

LUMBINI

LUMBINI FESTIVAL

Year 14

No. 18

December 2007



Prof. Kenzo Tange

Who designed the Lumbini Master Plan



INTERNATIONAL BUDDHIST SOCIETY

BUDDHA NAGAR, LUMBINI



Prof. Kenzo Tange visited Lumbini on elephant



Ordination ceremony of 20 boys in Lumbini organized by Mahabodhi Society

LUMBINI

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Year 14

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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)

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ANAGARIKA DHARMAPALA
The Great Buddhist Revivalist

Anagarika Dhammapala and His Pilgrimage to Lumbini

**-Basanta Bidari
Chief Archaeologist
Sacred Garden, Lumbini, Nepal**

The responsibility to speak about such a great personality Anagarika Dhammapala is a big risk from any venture I have ever tried. He was an institution by himself. He devoted his entire life to spread the Buddha's universal message of peace and compassion through out the world. It is a great honor to me by the organizer to give this opportunity to speak about him today in this dignified gathering.

The great son of Sri Lanka Ven. Anagarika Dhammapala was a foundation for India's cultural heritage and leadership in thought known to the world. He was born on September 17, 1864 in an aristocratic family. After he completed his study he dedicated himself to the service of humanity and revival of Buddha Dharma. In the beginning of his early days he worked with Colonel Olcott and Madam Blavatsky, co-founder of the Theosophical Movement. He came to India in 1891 and first he visited Bodhgaya, touched with forehead the Vajrasana, the place where Lord Buddha enlightened. He meditated under the Sacred Bodhi Tree and made decision to develop 'a society for the preservation of the land of Buddha'. At the age of 27, in 1891 he established 'the Mahabodhi Society of India' with headquarter in Calcutta on the sacred occasion of the Buddha Purnima (Baisakh full moon day) from where his activities radiated.

In 1892 he started the publication of Maha Bodhi Journal from Calcutta. In 1893 he was invited by Dr. Burrows, Chairman of 'the World Parliament of Religions' held in Chicago and represented the Buddhist World. He was still in his young age of 29. He was along with Swami Vivekananda of Ram Krishna Mission and both these young men left great impression on the International gathering. After the conference Dhammapala visited some parts of America explaining the great teaching of Lord Buddha. Later on he visited Europe and America several times and opened the branches of Mahabodhi Society in New York, Berlin and England. He opened several branches of the society in various parts of India having its head quarter in Calcutta and started 'Dhammaduta' activities.

The greatest contribution of Dhammapala was he paved the way for the Buddhists of the world to pilgrimage to sacred places of Buddha in India. He traveled to Buddhist countries and explained the Buddha's teachings and persuaded them to visit the land of Buddha.

In 1891 he called an International Conference at Bodhgaya, which was first of this kind in modern India.

The most significant contribution of Dhammapala in the history of modern India was the construction of a magnificent Mulagandhakuti Vihara at Sarnath. This is the place, where Lord

Buddha preached the Dhamma chakka pavattana sutta (turning the wheel of law), for the first time after he enlightenment.

In the year 1931, on the occasion of the opening ceremony of the Mulagadhakuti Vihara, H.E. Lord Willington, Viceroy and Governor-General of India presented the relics of Lord Buddha which were found at Taxila to Mahabodhi Society to enshrine the newly built Vihara.

With the great effort of Dhammapala Government of India passed the 'Buddhagaya Temple Act' in 1949. Under this act a Committee was formed which is called 'The Buddhagaya Temple Management Committee' consisting of 4 Buddhists and 4 Hindus for the management and control of the temple. Earlier this temple was under the Hindu Mahanta.

His Pilgrimage to Lumbini, the Holy Birthplace of Lord Buddha

Anagarika Dhammapala and Rev. P.C. Jinavaravamsa, the late prince of Siam (present Thailand) came on pilgrimage to the Birthplace of Lord Buddha, Lumbini. They started their journey on 1st April 1898 from Calcutta by the train. They arrived at Birdpore near Nowgarh at Mr. Pepe's bungalow.

On 6th April they preceded for Lumbini by trap to Kakrahawa the Indian boarder. From there the road was not good for the trap and Mr. Jackson, an English gentleman working for British Raj sent an elephant to take them to Lumbini. At Kakrahawa Bazar they noticed the British frontier-line and came to a large agricultural fields surrounded by the River Telar and its tributaries. Then they passed through a large village called Bhagwanpur, the name supposed to have been named Bhagavan, the Lord Buddha. During the visit of Dhammapala, Bhagwanpur was a large village and well known to the people of lower Nepal. It was a sub- division of Butwal District of that province. There were many public institutions of Nepal Government such as Revenue collection office, Police station, Post office, School and Market. All the officers were Gurkha tribe. Bhagwanpur was under the jurisdiction of Nepal Commissioner of the Butwal district and it's headquarter was at Tauliva (Taulihawa). Any European, who intends to enter to visit Lumbini Garden or enter to Nepal territory, must need a passport from the commissioner of Butwal or from the representative of the Nepal Government resided in Calcutta. For Indian no passport was needed to enter any part of Nepal. Both of them, Anagarika Dhammapal and Rev. Jinavaravamsa were in monk robes and no police officers noticed them and easily passed through. After arriving a small village Paderia and passing that village they noticed the most beautiful, most charming mound of long-lost 'Sacred Birthplace' of Lord Buddha covered with small bushes.

Dhammapala mentions in his travel account the then condition of Lumbini Garden in the following:

"We soon dismounted the elephant and went up to the foot of the pillar, the portion of which rose above the ground, is about 8-10 feet high, with the inscriptions of four different languages. The lower part of the pillar which was buried underground was also once exhumed, examined and measured and was set up again in its former position. The length of this part below the ground is about 8 feet, so the whole length of the pillar will be about 16 or 18 feet. The circumference of the

lower end will be about 6 feet. The pillar is made up of stone quite unlike that of the stone found in Bodh-Gaya. The pillar seemed to be split from top to bottom. The pillar was set up within a well-like square deep hole with brick walls about four feet long in each side. The walls and a part of the hole are now kept uncovered with earth of bricks for the examination of visitors.

An image of Mayadevi engraved upon a stone with the image of newly-born Siddhartha Kumar about 18 inches in length was kept in a small temple erected by the Nepal Government over the ruins of the ancient one. This temple is at about 15 feet to the east of the pillar and on the top of the mound. The image is placed in the interior floor of the temple, leaning against the wall, not in the same level with the surface of the mound, but 5 or 6 feet deeper from its surface. So any pilgrim who intends to see the image must descend by the step to the floor which is very narrow and not big enough to contain four or five persons at a time. The charge of the temple and image was entrusted to the care of one Gurkha Guard, employed by the Commanding General of Nepal, who lives in Tansen, about 34 miles to the north of Lumbini.

There is also at the temple a Chinese Buddhist Lama for offering the daily puja and showing the image of Mayadevi to the Hindu pilgrims of Nepal. Hindu pilgrims worshipped it under the name of Rumin Devi, and offer sacrifice before it, thinking it to be an image of Bhagavati or Durga. Most probably the word Rumin is the corrupted form of the word Lumbini.

On the back part of the temple some women were seen enchanting their ritual songs in honor of the goddess, while a man was shaving the head of a boy of seven years of age, for whose prosperity and long life parents promised to offer some sacrifice.

When we were entering into the temple, the guard and the Chinese Lama also followed us and entered the temple with us. According to the order of the Commanding General, the image of Mayadevi is always kept covered with a piece of cloth, exposing only the face and feet to the public, for the Commanding General on an occasion of a visit to the temple, mistook it to be a naked figure, which is not really the case. After finishing our worship of the image, while we were trying to see the whole of the image by removing the cloth, the guard forbade this and explained to us the order of the Commanding General prohibiting the exposing of the other part of the body of the image except the face and feet. We first thought that this order of the commanding General was meant only for the European visitors; so we explained to the guard, who took us to be Christian, on account of us conversing on English, that we were not Christian, but Buddhist, and came here to worship the image. Although after long remonstrance, we did persuade him that to show the whole of the image, and explained to us that the neither the Buddhist nor the Hindu nor the Christians could be allowed to see the whole body of the image. The visitors can see only the face and feet, which always kept exposed to public sight. Any visitor intending to see the image has to go with the Lama, who remains there always present, and has to pay some amount whatever it may be, as the entrance fee to the temple, which is sent to the Nepal Government. Besides this, the Lama gets some presents for himself from the visitors.

Out side the temple we saw some broken images, most probably of the devas of gods of heaven, and of some members of the Sakya family who came to honor the Lord's birth. Amidst these

images, an image, complete and still good order, was that of a women, probably that of Mayadevi, carrying the infant Kumar Siddhartha in her arms. We took a photograph of these images in group. (I am failed to trace these photographs)

Our next duty was to see the different parts of the mound, the sight of which is really a charming and an impressing one. It is round mound of the circumference of about 600 feet, and is in the midst of the vast plain, paddy-fields surrounding it. On the east north and west side of the mound the paddy fields are so vast, that the villages beyond them are at distances of 2 to 3 miles from the mound. On the south is a mango-park of the village Paderiya about 600 feet from the southern base of the mound.

The tank, probably of Asoka, still exists in ruins, attached to the south edge of the mound with a very old and conspicuous tree of the Simal(?) kind on its south bank. Its loneliness in the midst of the vast paddy-fields, its small bushes resembling the banks of the pond over-grown with green trees, of flowers and fruits, and its misty sight with its small temple rising above the bushes, soon attracts and traveler's attention and deludes them to believe it to be a beautiful garden of flowers and trees like those of a most flourishing and rich town. But unfortunately we could not see any Sal tree grown there, as described in the ancient Pali books, except some plants of that kind. On the south side of the temple, there are ruins of some ancient wells and buildings all covered with earth and prickly shrubs.

There is another temple on the mound erected parallel to the north side of the temple of Mayadevi. This temple is not an ancient one, and is erected over the ruins of an ancient temple. It is dedicated to Maha Deva- a Hindu God- and a Shiva lingam was enshrined there. We thought the Shiva Lingam was placed there in some later time, long after the fall of Buddhism in India. The door of this temple of the Maha Deva remains always locked up and no pilgrims worship in this temple. It is in ruins and overgrown with moss and plants. After seeing this temple of Maha Deva, we came down on the field and took a photo of the whole scenery of the Lumbini mound from the back of the elephant".

They had arrived at the Lumbini garden at 7 o' clock in the morning, and returned back at 9-45 o'clock on the same morning. They saw many other mounds on the west side of the route from Lumbini to Kakrahawa bazaar. Of such mounds, one is at the village of Paisia that of worth seeing. It is on the east side of their route and within the estate of a Zamindar, Babu Suraj Prasad Lalji Bhaia. There they saw a mound supposed to the ruins of an ancient stupa and spread over a large part of the paddy- field. There was another mound about 100 feet east of the above stupa, was a Shiva Lingam about 2 feet height, was always exposed to the atmosphere. From there they left for Dullaha Kothi of the Dullaha estate and reached at about 1 o'clock.

Anagarika Dhammapala established Upasana centers, Libraries, Schools, Collages, Orphanages and Hospital etc, it India and Sri Lanka for the general public. He helped India to rediscover Buddha and took pride in Buddhism and Buddhist culture. The present flourishing condition of Bodh-Gaya, Saranath, Kushinagar, Sanchi and many other sacred places of Buddhism like Lumbini centers are the direct result of Dhammapala's untiring and selfless efforts.

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He passed away on 29th April 1933 at Saranath. Before he took the last breath he said "Let me die soon and let me reborn. I can no longer prolong my agony; I would like to reborn again 25 times to spread Lord Buddha's Dhamma"


Thanks.

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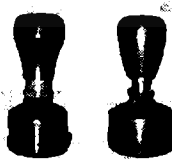
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(Paper presented on the occasion of 143rd birth anniversary of Anagarika Dhammapala at Mahāmaya Vishwa Shanti Buddha Vihara, Maha Bodhi Society, Lumbini Centre, 2007)


आकर्षक डिजाईन तथा गुणस्वामीय छपाईको लागि हमीलाई सम्बन्धीसु।



नाईनल स्ट्याम्प



प्रि-इंक स्ट्याम्प



नाईनल ब्लक

न्यू श्रेष्ठ धापाखाना

सिद्धार्थनगर-७, भैरहवा गाउँ, रुपन्देही
फोन : ०७१-५२१९८१

हाम्रा सेवाहरु :

- ▶ अफसेट
- ▶ मेशिनबाट रंगिन छपाई
- ▶ स्क्रिन प्रिन्ट
- ▶ नाइलन ब्लक एवं स्ट्याम्प
- ▶ प्रि इंक स्ट्याम्प, ब्यान्डर्स तथा
- ▶ छपाई सम्बन्धी सम्पूर्ण कार्य

LUMBINI: MANAGEMENT

Kai Weise

1. Introduction

The Lumbini World Heritage Site is located within a visionary development Master Plan prepared by Kenzo Tange in 1978. The Site, as inscribed in 1997, is spatially limited to an area of 130 by 150 meters around the main archaeological remains that testify the location of the birthplace of Lord Buddha. The surrounding buffer zone, which is contained within a levee, has an area of approximately a quarter of a square kilometer. This area is known as a Sacred Garden of Lumbini.

The administration of the site is being carried out by the Lumbini Development Trust (LDT), which was established by means of the Lumbini Development Trust act 1985 to implement the Lumbini Development Plan. However, the principle authority for the archaeological site, as per the Ancient Monument Preservation Act 1956, is the Department of Archaeology.

By inscribing part of the Lumbini Development Area on the List of World Heritage, a new set of parameters need to be accounted for. The focus needed to be adjusted from developing an important religious site to accommodate the conservation of a heritage of outstanding universal value. The site was inscribed "*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 centers from a very early period.*"

The preparation of a comprehensive Management Plan which specifically addresses this World Heritage property would need to be given high priority by the state Party.

2. Existing Management Frameworks

2.1 Legal Framework

The State Party (His Majesty's Government of Nepal) ratified the Convention for the protection of World Cultural and Natural Heritage in 1978. Lumbini was inscribed on the list of World Heritage in 1997 and therefore the Convention for the protection of World Cultural and Natural Heritage (1972) and the Operational Guidelines for the Implementation of the World Heritage Convention (revision 2005) are applicable for the site.

For the conservation and preservation of tangible heritage properties, the principle national level legislation is the Ancient Monument Preservation Act 1956- fifth amendment 1988 (refer annex 2)

For the administration of the area demarcated under the Lumbini World Heritage Site, the principle legislation is the Lumbini Development Trust Act 1985 - amendment 2003 (refer annex 3). The L.D.T has further prepared "The Lumbini Monastic Zone By Laws 2058" (2002) and internal by-laws in respect to staff, finance, administration and the Council.

The development of Lumbini and its surrounding area has been formulated in the Master Plan prepared by Kenzo Tange, which was approved in 1978. The Master Plan is still the basis for all

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development works being carried out within the main Master Plan area of 1 mile by 3 miles. The Master plan, which was initially proposed to be implemented by 1985, is still under implementation (refer to detailed study on the Master Plan and its implementation prepared Ms Ruprama Rai).

Various declarations and conceptual plans have been formulated over the past two decades. An Action Plan based on the 14 points of the latest World Buddhist Summit Declaration (refer annex 4) is apparently being approved by the Cabinet as an Action Plan for the development of the Site. The most recent document is the "Outcome document of the Meeting of the Foreign Minister of the member States of International Committee for the Development of Lumbini, New York, 16 September 2005" (refer annex 5).

The basic administration at the District and Village Development Committee level are defined by the Local Self- Governance Act 1999. Additional associated acts are: for Physical Planning and Administration (Town Development Act 1988, Local Administration Act 1971), Village Development Act 1991) and for Land (Land (Survey and Measurement Act 1961, Land Revenue Act 1977, Land Acquisition Act 1977). Further relevant acts for relevant sectors are: for Environment (Environmental Act 1997), for Forestry (Forest Protection Acts 1961 and 1967, Forest Act 1993) and for Tourism (Tourism Act 1978, Tourism Board Act).

2.2 The Lumbini Development Trust Act 2042 (1985)

(Complete Translated version of the Act: Annex 3) The principle authority for the administration of Lumbini is the LDT which was established in 1985, superseding the previously established Lumbini Development Committee.

Preamble : *"Whereas it is expedient to provide for the Lumbini Development Trust in order to present before the people of the world the commitment of His Majesty's Government to project the goal and ideal of development of Lumbini more effectively and operate the Lumbini Development Plan in a more coordinated and smooth manner."* (Official translation LDTA 2042)

"A Trust named as the Lumbini Development Trust shall be established for the development of Lumbini. This Trust shall be a non-profit making institution. The Trust shall be an autonomous and corporate body with perpetual succession." (Official translation LDTA 2042) The Lumbini Development Trust was established to manage and implement the "Lumbini Development Plan" within the "Lumbini Development Area".

The Lumbini Development Trust was established to manage and implement the "Lumbini Development Plan" within the "Lumbini Development Area".

The "Lumbini Development Plan" is not defined in the act.

"Lumbini Development Area" means and includes the places Tilaurakot (ancient Kapilvastu), Niglihawa, Sagarhwa, Sisniyakot, Araurakot, Kudan (Kapilvastu), Devadaha (Rupandehi) Ramgram (Nawalparasi), which are directly or indirectly related with the life of the Lord Buddha

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and his birth place, Lumbini and it shall include other areas as specified by His Majesty's Government by a notification in the Nepal Gazette. But, while specifying places in such manner, the places which are directly or indirectly related to the life of the Lord Buddha can alone be specified. (Official translation LDTA 2042).

The objectives of the trust as stated in article 6 focuses on arranging necessary assistance, sitting up an appropriate internal organization and monitoring to accomplish the proper implementation of the Plan. The Act formalizes the composition of the Lumbini Development Council, the Executive Committee and the Plan Implementation Committee.

2.3 Institutional Framework

In 1956 HM King Mahendra visited Lumbini. The same year the Ancient Monument Preservation Act was prepared giving the Department of Archaeology the authority to "preserve ancient monuments, control the trade in archaeology the authority to "preserve ancient monuments, control the trade in archaeological objects, excavate ancient monuments sites and acquire and preserve ancient monuments and archaeological, historical or artistic objects".

However a separate institution for the administration of Lumbini was only established after former UN Secretary General U Thant visited in 1967. In 1970 the International Committee for the Development of Lumbini was set up. This committee comprised of the following member states: Afghanistan, Bangladesh, Bhutan, Cambodia, India, Indonesia, Japan, The Lao People's Democratic Republic, Malaysia, Myanmar, Nepal, Pakistan, the Republic of Korea, Singapore, Sri Lanka and Thailand. At the national level, the Lumbini Development Committee was formed.

The International Committee for the Development of Lumbini initiated the preparation of the development Master Plan which was conceptualized by Prof. Kenzo Tange. The basic orientation and the functional layout of the project were defined in the "Final Outline Design for Lumbini" in 1972. Expropriation of the land was carried out during the 1970s. Meanwhile Prof. Kenzo Tange continued work on the Master Plan which was approved in 1978. Implementation of the Master Plan commenced in 1978 and was initially scheduled to be completed by 1985. Progress was, however, slower than anticipated.

In 1985 the Lumbini Development Trust Act was formulated and passed. The LDT was thereby created and the Lumbini Development committee was dissolved. The LDT was given the legal mandate to manage the Lumbini Development Area and implement the Lumbini Development Plan.

After over a decade of inactivity, efforts are being made to revive the International Committee. During the UN General Assembly, a meeting of Foreign Ministers of member countries of the International Committee for the Development of Lumbini was held on 16 September 2005 at United Nations Headquarters, and it was agreed to reactivate the International Committee "to take stock of the development of Lumbini" (refer annex 5)

2.4 The Lumbini Development Trust

The Lumbini Development Trust

Patron		HM the King		
Lumbini Development Council				
LDT Executive Committee(Board)				
Chairperson		Minister of Culture		
Vice Chairperson		Political assigned		
Treasurer/ Member Secretary		Political assigned		
Project Manager		Assigned by Board		
Liaison Office, Kathmandu	Archaeological Division	Planning, Construction & Forest Garden Division	Financial Administration & Procurement Division	Administration & Management Division

Each Division is divided into Sections
Various changes are being implemented within the Divisions

Patron: The Patron of the LDT is His Majesty the King.

Lumbini Development Council:

The Lumbini Development Council is comprised of 51 members that are nominated by the government. The Council meets at least twice a year and decides on the annual program and the annual budget. The draft texts of the annual program and the budget are prepared by the LDT (Executive Board) and presented by the Trust at the Council's periodic meeting. The Council then discusses the draft texts and makes final decisions concerning the program and the budget.

Lumbini Development Trust Executive Committee:

The LDT Executive Board is comprised of 7 members (the act mentions 9 members, however the number has been reduced). The members are nominated by the government. The Executive Committee functions as the Executive Board, which established the draft programs and the budget for the Council's discussion and approval and follows up on the implementation of the annual program and expenditures, as per the budget. The LDT Executive Committee is supposed to meet 6 times a year.

Chairman: The Chairman of the LDT is the Minister responsible for culture (presently the Minister for Culture, Tourism and Civil Aviation).

Vice- Chairman: The Vice-Chairman is nominated by the government, and is in charge of making decisions related to the Annual Program and Budget for activities related to the Annual Program and Budget for activities related to expenditures above NRS. 500,000.00.

Treasurer: The Treasurer is nominated by the government, and is in charge of administering the budget of the LDT.

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Member Secretary: The Member Secretary is in charge of executing and implementing the Annual Program and Budget approved by the Council and for activities related to expenditures that are below NRS. 500,000.00.

Project Manager: The Project Manager is nominated by the board (LDT Executive Committee) and may be a staff member.

Divisions and Sections:

Archaeology Division: This division is comprised of the Division Head (Chief Archaeologist), 2 Assistant archaeologists and a Photographer. The division deals with issues related to the conservation and preservation of archaeological sites within Lumbini.

Planning, Construction and Forests Gardens Division: This Planning, Construction and Forests Gardens Division Head (presently vacant), an Architect, a Civil Engineer and 2 Assistant Engineers. The Engineering and Planning Section deals with issues related to the implementation of Kenzo Tange's Master Plan and gardening and botanical issues in the World Heritage Site and the Master Plan area. (It has been proposed to split the Architectural/ Engineering and the Gardening functions into separate sections).

Administration and Management Division: The Administration and Management Division is comprised of the Division Head, 7 Professionals in Information (1 officer, 4 tourist guides and 2 information assistants), 35 Professionals in Security ((Security guards and assistants) and 6 assistants. The Administration Section deals with issues related to security, administration and Public information related to the site. (It has been proposed that the administrative and public relations functions be split into separate sections in order to give more emphasis on public information).

Financial Administration and Procurement Division:

The Financial Administration and Procurement Division is comprised of the Division Head, 2 Assistants (One position is presently vacant). The Accounts Sections deals with issues relating to the LDT accounts, with a separate section responsible for revenue collection. (It has been proposed that the Procurement and Store Section be split into separate sections).

Liaison office: The Liaison Office is located in Kathmandu (presently with in the Tourism Board building at Bhrikuti Mandap).

2.5 Economic Framework

As provided by the Act, the objective of the LDT is to "obtain" funds and other forms of assistance from national and international sources to implement "the Plan". The Lumbini Development Trust Act Para 6: *Objectives of the Trust: Subject to the policy approved by His Majesty's Government the objectives of the Trust shall be as follows.*

1. *To obtain or arrange for obtaining contribution of cash, in- Kind, or any other type of assistance for the plan from any sector within or outside the Kingdom of Nepal.*
2. *To collect or arrange for collecting contribution for the plan from within or outside the Kingdom of Nepal.*

3. To establish direct contacts with individuals or institutions within or outside the Kingdom of Nepal for the purpose of obtaining assistance or collecting contributions for the plan.
4. To make available funds for the plans approved after analyzing work plans.
5. To depute a member or any other person to inspect whether or not funds allocated for specific programs as approved by the Board of Trustees have been properly utilized.

Various projects in the Monastic Zone are being carried out by the member states and international religious communities. However, the financing of LDT relies on governmental funds. The amount as on average approximately forty million rupees. The amount allocated annually by the government is based on a proposal submitted by the LDT of expected expenses for the following year.

The LDT has various other sources of income. According to the Monastic By-Laws, the LDT should additionally be getting incomes from the Monasteries, and specifically through:

- a. Land charge: Annual payments to the LDT by the lessee of each plot of the Monastic Zone
- b. Service charge: Payments made to the LDT for monitoring the construction works within the plots of Monastic Zone.

3. A COMPREHENSIVE MANAGEMENT PLAN FOR LUMBINI

3.1 Who manages what in Lumbini?

The Lumbini Development Trust by endorsement of an act has been given the mandate to manage the Lumbini Development Area. The Lumbini Development Area comprises of the Lumbini Master Plan Area, and places which are directly or indirectly related with the life of the Lord Buddha such as Tilaurakot (ancient Kapilvastu), Gotihawa, Niglihawa, Sagarhawa, Sisiniyakot, Araurakot, Kudan (Kapilvastu), Devadaha (Rupandehi), Ramgram (Nawalparasi), and other areas as specified by His Majesty's Government by a notification in the Nepal Gazette.

The LDT, though an autonomous and corporate body, is very closely linked to the highest government posts giving it powers beyond its legal status. If channeled appropriately, the powers of the LDT would allow for unhindered implementation of the Lumbini Development Plan.

There are however several complications that need to be clarified in respect to the various layers of management (or governance), and in respect to the focus of the Development Plan. The Ancient Monument Preservation Act is still the principle act for the conservation of the archaeological sites, which gives the authority and responsibility to the Department of Archaeology. The Local Self Governance Act on the other hand gives the local governing bodies certain authority that might contradict the Lumbini Development Trust Act.

The LDT's mandate is to implement the Lumbini Development Plan, which focuses on the Master Plan prepared by Prof. Kenzo Tange. However the linkages to the surrounding areas, be it the buffer zones and the agricultural zones (referred to in the Master Plan) or the rural areas of the adjoining VDCs, have not been focused on. The inscription of a certain part of the Master Plan area on the List of World Heritage has also not been responded to.

The development of Lumbini needs to be integrated into a district level plan to coordinate the activities of all concerned authorities. This would also allow Lumbini to achieve its status as a place of sanctity, protected from inappropriate development within the further surroundings. The Master Plan for the development of Lumbini needs to be reviewed in respect to the area inscribed

on the List of World Heritage to focus on the conservation of the Outstanding Universal Value of the site.

3.2 Lumbini as a World Heritage Site

Lumbini was inscribed on the UNESCO List of World Heritage in 1997 on the basis of criteria (iii) and (VI).

(iii) bears a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

The justification given for inscription is: *“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 centers from a very early period. “This clearly shows that the inscription was based on two decisive factors, Lumbini having religious importance as being the birthplace of Lord Buddha whereby becoming a Buddhist pilgrimage centre and this being confirmed by the archaeological remains.*

The sacred gardens, as stated by Mr. Basanta Bidari (Chief Archeologist, LDT), must be considered spiritual realm. A clear definition of what this might imply for the management of the site must be elaborated on.

The area designated as the World Heritage Site and the buffer zone must be considered - in respect to management- a separate entity from the Master Plan area. The World Heritage Site must follow the procedures set down in the “Operational Guidelines for the Implementation of the World Heritage Convention” (revision 2005). The Outstanding Universal Value of the site, as identified by the criteria for inscription, must be preserved. A clear understanding of conservation in respect to the site needs to be developed. The issues in this area are clearly related to the preservation of the archaeological remains and the religious significance as a pilgrimage site.

3.3 Management Layers and Linkages

The management of Lumbini can be visualized in three layers; the local community area (the VDCs) governed by the local government, the Master Plan area which is administered by the LDT and the World Heritage site which is the responsibility of the “State Party”.

Though the boundaries of the Master Plan and the World Heritage Site are clearly defined, buffer zones and linkages between the administrative layers do not allow for full segregation of the zones.

According to the Master Plan prepared by Prof. Kenzo Tange’s, the main Master Plan area was 1x3 miles, with 1x3 Restricted Zones on either side. A 5x5 mile Agricultural Zone was proposed, keeping the Sacred Gardens in the centre. The Restricted Zones and the agricultural Zone have not been implemented.

The management of the site requires the integration of the surrounding areas into the planning, and this is especially the case with the highway access from Bhairahawa and the airport. The

impact of the airport and uncontrolled development along the highway is already having and impact on the sanctity of the sacred gardens and the monastic zone of the Master Plan area.

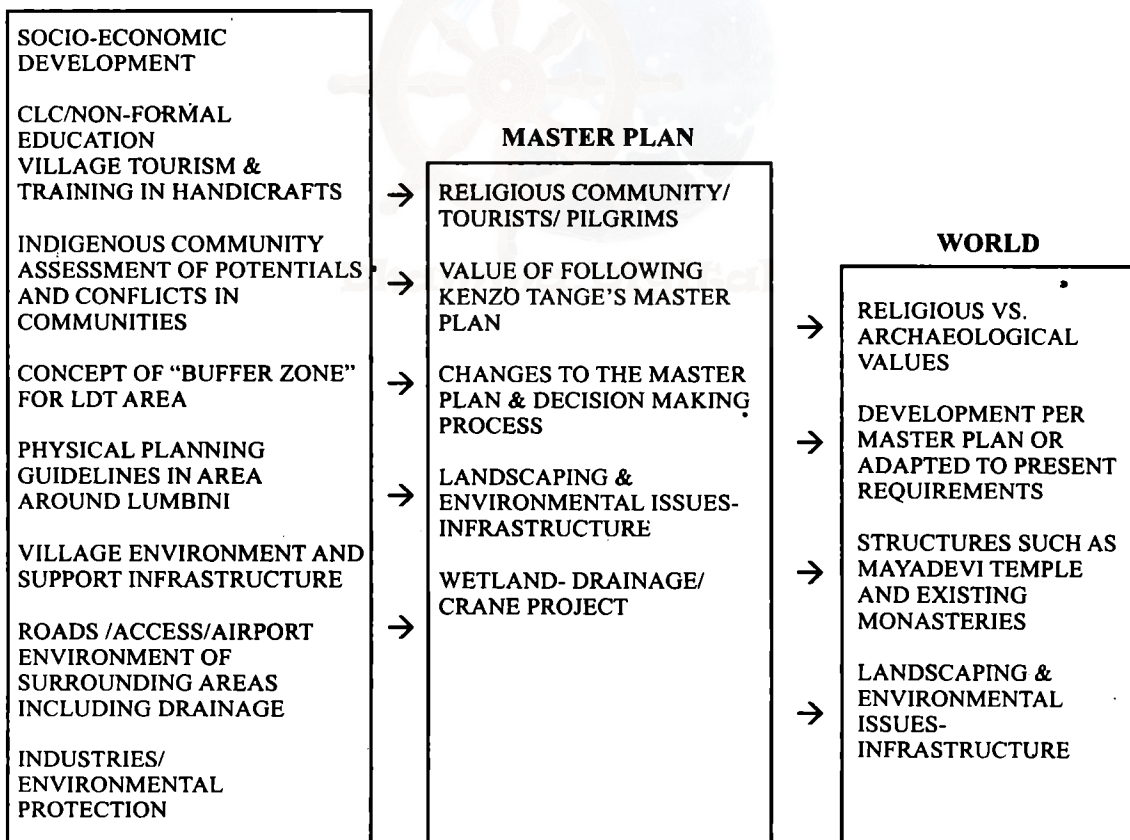
Further, the regional linkages need to be considered, especially the Buddhists sites around Lumbini (already administered by the LDT), within Nepal and in Northern India.

3.4 Issues

The existing situation is reflected in a series of issues that link the three layers together and need to be addressed by the Management Plan. Most issues that arise within the Master Plan area will have linkages to the issues of the surrounding areas. This is especially so when we consider environmental issues, infrastructure, services and drainage issues and tourism issues. The development of the surrounding areas will have a major effect on the sanctity of the World Heritage Site.

The diagram gives a general overview of the issues and how they link up across the boundaries of the World Heritage Site, The Master Plan area and the Local Community Area. The Management plan will need to address all pertinent issues. The detailed identification of the issues will allow the management plan to be formulated in the most effective manner.

LOCAL COMMUNITY AREA



3.5 The World Heritage Committee Decisions

The need for a comprehensive Management Plan has been identified a number of times by the World Heritage Committee:

Lumbini, the Birthplace of the Lord Buddha (Nepal) (C666)

Decision 28 COM 15B.66

The World Heritage Committee

2. Urges the state Party to review, in collaboration with UNESCO and the Advisory Bodies, the existing management protocols and elaborate a revised comprehensive conservation and management plan which ensures the long term safeguarding of the authenticity and integrity of the property;

4. Requests the State Party to determine, in collaboration with UNESCO and the Advisory Bodies, the best measures to reverse the negative impact of the structure affecting the World Heritage value of the property and the appropriate management mechanisms to prevent such situations in the future ;

5. Requests the World Heritage Centre to investigate the procedure which allowed the authorization of the construction of such a building without the knowledge of the World Heritage Committee;

Decision 29 COM 7B.0

The World Heritage Committee,

5. Also requests the State Party to take urgent action, possibly through assistance from the World Heritage Fund, towards the elaboration of a comprehensive Management Plan for the property, built around its Outstanding Universal Value and in line with the principles set out in the recently revised Operational Guidelines (paragraphs 96- 119);

In respect to Lumbini being a World Heritage Site, the State Party must respond to the decisions of the World Heritage Committee. At its last two sessions, the Committee requested the State Party review and elaborates a comprehensive Management Plan. These decisions were taken because system of management and its communication process had led to the construction of the structure known as the “Maya Devi Temple”.

The complexity of a Management Plan requires more than the scrutiny of a single procedure and would thus need to be approached taking into account a much broader perspective. The LDT, which represents the State Party and is the official “Manager” of the World Heritage Site as well as the area defined by Kenzo Tange’s Master Plan. However, considerations need to be made towards the integration and participation of other relevant authorities and stakeholders.

3.6 Objective of the Management Plan

The Operational Guidelines for the Implementation of the World Heritage Convention (revision 2005, articles 108-118) elaborate on the requirement for “an appropriate management plan or other documented management system which should specify how the outstanding universal value

of a property should be preserved, preferably through participatory means”.

There are no fixed formats for management systems, and they would depend on the characteristics of the property and may incorporate existing management structures. *“Management systems may vary according to different cultural perspectives, the resources available and other factors. They may incorporate traditional practices, existing urban or regional planning instruments, and other planning control mechanisms, both formal and informal.”* (Operational Guidelines).

However common elements of effective management system would include:

- a) a thorough shared understanding of the property by all stakeholders:
- b) a cycle of planning, implementation, monitoring, evaluation and feedback:
- c) the involvement of partners and stakeholders:
- d) the allocation of necessary resources:
- e) capacity-building: and
- f) an accountable, transparent description of how the management system functions.

“Effective management involves a cycle of long term and day-to-day actions to protect, conserve and present the nominated property” (Operational Guidelines). It is also recommended that risk preparedness be included in the management plan, which should incorporate training components.

The state Party is responsible for the effective management of the property: however it should undertake this responsibility in close collaboration with local authorities, partners, and stakeholders”.

The Objective of the Master Plan would reflect the “desired situation” and explain in general terms the purpose of the Management plan. The Management plan can be understood as an operational instrument to utilize available resources to protect to defined Outstanding Universal Value, while responding to the particular context of the site. In general terms, the Objective of the Management Plan for Lumbini World Heritage Site could be formulated as *“to protect the OUV of the WH property as an archaeological and pilgrimage site, taking into account the 1978 Master Plan and linkages to the various national and international stakeholders”*

3.7 Approach

The World Heritage boundaries and buffer zone are restricted to the relatively small area around the main archaeological remains and Ashoka Pillar. A comprehensive Management Plan would however require an approach which takes into account the broader context - more specifically, the management of the whole “Master Plan” area and the linkages with the surrounding community and environment.

The basic prerequisites for the preparation of the Management Plan are:

1. Commitment and involvement of the “State Party”.
2. Clear identification of the World Heritage property and the linkages to the surrounding context.
3. Understanding of the existing management structures.

A comprehensive Management Plan is not a document, but a functioning system, which takes into account and effective means of conserving the value - the outstanding universal value - of the World Heritage property "Management" refers to the required "processes" and "linkages" between the actors (stakeholders) in respect to "controlling change" of each component of the property.

The preparation of the comprehensive management Plan would entail the improvement of the processes and linkages between the actors (stakeholders) in respect to "controlling change" of each component of the property.

- Clarify responsibilities and decision making at various levels:
- Monitoring and reporting procedures:
- Stream-line processes to exclude unnecessary steps;
- Set up essential linkages within existing processes;
- Integration of incentives and controls into processes:
- Risk preparedness

Additionally, the legislation which determines the authority and responsibility of the various government agencies and LDT requires reviewing to identify duplication and ambiguity.

3.8 Related Authorities and Sectors

The LDT is an autonomous and corporate body. However with H.M. the King being the patron, the Minister responsible for culture being the chairperson and members of the Board being assigned by the government, the Trust has abounding authority. It is therefore paramount that the linkages to and cooperation with related ministries, line agencies, local authorities, INGOs, NGOs and religious community are cultivated.

As per the criteria for inscription, the outstanding universal value of Lumbini is comprised of two main attributes: as an archaeological site and as a site of religious significance for pilgrimage. This would determine the primary sectors as being:

1. ARCHAEOLOGY: The preservation of archaeology remains;
2. RELIGION: Providing for pilgrimage;

Secondary sectors would include the sectors that have direct impact on the management of the primary sectors, which would include:

1. ENVIRONMENT: The protection of the environment of the site;
- 2 TOURISM: The management of religious and non- religious Visitors;

Further sectors that have an impact on the context surrounding the world Heritage Site would include:

1. DEVELOPMENT: In respect to the Master Plan;
2. ECONOMY: In respect to the surrounding community;

4. CONCLUDING REMARKS

The World Heritage Committee at its 29th Session in July 2005 requested that the State Party

Lumbini Festival

(HMG/N) prepare a comprehensive Management Plan for the Lumbini World Heritage property, possibly through assistance from the World Heritage Fund. The Management Plan should “ensure the long-term safeguarding of the authenticity and integrity of the property” (Decision 28 COM 15B.66) and “built around its Outstanding Universal Value and in line with the principles set out in the recently revised Operational Guidelines (paragraphs 96-119)”. (Decision 29 COM 7B.0) This request is a consequence of the actions that led to the controversial construction of the structure known as the Maya Devi Temple. The State Party, represented by the LDT, should take this opportunity to prepare a Management Plan, in close collaboration with Department of Archaeology and with assistance from international experts.

The LDT was set up to implement the Lumbini Development Plan even before the inscription of Lumbini on the List of World Heritage. It is therefore necessary for the Lumbini Development Plan (as referred to in the Lumbini Development Trust Act, Annex 2) and more specifically Kenzo Tange’s Master Plan to be reviewed in respect to its validity in today’s context. It must be reiterated that the Master Plan must remain the base plan for the development of the area around Lumbini. However, efforts need to be made to directly address the need to preserve the Outstanding Universal Value of the World Heritage property.

The Management Plan must not be considered a document, but a system of processes and linkages that leads towards a desired situation. There are no fixed formats for Management Plans and they must respond to the characteristics of the property, incorporate existing management structures and preferably include participatory processes. The primary objective of a Management Plan for a World Heritage property would be the preservation of its Outstanding Universal Value.

The prerequisites for the preparation and implementation of a Management Plan are:

- **COMMITMENT OF THE STATE PARTY:** The State Party, represented by the LDT, must be committed to prepare and implement a Management Plan.
- **DETAILED IDENTIFICATION OF THE PROPERTY:** A distinction must be made between World Heritage property, Master Plan area and linkages to surrounding areas at district level.
- **CLARIFICATION OF AUTHORITY AND RESPECTIVE LEGISLATION**

Identification of primary legislation and authorities, related stakeholders and their respective role in managing the property.

The Lumbini World Heritage Site is at risk of being placed on the List of World Heritage in Danger. The State Party needs to heed this warning and show commitment to preserve the Outstanding Universal Value of Lumbini.

Lumbini: A Tourist's Paradise

Dr. Gitu Giri

Tourism is a very important source for foreign exchange earning. It is an unriskey procedure for transfer of real resources from industrially capital surplus developed countries to developing countries. Tourism is a labors intensive industry offering employment to skilled, semi-skilled and unskilled manpower. The problems of unemployment and underemployment are more acute in the developing countries. It employs large number of people and provides a wide range of jobs. Apart from these area, a large number of specialist personnel required to work as accountants, housekeepers, cooks, waiters, and entertainers; semi-skilled workers, viz. porters, kitchen-staff, gardeners, chambermaids etc. Furnishing and equipment industries, farming and food supply as well as souvenir industries provide indirect employment to the local people.

The basic infrastructure of tourism, i.e. roads, public awareness, sanitation, communication, transportation, water supply, airport, public utilities and accommodation units provide jobs for thousands of workers. The promotion of tourism can be a great encouragement to economic development. Cultural motivation has always stood as a unique vehicle for the cultural propagation through the process of tourism. It has always been an essential medium for broadening the limits of human knowledge. Mass of people travels to foreign countries to entertainment through usages, custom, fair, festivals, art, architecture, food and drinks of the host country. Tourism is an important medium of social and cultural development and is also of promoting lasting goodwill and friendship among the nations of the world.

Lumbini being the birth place of Lord Buddha thousands of Buddhist as well as other religious people come to visit in every year. According to the Master Plan the sacred complex is divided into three zones, viz. archaeological garden, monastic zone and new Lumbini village. Asokan pillar, Mayadevi temple, Marker stone, Puskarini tank, Nativity sculpture of Buddha, remains of vihar and stupas are remarkable monuments and artifacts of Lumbini. Various nations as well as institutes have been operating stupas, vihars, research centre and other concerned components on their style and traditions. Theravadi and Mahayani sects are construction their vihar and stupas on east and west zone respectively. Lumbini International Research Institute (LIRI), Lumbini Museum and Hokke hotel are operating in proper sites. Peace Flame, Peace Bell and Peace stupa (Nipponzan Myohoji santi stupa) are also attractive components of the tourists. Tourism industry provides direct and indirect benefit to the people of this region. Pilgrimage, cultural, nature, mass, sustainable, endemic and domestic tourism can promote the life style of the people in Lumbini and its outskirt. Lumbini Development Trust, the authority, has co-coordinated many physical, cultural, natural and architectural perspectives to promote foreign participant and to increase the rate of the tourists. Important aspects of tourism in Lumbini are as follows:-

Mass Tourism

In the nineteenth century, the people had started to move in large numbers to places away from their usual places of residence. Railways, steamships, motorcars and aero plane linked inter relation among the people of developed, developing and under developing countries. Rapid development in the means of transport and communication has changed the whole world one neighborhood and

has made travel an easy affair. Leisure, pleasure pilgrimage and recreation are the motivating factors of mass movement of people. Thomas Cook, the pioneer of mass tourism in England, had said that the earth in all its fullness and beauty is for the people (Bhatia, 1990). Now a days a large number of people move from one country to another due to the cultural and natural attractions. Cultural tourism is the focus point of mass tourism at present.

Mass tourism can contribute unique benefits to the exploiting of the cultural heritage of a nation and can serve indirectly to improve the individual cultural level of both nationals and foreigners. 51.9% of the total visitors of Lumbini came in group during 2003-4, which has particular implications for visit management such as the availability of sufficient toilets, orientation to the hoteliers etc (DEVA, 2004: VI). Tourist of Úrilanka, South Korea, Japan, Taiwan, Thâiland and Myanmar usually come in mass. Lumbini, the birthplace of Lord Buddha is the main motivating factor to them. From the Buddhist countries many visitors come in group. Table Nos. 1 to 5 shows the number of the visitors; all of them at top ten countries come in mass.

Cultural Tourism

Lumbini has the potentials of being a most important centre of cultural tourism. Mâyâdevi temple, Aúoka pillar, Puskarini tank, various ancient stûpas, vihar structures and finding relics have attracted many pilgrims and other visitors at this sacred complex. In ancient period king, nobles and other renowned persons had visited Lumbini in course of their pilgrimage. The tradition has been continuing in an unbroken chain. On special occasion a large number of devotees visit from the various parts of Nepâl and foreign countries. Lumbini represents not only monuments, but also the requisites, viz. unique life-style of the Hindu, Buddhist and Muslim people, local art, craft and indigenous religious activities.

Lumbini, the birthplace of Lord Buddha, is a sacred complex not only for Buddhist, but also for Hindu as well as other religious people due to the peace land. Siddharthanagar, the head quarter of Rupandehi district, is the main entrance gateway of Lumbini. Immigration office of Belahiya, Bhairahawâ has recorded the number of foreign tourists except Indian. Due to the open boarder and cultural similarity between Nepâl and India, it is difficult to find out discrimination and actual data. According to the report of Nepal Rastra Bank the number of Nepalese and Indian tourist in Lumbini was 68272, 67545 and 81650 in 2000, 2001 and 2002 respectively. In 2003 and 2004, the number of the tourist was 78553 and 93269 respectively (NRB, 2005:112). The ratio of Indian and Nepalese tourist was 71% in 2004. In 2004, 16.6% in the total foreign tourists of Nepal entered from the route of Siddharthanagar Belahiya. Among them 13% visited in Lumbini complex. 66.7% tourists come for pilgrimage tour in this region (Ibid: 3).

Table-1
Monthly Tourists arrival Trend of Siddharthanagar (Belahiya)

Month	2000	2001	2002	2003	2004	2005	2006
January	3446	3242	2122	3364	3379	3737	4530
February	6749	6041	3035	5568	6849	5065	8717
March	7933	6321	5001	5553	8412	7823	9342

Lumbini Festival

April	3484	2377	1552	1990	2163	2095	1289
May	1554	1030	733	935	876	790	925
June	684	453	479	493	566	771	804
July	1054	989	654	1269	1405	1207	1464
August	4368	4073	2673	3768	4572	5789	7059
September	2785	2620	1585	2633	2615	3981	4504
October	4653	3621	2455	5092	4938	6530	8917
November	5851	3503	3723	5518	6585	8214	8988
December	3613	1666	2426	3686	5453	5653	6114
Total	46174	35936	26438	39869	47813	51655	62680
Percent		-22.17	-26.43	50.80	19.93	8.03	21.34

Source-Tourist Information Center:

Table 1 presents seven years scenarios of monthly tourist arrival trend from Belahiya, Sunauli gateway of Siddharthanagar. In 2000, 46174 tourists entered Nepâl from Belahiya gateway. In 2001, the ratio of tourist was decreased in 22.17% and next year was decreasing in 26.43% ratio. In 2003 and 2004 its' numbers increased in 50.80% and 19.93% respectively. In 2005, the ratio of the tourists was increased only 8.03% than the last year. In 2006 the number of tourists increased in 21.34% than 2005. Tourists by aero plane are not recorded here. This table shows that six months from October to March are very suitable for tourist industry in Lumbini. The arrival flow of tourists is high in March, November and October respectively. June, May and April are dry months for Lumbini visitors. Visiting schedule and proper programs should be managed on the basis of tourists' wants and interest by the authority.

Due to the cultural and natural significance of Lumbini many visitors visit at this sacred site. The survey of Lumbini visitors has pointed out the types of visitors, purpose of visit, source of visit information, planned period of the visit and route (DEVA, 2004). Maximum number of visitors was 16-30 age-group and 70 % among them visited first time at Lumbini. Lumbini is the main attractive site for first time visitors than repeaters'. Among repeat-visitors 55 % were from Thâiland. Single, couple, family and group visitors usually come here in proper season. Large number of visitors involved in-group, which indicates the increasing position of mass-tourism at the site. 56 % tourists had visited Lumbini for religious purpose and remaining 44 % for other purpose (DEVA, 2004). Family and friends were main their information sources for their visit. Visitors to Lumbini from as far away as Japan, Taiwan and South Korea decide to come with the planning period of less than one month. Almost the tourists decide to visit Lumbini referred by the travel agents, hotels and other related authorities after entering Nepâl. It means that there is lack of proper profile networking of Lumbini information in these markets.

Majority of the tourists use air route for their visit at Lumbini and do not use the services of Tour Company and Travel Agencies. Lumbini and Bhairahawâ have provided 59 and 26 percent accommodation to them respectively. Only 11 percent has find accommodation in India. About 25 percent tourists accommodated in the monasteries and 16 percent in lodges. In 2007 hotel association has opposed against the accommodation in monasteries of Lumbini complex. Remaining visitors mostly used hotel accommodation of various categories. Length of stay of about 90 percent visitors

was up to 3 days their average length of stay of merely. South-Korean and Thâiland have the most willingness to extend their stay with 16 percent of the tourists each from these countries preferring to stay for longer period (Ibid). The tourists who enter from India in Lumbini stay only 1.5 days in Nepal. Tour and travel agencies of India come directly Lumbini and return after some hours at the same day without night rest here (NRB 2005:3). The most interesting thing at Lumbini is recorded Mâyâdevi temple to the tourists. Beggars and fake monks' activities have created least interesting feeling to the tourists during their visit at this complex. In 2004, the over all impression of the international tourists about Lumbini was found to be encouraging as the majority of the tourists expressed that their impression was very good and excellent.

Table No. 2
Top Ten Countries Annual Visitors at Belahiya (Siddharthanagar)

S. No.	Countries	2000	2001	2002	2003	2004	2005	2006
1	Srilanka	9035	9017	7938	10642	14357	17748	24818
2	Thailand	3058	2350	2318	5058	7198	8439	9912
3	South Korea	2395	2745	2715	4073	3939	3909	4395
4	Myanmar	1920	1289	1002	1515	2291	-	3405
5	Japan	4180	3348	2118	3138	3092	2535	2713
6	Netherland	-	-	-	-	-	1524	1456
7	UK	3509	2566	1436	1699	1703	1493	1430
8	Israel	1828	1737	1383	1996	1995	1701	1366
9	USA	1844	-	-	907	1068	1006	1129
10	Germany	-	1273	831	939	1097	860	1058
11	Other countries	18405	11611	6697	9902	11073	12440	10998
Total		46174	35936	26438	39869	47813	51655	62680

Source-Tourist Information Centre

According to the number of visitors at Belahiya, main entrance gate of Siddharthanagar to Lumbini, in 2006 table no. 2 shows the ten top country-wise tourists. Main visitors are of Srilanka, Thailand, South Korea, Myanmar, Japan, UK, USA, Israel and Germany. In 2002, visitors were only 26438 due to Maoist movement in Nepal. After the seize fire of the Maoist, visiting ratio of the foreigners rapidly increased in 2005 and 2006. In the comparison of 2002, the number of visitors was increased 137% in 2006. From 2003 to 2006, the ratio of the tourists is increasing in positive way. Apart from the above mentioned countries, tourists of Australia, Canada, Cambodia, Malaysia, China, Vietnam, France, Dutch etc are also visiting here in proper season. Their main target of visit is Lumbini and it's periphery.

entry ratio of the foreign tourists except India is increased 5.01% in 2005. In 2006 the ratio of the tourists increased in 24.63 %. This scenario shows that peace, physical facilities, global communication and toleration among various group, religion, sex and communities should be provided to the guests.

Table No. 3
Twelve Years Tourist Arrival Trend of Lumbini

S.No.	Years	Tourist Number of Arrival	
		NO.	Percentage %
1	1995	20023	-
2	1996	25400	26.85%
3	1997	23280	-8.35%
4	1998	22119	-4.99%
5	1999	10715	-51.56%
6	2000	14135	31.92%
7	2001	10135	-28.30%
8	2002	9037	-10.83%
9	2003	28053	210.42%
10	2004	37892	35.07%
11	2005	39792	5.01%
12	2006	49595	24.63%

Source-LD

Table 3 presents twelve years tourist arrival trend of Lumbini. The ratio of tourists was 26.85% increased in 1996 than last year. From 1997 to 99, its ratio was decreasing at least 51.56%. Next year ratio was increased in 31.92%. In 2001 and 2002 arrival ratio of tourists is not satisfied. In 2003 and 2004 were satisfied because of increasing rate 210.42% and 35.07% respectively. The entry ratio of the foreign tourists except India is increased 5.01% in 2005. In 2006 the ratio of the tourists increased in 24.63 %. This scenario shows that peace, physical facilities, global communication and toleration among various group, religion, sex and communities should be provided to the guests.

Table 4
Top Six countries Annual visitors of Lumbini

		Years 1995-2006											
S.N		1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006
1	Srilanka	1541	1798	19	1413	1375	2570	2657	2453	8673	12217	15520	21563
2	South Korea	2398	4030	2805	2481	1254	1390	891	1070	2903	3365	3053	3443
3	Japan	6454	9405	7906	8247	4192	2685	1354	937	2262	2724	2222	2165
4	China	366	463	604	160	260	266	277	486	621	912	1119	1659
5	Taiwan	2527	2875	2535	2863	701	981	242	245	1174	1650	1509	1471
6	Thailand	1948	1552	1425	3139	366	961	1147	1097	5164	7735	7828	9223
7	Myanmar	-	-	-	---	---	---	---	---	1099	2115	2106	2680
8	Others	4789	5277	6030	3816	2567	5282	3567	2748	6778	8086	7554	7391
	Total	20023	25400	23280	22119	10715	14135	10135	9036	28053	37892	39792	49595
	Percentage %		26.85	-8.35	-4.99	-51.56	31.92	-28.3	-10.84	210.46	35.07	5.01	24.63

Source-LDT

Table No. 4 represents the major countries of tourist-flow in Lumbini. Srilanka, Japan, South-Korea, Thâiland, Taiwan and China are the main sources of foreign visitors. Twelve years scenario presents the attraction of Cêrilankan and Japanese tourists due to the Buddhist religion and philosophical influence. In 1996 and 1998, the number of Japanese was 9405 and 8247 respectively. In 2002, its number was decreased into 937. In 2003 and 2004, its ratio is increasing in 41.40% and 20.42% respectively in the comparison of last years. Its vast differentiation is the main cause of national and international violence and terrorism. The arrival ratio of the foreign tourists was decreased in -28.30 and -10.84 in 2002 and 2001 respectively. The ratio of Chinese tourists has been increasing in last two years than previous years due to the touristy-relation between Nepâl and China. Thâiland and Taiwan are also potential area in the promotion of cultural and pilgrimage tourism for Lumbini.

Table No.5
Monthly Tourist Arrival Trend of Lumbini

SI.No.	Month	2002	2003	2004	2005	2006	Remarks
1	January	1498	3043	3160	4035	3751	
2	February	1903	3625	5690	4139	7508	
3	March	2352	3725	6298	5699	7655	
4	April	47	855	1321	991	546	
5	May	6	443	492	452	406	
6	June	18	239	350	450	454	
7	July	48	626	782	650	831	
8	August	321	2461	3590	4383	5948	
9	Septmber	432	1653	1889	2770	3602	
10	October	247	3149	3220	4873	6962	
11	November	983	4316	5186	6584	6762	
12	December	1182	3918	5914	4766	5170	
Total		9037	28053	37892	39792	49595	

Source-LDT-2007

According to table No. 5 March is the most favorable month for the visitors at Lumbini. From August to March the flow of tourists is very high and local people also get chance to earn a lot of money by tourism industry. In 2003 the number of the tourists was increased in 210.42 % than the last year. After 2003 the ratio of the visitors was increasing each year. In 2006 the rate of the visitors was increased in 24.63% than 2005. April, May, June and July are dry months for the international visitors due to hot weather and rainy season in the region. Due to the internal conflict, violence and unlawful activities the international visitors were not encouraged to visit Lumbini and it's peripheral area at past. After the seize fire of the Maoist the flow of the visitors is increasing

in per year. According to the wants and needs of the visitors GO, NGO and civil societies should manage and provide various facilities and services to them. The trend of the visitors supports to plan and manage the facilities to the authorities in proper time and situation. In March 2007, 12304 international visitors have come. The trend of 2007 is very satisfactory and ratio is also increasing than the last years.

Table No. 6
Infrastructure of Tourism, 2000-2006

Sl.No.	Type of work	Quantity	Remarks
1	Community hall construction	12	
2	Toilet construction	384	
3	Hand pump installation	50	
4	Drainage construction	2500 m	
5	Institutional development	900 persons	

Source- CFNT, LUMBINI-2007.

Table No. 6 shows that Cross Flow Nepal Trust has launching various programs at six VDCs, viz. Lumbini Adarsa, Madhubani, Bhagawanpur, Ekala, Khudabagar and Tenuhawa. From 2002 to 2006 this project has provided facilities on free health and mobile clinic services, non-formal education, adult education, vocation training, school enrollment support and social mobilization training. Drain construction, private toilet construction, social mobilization and women empowerment programs are also supporting for the attraction of tourists. 12 common halls are the meeting place of the local people. They gather and discuss about the plan and programs of sustainable tourism at the villages. 384 toilets are also supporting to keep neat and clean the villages. Not only the adults but also the children are also conscious to use private and public toilets. 900 people are active for institutional development at the villages. 2.5 km drain in constructed to protect houses and roads in the rainy season. Due to public awareness and physical facilities the number of domestic and international tourists is increasing.

Indian tourists are also visiting in course of their Buddhist circuit tour. Their accurate data is not recorded at the Information Desk of Lumbini. They usually come from air route and by land through Sunauli, Naugarh-Surjagarh, Chakar-chaura-pakadi and Bhagawanpur gateways in all season. They also expend some money and purchase local handicrafts.

Tourist guide who can speak native language of the visitors should be employed. Tourist materials, interpretator of the sites, cultural clubs and unique local handicrafts should be provided to the visitors to promote tourist activities at Lumbini sacred garden area.

Role of TRPAP in Tourism

Tourism for Rural Poverty Alleviation Program has launched to contribute to the poverty alleviation objectives of the government through review and formulation of policy and strategic planning for sustainable tourism development that are pro-poor, pro-environment, pro-rural communities and pro-women from 2002 to 2007. To demonstrate sustainable tourism development models for policy feedback, to develop institutional mechanisms for the sustenance of tourism development in Nepal,

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to support the government to review and formulate sustainable tourism development policies and strategies and integrate them with wider conservation activities are its main objectives. This program is running at 48 VDC's of Dolpa, Lumbini, Chitwan, Langtang, Solukhumbu and Kanchanjungha. One of them Lumbini area consists seven village development committees, viz. Aama, Bhagawanpur, Lumbini Adarsa, Tenuhawa, Ekala, Khudabagar and Madhuwani. This program has covered 37.9% population and 38.30% household of these seven VDC. TRPAP has been playing a vital role to develop Lumbini as a model of tourism. It has focused on empowerment of Lumbini Development Trust and the upliftment of local communities through various activities. Seven social mobilizers and one village tourism associate have contributed to enhance proper skills and self-help schemes to the local people to generate income for their living. Hotel-management, fish-farming, bee-keeping, rickshaw-pulling, unseasonable vegetable-farming, banana-farming, making-*Dhakkis*, moulding terracotta figurines, especially Buddha and Bodhisattva, group management, cultural program, empowerment training etc have conducted to special target groups (STG) at the proposed area (Fig.47). To promote and enhance cultural tourism, a unique cultural organization named "Lumbini Cultural Buddha *Biraha Geet Sadak Natak*" is formed to promote and conserve of local dance, singing, drama, painting, weaving, food, drinks, dress and ornaments of Lumbini area. After the proper search and inquiry social mobilizers have formed VDC level sustainable tourism development committees consisting members of various functional groups (Fig.48). STDC supports to establish linkage among NTB, DDC, VDC, LDT and other proper institutes related to this area.

Table 7
Tourism Infrastructure Development, 2004

Sl.No.	Activities	Targets	Achievement	Distance
1	Road Maintenance	6	6	12.57Km.
2	Brick soling base of monke tree (Khudabagar)	1	1	5 m. Radius
3	Signpost & Flex Board	16	16	
4	Visiting Information Center furnishing (LDT)	1	1	
5	Incinerator at major chok	5	5	
6	Rubbish cart Madhubani & Ama	2	2	
7	Toilet construction	20	1	
8	Eco- Trait Maintenance LDT area	1	1	
9	Rubbish Bins provided	20	20	

Source-TRPAP

Table 7 represents 12.57 km. road maintenance, brick soling around the monkey tree of Khudabagar, 16 signpost and flex board and five incinerators have completed in course of infrastructure development of tourism. Two rubbish carts are provided to Madhuwani and Ama VDCs. Rubbish bins provide, toilet construction and eco-trail activities were carried out in 2004. The table shows that achievement was satisfactory

Table No. 8
Tourist Infrastructure Development, 2007

SN	Name	Name of VDC	Quantity	No.of Beneficiaries
1	Information Board		3	3120
2	Arrow Board	Madhubani	10	500
3	Information Board	Bhagawanpur	1	500
4	Arrow Board	Bhagawanpur	4	1000
5	Information Board	Ama	1	500
6	Information Board	Tenuhawa	5	3500
7	Information Board	Lumbini Adarsh	1	700
8	Information Board	Khudabagar	3	2100
9	Arrow Board	Khudabagar	10	1000
10	Museum	Khudabagar	1	230
11	VIC	Khudabagar	1	230
12	Information Board	Ekala	1	700
13	Arrow Board	Ekala	6	600

Source-TRPAP

TRPAP has developed the pre-requisites of tourism in the area of Lumbini. This program is supporting to alleviate poverty in the rural area of Lumbini. Information boards, arrow boards, museum visiting information committees are managed in seven VDCs'. Table No. 8 shows 14 information boards and 30 arrow boards. A Tharu museum is operating at Sonabarsa of Khudabagar. Dress, weapons, utensils, agricultural instruments, terracotta pots, beads, bangles, ear studs, rings, necklaces, *bala, baju* and their cultural activities are exhibited. These artifacts and dummy represent the life style and social customs of the Tharu, aboriginal tribe of the region. About fifteen thousand people are going to be benefited from this plan. This program has provided opportunities to promote village tour, village-walk, pulling-cart-ride, weaving, rickshaw-riding, ceramic industries to the local people, which support to generate income. Tourism conservation program, environment awareness program and local resources mobilization program are also launching in proper way. Lumbini area is fertile for natural and cultural material productions. Natural heritages, viz. landscape-plain land, forest patches, river, ponds, wetlands and wildlife-animal-blue-bull, and bird like Sarus are available to attract domestic as well as foreign tourists. Archaeological remains, temples, monasteries, museum, Lumbini International Research Institute, Bhojapuri, Pahadi, Muslim and Buddhist cultures, typical houses, dress and ornament, food and drinks language and life style and hospitable management of the local people are known as cultural products. Due to the cultural and natural infrastructure of Lumbini, TRPAP has chosen this area to promote life style of the people.

In course of implementation of this program infrastructure development programs, viz. signage standardization (LDT and Belahiya), Tourist Hoarding Board, visitor information center up-grading, nursery and water-pump (*Dhiki-pump*) plans were 100% completed. Institutional development activities, viz. community organization formation 82%, functional group formation 94.74%, Eco. club formation 100%, sustainable tourism development committee formation 50%, TEAP for groups 115.80% and SRT plans preparation 120% were succeeded. Institutional capacity building training and nursery operation training were 83.33% and 100% progress respectively. In the sector of institutional development, service standardization training and exposure visit programs were

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85.33% and 50% successful respectively. Institutional human resource development, newsletter publication, news in media, local handicraft and success stories broadcasting by Radio Nepal programs had completed in 2007.

In the first quarter of 2004 staff capacity building training, stationeries support to CO, FGS, and STDC, workshop, insurance of ID card to group and VIC upgrading programs were completed. Incinerator, TEAP, rubbish bin placement, STDC reformation, CMC operation, local level institutional capacity building training and environment awareness programs had completed. The organization provided furniture to Information Centre of Lumbini and was conducted ten days local tour guide and hotel management training, 7 days basic hospitality and English language training was conducted for the rickshaw pullers of Lumbini. Promotional documentary CD was also produced. TRPAP has done an appreciable progress to product skilled-manpower for local sustainable tourism development in Lumbini. This program must be useful for regular employment in course of rural poverty alleviation in future. At present handicraft producers are actively preparing handicrafts using local raw materials, employment of hospitality-trained personnel at hostels, and local tourist guides are engage in their jobs. TRPAP is also promoting the surrounding areas of Lumbini through the canal of "Lumbini Buddhist Circuit Tour" networking at Ramagrama, Devadaha, Tilaurakot, Niglihawa, Gotihawa etc belonging sites to *Manushi* and *Uākya*muni Buddha.

This program has provided maximum outputs within a short span of six years period, especially positive feedback from stakeholder, well established institutional setting at VDC and district level. It developed the concept of model partnership between STDC and LDT-STDC, culture and biodiversity conservation. Lumbini circuit and village tour promotion through documentary, wildlife and wetland conservation and trained human resources in tourism are main attractions for tourism development, which have been launched by TRPAP.

After the evaluation of this program during this period, some valuable suggestions are given to the authority. Action plan should be transparency or public audit and realistic in proper location, time and situation. Amicable relationship, low security staff mobilization and high-sounding implementation should be limited in course of fieldwork in the synchronous times.

Table No.9
INSTITUTIONAL DEVELOPMENT

VDC - wise status of Sustainable Tourism Development Committee (STDC), 2007

SN	Name of STDC (VDC)	Contact address	Executive members			Chairperson	Manager
			F	M	Total		
1	Bhagawanpur	Khungai-3/4	4	8	12	M	M (STG)
2	Ekala	Bhaisahiya-8	4	9	13	M	M
3	Lumbini Adarsha	Padariya-4	4	9	13	M	M
4	Madhuwani	Mahilawar-8	2	9	11	M (STG)	M
5	Ama	Kakrahawa-9	4	7	11	M	M
6	Tenuhawa	Parsha-8	4	7	11	M	F
7	Khudabagar	Ramwapur-1	4	11	15	M	M
	Total		26	60	86		

Source-TRPAP

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Table No. 9 shows that seven sustainable tourism development committees are formed involving 86 members for sustainable and endemic tourism development of the region in seven VDCs. Among them 26 members are women and 60 are men. Chairperson and manager of these groups are male except the manager of Tenuhawa. Female in certain have been motivated to empower and involve in the social activities at present situation of the area. These groups will be capable to launch income generating programs after ending the project in the area. Due to their awareness, leadership development, option of income generates and public interrelation, it will support to alleviate poverty in future.

Table No.10
Tourism and Environmental Awareness, 2007

S.No.		Name of VDC	Quantity	No. of Beneficiaries	Supporting
1	Incinerator	Madhuwani	1	896	
2	Private Toilet	Madhuwani	29	232	
3	Dustbin	Madhuwani	6	960	
4	Push Cart	Madhuwani	1	960	
5	Incinerator	Bhagawanpur	1	920	
6	Privet Toilet	Bhagawanpur	42	336	
7	Dustbin	Bhagawanpur	2	300	
8	Push Cart	Bhagawanpur	1	920	
9	Drainage	Bhagawanpur	174 m.	550	
10	Incinerator	Ama	1	208	
11	Private Toilet	Ama	25	200	
12	Push Cart	Ama	1	208	
13	Drainage	Ama	196m.	9500	
14	Incinerator	Tenuhawa	1	200	
15	Private Toilet	Tenuhawa	29	290	
16	Push Cart	Tenuhawa	1	700	
17	Dustbin	Tenuhawa	2	400	
18	Incinerator	Lumbini Adarsha	1	700	
19	Public Toilet	Lumbini Adarsha	1	1000	
20	Private Toilet	Lumbini Adarsha	11	110	
21	Dustbin	Lumbini Adarsha	5	40	
22	Push Cart	Lumbini Adarsha	1	170	
23	Drainage	Lumbini Adarsha	150m.	550	
24	Incinerator	Khudabagar	2	1200	
25	Private Toilet	Khudabagar	34	238	
26	Dustbin	Khudabagar	4	50	
27	Push Cart	Khudabagar	1	650	
28	Incinerator	Ekala	1	1500	
29	Private Toilet	Ekala	33	264	
30	Dustbin	Ekala	6	100	

Source- TRPAP

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In course of environmental awareness and tourism development six basic requirements have been developed in the area of Lumbini. Table No. 10 presents seven incinerators in order to burn wastages and to keep neat and clean at seven VDCs. Motivating for toilet use 203 private and one public toilet are built with the patronage of TRPAP. The people of this area usually use open field for urinal. 25 dustbins are made for systematic collection of wastages of this area. For internal and traditional visit of Lumbini area 6 push carts are provided to the local people. 520 m drain is also constructed for rainy season. All these physical facilities are developed for sustainable tourism of Lumbini. It will support for generating income to the local people and environmental awareness.

Table No. 11
Impact of Tourism, 2007

Sl.No	Types of Facilities	Name of VDC	Quantity	Beneficiaries
1	Improved cooking stove	Madhuwnai	5	40
2	Bio-gas	Madhuwnai	2	20
3	Improved cooking stove	Bhagawanpur	65	240
4	Bio-gas	Bhagawanpur	3	30
5	Bio-gas	Ama	4	29
6	Bio-gas	Tenuhawa	1	9
7	Improved cooking stove	Khudabagar	3	25
8	Bio-gas	Khudabagar	3	30
9	Bio-gas	Ekala	5	40

Source-TRPAP,2007

Due to the impact of tourist activities people of Lumbini are modifying their life style and behavior day to day. According to table No. 11, 73 improving cooking stoves are provided to the dwellers at Lumbini. 18 bio-gas plants are also made here. They used cow dung for cooking food and other usage of fuels. After conducting this program at the villages they became capable to use improved cooking stove and bio-gas. In one hand it has supported for health and hygiene and other hand is helping for tourist visiting programs.

TRPAP, under the umbrella of Rupandehi DDC, has planned five years Endemic Tourism Development program in 2005. Its main slogan is that Lumbini, the birthplace of Buddha, is the pilgrimage of Peace; endemic tourism develops Rupandehi (DDC, 2005: 27). Five and ten years schemes are stated in priority basis to develop tourism at Rupandehi district. Lumbini is its focus point. Cultural and natural resources, manpower training, transportation and communication sectors are mentioned in this long-term plan (Ibid).

Problems and Recommendations

Being the potential site of tourism Lumbini is not developed lack of network of communication, transportation and other infrastructure needed for healthy-tourism. Therefore, some problems and recommendations have been pointed out for the promotion of healthy tourism in Lumbini and its peripheral area.

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1. Attraction Improvement

Tourists should be informed all of the sites, viz. monasteries, meditation-centers, LIRI, museum, New Lumbini village etc, who visit properly at Mâyâdevi temple. Lumbini Festival should be organized on the occasion of Buddha Jayanti in each year. Art reflects the accurate and authentic evidences of the past life ways of the people. Museum plays a vital role to collect, exhibition, conservation and preservation of the art remains. In this situation, concerned coins, architectural-fragments, sculptures, paintings, photography, replicas of Buddha etc should be collected and properly displayed in Lumbini Museum in the promotion of cultural tourism.

2. Trained Tourist Guides

Tourist-guides should be capable to interpret native languages of the guests, especially Thâiland, South Korea, Japanese, Chinese and Cambodian languages. Such training institutes should be conducted at local level and local people should be participated at these programs.

3. Preservation of Aboriginal Culture

Local cultural activates like *Biraha*, music and dance should be organized. Tharu culture and their life style should be preserved of Lumbini area. Hotel and local community groups should be made aware for their cultural activities.

4. Awareness Program

Awakening programs should be carried out organizing meeting, seminar workshop and symposium to make conscious of their sacred monuments, sacred rituals, sacred functionaries, religious processions and festivals. Local people should be motivated that these are the potential sources for the growth of tourism in the region.

5. Training Program

Governmental and non-governmental organizations should also organize tourist awareness training programs in the neighbor's villages of Lumbini complex including and extending the programs of TRPAP. The youth of the locality should be trained to conduct tourist activities in future.

6. Hospital-facility

Thousands of local people as well as pilgrims come here for the purpose of tourism and daily activities. There is need a hospital with good doctors to provide health facilities to the local people and foreign delegates. The health service of International Buddhist society, Cross Flow and RK project is not sufficient at vast area.

7. Drinking-Water

Drinking water is directly provided from the boring-system. It is not purified with the use of proper chemicals and problem of *arsenic*. Purified water should be supplied using reservoir system after chemical treatment.

8. Toilet

Toilet facility should be provided near the temple, monastery and vihar to the visitors without charge. Otherwise open toilet-tradition will create great problem of pollution.

9. Art and craft product

The tradition of local art and crafts should be encouraged, i.e. basket and mat weaving, moulding the images of Buddha and local products should be supplied for sale in the market. It will encourage involving at the tourist activities to the local people.

10. Tourism information centre

A tourism information centre, especially for the motivation to Lumbini, should be operated at Butwal, Bhairahawâ Lumbini-road (Buddha-choka), Kathmandu, Narayanagadha and other proper sites in Nepâl and foreign countries. TRPAP has promoted two Tourist information centers at Belahiya and LDT complex, which must be up-graded in proper way in proper situation.

11. Tourist materials

Having been so popular Buddhist pilgrimage site cheap and reliable informative tourist materials, viz. pamphlets, booklets, cassette, maps, VCD, tape recorder and photographs are not available in proper sites. These materials should be made available to the tourists having interest in knowing in details about Lumbini.

12. Transportation

Qualitative rickshaws and bi-cycles should be provided as preferred means of visiting sites at reasonable rate at this complex. Gautam Buddha Airport of Siddharthanagar should be upgraded in International Airport to increase the flow of tourists in Lumbini.

13. Environment Creation

The authority should be careful for stopping the begging monks and beggars, controlling noise, cleaning the garbage and litters. Industries should not be established about 10 km east, north, south and west from the sacred complex of Lumbini. About 3 km on right and left side of Siddharthanagar to Taulihawa road there should be strictly prohibited to establish polluted factories. It should be developed as a **Peace Land** of the world.

14. Co-ordination

LDT, CFNT, IBS, PPPP, DDC, VDCs and other such agencies have carried out integrated programs for the development of Lumbini and its out skirts for long times. Their action plan and programs are duplication lack of proper co-ordination among them. As a whole co-ordination committee should be constituted among the governmental and non-governmental organizations not only for tourism but also social changes of Lumbini area.

15. Proper Advertisement and Management

Various requirements should be available to increase the number of tourists as well as to increase their length of stay. National and international mass media, viz. TV, VCD, Radio, Internet and E-mail facilities should be used to advertise of this Sacred Complex. Local groups and communities should be aware to mobilize local resources to promote all the pre-requisites for attraction of the area in the international markets. LDT, local VDCs, DDC and STDC must be active to use natural and cultural heritages of Lumbini complex.

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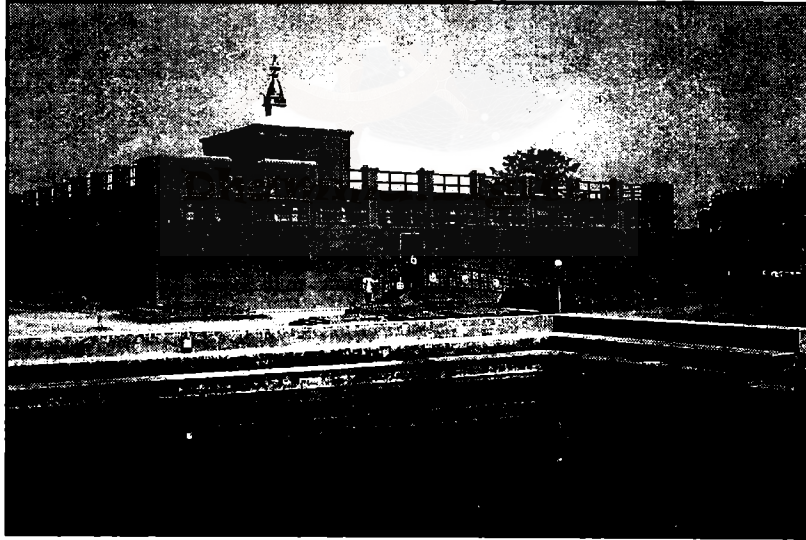
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विश्वशान्ति सहर लुम्बिनी

डा. गितु गिरी

महामानव गौतम बुद्धको जन्मस्थल लुम्बिनी प्राचीन शाक्य राज्य कपिलवस्तु र कोलीयको सीमावर्ती क्षेत्रमा अवस्थित थियो । कपिलवस्तुका राजा शुद्धोधनकी रानी मायादेवी कोलीय राजकन्या भएकीले उनी माइतीघर जाँदा लुम्बिनी उपवनमा पुग्दा प्रसव बेदनामा वृक्षको हाँगो पकेको अवस्थामा ई.पू. ५६३ बैशाख शुक्ल पूर्णिमाको दिनमा सिद्धार्थको जन्म भएको थियो । शाक्य र कोलीयहरूको आवत जावत मार्गमा पर्ने विश्रामस्थलको रूपमा रहेको बगैचालाई कोलीय रानी रूपादेवीको नामले संबोधन गर्दै कालान्तरमा स्थानीय बासिन्दाहरूले रुम्बिनी देई, रुमिनी देई, लुम्बिनी र यसैबाट जिल्लाको नाम पनि रूपन्देही राखियो । यसरी वर्तमान लुम्बिनी रूपन्देही जिल्लाको सदरमुकाम सिद्धार्थनगरदेखि २२ कि.मी. दक्षिण(पश्चिम तराई क्षेत्रमा अवस्थित छ ।

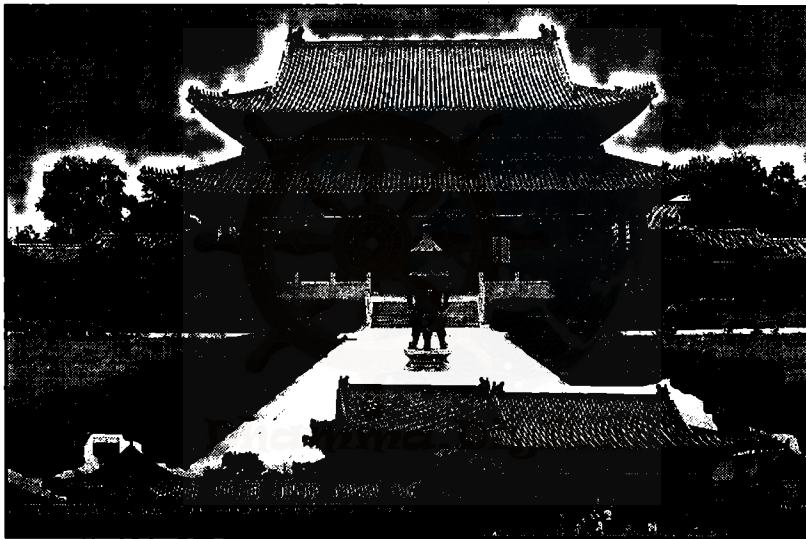
सिद्धार्थ जन्मनासाथ सात पाइला हिंडेका थिए भन्ने तथ्य बौद्ध साहित्यमा उल्लेख छ । हुने विरुवाको चिल्लो पात भनेझै उनी सानै उमेरमा विलक्षणयुक्त हुँदा असीत, कौडिन्य जस्ता ऋषिमुनिले उनलाई चक्रवती सम्राट वा सन्यासी हुने छन् भन्ने भविष्यवाणी गरेको हुनाले राजा शुद्धोदनले भोगविलासमा तल्लीन गराउने प्रयत्न गर्दा पनि उनन्तीस वर्षको उमेरमा सिद्धार्थले संसारमा दुःख, कष्ट छ भन्ने ज्ञान रोगी, वृद्ध, शव र योगीको दृश्यावलोकन पश्चात् महसुस गरी महाभिनिष्कमण गरे । छ वर्षको अनवरत साधनाले दुःख, दुःखको कारण, दुःख निरोग र दुःख निरोध हेतु चार आर्य सत्यहरू र आष्टाङ्गिक मार्गको ज्ञान हासिल पछि धर्मचक्रमा संलग्न रहे ।



मायादेवी मन्दिर

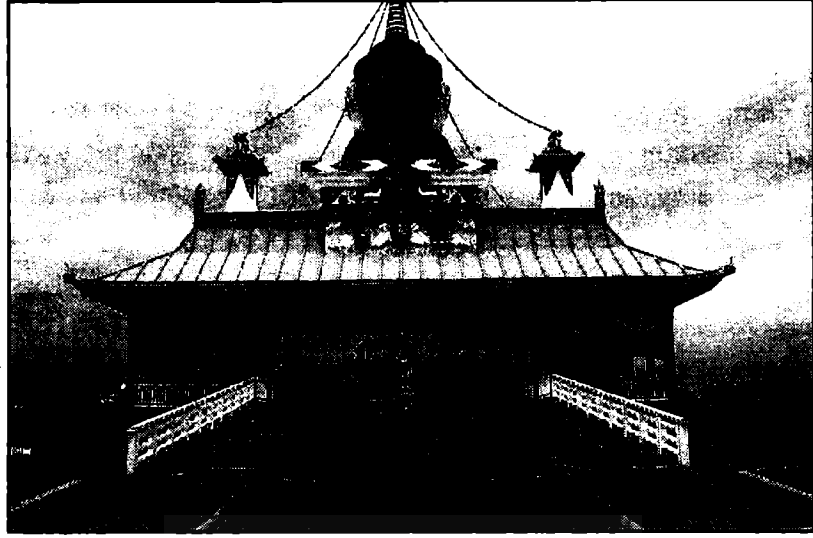
कालान्तरमा उनका उपदेशहरू बौद्ध धर्मको रूपमा लोकप्रिय हुँदा जन्मस्थल लुम्बिनीको महत्व राष्ट्रिय एवं अन्तर्राष्ट्रिय क्षेत्रमा बढ्यो । सम्राट अशोक मगधाधिपति भए पनि कलिङ्गको हिंसा पश्चात् अहिंसावादी बौद्ध धर्म ग्रहणगरी विभिन्न बौद्ध तीर्थस्थलहरूमा भ्रमण गर्ने क्रममा गुरु उपगुप्त सहित यहाँ आएका थिए । ई.सं. ४०३ मा चिनियाँ यात्री फाहियानले कपिलवस्तु नगरदेखि पूर्वपट्टि लुम्बिनी नामक राजकीय उद्यान छ । यहाँको तलाउमा स्नान

गरी राजमाता उत्तरपट्टिबाट बाहिर निस्केको र बीस कदम हिंडेपछि सिद्धार्थको जन्म भएको उल्लेख गरेका छन् । ई.सं. ६३६ को हिउदँमा हुएन-साँग लुम्बिनी आउँदा पुष्करिणी तलाउ, स्तूपहरु र अशोक स्तम्भको माथिल्लिर घोडाको आकृति देखेका थिए । अहिले उक्त टुप्पोको घोडाको आकृति बज्रपरी टुका भएकोले त्यहाँ प्राप्त चुनार टुका यसैका हुन् भन्ने विद्वान्हरुको धारणा छ । यहाँ स्तूप, चैत्य, मन्दिर, मूर्ति, इटा, माटाका मूर्ति, छाप, मुद्रा र माटाका शौडावर्तनहरु मौर्य, शुंग, गुप्त, बर्धन् र पालसेन कालसम्मका फेला परेकाले पूर्व-मध्य कालसम्म घना बस्ती रहेको देखिन्छ । कर्णाली प्रदेशका शासकहरुले राज्य पूर्वपट्टि बिस्तार गर्दै थिए । ई सं. १३१२ मा रिपु मल्ल निग्लहवा र लुम्बिनीमा समेत आई अशोक स्तम्भमा आफ्नो अस्तित्व देखाउन चित्र तथा अक्षरसमेत लेखाएथे । तत्पश्चात् सिकन्दरलोदी (१४८९-१५१७ ई.सं.) र औरङ्गजेब (१६६७-१७०७ ई.सं.) ले यस क्षेत्रको सांस्कृतिक निधि नष्ट गरेको तथ्य पनि उल्लेख छ । पाल्पा राज्यको अधीनमा रहँदा गोरखपुरसम्म मुकाम कायम गरी महादत्त सेनले विभिन्न कागजात जारी गरेको देखिँदा यहाँ मुकुन्दसेन, पृथ्वीपति सेन तथा महादत्त सेनले सामान्य ढंगले शासन संचालन गरेको बुझिन्छ ।



चिनिँयाँ मन्दिर

करिब दुई शताब्दीसम्म लुम्बिनीको अस्तित्व भू-गर्भमा छोपिएको देखिन्छ । भारतको पुरातत्व विभागमा कार्यरत जर्मनी बिद्वान् डा.फूहररले ई.सं. १८९६ मा तत्कालीन पाल्पामा बडाहाकिम खड्ग शम्शेरको उत्खनन् कार्यलाई बैज्ञानिक ढंगले संचालन गर्दा अशोक स्तम्भ र त्यसमा लेखिएको लिपिसमेत उपलब्ध गरे पछि बुद्धको जन्मस्थल एकीन भयो । तत्पश्चात् पी.सी. मुखर्जीले कपिलबस्तुको साथै लुम्बिनीमा पनि मन्दिरको आधार, बज्रबाराहीको मूर्ति र विभिन्न अवशेषहरु समेत फेला पारे । उनले ई.पू. तेस्रो शताब्दीमा अशोकको निर्देशन अनुसार बुद्धको मूर्ति र मन्दिर प्रतिष्ठापित गरिएको उल्लेख गरेका छन् । उनले यस खोज खबरमा चैत्य र बिहारको सामान्य आधारको समेतको उत्खनन् गरेका थिए । ई.सं. १९३०-३९ सम्म फिल्ड मार्शल केसर शमशेरले यहाँ उत्खनन् गर्दा अबैज्ञानिक पद्धति अपनाए पनि मायादेवीको मन्दिर , पुष्करिणी तलाउ समेतका केही भाग र वस्तुहरु प्रकाशमा ल्याएका थिए । पुरातत्वविद् देवला मीत्रले ई.सं. १९६२ मा अशोक स्तम्भको आधार खण्डको पश्चिमपट्टि उत्खनन गर्दा पुरावशेषहरु फेला पारेकी थिईन् ।



लोटस स्तूप, तारा फाउन्टेन

यसरी नै ई.सं. १९७०-७१ मा पुरातत्व विभागले उत्खनन् जारी गर्दा प्राचीन लुम्बिनी ग्राममा रहेको चैत्यको चारवटा सांस्कृतिक युगसंग सम्बद्ध पुरावशेष र ई.पू. छैटौंशताब्दी देखिका दसवटा तहहरू फेला परेका थिए । ई.सं. १९७० देखि प्रो. केञ्जो टाँगेको योजना अनुरूप यहाँ विभिन्न पक्षको विकास र बिस्तार योजना संचालन गरिदै छ । ई. सं १९७५-८३ सम्म नेपालले उत्खनन् गर्दा हस्तिनापुरको तेस्रो चरणको एन.वी.पी. चरणसँग सामीप्य रहेका माटाका भाँडाबर्तन, खेलौना, मूर्ति आदिका टुक्राहरु उपलब्ध भएका छन् । यहाँको उत्खनन्मा पुरातत्व विभागबाट बाबुकृष्ण रिजाल, तारानन्द मिश्र आदि संलग्न थिए । तर खास प्रतिवेदन भने प्रकासित गरिएन् । ई. सं. १९९४ देखि



विश्व शान्तिस्तूप

जापानी बौद्ध संघले मायादेवी मन्दिरको उत्खनन् गन्यो । यसको तल्लो भागमा पन्ध्रवटा आयताकार कोठाहरू फेलापरेका छन् । उत्तरपट्टिको दोस्रो चरणको दोस्रो कोठाको बीचमा कङ्लोमिरेट स्टोन (Conglomerate Stone) फेला परेको छ । यसलाई बुद्धको ठीक जन्मस्थल संकेत गर्न राखिएको हुँगा मानिएको छ । मायादेवी मन्दिरको गर्भगृहको ठीक तलपट्टि यसरी हुँगा पाइनाले यसबारे विशेष चासो रह्यो । अशोक स्तम्भमा ब्राम्हिलिपिमा "सिलाभिगड भिचा" भन्नाले यसै प्रस्तरलाई संकेत गरेको भनिन्छ । यसलाई संरक्षण गरी मन्दिर बनाइएकोछ ।

लुम्बिनी विकास गुरु योजना अनुरूप यहाँ पुरातात्विक बगैचा, बिहार क्षेत्र तथा लुम्बिनी ग्रामसमेत तीन भागमा विभाजन गरी लुम्बिनी विकास कोषले कार्य संचालन गर्दै आएको छ । पुरातात्विक क्षेत्रमा रहेका स्मारक तथा अवशेषहरूमा अशोक स्तम्भ , मायादेवीको मन्दिर, पुष्करिणी तलाउ, उत्तर-दक्षिण पँक्तिबद्ध ६ वटा स्तूप, भोटे चैत्य, बिहार खण्ड, पंचमार्क मुद्रा, मूर्तिहरू, भाँडावर्तन, गहनाका टुक्रा, ईटादि विशेष महत्वपूर्ण छन् । बिहार खण्डको पूर्वपट्टि थेरवादी र पश्चिमपट्टि महासाधिक मुलुक तथा संस्थाहरूले आ(आफ्नो राष्ट्रिय परम्परा र ढाँचामा विभिन्न बिहार, स्तूपादि भागहरू निर्माण गर्दै आएका छन् । यस क्रममा पूर्वपट्टि ध्यानकेन्द्र, अन्तर्राष्ट्रिय भिक्षुणी संघ, म्यान्मार सरकार, थाइलैण्ड सरकार, महाबोधि



शान्ति दीप

सोसाइटी कोलकोटा, श्रीलङ्का सरकार तथा कम्बोडियन सरकारले विभिन्न प्लटहरू लिई निर्माणकार्य गरेका छन् । यी मध्ये ध्यानकेन्द्र, श्रीलङ्का सरकार तथा कम्बोडियन सरकारका क्षेत्रहरू निर्माणाधिन छन् । पश्चिमपट्टि पण्डिताराम अन्तर्राष्ट्रिय ध्यानकेन्द्र, मनाङ्गस्तूप, चिनियाँ मन्दिर, तारा फाउन्डेसनको लोटस स्तूप, भेतनामस्तूप, धर्मोदय सभा स्तूप तथा बिहारको निर्माणकार्य समाप्त भइसकेको छ । यस क्षेत्रमा जापानको सोक्यो, भुटान, अष्ट्रिया, फ्रान्सको लिन्सन, कोरियन आदि बिहार तथा स्तूपहरू निर्माणाधिन अवस्थामा रहेका छन् । लुम्बिनीलाई पुर्नजीवन प्रदान गर्ने विभिन्न विहार, स्तूप, वृक्षारोपणादि कार्यक्रमहरू संचालन गरिदै आएको छ ।

लुम्बिनीको विश्वशान्ति दीप, नेप्पोनजान म्योहोजी (विश्व शान्तिस्तूप), फ्रान्सबाट प्राप्त शान्तिघन्ट, लुम्बिनी संग्रहालय, लुम्बिनी अन्तर्राष्ट्रिय अनुसन्धान केन्द्र, मैत्रिपुल, सारस संरक्षण परियोजना आदि महत्वपूर्ण सम्पदाहरू यहाँ अवस्थित छन् । विश्वका विभिन्न बौद्ध धर्मावलम्बी मुलुकहरूको संगमस्थल भएकोले यसलाई "बौद्ध संसार" (Buddhist World) र विश्व शान्तिको मुहान (Fountain of World Peace) पनि भनिन्छ । एसियाका तारा एवं शान्तिका अग्रदूत मानिने गौतम बुद्धको पवित्र जन्मथलो भएकोले प्रत्येक वर्ष हजारौ तीर्थालुजनहरू लुम्बिनी आउने गर्दछन् । ईशापूर्व छैटौ शताब्दीतिर देखिएको सामाजिक आडम्बर तथा बिकृतिहरूको अन्त्य गर्ने जोराष्टर, कन्फ्यूसियस, लाउत्से जस्तै गौतम बुद्धपनि एक समाजसुधारक थिए । उनले तत्कालीन समाजमा देखिएको अराजकता,

बैमनुष्यता तथा अशान्तिको अन्त्य गरी शान्ति स्थापनामा विशेष योगदान दिएका थिए। बुद्धत्व प्राप्त पश्चात् उनका उपदेशहरूको लोकप्रियता बढ्दै गयो। बुद्धका उपदेशबाट प्रेरित भई अशोक जस्ता सम्राटसमेत अहिंसाको मार्ग अवलम्बन गर्न पुगे। उनले नेपाल, भारत र पाकिस्तान समेतका क्षेत्रमा अभिलेखसहितका स्तम्भ खडागरे। यो बुद्ध र शान्तिप्रतिको आघात आस्थाको उपज थियो। बुद्धले उपदेशनाको क्रममा आफ्ना शिष्यलाई भनेका थिए, “हिंसाले हिंसामाथि विजय प्राप्त गर्न सक्दैन, प्रेमलेमात्र हिंसामाथि विजय प्राप्त गर्न सक्दछ।” भण्डै साडे पच्चीस सय वर्षको अन्तरालमा समेत शान्तिका प्रतीक मानिने बुद्धको जन्मथलो लुम्बिनी सम्पूर्ण मानवमात्रको लागि शान्तिको सहर बनेको छ। विश्वशान्ति दीपले शान्तिको ज्योति प्रज्वलित गरिरहेको छ।

जापानले बनाएको शान्तिस्तूप र यहाँका बुद्धले प्राणीमात्रलाई शान्तिको सन्देश दिइरहेको अनुभूति हुनेगर्दछ। शान्तिघण्टले पनि शान्तिको शंखनाद गरिरहेको छ। भौतिक दृष्टिले वर्तमान सहरको परिभाषामा नपरेपनि प्राचीन अवशेष र नव लुम्बिनीग्रामको निर्माण तथा आसपासको विकासले सहरको अस्तित्व पुष्टि भइसकेको छ। साँझ बिहान विभिन्न विहार र स्तूपहरूको शान्तिको गुञ्जाहट र ध्वनीले समेत दैविशक्ति बढाउँदै गएको छ। कोलाहल र व्याकुलताले निसारिसिएका मानवमात्रको बिस्रामस्थल बनेको लुम्बिनीलाई विश्वशान्ति सहरको रूपमा रूपान्तरण गर्नु पर्दछ। शस्त्रअस्त्रको होटावाजिमा तडपिएको मानवलाई यो एकमात्र आस्रयको थलो बन्न सक्दछ। नयाँ अवलोकन योग्य स्थलहरूको विकास र विस्तार गर्दै यस क्षेत्रलाई अझ व्यवस्थित ढंगले संचालन गरेमा सांस्कृतिक, तीर्थयात्रीय, प्राकृतिक आदि पर्यटन संचालन गर्न सकिन्छ। सरकार तथा नागरिक समाज अझ चनाखो भएमा यहाँ सुनकुखुरी ओश्रा बस्ने छ। शान्तिको छहारीमा राष्ट्रियता, राष्ट्रिय एकता र अखण्डताको जगेर्ना हुनेछ, सामाजिक रूपान्तरण भई सम्पन्ताले आधारभूत आवश्यकतालाई छुनेछ, यस्मानै बुद्धको यथार्थ सम्मान हुनेछ शान्तिको ज्योतिले अहङ्कार धुनेछ। लुम्बिनी विश्वशान्ति सहर यसैमा रमाउने हाम्रो रहर।



शान्ति घण्ट

लेखक परिचय

प्राध्यापन, त्रिभुवन विश्वविद्यालय भैरहवा बहुमुखी क्याम्पस,
विभागीय प्रमुख, संस्कृति तथा पुरातत्व विषय
का.सल्लाहाकार लुम्बिनी विकास कोष, लुम्बिनी।

A Short History of Theravada Buddhism related with Ven. Dr. Amritananda Mahanayeke Maha thera and his relation with Sri Lanka

*Bhikkhu Maitri, Chairman,
International Buddhist Society, Lumbini*

The Theravada Buddhism was not seen in Nepal in 1920 AD. It was told that Buddhist monks were seen only in the wall paintings in Hiranya Varna Maha Vihara, Golden Temple of Patan. The 1st Buddhist Monk of Modern Nepal was Ven. Maha Pragma, was the first ordained in 1924 as a Buddhist monk, a Tibetan Lama, Ven. Tshering Norbu, in Kathmandu. During the Prime Minister of Chandra Shamsher Junga Bahadur Rana, the law of Nepal prohibited conversion from one religion to another. Since the Venerable Maha Pragma was a Hindu by birth, he was expelled from the country along with four other persons who likewise had become Buddhist monks. After expulsion from Nepal he went to Lhasa, the capital of Tibet. From there he made his way to India, and in 1928, he was ordained as a Theravada Buddhist monk at Kusinagar.

But the 1st Theravada Buddhist Monk was seen in Nepal was Ven. Karmaseel as a Sramanera in 1930 AD immediately after his ordination at Holy Kusinagar, Where the Buddha was attained Mahaparinirvana in India, but left shortly for his study to Burma.

MR. Lal Kaji Shakya of Palpa Tansen was ordained as a Samanera Amritananda at Kusinagar in 1936 by the Ven. Chandra Mani Maha Thera of Burma. After ordination Sramanera Amritananda was sent to Ven. Maha Pragma, who was then residing at Kalimpong in West Bengal. In 1937 Sramanera Amritananda went to Bhojpur in eastern Nepal for the propagation of the Dharma. As there was no motor able road he walked for two weeks to reach Bhojpur. Many Shakya families lived there; some of them were related to his own relatives. Before long Ven. Maha Pragma joined him at Bhojpur.

Following a religious function, the governor of Bhojpur came to know that Ven. Maha Pragma had previously been expelled from Nepal. So he was arrested. Sramanera Amritananda was asked to leave Bhojpur. But he said to the governor: "I am a born Buddhist and I won't leave my teacher." Both of them were sent to the jail. After some month, the jailor sent them to India and not to return to the country. This was happened at the time of the Juddha Shuasher Jung Bahadur Rana.

Then after in 1937, Sramanera Amritananda was sent to Burma to study Pali. There were two Nepalese Theravada monks at Molmein, Lower Burma- Ven. Shakyananda and Aniruddha. He went to them. The Chief Monk of the monastery was Ven. Agga Maha Pandita U. Chakkapala Mahathera. After some time he left for Sri Lanka from Burma.

On January 25, 1940, he had his Upasampada (Higher Ordination) in Sri Lanka. His Upajjhaya was the Late Ven. Dhammarakkhita Wansalankara Sri Palene Wajiranyana Mahanayaka Maha Thera of Vajiraramaya, Colombo.

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Towards the end of 1942, he came to Kathmandu from Sri Lanka. At that time the Late Ven. Dhammaloka Mahathera and the Late Ven. Sumangala sramanera were living at Kimdol Vihara in the vicinity of Kathmandu. There was no propagation of the Dhamma nor preaching in public by Bhikkhus.

Political troubles were brewing in Kathmandu. Four persons were given death sentence and many were sent to jail; gathering of any kind were prohibited. In such circumstances Ven. Amritananda preached the Dharma in public every morning for a month at Swoyambhu hill and at the end there was a night long chanting of Mahaparitrana for the first time in Nepal. It was a great success; there were large gathering and many people came to the vihara and observed Panchaseela. Thus he carried his Dhammaduta mission until 1944. He also published some books during this period—Triratna vandana (Salutation to the triple Gem), Patthya Sutra (Text of recitation), Dhammapada, Buddha Jeewani (A short life story of the Buddha), Grihi Vinaya (rules for laymen) etc. All these books were later confiscated by the Rana government. Some other Theravada monks also returned to Nepal from abroad after completing their study of the Dharma. Among them Ven. Karmaseela, the first Theravadian Buddhist Monk in the modern history of Nepal to appear in the streets of Kathmandu immediately after his ordination and left for Burma for study received higher ordination from Ven. U. Chandimamala of Burma and was named Bhikkhu Pragma nanda.

Expulsion Again

In 1944, Ven. Pragyananda tried to ordain a lady as a nun, but the then Prime Minister, Juddha Shamsher Jung Bahadur Rana summoned all the eight monks living then in Kathmandu and told them not to preach the Dharma. But the Bhikkhus would not agree to it. On July 30, 1944 the Prime Minister ordered them to leave the country within three days.

Expelled monks were: 1 Ven.. Bhikkhu Pragma Nanda, 2. Dhammaloka, 3. Subodhananda, 4. Pragma Rasmi, 5. Sramanera Agga Dhamma, 6. Kumara Kassapa, 7. Ratna Jyoti, 8. Pragma Rasa.

Ven. Amritananda was at Saranath in India at that time. All the monks of Nepal arrived at Saranath and formed a Buddhist Society of Nepal on 30th November 1944 called “Dharmodaya Sabha” under the chairmanship of the Ven. U. Chandramani Mahathera and Ven. Amritananda was elected as a Secretary. As the Secretary of the Society the visited each and every Buddhist society in India and appealed to them to protest to the government of Nepal against the expulsion of the monks. And also he wrote the letters to influential people in Theravada Buddhist countries for their support to the campaign. After that he went to Sri Lanka.

Goodwill mission from Sri Lanka

In April 1946, Ven. Amritananda was able to bring a goodwill mission from Sri Lanka. The Head of the mission was the most Ven. Narada Mahathera of Vajiraramaya, Colombo. The rest of the delegates were Ven. Piyadassi Mahathera, Ven. Amritananda, Prof Ariyapala and Prof. Ratana suriya. The mission was allowed to visit Nepal for pilgrimage, but not to preach the Dharma. Arriving Kathmandu however had the permission to preach at Ananda Kuti Vihar, Swoyambhu, Kathmandu. Along with the delegation Ven. Amritananda also met the Prime Minister Padma Shamsher Jung Bahadur Rana. At his request, the Prime Minister gave permission for one old monk, Ven. Dhammaloka Mahathera to return to Nepal. When he arrived in Kathmandu Ven

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Dhammaloka was so happy and said "Amritananda, You rekindled the light that had been extinguished". Gradually other monks also were able to return from exile.

The most Ven. Narada Maha thera paid a second visit to Nepal in April 1947 with the sacred relics of the Lord Buddha and a Bodhi sapling of the Sri Maha Bodhi Tree from Anuradhapura, Sri Lanka.

Then in the Third visit in June 1948 the most Ven. Maha thera inaugurated the newly built Sri Lanka Chaitya at Ananda kuti vihara. He also established an uposathagara in the same vihara. During his stay the then Prime Minister Mohan Shamsher Jung Bahadur Rana declared Vaisakh Purnima as a public holiday for the Buddhist civil servants of the Kathmandu Valley in response to the most Ven. Narada Mahathera.

Then after Ven. Amritananda Maha Thera's disciple Sramanera Aswo ghosha was sent to Sri Lanka to study Buddhism in Maha Mantinda Pirivena. Ven. Kumara Kassapa was sent to Vidyalankara Pirivena, who passed the "Tripikacharya". Ven. Amritananda Mahathera also sent 6 Nepalese boys to Sri Lanka Vidyalaya to be ordained and study there. Among them Ven. Maitri passed Diploma in Buddhist Studies from University of Kelaniya. He also conducted Nepali Program from Sri Lanka Broadcasting Corporation. After he returned to Nepal, he established a Bhikkhu Training Centre in Kathmandu. He started the Buddhist Program in Radio Nepal and Nepal Television. He was appointed Member Secretary of Ananda kuti Vihara Trust and Manager of Buddhist Monthly Magazine, Ananda Bhoomi. He also sent his disciples to different monasteries in Sri Lanka. Some have finished their study. Some are still studying in Sri Lanka.

In 1993, the holy relic of the Lord Buddha which was brought by Ven. Narada Mahathera was stolen from Ananda kuti vihara. Then Ven. Maitri went to Sri Lanka and brought the holy relics with the help of the Most Ven. Kotugodha Dhammavasa Mahathera.

From 1993 Ven. Maitri established International Buddhist Society. Through this society he is running Amrit Free Health Service Centre and doing Social activities in surrounding villages of Lumbini and Kapilavastu. Nowadays he is a Council member of Lumbini Development Trust.

Some Noteworthy Events

In February 1951, along with the Ven. M. Pannaseeha Mahathera of Sri Lanka Ven. Amritananda had the audience with his Late Majesty the King Tribhuvan Bir Bikram Shah Deva in the Royal Palace. In the course of the audience, they recited the pirith sutra and tied the holy thread on the wrist of His Majesty the King. From that time until his death in 1955, Ven. Amritananda remained closed to his Majesty the King and this relationship continued with His Majesty's successors, His Late King Birendra Bir Bikram Shah Deva.

In the same year under the auspicious of the Dharmodaya Sabha, a relic Reception Committee was formed under the Chairmanship of His Late Majesty the King Tribhuvan, they were able to bring the holy relics of Sariputra and Maha Mogallana from the Maha

Bodhi Society, Calcutta, India, to Kathmandu for an exhibition. It was indeed a great event. Thousand of people turned up every day for a fortnight to pay their respect to the holy relics at

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Ananda Kuti Vihara. On this occasion His Late Majesty the King gave lunch to the Bhikkhu Sangha in the Royal Palace.

Later in 1951, on the auspicious occasion of His Late Majesty the King Tribhuvan's Birthday, there was a chanting of the Maha paritrana in the Royal Palace. Since then, the King's birthday is celebrated with the chanting of Mahaparitrana every year at Ananda Kuti Vihara.

All Nepal Bhikkhu Maha Sangha was founded by Ven. Amritananda Maha Thera at Ananda Kuti Vihara in 1951. In 1952, he established Ananda Kuti Buddhist Boarding High School.

On the Vaisakha Purnima of 1952, His Late Majesty the King Tribhuvan and his son the then Crown Prince His Royal Highness Mahendra visited Ananda Kuti Vihara. On this occasion the Bhikkhu Sangha recited the pirith sutra and tied the holy thread on the wrists of the Royal Visitors. Later at a large public meeting was held at Buikhel, at the foot of Swayambhu hill. His Late Majesty the King Tribhuvan proclaimed Vaisakha Purnima (Full moon day) as a public holiday throughout the Kingdom.

In 1954, on the Vaisakh full moon day His Late Majesty the King Tribhuvan presided over a public meeting at Ananda Kuti Vihara.

In 1956, as the president of Dharmodaya Sabha of Nepal, Ven. Amritananda Mahathera had organized the 4th general conference of the World Fellowship of Buddhists (WFB), the first conference held in Nepal.

Later in 1956, His Majesty the King Mahendra visited Lumbini, where the Lord Buddha was born, made the proclamation that no animal shall be slaughtered throughout the kingdom on Vaisakha purnima. On May 5th 1977, His Majesty the King Birendra visited Ananda Kuti Vihara for the first time for the celebration of the 2521st Buddha Jayanthi or Buddha's Birth day.

The First Theravada Monastery

Ananda Kuti Vihara was the first Theravada Monastery in Nepal, established in 1943 by the late Ven. Dhammaloka Mahathera. Located in the wooded Swayambhu hill near Kathmandu, the Vihara consists of a Stupa, an Uposathagara, a shrine room, a preaching hall, three residential quarters and a dining hall. In 1973, Ven. Amritananda established the Ananda Kuti Vihara Trust with the objectives of maintaining the Vihara and the propagation of the Dharma. Though its resources are limited, the Trust provides lodging and fooding for the resident monks. The Trust has published 44 volumes books based on Pali Canon. Ven. Amritananda Maha thera was honoured "Tripitaka Visharada Sasana Jotaka Nepal Mahanayeke" by Trinikayika Sangha Sabha of Sri Lanka.

There are at present more than 50 Viharas in the kingdom, more than 325 monks and 300 sramaneras. Most of them studied in Sri Lanka, rest in Burma, and Thailand some are still studying in Sri Lanka and Thailand.

IBS at a Glance:

By Metteyya

Introduction:

Lumbini, situated in the plain beautiful Himalayan kingdom: Nepal is the birth place of the Shakya prince Siddhartha, who became the Buddha and the World teacher, the path he showed to peace and ever lasting happiness has been accepted and followed in the intervening centuries by millions of people in Asia and around the world for whom Lumbini is one of the most holiest place. Historically famous Lumbini is also rich in its natural and cultural resources but the lives of the people living here is very miserable. Lumbini is surrounded by many small villages inhabited by multicastr, multiethnic & multi religious communities. Muslim, Hindu and Tharus are the Native inhabitants of the area. People rely on Agriculture for their livelihood. Widespread illiteracy, ignorance, poverty and unemployment are some of the common problems of the area. People have no awareness about basic health and hygiene. Easily preventable health problems like Cholera, Diarrhea, Amoebiosis and Jaundice are very common. Village women have no proper knowledge about the important issues like safer-motherhood, Nutrition, vaccination and family planning etc.

The inhabitants of the Lumbini area have also lost the understanding and awareness about the ancient heritage and the glorious history of the Lumbini along with the Buddhist lineage of psychological principles, practices and social guidelines that originated here in Lumbini with the birth of the Buddha.

Different development plans and initiatives have been undertaken from last 30 years for the Development of the Lumbini area but there is no sign of improvement in the lives of the rural villagers. Lumbini was included in the list of World Heritage Sites in 1997 and recently it has been proposed to develop Lumbini as a World Peace City.

But it is being strongly felt that to Develop Lumbini in a sustainable way and to preserve and promote its ancient heritage by the promotion of the teachings of Kindness and Compassion of the Buddha, it is very necessary to develop and improve the lives of the Villagers living around Lumbini. The Lumbini can not develop without the proper development of the people living around it. The villagers will play wide role in the protection and enhancement of Lumbini.

Being aware of such condition of Lumbini, International Buddhist Society was established by Ven. Bhikkhu Maitri in 1993 to help improve the lives of the Villagers living around Lumbini and to serve the Birth place of Lord Buddha by putting his teachings of Compassion and Kindness in the act of Social Service.

Registration:

International Buddhist Society was registered at the District Administration office on September 2, 1993 as a non profit organization. Its registration Number is 71. IBS is also affiliated with the Social Welfare Council in Kathmandu where its affiliation number is 3327.

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Aims:

- ❖ To improve the lives and living conditions of the People living around Lumbini.
- ❖ To provide help and assistance to the Pilgrims visiting Lumbini

Guiding Principles and Values:

- ❖ Spiritual and Physical Development
- ❖ Sustainable and Adoptable Services
- ❖ No discrimination due to Caste, Creed or Sex
- ❖ Empowerment and wide participation of the Local People
- ❖ Learning and teaching through the Mutual Exchange of Skills
- ❖ Use appropriate technology and Environmental Friendly Programs.

The Objectives:

- ❖ To provide free Health treatment service to the Poor
- ❖ To implement Community Health Programs to create Healthy Environment in the villages.
- ❖ To run small community savings and Agricultural Credit Programs
- ❖ To provide access to the Buddhist Literature to the Local people by establishing Buddhist Library
- ❖ To serve the International visitors as Tourist Information Center
- ❖ To run Mobile Clinic and provide Ambulance Service
- ❖ To provide Hand Pump, Artisan Wells for pure drinking water
- ❖ To provide pumps and Pump sets for irrigation through the "Agricultural Program"
- ❖ Provide Agricultural Trainings and Organize Agricultural Tours to benefit the local farmers.
- ❖ To Organize Buddha Purnima Celebration (Buddha's Birth, Enlightenment and Parinirvana Day) and Novice Ordination Programs
- ❖ To provide scholarships to the poor and underprivileged students

Project Area:

IBS has selected following Village Development Committees (V.D.C.) surrounding the Lumbini area which are relatively less developed. The V.D.C.s are: Madhubani, Lumbini Adarsha, Bhagwanpur, Tenuhawa, Ekla and Khudabagar

The Status of these V.D.C.s in 1993 when they were selected:

V.D.C.	Households	Male	Female	Children
Madhubani	525	2182	2093	1062
Lumbini Adarsha	1024	4735	4512	2237
Bhagwanpur	1018	4760	4415	2010
Tenuhawa	1146	3984	3728	1282
Ekla	998	3891	3680	1110
Khudabagar	578	2669	2078	1517

Targeted Groups and beneficiaries:

In a grassroots level survey conducted in 1993 the total No. of Households in the less developed 6 V.D.C.s was 5289. The status of the selected V.D.C.s in 1996 when the Community Health Program was started is as follow

V.D.C.	Households	Male	Female	Children
Madhubani	742	2885	2793	2251
Lumbini Adarsha	1235	5651	5385	4176
Bhagwanpur	1258	5668	5326	411
Tenuhawa	1233	4384	3822	3579
Ekla	1189	4191	3988	3022
Khudabagar	668	2869	2378	2378
Total	6325	25648	23692	18517

Lumbini maintains the historical constraints placed upon Hindu or Muslim women. The majorities of women in our working area are housewives and spend most of their time doing household chores or working in the field. The main role of women is to serve their families. This duty places women at the heart of the community and they hold responsibility for the physical well-being of the families and for the cleanliness of the home.

But majority of the women are illiterate and lack even the basic knowledge of health and hygiene. Hence IBS planned to focus and encourage the women to actively participate in the activities to bring positive changes in the society. The women empowerment and motivation activities have been very successful. IBS has appointed 1 leader Woman from Each 10 homes in a village and these ladies select 24 Main Leader Women to form a Village Center. Currently 96 Women Leader Groups are functioning through the 24 Village Centers in 6 Project V.D.C.s

These Women Leaders Groups act as Social Mobilizers for the different Community Health Programs. Similarly in Each Village Center a Sector Health Committee functions with the leading role of the Main Women Leader and other Women Leaders. The committee provides support to the Women Groups under their respective centers and co-ordinate with the Motivators appointed by IBS for their V.D.C. to initiate different programs and also monitor the implemented activities.

All the programs implemented by IBS functions through the co-ordination of Women Leaders associated with 24 Village Centers and the V.D.C in charge Motivator. Thus the wide Grassroots level of participation in identifying the social issues and implementing different programs and also monitoring its outcomes provides a very good success in meeting the targeted goals.

Working Strategy and Policies:

Lumbini is basically a rural area, when IBS was established in Lumbini with the aim of relieving sickness, preservation and protection of health and advancing education, culture or otherwise, there were no NGO activities in the area.

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The local communities of Lumbini which comprises mostly Muslims and Hindus were much undeveloped due to widespread illiteracy and many conservative beliefs. No activities of raising awareness and development were carried out in the area.

When IBS was established as per the kind Vision of Ven. Bhikkhu Maitri in 1993, it had lots of challenges to face to alleviate the widespread problems of the Society. Hence "*Amrit free health Clinic*" was started on 18 September, 1993 as an entry point to the Society. Since then IBS used the free Clinic to extend its public contact and the deeper understanding of the context of the local communities and about the nature of the prevailing problems.

Slowly, people from every caste, creed and race came in the contact of the service of the Clinic. Soon it was discovered that the health problems were very widespread and to solve them it was greatly necessary to educate the illiterate village people about health and sanitation. So along with its growing popularity of the services of the "*Free Clinic*" and newly developed social connection, IBS started to organize awareness raising *Health Care* activities in the different villages, Health Education was provided through different means. The deep interest that the local communities showed through their active participation encouraged IBS to start various activities to develop the lives the people living the villages around Lumbini.

Today, reflecting back on the past 15 year's of the activities we find a lots of changes have come in to the lives of the people here.

Today, it gives us a sense of joy to see that 35% illiterate communities which include Muslims have given up many conservative beliefs and are exercising healthier life styles. The change that has come to the life style of the local communities encourages IBS towards its goal.

IBS is providing the free Health Care facility as an entry point in to the society. Using the network develop by the health Clinic IBS implements *Different Health Programs* to create healthy and progressive atmosphere in the community through the active participation of the local communities. Then through the different groups; established in the villages, Education Program, Agriculture Program, and Micro credit Program for the farmers are implemented to develop the villages in an integrated manner broadly focusing the overall development of the villages.

IBS also aims to collaborate with different NGO, INGO's, District Development Committee, District Education Office and other organizations to initiate and implement different programs for the development of the villages through its 96 villages Centers.

Activities:

Following Activities are carried out By IBS

1. Free Health Service
2. Community Health Program for 6 V.D.C. s
3. Mobile Clinic For Pregnancy Health
4. Emergency Ambulance Service

1. Free Health Service :

The patients coming from the Different villages of the Project area and also from the outside villages are provided free health check up and treatment service everyday after 12 O'clock except on Saturdays.

The details of the patients from the project villages and the outside are as follows:

Year	Male	Female	Child	Total
2050	9100	6100	6500	21700
2051	9000	8100	5300	22400
2052	8500	7900	6700	23100
2053	8678	7945	7700	24326
2054	9300	9589	6413	25302
2055	8275	8691	7842	24808
2056	10138	9993	8982	29113
2057	9388	9401	7378	26167
2058	10575	9502	6465	26542
2059	12171	11900	8700	32771
2060	15575	14816	13231	43667
2061	20695	22441	9668	52804
2062	15437	18500	3501	37438
2063	21711	18203	8105	48019
Total				4,38,554

Free Health Clinic:

In order to balance the pressure of patients' everyday at the Clinic, a registration fee was started to be collected from the patients. Initially it was Rs.1 from the patients coming from the project villages and Rs.2 for the patients coming from the outside of the project area from 2050 to 2054.

But the registration fee was raised to Rs.5 and 10 respectively in 2055 as the pressure of the patients was still high but it did not seem to be helping much so again in 2064 it has been revised to be Rs.10 from the patients of the project villages and 20 from the outside patients.

Common health problems and ailments with the patients coming to the Clinic are mainly Fever, Amoebiasis, Abdominal Pain, Diarrhoea, Leucorrhoea, Paralysis, sciatica, Joint Pain etc. The Korean acupuncture treatment is also provided at the Clinic. From time to time the services of the experts from the Medical College, Bhairahawa and the Lumbini Zonal Hospital, Butwal are also provided at the Clinic. IBS aims to provide the service of a Gynecologist and a Pediatrician at the Clinic once every month in the future.

2) Community Health Program:

IBS has initiated different activities in the 6 VDCs under this program since 1996. A Grassroots

level of Village Health survey was conducted in the villages prior to the program. As discovered through the survey following diseases were given priority for the programs.

Main Health Problems found in the Community:

1. Leucorrhoea
2. Diarrhea
3. Amebiasis
4. Abdominal Pain

In the Community Health survey conducted in 1996 following percentage of the above disease were seen:

1996	Leucorrhoea	Diarrhea	Amobiasis	Abd. Pain
In percentage	25%	30%	29%	22%

After deeper analysis of the Survey conducted in the villages and also through the patient treatment from the project villages, it was found that the villagers have no awareness about Pure Drinking Water, Sanitation, Personal Health and Hygiene and about the different communicable disease in the community. Hence IBS drew conclusions from the clear understanding of the problem to initiate different Health Program in the villages. Village Women Leader, Main Women leader, sector committee and the Motivators participated together to make action plans to implement Awareness raising Programs School Health Education etc.

IBS also initiated Hand Pump Construction and Drainage Construction Activities to provide source of pure drinking water and to maintain drainages for healthy atmosphere.

In 1997 following Drinking water and Drainage Construction activities were conducted in the given villages.

V. D. C.	Villages	Water pump	Drain	Remark
Madhubani	Mahilwari, Laxmipur	5		
Khudabagar	Sonbarsi, Ramawapur, Sonbarsa	7	1000 m.	
Lumbini Adarsha	Mahubari, Khambe, Lankapur	6		
Ekla	Bhagatpurwa, Sivgadiya, Abrahiya	5		
Tenuhawa	Dodhawa, Sujandihawa	Artesian 2, Hand pump 2		
Bhagwanpur	Bhagwanpur, Lamtihawa, Mujhana	8		

IBS initiated different awareness raising activities to spread message about Pure Drinking Water and Personal health and hygiene among the villagers. The survey conducted through the programs over the years is as below:

Year	Leucorrhoea	Diarrhea	Amobiasis	Abd. Pain
2000	24.50%	28%	25%	20%
2002	22%	25%	25%	18%
2003	22%	24%	23%	18%

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Year	Leucorrhoea	Diarrhea	Amobiasis	Abd. Pain
2004	21%	24%	22%	17%
2005	19%	23%	19%	17%
2006	19%	20%	18%	16%

The reports of the survey revealed that most of the diseases and health problems among the villages are waterborne disease. Basically the drinking water sources in the villages are contaminated and not safe for drinking. According to the Directions of Dr. Peter Molten, SODIS (Solar Water Disinfection) program was implemented in Sujandihawa, Bhagatpurwa, Lamtihawa, Mahubari and Laxmipur Villages to provide Pure Drinking Water. During the project period of 1998 to 2002, different factors of its implications and utility among the villages were deeply studied have been deeply researched studied By the Project Co-coordinator Dr, Narendra Kumar Mallick. Dr. Mallick presented a research paper with the assistance of Dr. Dari Jackson (?) at UNICEF, Kathmandu in 2003. The program was named "Mahila Gham Pani (Women Sun and Water)".

Though the SODIS is a very cheap method of purifying the Drinking water but due to the use of Empty Plastic bottles of Mineral water, its results threatened to invite plastic pollution in the villages hence Biosand filters were freely distributed with the assistance of FINNIDA and M.I.T. in following V.D.C.s

V.D.C	Villages	No.
Madhuvani	Mahilwari	2
Khudabagar	Ramwapur, Sonbarsi, Sonbarsa	3
Lumbini Adarsh	Khambae, Mahuwari	2
Akla	Shekhuwadada	2
Bhagwanpur Tenuhawa	Bhagwanpur, Mujhana, Lamtihawa	3

In order to alleviate the health problems born due to the contaminated drinking water IBS has conducted Presence Absence Test in the drinking water and has also distributed free chlorine water treatment in co-operation with M.I.T. and ENPHO Nepal.

Mobile Clinic for Pregnancy Health Care:

IBS organizes daily Mobile Clinic Visits to a Women Group out of the 96 Women Groups that are associated in 24 Centers to provide health Check up for the Pregnant Ladies. A trained Auxiliary Nurse Midwife and doctor provide health checkup to the pregnant ladies and incase of the serious patients also refer them for further treatment. Motivators provide Health Education and Show Videos for awareness. The Mobile Clinic reports till now are given below:

Month	V.D.C.	Tot. Pregnancies	New Pregnancies	Follow Up Pregnancies	Delivery	Still birth	Infant Death	Maternal Death
September	Madhuvani	55	55			2	1	
October	Madhuvani	32	5	27				1
November	Madhuvani	35	14	22	11	1	1	
December	Madhuvani	50	19	31	9			
January	Madhuvani	44	12	32	15	1	1	
February	Madhuvani	34	8	26	13		1	

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Month	V.D.C.	Tot. Pregnancies	New Pregnancies	Follow Up Pregnancies	Delivery	Still birth	Infant Death	Maternal Death
September	Lu. Adarsha	94	94			3		
October	Lu. Adarsha	109	58	51	26			
November	Lu. Adarsha	62	20	42	28	1	2	
December	Lu. Adarsha	88	31	57	25		2	
January	Lu. Adarsha	79	28	51	16	1	1	
February	Lu. Adarsha	68	18	50	28		1	
September	Khudabagar	60	60			3		
October	Khudabagar	39	18	21	12		3	
November	Khudabagar	51	15	36	17	1		
December	Khudabagar	49	16	33	18		2	
January	Khudabagar	56	8	48	18			
February	Khudabagar	40	11	29	18	1		
September	Bhagwanpur	150	150			1	2	
October	Bhagwanpur	112	42	70	9		2	1
November	Bhagwanpur	133	39	94	42	2	1	
December	Bhagwanpur	94	26	68	38	1	1	
January	Bhagwanpur	82	11	71	34		1	
February	Bhagwanpur	67	35	42	37			
September	Ekla	75	75			2	3	
October	Ekla	73	21	52	32	2	2	
November	Ekla	36	8	28	9	2		
December	Ekla	60	38	22	18	1	1	
January	Ekla	62	16	46	24		2	
February	Ekla	47	16	31	18	2		
September	Tenuhawa	115	115			1		
October	Tenuhawa	79	41	38	8	2		
November	Tenuhawa	84	27	57	23	2	1	
December	Tenuhawa	77	16	61	14	1	4	
January	Tenuhawa	75	25	50	30	2		
February	Tenuhawa	65	25	40	17			

Emergency Ambulance Service:

Premature Pregnancy and stillbirths has often been one of the serious health problems of the villages. As it seen in the surveys, timely access to proper health facilities and trained people could result in saving many lives. Though IBS is working hard to be able to provide proper Health facilities also for the Delivery Cases but for now the villagers have to reach to the nearby Town's District Hospital for Such Facilities. Very Often the delay in reaching to the Hospital results in untimely deaths and deterring health conditions.

Being aware of such situation Dr. Daniel gifted an ambulance to IBS in 2004 to provide emergency Ambulance facility to the 6 Project Villages at the minimal cost of only the fuel. The Ambulance has been very helpful in saving many lives by helping the cases to reach to the proper health facilities on time.

The details of the Ambulance service are as follows:

Lumbini Festival

V. D. C.	Delivery Cases	Other	Total Cases
Madhubani	54	140	194
Bhagwanpur	24	27	51
Lumbini Adarsha	20	19	39
Khudabagar	17	17	34
Tenuhawa	13	22	35
Ekla	13	7	20

Free Health Camps are being conducted for 7 months in Madhubani, Phulika, Tenuhawa, Khudabagar, Patariya and Rajpur villages once in every month. The patients are provided free medical checkup by the doctor and necessary medicines. The ladies who have just delivered their babies, malnourished children and the Pregnant Ladies are provided Nourishing Supplements.

The details of the Village Health Camps:

V.D.C.C	No. of Patients			
	Children	Pregnant Ladies	Others	Total
Madhubani	1680	30	784	2424
Khudabagar	1606	21	687	2314
Tenuhawa	1264	46	732	2042
Fulika	1074	125	855	2054
Patriya	1157	88	1194	2439
Rajpur	633	92	514	1239

Emergency Relief Fund, Women's Co-operative Group:

The women leaders associated with the 96 Groups and operating through 24 Village Centers collect a Handful of Rice Everyday for saving as Emergency Fund for the Members.

The women groups have thus been very active and have created very good example for others through their example work.

The details of the groups are as follows:

Female group's Name	Address	In charge	Total Amount.
Om.Shanti	Madhuvani 6,7,8	Birma Chaudhary	7500
Amrit	Madhuvani	Dhopa Harijan	4000
Siddhartha	Mahilwari	Gita Pandey	5500
Rahul	Piparpatiya	Hajrat Ali	3000
Gautam	Sonbarsa	Aniruddha Sahani	2540
Deep	Chainpurawa	Ruma Kathun	2500
Prince	Sonbarsi	Nirmala Chaudhary	4210
Ganga	Pipra	Kismati Harijan	3200
Akla	Akla	Narbada Jaiswal	2810
Chad	Bharwaliya	Abdul Latif	4500