclusion

The Lumbini remains (situated in lat. 27:28/N, long. 83:40'E) are located in Rupandehi District, Lumbini Zone, in the Kingdom of Nepal. According to popular beliefs Lumbini has been regarded as the holy birthplace of the Buddha for a long time by many Buddhists. A. A. Fuhrer discovered the Ashokan stone pillars and the inscriptions engraved on them in 1896. A. A. Fuhrer had discovered the Ashokan stone pillars on Conagamana Buddha in Nigali Sagar, 1895, and investigated the birthplace of Buddha. These discoveries and investigations had been put forward from the archaeological and terminological standpoints¹.

P. C. Mukherji archaeologically investigated Kapilavastu in 1898. On the basis of their results, and he dug out the remains of Tilaurakot, and fixed the place of the remains of Kapila cattle's remains, moreover dug out Lummindei remains and some other places. He archaeologically investigated the birthplace of the Buddha in the Tarai². Such a fruit of investigation of P. C. Mukherji came to produce the effects of our investigation and the studies at the birthplace of the Buddha.

A. A. Fuhrer discovered the lower part of Asokan stone pillar and P. C. Mukherji dug it out. P. C. Mukherji clarified that it stood erect in the center of the square, and then he dug out the Mayadevi Temple remains around this district, and found a clue to the structure of the temple, and he made clear the existence of a stupa offered to Buddha. Especially, he reported about the existence of a basic platform.

It was made from the structure of stair form with scripture bricks in three sides of north, west and south. Thereafter, General Keshar Sumsher J. B. Rana dug out Mayadevi Temple remains and around it on a large scale. The aim of excavation was to grasp and to restore the remains of Lumbini, but, unfortunately, we could receive none of his published report from him. But, according to several prints, which were taken into safekeeping in the Keshar Library, it is known that he dug out the whole aspect of the basic platform of tombs by the partial investigation of excavation. We can grasp the circumstances from some papers written and pictures taken by Sennosuke Odaka³, Tsusho Byodoh⁴ who visited the place during the excavation, and Shindo Yamamoto⁵ who visited this place just after this excavation.

According to these data, the whole aspects of the basic platform made with sculptured bricks are revealed. We can understand from the pictures of circumstances which were left behind his leaving Mayadevi Temple alone. And we can notice there were the parts divided largely into the bricks, and after that we can notice that inner division was filled with clay or some other materials and the plane surfaces were leveled. Therefore, it was made clear that Mayadevi Temple was established on the upper part of the basic platform that was erected by instituting square division made with several bricks. And then the remains around the

Asokan stone pillar were dug out by archaeologists again, and some small stupas were excavated around it.

In 1969, D. Mitra⁶ dug out the remains of Tilaurakot and western part of the Asokan stone pillar and tried to inspect the conditions of it. From the latter half of 1970s to the middle of 80s, the remains of Mayadevi Temple and outskirts of it were excavated on a small scale by B. K. Rijal⁷ and T. N. Mishra⁸ belonging to the Department of Archaeology of Nepal.

Especially, B. K. Rijal excavated the whole outskirts of Mayadevi Temple, and detected the large and small stupa and vihara. These remains were excavated by the members of the Department of Archaeology as a reconstruction work of the tract of Lumbini conducted by United Nations, and the research was made based on the plan of Kenzo Tange in 1978.

Japan Buddhist Federation (JBF) took interest in his plan to reconstruct Lumbini remains, and supported this project positively.

JBF started to promote the project by request of Lumbini Development Trust. They decided to restore the Mayadevi Temple with the support of the archaeological knowledge dismantlement involving excavation research took place from 1992 to 1995⁹. The research was built up based on research carried out by P. C. Mukherji in 1898 and General Keshar Shumsher J. B. Rana during the period of 1932 to 1939. A complete dismantlement of Mayadevi Temple took place in order to grasp the structure of the basic platform and its building process.

The basic platform forming the basis of "Mayadevi Temple" was made during the sixth stage. That platform was formed by square divisions and surrounded by outer walls of rectangular form of 26 meters from east to west, and of 21 meters from south to north having main poles at east and west points, and surrounded by inner walls of 20.40 meters from east to west, 15.70 meters from south to north. They were formed by 15 square rooms together with five from east to west and three from south to north among these square divisions with the same intervals. These square rooms named Chambers which seem to have been arranged around Chamber 2.

We may inter that they have consciously made the first structure of rectangular division westward. The same style of Chamber 2 was found in Chamber 5 and 8. They have the same rectangular Chambers in which were arranged in the center (in the second line) of three lines of the Chambers lining up in the direction from east to west with Chamber 3, 6 and 9 in north, and Chamber 1, 4, and 7 in south; further more, they established Chamber respectively in north (in the first line) in the center (in the second line), and in the south (in the third line) forming both sides of west and east. There were Chamber 15, 14 and 13 in the west side, and 12, 11 and 10 in the east side.

We can see the small Chamber on the Chamber 2 in the first building stage, and we can imagine it was in the second building stage that these were constructed. And we can imagine the basic platform was constructed with the length of seven meters from east to west, and the length of seven meters from south to north in the third stage. These were

succeeded by the fourth building stage. The basic platform in the fifth stage had the scale at the length of 17.5 meters from east to west and the length of 15.40 meters from south to north. We can imagine they constructed the tower offered to Buddha.

Mayadevi Temple was constructed on upper part of the tower offered to Buddha formed with flat square in the seventh stage. And the structures, from the first through the seventh stage, were always made in consideration of Chamber 2 offering "a piece of natural rock as marked stone."¹⁰ "We regarded the survey of some parts of excavation with advance of dismantling Mayadevi Temple, and as a result of excavation, we had attention to detect the flat stone in the first stage. We can imagine that the stone was put intentionally on Chamber 2. The flat stones were crushed into various sizes of 70 centimeters, 40 centimeters and moreover, 10 centimeters. These stones were from pebbly sandstones. They were carried from the northern part of Siwalik Hills. These flat stones were arranged obviously with an aim. It is estimated that these stones were put on this place before Asoka, and that it was a piece of natural rock as marked stone that was showing Buddha's birthplace. Surely, "a piece of natural rock as marked stone"¹¹ in the first stage had been put on this point after the second stage. We can estimate they constructed it from the aspects of the peculiar structure. Many fragments of the stone poles were detected from that structure and others, and those fragments of earthenware (N.B.P. ware and Red ware, etc.) were dug out by some archaeologists. The fragments of the Ashokan stone pillar, currency from Mauryan and Kushan era, terracotta and the fragments of earthenware were dug out from Chamber 5 and 6 that were thought to the construction in the same stage. We confirmed that the small Chamber, being constructed in the first stage with upper part of Chamber 2, was constructed in the second stage. But, intervals of the first stage and the second stage were not so long, so they could hardly distinguish the remains of the first stage from the second. It is thought that the remains in both times were dug out at the same time. When the archaeologists investigated the remains from Chamber 2, 5 and 8, they could discover many fragments of Ashokan stone pillars among them.

When they destroyed the bricks of western walls in Chamber 2 in which had a piece of natural rock as marked stone, they found the large sizes of fragments (unsuited stones) of Asokan stone pillars in them. When they removed the large scales of fragments, they found out the exposed piece of natural rock as marked stone. They could make clear the 2160"50 B.P., 2190"60 B. P., 2140"70 B. P.¹² of the remains in which were dug out from Chamber 8 were the same scales with remains of Chamber 2 and 5 in "C, and they dug out the fragments of Asokan stone pillars, N. B. P. W and the red fragments from different period.

We can imagine the archaeologists at that time constructed Chamber 5 and 8 with Chamber 2, and put there on a piece of natural rock as marked stone. The rock differs from Chunar sand rocks, and it was made by pebbly sand rocks, which were produced in Siwalik. These shapes differed from processed rocks and Asokan stone pillars, too. It was made of natural rocks. We can imagine the rocks were put consciously on the level laid bricks. It would not differ from the time when Ashokan stone pillars¹³ were built differs. The sizes of the bricks were 38centimeters X 25centimeters X 7centimeters, and they were nearly the same size as that of third or fourth stage in Ganwaria¹⁴. It is thinkable that the third stage in

Ganwaria¹⁴ came into power from 8 to 4 or 3 b. c. And the fourth stage in Ganwaria came into power from 6 to 2 b. c. Before people built Mayadevi Temple, they enlarged and repaired the equipments on a large scale. When Xuan Zang visited there in 7th century, they described of several stupas.¹⁵ Although we don't know whether Xuan Zang saw stupas and viharas or not, we can imagine there were bricks at that time. There is a possibility that basic platforms with sculptured bricks were being built. This has been implied as similar bricks had been used for the Kudan remains located near Lumbini. Kudan remains were made through the seventh and eighth centuries, and by the time, they repaired the basic platform belonging to Mayadevi Temple. Furthermore, it seems to us that they dug out the earthenware around the fields, and they made Maya stone statue made of red sandstone from Mathura at Mayadevi Temple, and they made the basic platform in the fifth stage from the Mourya to Gupta period¹⁶.

In 1901, a picture of "Mayadevi Temple which was built on a basic platform" appeared in the report by P. C. Mukherji. It shows that Mayadevi Temple had existed in the latter half of the 19th century. Meanwhile, it is known that the prince of West Nepal visited Tilaurakot from the epitaph engraved in Asokan stone pillars in the 13th century. From 1932 to 1939, General Keshar Shumsher J. B. Rana group excavated the whole area including Mayadevi Temple on a large scale. Then they restored the underground room of it, took away clods of Chamber, and filled up the place again. We can guess that the above-mentioned matter is clear, for the remains with the fragments of Asokan stone pillars were found in Chamber 2, 5 and 8 along with earthenware from the new generation.

The excavation conducted in 1930s was not published as a report yet, so we cannot lay hold of change of the basic platform at Mayadevi Temple.

On this occasion of our archaeological investigation for taking to pieces of Mayadevi, we are convinced that "the piece of natural rock as marked stone" exists in Mayadevi Temple and we can trace the change of it.

(Hideichi SAKAZUME)

Notes:

1. A. A. Fuhrer, Antiquities Buddha Sakyamuni's Birthplace in Nepalese Tarai (Archaeological Survey of Northern India, Vol. VI, 1899)
2. P. C. Mukherji, Antiquities in the Tarai. Nepal-The Region of Kapilavastu (Archaeological Survey of India, Imperial Series. 1901)
3. Sennosuke Odaka; A Diary of India (1939)
4. Tsusho Byodoh; Trip to a place sacred to Buddha in India Travel to Ancient India (1969)
5. Shindo Yamamoto; Travel to India (1941)
6. D. Mitra, Excavation at Tilaurakot and Kudan Exploration in the Nepalese Tarai (1972)
7. B. K. Rijal, Archaeological Activities in Lumbini 1976- 77 (Ancient Nepal, 30-39,

1975 - 1977), B. K. Rijal, Archaeological Remains of Kapilavastu Lumbini Devadaha (1979)

8. T. N. Mishra, The Nativity Sculpture of Lumbini and Its Conservation (Polambd, 10, 1990)
9. Satoru Uesaka went to Nepal, Lumbini to enforce the investigation of archaeological study under the name of Japan Buddhist Federation.
10. Satoru Uesaka conferred with the archaeologists of the Department of Archaeology and Lumbini Development Trust. The International Conference was held in Nepal, February 1994 and March 1995. Views are based on that of the Conference.
11. "A piece of natural rock as marked stone" is called with other names, "a mark stone" or "a wise stone."
12. According to "the value for taking an accurate measurement of times" of Tilaurakot in the III and IV stage of the "C, "times" shows older ages than 1690"40. B. P. (GAK-9455), 1790"40. B. P. (GAK-9456), 1780 "40. B. P.(GAK-9457). These measured values were not recorded in Tilaura kot I (2000), II (1978).
13. Times of "a piece of natural rock as marked stone" are ambiguous, but generally, it is called in "times" written in this text, according to the record of investigated excavation.
14. K.M. Shivastava, Excavation at Piprahwa and Ganwaria. (Memories of the Archaeological Survey of India. No.94, 1996.)
15. Xuan Zang, Tat'ang hsiyuchi (A great account of the east and west region).(646)
16. D. Mitra, Excavation of Tilaurakot and Kudan and Explorations in the Nepalese Tarai, 1972.



**The excavation (1992-1995)
at the site of the Maya Devi Temple
in Lumbini,
Birthplace of Lord Buddha represents
The collaborative efforts of the Lumbini Development Trust,
The Department of Archaeology, HMG of Nepal
And the Japan Buddhist Federation.**

Reconsidering the Rummindei Pillar Inscription of Asoka: In Connection with 'a piece of natural rock' from Mayadevi Temple

Keisho TSUKAMOTO, Litt.D.
Professor Emeritus of Indology & History of Buddhism,
Tohoku University

A Summary

§ 1. The problems

In 1992 by the request of the Lumbini Development Trust, the Japan Buddhist Federation (JBF) started the planning of restoration of Mayadevi Temple, and carried investigations and excavations into effect at this site over a period often years since 1993. In the meantime as the result of excavation under leadership of Mr. Satoru Uesaka, JBF, a piece of natural rock was unearthed from directly below the center of Mayadevi Temple. It is presumed that when Asoka erected the stone pillar at Rummindei, he would lay underground as Marker Stone of birthplace.

I have published my book *Ashoka-o hibun* (Inscription of King Asoka, Tokyo 1976). But considering the background and circumstance of refection of Temple-complex contained Mayadevi Temple, Asokan stone pillar, and so on, I need reconsidering the Rummindei pillar inscription. Consequently in this article, I shall examine the former studies of the concerned inscription, make clear the change of problems, and investigate the relationship between this inscription and the 'a piece of natural rock,' and its consistency.

§2. Former studies of the Rummindei inscription

1. Theory of G. Buhler
2. Theory of Vincent A. Smith
3. Theory of A.C. Woolner
4. Theory of E. Hultzsch
5. Theory of D.R. Bhandarkar
6. Theory of J. Bloch
7. Theory of Amulyachandra Sen
8. Theory of Naresh Prasad Rastogi
9. Theory of W.P. Guruge
10. Theory of K.R. Norman

§3. Archaeological contexts of a piece of natural rock from Mayadevi Temple

Mr. Uesaka states a report of a piece of natural rock as Marker Stone on the Archaeological Survey of the structure of Mayadevi Temple (8. Concluding Remarks: This Book, pp. 111-112) as follows:

- 1) It was ascertained that the historical transition of construction of Mayadevi Temple has formed different stages of structure: stage I-VII.
- 2) It is considerable that the excavated trenches of chamber to confirm a piece of Marker Stone a stage II were made easy. We have found a section of brick-wall on the inner part of inner wall facing west.
- 3) The shape of structure, which became clear at stage I, is rectangular structure longer side being east and west. The structure is surrounded by the inner and outer walls, and is composed of 15 chambers put in order regularly. It presumed that Marker Stone had been put in the Chamber-2 in order to show the spot of Buddha's birthplace.
- 4) The stage II would be a hole, which was born, in order to confirm Marker Stone at stage I. It may be not taken the character of structure. It is to catch the real meaning of it as a process of history. After the confirmation of Marker Stone, the hole was filled up with earth, and on the surface of it the structure at stage III would be built.

The following summary by Mr. Uesaka is based on the above mentioned firm evidence: "The most important point of construction of Mayadevi Temple is that, although the shapes of structures had changed through all stages, the structure at each stage was constructed continuously along a vertical line. One hundred and over ten years ago, the exact location of Lumbini was not known. But the tradition that the spot was the Buddha's birth-place, was handed down by word of mouth continuously, even if the original meaning of the place-name was no longer in people's memory."

Mr. Uesaka has referred to the archaeological contexts of 'a piece of natural rock' which gave the historical points of view for the construction of Mayadevi Temple (Archaeological Research Report on Mayadevi Temple Excavation Project, JBF, Tokyo, 1995.4.5): "A piece of natural rock (a hard conglomerate with the dimensions of 70cm X 40cm X 10 cm with the axis running in the south to north direction and containing a lot of pebbles) is found at the center of the top of the discovered level... A row of bricks arranged in tight contact with each other in order and on a flat level surrounds the natural rock... Among the remains recovered from inside the square chambers are NBPs (typical to Lumbini area), Red ware, punch-marked coins, and copper coin. Judging from these remains, this structure is considered to belong (to) Maurya period (B.C. 3). Beside the above, small charcoal pieces and grains were recovered."

In the 'Conclusion' of this book, Dr. Hideichi Sakazume (Professor at Rissho University, Archaeology) has brought the historical process of 'a piece of natural rock' as Marker Stone, which was laid underground, to a conclusion from the comprehensive points of view on the base of the result of archaeological survey at Mayadevi Temple.

- 1) A small chamber, which was structured on the Chamber-2 at stage I, belongs to stage II. A period of time between stages I-II is short.
- 2) A flat stone was set up deliberately in the Chamber-2, when the base of stage I was structured.

The ingredient of stone is Pebbly Sand Stone brought from northern Sivalik Hills,

which was regarded as Marker Stone to indicate the birthplace of the Buddha Sakyamuni. Its existence was deliberate in Chamber-2 continuously since stage I.

- 3) Fragments of Asokan pillar were unearthed from Chamber-2, 5 and 8, presumed to be the structure of stage I.
- 4) The 'stone of unarranged form' were detected from a bored hole of east brick-wall of the Chamber-2, in which Marker Stone was laid underground. It proves that, when these stones were put into Chamber-2, the stratum filled with solid was removed again, and then the Chamber would be filled with remains including the fragments of Asokan pillar.
- 5) The Marker Stone found in Chamber-2 is a piece of natural rock of the district. Before the king Asoka set up Rummindei Pillar already, 'a piece of natural rock' as Marker Stone, which handed down that "the Buddha Sakyamuni was born here," were known among the Sakyas in the district.

§4. Reconsidering the Rummindei inscription: correction and its grounds

In §2 I have surveyed former studies of the Rummindei inscription and made clear grounds of theories of each scholar. Problems of inscription are put together:

- (1) sila-vigadabhi^{ca}
- (2) ubalike-kate athabhagiye ca

I will verify the suitability of theories in view of the present situation of archaeological investigation and excavation in recent years as follows:

- (1) Laying underground of 'a piece of natural rock' construction of surrounded wall and setting up the stone pillar (sila-vigadabhi^{ca} kdldpita sildthabhe ca usapapite)

This phrase is composed of Morphology-Declension and Semantics. Firstly, the Morphology-Declension of phrase is divided into two classes: (a) sila-vigadabhi ca ... ca, and (b) sila-vigadabhid. Secondly, Semantics of phrase is divided into three groups as follows:

- (1) Buhler transliterated sila-vigadabhi cd, and understood to be ca=Skt. ca <and>, which he considered as a conjunction with the preceding phrase. But the preceding phrase finishes by 'ti.' The indeclinable ti (Skt. iti) is used at the end of the quotation, and expresses the cause, reason and object for the subject. Buhler thinks that vigadabhi in sila-vigadabhi (nom.sg.f.) is a compound adjective (Karmadharaya), qualifying sila and equivalent to Skt. vikatabhri. sila+vigadabhi<Skt. sila-vikatabhri=sila-vikata+abhri (f.) / sila-vikata+abhra-(m.) 'a stone(slab) bearing a big sun (?)'
- 2) Smith, as Charpentier, transliterated sila (nom.sg.f.) vigadabhica (nom.sg.f.), and regarded the latter as the adjective phrase of the former. His presumption that the pillar were once surmounted by the effigy of horse ('a stone bearing a horse'), based on the record of Hiuen Tsang, whom Hultzsch also follows. Rastogi regards it as a derivative from sila-vikrta-bhitti, and translates it 'a figure of stone.'

- 3) On the contrary, Bhandarkar understood to be sila-vigada-bhica=sila-vikataa-bhitva (ins.sg.f.) <sila-vikata-bhitti-, 'an enclosure or railing made of stone', and takes it as the meaning, 'an huge stone wall.' Fleet regarded silavigada as sila (stone) + avi (enclosure, fence, wall) + gada (screen), and understood to be 'stone wall which is an enclosure and screen.' Bloch transliterated silavigadabhi ca, and to be understood 'une muraille de pierre.' Sen regards it as a derivative from sila-vikrta-bhitta, 'a stone-made railing.' Guruge takes it as 'a stone wall,' and has presumed that the pillar would be in existence before the edict was scribed. Norman understood to be silavigadabhi ca (=ca), and supposed that two elements in a sentence are put down by ca ... ca (the Coordinate conjunction). Considering not only the linguistic reasoning, but also the historical background, the missing script resulted from the surface of the material upon which scribe's exemplar was written, and so on, he regards this phrase as silavigadabh<it>ica, 'and a wall from, or decorated with, stone.' This was the latest theory proposed before the 'stone being in its natural condition' was unearthed.

Of the above mentioned former theories, 1) and 2) in Semantics were proposed on the presumption that five pieces of Mauryan polished Chunar sand stone might be the fragmentary parts (mane) of Asoka's Horse capital surmounted over present inscribed pillar as mentioned by Hiuen Tsang. Certainly the effigy of animals surmounted Asokan Pillars, but there was no inscription mentioned of the pillar capital. On the contrary, I think that 3) was connected to construct the early structure of Mayadevi Temple and to set up the stone pillar for commemoration. It has indicated a new point of view for reconsidering the Rummindei inscription that this investigation and excavation of Mayadevi Temple disclosed the 'stone being in its natural condition' and the structure enclosed it.

Up to now the compound silavigadabhica was divided into sila-vigada-bh'ica, but by External Sandhi in Skt./Pkt., the rule of -a+a->-a- is adapted: silavigadabhica<si!a'vigada-bhica=sila+avigada-bhica will be presumed.

The Paia-Sdda-Mahannavo, s.v.: vigada, viada=vikata<vikrta: Pischel, °219: AMg. vigada=vikrta. From this compound we suppose sila 'vigada<sila+avikrta-. Monier Monier-williams' SED, s.v: avikrta, mfn. 'unchanged, not prepared, not changed by artificial means, being in its natural condition', therefore sila (stone)-avikrta (not changed by artificial means), i.e. a stone being in natural condition is identified as 'a piece of natural rock' unearthed from Mayadevi Temple. After Gautama Buddha's Nirvana (death), when His Four Holy Places (the site of birth, Lumbini; the site of enlightenment, Buddha-Gaya; the site of first preaching, Mrigadaya; and the site of death, Kusinagara) had become the sites of Buddhist pilgrimage (DN. ii.5.8.), the 'stone being in its natural condition,' handed down that "the Buddha Sakyamuni was born here," would be already in existence in the site of Lumbini.

In this inscription bhi and ca are inscribed close to each other, then two aksaras are regarded as a word; I presume the derivation -bhica=bhicca<*bhi(t)ya=bhittya (ins.sg.f.)<bhitti-. MMW's SED, s.v.: bhitti, f. 'a wall, partition, panel.' It will point to the wall enclosed to protect the 'stone being in its natural condition.' In this case there is no subject word for kalapita (nom.sg.f), but it suggests this structure itself, or means a part of

the structure-complex. Consequently the sentence of this inscription points out that "he (Devanampriya Priyadarsin=Asoka) caused to be made (kalapita) [the structure] with the enclosure (or the wall) (bhica) [to protect] the 'stone being in its natural condition' (silavigada), i.e. a piece of natural rock [handed down] that the Buddha Sakyamuni was born here (hida Budhe jate Sakyamuni ti), and {ca) caused a stone pillar (silathabhe) to be set up (usapapite)"

(2) Free of tax/cess and reduction of share to the village of Lumbini

In the phrase ubalike (nom.sg.m.) kale (nom.sg.m.), Buhler understood to be ubalika<avalalika-l apabalika-, 'free of taxes,' Smith interpreted it as 'released from religious cesses,' and Thomas, Sen and Rastogi who considered it as the derivation ubalika=udbalika, followed Smith. Lyall understood it as 'tenure of land on rent less than full assessment,' and Bloch understood it as ubalika=ubbalika=ucchulka, 'exempte de bali.'

atha-bhagiye (nom.sg.m.) Buhler interpreted as 'sharer in wealth, partaking of the king's bounty,' Smith understood to be 'to pay [only] one-eighth as land revenue.' Pischel understood it as atha=asta, 'with eighth plots of assessable land,' Fleet understood it as 'paying an eighth (of the grain harvest).' Hultzsch regarded it as 'free of taxes, and paying (only) an eighth share (of the produce),' and Sen and Rastogi also followed him.

Bloch understood it as "une contribution differant de l'impot,' regarded it as "I[^]Arthasastra en effet distingue bali de bhaga et sadbhaga. Ou alors il s'agit non de la dispense totale d'une espece d'impot, mais de la reduction de l'ensemble, definie par atthabhagiya." R. Dikshitar, in his book Mauryan Polity, presumes of the revenue source of Mauryan Dynasty on the authority of the Arthasastra as follows: The primary revenue source consists of the various kinds of land tax (bali, apparently an occasional levy such as those mentioned in 5.2) as income from crown lands worked by the sitadhyaksa (the director of agriculture) (sita, 2.15.2) and share of produce private lands (bhaga 2.15.3), which was supported traditionally by the Manusmrti (304-5).

On the contrary, Megasthenes (Strabon, Geographia, XV 1.40) said that the whole of country is of royal ownership; and the farmers (yewpyoi) cultivate it for a rental in addition to paying a fourth part of the produce. The above-mentioned two descriptions, as Hopkins has pointed out (JAOS XIII, p.88), are inconsistent. But by the Arthasastra (2.15.3), the share of a king was usually one-sixth (sadbhaga). This agrees with what Asoka made the village of Lumbini pay only an eighth share for a sixth shares of the produce in the Rummindei inscription.

Furthermore, as the aggregate income, Dikshitar points out the food tax (pindakara) received from the village community as a whole, not from individual cultivators, and the army provisions (senabhukti) collected from the village community when the army passes through. The land tax (bali) was a customary tax imposed to lands since the early Vedic age (Rg-Veda, X.173), and let a king cause the annual revenue in his kingdom to be collected by trusty (officials) (Manusmrti, vii.80). It was different from sadbhaga (a sixth share of the produce). This is provided by the fact that ubalike (<udbalika-) and athabhagiye (<atthabhagiya-<astabhdgika-) was conjugated by 'ca' (and) in the Rummindei inscription.'

Thomas (JRAS 1909, 466-7) has thought that ubalike (<udbalika-) is free of taxes (bali), and athabhagiye (astabhagika-) means to repeal the usual sadbhaga (a sixth share of the produce) and to collected only an eighth share (astabhaga).

§5. Conclusion

Through above reconsidering the Rummindei pillar inscription, I will propose the correction of the text and its translation.

[Text]

Devanapiyena Piyadasina lajina visativasabhisitena atana agaca mahiyite [/*]

hida Budhe jate Sakyamuni [']ti sila[vigadabhica kalapita silathabhe ca usapapite [/*]

hida Bhagavam jate [']ti' Lumminigame ubalike kate athabhagiye ca [/*b]

[Translation]

When king Devanampriya Priyadarsin had been anointed twenty years, he came himself and worshiped (this spot).

He caused to be made [the structure] with the enclosure (or wall) [to protect] the stone being in its natural condition, i.e. a piece of natural rock [handed down] that "the Buddha Sakyamuni was born here", and caused a stone pillar to be set up.

Since the Blessed one was born here, the village of Lumbini was exempt from taxation, and paying (only) an eighth share ([for a sixth share] of the produce)

We wish you
all the best
on the occasion of
Lumbini Festival

Remember us For:

exquisite and finely crafted
Statues and thangkas

STUPA International (Pvt) Ltd.

Cha 1-397 Bouddhanath,

G.P.O. Box 13823

Kathmandu, Nepal.

Office: Tel: 4494179, Res: 4479151

Email: stupa@ntc.net.np

THE LOCATION OF DEVADAHA

Bhuvan Lal Pradhan

During the last decade of the last century was recovered at Lumbini the distinguished Asokan Pillar and the present-day Tilaurakot identified with the ancient Kapilavatthu. This naturally induced interested research scholars to trace Devadaha. From the remark made in the Atthakatha (i.e. commentary) of the Majjhima Nikaya we learn that "the Lumbini Park of Sal (*Shorea robusta*) wood was situated not far from the town of Devadaha". That Devadaha was not far from Lumbini is indicated by the Jataka Atthakatha, too, which states that the wood of Lumbini was a pleasure grove common to both the states of Kapilavatthu and Devadaha. Again the Dhammapada Atthakatha explicitly affirms that the river Rohini which flowed between Kapilavatthu and Devadaha demarcated their frontiers. The Atthakatha further states that the distance from Kapilavatthu to Devadaha was 5 yojana. Hence along with its different names such as Koliya, Kol Nagar, Byaghrapatha, Byaghrapur, Ramgram, etc. the position of the river Rohini and the remarks of Hsuan Tsang constitute a substantial base in this context.

It will not be irrelevant here, therefore, to consider the various names by which Devadaha was known during the Budhha's life-time. According to the Atthakatha of Digha Nikaya Devadaha nagar (i.e. town) was also called Kolnagar. In the Jataka Atthakatha Nidan Devanagar is mentioned as the parental country of Queen Mayadevi and also as the capital of the Koliyas. From the study of various Buddhist works we know that as the new settlement was set up by cutting down 'Kol' trees (i.e. *Nauclea cordifolia*) it came to be known as 'Kol-nagar' or the Koliya Janapad. And because the place was the former haunt of a tiger it was also called Byaghrapatha of Byaghrapur. The sons of the Shakya Princess Amrita of Piya and the former King of Kashi (Banaras) who founded this new settlement were called Koliya Kumaras (i.e. boys, especially unmarried). The Koliya boys married the Shakya girls of Kapilavatthu and eventually came to be known as the ancestors of the Koliya Shakyas wamsha clan, briefly called the Shakya wamsha clan. In Lalitpur even today there is a clan of Shakyas who call themselves Shakyawamshas. They might have come to the valley after the sack of Kapilavatthu and possibly of Devadaha also or even afterwards. According to the Jataka Atthakatha there was in the Koliya state a big pool wherein both the Shakya and Koliya royal families took baths. This pond was big in size and as a royal bathing place, also came to be of importance. Anybody or anything big and important is often called 'Dewa' and as a living example in this regard we can point out to our tradition of calling our kings Dewas, which we are following even today. The Atthakatha of the Samyutta Nikaya clearly states that the town was called Devadaha nagar after this lake of Devadaha. One king of this state was also named Devadaha Shakya who ruled over it three generations before Buddha.

The river Rohini, frequently referred to in Buddhist works, originates from the Chure Range, the foothills of the Himalayas and flows through the Nepalese territory to join the Rapti at Gorakhpur, UP, India. Its catchment area extends over Hatikot, the Pokhara Chhap and the Chure Hills below Palpa and its vicinity (Mechi dekhi Mahakali III, p.942). To the

west of the western branch of this river lies the village of Manigram while across its eastern branch spreads the 'tappa' (i.e. a sub-division of a district) of Baghaur. Thus all the streams of the catchment area ultimately flow into the main current east of Shantinagar, a village in the Nepalese frontier, before it enters into the Indian Territory.

To the east of the tappa of Baghaur and to the west of the river Mahab, which demarcates the eastern border of the Rupandehi District is located the village Panchayat of Kerwani.

Now Ramgram, too, deserves mention. The Koliyas of Ramagama, one of the eight races, received the bone relics of the Buddha after his cremation. Realizing the risk involved in keeping the bone relics scattered about in several places Mahakassapa, the aged disciple of the Buddha, implored King Ajatasattu (491-459 B.C.) to have them securely preserved. Accordingly, the king took out from seven stupas the relics of the Buddha's bones, leaving behind in each only what little is required for worship. All the bone relics thus collected were taken to Rajagaha and there buried under ground, where on was erected a stupa. Later on Emperor Asoka (269-247 B.C.), in his turn, took out the bone relics from the stone stupa of King Ajatasattu and keeping portions of the same relics inside the domes, built 84,000 stupas. It is written in Buddhist works that King Ajatasattu could not take out relics from the eighth stupa at Ramagama because of its being guarded by 'nagas'.

The Chinese traveller Hsuan Tsang reached Ramagama in 636-7 A.D. after having traveled more than 500 li (83 miles approx). With regard to Ramagama he has spoken of having seen there a big lake, a stupa and a monastery with a novice (samanera) as its abbot. Of the things he saw he says, "..... it (Ramagama) was sparsely populated. To the east of the city was a brick stupa more than 100 feet high. After the nibbana of the Tathagata, the king of this country obtained a share of his relic bones, for which he built this stupa when he had returned home. This stupa often issued a bright light. Beside it was a dragon's pool and the dragon..... circled around the stupa. Wild elephants always came with flowers and by offering those to the stupa did homage to it..... Impressed with this incident and also moved by the pitiable condition of the stupa one samanera who had come to visit it along with other monks parted with the others and stayed behind. He built a house and tilled the land to plant flowers and fruit trees in the hot and cold season without feeling tired. The people of the neighboring countries heard about this and donated money to build a monastery and invited the monk to be its abbot. And so the abbot of this monastery has always been a samanera since that time till the present." (The Life of Hsuan Tsang- PRC).

As mentioned above King Ajatasattu could not recover the bone relics from the Ramagama Stupa owing to the intervention of 'nagas'. Hsuan Tsang has remarked that wild elephant came to offer flowers to it and a dragon coiled itself around it. The word 'naga' in Sanskrit may mean snake, elephant or self-controlled monk. That is why both the aforesaid views deserve consideration in this regard.

Regarding the location of Devadaha P.C. Mukherjee has written, "The Rohini river, which falls into the Rapti near Gorakhpur, is mentioned in some of the Buddhist legends as flowing between Kapilavatthu and the other Sakya city, variously named Koli, Devadaha, or Vyaghra pura Dr. Hoey reports that the tappa, or sub-division, east of the

Baghela is known as Baghaur, and with great probability connects these names with Vyaghrapura..... I think that the town of Koli (Devadaha or Vyaghra pura) may be located on the Baghela river, some seventeen or eighteen miles east of Rummidei The distance eastward from the Lumbini garden to Ramagama Kingdom was nearly 40 miles. The capital will, I think, be found in Nepalese territory near the frontier, with Eastern Longitude 83.49'. Koli (= Dharmpur) is on the frontier, and the name has a Buddhist look..... "(P.C. Mukherjee, Antiquities in the Terai, Nepal).

Now let us consider the view mentioned above. First of all we shall take up the river Rohini, which, according to the Dhammapada Atthakatha, flowed between Kapilavatthu and Devadaha, demarcating their frontiers. This river even today issues forth from the Chure Hills south of Palpa and Butwal and runs down from Nepal to India. While it flows north-south within the Nepalese territory its actual distance from Lumbini is approximately 23 or 25 km., i.e. 14 or 15 miles. The eastern branch of this river, locally known as the Baghela Khola, flows 5 or 6 km further east before joining its main current. To the eastern bank of the Baghela Khola lies the Baghaur 'tappa'. This tappa of Baghaur previously belonged to the Pali-Majhkhand area, but was included in the district of Rupandehi along with some other tappas when the whole kingdom was divided in 1962 into 75 districts. It is said that this Baghaur tappa is the ancient Wyaghrapura, popularly pronounced as Byaghrapur and the name Baghaur is a corrupt form of Byaghrapura. As stated earlier both Dr. Hoey and P.C. Mukherjee are of the opinion that the names Baghela and Bahaur are possibly associated with the Byaghrapur of the Buddha's times. The name of one river which flows beside this Baghaur area also seems to be in support of this view. This river is named Kohila Jhang. The word 'kohila' appears to have some affinity with koli or koliya. Just as the name 'Kaila' of one of the streams flowing down from the north to Kapilavatthu is said to have been connected with Kapilavatthu, the word 'kohila' too is not unlikely to have originated from koli or koliya.

As stated above, the distance from Kapilavatthu to Devadaha was five yojana. According to Vijaya Srivastava 5 yojana is equivalent to 35 miles. Seemingly, this distance of 5 yojana is the distance from Kapilavatthu to the western frontier of the state of Devadaha, i.e. the western bank of the Rohini River, not up to the lake of Devadaha or the village of Ramgram. The western branch of the Rohini flows nearly 24 or 25 km (i.e. 14 or 15 miles) east of Lumbini. Now the actual distance from Kapilavattu, i.e. the present-day Tilaurakot, to Lumbini is 15 or 16 miles and that from Lumbini to the Baghela is 18 or 19 miles. That is to say, the stream of Baghela is actually 35 miles from Tilaurakot. This fact exactly conforms to the statement of the Atthakatha that Devadaha was 5 yojana (i.e. 35 miles) distant from Kapilavatthu. Ramgram itself might have been situated some more miles further east, at present represented by the area on the basin of the river Jharahi. Thus the aforesaid remark of P.C. Mukherjee that the ancient Ramgram must lie within the Nepalese territory some 40 miles east of Lumbini tallies with actual conditions.

Some what counter to this fact seems to run the remark of Hsuan Tsang who has said that he reached Ramagama after having walked more than 500 li (or 83 miles) from Kapilavatthu. We shall review this as well. It is worth noting here that though the route of Hsuan Tsang was somewhat straight from Changan, the eastern capital, wherefrom he

started his famous journey up to Kapiso, Gandhar and Kashmir, the north. Western points of India, he came a very circuitous way especially from Kashmir to Bodh Gaya. His way to Nalanda-Rajagaha, etc. was extremely zigzagged. In the region of Kapilavatthu, Lumbini and Devadaha he seems to have visited every stupa, every monument and every spot of religious significance, at one time going far south of his main route, at another time far north. Hence the Kapilavatthu-Devadaha distance of more than 83 miles (i.e. 500 li) which he has stated is evidently not the straightway between Kapilavatthu and Ramagama, but the distance of the whole circuitous route he took while touring the region. This fact is clear from his travel accounts given in his life. That is why his statement does not adversely affect the reasoning and conclusion arrived at above.

Now let us turn to some objective reasoning. In the western bank of the river Mahali which flows along the borders of the present day Rupandehi and Nawal Parasi Districts is situated the area of the Kerwani Village Panchayat and in the eastern bank are situated the Parasi Bazar, the Parasi village and further east flows the river Jharahi. The region between the Rohini and Jharahi which previously belonged to Palhi - Majhikhand have, according to the redistribution of districts in 1962, come to be partly included in Rupandehi and partly in Nawal Parasi. The area of the Kerwani village Panchayat lies to the east of the Baghur tappa situated on the eastern bank of the Rohini. This area abounds with ancient ruins buried underground. Wrecks and ruins are even now lying here uncared for in the midst of wild bushes. Adjoining villages, too, contain remains of stupas, images and so on. Again, it was in this area of Parasi that Dr. Hoey during his tour of the region in 1898 recovered a well carved stone capital 3 ½ or 4 ft. in diameter on the bank of the Jharahi, nearly two miles south-east of the Parasi Bazar and 5 or 6 miles north of the village of Parasi. The presence of the capital is an indication of some Asokan Pillar having existed in the nearby area. It is highly probable that Emperor Ashoka set up a pillar in Ramagama, i.e. Devadaha. In as much as stupas and pillars were set up in Kapilavatthu, Lumbini and other places associated with the incidents of Buddha's life there is every likelihood that here also Emperor Asoka might have raised some stupa and pillar and even probably a monastery. The mound of ruins beside the bank of Jharahi existing even now looks almost decisively to have been the Stupa of Ramagama which Hsuan Tsang has referred to as quoted above.

The abundance of ruins and remains in Bahgaur, Kerwani and part of Parasi is a sure indication that the ancient state of Koliya or Devadaha must have been located in this region. The distance between Kapilavatthu and Devadaha, as mentioned in the Atthakatha is exactly in conformity with the present-day actual distance between Tilaurakot and this region. The river Rohini, flowing between Lumbini and this region even today stands as an eye-witness to the case. The statements of Dr. Hoey and P.C. Mukherjee to the effect that the region covered by the Baghela, the eastern branch of the Rohini and the Baghaur tappa situated on its eastern bank is the ancient Byaghrapur (i.e. the Koliya or Devadaha state) is verily attested by actual facts. Their views also support my argument. Last but not the least, what I have said in this regard is further string there by what Hsuan Tsang has written about Ramagama.

On the basis of evidences and arguments I have put forward above it can be conclusively asserted that the aforesaid region comprising at present the Baghaur tappa,

Kerwani and part of Parasi represented the ancient state of Koliya. The undertaking of a careful exploration and scientific excavation as early as possible is strongly recommended. Just as layers after layers of the remains of ancient civilizations were traced at Tilaurakot during the 1972-73 excavation, it will not be surprising if this region, too, reveals several layers of antiquities of different ages. Possibly this region contains brick-polished grey ware and associated red ware too. Moreover, it was further east of the region that Stone Age weapons such as hand-axe, cleavers, choppers, etc. were recovered during the 1968-69 exploration. When an excavation of this region is undertaken evidences to identify it with the ancient state of Koliya are most likely to be traced.

VEN. ANANDA KAUSALYAYANA

AN EMBODIMENT OF BUDDHIST VALUES

Last January 5, 2005 was the 100th birth anniversary of Ven. Dr. Ananda Kausalyayan, one of the world renowned Buddhist scholars and a monastic personality. His Birth Centenary Year 1905-2005 was being celebrated by Buddhist Bhikkhus, by various social and cultural organizations, and by his fans and followers all over the country and abroad. Here is an article written and released by one of his disciples, Sraman Sasanadarshi, Siddhartha Nagar, Ashta, Distt. Sangli, M.S. (India)

RIGHTEOUSNESS OF VEN. KAUSALYAYAN

It is an acknowledged fact that a great Indian Bodhisattva Dr. B.R. Ambedker had saved the life of the Nation- Mahatma Gandhi by signing the Poona Pact in 1932; while it was a great Indian Buddhist monk who had rescued Gandhi from a path of hell by reminding him about Mr. Padmapat Singhanian's donation of Rs.75,000.00 was not a personal gift to Mahatma, but as per Samiti's records, the amount was meant for the cause of Rashtrabhasa. This kind of misuse of public and institutional funds, that Gandhiji himself had described as path of hell about which the Ven. Monk had reminded Gandhiji. It was the same Buddhist monk whose enlightened mind, as General Secretary of the "Rashtrabhasa Prachar Samiti" had awakened the conscience of Mahatma Gandhi that his idea of Hindustani with dual script, as the National Link language was not a pragmatic language policy, in the long term national interests'.

It was the same Buddhist monk as a little bodhisattva during his childhood was sad and unhappy to see his mother scolding and beating a poor sweeper woman for no fault of hers. It was the same wise Buddhist monk as a matriculate boy, when asked by his maternal uncle to learn the tricks of the money-lending business, considered his uncle's means of livelihood as unfair and burnt the given papers of account. It was the same Indian Buddhist monk who had criticized the leaders of the non-cooperation movement of 1930. Who was that person in the robes of an Indian Buddhist monk, who could face with an innate quality of patience and compassion of mind, a host of adverse situations in his life? He was a little bodhisattva Harinamdass, who later on become an enlightened Buddhist monk. He was none other than Ven. Dr. Bhadant Anand Kausalyayan, a world renowned Buddhist scholar and a learned religious thinker of the 20th century.

BIRTH, CHILDHOOD AND EDUCATION

Born on 5th January, 1905 at Suhana into a Khatri family of Ambala district then situated in united Punjab province, (but today in the bifurcated Punjab state), Ven. Anand Kausalyayan studied as a school boy under the name of Harinamdas and passed the matriculation examination from Hindu Mohmadan High School at Ambala cantonment in 1920, where his father Ramsarandas was its headmaster. However, due to the premature demise of his parents, he and his younger brother were looked after by his maternal uncle at Ambala. Prevailing circumstances compelled him to complete his higher education at three different colleges. First at Mahindra College, Ambala, where he could not pursue his studies for long due to frequent boycotts and suspensions of classes at the instance of militant students. Secondly, on the advice of a sympathizer he took admission in the newly opened Banarasi College. But there too due to similar students' unrest, he was forced to leave the studies.

PEACEFUL FREEDOM FIGHTER

Disturbed mentally by frequent interruptions in higher studies, for peace of mind he took shelter in an Ashram run by Bhai Parmanada, who advised him to take admission in the National College, affiliated to Kaumi Vidyapeeth, Lahore, founded by a great nationalist leader, Lila Laipatrai, in the wake of the Swadeshi Movement. It was from this college and the university, that Ven. Dr. Anand Kausalyayan has completed his graduation degree of B.A. in 1924. There in the college hostel he came in close contact with a band of illustrious freedom fighters, rather they were his classmates, such as a well known poet and writer Yaspal, martyr Bhagat Sigh, martyr Sukhdev, but he could not succumb to their tactics, for the very reason that he did not approve of their talk on bloody revolutionary means to achieve freedom of the country. Ven. Kausalyayan was not against the freedom struggle. He wanted a peaceful approach coupled with peace-loving men and means. At the same time he was not a blind follower or supporter of either the extremists or of the moderates.

SERVICES TO HINDI & UNTOUCHABLES

As a young Gandhian social worker, Ven. Kausalyayan was strongly opposed to the evils of untouchability and caste differences. Rajrishi Purushottamdas Tondon sent him to Kangra district of Himanchal Pradesh, then situated in Punjab to work among the untouchable castes such as Dumne and Sarade and to Bhatala to work among the Valmikis in the year 1924-25. Ven. Dr. Kausalyayan's far greater contribution to the nation could be seen as a General Secretary (Pradhanmantri) of the "Rashtrabhasa Prachar Samiti", Wardha (M.S.), India. Under the influence of its president, All India Congress Committee, Rajrishi Tondon, he was requested to take-over the responsibilities of the Samiti's chief on 21st June, 1942. For six long years since 1936, there was no consensus on any language. It was at this critical juncture, that Ven. Dr. Anand Kausalyayan played a crucial role between 21st June, 1942 and 26th January, 1950 in convincing not only the various party leaders but also the intellectuals and language experts that Hindi with Devanagari script was the only best solution on the issue of national link language. Finally, he emerged successfully, when he heard Dr. B.R. Ambedkar make an announcement on 14th Sept., 1949 in the Central Hall of parliament that article 433 of the constitution makes a provision for Hindi with Devanagari script as the national link language of Indians of the Indian Union.

HIS LOWER AND HIGHER ORDINATION

On the advice of Ramodar Sadhu (Rahul Sankrityayan) he becomes an Arya Samaji Sanyasi under the name of Vaishnavo Sadhu Vishwanath, but got dismayed and disappointed in their company. In the meantime, one fine day, he received a letter from Prof. Rahul Sankrityayan who had gone to Sri Lanka in 1926. Without wasting time, he went to Kelaniya. On reaching Vidyalkar Pirivena, he started learning Pali and Buddhism. He was very much impressed by the Buddhist doctrines. On his request he was ordained as a Samanera. Thus, Sadhu Vishwanath becomes the Buddhist Samanera Anand Kausalyayan on 10 Feb. 1928. Within less than a year, he received higher ordination (upasampada) on 5th January 1929. Principal of Vidyalkar Pirivena, Kelaniya, Ven. Lunupokune Sri Dhammananda Nayaka Mahathera was his chief preceptor. For nearly twenty two months he studied rigorously, the various academic disciplines like Pali, Sinhala, Buddhism, History, Literatures, Philosophy, and Civilization at Vidyalkar Pirivena during 1928-30.

AS A BUDDHIST MISSIONARY ABROAD

In 1932-33, Ven. Dr. Anand Kausalyayan and Mahapandit Rahul Sankrityayan were sent to preach Buddhism to Europeans. This Dhamma mission was organized by the Mahabodhi Society, Kolkatta. In 1952-55 he undertook an extensive tour of Thailand, Malaysia, Cambodia and other Buddhist countries of South East Asia. Likewise, in 1956 the Govt. of India as a part of celebrations of the 2500th Birth Anniversary of Lord Buddha had sent, Ven. Dr. Anand Kausalyayan as a head of a Buddhist delegation of monks to visit Chinese Buddhist shrines and centres. From 1959 to 1968, Ven. Kausalyayanji served as a professor and the head of the Hindi Department of Vidyalkar University at Kelaniya in Sri Lanka. He was the second Indian Buddhist monk to teach Hindi in Sri Lanka, first being Ven. Nagarjuna Shastri.

UPHOLDER OF IDEALS OF THE TRIPLE GEM

Ven. Dr. Anand Kausalyayan never felt at home neither with his parents, nor with his uncles, nor with his classmates and roommates at the hostel. He was equally restless in the company of Vaisnava Sadhus as well as Arya Samaji Pracharkas with their concepts of divine origin of the Vedas. It seems it was only after his ordinations as a Buddhist samanera and as a monk that he felt comfortable and perfectly at peace. This is clear from his statements expressed in an interview with Dr. Eleanor Zelliot; an American scholar well versed in Dr. B. R. Ambedkar's religious movement, wherein Ven. Dr. Kausalyayan had stated, "The fact that Buddhism is not a revealed religion appealed to him the most. He found solace in the Buddha's advice that the Buddhist scriptures are not to be believed in blindly. The intellectual freedom and the depth of its social commitment with humanity and all beings impressed him. Dr. Kausalyayan appreciated Dr. Har Dayal's advice on choosing an occupation: "Take the least and give the most to society". This obviously had influenced him to become a Buddhist monk. According to Dr. Zelliot the intellectual commitment seemed to be the key factor in the interest of Kausalyayan and his generation in Buddhism.

Ven. Dr. Anand Kausalyayan's conversion to Buddhism can be compared with the

conversion of 5th century commentator Ven. Buddhaghosa, a world renowned thinker and philosopher of Buddhism. Ven. Buddhaghosa after his ordination as a Buddhist bhikkhu had uttered, "Lord Buddha's Enlightenment pierced the ignorance at the core of his purest of pure conscience, and the Buddha's Four Noble Truths and the Noble Eightfold Path quelled life's unrest".

KAUSALYAYAN - A MAN OF LITERATURE

So far as his literary status and his contribution to modern Indian Buddhist literature is concerned, Ven. Dr. Anand Kausalyayan can be compared only with three other Indian scholars, namely Dr. Dharmanand Kosambi, Mahapandit Rahul Sankrityayan and Ven. Dr. Jagdish Kashyap. As a Buddhist scholar he comes next to Rahul Sankrityayan who wrote predominantly in Hindi language. Most of Ven. Dr. Anand Kausalyayan's important books were written and translated at Sarnath (U.P.), Wardha and Nagpur (Maharashtra) during 1935-87. He has authored over 100 books and translated over 20 books. His important books are Pali-Hindi Dictionary, Moggallan Vyakaran, Sinhala Bhasa Aur Sahitya, Anatmawada, Bauddha Dhamma - Ek Buddhivadi Adhyayan, Yadi Baba Na Hotey, Tathagat Ka Shashwat Sandesh, Bhagawat Geeta Aur Dhammapad, Ved Se Marx Tak, Bhagwan Buddha Ka Dharma and An Intelligent Man's Guide to Buddhism.

The important books, which he translated include - Mahavamsa, Jathak Kath Mala (six volumes), Anguttara Nikaya (four volumes), and Buddha and His Dhamma (Hindi and Punjabi). Ven. Dr. Bhadant Anand Kausalyayan's writings were mostly composed in Hindi. Beside these, he wrote hundreds of articles in regional, national and international journals. He read research papers at hundreds of seminars and symposia. He had attended the international conferences under the aegis of the Fellowship of World Buddhists held at Colombo, Sri Lanka (1950), at Tokyo, Japan (1952), at Rangoon, Burma (1954), at Kathmandu, Nepal (1956) and again at Kathmandu, Nepal (1986). He was the President of the All India Bhikkhu Sangha from 1978 to 1987. Even as a General Secretary of the Rashtrabhasa Prachar Samiti, Wardha, Ven. Anand Kausalyayanji could never forget that he was a Buddhist bhikkhu, as such kept abreast of his interests in the Buddha and the Dhamma. On the 7th December, 1945 when he had an opportunity to stay with Mahatma Gandhi he reminded the father of the nation about his assurance regarding handing over the management of the Bodh Gaya Mahavihara to the Buddhists. It is a truth that Gandhi had promised to Ven. Anagarika Dhampala and Mahapandit Rahul Sankrityayan that this problem would be solved only after India achieved independence from the British Empire.

IN RECOGNITION OF HIS SERVICES TO LITERATURE

In recognition of his noble services to Hindi, Pali and Sinhala, the various organizations and institutions had awarded, Ven. Dr. Anand Kausalyayan with honorary degrees. Hindi Sahitya Sammelan, Prayag (U.P.) awarded him a honorary degree of "Sahityavachaspati" for his monumental translation work of the entire Jataka Katha Mala from Pali to Hindi. The Uttar Pradesh Government awarded him a "Tambra Patra" for his Pali-Hindi Dictionary, and Moggallan Vyakaran. The founder director of Nava-Nalanda Mahavihara (an autonomous insititution of Pali and Buddhism), Ven. Dr. Jagdish Kashyap conferred on Ven. Dr. Bhadant Anand Kausalyayan, an honorary degree of

"Vidyavaridhi" equivalent to D.Litt. on 31st October 1971. Mahapandit Rahul Sanskritayayan as well as Ven. Dr. Anand Kausalyayan were awarded an honorary degree of "Tripitakacharya" by their Sinhala Buddhist 'Alma Mater', The Vidyalandkar University, Sri Lanka.

SERVICES TO THE BUDDHISTS IN MAHARASHTRA

Ven. Dr. Anand Kausalyayan was no novice to the Buddhists of Maharashtra when he arrived straight at Deeksha Bhoomi, Nagpur. He was at Wardha and Sevagram for ten years. He along with Ven. Dr. Jagdish Kashyap had performed the cremation ceremony of the mortal body of Dr. B.R. Ambedkar on 7th Dec. 1956 and solemnized a mass conversion ceremony at the cremation ground on Dada (Mumbai) seashore on the same day. He had traveled to several important places in Maharashtra solemnizing a host of conversion ceremonies from 1956 to 1981. His stay at Deeksha Bhoomi, Nagpur, for over a decade from 1968 to 1981 was marked by a number of religious activities. He edited a fortnightly journal named "Deeksha Bhoomi Sandesh" for nearly 10 years and organized a number of lower ordination ceremonies (Pabbajja Sibirs), the largest Pabbajja ceremony was held on 14th April 1971.

CREATION OF BUDDHABOOMI COMPLEX

On 5th January Ven. Dr. Anand Kausalyayan shifted his centre of Buddhist missionary activities from Deeksha Bhoomi, Nagpur to Buddha Bhoomi, Khairi-Kamptee area at a 8.5 acre plot of land, under Yerkheda revenue village in Kamptee Tehsil of Nagpur district, donated by a Zoroastrian gentleman late Dadasaheb Zhaal which was named as "The Buddha Bhoomi Dhamma Complex" on Nagpur-Jabalpur national highway. Ven. Dr. Anand Kausalyayan along with his co-founder late Ven. Dr. Savangi Medhankar registered a philanthropic organization called "Bouddha Prashikshan Sansthan" (The Buddhist Training Institute) at Buddha Bhoomi Mahavihar. As a parental institution it is managing a number of religious and educational agencies such as a Mahavihara (a Buddhist monastery), Bhikkhu Training School, a Sunday School, meditation classes, a Marriage Hall and Lawn, an orphanage named "Rahul Balsadan", and a publication agency named "Buddha Bhoomi Prakashan".

Such an embodiment of noble character and Buddhist values and virtues, who selflessly and tirelessly strived all through his life for the weal and welfare of the entire humanity and the world of all living beings, breathed his last at 7.15 p.m. on 22nd June, 1988 at a ripe age of 83 in a paying ward of Mayo Hospital, Nagpur, when a congregation of representatives of all religions invited at his own request, were about to read out a press statement sitting outside the hospital ward, wishing him a speedy recovery from his illness. Like a true Buddhist monastic personality, he lived life of an awakened monk and died in a wakeful state of mind, which is a sign of end of life's sorrow. The mortal body of Dr. Ven. Bhadant Anand Kausalyayan was cremated on 23rd June, 1988 at 5 p.m. on a specially prepared cremation ground in the premises of Buddha Bhoomi. A Chaitya in memory of Dr. Kausalyayan is being built on the site. His Birth Centenary Year is being celebrated from 5th Jan. 2005 to 5th Jan. 2006 by his admirers and followers in India and abroad.

References

- 1) 'Bhadant Anand Kausalyayan - Jeevan Darshan', p. 179-182, 228, by Dr. Bhadant Savangi Medhankar, Budha Bhoomi Prakashan, Nagpur.
- 2) Ibid. p. 17.
- 3) Ibid. p. 19-23, 42.
- 4) 'Studies in Pali and Buddhism', p. 402, by Dr. E. Zelliott.
- 5) 'Devotion in Buddhism', by Ven. Soma Thera, B.P.S., Kandy, Sri Lanka.
- 6) 'Essays on Buddhism', p. 2, 8, 9, by Ven. Dr. Kausalyayan, Preface - Dr. D. C. Ahir.
- 7) Buddha Bhumi Prakashan, Nagpur.
- 8) 'The History of Budhagaya Temple', by Dr. D. K. Barua.



"Buddha Jayanti Day" at Anuradhapura, Sri Lanka, on 18th. May, 1957, Prime Minister of India Hon. Nehru addressing a public meeting. To his left are Prime Minister of Sri Lanka Hon.SWRD Bandaranayake, Ven. Bhadanta Ananda Kausalyayana and Hon. Indira Gandhi.



Buddhist Scholar: Acharya Narendradeva

By: Harischandra Lal Singh

*The Acharya had the mind of a true Marxist,
The conscience of a true Gandhian and
The heart of a true Buddhist*

**-R.Venkataraman
Ex. President of India**

We do not know many people who were Buddhist by profession or conviction. Buddhist Philosophy has influenced the people all over the world since the ancient time to the present day. The people from the lowest to the highest levels irrespective of caste, colour and creed are influenced by Buddhism. It has a special appeal to the intellectuals. Therefore, it is called an intellectual religion. The universal appeal of Buddhism is understandable because all the people are victims of suffering. People want to get liberation from suffering. The Buddha has not only said that the human beings suffer due to birth and that there is a way to get rid of suffering. This message of the Buddha and many other messages have attracted men to Buddhism.

Acharya Narendradeva was one of the great admirers of the Buddha. Learned in Indian history, culture, Sanskrit and Buddhism, he was a great personality gifted with noble qualities such as fearlessness, sacrifice, charity and spotless character. He was therefore called a Bodhisattva, a being who suspends his own Nirvana for helping millions of others to attain Nirvana.

Acharya Narendradeva was born on 31st October, 1889 in a very prosperous and enlightened Brahmin family of Faizabad, Uttar Pradesh, India. His Father Babu Baldev Prasad was not only a great lawyer but a very prominent figure in social life. He was also a true embodiment of the old heritage of Indian culture, imbued with simple living and high thinking.

Acharya Narendradeva grew up in an Indian traditional religious atmosphere. In his childhood he had read the epic Ramayana written by Tulsidass, the Mahabharata, Bhagavad gita, Amarkosa and Laghukaumudi etc. He had a brilliant academic career throughout his student life. His qualities of fearlessness, sense of sacrifice, commitment to truthful life made him a revolutionary figure in his political life.

Brought up in a religious atmosphere, he was also naturally attracted to Buddhism. He was much influenced by the ethical values of Buddhism, especially the concept of Shila, Prajna, Suffering, Bodhisattva, etc. He was very fond of reading Bodhicharyavatar written by Arya Shantideva, particularly a line which says that when the entire world is tormented by suffering, what is the use of attaining sapless Nirvana, salvation? He acquired knowledge of Pali literature, read the Tipitaka, the original texts of Theravada and Mahayana Buddhism. He virtually lived the life of a Buddhist, abstaining from defilements of the body and mind, sacrificing his own life for the sake of the people, society and nation. While he was Chancellor of the Lucknow University and Benares University he donated

half of his salary to the poor students of the university. Not much is known about his inclination towards Buddhism in his early life.

He did his graduation from the Muir Central Collage, Allahabad, with Sanskrit, Indology and Ancient Indian History as his subjects. Narendradeva was a serious student of Buddhist Philosophy. He broke away from the orthodoxy of Hindu dogmatism which gave religious sanction to caste system and untouchability.

While unveiling the statue of Acharya Narendradeva, President of India, R. Venkataraman said, "The Acharya had the mind of a true Marxist, the conscience of a true Gandhian and the heart of a true Buddhist."

Narendradeva was greatly attracted by the personality of the Buddha and Buddhist philosophy. It was Narendradeva who was responsible for Jawaharlal's leaning towards the Buddhist faith and the introduction of Buddhism in the Congress and among Congressmen. Sri Prakasa, an intimate friend of Narendradeva, wrote: I remember Jawaharlal telling me once, "Prakasa, you know I am not a religious man, but if one religion attracts me, it is Buddhism. Nehru always carried the Buddha's portraits in a leather case which was kept open by his bedside wherever he went.

He was an erudite scholar, a keen observer of history and great analyst of the dynamics of society. "He was above all, a gentleman par excellence, a jewel of a man, a prince among intellectuals, a saint among politicians." A writer has rightly said that to be with Archarya Narendradeva was to be in the company of a Book of Knowledge. It was, therefore, no surprise that Pandit Jawaharlal Nehru, who wrote *The Discovery of India* when in the Ahmadnagar Fort Prison during the 1942 Quit India Movement, candidly admitted that he could complete that book because he had with him in the prison two encyclopedias- Acharya Narendradeva and Maulana Abdul Kalam Azad.

Narendradeva was a socialist leader. If Gandhi was the father of the Indian nation, Narendradeva was the father of Indian socialism. He did not accept Marxism as a doctrine and its regimented philosophy. His deep conviction in the equality of man had made him a socialist in word and in deed. His belief in modern and scientific orientation of the experiences of the past and his readiness to learn from the contemporary experiences in various countries of the world enabled him to bring about a synthesis between Marxism and Buddhism. He lived the life of a fighter as well as a saint.

He was not a politician in the ordinary sense. He was a great idealist who never sacrificed his principles for the sake of expediency and never ran after power at the cost of faith and belief in his cause.

His great work was Buddha 'Dharma and Darshan' (Buddhism and its philosophy). He spent more than a decade writing this book. This work was published a few hours before his death. This work was an excellent treatise on Buddhist philosophy of a rare historical value. He had also made a valuable contribution to Buddhist studies by translating into Hindi and English *Abhidharmakosh* of Sarvastivada originally written by Acharya Vasubandhu, the 4th century great Buddhist philosopher. At the eleventh hour of his life, he was compiling a glossary of Buddhist terminology, but could not complete.

Acharya Narendradeva was a man of sacrifice, a seeker of truth and a fighter for

liberation from all sorts of defilements. When he went to China as a member of the first cultural mission sponsored by the Government of India, he had just an ordinary pair of black shoes and not even another pair of chappals or slippers with him. Yet when he went to a distant place for a short while he used to carry with him some very old Buddhist texts and other books and notes which were very dear to him.

VIPASSANA MEDITATION AND WORLD PEACE

Bhikkhu Vivekananda

Panditarama Lumbini International Vipassana Meditation Center

Vipassana, or insight, meditation is a form of Buddhist meditation from the Theravada tradition. It is a practice of training the mind in continuous moment-to-moment mindfulness throughout one's entire day.

As it is taught in the tradition of the late Ven. Mahasi Sayadaw of Myanmar, Vipassana meditation consists of continuous mindfulness in sitting meditation, in walking meditation, and in all general activities. During sitting meditation one's awareness is directed to the most prominent physical or mental object of observation, beginning with the rising and falling movement of the abdomen. Slowing down bodily movements throughout all one's daily activities and restraining the senses are essential parts of the practice. Meditators are supported and guided in their practice through regular interviews and discourses. All meditators are required to observe the "Eight training precepts" and to maintain "Noble silence" throughout the course of a retreat.

Through an unbroken and continuous observation of distinct physical and mental objects arising in one's meditation, a meditator will come to understand the three universal characteristics of all phenomena; that they are impermanent, unsatisfactory, and void of an abiding self. The ultimate aim and primary benefit of this Vipassana practice is the attainment of the four noble path knowledge and noble fruition knowledge, which take "Nibbana", the State of Peace, as an object.

The mind has a tendency to be dominated by various unwholesome mental states such as greed, anger, fear, ignorance, pride, wrong views, doubts, laziness, restlessness, and worry, to name just a few. These may be seen as the causes for suffering, both in us and in all beings. But through careful observation these unwholesome mental states will subside, allowing wholesome mental states to arise in their place. Mental states such as effort, mindfulness, concentration, intuitive wisdom, joy, tranquility or peace, happiness, loving kindness, compassion, empathy, equanimity, contentment, and patience reduce suffering and increase a person's mental and physical well-being. This is known as the purification of the mind, which is another major benefit of Vipassana meditation. So what does all this mean? The practice of mindfulness thus leads to the purification of the mind and to the establishment of peace within (*ajjhata santi*). And it is only when a person has established peace within that he/she can act, speak, and think in a peaceful manner and thus contributes to peace in the world at large. Therefore, Lumbini will merit its designation of 'Fountain of World Peace' only when there are many people who find peace within themselves and a peace-oriented society develops in Lumbini. Otherwise this aspiration can never become a reality.

हिद बुधे जाते सक्यमुनीति : लुम्बिनी स्तम्भ लेखको व्याख्या

प्रा.दिनेशचन्द्र रेग्मी
इतिहास,संस्कृति एवं पुरातत्व विभाग
त्रिभुवन विश्वविद्यालय
किर्तिपुर, काठमाण्डौ

काठमाण्डौबाट ३०४ कि.मी. दक्षिण पश्चिम स्थित लुम्बिनी यसै नामको अंचलको तराई क्षेत्रको गाउँ हो । यहाँ पाइएका तेईस सय वर्ष पहिलेका स्तम्भ लेख र अझ पुराना मानवीय अवशेषहरूले लुम्बिनीको ऐतिहासिक र धार्मिक महत्व देखाएका छन् । स्तम्भ लेखमा हिद बुधे जाते सक्यमुनीति अर्थात् “शाक्यमुनि भनिने बुद्ध यही (लुम्बिनीमा) जन्मे” भनी लेखिएको छ । बुद्धको जन्म भएको ठाउँको रूपमा प्राचीन धार्मिक साहित्यमा लुम्बिनीको माहात्म्य पाइन्छ । यस रूपमा स्तुतिगान गरिदै आइएको सो ठाउँ लामो समयसम्म अज्ञात रहयो । त्यो ठाउँ वर्तमान लुम्बिनी नै थियो भन्ने कुरो एक सय आठ वर्ष पहिले मात्र जानिएको हो । साढे दुई सय वर्ष अघि शुरु भएको एकीकरणको अभियानमा यो क्षेत्र नेपाल अधिराज्यमा शामिल भएको हो । लुम्बिनीको भण्डै ४० कि.मि. वरिपरि हाल भारतको पिपरहवा लगायत नेपालका अनेक स्थलहरूमा विभिन्न कालका मानवीय गतिविधिका अवशेषहरू पाइएका छन् ।

दुई हजार वर्ष अघिको बौद्ध साहित्यमा त्यस समय भन्दा पनि पाँच सय वर्ष अघिको अर्थात् ईसापूर्व छैठौं शताब्दीको लुम्बिनीको बारेमा उल्लेख पाइन्छ । यस अनुसार लुम्बिनी शाक्यहरूको राज्यको राजधानी कपिलवस्तु र बुद्धको ससुराली खलक कोलियहरूको देवदह राज्यको बीचमा पर्ने वन, शालवन, क्रीडावन अर्थात् बगैँचा थियो । राजधानीबाट लुम्बिनी आईपुग्दा शाक्य शासक शुद्धोदनकी पत्नी महामायाले शिशु बुद्ध सिद्धार्थलाई जन्म दिएकी थिइन् । बुद्धत्व प्राप्त गरिसकेपछि देवदहमा भिक्षाटन गर्दै बुद्ध लुम्बिनी आएका प्रसंगहरू पनि त्यहाँ पाइन्छन् । वर्तमान जगतले बुद्ध जन्मस्थलको जानकारी पाउँदा लुम्बिनीमा रुम्मिदेई भनिने घना जंगल थियो । रुम्मिदेई शायद लुम्बिनीबाटै बनेको शब्द थियो । जसबाटै हाल जिल्लाको रूपन्देही भन्ने नाम रहन गयो ।

लुम्बिनी भन्ने नाम बुद्धकी आमाकी पनि आमा (बजै) को नाँउबाट रहन गएको भन्ने कथा पाइन्छ । केही लेखकले नजिकै बग्ने रोहिणी नदीकै नामबाट र कसैले दुःखबाट मुक्ति दिने भन्ने अर्थ गर्ने शब्दहरूबाट लुम्बिनी नाम रहन गएको ठानेका छन् । लुम्बिनीको स्तम्भलेखमा यस ठाउँको नामको उच्चारण लुंमिनि भन्ने गरिएको छ । ईसवीको पाँचौं शताब्दीका फाहियान र सातौं शताब्दीका युवानच्वांग जस्ता चीनिया यात्रीहरूले लुम्बिनीलाई क्रमशः लुंगगिग र लफनी भनी बयान गरेका छन् । संस्कृतको बुद्ध चरितम् महाकाव्यमा बुद्धको जन्मस्थललाई लुम्बिनी भनिएको छ र यसको तुलना स्वर्गको बगैँचासंग गरिएको छ । ईसा पूर्व तेश्रो शताब्दीका अशोकको साथसाथ ईसवीका पाँचौं र सातौं शताब्दीका चीनिया यात्रीहरू र चौधौं शताब्दीका कर्णाली प्रदेशका मल्ल राजा रिपुमल्ल लुम्बिनी आउनेहरूमा प्रसिद्ध छन् । रिपुमल्लको नाम लुम्बिनी स्तम्भको माथिल्लो भागमा कुँदिएको छ ।

एउटै ढुंगाको डोलो आकारको अशोक स्तम्भ भनिने थाम लुम्बिनीको चिनो हो जसको बारेमा पहिलो सूचना ई.सन् १८९३ मा प्रकाशित भयो । सन् १८९६ मा यसमा अभिलेख पाइयो, सो पढियो, तेईस सय वर्ष पहिलेको लेखोट भन्ने जानियो र प्राचीन लुम्बिनीको बारेमा जानकारी प्रकाशित भयो । लुम्बिनी भन्दा २८ कि.मि.पूर्वको तौलिहवा बजार नजिकैको निग्लिहवामा अभिलेख भएको अर्को अशोक स्तम्भ भौँच्चिएको अवस्थामा त्यसै बेला पाइयो । सन् १८९९ मा भारतको अंग्रेज सरकारको तर्फबाट पुरातात्विक खोज गर्न खटिएका विशेषज्ञले लुम्बिनी

र निग्लिहवा नजिकैका विस्तृत क्षेत्रमा अनुसन्धान र उत्खनन कार्य गरे र तिलौराकोटलाई बुद्धको परिवार शाक्यहरूको राज्यको राजधानी प्राचीन कपिलवस्तु माने ।

यी दुवै स्तम्भलेख लेखाउनेको नाम देवताको प्यारो राम्रोप्यारो देखिने राजा लेखिएको छ । यो नाम भारत र पाकिस्तानमा पाइएका चट्टान लेख र स्तम्भ लेख गरी तीन दर्जन जति लेखोटहरूमा पाइएको छ । यिनी मध्ये केहि लेखोटमा यस नामको साथसाथ अशोक भन्ने व्यक्तिगत नाम समेत लेखिएकोले यी सबै ईसाको तेस्रो शताब्दी पहिलेका मौर्यवंशका राजा अशोकका कृति मानिन्छन् । अशोकले हालको विहार राज्यको पटनालाई राजधानी तुल्याई भारतको ठुलो भूभागमा पहिलो पल्ट अभिलेख प्रसारित गर्दै राज्य गरे । अशोकले सीमावर्ती क्षेत्रहरूमा चट्टानमा र राजधानी नजिकैका क्षेत्रहरूमा कलात्मक ढुंगे स्तम्भमा अभिलेख कुंदाए । केही अभिलेख अनेक विषयका र ठुला छन् भने केही एकै विषयका र आकारमा साना । नेपालका दुबै स्तम्भलेख एउटा मात्र विषयका छन् र साना छन् । लुम्बिनीस्तम्भमा पाँच हरफको र निग्लिहवा स्तम्भमा चार हरफको लेखोट पाइन्छ ।

बिहार, दिल्ली, नेपाल, उत्तरप्रदेश र मध्यप्रदेशमा पाइने अशोक स्तम्भको प्राचीन भारतीय कलाको इतिहासमा उच्चस्तरको शिला निर्माण प्रविधि र कलाकारिताका नमूना मानिन्छन् । आकार र वजनमा फरक रहेता पनि सबै स्तम्भको बलौटे ढुंगाको जात र निर्माण प्रविधि एकैनासको छ । यी बेलना आकारका डोला छन् र माथितिर क्रमशः पातलिदै गएका छन् । शीर्षभागमा धोप्टयाइएको कमलको कोपिला र आसन अनि त्यसमाथि सिंह वा साँढे जस्ता पशुका मूर्ति भएका स्तम्भ पनि पाइएका छन् । सारनाथको (वाराणसी जिल्लाको) अशोक स्तम्भको शीर्ष भागमा रहेको चारैतर्फ मुख फर्काई गर्जिरहेको सिंहलाई भारतको राष्ट्रिय चिन्ह बनाइएको छ । घोटीघोटी चम्काइएको अशोक स्तम्भको पालिश प्रसिद्ध छ ।

सतहमा कतैकतै अभै पालिशको चमक देख्न सकिने नेपालका दुबै अशोक स्तम्भका शीर्षभाग खालि छन् । लुम्बिनी स्तम्भ नजिकैको उत्खननमा पाइएका ढुंगाका केही टुक्राहरूलाई पुरातत्वविद्हरूले अश्वमूर्तिका खण्ड मानेर नजिकै राखेका छन् । ५.३१ मीटर अग्लो लुम्बिनी स्तम्भको माथिल्लो घेरा १.९६ मीटर व्यासको छ र यो माथिबाट तल सम्म ठाडो गरी चर्केको छ । पछि यसलाई जोगाउन माथिल्लो भागमा दुई ठाँउमा फलामको पाता बाँधिएको छ । धेरै पल्ट जग हेर्ने उद्देश्यले खनिएको कारण लुम्बिनी स्तम्भ एकातिर केही ढल्केको छ ।

अशोकले पाकिस्तानका दुई चट्टान लेखहरू बाहेक आफना सबै अभिलेखहरूमा ब्राह्मी वा बम्भी नामक स्थानीय लेखन पद्धतिको र सबैमा तत्कालीन जनभाषा पालीको प्रयोग गरेका छन् । ब्राह्मी लिपि खास किसिमको लेखन पद्धतिको पारम्परिक नाम हो जो देब्रेबाट दायाँ तिर लेखिन्छ पढिन्छ । ब्राह्मीको समृद्ध वर्णमालामा पर्याप्त स्वर र व्यञ्जन वर्णहरू छन् , व्यञ्जनमा स्वर जोड्ने मात्रा पद्धति छ र व्यञ्जनमा व्यञ्जन जोड्ने अर्थात् संयुक्ताक्षरको व्यवस्था छ । नेपालका लिच्छवीलिपि र नेवारीलिपि, नेपाली र हिन्दी लगायत अनेकौ भाषा लेखनपद्धन उपयोग गरिने देवनागरी लिपि र भारतका सबै प्रान्तीय लिपिहरू ब्राह्मीबाटै विकसित भएका हुन् र यिनीहरूमा ब्राह्मीका धेरै विशेषताहरू पाइन्छन् ।

सन् १९३३ देखि सन् १९३९ सम्म लुम्बिनी स्तम्भ नजिकै अमर्यादित किसिमले खन्ने खोसने कामको साथ त्यहिंका निर्माण सामग्रीबाट त्यही प्राप्त मायादेवीको पुरानो मूर्ति राख्न मन्दिर र यात्रीहरूका लागि धर्मशाला बनाईयो र खन्दा निस्केको माटोका केही ढिस्काको निर्माण गरियो । त्यस काममा स्तर विन्यास र पुरावशेषहरू नष्ट भएकोमा पुरातत्वविद्हरू दुःखेसो व्यक्त गर्ने गर्छन् । सन् १९७० देखि भारतीय र नेपाली पुरातत्वविद्हरूले यहाँ बैज्ञानिक किसिमले उत्खननकार्य गरे र छब्बीस सय वर्ष पहिले देखिका विभिन्न किसिमका कलाकृति, निर्माण र अनेक किसिमका मानवीय गतिविधिका अवशेषहरू फेला पारे ।

लुम्बिनी स्तम्भको ठीक पछाडि केही वर्ष पहिले मायादेवीको मन्दिर थियो । बुढा काटिएका ईटाहरूले तेह्र सय वर्ष अघि निर्मित सप्तरथ बनोटका शिखरमन्दिरको निर्माण अवशेष माथि सो मन्दिर सन् १९३३-१९३९ मा बनाइएको साधारण कोठा थियो । लुम्बिनी स्तम्भ लेखले संकेत गरेको बुद्धजन्मस्थल त्यही कतै रहेको कुरामा विशेषज्ञहरूको विश्वास थियो । सन् १९९३-१९९६ मा जापानी बौद्ध संघ र लुम्बिनी विकास कोषका पुरातत्वविद्हरूले सो मन्दिर भत्काई उत्खनन गरे । त्यहाँ १६ फीट जति तल विचित्र र जटिल निर्माण अवशेष पाइएका छन् । यसमा पूर्वदेखि पश्चिम तर्फ २६ मीटर लामो र उत्तर देखि दक्षिण तर्फ २१.३ मीटर चौडा जग्गामा दोहोरो पर्खाल भित्र तीन लहरमा बनेका जम्मा १५ वटा वर्गाकार वा लाम्चो चारकुने असमान आकारका कोष्ठ वा कोठाहरू छन् । सबैतिर प्रत्येक लहरमा पाँच कोष्ठ छन् । बीचका तीनवटा कोष्ठ ठुला र प्रायः वर्गाकार छन् र ती मध्ये पश्चिमबाट हेर्दा दोश्रो लहरको बीचको कोष्ठ भित्र एउटा १० सेन्टिमीटर मोटो र ७०x४० सेन्टिमीटर चुरे पहाडमा पाइने खालको खस्रो दानाको प्राकृतिक ढुंगा राखिएको अवस्थामा देखिएको छ । यस निर्माणलाई बुद्धजन्मस्थलको प्रतीकको रूपमा अशोकले बनाएको स्मारक मानिएको छ र स्तम्भलेखमा यसको उल्लेख खोजिएको छ । प्राप्त अवशेष माथि हाल सिमेण्टको जस्तो ठुलो मन्दिर बनाइएको छ ।

लेखोट

लुम्बिनीको स्तम्भलेखको सम्पूर्ण पाठलाई शब्द छुट्याएर लेख्दा यस प्रकार हुन्छ ।

देवान पिय पियदसिन लाजिन वीसतिवसाभिसितेन
 अतन आगाच महियिते हिद बुधे जाते सक्यमुनीति
 सिलाविगडभीचा कालापित सिलाथभे च उसपापिते
 हिद भगवं जातेति लुमिनिगामे उबलिके कटे
 अठभागिये च

विभिन्न लेखकहरूले यस लेखोटको यसरी अर्थ गरेका छन् :

देवताका प्यारा र प्यारा देखिने राजाले आफ्नो राज्याभिषेकको वीसौं वर्षमा शाक्यमुनि बुद्ध यही जन्मेका हुन् भनी आफै आएर पूजा गरे/वा गौरवान्वित भए, ढुंगाको घोडाको/वा हात्तिको सालिक/वा सूर्यचक्र/वा कुनै प्रतीकात्मक मूर्ति/ असाधारण पर्खाल/वा छेकबार र रेलिङ्ग सहितको पर्खाल / वा ईटाहरूले घेराबन्दी गरिएको ठोकेर सारो र अग्लो बनाइएको प्रसिद्ध ढुंगाको (संरक्षणको लागि) भीचा (शायद उत्खननमा प्राप्त निर्माण) बनाउन लगाए, ढुंगाको स्तम्भ/वा कुनै खोट नभएको/ढुंगे थांम पनि ठडयाए, भगवान बुद्ध यही जन्मेकाले लुम्बिनी गाउँका किसानहरूलाई

उत्पादनको आठ भागको एक भागमात्र दिनु पर्ने गरी (अन्य) करमा मिनाहा गरे /वा उत्पादनको आठ भागको एक भाग दिनुपर्ने राजश्व समेत गरी (सबै), करमा मिनाहा गरे/ वा रुपैया पैसा बाँडे/ वा अष्टांग मार्गको भागी बनाए ।

यस लेखोटको अर्थ गर्दा केही कुरामा विचार पुन्याउनु पर्छ । पहिलो कुरा, अशोकका सबै लेखोटहरूको भाषा संस्कृत संग घनिष्ट सम्बन्ध राख्ने भएतापनि संस्कृत भने होइन । अशोकको भाषामा केही शब्द र अर्थ अभिव्यक्तिको शैली ईसापूर्वका आरम्भिक शताब्दीहरूको बौद्ध साहित्यको पालीभाषाका भन्दा पनि बेग्लै छन् र भिन्दा भिन्दै अर्थ गरिनुका कारण हुन गएका हुन् ।

दोश्रो कुरा आफ्नो आशय धेरैले जानुन् भनी सबैले बुझ्ने भाषामा बोल्ने अशोकले यहाँ पनि सकेसम्म कम

शब्दहरूको माध्यमले सोभो र स्पष्ट बोलेको हुनुपर्छ । अशोकको भाषामा साहित्यिक भाषाको समान अभिव्यक्तिको काव्यमय, भावपूर्ण र कलात्मक शैली र अनेक अर्थ लाग्ने शब्द, सैद्धान्तिक कुरा, आदेशात्मक क्रिया र घुमाउरो पारा पाइदैनन् भन्ने कुरा संभन्नुपर्छ । अर्को कुरा यस लेखोटमा वाक्यको बनावटमा ध्यान दिनु जरुरी छ जो कतृवाच्य होइन । खास गरी अशोकका अन्यत्रका अभिलेखहरूमा नपाइने अतन आगाच महियिते, सक्यमुनीति, भगवं, सिलाविगडभीचा, लुंमिनि गामे, उबलिके कटे र अठभागियेच जस्ता शब्दहरूको अर्थ गर्दा यस्ता कुराहरूमा ध्यान दिनु आवश्यक छ ।

पहिलो लहरमा आएको देवान पिय पियदसिन लाजिनमा रजा (संस्कृत राज्ञा जस्तै) “राजाद्वारा” भन्ने अर्थमा आएको लाजिन शब्द तृतिया विभक्तिको हो । “राजाको अभिषेक भएको वीसौ वर्षमा” भन्ने अर्थमा आएको वीसतिवसाभिषितेन शब्दमा लाजिनको विशेषण भएकोले तृतिय विभक्ति लागेको छ । वाक्यमा कर्ता भन्दा महीयिते, उसपापिते र कटे जस्ता क्रिया पदलाई बढी महत्व दिइएको छ । पहिलो लहरको अर्थ हुन्छ । “बीस वर्षअघि अभिषिक्त भएका (राज्याभिषेकको बीसौ वर्षमा) देवताहरूका प्यारा, राम्राप्यारा देखिने राजाद्वारा” ।

दोश्रो लहरको अतन र आगाच शब्दहरूलाई आत्मना (आफैले) र आगत्य (आएर) जस्ता संस्कृतका समानार्थी मानेर ठीक अर्थ गरिएको छ । महियितेको सम्बन्ध संस्कृतको मह धातु संग देखिन्छ जसबाट पूजा गर्नु पूजित हुनु भन्ने दुबै अर्थ व्यक्त गर्ने क्रियापद बन्दछन् । यसको अर्थ जर्ज बूलरले पूजा गरे भन्ने लगाएका छन् भने जे.एफ.फ्लिट र राजवली पाण्डेयले गौरवान्वित भए वा गौरव राखे भन्ने गरेका छन् । तथापि यहाँ राजा गौरवान्वित भए “ भन्ने अर्थ गर्नुभन्दा राजाद्वारा पूजा गरियो ” भन्ने सोभो र व्यावहारिक अर्थ गर्नु मुनासिव हुनेछ ।

यसपछिको हिद बुधे जाते सक्यमुनीतिको अर्थ यहाँ शाक्यमुनि भनिने बुद्ध जन्मे” भन्ने हुन्छ । पाली भाषामा यहाँको (संस्कृतमा अत्रको) अर्थमा इध शब्दको प्रयोग भएको पाइन्छ । हिद “यहाँनै” भन्ने अर्थमा अगाडी जोडिएको संस्कृत अत्र (हृयत्र) को समानार्थी शब्द हुनुपर्छ जो चौथो लहरमा पनि यसै अर्थमा प्रयोग भएको छ । “सक्यमुनीति मा सक्यमुनि” र “इति” गरी दुई शब्दहरूको सन्धि गरिएको छ । इतिको अर्थ “भनिने वा यस्तो” हुन्छ । शाक्य जातिमा जन्मेकाले र मुनिको जीवन बाँचेकाले बुद्धले शाक्यमुनि भन्ने नाम पाएका हुन् । यस “लहरको अर्थ हुन्छ । “यहाँनै शाक्यमुनि भनिने बुद्ध जन्मे भनी स्वयं आएर पूजा गरियो ।”

तेश्रो लहरका पहिलो शब्दावली सिलाविगडभीचाको अर्थ धेरै किसिमले गरिएको छ । सिला (शिला) शब्द विगडभीचाको सम्बन्ध दुंगासंग रहेको स्पष्ट पाछ । यसपछिको स्तम्भको अर्थ लाग्ने शब्द थभेमा पनि अगाडी सिला जोडिएकोले अशोकले यहाँ दुइवटा दुंगा प्रधान निर्माण गरेको भन्ने कुरा बुझ्न सकिन्छ । धेरैले सिला, विगड र भीचा गरी तीन शब्दहरूको समास मानेर यसको हिज्जे गरेका छन् भने कसैले विगडभीलाई एउटै शब्द र त्यसमा पनि को अर्थ गर्ने चा जोडिएको मानेका छन् । पाली भाषाको विगड शब्दको संस्कृतको समानार्थी शब्द खोज्ने प्रयासमा घोडाको अर्थमा विगर्दभ, मूर्ति, अर्थ गर्ने विग्रह, रुपान्तरण गरिएको (शिला) को अर्थ गर्ने विकृती, डरलाग्दो वा असाधारण भन्ने अर्थमा विकट, कुनै खोट वा दोष नभएको भन्ने अर्थ गर्ने विगद र प्रसिद्ध पाएको अर्थ गर्ने विगदित जस्ता शब्दहरूको सुझाव गरिएको छ ।

आरम्भका केही लेखकहरूले यसलाई स्तम्भको टुप्पा वा शीर्ष भागमा रहेको मूर्तिको उल्लेख माने र कसैले घोडा र कसैले हात्तिको सालिक भन्ने अर्थ गरे । फ्युहररले विगडभीलाई संस्कृतको विगर्दभी (वि गर्दभी . पोथी गधा नभएको अर्थात् घोडा) शब्दको समानार्थक मानेर लुम्बिनी स्तम्भमा दुंगाको अश्वमूर्ति बनाएको कुराको उल्लेख भएको भन्ने अर्थ गरे । कसैले भीचालाई सानो हात्तिको अर्थ लाग्ने भिन्न प्राकृत शब्द माने । हो, बुद्धको जीवन

कथामा घोडा र हात्तिको महत्व रहेको छ । घरवार छोडेर जाँदा केही परसम्म सिद्धार्थलाई कन्थक कहलिन उनको घोडाले साथ दिएको थियो । आख्यान अनुसार बुद्धकी आमाले आफ्नो गर्भमा पसिरहेको हात्तिलाई सपनामा देखेकी थिइन् । यसकारण बौद्धहरूले मानि आएका प्रतीक चिन्हहरूमा यी पनि पर्दछन् । ईसवीको सातौं शताब्दीमा त्यहाँ पुगेका चीनियाँ यात्री युवान च्वांगले लुम्बिनी स्तम्भ माथि घोडाको ढुंगे सालिक देखेको कुरा लेखेका छन् ।

विगडभी शब्दले स्तम्भ माथि बनाइएको घोडा वा हात्तिको मूर्तिलाई अर्घ्याएको भन्ने कुरा चित्तबुझ्दो छैन । घोडा वा अस्स प्राचीन काल देखि नै यस भेकको लोकप्रिय पशु हो जो भन्न यत्ति धुमाउनु पर्ने कुनै कारण देखिदैन । अशोकका कुनैपनि स्तम्भ लेखमा स्तम्भको शीर्ष भागमा रहेको कुनै मूर्तिको उल्लेख भएको पाइदैन । संभावित हात्ति मूर्तिको त कुनै अंश उत्खननमा पाइएको पनि छैन । स्तम्भको शीर्षभागमा घोडा भएको कुरा मानिदिनु एउटा कुरा हो र अभिलेखमा त्यसको उल्लेख भएको खोज्नु बेग्लै कुरा हो । नेपालका कतिपय सरकारी प्रकाशनमा विगडभिको घोडा भनी सकारिएको अर्थ उपयुक्त देखिदैन ।

अर्का आरम्भिक लेखकले विगडभीको अर्थ सूर्यको प्रतीक ढुंगाको चक्र भन्ने गरे । यस प्रसंगमा उनले साहित्यमा बयान गरिएको शाक्यहरूको उत्पत्ति कथा सम्भन्धे, जस बमोजिम शाक्यहरू इक्ष्वाकु कुलका सूर्यवंशी थिए र अशोकले शाक्य वंश प्रति श्रद्धा प्रकट गर्न यसो गर्न सक्थे । वरिपरीको उत्खननमा कतै तथाकथित शिला सूर्यचक्र वा त्यसको कुनै अंश पाइएको छैन ।

आर.जी.भण्डारकरले विगड र भीचालाई संस्कृतका विकट र भित्तिका (नेपाली भित्ता) शब्दको रूपान्तरण मानेर “असाधारण आकारको ढुंगे परखाल” भन्ने अर्थ गरे । जे.एफ.फ्लीटले अरु स्पष्ट गर्दै यसको अर्थ “सबै तिरबाट घेर्ने पर्दाको रूपमा बनेको पर्खाल” गरे । भारतको सरकारी प्रकाशमा भीचाको रेलि वा छेकबार भन्ने अर्थ गरिएको छ ।

पछिल्ला लेखक आर.पिशोलले पहिले विगडलाई विकृत शब्दको समानार्थक मानेर विकार गरिएको वा रूप फेरिएको ढुंगा भन्ने अर्थ निकालेका थिए । पछि उनले विगडलाई संस्कृतको विगद (वि + गद . अर्थात् कुनै रोग नलागेको) शब्दको समानार्थक मानी कुनै खोट वा दोष नभएको शिला भन्ने अर्थ गरे । तथापि यो स्तम्भ बनाइएको ढुंगाको विशेषण हो भने दुई ठाउँमा शिला शब्दको प्रयोगको उद्देश्य बुझ्न सकिदैन ।

लुम्बिनीमा ईसवीको चौथौं शताब्दीताका कुनै चीनियाँ यात्रीले ल्यापिसल्याजुली जातको बहुमूल्य ढुंगाको सिद्धार्थ जन्मदृश्य भएको मायादेवीको मूर्ति देखेका थिए । लुसियानो पतेकले हाल त्यहाँ रहेको खिडिएको मूर्ति त्यस्तै कुनै प्राचीन नमूनाको आधारमा बनाइएको होला भन्ने अनुमान गरेका छन् । हालको मायादेवीको मूर्तिको बारेमा धेरै कुरा गरिएको छ तर निकै खिडिएको कारण यथार्थमा केही भन्न गाहरो छ ।

बैङ्ककको धम्मसात विश्वविद्यालयमा सन् १९८० मा यस निमित्त आयोजित गोष्ठीमा सिलाविगडभीचाको ढुंगाको परिवर्तित रूप वा प्रतिमा भन्ने अर्थ गरिएको सूचना महास्थवीर सुदर्शनले दिनुभएको छ । कसैले यस शब्द समूहको अन्तको चा लाई “पनि” को अर्थ लाग्ने संस्कृत शब्द च को रूपान्तरण मानेर विगडभी अर्थात डर हराएको भनी संस्कृतमा रूपान्तरण गरेका छन् । यस्ता अर्थ गराईमा व्यावहारिकता कम र दार्शनिकता बढी देखिन्छ ।

हालै प्रकाशित ए.के. नारायणको विचारमा विगड संस्कृतको विगदित शब्दको रूपान्तरण हुनसक्छ, जसको अर्थ “धेरै भनिएको अर्थात प्रसिद्धि पाएको” हुनुपर्छ । उहाँले भीचा शब्दको तुलना नेपाल तराई र वाराणसीमा समेत बोलिने स्थानीय भोजपुरी भाषाको भीता वा भीठा र भीचना (क्रियापद) जस्ता शब्दहरूसँग गर्दै “पूजा वा धार्मिक समारोह गर्ने र सार्वजनिक भेटघाट गर्ने उद्देश्यले ठोकेर सारो र अग्लो बनाइएको वा ईटाहरूले घेरा बन्दी गरिएको स्थल” भन्ने अर्थ गर्दै उत्खननमा प्राप्त ईटाको विचित्र निर्माण लाई नै भीचा मान्नु भएको छ । यसमा पनि केही

नमिन्दा कुरा देखिन्छन् । जस्तै यहाँको शब्द संयोजनबाट “प्रसिद्धि पाएको” भन्ने विशेषण भीचाको प्रतीत हुन्छ, न कि सुरुको सिलाको । उत्खननमा कोष्ठ भित्र एउटा मात्र प्राकृतिक कलाशून्य शिलाखण्ड बाहेक ढुंगाको कुनै निर्माण पाइएको छैन । विगड (विगदित) शब्द शिलाको विशेषण हो भने शिला भन्दा पहिले विगड भन्नु पर्थ्यो । संस्कृतमा भै पालीमा विशेषण र विशेष्यको क्रम मिल्नै पर्ने नियम छैन, तर अशोकको भाषामा प्रायः यो क्रम मिलेकै पाइन्छ ।

प्रसिद्ध शिला भन्ने अर्थ गर्दा त्यो शिला अशोकले राखेको नभई पहिले नै प्रसिद्ध भइसकेको भन्ने सोभो आशय निस्कन्छ । शायद यही प्रसिद्ध शिलालाई संरक्षण गर्न कयौं प्रकोष्ठहरूको साथसाथ ईटाका पर्खाल र ईट छापिएको कोष्ठको निर्माण गराइएको थियो । यसलाई नेपाल, भारत, पाकिस्तान र जापानका विशेषज्ञहरूले बुद्धको जन्मथलोको ढुंगेचिनो मानेका छन् । भगवान्को जन्मस्थलको सूचना दिने लेखोटमा अशोकले आफ्नो स्तम्भको साथसाथ यस निर्माणको उल्लेख गर्नु स्वाभाविक देखिन्छ । त्यसपछि को कालापितलाई कारयत् वा बनाउन लगाउनुको अर्थमा प्रयोग गरिएको शब्द मानिएको छ । यस लहरको अर्थ भयो: “प्रसिद्ध ढुंगा (को संरक्षणको लागि) भीचाको निर्माण गराइयो र ढुंगे धाम पनि ठडयाइयो । ”

चौथो लहरको पहिलो शब्द समूह हिद भगवं जातेति (जातेति .जातं इति) को अर्थ सबैले “यही भगवान (बुद्ध शाक्यमुनि) जन्मेकाले भनी ” ठीक गरेका छन् । यहाँ यही भन्ने अर्थमा आएको हिदको प्रत्यक सम्बन्ध लुम्बिनिगामे शब्दसंग देखिन्छ । पाली शब्द उबलिके संस्कृतको नञर्थक शब्द अबलिकंको (अबलि वा बलिमुक्तिको) समानार्थ हुनुपर्छ भन्ने विचार ठीक देखिन्छ । बलि शब्दको प्रयोग “जीवको वध गरी सम्पन्न गरिने पूजा ” र “राजालाई दिनुपर्ने कर वा राजश्व ” गरी दुबै अर्थमा गरिदै आइएको छ । अन्तिम लहरको अठभागिये च संग उबलिकेको नञिकको सम्बन्ध देखिन्छ । पाली भाषामा अठ वा अ शब्दको अर्थ अष्ट वा आठ र अर्थ (रुपियापैसा) दुबै हुन्छ । अशोकले हजारौं असर्फीको रकम दान दिन्थे भन्ने बौद्ध साहित्यमा पाइने आख्यानलाई ध्यानमा राखेर जर्ज बूलरले यसको “अशोकले लुम्बिनीमा रकमदान गरेको ” भन्ने अर्थ गरेका छन् । तर कुराको प्रसंगको साथसाथ वाक्यको बनावट पनि यस्तो अर्थसंग मिल्दा देखिदैनन् । महास्थवीर सुदर्शनले उबलिके कटेको अर्थ “बलियुक्त पूजा बन्द गरे ” र अठभागियेचको अर्थ शास्त्रीय पाराले घुमाएर “अष्टांग मार्गको भागी होउ ” भनी गर्नु भएको छ । अशोकले अरु लेखोटमा प्राणी हिंसाको विरोधमा बोलेका छन् भन्ने वहाँको कुरा सत्य हो । तर अशोकले कतै पनि बौद्ध धर्मको सैद्धान्तिक कुरा उठाएका छैनन् भन्ने कुरा यहाँ संभन्नुपर्छ । “बलियुक्त पूजा बन्द गरिएको छ भन्ने कुरा बुझेर यसो नगर र अष्टांगमार्गको भागीदार बन ” भनी धुमाउरो पाराले गरिएको आदेश मूलक अर्थ भन्दा गाउँलेहरूलाई निगाहा गरिएको भन्ने सोभो र स्पष्ट आशय खोज्नु उपयुक्त देखिन्छ ।

प्राचीन साहित्यमा करको अर्थमा बलिका विभिन्न किसिम र मात्राको बयान पाइन्छ । कहिँ उत्पादन गर्ने किसानले राज्यलाई कुल उत्पादित बालीको छ भागको एक भाग र कहिँ आठ भागको एक भाग बलि दिनुपर्ने कुरा विभिन्न स्थान र कालको साहित्यबाट थाहा हुन्छ । धेरैजसो लेखकहरूले उबलिकेको आशय करमा मिनाहा र अठभागियेको अर्थ “आठ भागको एक भाग मात्र” भन्ने गरेका छन् ।

करमा मिनाहा नै चित्त बुझ्दो अर्थ हो । धेरैले यसबाट “बुद्ध जन्मेकाले लुम्बिनी गाउँलाई उत्पादनको आठ भागको एक भाग मात्र दिनुपर्ने गरी करमा मिनाहा गरिएको” भन्ने अर्थ निकालेका छन् । यो चाहिँ त्यति मिल्दो छैन । उबलिके “कर दिनुपर्ने वा अकर ” भन्ने अर्थमा आएको नञर्थक शब्द हो तर अठभागिये नञर्थक शब्द होइन । चाले यी दुबै शब्दहरूलाई छुट्टयाउन नसकिने किसिमले जोडेको छ । यी दुबैको बीचमा रहेको कटे कृत(म्) को अर्थमा आएको क्रियापद हो भन्ने कुरा माथि ध्यान दिनु जरुरी छ । उबलिके कटे अठभागिये च लाई संस्कृतमा अबलिकं कृतम् अष्टभागीयं च भनी रूपान्तरण गर्नु मुनासिब हुन्छ । अत एव यहाँ “उत्पादनको आठ

भागको एक भागसमेत राजश्व दिनुपर्ने गरी करमुक्त (अबलिके) गरिएको " भन्ने अर्थ बढी स्पष्ट प्रतीत हुन्छ । यस्तो राजश्व अनिवार्य हुन्थ्यो । कसैलाई राजश्व मिनाहा गर्न राजामात्र सक्थ्यो र यो ठूलो निगाहा मानिन्थ्यो । निश्चय नै यो अशोकको आधिकारिक वक्तव्य हो ।

लुम्बिनी स्तम्भलेखको अर्थ यस किसिमले गर्नु युक्तिसंगत हुने छ

बीस वर्षअघि अभिषिक्त भएका (राज्यभिषेकको बीसौ बर्षमा), देवताका प्यारा र राम्राप्यारा देखिने राजाद्वारा आफ्नो शाक्यमुनि बुद्ध यही जन्मेका हुन् भनी आफै आएर पूजा गरियो, प्रसिद्ध ढुंगाको (संरक्षणको लागि) भीचा (ईटाहरूले घेराबन्दी गरिएको ठोकेर सारो र अग्लो बनाइएको शायद उत्खननमा प्राप्त निर्माण बनाउन लगाइयो, ढुंगाको स्तम्भ पनि ठड्याइयो, भगवान् (बुद्ध) यहि जन्मेकाले लुम्बिनी गाउँलाई उत्पादनको आठ भागको एक भाग समेत दिनुपर्ने गरी करमा मिनाहा गरियो ।

शाक्यमुनि बुद्धको जन्मस्थलको निर्देशन गरिएको, कुनै किमिसको निर्माणको साथसाथ स्तम्भ ठड्याइएको र गाउँमा कर मिनाहा गरिएको कुराको उल्लेख भएको कारण यस लेखोटको ऐतिहासिक, धार्मिक र पुरालेखन अध्ययनका दृष्टिले महत्व बुझ्न सकिन्छ । बुद्ध जन्मस्थलको परिचय दिएर यसले स्वयं शाक्यमुनि बुद्धको ऐतिहासिकतालाई प्रमाणित गरेको छ । लुम्बिनीलाई साहित्यमा बयान गरिएको बन वा बगैँचा नभनी यसमा गाम भनिएकोले बुद्धको तीन सय वर्ष पछि लुम्बिनीमा बस्ती बसिसकेको कुरा बुझिन्छ । निगिलहवामा कनकमुनि नामका बुद्धको सम्मानमा निर्मित कुनै स्तुपलाई दोश्रो पल्ट ठूलो बनाएको पाँच वर्ष पछि मात्र लुम्बिनी आएको अशोकको गतिविधि माथि पनि यसले प्रकाश पारेको छ ।

धार्मिक दृष्टिले पनि यस स्तम्भलेखको महत्व छ । आरम्भकालमा महापुरुष मानिने बुद्ध कालान्तरमा भगवान् वा ईश्वर कहलाए भन्ने कुरा बौद्ध धर्मको इतिहासबाट जानिएको छ । बुद्धको तीन सय वर्ष पछि यहाँ बुद्धलाई भगवं (भगवान्) भनिएको छ । अर्थ राग, द्वेष र मोह नाश गर्न सक्ने शक्तिमान, आदरणीय र प्रभुको अर्थमा भगवान् शब्दको उपयोग साहित्यमा भएको पाइन्छ । अझ पछि बुद्ध शाक्यमुनिको साथसाथ अरु विभिन्न नामले पुकारिएका छन् । अशोकको समयमा बुद्ध नामले एक भन्दा बढी व्यक्ति चिनिन्थे भन्ने कुरा स्वयं निगिलहवा स्तम्भलेखमा कनकमुनि भनिने अर्कै बुद्धको उल्लेख भएबाट बुझ्नसकिन्छ । पछिल्लो बौद्ध धर्ममा अनेक बुद्धहरूको महत्व बताइएकोछ । लुम्बिनीको यात्रा र पूजा गरेको कुराको उल्लेख गरेर यो अभिलेख स्वयं तीर्थस्थलको रूपमा लुम्बिनीको प्रसिद्धिको कारण बनेकोछ ।

ईसापूर्व २४९ को लुम्बिनी स्तम्भलेखको महत्व पुरालेखनको दृष्टिले पनि रहेको छ । दक्षिण एशियामा लेखोटका प्रथम नमुना अशोक कै अभिलेख देखिन आएकाले यो आरम्भिक ब्राह्मीका विशेषताहरूको अध्ययन गर्ने अन्यतम आधार बनेको छ । यस लेखोटमा जम्मा ९० वटा स्पष्ट पढ्न सकिने अक्षरहरू छन् । यसमा आरम्भिक ब्राह्मीमा पाइने जम्मा छ वटा स्वरहरू मध्ये तीन र ३३ वटा व्यञ्जनहरू मध्ये २१ व्यञ्जन वर्णहरू र व्यञ्जनमा आकारका, इकारका, ईकारका, उकारका र एकारका मात्रा चिन्हहरू छन् र एउटै मात्र संयुक्ताक्षर (य जोडिएको क.क्य) रहेको छ ।

लुम्बिनीलाई अन्तर्राष्ट्रिय तीर्थाटन र पर्यटनको केन्द्र बनाउन संयुक्त राष्ट्रसंघको पहलमा जापानका वास्तुविद्वद्वारा निर्मित गुरुयोजना सन् १९७८ मा स्वीकृत भई सो अनुरुप सुस्त गतिले काम हुँदो छ । यस अनुसार लुम्बिनीमा बगैँचा, पोखरी, प्रशासकीय भवन, र विहार क्षेत्र छुट्याइएको छ र विभिन्न देशहरूले विहार, संग्रहालय र धर्मशाला बनाइसकेको छन् र केही बनाइदैछन् ।

सन्दर्भ कृतिहरू

- 1) Acharya, Kosh Prasad and Bidari, Basanta. "Report on the structural and Chemical Conservation of the Excavated Archaeological Remains at the Maya Devi Shrine in Lumbini" (Unpublished Paper with the LDT).
- 2) भट्ट, जनार्दन, अशोक के धर्मलेख, देहली : पब्लिकेशन डिविजन, १९५७ ।
- 3) Buhler, G. "The Asoka Edicts of Padaria and Nigliva", Epigraphia Indica, Vol. V. 1998-99.
- 4) Deo, S.B. Archaeological Investigation in Nepal Terai, 1964, Kathmandu: HMG Department of Archaeology, 1968.
- 6) HMG of Nepal, Lumbini different booklets and brochures on Lumbini and Lumbini Development Trust, 1972, 1973, 1975, 1976, 1980 and 1983 .
- 7) महास्यवीर, भिक्षु सुदर्शन, लुम्बिनीको काखमा, ललितपुर : हिमाली बौद्ध प्रशिक्षण संस्थान, २०५५ ।
- 8) Mukherji, Purna Chandra, A Report on a Tour of Exploration of the Antiquities of Kapilvastu Terai of Nepal During February and March, 1899, reprint, Varanasi, 1969.
- 9) Narain, A.K. "The Stone Marker and the Stone Pillar Inscription of Asoka at Lumbini" Archaeological Reseach at Maya Devi Temple, Lumbini, Vol.1. Tokyo, 2001.68-77.
- 10) Norman, K.R. "A Note on Silavigadabhicha in Asok's Rummindei Insciprion" The Buddhist Forum, Vol. iii 1994.
- 11) पाण्डेय, राजबली, अशोकके अभिलेख, वाराणसी : ज्ञानमण्डल लि, २०२२ ।
- 12) Petech, L. Northern India According to the Shue-Ching-chu, Rome, 1950.
- 13) Bidari, Basanta, Lumbini: Past, Present and Future with the Master Plan. Calcutta: maha Bodhi Society of India, 2000
- 14) Rijal, Babu Krishna, Archaeological Remains of Kapilavastu, Lumbini and Devadaha. Kathmandu: Educational Enterprises, 1979.
- 15) Smith, V.A. "The Rummindei Inscription, Hitherto, Hitherto Known as the Padaria Inscription of Asoka". Indian Antiquary, Vol, xxxiv. 1905.
- 16) बैद्य, तुलसीराम, "लुम्बिनी शिलास्तम्भ अभिलेख," अन्वेषण, इतिहास र संस्कृति विभाग, स्नातकोत्तर क्याम्पस, विराटनगर, वर्ष २, सं. २, (२००२) । ८१-८३ ।

*We wish you all the best on the occasion of
Lumbini Festival*

Devi Drugs Concern
Mahendra Park, Khasauli, Butwal, Nepal
Tel: 540235, 540155

Community Health Program

Implemented by International Buddhist Society

with the help of Exchange Himalayan, Tahiti, France

Report 2004-2005

By Dr. Narendra Kumar Mallik
Health Coordinator

Lumbini- a place in the South western Terai region of Nepal evokes a holy sentiment for millions of Buddhists all over the world for Lumbini is the birthplace of the Lord Buddha (623BC) the apostle of peace and the light of Asia. Lumbini, located on the foot hills of Churia mountain range is in the midst of a rich natural setting. In contrast to the natural beauty of the place, the livelihood of the inhabitants of Lumbini' surrounding areas is very poor and miserable.

The inhabitants are of a diverse religious background, some are Muslim, rest is Hindu and there are also the Tharus, the indigenous people of the Tarai. Despite all the efforts being put into the development of the Lumbini garden over the past 25 years, there has been no change in the living condition of the local people, who are mainly subsistence farmers, largely illiterate and almost completely unaware of the Buddhist heritage and glorious history of their region.

Therefore, to maintain the glory of Lumbini, the Buddha's teachings of loving kindness and compassion, we must extend our help to the inhabitants of Lumbini's surrounding villages. In the future, these people will also play a role in the protection of the sacred Lumbini area. Considering the situation of the greater Lumbini area, The International Buddhist Society a non profit making, non political, fully social service oriented organization was established in August 1993 with registration in Rupandehi Administration Office. It is also affiliated to Social Welfare Council, Kathmandu.

With the full support of local community, it has been working in the field of health and sanitation, women empowerment, provides free medical treatment to the poor, started preventive health activities in the villages, and established a sustainable health service system in the community and irrigation program. The Society has been working in the rural areas of Lumbini periphery.

Initially the society focused its effort in health care activities with the establishment of a free clinic on September 18th, 1993. With the financial assistance of the French organization, Exchange Himalayan from 1996, Community Health Activities were started in the neighboring Village Development Committees. It has covered 6 VDCs namely: 1. Ekla, 2. Madhubani, 3. Khudabagar, 4. Bhagawanpur, 5. Tenuhawa and 6. Lumbini Adarsa.

Daniel Monconduit, President of Exchange Himalayan visited the society. He saw many people in the clinic. He found mostly patients were water born diseased. He observed Survey of 10 Houses in Padaria Village and found 1 out 10 Houses were not immunized. He decided to create awareness program through IBS.

Daniel Monconduit visited again after one year. He observed the village again. This.

time, he found all the Houses of the village were immunized. He was highly impressed consequently launched Community Health Program to protect the People of water borne disease since 1996.

In the beginning, Community Health Program was started in six villages of 6 VDCs. He made Health Survey through the program and found the following Result.

1) Amoebiasis 38%, 2) Leucorrhoea 20%, 3) Water Borne Disease 40%

He examined our analyzed data and decided to launch water supply and sanitation Program. After 1 year He made Survey once again. He found the following Result:

1) Amoebiasis 15%, 2) Leucorrhoea 5%, 3) Water borne disease 13%

Then he extended the Program in 11 villages 6 VDCs. He made Health Survey found the following result.

1) Amoebiasis 42.5%, 2) Leucorrhoea 27%, 3) Water borne disease 30%

He examined our analysis data and decided to start water supply and sanitation Program after 1 year He made Health Survey once again. He found the following result

1) Amoebiasis 20%, 2) Leucorrhoea 10%, 3) Water borne disease 17%

After Evaluated result of 17 villages the President of Exchange Himalayan Daniel Monconduit was very much satisfied with this Program.

This time Daniel Monconduit decided to include all the reserving villages of six VDCs

MADHUBANI

Madhubani VDC belongs in Rupandehi District of Lumbini zone near the birth Place of Lord Buddha. This VDC is situated at the north of Bhagwanpur VDC, South of Khudabagar VDC East of Birth Place of Lord Buddha and West of Sakram Pakadi. There are Two Sectors in Madhubani Village

1) Mahilawar Sector

2) Budhanipur Sector

Mahilawar Sector

This sector covers the following Villages

1) Mahilawar 2) Laxmipur

Budhanipur Sector

This Sector covers the following villages

1) Piparpatiya 2) Madhubani 3) Wajirgang 4) Budhanipur 5) Mahilawari
6) Piparpatiya chaukidihawa