

# LUMBINI

## BUDDHA JAYANTI

Year 12

No.15

Baishakh 2550,

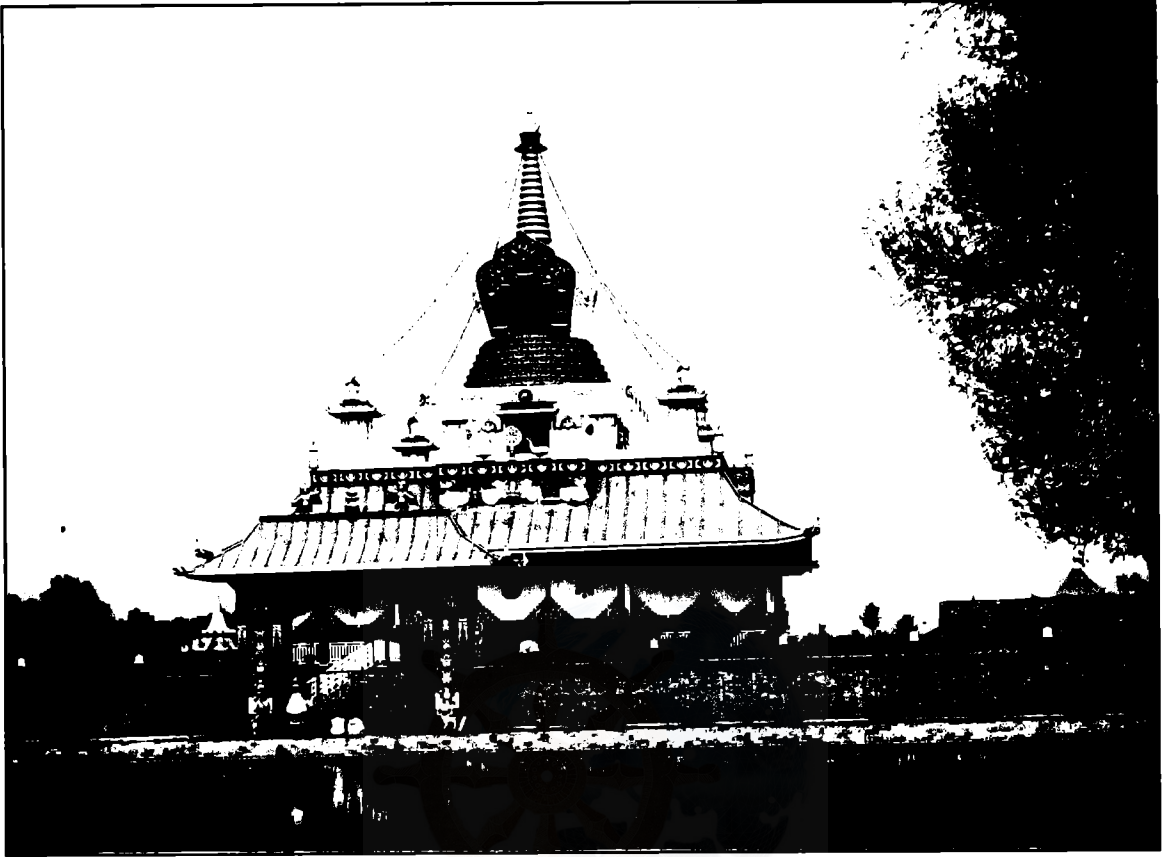
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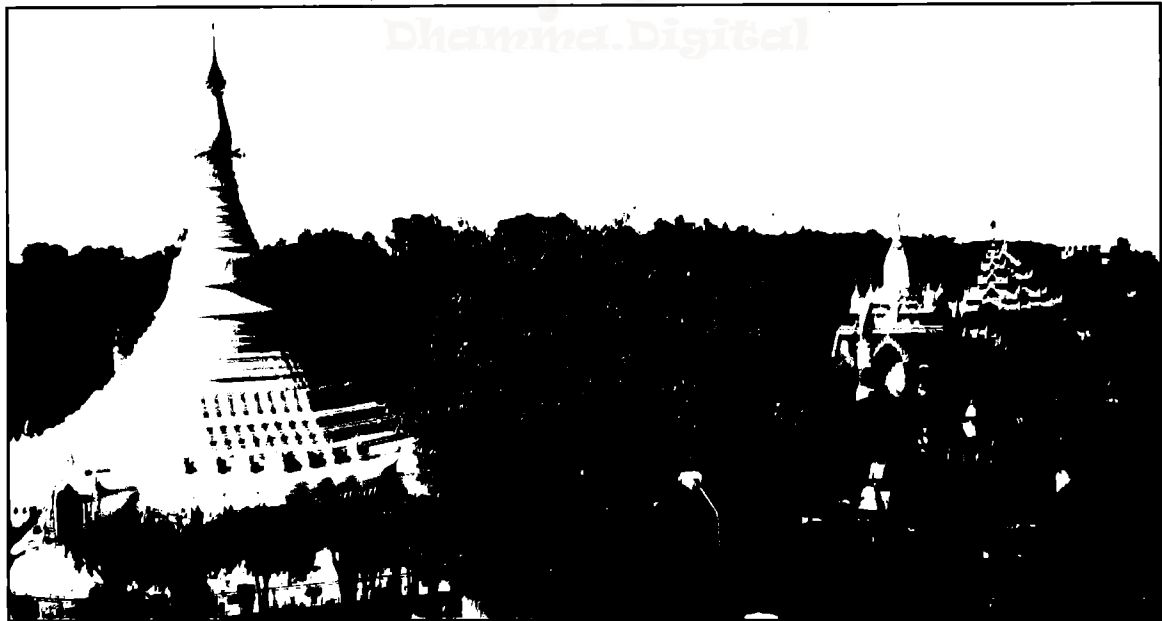
World Peace Pagoda, built by Nipponjan Myohonji, Japan in Lumbini



INTERNATIONAL BUDDHIST SOCIETY  
BUDDHA NAGAR, LUMBINI



**The Great Lotus Stupa, built by Tara Foundation, Germany**



**The Great Cula Chedi and Myanmar Monastery Complex**

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# LUMBINI

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

Year 12

No.15

Buddha Jayanthi 2550

May 2006

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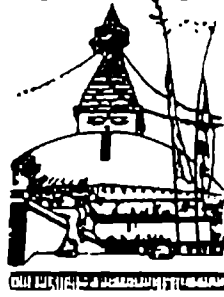
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**Oh Ananda,  
the place where faithful persons  
should know, see and have sense of urgency  
is Lumbini Sacred Garden where I,  
Tathagata was born."**

(Mahaparibbana Sutta, Digha Nikaya, Mahavagga, Tripitaka  
Vol. 10, page 104, clause 130)



**We Wish you  
Happy New Year  
2063  
&  
2550<sup>th</sup> Buddha Jayanti  
On the occasion of Buddha's Birth,  
Enlightenment  
&  
Maha Parinirvana.**

*Remember us:  
for exquisite and finely crafted  
Statues and thangkas*

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# A World Heritage Site

## The Fountain of World Peace and Unity in Diversity

- **By Basanta Bidari**  
**The chief Archaeologist**  
**Lumbini Sacred Garden**



Date of inscription: 1997

Criteria:

### **Brief Description**

Siddhartha Gautama, the Lord Buddha, was born in 623 B.C. in the famous gardens of Lumbini, which soon became a place of pilgrimage. Among the pilgrims was the Indian emperor Ashoka, who erected one of his commemorative pillars there. The site is now being developed as a Buddhist pilgrimage centre, where the archaeological

remains associated with the birth of the Lord Buddha form a central feature.

### **Justification for Inscription**

The Committee decided to inscribe this site on the basis of criteria (iii) and (vi). As the birthplace of the Lord Buddha, the sacred area of Lumbini is one of the holiest places of one of the world's great religions, and its remains contain important evidence about the nature of Buddhist pilgrimage centres from a very early period.

“Foremost am I in the world,  
Senior most am I in the world,  
Best am I in the world,  
This is my last birth,  
No more am I to be born”.  
(Anguttara Nikaya)

“A unique being, an extraordinary man arises in the world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Who is this being? It is the Tathagata, the Exalted, and Fully Enlightened One”. Lumbini the Birthplace of Lord Buddha has been inscribed on the world heritage list. This heritage site is of exceptional universal value which deserves protection for the benefit of humanity.

### **Location of Lumbini**

Lumbini is situated in present day Rupandehi district of Lumbini zone of western Nepal. It is about 20 km from the Gautam Buddha airport, Siddhartha Nagar, and 27 km from the Indian border, Sonauli. From Kathmandu it is about 300 km and a 7 to 8 hour drive by road. There are four to five regular flights from Kathmandu to Gautam Buddha Airport and the flight time is only 30 minutes. Taxis at the airport will take a visitor to Lumbini in 30 minutes while a ride in a local bus takes about 45 minutes.

**Lumbini in Ancient Time**

Most of the Buddhist literature places Lumbini between the Sakya kingdom of Kapilavastu to the west and the Koliya kingdom of Devadaha to the east. Presently twenty-eight kilometers west of Lumbini lies Tilaurakot; the capital of the Sakya kingdom, and thirty-eight kilometers east of Lumbini is Devadaha, the capital of the Koliya kingdom. Literatures further mention that it was a beautiful pleasure garden collectively maintained by both the kingdoms during the lifetime of the Lord Buddha. In the earlier Buddhist literatures, the garden of Lumbini was known as Lumbini Kannana, Lumbini Vatika, Lumbini Upavana, Lumbini Chittalatavana and Lumbini Salavana. This garden was situated at the eastern edge of the Sakyans kingdom of Kapilavastu on the bank of the river Telar and it was compared to the Chittalata grove (meaning captivating) of Indra's paradise in heaven.

In the month of Vaisaka (May/June), full moon day of 623 B.C. Maya Devi, the queen of King Suddhodana of Kapilavastu, on her way to her maternal home in Devadaha arrived in Lumbini. While enjoying the attractiveness of the Lumbini garden, attended by the service provider walking slowly and heavy with child at this garden, felt the sudden pangs of labor. Realizing that the time of delivery was drawing near, she bathed in the sacred Puskarani pond located almost at the center of the garden and proceeded twenty-five steps to the north, seeking a support. There was a beautiful Sala tree full of flowers and holding a branch of that tree she gave birth to her holy child. This newly born child later became known to generations to come simply as the Buddha, the Enlightened One, who set in motion the wheel of the law (Dhamma). In his childhood he was named Siddhartha which means 'he whose aim is accomplished'. He was also called Sarvarthasiddha meaning 'one whose purpose has been fulfilled' and after the birth of the child, the desire of his father for a son (artha) having been fulfilled (siddha)'.

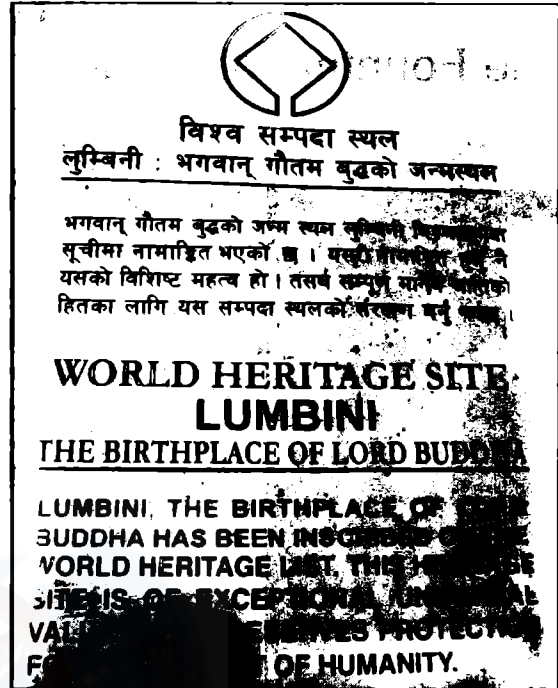
From his deathbed the Buddha at the age of eighty (544\543 B.C.) at Kushinagara encouraged his followers to visit Lumbini and three other places.

He said to Ananda (the personal attendant of the Buddha)

"After I am no more O' Ananda' men of belief will visit with faith, devotion and curiosity the four places where I was born....., attained enlightenment...., preached the first sermon... and where I passed into Mahaparinirvana".

**For Lumbini the Buddha said**

"Ananda, This (Lumbini) place is where the Tathagata was born, this is a place, which should be (visited and) seen by a person of devotion and which would cause awareness and apprehension of the nature of impermanence. At this place, Ananda, those who are on a



pilgrimage to (this) shrine, if they should die with devotion in their hearts during the course of the pilgrimage, will after (their) death and dissolution of the body be reborn in a good destination, a fortunate celestial (deva) realm" (Mahaparinirvana Sutta).

For many centuries pilgrims revered the spot at Lumbini garden where the Buddha was born. Today pilgrims and visitors from all over the world come to Lumbini, a timeless place where ancient monuments mark the authenticity of the birthplace. The pilgrims from the earliest time to the present moment get deeply affected by the spiritual atmosphere of the Buddha's birthplace. The monuments erected by them sanctify the holy site and testify the record of the noteworthy visits.



Ashoka Pillar & inscription

*Devanapiyena piyadasina lajina  
visativasabhisitena atana agacha  
mahiyite hida Budhe jate  
Sakyamunite silavigadabhica  
kalapita silathabhe cha usapapite  
hida Bhagavam jateti  
Lumminigame ubalike kate  
athabhagiya cha*

Emperor Asoka accompanied by his spiritual teacher Upagupta, made a pilgrimage to this holy site in 249 B.C. Here he erected a stone pillar with inscriptions in the Brahmi script and Magadhi language which confirms the birth of the Buddha at Lumbini. The inscription states that 'Twenty years after the coronation, King Piyadasi, beloved of god made a royal visit in person and offered worship at the birth spot of the Buddha, the sage of Sakyas. He erected the stone pillar to

commemorate his visit and he made the village of Lumbini free from taxes subject to pay one-eighth of the produce because the Bhagavan was born here.' During this period, this holy place witnessed the construction of burnt brick structures, which later on housed the nativity sculpture and became famous under the name of Maya Devi Temple. The distinguished nativity sculpture was placed here in 3rd – 4th century A.D. Beginning of the 4th century A.D. the Yuch-Chig monk Seng Tsai of the Chin Dynasty visited Lumbini. The account in the Shui-Ching-Chu provides information about (a) the Asoka tree that was gripped by Mayadevi at the time of Siddhartha's birth was still living, (b) an image of Mayadevi gripping the Asoka tree was beneath the tree, (c) devotees used to offer flowers and sweets at the spot marking where Siddhartha's feet first touched the earth, and (d) King Asoka had placed a shield of stone around the Siddhartha's birth spot. Fa-hsien, a famous Chinese traveler visited this garden at the beginning of 4th century A.D. Here, he saw the bathing tank of the Sakyas, the nativity tree and religious monuments. He describes the surrounding religious and habitation sites such as Kapilavastu and Devadaha. Yuan-chwang, another renowned traveler from China came to this garden in the 7th century A.D. His travel account is more detailed and gives the idea of the then Lumbini having the stump of a dead nativity tree, stupas, bathing tank, warm and cold water springs, Asokan pillar and its crowning figure and oily (Telar) river.

Very little is known about another Chinese pilgrim Wu-kung who visited Lumbini garden in the 8th century A.D. The period after this is not very clear on inscribed or written records. The continuation of making monuments in the sacred place advocates an unbroken pilgrimage to the garden. The name of King Ripu Malla is the last name that has been recorded in the historical period in connection with pilgrimages to Lumbini. This King, who ruled at Jumla in the beginning of 14th century A.D., is from the Khasa Kingdom of western Nepal. He paid visit to Lumbini in course of Buddhist a pilgrimage and engraved his name on the east corner on the top of the Asokan pillar. The religious confusion of medieval times brought damage and neglect to Buddhist holy places of pilgrimage and for five hundred years Lumbini was lost in oblivion. Association of Lumbini with the Buddha was slowly forgotten. But the Buddha's great message survived, growing in importance through the centuries.

### Research

The Asokan pillar was re-discovered and recognized by Khadga Shumsher and Dr.A.Fuhrer in 1896. As the pillar was re-discovered and the famous inscription was deciphered,



Mayadevi Temple



Nativity Sculpture

more and more scholars were interested in the research activities. Babu Purna Chandra Mukherji conducted a brief exploration and excavation in 1899 and successfully identified the nativity sculpture as well as some of the structural remains in and around the birthplace. In 1933 Keshar Shumsher carried out a large but amateur excavation without proper method. His excavation was not research oriented; but he strengthened the Maya Devi Temple, enlarged the Sakyas Puskarani and piled up two earthen mounds north and south of Maya Devi Temple collecting the rubbles and debris of excavation (now these mounds have been removed). He left many of the ancient remains open and his operation continued up to 1932-39. Mrs. Debala Mitra in 1962 tried to excavate and check the base of the Asokan pillar, but without any fruitful results she abandoned her work. Her major contribution consists in an inventory of the exposed artifacts in Lumbini. The Department of Archaeology (DoA), His Majesty's Government of Nepal, undertook the responsibility of conducting excavation, research and conservation work since 1972. After the formation of the Lumbini Development

Trust in 1985 the development activities at Lumbini including excavation, conservation and exploration have continued in collaboration with DoA/HMG, Nepal.





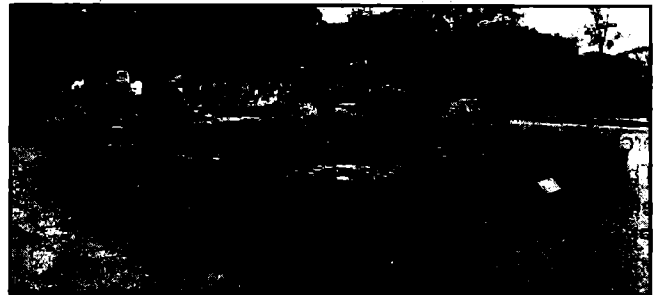
The Sacred Pond

## Monuments

The garden of Lumbini was converted into a spiritual and pilgrimage site soon after the Mahaparinirvana of Lord Buddha. A monastic site started evolving around the sacred spot of the Buddha's birth. The birth spot being the most sacred point in the whole of the holy land of Lumbini drew the attention

of generous devotees to erect various constructions symbolizing and memorializing the birth of the great sage. Activities of devotees were mainly concentrated in and around the sacred place where the great sage was born. These constructions were for spiritual use and religious in nature. Side by side a village also sprang up and emerged to meet the growing need of the religious community visiting or living in the holy complex from 7th/6th century B.C. During the period the Maurya Empire Lumbini had developed into a prosperous village where taxes had been reduced by Emperor Asoka in 3rd century B.C. Human activities in the sacred area of Lumbini goes back to the pre-Mauryan period which is very close to the period of Buddha's Mahaparinirvana which now has been confirmed by a cultural deposition of the period now exposed by recent archaeological excavation in Maya Devi Temple.

The holy site witnessed the construction of a structure that later on became famous as the Maya Devi Temple. The exact spot of Buddha's birth was developed into a worship place by providing a brick platform and circumbulatory path to the shrine as early as 3rd century B.C. Devotees of subsequent periods continued their effort in maintaining the sanctity of the holy place by repairing and rebuilding the monument of reverence and has continued till the present century. The holy spot of birth in a latter period identified as Maya Devi Temple. The important monument in Lumbini is the nativity sculpture of lord Buddha depicting the image of Maya Devi, mother of lord Buddha, taking support during the time of birth of her child with Prajapati, sister of Maya Devi and stepmother of lord Buddha, supporting Maya Devi in the delivery while two Hindu Gods Brahma and Indra are receiving the newly born baby standing upright on a lotus pedestal.



Stupas

The most important spot in Lumbini is the spot where the marker stone slab is located deep

in the sanctum sanctorum, pinpoints the precise and original birthplace of Lord Buddha. In order to enable the pilgrims and visitors to observe the marker stone and this spot being the most sensitive requires proper conservation and expositions. To the south of the Asokan pillar lays the famous sacred tank in which Maya had a holy bath before giving birth to her son. The tank, which was in existence even before the birth of Buddha, still exists with an

embankment comprising of bricks from 1939 A.D. The present shape was given in the operation of 1932-39 A.D. The holy site is surrounded by a row of stupas out of which thirty-one stupas have so far been excavated and most of them are of a votive type. The construction of stupa started as early as 3rd century B.C. onwards. Some of the stupas have square, rectangular and circular bases that were added in the later periods.

The outer ram to the south of the Maya Devi Temple in the sacred area consists of viharas (monasteries) built between 3rd century B.C. and 4th century A.D. The overlapping and crowded construction is an evidence of the people's eagerness to be near to the sacred birth spot.

### **New Era**

On the occasion of the 4th World Buddhist conference in 1956 the late King Mahendra did his best in providing basic facilities and recreating Buddhist environment by constructing a vihara, a rest house, road and some other facilities. The pilgrimage of the then Secretary General of United Nations late U Thant to Lumbini in 1967 became a milestone in the history of the physical development of Lumbini. U Thant, a devout Buddhist from Myanmar, believed Lumbini should be a place where religious and secular leaders could work together to create a world free from hunger and strife. Deeply influenced by Lumbini's sanctity, he discussed the matter with late King Mahendra and suggested HMG/Nepal to develop Lumbini as an international pilgrimage site and tourism center. U Thant called upon the international community to create Lumbini as a pilgrimage and tourist center.



Monastery

The response was enthusiastic, and by 1970 the thirteen nations International Lumbini Development Committee was formed in New York, under the chairmanship of Nepal's Permanent Representative to the United Nations. Those same nations-Afghanistan, Myanmar, Kampuchea, India, Indonesia, Japan, Laos, Malaysia, Nepal, Pakistan, Singapore, Sri Lanka, and Thailand – later formed an advisory panel to the world renowned Japanese

architect, Professor Kenzo Tange, in his preparation of the Master Plan for Lumbini development. Three additional nations, Bangladesh, Bhutan and the Republic of Korea, later joined the effort. In 1972 Prof. Kenzo Tange was awarded consultancy for the preparation of the Master Plan for the development of Lumbini.

In 1978 the Master Plan of Lumbini was finalized and approved by the UN and HMG/Nepal. In the meantime HMG/Nepal was directly involved in the planned development of Lumbini through Lumbini Development Committee. The committee was successful in acquiring the land, relocating the villages, providing the basic infrastructure and carrying out afforestation. In 1985, Lumbini Development Trust Act was enacted and Lumbini Development Trust (LDT) was formed. Since then the Trust has been responsible for the implementation of the Master Plan and for the overall development of Lumbini.



## The Master Plan

The strong and clear-cut Master Plan transforms three square miles of flat and barren land into an expression of Buddha's universal message of peace and compassion creating sculpted landscape to make the teachings of Lord Buddha accessible to all humanity. The three square mile on north-south axis encompassing three zones each covering one square mile is united by a 1.5 km long pedestrian walk-way and canal. The three zones are (1) the Sacred Garden, (2) International Monastic Zone and (3) the New Lumbini Village.

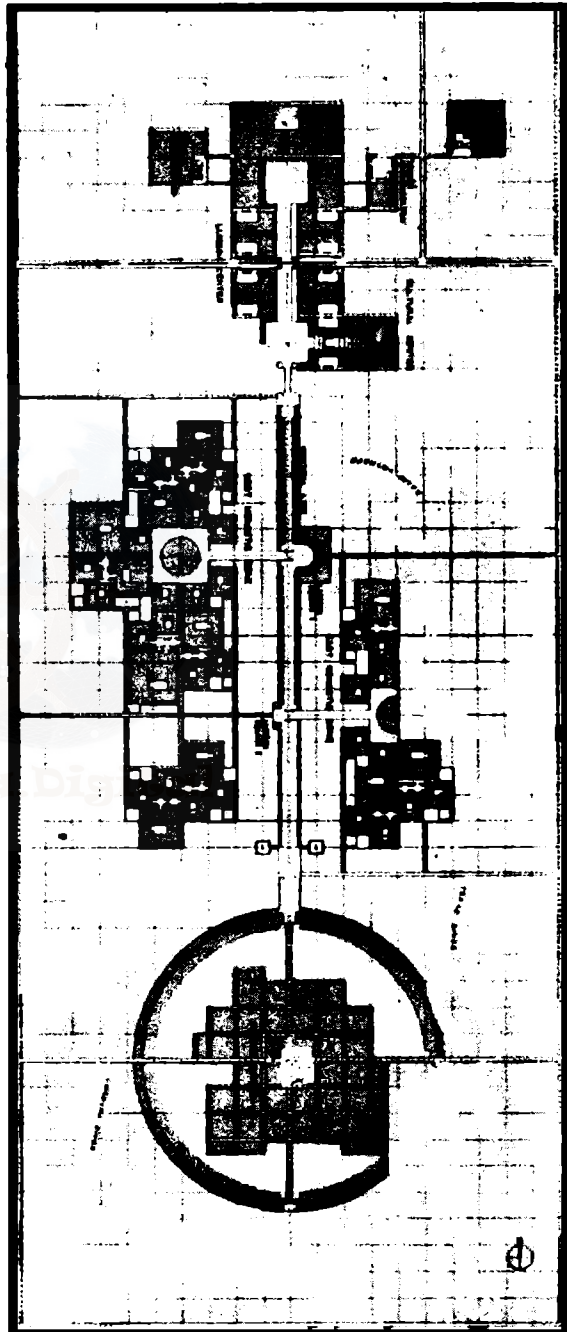
The repeating shapes of the design and landscape, circles enclosing squares, expresses the purity and simplicity of the mandala symbol of the universe. Square and circular shapes extend the design theme in peaceful landscaped gardens in the vaulting arches of the monumental buildings and in a tranquil network of canals and ponds.

## The Sacred Garden

Designed with the objective to create an atmosphere of peace, tranquility, universality and clarity consistent with the idea of the birth of the Buddha, is the heart of the design and lies in the south section of the Master Plan. The sacred garden shelters ancient monuments, Asoka Pillar at its center and the restored atmosphere of plants life around the ancient ruins. It is to be tranquil and undisturbed beauty of its plants life to create a reverent atmosphere in which to experience Buddha's universal message.

## International Monastic Zone

This zone is divided by a 1.5 km long and 16-meter wide canal with a depth of 1.5 meter, serves as a central link. East of the canal is the East Monastic Zone for the Theravada and west is the West Monastic Zone for the Mahayana Buddhism. The diverse architectural styles and religious ideals of the many places of worship, some of which have already been constructed and some are under construction, in these zones which reflect the spirit of tolerance and harmony of Buddhist

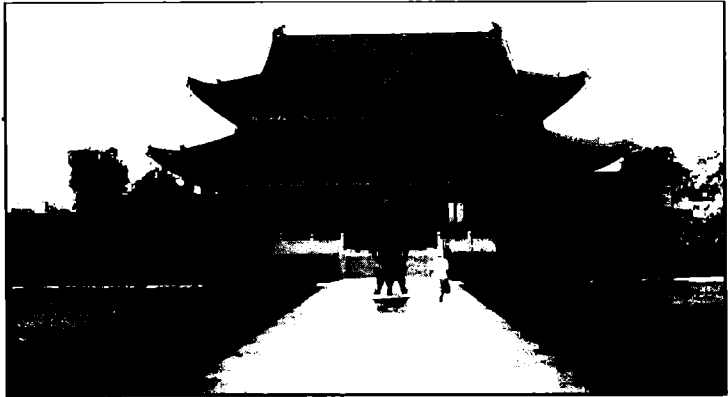


The Masterplan of Lumbini



teachings. Here, people of all nations and all religious organization are actively working and praying to resolve the causes of world conflict.

The east monastic zone consists of thirteen plots of 120×120 and 80×80 meters. Some of the plots have already been allocated to the Government of Myanmar, International Nun Centre of Nepal, Government of Sri Lanka, Mahabodhi Society of India, Government of Thailand and Vipassana meditation center.



Chinese Temple

The west monastic zone consists of 29 plots of 160×160, 120×120 and 80×80 meters. The following countries and Buddhist organizations have already started their constructions: they are, Seto Gumpa of Nepal, the Great Lotus Stupa of Germany, Laddak Meditation Center of India, Sokyō Organization of Japan, Linh Son Organization of France, Zong Hua Buddhist Association of China, Geden International of Austria, Vietnam Temple of Vietnam, Dae-Sung Sukga Sa of Korea, Karma Kagyu of Germany, Dharmodaya Sabha of Nepal, Manang Seva Samiti of Nepal and Panditarama International Vipassana Meditation Center of Myanmar. Meditation centers representing the two great schools of Buddhism are stretched into the great forest. The six meditation cells in each center enable up to 54 students to work towards self-knowledge.

The Sacred Garden can be approached on foot or by boat along a graceful colonnaded walkway following a tranquil canal along the center of the Lumbini Project. The shaded walkway and canal enable the visitors to make a gradual transition from the cares of the world to the sanctity of the Sacred Garden. The completed walkways will take visitors past sculpted curving arches of Lumbini's monumental buildings, past tranquil ponds, graceful pavilions, quiet squares and circular plazas. Rest stop along the walkway will provide benches, toilets and drinking water. Boats will transport aged and handicapped pilgrims on the canal. Finally, the Central link bridge, has been constructed with the partial aid from the World Fellowship of Buddhists, provides a symbolic transition between the cares of the world and the Sacred Garden.

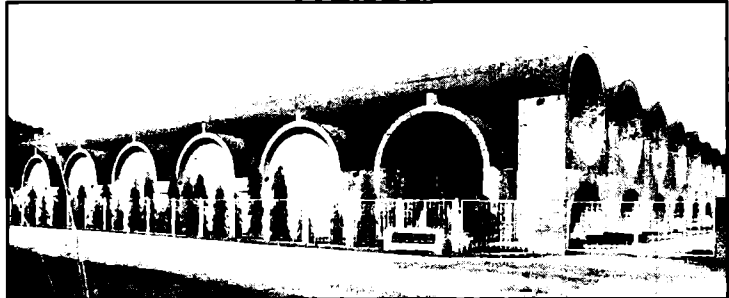
### **The Cultural Center**

This center comprising of the museum, auditorium, research institution, library and research scholar's hostel arises in arches along the shaded canal walkway, a place of meeting, study and work dedicated to the pursuit of world peace. The museum with its large high-ceilinged exhibition hall exhibits many fascinating antiquities unearthed

The Auditorium to be known as the U Thant World Peace Auditorium for national and international congresses with its 420-seat capacity, multi purpose assembly hall is yet to be started and the Lumbini Development Trust is looking for donations for this monumental

building. Facilities will include six balconies for press and observers as well as six booths for simultaneous translation. The Research Institution and Library is an advanced institution enabling scholars to study Buddhism as well as the world's major religions, philosophy and culture. Lecture rooms, large meeting rooms, a twenty-four-room dormitory and four professor's residences complete the facility.

The research institution, library and scholar's dormitory is the gift of Reiyukai of Japan.

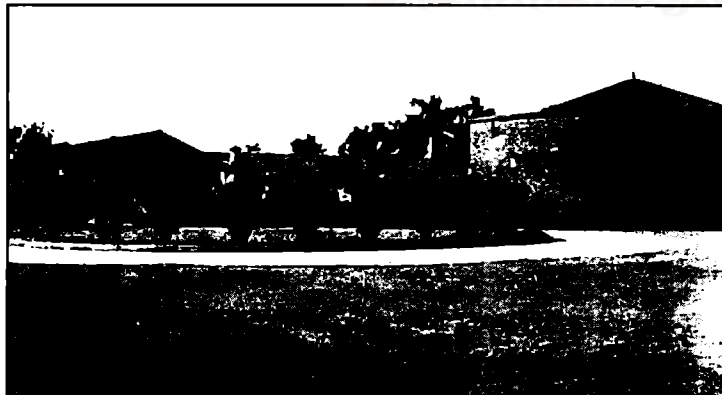


**Lumbini International Research Institute**

Thoughtful planning has created a tourist center or Lumbini Center that will be an integral part of the Lumbini Complex. The shop, restaurants and facilities of Lumbini Center will stretch eight blocks along a pleasant arcade and pedestrian walkway. Amenities will include tourist information, bank, post office, medical center, administrative offices, parking, and bus and taxi services. The execution of the work has not started yet. The comprehensive museum facility includes administrative offices and an archaeological research laboratory and workshop. The museum is a gift of the Government of India.

### **The New Lumbini Village**

The New Lumbini Village is located one and half mile north of Asoka Pillar offers a selection of lodgings, restaurants, shops and full tourist facilities to fit every budget. The premier lodging at Lumbini village is the Lumbini Hokke Hotel constructed in accordance to the lease agreement between the Hokke Club of Japan and the Lumbini Development Trust. The hotel consisting of twenty Japanese style rooms and seven western style rooms



**Lumbini Hokke Hotel**

accommodates up to 66/70 guests. The twenty-seven room hotel is fully air conditioned with attached baths and television, one restaurant serving genuine & delicious Japanese, continental & Nepalese cuisines. Its other facilities include safety deposit boxes, foreign currency & major credit card exchange, mailing service, souvenir shop, STD/ISD Telephone & Facsimile, Japanese Bath (Spa) and a Prayer & meditation court.

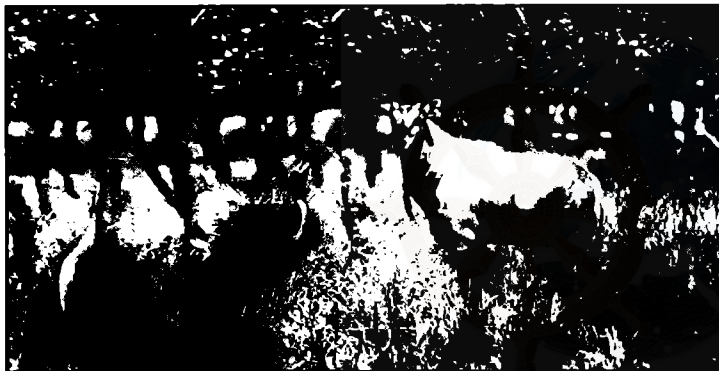
The middle class accommodation is under construction as per the lease agreement between the Home Stead Corporation of Japan and Lumbini Development Trust is under construction and shall comprise of forty eight rooms accommodating up to hundred guests shall provide all necessary facilities needed in a hotel.

The pilgrim class accommodation with its graceful red-brick structure of multi-bedded rooms and attached kitchen built around a pleasant central plaza was completed in 1986 with the financial support of the Government of Sri Lanka is already in operation with 188 beds.

Those who prefer the outdoor life will be able to stay at a modern campground in a pleasant mango grove, provided with rest rooms, and amphitheatre and parking facilities near pilgrim accommodation. A new majestic 42 meter tall World Peace Pagoda in the New Lumbini Village came up in accordance to the agreement between Nipponzan Myohoji and the Lumbini Development Trust. Nipponzan Myohoji founded by Fuji Guru has already completed 73 peace pagodas in Japan, India, Sri-Lanka, England, Austria and USA. The World Peace Pagoda in Lumbini is the biggest of all the peace pagodas constructed so far. Lumbini Dojo Temple was opened next to the Peace Pagoda, on March 1995 where prayers are performed every morning and evening.

### **Landscaping and Biodiversity**

An ambitious landscaping project including the planting of 620,000 saplings is restoring



Crane and Blue Bull

the natural beauty of Lumbini's lush tropical landscape. Construction of new buildings will be prohibited in the wide buffer zone of green trees that shelter and protect the land surrounding the site. There are various International Organizations who are assisting and supporting to restore the wildlife, wetlands and preserving the birds in Lumbini. The International Crane Foundation, (ICF), IUCN are among them. Lumbini being the

birthplace of the Lord Buddha is a timeless place of a high aesthetic and spiritual value. It actually attracts naturalists, botanists and zoologists with its richness. One can find wide varieties of shrubs, herbs, flowers and plants. There are more than 250 species of birds including cranes, snakes, lizards and endangered creatures such as the Blue Bull (*Boselaphus tragocamelus*) locally known as Nilgai.

### **Further Information**

Lumbini Development Trust  
Web: [www.lumbinitrust.com](http://www.lumbinitrust.com)

or

International Buddhist Society  
E-mail: [maitribs@yahoo.com](mailto:maitribs@yahoo.com)

**Concept:** Bhikkhu Maitri, IBS  
**Text:** Basanta Bidari, LDT  
**Design:** Bhim Basnet, LDT

# Lumbini Development and International Cooperation

- By Sunao Miyabara, Hawaii, U.S.A.

Gautama Buddha was born in Lumbini in the year 623 B.C. A pillar erected by Maurya Emperor Asoka in 249 B.C., authenticates this as the site of the Buddha's birth. Records of Chinese travellers, Fa- Xian in 403 A.D. and Hiuen Tsiang in 636 A.D. provide further evidence that Lumbini is the birthplace of the Buddha. Historically, a long interval of dormancy followed nearly seven centuries – until Rupa Malla, the Sinja ruler visited Lumbini in 1312. Thereafter, Khadga Shamsher and A. Fuhrer re-discovered the historic Asokan pillar in 1896, and in 1899, P.C. Mukherji conducted the first archaeological research in Lumbini. In 1932, building on the legacy of P.C. Mukherji conducted the first archaeological research in Lumbini. In 1932, building on the legacy of P.C. Mukherji, Kaiser Shumsher initiated the first excavation work in Lumbini. His efforts resulted in the re-discovery and restoration of the Mayadevi Temple. In 1967, after the pilgrimage to Lumbini of United Nations' Secretary – General U Thant, the United Nations Committee. It was an honor for me to be appointed as a member of that committee. In 1978, to promote the development of Lumbini, The Lumbini Development Committee secured the services of Kenzo Tange of Japan to craft the Lumbini Master Plan. In 1985, the Lumbini Development committee was transformed into the Lumbini Development Trust (L.T.D) and thereafter, the United Nations designated Lumbini as a World Heritage Site in 1997.

The Master Plan for the development of Lumbini encompasses three (3) major components: 1) the Sacred Garden; 2) the Cultural Center; and 3) the Monastic Enclaves and the New Lumbini Village. The Lumbini Development Trust has developed a report presenting the current project status. I understand that it is being distributed to participants. Please take time to review this information, if you have not done so yet.

The First World Buddhist Summit. Held here in Lumbini in 1998, Marked a significant landmark in the history of Lumbini, This Summit served to promote Lumbini as a center for Buddhists worldwide, and established Lumbini as a living and vital symbol of world peace.

We are here gathered, unified in this Summit under the appropriate theme: "Lumbini: A Symbol of Unity in Diversity – the Fountain of World Peace.; We have come together, charged with the challenge to further promote the vital work of making Lumbini – the Fountain of World Peace, a reality.

Our main objective should therefore be, to find ways and means to complete the Master Plan, enlisting international cooperation worldwide. This Summit should provide direction to enable the administrative body, the Lumbini Development Trust to actively complete project components: (1) Sita works and Landscaping; (2) Infrastructure and Utilities Network; (3) the Lumbini Center and Culture Center; (4) the Museum, Auditorium, Library, and Research Institution; (5) the Pilgrim and Middle Accommodation; High School, (6) other uncompleted Projects as well as (7) the initiation of moves to start projects not yet initiated.



We should have the Trust retain the best possible official to devote full- time in negotiations with countries, national and international Buddhist entities as well as individuals and corporations. In addition to international cooperation , we should look to the host country , Nepal , to strengthen the Government of Nepal's involvement in the work of the Lumbini Development Trust . An important addition to the Trust would be the Minister- level official in charge of tourism in Nepal . Such a dignitary would play an essential role in promoting the developing tourism and pilgrim facilities in Lumbini. Hawali , U.S.A., provides a good example of investing coordinated and expanding efforts in tourism. Last year, the 6, 4 million tourists from the world over who visited Hawali , general U.S.\$10 billion in income for the state of Hawaii. The potential market for Lumbini and Nepal is one billion people worldwide.

Another area that can improve our international cooperation is to re-activate our Lumbini Committee at the United Nations in New York. With members from Nepal , Thailand, Srilanka , Myanmar, other Buddhist countries and others with the same vision , this committee could provide an important center , generating support in realizing Lumbini as a World Heritage Site . Financial support from the United Nations should be pursued for such a move.

Additionally , in order to activate and mobilize international cooperation, the Lumbini Development Trust would do well to have a Lumbini International Advisory Board , enlisting the experience and the hearts and minds of very senior leaders from each Buddhist country and/ or Buddhist Centers worldwide , to serve in an advisory capacity in the development and implementation of the Lumbini Master Plan . Each member of the Advisory Board would play a very critical role as a liaison between the Trust and his/ her respective country or religious entity .

We have come together from many lands with many languages , customs, and ethnic backgrounds to unify our efforts at this Summit. The broadest participation is therefore essential, and we must facilitate and encourage the greatest participation from registered members to voice their opinions and suggestions openly from the floor.

Our tasks and challenges are many. Our common vision, however , provides the basis for historic developments at this Summit.



In Memory of Prof. Kenzo Tange, the designer of Lumbini Master Plan.  
International Buddhist Society, Buddh Nagar, Lumbini



# A BUDDHIST VISION FOR THE LUMBINI SACRED GARDEN

## INTRODUCTION

Siddhattha Gautama, who later became known as the Enlightened One (Buddha), was born in Lumbini 2630 years ago. Lumbini is one of the four most important Buddhist places of pilgrimage.

The present status of the Lumbini Sacred Garden leaves much room for improvement. Unfortunately, at present, there is no object of faith or worship (*saddheyya vātthu*) in the Lumbini Sacred Garden except for the Maya Devi Statue, which is placed so awkwardly in the Maya Devi Temple that it does not really permit worship. Also, some of the most common needs of pilgrims and visitors to the Lumbini Sacred Garden are not being met. Furthermore, the lack of a clear and balanced concept or vision for the future development and utilization of the Sacred Garden, which equally respects the needs of the archaeology and of the pilgrims and visitors, is apparent. Lumbini being the birth place of the Buddha should primarily be developed as a religious place of pilgrimage yet it is being developed as a tourist attraction.

The following is a Buddhist vision for the future development and utilization of the Lumbini Sacred Garden drawing from the Buddha's teachings, Buddhist art and architecture, and Buddhist traditions. To a great extent this vision reflects the views of the national and international Buddhist community residing in Lumbini.

## OBJECTIVE

The primary objective in developing and utilizing the Lumbini Sacred Garden should be to arouse religious emotions or a sense of urgency (*samvega*) in the faithful. In the Mahaparinibbana Sutta of the Digha Nikaya the Buddha speaks to his attendant of many years, Ananda, about the four places of pilgrimage in the following words:

'Ananda, there are four places the sight of which should arouse emotion (*samvega*) in the faithful. Which are they?

"Here the Tathagata was born" is the first.

"Here the Tathagata attained supreme enlightenment" is the second.

"Here the Tathagata set in motion the Wheel of Dhamma" is the third.

"Here the Tathagata attained the Nibbana-element without remainder" is the fourth.

And, Ananda, the faithful monks and nuns, male and female lay-followers will visit those places'. M. Walshe (translator), *Thus Have I Heard*, London, 1987, p. 263

Hence, the primary objective must be to create an environment in the Lumbini Sacred Garden that is conducive to the arousing of religious emotions. If the educational and recreational visitors to Lumbini gain some general knowledge about the birthplace of the Buddha, if they find some peace and inspiration by coming to Lumbini, then their visit will be worthwhile.



## **WHOLESOME VOLITION (CETANA)**

A wholesome volition in developing and managing Lumbini is important. This implies being sensitive to the needs of pilgrims and visitors. Understanding that many pilgrims and visitors come from far away places and for some it may be an once-in-a-lifetime visit, it is imperative that pilgrims and visitors are looked after by Lumbini Development Trust and the monasteries with care and respect. Developing Lumbini as a tourist attraction with a sole intention to increase the number of visitors is surely a questionable intention or volition.

## **MORALITY (SILA)**

Among the Buddhist trainings, the training in morality or virtue is the first. During the Second World Buddhist Summit held in Lumbini Nov. 30 – Dec. 2, 2004, the Lumbini Sacred Garden was declared a Five Precept Zone. In different languages the five precepts (panca sila) could be engraved on rock slabs or other materials and displayed in the Sacred Garden or along the access road to the Sacred Garden. A voluntary observance of the five precepts by pilgrims, visitors, and those living and working in Lumbini will surely contribute to peace in Lumbini and it will help improve the image of Lumbini in the eyes of the general public.

## **CONCENTRATION (SAMADHI) AND WISDOM (PANNA)**

The second and third Buddhist training is about the development of concentration and wisdom through meditation. LDT has accommodated this need by providing wooden benches around some trees in the Sacred Garden. Furthermore, one could reserve one relatively quiet area of the Sacred Garden for the practice of meditation.

## **FAITH (SADDHA)**

The arousing of and strengthening of faith in pilgrims and visitors to the Lumbini Sacred Garden can be induced in various ways. First, the presence of an object of faith (saddheyya vatthu) will make worship possible. Such an object of faith could be an inspirational Buddha statue or for some a statue of the newly born Prince Siddhattha or a piece of art depicting the four main stations in the life of the Buddha, namely nativity, enlightenment, first discourse, and great passing away. Such a piece of art would fulfill the needs of all Buddhist groups. Many Theravada Buddhists find it difficult to pay homage to Maya Devi or Prince Siddhattha or the Ashoka Pillar. Secondly, by giving explanations or giving a Dhamma-talk on the nativity faith could be aroused in pilgrims and visitors. Furthermore, core teachings engraved on panels and placed in appropriate places in the Sacred Garden will contribute to the arousing and strengthening of faith. A number of such examples can be found in various monasteries in Lumbini. This is a common tradition in Buddhist countries. Enabling pilgrims and visitors to participate in various religious activities in the Sacred Garden can be another way of building faith.

## **MORAL SHAME (HIRI)**

Moral shame is a mental quality the Buddha has spoken of frequently. Moral shame manifests as shrinking away from immoral physical, verbal, and mental behavior. Hence, this quality should be respected in the Lumbini Sacred Garden. Just like indecent clothing and indecent physical and verbal behavior are not tolerated at most places of pilgrimage world wide (Shwe Dagon Pagoda in Yangon, Vatican, Wailing Wall in Jerusalem etc.), so too, LDT should, in gentle ways, encourage decent clothing and decent behavior in the Sacred Garden.



## **GENEROSITY (DANA)**

Time and again the Buddha has praised generosity as a wholesome quality. Most Buddhist pilgrims are familiar with this principle of generosity. A donation box or two placed next to an object of faith (Buddha statue or a panel depicting the main stations of the Buddha's life) and a worship area would give pilgrims and visitors a chance to practice generosity. For the further development of Lumbini and the adjoining areas this principle of generosity should be adhered to as much as possible. The donations received should be used for the further improvement of the Lumbini Sacred Garden as a whole and of basic facilities such as clean toilets etc.

## **IMPROVEMENTS**

It is a good idea to enlarge the present Lumbini Sacred Garden area and to integrate Nepal Buddha Vihara and Dharma Swami Maharaja Buddha Vihara in this greater Lumbini Sacred Garden area. In order to accommodate the most common needs of pilgrims and visitors the following new structures should be incorporated in the greater Lumbini Sacred Garden, namely:

A toilet building, drinking water fountains, garbage incinerator, worship areas, candle offering building, panels containing verses of inspiration (niti), pictorial panels, wider paths, specific areas for Dhamma-talks, additional benches, and a reception center. Further, tree planting, landscaping, and an uniform lighting system are called for. For more details kindly refer to 'A Tentative Action Plan for the Lumbini Sacred Garden'.

## **A TENTATIVE ACTION PLAN FOR THE GREATER LUMBINI SACRED GARDEN**

### **Preliminaries**

Scan the greater Sacred Garden area for archaeological remains and put the information into a map.

- Survey the entire Lumbini Sacred Garden Area and produce a map showing the dimensions, elevation, present objects and archaeological remains.
- Do layout: divide entire area into activity zone, meditation zone, area for prostrations, shaded areas, non-shaded areas etc.
- Determine architectural design criteria for new structures: Art style, maximum height, weather resistant, durable, inspiring master pieces of art, uniform design (not patchwork), construction materials, ensure an overall integration of ancient ruins, Maya Devi Temple, and new structures.
- Select and appoint a high-quality Buddhist architect who is well familiar with Buddhist architecture and art from different traditions and let him/her design a master plan for the greater Lumbini Sacred Garden.

### **Toilet complex**

Design, construct, and manage a building containing a total of 20 (?) toilets, with 10 toilets and ... urinals for men, including one toilet for the handicapped, with 10 toilets for women, including one toilet for the handicapped, provide both squatting-type as well as seat-type toilets, provide sinks, and a storage room. The toilets could be made out of steel, as is the case on trains and aero planes. The building should have proper ventilation. Cleaning personnel should be properly trained to maintain toilets in a spic and span condition.



### **Drinking water fountains**

Contact Nepali producers of drinking water and ask them to contribute drinking water fountains and drinking water for pilgrims and visitors in Lumbini. Preferably use a system that does not require throw-away plastic cups.

### **Worship areas**

Call an international tender for the design of one or two worship areas. Select a master piece of art that depicts the four or eight main stations in the life of the Buddha (cf. Sanchi and Kopan monastery). Ensure protection of the worship area against sun and rain. Provide possibly a wooden floor. Include in the worship area arrangements for offering candles, incense sticks etc. and for the offering of robes, food, flowers etc. Include donation boxes. One could place the art panel on blocks cut from a suitable stone. Place in areas where there is no archaeology.

### **Areas for Dhamma-talks**

Set aside some areas for Dhamma-talks, may be separating for Theravada and Mahayana. The idea of constructing two or three amphitheatres in the Sacred Garden so far does not find much approval.

Panels with verses of inspiration (niti)

Invite designs from different countries. Select the most inspiring design and verses, construct such panels. Place in areas where there is no archaeology.

### **Pictorial panels**

Have a Buddhist artist from Nepal or elsewhere design and make inspirational pictorial panels depicting major events from the Buddha's life or teaching.

Garbage incinerator and garbage cans

Design and construct a garbage incinerator. Proper positioning is important. Be aware of poisonous gases. Also, a more appealing design for garbage cans in the Lumbini Sacred Garden would not hurt.

Candle offering house or area

Design and construct. Keep away from archaeology. For samples see Dharma Swami Maharaja Buddha Vihara, Drubgyud Choeling, and Tara Foundation in Lumbini.

### **Pedestrian paths**

Design and construct pedestrian paths in an uniform and systematic way. Ensure that paths are slightly raised above ground and wide enough for two people to walk. Ensure that there is at least one wide path for circumambulation. Place a path along the ponds.

### **Benches**

Design and make benches that are weather resistant and durable, perhaps from granite. Ensure shade by planting at least one tree next to each bench.



### **Tree planting**

Plant trees for shade in areas where there are no archaeological remains. One could plant the 28 types of trees related to the Buddha's of the past. Include some sale trees. Plant trees on both side of the circular levee creating an alley. This will provide shade to future generations. Follow the principle of 'One tree for every bench' and plant a tree next to each bench.

### **Landscaping**

Develop a plan for landscaping of the greater Lumbini Sacred Garden area. Flowers are already being planted in the inner part of the Sacred Garden and trees could be planted in the outer parts of greater Sacred Garden. Surround the meditation area with a hedge. Ensure a balance between nature and human-made structures.

### **Reception Center**

Design and construct a reception center that fulfils the following functions:

Selling tickets,

Provides information

Telecommunication

Internet access

Coffee shop

Auditorium or hall to show videos on Lumbini and other ancient Buddhist sites around Lumbini

Drinking water

Lockers

Post office

Receipt of donations

### **Lighting system**

Design a uniform and appealing lighting system for the Lumbini Sacred Garden and the access roads to the Sacred Garden. Install proper lighting and emergency lighting for the Marker Stone.

### **Prayer flags**

Have the access road to the Sacred Garden decorated with Tibetan prayer flags and sasana flags.

### **Removal of certain structures**

Move LDT office building, security post, curio shops, and telecommunication tower to more appropriate locations.

### **Signboards**

Develop uniform signboards for the Lumbini Sacred Garden and other areas which are durable, weather-resistant, possibly made from granite, ceramic, marble, or other durable material.

**Small votive stupas**

Consider placing small votive stupas in the outer parts of the greater Lumbini Sacred Garden.

**Prostrations**

Encourage the Tibetan practice of prostrations by providing an area for it and make wooden boards available.

**Area for mass events**

An area somewhere in Lumbini needs to be set aside and developed for mass events such as the annual Monlam pujas and larger Buddhist conferences.

**COMMON NEEDS OF PILGRIMS AND VISITORS**

The Lumbini Sacred Garden attracts Buddhist and Hindu pilgrims from Nepal and abroad, as well as educational and recreational visitors from within Nepal and from foreign countries. As Lumbini Development Trust is engaged in developing a new vision for the Sacred Garden the common needs of the pilgrims and visitors have to be identified and taken into account. Based on information gathered from LDT-staff, monastics from various Buddhist monasteries and institutions in Lumbini, and observation of actual practices the following most common needs of pilgrims and visitors to the Lumbini Sacred Garden have been identified. This list is far from being comprehensive and the needs mentioned are not evaluated in any way. In brackets are mentioned the Buddhist traditions concerning to the respective needs. Some of the needs identified clearly conflict with UNESCO-guidelines to protect the ancient ruins in the Sacred Garden. After careful scrutiny it should be decided which needs ought to be curtailed and which needs should be met by LDT. These will then have to be incorporated into a greater vision and action plans for the Lumbini Sacred Garden.

**BASIC NEEDS**

- Clean toilets
- Drinking water
- Transportation
- Information about Sacred Garden, Buddhism and related topics, information about religious programmes and festivals
- Shade
- Covered area for worship
- Beauty of Sacred Garden
- Cleanliness of Sacred Garden
- Quietude
- Purchase of souvenirs
- Places to sit and rest on
- Telecommunication
- Internet access
- Safekeeping of helmets, backpacks, and cameras
- Coffee shop
- Map of Sacred Garden
- Post office
- Disposal of garbage



### **NEED FOR RELIGIOUS ACTIVITIES**

- Chanting (all)
- Drumming (Japanese, Korean, Vietnamese)
- Prostrations (Tibetan)
- Circumambulation (padakkhina) (Tibetan and others follow)
- Worshipping Maya Devi
- Worshipping Prince Siddhattha
- Worshipping Buddha (all Buddhists)
- Worshipping Bodhi tree (Burmese, Sri Lankan, Thai)
- Listening to a Dhamma-talk (Dhammasavana)
- Individual and group meditation
- Taking dip in Pushkarni Pond during mela (local Hindus)
- Buddhist novice initiation, bhikkhu ordination
- Initiation of boys and girls (local Hindus)
- Religious verses for inspiration (niti), e.g. five precepts, engraved on stone panels
- Panels depicting important aspects of Buddha's life and teaching
- Prayer flags (Tibetan)
- Opening the Sacred Garden for religious activities during the full moon night

### **NEED TO OFFER**

- Perfume (Burmese, Taiwanese, Thai)
- Water (Sri Lankan, Thai)
- Splashing milk at Ashoka Pillar (Sri Lankan)
- Throwing or pasting colored powder with or without oil (Nepali)
- Throwing rice grains (Nepali)
- Throwing coins (Indians, Nepali and others)
- Placing flags on grille around Ashoka Pillar (Sri Lankan)
- Katha (Tibetan)
- Shaving off head hair and offering to Ashoka Pillar (Buddhists and Hindus alike)
- Placing gold leaves on grille around Ashoka Pillar and on brick wall underneath Maya Devi statue (Burmese, Thai, Tibetan)
- Ornamental objects
- Flowers
- Herbal, ayurvedic medicine (Niroga) (Sri Lankan)
- Food (bhuja, kathiya, fruits)
- Robes and other requisites
- Donations (all)

### **NEED TO COLLECT**

- Pieces of sacred, ancient bricks (Burmese, Thai, Tibetan)
- Sacred soil from Sacred Garden
- Sacred water from Pushkarni Pond
- Bodhi leaves and seeds
- Flowers

### **NEED TO BURN**

- Candles (all)



- Incense sticks (all)
- Kapur (perfumed camphor)
- Oil lamps
- Dhoop

**NEED TO PROTECT**

- Archaeological ruins
- Maya Devi Statue, Ashoka Pillar, Marker Stone, and other artifacts
- Flowers, trees

**NEED TO CONTROL**

- Crowds
- Indecent physical and verbal behavior
- Indecent clothing
- Begging monastics
- Unauthorized Polaris
- Throwing of garbage
- Noise
- Picnics

**MISCELLANEOUS NEEDS**

- Taking photos
- Shooting videos and movies

**CONCLUDING REMARKS**

Of course, apart from what has been mentioned above there are many other Buddhist principles or teachings that could become relevant for the further development and utilization of the Lumbini Sacred Garden.

The Lumbini Sacred Garden has the potential to grow into a place of pilgrimage par excellence that arouses religious emotions and faith in the faithful and that inspires the educational and recreational visitors. The Buddhist vision and the tentative action plan are intending to focus the development of the Lumbini Sacred Garden in a new direction. Both documents will have to be further fine-tuned in the future.

*- Lumbini Institutions, Lumbini Garden, 21 April, 2006*



# Annual Report of International Buddhist Society 2005

- **Dr. N. K. MALLICK**  
**Member-Secretary**

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 birth place of 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 Muslims, the rest is Hindu and there are and the Tharus, the indigenous people of the Terai. 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 local people, who are mainly subsistence farmers, largely illiterate and almost completely unaware of the Buddhist heritage and glorious history of their region.

Therefore, in order to maintain the glory of Lumbini, the Buddha's teaching 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, Katmandu.

With the full support of local community, it has been working in the field of health and sanitation, woman empowerment, providing free medical treatment to the poor, it 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 18, 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 VDC namely:** - 1) Ekla, 2) Madhubani, 3) Khudabagar, 4) Bhagwanpur, 5) Tenuhawa, 6) Lumbini Adarsh.

Daniel Monconduit, President of Exchange Himalayan visited the society. He saw many people in the clinic. He found mostly patients were water-borne diseased.

He observed the survey of 10 houses in Padariya village and found 1 out of 10 houses were not immunized. He decided to create awareness program through IBS.



In the beginning, Community Health Program was started in 6 villages of 6 VDC. 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 the analyzed data and decided to launch water supply and sanitation program. After one 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 of 6 VDC. He made health survey found the following result

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

He examined the analysis data and decided to start water supply and sanitation program after one year he made health survey once again. He found the following result:-

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

After evaluating the 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 to all the reserving villages of six VDCs or all the villages in 2003.

The surrounding 6 VDCs of Lumbini are Madhubani, Tenuhawa, Khudabagar, Ekla, Lumbini Adarsa and Bhagawanpur have been taken for the Community Health Program Project. The survey has been done in these 6 VDCs. The total population is 48,833. Since 1996, this project has been started in 6 villages of 6 VDCs for safe drinking water, drainage and awareness program. Since 2003, the project has been widened to 64 villages in 6 VDCs. Exchange Himalayan, Tahiti, France has sponsored the project.

Exchange Himalayan Tahiti, France donated an Ambulance for emergency cases in 2004.

## **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 Sakraun Pakadi. There are Two Sectors in Madhubani VDC.

- 1) Mahilawar
  - 2) Buddhnipur
- Mahilwar Sector

This sector covers the following villages



- 1) Piparpatiya
- 2) Madhubani
- 3) Wajirganj
- 4) Budhanipur
- 5) Mahilwar
- 6) Piparpatiya chaukidihawa

There are 6 new villages and 2 old villages taken with the following objectives.

- a) Provide preventive Health Activities.
- b) Sustainable Health Service System in the community.

The total population in this VDC 6577 in which male were 3582, females 2995.

The economic condition of this VDC depends upon agriculture more than 90% and rests of them are in business, Labor work and others. People cultivate only two types of crops wheat and paddy in two seasons. So their main income source is from Agriculture. In this VDC people suffers from water borne disease is become except old village in new villages Maximum water borne disease came in our clinic.

The living standard of this community is very poor. There is a mixed community.

- a) Yadav 30%.
- b) Harijan 15%.
- c) Muslim 15%

The people depend upon Traditional belief, many ladies deliver the baby at home, in other disease, they go for traditional treatment because 70% of community is illiterate. Due to our motivation slowly and slowly their attitudes are being changed.

Peoples have no balance diet for their health due to Economic condition. And about irrigation, there is a big problem to cultivate the crops. They depend upon rain and few of them use irrigation for their crops.

In this VDC 95% of the people have no toilet. They go out side in the fields for toilet because their Traditional behavior and illiteracy.

## **TENUHAWA VDC**

Tenuhawa VDC belongs to Rupandehi District of Lumbini Zone near the Lumbini Garden. This VDC is situated north of Lumbini Aadarsh, south of Ekla, west of Khudabagar, east of Kothi river .The population of Tenuhawa is 9842. It lies near the birthplace of Lord Buddha .Before starting the Community Health Program a survey was held, it was found many people were suffering from abdominal pain, diarrhea. But Mohsad sector also suffer from epidemic water borne disease (vomiting, diarrhea).

The economic condition of this VDC is dependant upon agriculture. More than 90%, people are engaged in agriculture and rests of them are in business, labor work and others. People cultivate only two types of crops, wheat and paddy in two seasons. So their main income source is from agriculture. In this VDC people suffer from water borne disease because except old village maximum people suffering from water borne disease came to our clinic. People have faith in traditional treatment system; many ladies deliver the baby at home. They

go for traditional treatment because 75% of community is suffering from diarrhea, and water borne diseases. In this VDC people suffer from water borne diseases except some villagers. This is very big VDC. Due to the faith upon traditional belief many people of the community are illiterate. After motivation, their attitude is slowly changed.

The living standard of this community is very poor. In this VDC, there is a mixed community including the people of various castes Muslim, Kurmi, Yadav, Harijan etc.

In this village there is lack of electricity also .There is no balance diet for their health due to economic condition and irrigation is a great problem to cultivate the crops. They depend upon rain and few of them use pump set to irrigate their crops.

In this VDC 95% of the people have not toilet. They go outside in the fields for toilet because their behavior is traditional. So Exchange Himalayan has given the service of emergency & free medical treatment service & motivation .Also in future they will get some financial support for curing the water borne disease, sanitation & facilities of toilet.

## **KHUDABAGAR**

Khudabagar VDC belongs to Rupandehi District near the Madhubani VDC, situated at the north of Madhubani, south of Dhamauli, east of Karmahawa and west of Tenuhawa.

There are 3 sectors in Khudabagar:

1. Ramwapur
2. Pipra Mahjidiya
3. Sonbarsa.

Ramwapur covers Ramwapur, Sonbarsi and Lakrigadh.

Pipra Mahjidiya covers Pipra and Mahjidiya.

Sonbarsa covers Sonbarsa, Bichwapur and Chainpur.

There are 5 new villages and 3 old villages, where we initiated our program in 1996.

The total population in this VDC is 6795, male 3697, female 3098.

The whole VDC was suffering from different diseases before starting the community health program such as diarrhea, gastritis, skin and stomach trouble. but after they got relief from stomach trouble Due to lack of education people were habituated to taking wine that decreased health, as well as money, but our program minimized it and now the percentage of drinking are very few.

The economic condition of this VDC depends upon agriculture. More than 90% people are engaged in agriculture and the rest of them are in business, labour work and others. People cultivate only 2 crops wheat and paddy in two seasons. Their main income source is from agriculture. In this VDC people suffer from water borne diseases except in the 3 old villages. Main water borne diseases came to our clinic for check-up.

The living standard of this community is very poor. Mixed community including the people of various casts is living here, such as Tharu, Brahmin, Yadav, Gupta, Muslim, Kurmi, Harijan etc.

Kurmi, Yadav, Gupta 50%



Muslim 27%  
Tharu 10%

People believe in traditional belief. Many women deliver their babies at home. For other diseases they go for traditional treatment because 80% of communities are illiterate. Due to our motivation their attitudes are changing slowly.

In this VDC, there is no electricity. There is no balance diet due to poor economic condition. They have problem of irrigation for their cultivation. They depend upon rain and few people use pump set in river and ponds to do irrigation for their crops.

In this VDC 90% of people have no toilets. They go outside in the fields. That is their behavior. But we are motivating them for cleanliness. So they say they are poor. From Community Health Program we are providing them free medical treatment and motivation. In the future, we are planning for safe drinking water, sanitation and toilet facilities.

## **EKLA VDC**

Ekla VDC belongs to Rupandehi District of LUMBINI Zone near the sacred garden of LUMBINI Development trust. This VDC is situated in south of Bishnupura VDC, north of Tenuhawa VDC, west of Khudabagar VDC & Dhamauli VDC, east of Masina VDC. It lies near the Periphery of LUMBINI Development Trust.

In this VDC, survey was held before starting Community Health Program and it was found that some children, old male, female have been died due to cholera and diarrhea.

According to the villagers once DPHO observed it and reported that the main cause of disease was POLLUTED WATER. Hence persons told that people got sick due to scarcity of pure drinking water . But no body cared about this.

The women of this village are very traditional .They are not used to go out of their home. They were surrounded by their homely atmosphere but now they came out with their babies for vaccination. We see now vaccination % is satisfactory.Now they have awareness for their family health, food education etc.

They have started to use waste water of taps.

They grow vegetables in their kitchen garden and irrigate crops by waste water pumps. Seeing such intention of vegetables culture, we have promised to provide them good quality seeds. No proper education facility is available. Their boys do not get chance to be literate.

The living standard of this community is very poor .In this VDC there are 80% & 20% of Hindu & Muslim community respectively. According to our survey many peoples now suffering from amoebiasis & leucorrhoea due to lack of safe drinking water, good sanitation & toilet.

## **BHAGWANPUR**

Bhagwanpur VDC also belongs to Rupandehi District near the Lumbini sacred Garden. This VDC is situated north of Lumbini near the Indian Border. West of Lumbini Adarsh, South



of Madhubani.

It has 11 villages 7 new and 4 old villages are in the project.

The total population of this VDC is 5736, male 3828, female 1908.

The villages are rural and backward. There is a river called Danav in this VDC near the village Lamti-hawa and Bharthapur. We have to cross the river to visit these two villages. In the rainy season, it is difficult to go to the villages because of the bad road condition. There are also two small rivers between Kewtaliya and Nandnagar sector. These are flood area, so the villagers face many difficulties. The main income is agriculture; mostly people are water borne diseased.

It has no telephone, no electricity, so no quick communication can be done by them.

## **LUMBINI ADARSH**

Lumbini Adarsh VDC is named because the Buddha was born here in this VDC. It is situated south of Tenuhawa, west of Madhubani, east of Kothi river of Kapilvastu.

Almost all VDCs are flood area but when we had survey of this VDC, we found many people died with cholera, diarrhea and stomach trouble. The main reason is contaminated water. They do not have pure water system in the VDC. After the motivation, they are aware of the need for asking for help. In the beginning none of the villagers meet the strangers. But now they meet the people and it is easy to communicate. They do not like to take the vaccination, but after training Muslim clergy, and motivating vaccination rate is satisfactory. It has people of various casts: - Harijan, Yadav, Muslim, Brahmin etc.

In the survey, it is shown that many people are suffering from amoebiasis and Leucorrhoea, the reason is lack of safe drinking water, sanitation and toilet.

### **Free Health Service Centre**

IBS free health service centre opens for local poor people daily from 8am to 5pm. The average number of daily patient is 150-200. They come for check up and medicines are given free of cost. Even the pilgrims from foreign countries and Nepal are also getting this facility. IBS charges Re 10 for the new registration and Re 5 for old patients. Since the beginning, 3,41,869 patients have been checked up to now. 21,138 acupuncture patients have been benefited from this clinic. In 2004 we have treated 39637 patients.

This health centre has treated the patient of dysentery, abnormal pain, gastritis, Leucorrhoea, diarrhea and different diseases as well as the patients suffering from paralysis, sciatica, joint pains and polio are treated by the acupuncture method. One Doctor, one Health Assistant, one Dispenser and a helper are available in the clinic. The Laboratory has been gifted by the IBS staffs and functioning daily.

**Health Co-ordinator: Dr. Narendra Kumar Mallick**

**Health Assistant: Rajesh Yadav**

**Dispenser: Janga Bahadur Baniya**

**Motivators: Chandra Kala Gupta, Manorama Tripathy, Bindu Pokhrel,  
Rajesh Baniya, Sanju Thakur, Urmila Yadav**

2051	8600	9400	5800	23800
2052	9000	7500	7100	23600
2053	7950	8600	8650	25200
2054	10100	9700	6900	26700
2055	8900	8650	6200	23750
2056	7800	9600	8300	25700
2057	8100	8400	6200	22700
2058	6400	10400	6900	23700
2059	11400	12600	8300	32300
2060	14200	15700	12500	42400
2061	18700	16439	5965	41104
2062	17123	18268	7025	42416
Total	134923	145007	96240	376170

Above mentioned patients are registered in the registered book.

### **Other Activities Of IBS**

1) Ambulance 24 hrs Service is launched since October 27th, 2004 (donated by Exchange Himalayan, Tahiti, France).

### **2) Scholarship Program:-**

Most of the girls are not sent to school in the area. IBS started to give the 10 scholarships to the Buddha Adarsha High School with the help of Doris Girls Foundation. Since 2001 Anicca Foundation is sponsoring Scholarship for 34 poor and bright girls from the project area.

### **3) Bhikkhu Training Program:-**

IBS had organized an ordination ceremony on the Buddha Jayanti to ordain 10 boys from the different community. After 1 year training, 18 Samaneras were sent to Sri Lanka for further studies.

### **4) Social activities:-**

IBS has formed health sectors in the villages to make the rural people aware of health education. The villages' women were not aware of the vaccination. The Muslims never allow their children and women to take vaccination. So IBS organized a training program for Moulavis (Muslim clergy). Now they are training the villagers on the importance of vaccination. And



people are interested to have vaccination.

IBS has been publishing annual cultural heritage magazine "Lumbini" since last 12 years on the occasion of Buddha jayanti. IBS has also published supplementary magazines on the occasion of Lumbini festival in December. NFUAJ, Japan is supporting this work with kind contribution since 2003.

**Visit and activities**

Many foreign and Nepalese people have visited IBS. Especially, the library is used by the foreign visitors and local people. Many foreign and local pilgrims visit the clinic and also they donate the medicine.

In 3 VDC of Kapilvastu District, free health check up service was provided to the children and pregnant ladies and medicines were distributed free once a month under one spoonful program supported by NFUAJ. Nutritious food for mal-nutritious children and vitamin/iron tablets for the pregnant women and other medicines were provided. IBS organizes health camps also in some other places, where there is need.

Inter action program with the GOS and NGOs have been conducted every 6 months. Polio and measles eradication program has been conducted in coordination with UNICEF.

Emergency services have been provided in Tenuhawa VDC to control the epidemic of diarrhea and measles.

**Medicines contributed from different NGOs and Monasteries:**

1. Himalayan Exchange, France.
2. Royal Thai Monastery, Lumbini.
3. Lumbini CLC Project, Lumbini.
4. Maha Mahinda International Dharmaduta Society, Kapilavastu.

We wish you all the best on the occasion of

**2550 Buddha Jayanti**

From

**Nhuchhe Narayan Manandhar,  
Dwarika Narayan Manandhar and Kamal Narayan Manandhar**

**Siddhartha Vanasthali, Balaju, Kathmandu, Nepal.**

**Tel: 4353555, Pager: 96110471**



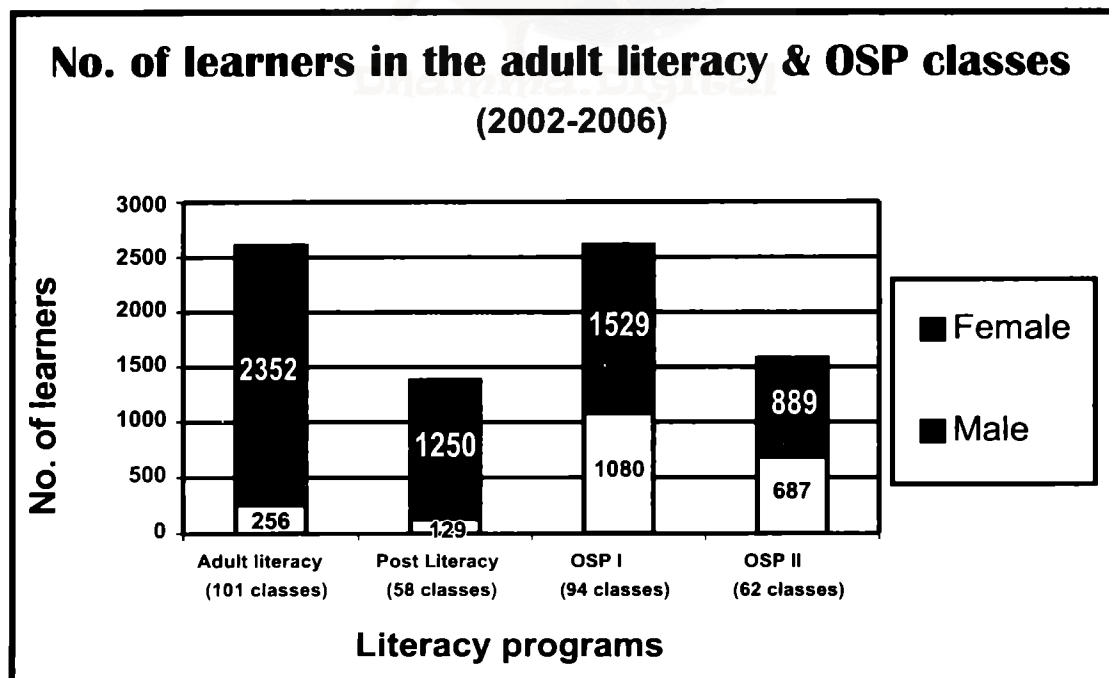
# Implementation and Achievements of R&K Project (2002-2006)

## 1. Introduction

Realizing the fact that the people of Rupendehi and Kapilvastu are living in an abject poverty, illiteracy and deprivation, National Resource Centre for Non Formal Education (NRC-NFE) designed and implemented "Literacy and Non Formal Education Project in Rupendehi and Kapilvastu District (R&K Project)" since April 2002 to help the people in those areas through the effective literacy and non-formal education programs through establishment of Community Learning Centers (CLCs). The Project basically aims to provide the literacy and continuing education to the illiterate children, youth and adults combined with income generating programs especially for girls and women in Rupendehi and Kapilvastu districts in Madhubani, Khudabagar & Tenuhawa VDC of Rupendehi district and Fulika, Patariya & Rajpur VDC of Kapilvastu district.

In order to implement the project, a General Agreement between NFUAJ and World Terakoya Movement, Terakoya Committee of Nepal (WTM/TCN) was made. There was an Implementation Agreement between National Federation of UNESCO Associations in Japan (NFUAJ) and NRC-NFE for the implementation of the project. The NRC-NFE has been implementing the project activities since April, 2002 in the targeted VDCs in cooperation with International Buddhist Society (IBS), Lumbini.

## 2. Major activities and achievements of the project





### **2.1. Preparation of CLC Plans**

Each CLC has its own CLC plan. Workshops were organized in each CLC in order to prepare one-year action plan and three-year micro plans by each CLC. During the workshops, the participants studied the village profiles and identified the problems and needs of the community. They analyzed and prioritized the community problems and needs and based on the problems, they prepared their plans and action plan.

### **2.2. Construction of CLC buildings and utilization**

Under the project, six CLC buildings have been constructed with the active involvement of community people one in each VDC. For the CLC buildings, four out of six CLCs received land from the respective VDCs free of cost and two CLCs (Patariya CLC and Rajpur CLC) received donation of land from the local philanthropic people. For the construction of the buildings, the local people had contributed about 10% of the cost in the form of local labor during foundation laying, roof casting, making fences of CLC building etc.

The CLC building is being utilized as a resource room (library) with full of different teaching and learning materials, training manuals and other resource materials. User groups like bee keeping group, vegetable group, literacy, OSP and post literacy learners, local teachers and other community people were using the resource materials. The building was also used for community meetings, literacy classes, different training programs, health camps, cultural programs, local family rituals etc.

### **2.3. Organization of Literacy, Post Literacy and OSP Classes**

One of the main objectives of the project was to provide functional literacy to the illiterate adults and out of school children. During 4 years period, a total of 101 adult literacy classes, 58 post literacy classes, 94 OSP I classes and 62 OSP II classes were conducted and the total learners benefited by the classes were 3987 adults with 3602 females and 4185 children with 2418 girls.

It could be seen that female participation is higher than that of males in all the literacy and OSP classes. About 90% of the adult literacy and post literacy learners were females while more than 55% of OSP learners were girls.

### **2.4. Functional/ Vocational activities**

In order to help the local community people to improve their skills to raise the income, the CLCs organized various functional groups. The functional groups have also set up saving and credit groups to save, accumulate capital and provide loan for starting income generating projects by the villagers. The CLCs have also set up a Revolving Fund to help the groups for their income generating activities. The groups were provided skill trainings on different functional areas to enable them to start income-generating programs.

There have been 61 groups formed in 6 CLCs with total of 1041 members including 523 females and involved in various income generating activities such as vegetable farming, bee keeping, banana farming, fish farming, goat rearing, poultry farming, buffalo rearing etc.

Among 61 groups, 33 groups are operating saving & credit scheme. They are periodically and regularly saving in the groups and mobilizing the savings in the group activities.

## 2.5. Skill development training programs for functional groups

A series of training programs for the group members in various functional areas especially vegetable farming, bee keeping, banana farming, fish farming etc. were organized. Participation of 2462 group members was found in different training programs under the project.

## 2.6. Integrating Vocational Knowledge and Literacy Competency

The literacy class integrating with vocational area-vegetable farming was started as an experimental program in Laxmipur village of Madhubani since 12 February 2005 (Falgun 1, 2061). The class was conducted for 21 illiterate members of the Laxmipur Vegetable Farming Group. The class was found to be very much effective and fruitful for the learners. They could gain literacy skills along with the basic technical knowledge on vegetable farming. Based on the result of the experimental class, 6 more classes were conducted in the year 2006 one in each of the CLCs. The target group of the classes is the illiterate members of the vegetable farming groups. A total of 130 learners including 44 females are participating in the classes.

## 2.7. Health Programs

The Project started the Health Camps as a Co-Action Program of R&K Project under the "One Spoonful Program" of NFUAJ in all CLCs once a month. Before the Health Camps the villagers especially pregnant women and new mothers were given health education on methods of taking care of themselves and of the babies. They were also given some nutritious food items, vitamins and other medicines. During the years 2003-04 and 2004-05, 17 camps were organized in each CLC and a total of 23536 patients including 733 pregnant women were treated.

The numbers of the beneficiaries of the health camps in 6 CLCs are given below:

S. N.	CLC	2003/04			2004/05				Total
		Total	Children	Pregnant Women	Total	Children	Pregnant Women	Other	
1	Madhubani	1948	1908	40	2424	1610	30	784	4372
2	Khudabagar	1747	1739	8	2314	1606	21	687	4061
3	Tenuhawa	1779	1744	35	2042	1264	46	732	3821
4	Fulika	2298	2155	143	2054	1074	125	855	4352
5	Patariya	1813	1745	68	2439	1157	88	1194	4252
6	Rajpur	1439	1402	37	1239	633	92	514	2678
<b>Total</b> →		11024	10693	331	12512	7344	402	4766	23536

Generally, camp is organized in CLC building. The health camps provide general treatment services to the community people. The patients who needed further treatments were referred to IBS free clinic or in district health clinics.

## 2.8. Scholarship Distribution Program

In order to encourage the poor, landless, handicapped, untouchables (dalits) and orphans to enroll in OSP classes and formal education classes, there was a provision of scholarships.



Scholarship fund was established in CLC with the fund donated by WTM supporters from Japan, and Mr. T.M.Sakya, Chairperson of WTM/TCN. 20 children were provided scholarships in the year 2004 and 42 children were provided scholarships in the year 2005.

### **2.9. Awareness Raising & Community Development Activities**

Different kinds of awareness building programs were organized in all the CLCs to motivate the community people and to increase their participation in the literacy classes, development works and functional group activities. Women were encouraged to participate in the activities. Awareness program among women through Teej Song Competition, Celebration of International Literacy Day, cleanliness campaigns, rallies on reproductive health etc. were organized in CLCs. Each CLC organized different community development activities to generate the learners as well as community people's interest in development works like an awareness raising program, celebration of International Literacy Day, National Education Day, Polio moping day, cultural program, tree plantation, installation of hand pumps, renovation of road etc. So far, 15 hand pumps including 6 pumps one in each of the CLCs have been installed in different areas of the 6 VDCs for safe drinking water. More than 3500 villagers are getting benefit from those pumps.

### **3. Sustainability of CLCs**

Regarding the sustainability of CLCs, it was found that the CLC committee members were confident to some extent to sustain CLC and its activities. They still need some guidance for a couple of years to make fully sustain their CLCs. The fourth year of the project was especially designed to sustain the CLC and its activities. Coordination and network of the CLC, community participation, resource generation and capacity building were the major areas to be considered for sustainability of the CLC.

#### **3.1. Coordination and Networking**

In order to carry out the CLC activities, coordination and network with different agencies have been established. In order to establish coordination and networking, CLCs have prepared the resource map of the community and the district. Based on the map, they have identified the possible line agencies whose working areas were similar to the objectives of CLC. Different coordination meetings were conducted at district level and local community level. There were various modes of coordination. Some programs were organized in partnership basis, and some agencies provided material support, technical support and human resources for different training programs.

#### **3.2. Community Participation**

Community Participation is another factor, which could affect the sustainability of CLC. The project is able to generate the favorable participation of community people in CLC activities. Some of the examples of the community participation are:

- In Rajpur and Patariya, private land was donated for CLC building;
- The community people were involved in base line survey, needs identification, designing of CLC activities, development of local curriculum and materials development.
- Participation in awareness raising activities such as Teej song competition, literacy day celebration, AIDS day celebration etc. organized by different groups and CLC.
- Community people participated actively in preparation of micro plans
- Provision of life and general membership



### **3.3. Local Resource Mobilization**

The CLCs have been able to mobilize local resources for the literacy, OSP and post literacy programs. CLCs were found mobilizing human, financial and physical resources to carry out various activities. Some of the examples of resource mobilizations of the CLC are as given below:

- In the building construction as well as in hand pumps installation, the community people contributed labor force
- All the literacy classes have been organized in local community people's houses free of cost
- In Rajpur CLC, some OSP classes have been conducting in Madarasas
- DEO has provided primers for the classes.
- Technical experts from local organizations such as JTAs from district agricultural office, IDE, Nepal-SIMI, Red Cross etc. are providing services in vegetable farming, health activities etc.
- School buildings and school compounds have been utilized for different mass meetings and awareness building activities of CLC. School teachers also provided their services to carry out different awareness raising campaigns.

### **3.4. Capability of CLC Personnel**

In order to establish coordination and networking with different agencies, generate community participation and mobilize local resources, the CLCMC should have adequate capabilities. Without the adequate capabilities of CLCMC, it will be very hard for them to sustain the CLC and its activities. So, from the very beginning of the project, the project has tried to build their capabilities. In the beginning of the project implementation, the capacity of the community people was very limited. It was very hard for them to coordinate with different agencies and manage the CLC activities. During the project implementation, through various training and workshops, the capacity of the community people has been increased in various aspects. Almost all the CLCs, now, can develop their own activities and smoothly implement them. They are also found effectively coordinating with different agencies to carry out their activities. The CLCs also developed their capacity on proposal writing and report writing. They have submitted proposals to different organizations to carry out different activities through CLC.

### **4. Conclusion**

His Majesty's Government of Nepal has affirmed CLCs as a viable institution for addressing community development and promoting non-formal education and life long learning. Additionally, CLCs were referred to as an effective community based education delivery mechanism in the EFA National Plan of Action and the Core Document for EFA 2004-2009 for the fulfillment of the EFA Goals. The Government has also made a commitment to establish 205 CLCs within the tenth Five-Year Plan period. The Project has been able to set an example how the Community Learning Centers (CLCs) set up and managed by the local people could make the community educated, empowered, raise income level and quality of life (health, environment and social security). Most of the CLC Management Committees have been very active to raise the local funds and fund from national & international donors. Different agencies and CLC members from different parts of country is visiting the project areas and CLCs to get education on establishment, management and operation of CLC and its activities.

**We Extend Our Happy Wishes  
On the Occasion of**

**Buddha's Birth, Enlightenment  
and  
Mahaparinirvana**

**BAJRACHARYA ABHUSHAN KENDRA**

Amar Path, Butwal, Ward No.-7

Tel: 540205, 542355

Mobile: 9857020092

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We extend our heartfelt greeting to  
Bhikkhu Maitri and the Family of  
International Buddhist Society

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## A Brief Sketch on Bhikkhu Bimalananda Mahathera



**Name:** Bhikkhu Bimalananda Mahathera

**Former Name:** Matina Kaji Shakya

**Parents Name:** Motikaji Shakya and Chandra maya Shakya

**Place of Birth:** Palpa Tansen

**Date of Birth:** 5th, June 1928

**Education:** Matriculation, Sri Lanka (1945)

**Place of Ordination:** Vajiraramaya, Bambalapitiya, Sri Lanka

**High Ordination:** 13th, November 1951 in Ananda Kuti Vihar, Kathmandu

**Teacher:** Bhikkhu P. Vajiragnana Mahanayeke Mahathera, Sri Lanka

**Upajjhaya:** Bhikkhu Kovida Mahathera, Myanmar

**Founder:** Mahabodhi Vihar, Palpa Tansen  
and Shakyamuni Vihar, Lumbini

**Spiritual Advisor:** Lumbini Dharmodaya Committee

**Former Vice Chairman:** Lumbini Development Trust

**Honorary Title:** Agga Maha Saddhamma Jotika Dhaja, Myanmar Govt. 2004

Nepala Dhamma rakkhita Mahanayeke, Sri Lanka, 2005

Prabala Gorkha Dakkhina Bahu 2005, Nepal

**Countries Visited:** India, Sri Lanka, Thailand, Japan and Singapore

**Permanent Address:** Lumbini Buddha Vihar,  
Lumbini Sacred Garden,  
Lumbini, Dist. Rupandehi  
Nepal.  
Tel: 580172

## भिक्षु विमलानन्द महास्थविर एक परिचय

### कूल तथा जन्म

मतिनाकाजी अर्थात विमलानन्द महास्थविरको जन्म विक्रम सम्बत १९८५ साल जेष्ठ महिनाको पञ्चमी तिथिका दिन पश्चिम नेपालको लुम्बिनी अञ्चल पाल्पा जिल्ला तानसेन नगरको भिमसेन टोलमा भएको हो । उहाँको पुख्रौली कुलघर काठमाडौँ उपत्यका भित्र ललितपुर नगरको प्रसिद्ध हिरण्यवर्ण महाविहार (गोल्डेन टेम्पल) यंबाहासंघ अर्थात क्वाःबाहा संघको हःखा टोलमा थियो । उहाँहरू पहिले तानसेनमा आउँदा हःखाबाट आउनु भएको हुनाले उहाँका पुर्खा बुद्धिमान तथा पद्ममान शाक्यलाई ठूलो हखा र सानो हखा भन्थे । साथै उन्का सन्तानहरू सबैलाई तानसेनमा हःखा भनि चिन्ने गर्छन् । यही हखा कूलका सन्तति मध्ये उहाँ श्री बुद्धिमान शाक्यका माहिला छोरा मोतिकाजी शाक्य एवं चन्द्रमाया शाक्यका पुत्र हुनुहुन्छ ।

### बाल्यकाल

उहाँको बाल्यकाल अत्यन्त दुःखमय थियो । उहाँ जन्मेको एक महिना नबित्दै आमा चन्द्रमाया दिवंगत हुनुभयो । आमा परलोक भएपछि फुफुले दुध खुवाई पालन गरे । उहाँलाई नामकरण गर्दा मतिनाकाजी भनी नाम राखियो । आमा बितेपछि उहाँको बुबाले टक्सारबाट कान्छिआमा ल्याउनु भयो । उहाँको नाम दिलमाया थियो । उहाँ जन्मदा आफ्नै आमाबाट जन्मेकी दिदी एउटी पनि थिइन् । फुफु कहाँ पालिएको मतिनाकाजीलाई उहाँकी दिदी मोतिमायाले अत्यन्त स्नेह गरी हेर विचार गर्न जाने गर्दथे । आफ्नी आमाले जन्माएकी एकमात्र ती दिदी मोतिमायालाई पनि १२ वर्षको कलिलो उमेरमै मृत्युमारले चुडेर लगे । केहि समय पछि फुफु पनि परलोक हुनुभयो । फुफु परलोक हुनुभएपछि बज्यैले लिटो बनाई खुवाई बाज्ये बज्यैले लालन पालन गरी हुर्काइयो ।

उनी जन्मै देखी सात आठ वर्ष सम्म लाटो जस्तै थियो । राम्रोसंग बोली फुट्दैनथ्यो । सोही कारण उनलाई लाटा भन्ने गर्दथ्यो । त्यो लाटोपन हटाउनुको निम्ति बुबा अनि बाज्ये बज्यै मामाहरूले सत्यदेवी थान्मा गई भाकल पनि गरेका थिए, पछि सत्यदेवी थान्मा गएर भाकल पूजा गरेर आएपछि बोली फुटेर कुरा गर्न सकेको हो भन्ने कुरा उहाँ आफै भन्नु हुन्थ्यो । १० वर्षको उमेर पुगेपछि शाक्यहरूको चारित्र अनुसार चूडाकर्म गर्नु पर्ने समय आयो । अनि चूडाकर्म गर्नुको निम्ति काठमाण्डु उपत्यकाको ललितपुर हिरण्यवर्ण महाविहारमा जानु पर्थ्यो । काठमाण्डौ ललितपुरको कुलघरमा पुगी केही दिन पछि हिरण्यवर्ण महाविहारमा बिधि पूर्वक चूडाकर्म सम्पन्न भयो ।

### विद्या अध्ययन

चूडाकर्म कृया सिद्धिएपछि मतिनाकाजी घर फर्केर सिधा बाज्ये बज्यैकहा गई बसे । घरमा नगईकन बाज्ये बज्यैकहाँ नै बसेको हुनाले मोतिकाजीले आफ्नो छोरोलाई भारतमा लगी शिक्षा दिलाउन हिराकाजीका छोरा बाबुकाजी र मतिनाकाजीलाई कुशीनगरमा लगी त्यहाँका विहाराधिपति हुनुभएका ऊ.चन्द्रमणि महास्थविरको हातमा सुम्पिदिए । दुवै भाइ विहारमा बसी नजिकको प्राइमरि स्कूलमा सन् १९४० मा भर्ना भए । उनीहरू कुशीनगरमा विद्याध्ययन गर्नजानु भन्दा अगाडि नै सन् १९३६ तिर हिराकाजीका जेठो छोरो लालकाजी (स्व. अमृतानन्द महास्थविर) आफ्नी श्रीमति छाडी गृहत्याग गरि बिदेशमा नै भिक्षु जीवन बिताउँदै हुनुहुन्थ्यो ।





भिक्षु अमृतानन्द केही वर्ष श्रीलंकामा धर्म अध्ययन गरि सन् १९४१ को फेब्रुअरिमा तानसेनमा आउनु भयो । त्यतिबेला मतिनाकाजी बुटवलमा नै थियो । भिक्षु अमृतानन्द आफ्नो भाइ बाबुकाजीलाई श्रीलंकामा लैजान आउनु भएको थियो । तर बाबुकाजीलाई नपठाई नीरकाजी र मतिनाकाजी पठाइयो । सन् १९४१ मा नै कोलम्बो वजिराराम विहारमा पुग्यो । कोलम्बोको हावा पानी निकै गरम भएको कारण वजिरारामकै शाखा नुवरएलिय भन्ने ठाउमा लगियो । यो ठाउँ नेपाल जस्तै हावा पानी भएको चिसो पहाड पर्वत भएको ठाउँ थियो । नुवरएलिय अशोकाराम विहारमा राखी दुवैजना भाइ त्यस गाउँको हाइस्कूल गामिनी विद्यालयमा भर्ना गरियो । केही महिना पछि श्रीलंका सरकारले विश्वयुद्धको कारण त्यहाँ बसेका विदेशीहरूलाई आफ्नो आफ्नो देशमा फर्केर जाने आदेश दिएको हुनाले भिक्षु अमृतानन्द दुवै लाई लिएर गाउँ तिर फर्कनुभयो ।

### युवावस्था

मतिनाकाजी अब घरमा बसेर युवा अवस्था बिताउँदै कमाउने तर्फ लागे । घरमा पुर्ण युवा अवस्थामा पुगेका काका सानुकाजी र दाई बाबुकाजी नै कामगरी कमाउने दुई प्रमुख व्यक्ति हुनाले काका नीरकाजी र मतिनाकाजी लाई कुनै शिपमा लगाउन कपडा बुन्ने तान राखी काममा लगाई दिए । श्री लंकामा ठुला-ठुला भिक्षुहरूको आश्रयमा बसेर आएको हुनाले आफु पनि भिक्षु बन्ने मन दिनपर दिन बढेको र तानसेनमा त्यसताका भिक्षुहरूको आगमन हुँदै गर्ने भएको तथा घरका परिवारहरूले पनि भिक्षुहरूलाई गौरव पूर्वक सत्कार सम्मान गरी स्वागत गर्ने भएको हुनाले विशेष गरि मतिनाकाजी पनि भिक्षुहरूसँगै सतसंग गर्ने हुन्थ्यो ।

सन् १०४३ कार्तिकमा मतिनाकाजी बुबाहरूसंग बुटवलको घरमा आएर बस्न आए । बुटवलमा हिजाडभरि ब्यापार हुन्थ्यो । १९४४ मा उन्का अति आत्मीय भएका कृष्णमान् शाक्य अर्थात सुब्बा भन्ने साथी गृहत्याग गरि कुशीनगरमा कुमार काश्यप नामले भिक्षु भैसकेका थिए । साथीको प्रब्रज्याले गर्दा मतिनाकाजीको भिक्षु हुने आकांक्षा अन्तिम सीमामा पुगे । बुटवलमा बैशाख पुर्णिमासम्म ब्यापारको सिलसिलामा बस्ने हुन्थ्यो । त्यतिबेला बैशाख पूर्णिमा नजिकै आइपुगेको हुनाले त्यस बखत भरखरका युवक अवस्थामा प्रब्रजित हुनु भएका भिक्षु अश्वघोष बैशाख पूर्णिमा मनाउन बुटवल आइपुगनु भयो । बुटवलको पद्मचैत्य विहारमा बुद्ध जयन्ती उत्सव मनाइयो । कार्यक्रम सकेपछि भिक्षु अश्वघोष काठमाडौं फर्कनु भयो ।

### श्रीलंका प्रस्थान

अमृतानन्द भन्तेको सहयोगबाट आफ्नी भतिजी विमला, र न्हुच्छे बहादुर बज्राचार्य सहित कलकत्ता, मद्रास र धनुस्कोटिसम्म रेलमा र त्यसपछि पानीजहाजमा बसी श्रीलंका पुगियो ।

श्रीलंकाको वजिराराम पुगेपछि गुरूले श्रामणेर प्रब्रज्या शील भनी दसशील दिनुभयो । श्रामणेर प्रब्रज्या शील दिएपछि दुई चार शब्द प्रब्रज्याको महत्व विषयमा उपस्थित भएका भिक्षुहरूलाई र दायकहरूलाई सुनाई दिनुभयो । गुरूले मतिनाकाजीलाई गृहस्थको नाम परिवर्तन गरी श्रामणेर जीवन बिताउन श्रामणेर विमलानन्द भनी नामाकरण गरि दिनुभयो । यसरी १९४६ फेब्रुअरी १६ तारिखका दिन बिहान ८ बजे मतिनाकाजीको शुभदिन थियो ।

यसै बीच सन् १९५१ मा अमृतानन्द भन्तेले सारीपुत्र मौद्गल्यायनको पवित्र अस्थिधातु काठमाण्डौमा यात्रा हुने र विमलानन्द भिक्षु भएपछि नेपालमा नगएको अनि घरका परिवारहरू पनि धातुयात्रा हेर्न

काठमाडौं आउने हुनाले उन्लाई काठमाडौं भिकाए ।

### स्वदेशमा केही समय

अमृतानन्द भन्ते धातुयात्राको व्यवस्थामा व्यस्त थिए । श्रीलंकाबाट नारद महास्थविर र श्री निस्संकज्यू पनि आउनुभएको थियो । नारद महास्थविर, शाक्यानन्द महास्थविर तथा अरू दुईतीन जना भिक्षुहरूको साथमा एउटै मोटरमा राखी रथ संगसंगै टुण्डिखेल तिर लगे । टुण्डिखेलको खर्चोट निर धातुको भव्य स्वागत भयो । त्यहाँ आमसभा गरी धातु प्रदर्शन पनि गरे । धातुका साथ नगर परिक्रमा गरिएको रथमा श्री ५ महाराजाधिराज त्रिभुवन वीर विक्रम शाहदेव सरकार र अमृतानन्द महास्थविर बिराजमान गराइएको थियो । नेपालका सारा राष्ट्रिय बाजाहरूको वाद्यध्वनि र बाटोको दायाँ बायाँ बसेका लाखौं नर नारीहरूको करतल ध्वनिले आकाश गुञ्जायमान गरी स्वागत गर्दै बुद्धधर्मको आलोक फिजाउदै उपत्यकाका ललितपुर भक्तपुर आदि ठाउँमा पनि धातुको स्वागत तथा समारोह भव्यताका साथ भयो ।

### उपसम्पदा

नेपालमा धातुयात्रा सम्पन्न भएपछि अस्थिधातु भारतमा फिर्ता लगियो । श्रीघः विहारमा निकै हुलकुल भएको हुनाले आनन्दकुटी मा जानुभो । आनन्दकुटी विहारमा बु.सं.२४९२ को बुद्धजयन्तीको शुभ मुहुर्तमा शीलान्यास भएको नवनिर्मित प्रथम उपोसथागारमा ईस्वी १९५१ नवेम्बर १३ तारिखको दिन बिहानको ९ बजे श्रामणेर कुमार तथा श्रामणेर विमलानन्द दुईजनाको उपसम्पदा सुसम्पन्न भयो । यस उपसम्पदा कार्यक्रममा बर्मेली ऊ.कोविद महास्थविरको उपाध्यायत्व तथा नेपाली भिक्षु प्रज्ञानन्द महास्थविरको आचार्यत्वमा उपसम्पदा दिक्षा दिंदा कम्मवाचा आचार्यहरु त्रिपिटकाचार्य वज्राली भिक्षु धम्मधार महास्थविर, कम्बोडियाका महाचार्य धम्मरामो महास्थविर, ऊ. अनिरुद्ध महास्थविर आदि सिंहली, बर्मेली, कम्बोडियाली र नेपालका भिक्षुहरु जम्मा १९ जना भेला भएका थिए । यसरी नेपालको सर्व प्रथम स्थापना भएको उपोसथागारमा सर्व प्रथम उपसम्पन्न भिक्षु दुईजनामा विमलानन्द दोश्रो भिक्षु हुनुभयो । उहाँ सन् १९५१ देखी १९५७ सम्म नेपालका थेरवाद भिक्षुहरूको आश्रयमा वस्दा अमृतानन्द भन्तेको तर्फबाट नेपालमा बौद्ध जागृतिको कार्यक्रम र उहाँको दक्ष कृयाकलाप हेरी आफुलाई अत्यन्त प्रसन्नता अनुभव गर्नु हुन्थ्यो ।

### श्रीलंकाको नागरिक

लंकामा यसरी दुई तीन वर्ष बितेपछि उहाँ आफ्नै गुरुभाई विपस्सी भन्ते संगै जनरल हस्पिटलको धार्मिक सेवामा लाग्नुभयो । यसबाट उहाँलाई निकै सान्त्वना मिल्यो । सेवामा लाग्दा लाग्दै उहाँले नेपालमा नफर्की श्रीलंकामा नै आफ्नो जीवन बिताउने निश्चय गर्नु भयो । सोही कारण १९५९ मा श्रीलंकाका नागरिकताको प्रमाण-पत्र प्राप्त गर्नु भयो ।

### लुम्बिनीमा स्थिर निवास

प्रथम विश्व बौद्ध सम्मेलन श्रीलंकामा भएको बेलामा सम्मेलनमा भाग लिन नेपालबाट भिक्षु अमृतानन्द महास्थविर, मणिहर्षज्योति साहु, आशाराम शाक्य पनि उपस्थित थिए । त्यतिबेला पनि मणिहर्षज्योति साहुले विमलानन्द भन्लाई “भन्ते, श्रीलंकामा धेरै भिक्षुहरू छन् त्यस्तै वजिराराममा पनि धेरै भिक्षुहरू छन्, तपाईं एकजना नभएर यहाँ केही अभाव हुन्न, किन तपाईं लुम्बिनीमा बस्नु हुन्न र आउनु होस् लुम्बिनीमा बसी दिनुहोस, जे गर्नुपर्ने सहायता हामी गरौला भनी आग्रह गरेका

थिए । यस विहारमा विमलानन्द भन्ते स्थानीय रूपमा लुम्बिनी धर्मोदय कमिटिको तर्फबाट बस्न आउँदा यहाँ भिक्षु अनिरुद्ध महास्थविर संगै १४ वर्ष सम्म बस्नु भएको थियो । उहाँ आनन्दकुटी विहारमा प्रमुख भएर जानु भएदेखि एकलै ३३ वर्ष बिताइ सक्नु भएको छ ।

**उहाँको देन**

**बिदेश भ्रमण**

- १) लुम्बिनी विकास कोषको उपाध्यक्ष सन् १९९८ १) सिंगापुर, २) थाइलाण्ड,  
२) तानसेनको लहरेपिपलमा श्रीमहाबोधि विहार ३) म्यानमार, ४) जापान  
३) शाक्यमुनि विहारको स्थापना

**सम्मान**

- १) अगमहासद्वम्म जोतिक धज, म्यानमार २००४ मार्च ५ तारीख  
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३) प्रबल गोरखा दक्षिण बाहु २००५

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विश्व सम्पदा सूचिमा सूचिकृत मिति : सन् १९९७

## संक्षेपमा व्याख्या .

“भगवान गौतम बुद्धको ई.पू. ६२३ मा प्रसिद्ध लुम्बिनी वगैचामा जन्म भएपछि यो ठाउँले पवित्र तीर्थस्थलको रूपमा प्रसिद्धि पायो । धेरै तीर्थयात्रीहरू मध्ये चक्रवर्ती राजा अशोकले यहाँ चीरस्थायी स्तम्भको प्रतिस्थापन गर्नु भयो । जुन क्षेत्र आज बुद्धमार्गीहरूको पवित्र तीर्थस्थल बनेको छ, जहाँ भगवान बुद्धको पवित्र जन्मस्थलका साथै पुरातात्विक भग्नावशेषहरू प्रमुख आकर्षणको रूपमा रहेका छन् ।”

## लुम्बिनी एक तीर्थस्थल

आज संसार भरिका विभिन्न स्थानबाट तीर्थको लागि लुम्बिनी भ्रमण गर्दछन् । यस अद्वितीय स्थलका प्राचीन धरोहर तथा सम्पदाहरूले लुम्बिनी भगवान शाक्यमुनि बुद्धको जन्मस्थल भएको तथा विभिन्न विशिष्ट तीर्थयात्रीहरूको लुम्बिनी भ्रमणको सम्बन्धमा प्रमाण दिन्छन् । तीर्थयात्रीहरूले लुम्बिनीको शान्त तथा आध्यात्मिक वातावरणमा आफूलाई गहिरो रूपमा समाहित गर्दछन् ।

प्रसिद्ध मौर्य सम्राट् अशोकले आफ्ना आध्यात्मिक गुरु उपगुप्तको मार्गदर्शनमा ई.पू. २४९ मा लुम्बिनीको तीर्थयात्रा गरे । उनले “हिद बुधे जाते सक्क्यमुनी” (यहाँ शाक्यमुनि बुद्ध जन्मनुभएको थियो) भन्ने शिलालेख सहितको ढुङ्गाको स्तम्भ गाडे । उनले भगवान बुद्धको जन्म भएको सही विन्दुलाई चिनाउने जन्मस्मारक शिलालाई विशेष महत्वका साथ स्थापना गरे । उनले पवित्र पोखरी तथा जन्मवृक्षको पूजा गरे । उनले कपिलवस्तु रामग्राम तथा देवदह जस्ता महत्वपूर्ण ऐतिहासिक स्थानहरूको पनि भ्रमण गरेका थिए ।

चिनियाँ यात्रीहरू त्सेङ साई (चौथो शताब्दि) फाहियान (पाँचौ शताब्दि) र हुयेन साङ्ग (सातौ शताब्दि) ले लुम्बिनीको भ्रमण गरेका थिए । ती मध्ये हुयेनसाङ्गको यात्रा विवरणले लुम्बिनीको बारेमा विस्तृत जानकारी दिन्छ । उनले लुम्बिनीमा जन्म वृक्षको ठूटो, एउटा चैत्य, अशोकस्तम्भ, पवित्र पोखरी, तेलार नदी, चिसो र तातो पानीको स्रोत भएको कुवाँ आदि देखेका थिए ।

पश्चिम नेपाल, कर्णाली क्षेत्रका रिपु मल्लले सन् १३१२ मा लुम्बिनीको भ्रमण गरे । उनले आफ्नो यात्रा स्मरण गराउनको लागि अशोक स्तम्भमा “ॐ मणि पद्मे हुम् रिपु मल्ल चिरं जयतु” भन्ने शिलालेख लेखे । त्यस पश्चात् लुम्बिनीसँग भगवान बुद्धको सम्बन्धको बारेमा विस्तारै बिर्सिन थालियो । विस्तारै लुम्बिनी नाम अपभ्रंश हुँदै रुमिन्देई र रुपन्देही आजको जिल्लाको नाम रहन गयो ।

पाल्पाली गभर्नर जनरल खड्गशम्शेर र अंग्रेज भारतका पुरातात्विक सर्भेयर एलोइस फुहररले सन् १८९६ मा अशोकस्तम्भ पत्तालगाए । सन् १८९९ मा पि.सि. मुखर्जीले बुद्ध भगवानको जन्मस्थलमा उत्खनन् गरी मायादेवीको मूर्ति चिन्नुका साथै मन्दिरका केही भग्नावशेषहरू बाहिर निकाले । १९३०



को दशकमा केशरशम्शेर राणाले मायादेवी मन्दिरको पवित्र परिसर क्षेत्रमा विस्तृत उत्खनन् कार्य गरे ।

पुरातत्व विभाग, नेपालले सन् १९७२ देखि यस क्षेत्रको उत्खनन्, अनुसन्धान तथा संरक्षणको जिम्मेवारी लियो । सन् १९८५ मा लुम्बिनी विकास कोषको स्थापना भएपछि यस पवित्र क्षेत्रको उत्खनन् तथा संरक्षण कार्य कोषले नै गर्दै आएको छ । १९९० को दशकमा मायादेवी मन्दिर परिसरको उत्खनन् कार्य लुम्बिनी विकास कोष, पुरातत्व विभाग, नेपाल र जापान बौद्ध महासंज्ञेले संयुक्त रूपमा गरे ।

### लुम्बिनीका धरोहरहरू

भगवान गौतम बुद्ध तथागतको महापरिनिर्वाण लगत्तैपछि लुम्बिनी एक महत्वपूर्ण अध्यात्मिक स्थलको रूपमा परिवर्तन भयो । लुम्बिनीको सबैभन्दा पवित्र जन्म विन्दुले श्रद्धालु भक्तजनहरूको ध्यान आकर्षित गर्‍यो फलस्वरूप भगवानप्रति श्रद्धान्जलिका लागि विभिन्न स्तूपहरू तथा विहारहरू निर्माण भए । यी निर्माणहरू धार्मिक प्रवृत्तिका थिए ।

### मायादेवी मन्दिर

यस पवित्र स्थलमा रहेका सम्पूर्ण धरोहरहरूमध्ये मायादेवी मन्दिर प्रमुख आकर्षणको केन्द्रविन्दु हो । विभिन्न शताब्दिमा निर्मित मन्दिरका विभिन्न तहहरूले यसको महत्त्व तथा प्राचीनता माथि प्रकाश पार्दछ । भगवान बुद्धको जन्मदृश्य सहितको प्राचीन मायादेवी मूर्ति यस मन्दिरमाभित्र अवस्थित छ । मन्दिरभित्रका भग्नावशेषहरू ई.पू. तेस्रो शताब्दिदेखि सातौं शताब्दिसम्मका छन् ।

### जन्मस्मारक शिला

जन्मस्मारक शिला एक गहिरो कोठामा रहेको छ, जसले भगवान बुद्धको जन्म विन्दुलाई ट्याम्पै देखाउँछ । मायादेवी मन्दिर परिसरको सघन उत्खनन् पश्चात यो शिला १९९६ मा पत्ता लागेको हो । ७०४०१० से.मी. आकार भएको यस शिलालाई हाल बुलेटप्रुफ सिसाले ढण्केर संरक्षण गरिएको छ ।

### मायादेवी मूर्ति

मायादेवीको मूर्तिलाई जन्ममूर्ति पनि भनिन्छ । चौथो शताब्दिमा निर्मित यस मूर्तिले बुद्ध भगवानको जन्म दृश्यलाई देखाउँछ । मायादेवीले सहाराको लागि दाहिने हातले रुखको हाँगा समात्नुभएको छ । देब्रेपट्टि छेउमा उहाँकै बहिनी प्रजापति उभिइरहनु भएको छ भने दुई देवगणहरू भगवानलाई लिनका लागि तयारी अवस्थामा देखिन्छन् ।

### पवित्र पोखरी (पुष्करिणी)

अशोकस्तम्भको दक्षिणमा पवित्र पोखरी अर्थात् पुष्करिणी अवस्थित छ । मायादेवीले बुद्ध भगवानलाई जन्म दिनुभन्दा अगाडि यहाँ नुहाउनु भएको थियो साथै भगवानलाई पनि यहाँ प्रथम स्नान गराई शुद्ध बनाइएको थियो भन्ने विश्वास रहेको छ ।

### अशोक स्तम्भ

अशोक स्तम्भमा कुँदिएका शिलालेखले भगवान गौतम बुद्धको जन्मस्थलको वारेमा ऐतिहासिक प्रमाण दिन्छ । भगवान बुद्धको जन्मस्थल र लुम्बिनीको सम्बन्धमा यो स्तम्भमा भएको शिलालेख नै

सवैभन्दा महत्वपूर्ण आधिकारिक तथा ऐतिहासिक अभिलेख हो । सम्राट् अशोकद्वारा कुँदिएको यस लिपिले भगवानको जन्मस्थलको आधिकारिकताको पुष्टि गर्दछ । पाली भाषा तथा ब्राम्ही लिपिमा लिपिबद्ध उक्त शिलालेखको अनुवाद निम्नानुसार रहेको छ ।

पाली भाषामा :- “देवानपियेन पियंदसिन लाजिन वीसतिवसभिसितेन अतन आगा च महियिते हिद बुधे जाते सक्यमुनीति सीलाविगडाभि च कालापित सिलाथभे च उसपापिते हिद भगवं जातेति लुम्मिनि गामे उवालिके कटे अठभागिये च ।”

नेपाली भाषामा :- “देवताहरुका प्रिय प्रियदर्शी (अशोक) राजा राज्याभिषेकको बीसौं वर्षमा आफैँ सवारी भइबक्स्यो । यहाँ बुद्ध शाक्यमुनिको जन्म भएकोले जन्मस्मारक शिलामा पूजा गरी शिलास्तम्भ स्थापना गरिबक्स्यो । यहाँ भगवानको जन्म भएकोले लुमिनी गाउँको बलि (कर) घटाई आठौँ भाग गरिबक्स्यो ।”

### नयाँ लुम्बिनी

सन् १९६७ मा संयुक्त राष्ट्र संघका महासचिव ऊ थान्तको लुम्बिनी भ्रमण नै आधुनिक लुम्बिनीको विकासको सम्वन्धमा कोसेदुङ्गा सावित भयो । लुम्बिनीको महत्व तथा पवित्रताबाट अति प्रभावित भएर उनले स्वर्गीय श्री ५ महेन्द्रसँग छलफल गर्नुका साथै श्री छ को सरकारलाई लुम्बिनीलाई अन्तर्राष्ट्रिय तीर्थस्थल तथा पर्यटन केन्द्रको रूपमा विकास गर्न सल्लाह दिए । सन् १९७० मा उहाँले संयुक्त राष्ट्रसंघको सहभागितामा लुम्बिनीको विकास गर्न १५ सदस्य राष्ट्र भएको “लुम्बिनी विकासका लागि अन्तर्राष्ट्रिय समिति” गठन गर्न सहयोग गर्नुभयो । लुम्बिनीको योजनाबद्ध विकासको लागि जापानी नागरिक प्रो.केन्जो टाङ्गेलाई लुम्बिनी गुरुयोजना तयार पार्ने गहन जिम्मेवारी दिइयो ।

### लुम्बिनी गुरु योजना

प्रो. केन्जो टाङ्गेद्वारा तयार पारिएको लुम्बिनी गुरुयोजना श्री ५ को सरकार तथा संयुक्त राष्ट्र संघबाट सन् १९७८ मा पारित भयो । त्यसै समयमा श्री ५ को सरकारले लुम्बिनीको विकासका लागि लुम्बिनी विकास समितिको गठन गर्‍यो । उक्त समितिले स्थानीय वासिन्दाहरुलाई अन्यत्र विस्थापन गरी जग्गा अधिग्रहण, विकासका पूर्वाधारहरुको निर्माण र वृक्षारोपण जस्ता कार्यहरु गर्‍यो । यसरी गुरुयोजनाले लुम्बिनीको मुहार परिवर्तन गर्‍यो ।

सन् १९८५ मा आएको लुम्बिनी विकास कोष ऐन बमोजिम लुम्बिनी विकास कोषको स्थापना भयो । हाल लुम्बिनी गुरुयोजनाको कार्यान्वयन तथा विकासका सम्पूर्ण गतिविधिहरु कोषमार्फत् नै हुँदै आएका छन् ।

### गुरु योजनाको अवधारणा

गुरुयोजना क्षेत्रले १३ वर्गमाइल क्षेत्रफल ओगटेको छ । यस क्षेत्रलाई प्रत्येक १ वर्ग माइलका ३ क्षेत्रहरुमा विभाजित गरी पैदल बाटो र केन्द्रीय नहरले जोडिएको छ । ती ३ क्षेत्रहरु :

- (क) पवित्र उद्यान,
- (ख) विहार क्षेत्र र
- (ग) नयाँ लुम्बिनी ग्राम ।

प्रा. केन्जो टाङ्गेको डिजाइनको प्रमुख आकर्षण नै दक्षिणी भागमा अवस्थित पवित्र उद्यान हो ।



यस क्षेत्रको डिजाइनको प्रमुख उद्देश्य आध्यात्मिकता, शान्ति, विश्व भ्रातृत्व र अहिंसाको वातावरण सृजना गर्नुका साथै संसारका लागि भगवान बुद्धको समयानुकूल सन्देश प्रतिबिम्बित गर्नु हो । पवित्र उद्यानमा पुरातात्विक तथा ऐतिहासिक धरोहरहरु अवस्थित छन् भने बगैँचा र पानीका भागहरुले यस क्षेत्रलाई अत्यन्त मनमोहक बनाएका छन् ।

पवित्र उद्यानदेखि उत्तरपट्टि मध्य भागमा जंगलभित्र अवस्थित विहार क्षेत्रलाई केन्द्रीय नहरले विभाजित गरेको छ । पूर्वी विहार क्षेत्रमा थेरवादी बौद्ध मार्गीहरुका लागि १३ वटा प्लटहरु छन् भने पश्चिम विहार क्षेत्रमा २९ वटा प्लटहरु महायान बौद्ध मार्गीहरुका लागि छुट्याइएको छ । सांस्कृतिक केन्द्रमा अनुसन्धान केन्द्र तथा पुस्तकालय, सभागृह र संग्रहालय अवस्थित छन् जसबाट बौद्ध धर्मसम्बन्धी अध्ययन तथा अनुसन्धानकर्ताहरुलाई सुविधा पुग्दछ ।

गुरुयोजना क्षेत्रको उत्तरी भाग नयाँ लुम्बिनी ग्रामको रूपमा विकास भइरहेको छ । यात्रु तथा पर्यटकहरुले यस स्थानमा आरामदायी होटल, लज, रेष्टुरेन्ट तथा अन्य सुविधाहरु प्राप्त गर्दछन् । लुम्बिनीलाई बाहिरी संसारसँग जोड्ने यस क्षेत्रमा दुर्लभ पंक्षी सारस आरक्ष केन्द्र पनि स्थापना गरिएको छ । जापानको धार्मिक संगठन निप्पोन्जन म्योहोजीद्वारा स्थापित विश्वशान्ति स्तुप यसै क्षेत्रमा अवस्थित छ । साथै कर्मचारीहरुको निवासस्थान समेत यस क्षेत्रमा पर्दछ ।

### लुम्बिनी तथा कपिलवस्तु वरपरका महत्वपूर्ण बौद्धस्थलहरु

**तिलौराकोट** : प्राचीन शाक्य राजधानी (कपिलवस्तु), लुम्बिनीबाट २९ कि.मि. उत्तर-पश्चिम ।

**अरौराकोट**: कनकमुनि बुद्ध हुर्के बसेको सहर, लुम्बिनीबाट ३३ कि.मि. उत्तर-पश्चिम ।

**निग्लिहवा** : अशोक स्तम्भ रहेको स्थान, कनकमुनि बुद्ध जन्मेको, १ान प्राप्त गरेको र आफ्ना पितालाई भेटेको स्थान, लुम्बिनीबाट २३ कि.मि. उत्तर-पश्चिम ।

**सगरहवा** : शाक्यहरुको संहार गरिएको स्थान, लुम्बिनीबाट ३६ कि.मि. उत्तर-पश्चिम ।

**गोटिहवा** अशोक स्तम्भ रहेको स्थान, ककुच्छन्द बुट जन्मेको तथा निर्वाण प्राप्त गरेकोस्थान, लुम्बिनीबाट ३७ कि.मि. दक्षिण-पश्चिम ।

**कुदान** : प्राचीन निग्रोधाराम जहाँ भगवान बुद्धले ज्ञान प्राप्त गरी गृहनगर आउँदा आफ्ना बुवा शुद्धोदनसँग प्रथम पटक भेट भएको थियो, लुम्बिनीबाट २९ कि.मि. दक्षिण-पश्चिम ।

**सिसहनिया** : किल्ला सहितको प्राचीन पुरातात्विक स्थल, लुम्बिनीबाट ३४ कि.मि. दक्षिण-पश्चिम ।

**रामग्राम** : अष्ट धातु स्तुप मध्ये रामग्रामका राजाद्वारा निर्मित धातु स्तुप भएको स्थान, लुम्बिनीबाट २७ कि.मि. पूर्व ।



**देवदह** : प्राचीन कोलीय राजधानी तथा मायादेवी, प्रजापति र यशोधराको जन्मस्थल, लुम्बिनीबाट करिब ३७ कि.मि. पूर्व ।

### अन्य आकर्षणहरू

नेपाली तथा विदेशी कला संस्कृति तथा निर्माण शैली झल्काउने विभिन्न विहार तथा चैत्यहरू लुम्बिनीको महत्वपूर्ण आकर्षण हुन् । पूर्वी विहार क्षेत्रमा थाइ विहार, महाबोधी सोसाइटी विहार, म्यानमार विहार, अन्तर्राष्ट्रिय भिक्षुणी विहार, श्रीलंका विहार, धम्मजननी ध्यान केन्द्र (नेपाल), पश्चिम विहार क्षेत्रमा मनाङ सेवा समाज स्तूप (नेपाल), धर्मोदय सभाको स्वयम्भू महाचैत्य (नेपाल), डिगुड काग्युड ध्यान केन्द्र (भारत), पडिताराम ध्यान केन्द्र (म्यानमार), कोरियन महाबोधी सोसाइटी (कोरिया), चिनियाँ विहार, फ्रेन्च विहार, जर्मन विहार, भियतनाम विहार, गेदेन इन्टरनेशनल (अष्ट्रिया) आदि लुम्बिनीका प्रमुख आकर्षणहरू हुन् ।

### प्राकृतिक तथा जैविक विविधता

लुम्बिनी शान्तिका अग्रदूत भगवान गौतम बुद्धको जन्मस्थल भएकोले अद्वितीय आध्यात्मिक तीर्थस्थल त हुँदै हो तथापि यसको महत्व त्यति नै सीमित हुँदैन । यसको जैविक विविधता र मनोरम प्राकृतिक दृष्यले प्रकृतिविद्, वनस्पतिविद्, जीवशास्त्रीहरूलाई पनि मोहनी लगाउँछ । यहाँ धेरै प्रकारका फूलहरू, रुखहरू तथा आयुर्वेदिक महत्वका वनस्पतिहरू पाइन्छ । लुम्बिनीमा करिब ३ सय प्रजातिका चराहरू छन्, जसमध्ये सारस लगायतका कतिपय दुर्लभ प्रजाति पनि पर्दछन् । लुम्बिनीमा पाइने अन्य दुर्लभ थलचरहरूमा अजिगर, नीलगाई आदि हुन् ।

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२५५० औं बुद्ध जयन्तीको पावन अवसरमा  
सबैमा सुखशान्तिको कामना



**आइडिया डिजाइनर्स/अफसेट प्रेस परिवार**  
**Idea Designers and Offset Press**

बुटवल, ट्राफिक चोक, फोन: ०७१- ५४२४८१

आकर्षक डिजाईनिङ्ग तथा गुणस्तरीय छपाईको लागि हामीलाई सम्भन्नुहोस् ।



२५५० औं बुद्ध जयन्तीको पावन  
अवसरमा सबैमा सुख शान्तिको कामना

**सरल स्टेशनरी केन्द्र**

बुद्ध चोक, भैरहवा  
फोन: ०७१- ५२१,७३४, २४६२८

**हाम्रा सेवाहरू:**

बोर्डिङ्ग तथा सरकारी स्कूलका पुस्तक, गेस पेपर, छपाईका तथा खेलकूदका  
सामान मलेप फारम, पत्र-पत्रिका पाउनुका साथै कुरियर सेवा पनि उपलब्ध छ ।

## **Publisher's Note**

The texts for the present issue of Lumbini magazine (Year 12, Vol.15) were written and collected at a time of much political turmoil in Nepal. Yet, it is a great inspiration to see that the Buddha's teachings of peace are alive and mostly being practiced in Lumbini. Hence, Lumbini has become an Island of Peace in a country plagued by violence.

So far many articles and brochures have been published about Lumbini. Among them the article written by Basanta Bidari is very comprehensive covering and mentioning textual references, archaeology, and pilgrimage to Lumbini over the centuries, monuments and modern developments. This article is a good introduction to Lumbini of the past, present, and future.

The Lumbini magazine that is now in its 12th year has greatly contributed to the spreading of the Buddha's teachings of Peace in Lumbini and beyond. In this Buddha Jayanti issue, Sunao Miyabara, a former member of the UN Lumbini Development Committee, gives a concise review of Lumbini's past history and present development and then goes on to give recommendations for the completion of the Master Plan. As a matter of fact, Sunao Miyabara and others' proposal to reactivate the UN Lumbini Development Committee prompted some action. During the General Assembly of the United Nations in early September 2005 the member states of UN LDC had a first meeting after many years of inactivity during which the current status of Lumbini was discussed. It was agreed that the next UN LDC meeting will be held in Lumbini, though no specific date has been fixed yet.

Though Prof. Kenzo Tange's Master Plan as a whole is very detailed yet it does not give too many specifications regarding the Lumbini Sacred Garden.

At present, LDT in cooperation with UNESCO & Lumbini Institutions is working on a vision for the further development of the Lumbini Sacred Garden. On behalf of Lumbini Institutions, Ven. Vivekananda with much input from almost all monasteries and institutions has compiled a list of common needs of pilgrims and visitors. Based on Buddhist principles a tentative action plan for the development of Lumbini Sacred Garden has been developed. It is hoped that this action plan will be implemented as much as possible for the welfare and happiness of all pilgrims and visitors.

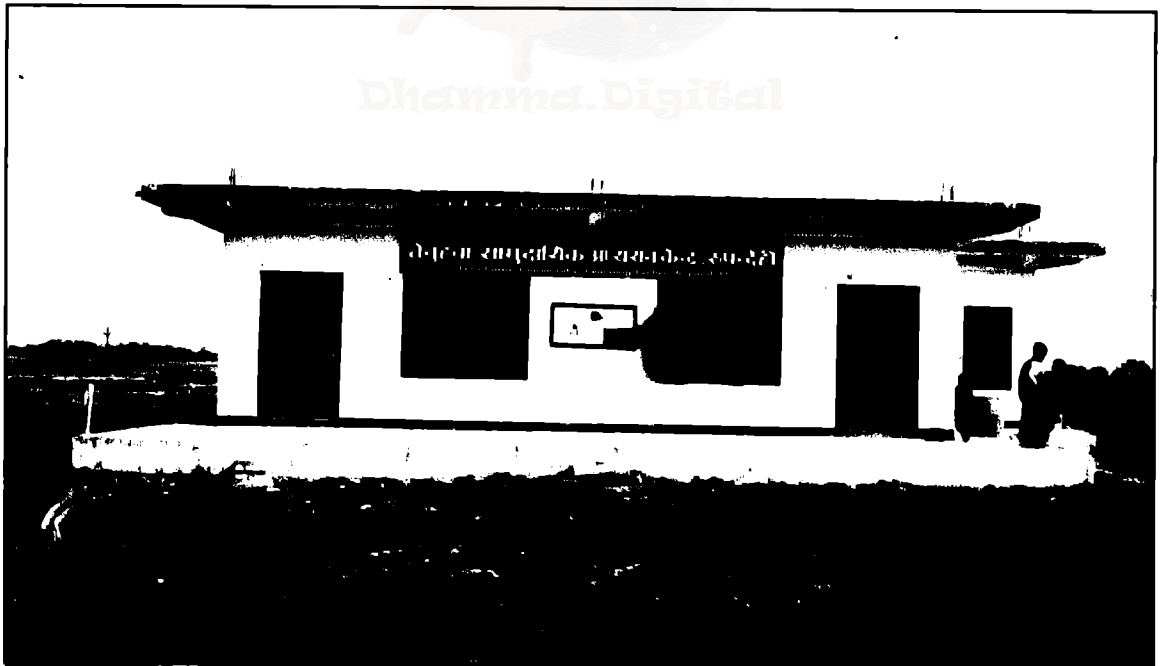
Every issue of the Lumbini magazine contains a biography of a monk. This issue portrays Ven. Vimalananda Mahathera, who stayed more than 30 years in Lumbini. Recently, he celebrated his Bura Junko (77 yrs, 7 months 7 dys etc.) We wish him good health and a long life.

IBS recently celebrated its 12th annual meeting, according to the record more than 9,00,000 patients have benefitted from IBS free clinic.

Our special thanks go to National Federation of UNESCO Associations in Japan for the financial support in publishing Lumbini magazine since 2003. We really appreciate their kind support and we hope that this co-operation will continue in the future for the benefit of our readers.



**Bhikkhu Maitri on the blanket distribution program in an orphanage in Kapilavastu**



**New built Community Learning Centre, Tenuhawa under World Terakoya Movement Program.**

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