

LUMBINI

Buddha Jayanti

Year 3

No. 3

Baisakh 2541, May 1997



The Birth of Prince Siddhartha
Image at Mayadevi Temple

International Buddhist Society™
Buddha Nagar, Lumbini, Nepal

"Cultivate the patience that endures, and attain nirvana, the highest goal in life. Do not oppress others or cause them pain; that is not the way of the spiritual aspirant. Do not find fault with others, do not injure others, but live in accordance with the dhamma."

- The Dhammapada



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**We wish you all the best on
the auspicious day of 2541
Buddha Jayanti.**

**Lumbini Garden Restaurant
Lumbini Sacred Garden**

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The International Buddhist Society was established in August 1993 to serve as a centre for Buddhist activities and contribute to the social welfare and education of the local people of the backward areas in Lumbini Zone, Nepal. It was established under HMG/Nepal regulations (Registration No. 71) with the following objectives:

- a) To provide free medical treatment to the poor people of the villages in the district.
- b) To establish an information centre for foreign visitors.
- c) To establish a library for the education and dissemination of Buddhism among the local people.
- d) To construct and provide a rest house for pilgrims.

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A Great Discovery at Mayadevi Temple in Lumbini

Babu Krishna Rijal
Chief, Lumbini Development Trust

Lumbini, the birth place of Lord Buddha, is a great treasure house of Buddhist antiquities, art and architecture. Gautam Buddha, who is known as the "Light of Asia" or an "apostle of peace," was born here in 600 B.C. Lumbini, as the birth place of Sakyamuni Buddha, got the status of holiness and tranquility and became the center of pilgrimage since a long time. At the time of his great demise, Lord Buddha himself had directed his followers to visit Lumbini as the first and foremost pilgrimage point among the four great centers of holiness ordained in Buddhist faith. Every Buddhist devotee of the world aspires to visit Lumbini once in his life.

This is how Lumbini got a great recognition among the Buddhists of the world and visited by renowned Buddhist pilgrims from far and near. Unique monuments marked the spot and deep spiritual atmosphere prevailed there. The beauty, peace and tranquility of Lumbini was comparable to the "Royal garden of heaven," as mentioned in Buddhist texts.

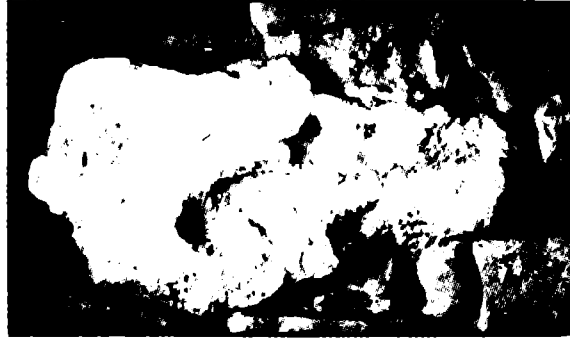
Since 300 B.C. religious edifices and monastic structures started to evolve around the sacred spot of Buddha's birth. In successive periods, it drew the attention of generous devotees to erect various constructions. The structures mainly symbolize and memorize the birth of Lord Buddha. The cluster of structures around Mayadevi temple built in different periods are mainly votive or monastic.

The Maurya emperor Asoka recorded his visit to Lumbini in a stone pillar erected at the distance of about ten meters west of the birth spot. The stone pillar contains five line inscriptions in Brahmi letters. The exact birth spot of Lord Buddha is marked by the construction of a burnt brick edifice designed like a *mandala* with four concentric squares and multiple brick lined pits called box chambers. The box chambers are in three lines from each direction. The core area of the *mandala* measures 16 x 12 meters. The size of the brick chambers of the center are 3 x 3 meters and of the sides 2.5 x 3 meters.

The first central chamber contains a rough block of sand conglomerate stone fixed on a square platform built with seven courses of Mauryan bricks possibly to signify the seven steps taken by Siddhartha immediately after his birth. This archaic stone marker seems to have been kept by Asoka as the birth spot indicator. The size of the stone is 70 x 40 x 10 c.m. The existence of the stone marker at the birth spot of Gautam Buddha is also engraved by Asoka on the third line of the pillar inscription as "**Sila Vigadavicha Kalapita**". Various scholars have interpreted the words in different ways. The most appropriate interpretation of the meaning of the words seems to have been made by Pischel (1903) as a rough block of stone highlighted. R. Bhandarkar (1921) had thought it as a stone of unusual size put within an enclosure. However, the words "**Sila Vigadavicha Kalapita**" were taken as a Pali language crux for nearly one hundred years since the pillar was rediscovered in 1896 A.D.

The recent excavation at the base of the sanctum sanctorum of Mayadevi temple in Lumbini has revealed the rough block of sand conglomerate stone which is of unusual size and put within a box chamber by Asoka Maurya in 3rd century B.C. It has been put certainly as an auspicious and rare object. It has been venerated throughout the ages as the sanctum sanctorum and highlighted by every successive builder upto the 20th century A.D.

The devotees after the Maurya period also continued their efforts in maintaining the sanctity of the holy place by repairing and rebuilding the monuments of reverence. The original mandala type of the edifice was maintained in the second phase also with the fifteen chambered shape. The mandala structure was all covered and used as a high platform for the construction of the earliest Gupta temple to enshrine the nativity image of Mayadevi. The birthspot with the stone marker was covered by a square votive platform built right in front of the nativity image in the third phase. In the fourth phase, a Saptaratha temple was built over the Gupta temple in 8/9th century A.D. At this time also the marker stone was taken as a votive and venerated object by projecting a square platform in front of the Mayadevi image.



The "stone" marker found at the "birth spot" of Gautam Buddha

Lumbini fell into obscurity since 1200 A.D. when Buddhism declined in India. The glories of Buddha's birth place was gradually forgotten and the pilgrimage to Lumbini was neglected. The important monuments hallowed in the memory of Sakyamuni slowly dilapidated and became shrouded in the bushes or in debris. The area was effected by malaria and people abandoned the site for a long time.

A long interlude of the pilgrimage to Lumbini came to an end during the last decade of the 19th century A.D. Lumbini was rediscovered by the joint efforts of General Khadga Shumshere J.B.R. and Dr. A. Fuhrer. P.C. Mukherjee discovered Kapilvastu in Tilaurakot. He restored the nativity image of Mayadevi and categorically indentified some ancient monuments at Lumbini. P.C. Mukherjee claims in his survey report that "Though my excavations were not rewarded with any inscriptions or important sculptures, the architectural finds were of very interesting class. Even the Chinese pilgrims did not know that a magnificent temple was erected on the sacred site of the Buddha's birth. The group statue of Mayadevi though defaced, is unique and interesting being the earliest style of Buddhist sculpture. The discovery of the statue of Buddha, both in stone and terra-cotta, show that the art of sculpture was known here long before the Gupta period."

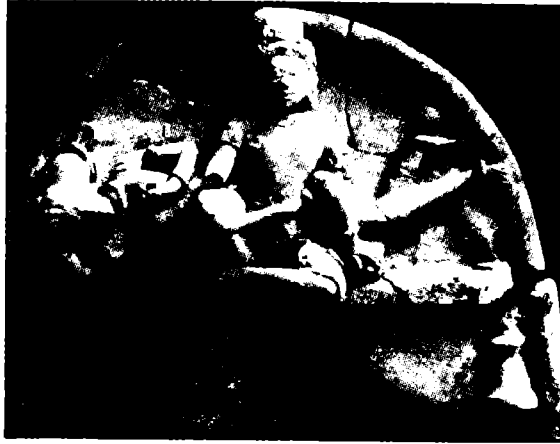
Prince Siddhartha with Princess Yasodhara in the bed chamber

A terra-cotta panel depicting Prince Siddhartha with Princess Yasodhara in the bed chamber just before his great Renunciation has been found at the south-east corner of the Mayadevi temple. This panel is square in the lower base and roundish at the top. Its lower parts were lost and could not be restored. The figures depicted on the panel are only of the upper half. Here Princess Yasodhara is shown in the background as lying in the royal bed with folded legs. She is in the full royal attire. Her right hand is holding the tip of her nipple to project that she is giving the breast to her child Rahula. Her left hand is below her head.

Prince Siddhartha is also in full royal attire and sitting at ease on the royal bed with his left hand pressing the knee of his wife Yasodhara to check whether she is in sound sleep or not in order to leave the palace and renounce the world. The right hand of Prince Siddhartha is half broken.

The scene in such a position of Prince Siddhartha with Princess Yasodhara is very rare in Indian art tradition. However, in Gandhara art it is sometimes found but rare.

This type of image is found for the first time in Lumbini and probably it was brought from Gandhara region during 4th to 6th century A.D.



Prince Siddhartha with Princess Yasodhara in the bed chamber.

Five Stages of Temple Construction

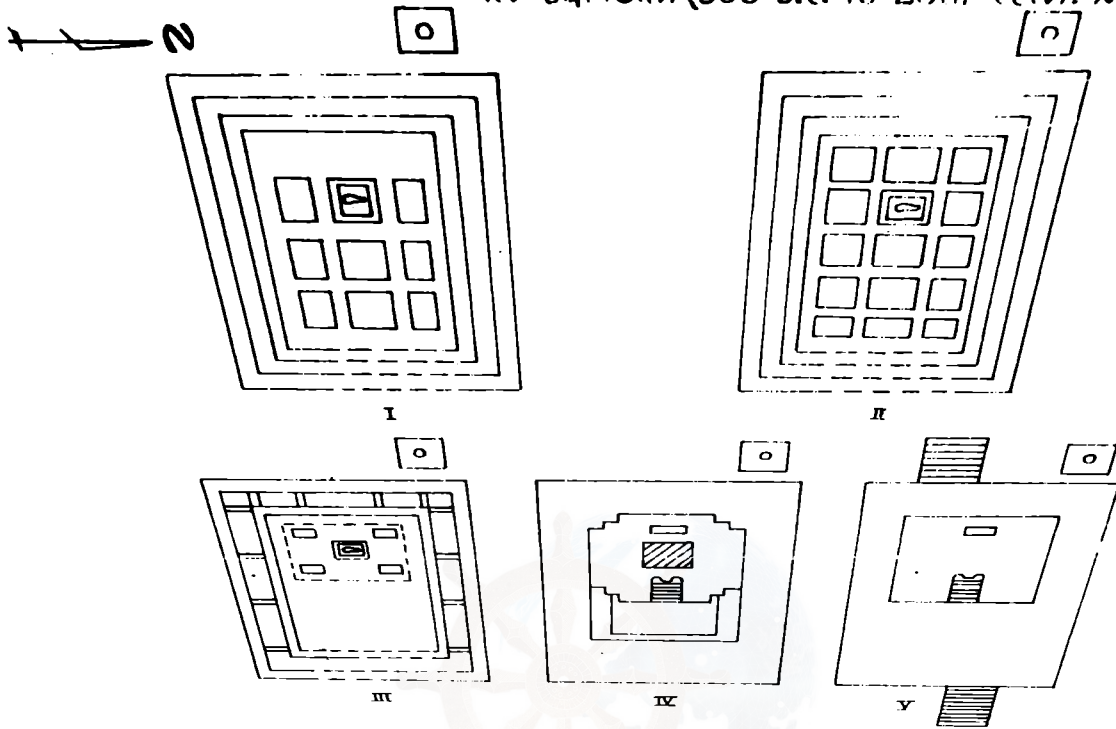
There are fifteen multiple brick lined pits called box chambers made in an area covering sixteen meters east-west and twelve meters north-south. These fifteen chambers are made in two phases. Whether the nine chambers were originally made and six added later is not very clear. Of the nine chambers three in the centre are square and six side ones are rectangular in shape. This fifteen-chambered platform is encircled by a circumambient path with one meter wide floor. The area of the circumambient is 20 m. east-west. The exact birth spot of Prince Siddhartha formed four concentric squares and a sand conglomerate stone was put as a marker. The size of the marker stone is 70 x 40 x 10 cm. It was put on the top of seven courses of Mauryan brick platform possibly to signify the seven steps taken immediately after the birth by Siddhartha. An arched niche with two sandstone pieces and some N.S.P. were provided towards the east immediately above the conglomerate stone level as if to focus the attention towards it. The central part of the eastern wall is marked with a four-layered arch covered by large bricks of the size 40 x 40 x 6 cm which is one the longest Maurya period brick found in the temple complex. It is possibly made in the second phase of the construction to point out the mark stone as the archae sanctum.

The third phase is represented by the construction of five chambers with the conglomerate stone in the center. The central chamber with the marker stone is the largest in the group with the size 1.15 x 1.6 m. A brick platform 1.5 x 1 x 0.45 m.in size overlaps the five-chambered construction. This is the earliest temple of a modest size. Its date seems to be of the early Gupta period and dated to the Third/ Fourth century A.D.

At the time of the earliest temple construction, that is, since the third phase all the box chambers along with the concentric mandala edifices were filled to raise the ground by creating a high rectangular shaped platform.

The above details of the structures in the lower part of the Mayadevi temple clearly indicate that Emperor Asoka wanted to make a square Bodhi Mandala Chaitya consisting of nine box chambers with the stone marking the "birth spot" in the first central chamber. It was only in the second phase of the construction that six more box chambers were added to make a total of 15 within the center of a concentric square as a base for a huge Bodhi stupa with the entrance on the eastern side. But, in the third phase during the early Gupta period, the exact "birth spot" was covered by a temple with four more chambers in the four points of the compass to enshrine the "nativity" image. A *puja bedica* of about one square meter in size was raised in front of this image by covering the "marker" stone in the central chamber below. And, in the fourth phase the carved brick temple which was Saptaratha in plan was constructed. A wide, open courtyard was also provided on the eastern side. From the level of the earliest Mauryan structure of the first phase the temple was raised to a height of about three meters with an area of 21x21 m at the top. P.C. Mukharji saw the temple of the fourth phase, which was curvilinear in shape and Saptaratha in plan with a sanctum chamber, vestibule and *mahamandapa* to the east. In the last decade of the 19th century, a white square structure was built over the sharply uneven structural mound covering up all the early structures.

FIVE PHASES OF STRUCTURES FOUND AT MAYADEVI TEMPLE IN LUMBINI (300 B.C. TO 20th CENT. A.D.)



The image of Mayadevi in the temple located in the midst of a forest was then worshipped as a Hindu goddess called Mayadevi.

The Mayadevi temple acquired the latest shape and look in 1939 A.D. after the restoration by General Kaiser Shumshere J.B. Rana when a massive and wide three-tier platform was raised within an area covering 21 square meters. The earlier structures and walls were all covered then with new bricks. The sanctum chamber was approached through three gates whereas originally there was only one approach from the east. Whether it was during the restoration by General Kaiser Shumshere or afterwards that the gates to the north and south were erected is not known clearly. The writer could not get photographs of the Mayadevi temple taken during the period between 1940 and 1953 A.D.

*Below the highest sphere four Regents sit
Who rule our world; and under them are zones
Nearer, but high where saintliest spirits dead
Wait thrice ten thousand years, then live again;
And Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth,
So that the Devas knew the signs, and said
"Buddha will go again to help the world."
"Yea!" spake He, "now I go to help the World
This last of many times; for birth and death
End hence for me and those who learn my Law.
I will go down among the Sakyas,
Under the southward snows of Himalay,
Where pious people live and a just King."*

The Light of Asia -
Sir Edwin Arnold

Lumbini

- Percival Landon

To three hundred million people on earth today that lonely region of Rummindai, wherein a five-acre thicket of trees breaks the flat level of the surrounding plough-land, is sacred beyond all expression because, in the words cut as clearly as ever upon Asoka's pillar, "the Buddha Sakyamuni was born here."

It was by an accident, perhaps by one of the most curious accidents in the history of archaeology, that in 1895 Dr. Fuhrer chanced upon this missing pillar. It was set up by the Emperor Asoka 2,175 years ago upon the spot where Gautama was born. In 1894 Dr. Fuhrer reported that he had found the Nirvana stupa of a previous and mythical Buddha, named Konagamana, on the banks of the Nagali Sagar near Nigliva. He had indeed found the Asokan column recording the Emperor's visit in 250 B.C. Next year he was authorized to return to Nigliva in order to meet General Kṣadga, Governor of Palpa, to arrange for the continuance of the research. By an accident the meeting could not take place at Nigliva; the Governor actually met the antiquarian at Paderiya, fifteen miles east-south-east of Nigliva, and a mile north of the frontier station of Bagwantpur. On the following day, 1st December 1895, close to the General's camp there was discovered, in a thicket rising above the level of the surrounding field, the great monolith of Asoka. A little Hindu shrine and a mass of early brick-work is still known by the name Rummindai - a natural modification of the old name Lumbini. Not far away flows the Oil River. The pillar was deeply imbedded in accumulated debris and it was not until several feet of earth were cleared away that the inscription of the Emperor was discovered. Then it was at once clear that the pillar marked the position of the Lumbini Garden, where, according to the definite statement of the earliest Buddhist pilgrims and chroniclers, Prince Gautama was born. The inscription runs as follows: "King Piyadasi, beloved of the gods" - this was the personal formula generally used by the Emperor Asoka in his inscriptions "having been anointed twenty years, came in person and worshipped here, saying, 'Here Buddha, the Sakya ascetic, was born,' and he caused a stone capital in the shape of a horse to be constructed and a stone pillar to be erected, which declares, 'Here the Blessed One was born.' King Piyadasi exempted the village community of Lumbini from taxes and bestowed wealth upon it."

It is no easy matter to make a visit to Rummindai. Without the permission of the Maharaja of Nepal the visit is impossible, and without his assistance also it is practically beyond the capability of any visitor. It involves a night journey of eight hours in a palanquin from Bridgmanganj until the frontier is crossed. Here the palanquin is no longer possible, owing to the presence of deep streams, and elephants have to be used for the remainder of the way. At last the thicket is approached, and in the dry season the outline of the small shrine, to which reference has been made, can be seen through the leafless trees. The elephants will make their way to the new lodge built by the Maharaja of Nepal to the north-east of this shrine. Here the visitor dismounts, and he cannot fail to notice that practically the whole extent of what I have called a thicket is raised from ten to twenty feet above the surface of the surrounding country. It is, in fact, a huge mass of debris. He will probably visit the little building, now identified with a Hindu goddess, of which the original dedication is made clear by a sculpture dimly to be seen down the flight of steps leading to the shrine - for the debris has engulfed the shrine itself to the extent of six or seven feet. This sculpture actually represents the birth of Buddha, and, though it cannot claim to be anything like the age of the pillar outside, it was certainly set up in honor of the Master some time before Buddhism faded out from India in the seventh century.

Leaving the courtyard of this shrine, where the capital of Asoka's pillar is still to be seen, one goes a little way down the slope, and there, twenty yards from the western wall of the temple, the Emperor's monument stands as firmly as ever. The Nepalese have attempted to save it from further disintegration by capping it with a flat stone, a device which at a distance detracts from its grace. It would have been simpler and better to restore the original capital. No attempt has yet been made to investigate the surrounding ruins, except that Dr. Fuhrer made a partial excavation at the actual base of the pillar itself in order to ascertain its length and the manner in which it was supported.

A few yards to the south are the remains of the pool mentioned by the Buddhist authorities as that in which Maya, the mother of Buddha, bathed immediately before the child's birth. It will be remembered that, in accordance with Indian custom, Maya was on her way from her husband's capital of Kapilavastu in order to give birth to her first son in her father's house at Devadaha. Here, fifty li to the east of Kapilavastu, on the eighth day of the second half of the month of Vaisakha,

she and her maids reached a grove of sal trees which had been arranged as a resting place for the Queen. After leaving the pool by the north side, Maya walked twenty paces. She then felt the pains upon her and, facing the east, grasped the branch of a tree above her, and so her child was born from her right flank.

We may assume that it was found impossible to look properly after the suddenly overtaken mother, and that this premature delivery was the direct cause of her death seven days later. But the child himself thrived and, by every tradition, grew up to be one of the most handsome and athletic young princes upon whom the Himalayas have ever looked down. Although the city of Kapilavastu may well lie within the frontiers of Nepal, it is a story that belongs rather to that of the origins of Buddhism.

The story of Asoka's visit is thus recorded in the Buddhist chronicle. "Asoka, accompanied by the ancient and Venerable Upagupta, the recipient of all the knowledge of the faith, visited Lumbini in great state. With him went four battalions of troops, and the perfumes, flowers, and garlands of due worship were not forgotten. Arrived at the garden Upagupta extended his right hand, and said to Asoka, "Here, great King, the Venerable One was born," adding, 'At this site excellent to behold, should be the first monument consecrated in honour of the Buddha.' The King, after giving 100,000 golden coins to the people of the country, raised a stupa pillar and retired."

Eight hundred years later Hsuan Tsang visited the place, and by a happy accident recorded that the pillar had been struck by lightning and split, and the horse and the capital thrown down. The former has been lost within the last few years, but the capital, of Persian design, is as I have said, now resting in the courtyard of the shrine twenty-five yards away from the cleft pillar.

There can be no question whatever of the identity of Rummindai with the Lumbini Garden with its defaced brick pool, twenty or thirty paces to the south, its river of oil, and the Buddhist shrine upon the mound which has since been appropriated by the Hindus. The tree under which Maya gave birth to Gautama is differently reported by the pilgrims. Fa Hsien says that it was a sal tree (*Shorea robusta*): Hsuan Tsang asserts that it was an Asoka tree (*Jonesia asoka*). There is at present no specimen of either tree within the limits of the thicket. With the exception of one magnificently grown fig tree at the south-east corner of the pool, there are no trees of any size, the majority being of the bel species - to the fruit of which it is still customary to marry in infancy every Newari girl in order to avoid the disabilities of widowhood. Of other trees here there are tamarinds, pipals, guava, and amlosas with cherry-like blossoms. The weaver birds build their laborious and dainty nests in the bamboos and a kind of jasmine is found.

The split in the column caused by lightning, mentioned by Hsuan Tsang, is still visible, and it is possible that the pillar is cleft some way below the existing earth level. At this moment only three lines out of the five engraved by Asoka are above ground. The colour of the pillar would be black were it not for the pious rubbings of the faithful. Eighteen months ago some Burmese pilgrims put on patches of gold leaf. It is impossible to blame this ill-directed enthusiasm, as the walls and pillars of Jerusalem and Bethlehem have arisen as witnesses to as devout a faith and on lesser evidence. St. Helena of York was after all only an imitator of Asoka. It is worth noting that about the same time - 300 years elapsed between the birth of the founders of Christianity and Buddhism and the imperial recognition of their incarnations.

As I have said, the other place names have remained unchanged. I noticed that, in asking his way - Rummindai is a difficult place to get to - the mahout of my elephant always asked for "Rumpindai," and the name of the goddess now presiding over the Hindu shrine is Rupandehi Bhagavati. I give the spelling according to the instructions of the Suba District Lieutenant of the Governor of Palpa.

Inside the courtyard of the small shrine, besides the capital of Asoka's column, are several carvings. Some of them have been assembled without much regard for the unerring proportions always observed by Hindu artists. For example, there can be no doubt that the Ganesha is in reality composed of the fragments of two separate statues. The temple itself, though some feet above the level of the base of the pillar and therefore of later date, has been submerged in the rising tide of ruins, and the worshipper has to go down several steps before he reaches the floor level.

The sculpture representing the birth of Buddha which, it will be seen, faithfully records the tradition that he was born from his mother's right side, has the not uncommon characteristic that the infant is also shown standing at his mother's feet, no doubt on the point of making the famous seven strides.

Upon the wall immediately over this carving may be seen an almost effaced painting of Buddha. He is in the "bhumisparsha mudra." The upper part of the body, the two legs, and the halo - of unusual size- may all be clearly distinguished, as well as the lotus throne on which the Master is seated.

It is proposed that the existing shrine shall be enlarged. If this is done, two or three results are probable. No extension to the west is possible without the inclusion within the new precincts of the pillar, which will thus become inaccessible to western students. It will also be necessary to clear away a large amount- if not indeed all- of the debris of centuries which now forms the tree-covered mound of Rummidei. The upper strata of this mound are probably the ruins of Hindu work, and of course of less antiquity than the older of Buddhist ruins.

The above description of and observations about Lumbini are excerpts from Percival Landon's NEPAL, 2 Vols., published in London in 1928. The author visited Lumbini twice, in 1908 and 1924.

**We wish you all the best
on the auspicious day of
the 2541 Buddha Jayanti.**

Dhamma.Digital

Phone :- 071-29474

GAE SUNG SUK GA SA
Korean Temple , Lumbini
P.O. Box 37
Siddharthanagar (Bhairahawa)
Nepal

Chaudhari Sitaram Prasad of Khungai

In the beginning of the 20th century, the only approach to the sacred Lumbini garden was through the railway station of Nautanwa in India. Then, beyond the Indo-Nepal border, a winding cart track led one through a vast countryside and across four streams without bridges to the village of Khungai. Two miles beyond the village stood the Asoka pillar at the Mayadevi temple. The ruins of ancient monastic buildings lay under earth.

Chaudhari Sitaram Prasad, a good landlord, lived at Khungai. At a time when Nepal was completely closed to foreigners, a few pilgrims came from time to time from different parts of the world to the birthplace of the Buddha. In his capacity as the honorary manager of Lumbini garden, Chaudhari Sitaram Prasad played host to the pilgrims. After his death in 1947, his son, Chaudhari Shivasaran Prasad, continued to serve the Buddhist pilgrims.

A visitors' book kept in the Chaudhari house at Khungai records the pilgrims' comments in a dozen different languages-English, Hindi, Japanese, Chinese, Thai, Burmese, Sinhali, French, Russian, Tibetan, Bengali and Nepali. But only a total number of 99 pages of the book are extant. Twice that number or more pages from a most valuable book - the records from the year 1930 onwards - are lost. The first entry in the book dated January 25, 1927 was made by a party of 11 pilgrims from Japan. Some selected comments by pilgrims from different countries are given below.

(1)

A party of eleven Japanese tourists have visited Lumbini Garden on a pilgrimage. Chaudhuri Sita Rama Ji has shown them every courtesy and put the party up for two nights in his *dalan* and helped to make their trip enjoyable. He lent the party elephants and camels to visit Kapilvastu and I am sure everybody has appreciated his kindness.

25-1-27

sd./ A.R. Das...
Tour Manager
Japan & India Tourist Party 1926-27

This is followed by a statement in Japanese and signed as follows: Mamiya, Kobayashi, A. Kegami, Hata, Hayashi, Izawa, Hatuyama, Teruoka, Shimada, Nagatomo

(2)

26th. Jan. 1927

The Manager
Lumbini Garden

We beg to express our thanks for your kind entertainments and arrangements to lend us elephants, camels, and horses to visit Lumbini Garden and Kapilvastu yesterday and also you allowed us to put up at your house for three days during our stay here.

The trip to here was considered the most difficult journey, and we have succeeded this difficult trip without any difficulty by your kind help.

Thanking you for the trouble you have taken in this connection, especially by Mr. Pandit G.P. Panktipawan.

Illegible
c/o Nippon Yasen Kaisho
No. 2 & 3 Clive Row, Calcutta

28th. January 1927

We the following persons have the pleasure of giving many thanks to Mr. Sitaram Ji, the manager of Lumbini Garden and the landlord of Khungai village (Nepal) for his kind generosity and hospitality towards the pilgrims who come to the Romani Devi. He is a kind hearted man. He used to send out his men to receive the visitors whoever come from the different places. There is no trouble for the visitors when they arrive to his place. He supplies everything for the visitors' comfort. We all hope that the Maharaja of Nepal and Sitaram may live long and can look after all the visitors whoever come from the different parts of the world.

We also hope that the Romani Devi will be properly looked after by the Maharajah of Nepal to improve the building, etc. for the benefit of the Buddhist community.

- | | |
|---|--|
| 1. Rev. Shan Hponegyi | 2. L. D. U Wimala, Bassein School, Tharrawanddy |
| 3. U Eggawuntha, Nigrjawda Tawya, Ingrinmyaung, Prome | 4. U Brijnya, 25 Gardner's Lane, Calcutta and 20 others. |
- (4)

Arriving at Nautanwa B.N.W. Railway Station yesterday afternoon and securing a few ponies we travelled for about 4 hours and 12 miles through village after village and country lacking roads in progressive fatigue and depression until after sundown we came upon a most welcome source of relief and hospitality in the well-appointed country house of Chaudhury Sitaram ji and his son Sheosaran Prasad. The cordiality and generosity of their reception and the prospect of seeing one of the holiest places of India and the world made us forget at once the hardships of our journey. Early this morning we started for Lumbini Vana about 2 miles off. We were very gratified to find the pillar which Yuan Chwan in the 7th century saw splintered by lightning still standing with its inscription of Asoka clearly legible so as to lend itself to photographing. But the pillar lacks its capital which Yuan Chwan saw to have the figure of a horse, perhaps the horse 'Kanthaka' on which Gautama had ridden away from his palace on his journey towards 'homelessness.' I could not but feel that this place is worthy of a better attention and treatment at the hands of the Nepal Government. There is needed a good road as an approach for religious and historical pilgrims to the scene of the Buddha's Nativity (figured on stone but mistakenly worshipped as 'Rupan Debi' by Brahminical Hindus) and of Asoka's commemorative pillar.

The place should also be opened out for a proper rest-house for travellers whose number must be on the increase in future. And, lastly, the place from its accumulation of debris through the ages urgently calls for excavation which may unearth the lost horse-capital and bring to light an Asokan stupa before which the pillar had originally stood. It is up to the Nepal Government as the only Hindu Independent State to restore the relics of the past glories of the Hindus. The companion of my travel was Mr. Purusottam Prasad Pande, B.A., one of my M.A. class students at the University of Lucknow.

Kungai
28/2/27

Radha Kumud Mookerji. M.A., Ph.D., P.R.S.
Itihasa Siromani (Baroda)
Professor and Head of the Department of
Indian History, Lucknow University
(5)

I, in company of Messrs Shambhu Nath and Bhagat Narain, teachers at the Ratan Sen High School, Bansi came to Roman Devi, i.e. Lomni Garden today the 25th December 27 and were received as guests by the hospitable Zamindar of the place Babu Sheo Saran Prasad.

What we saw at Roman Devi was too true to the present conditions of Indians and awoke painful thoughts indeed. I would echo the words of Professor Radha Kumud Mukerjee, recorded here some pages back, and appeal to the Nepal Government in the name of the ancient Hindu culture and as the only independent Hindu state, to give the ruins at Roman Devi the attention they deserve and unearth the relics of Buddha and erect proper buildings to maintain them in the order they deserve.

We are thankful to B. Sheo Saran Prasad for the true Indian hospitality he has shown to us. For Indians to sa much upon the subject is useless.

Bhagwan Das Varma

25-12-27

(6)

Dated 23rd. January 1928

During 16 years I have visited 3 times to Lumbini. In the year 1911, I met with Bara Hakim Subwa Ambaba Singh, Chief Govnr. of Nepal. He was very kind to all pilgrims and has spoken out his high ideal in reference to the way and means in connection with the propagation of the Lumbini Garden beautifully. Therefore we blessed to Bagwan th Bara Hakim and His Highness the Maharaja of Nepal may live long and happy life. Lumbini Garden Manager Mi Chaudhari Sita Ram Ji is away to Tribeni for bathing (asanan) and his sons Shivasaran Prasad and Surandra Prasad an his private tdtor Ganga Saran Singh were great help to our pilgrims. Our thanks are due to Mr. Sita Ram Ji and his son and staff and never forget of their kindness.

U. Pe. Pensioner

Rice Mills Owner

Kawkadool: Tawngzon P.O.Burma

Our parties are the following:

U. Than Mya; Sunny; Daw Pwakin, Mill owner, No. 27 47th St.;

Daw Mya, Silk Merchant, No.156, 47th St; Ma Tin Kyun, Silk Merchant, Do. Rangoon

Daw Yu, Tea Merchant, Phongyee Street, Rangoon

(7)

Khungai, Nepal

March 18, 1928

To, Mr. Chaudhuri Sita Ram Ji, & his sons

Mr. Shevsaran Prasad, and Mr. Surendar Prasad

Dear Sirs:

May you have blessing!

May the Lord Buddha always shine in your hearts!

May you have peace everlasting which knows no change!

I stayed at your house for 3 days and you took splendid care of me, and the 5 servants and the 4 bullocks wh accompanied me.

During my stay at your house, I made 4 trips to the Lumbini Garden, in order to worship there and pay m humble respects to the Greatest Teacher the world has ever seen.

The Lumbini Garden is the Bethlehem of Buddhism. The Lumbini Garden is the Bethlehem for 500 millio Buddhists. The Lumbini Garden is one of the most sacred spots in the whole universe.

May you añd the Maharaja of Nepal share equally with me any merit which I may have gained by my devo worship at Gotama Buddha's Birth-place in the Lumbini Garden.

With Metta (Loving kindness)

Javana Tikkha,

American Buddhist Priest

Burma, Rangoon

(8)

Khungi
15/12/28

I arrived here with five other persons on 14th about 5 P.M. and visit the Temple of Lord Buddha on 15th morning with the help of the Manager Chowdhari Sitaram Ji. Many thanks for the manager and his staffs for the good behaviour and comfortable shelter for the night.

Sri Boudha, Nepal
East No. 1 Bangthali, Nepal

Danichhoi Lama
Matelli Bazar
Matelli P.O.
Dt. Jalpaiguri

Khungai
Monday the 30th Decr. 28

(9)

We the undersigned pilgrims from Burma started our journey for the purpose of worshipping at the sacred place of Lumbini, from Nautanwa Ry. Stn. at 11.30 a.m on Sunday the 29th Dec. 28. We crossed 4 streams on the way and found great difficulty on account of many fields with different kinds of plantations which caused us much troubles to keep us away from them. The journey being tedious we could not reach Lumbini in time, and the sun having been set before we got to the village of Bujahiwa we could not make the cart-tracks out properly; therefore we were obliged to stay a night's lodging at the house of Mr. Sitaram Chowdhury in Bujahiwa, where we were cordially received by his servants. Though we found a great deal of difficulty with many obstacles still we did not loose heart to proceed our intended destination. We therefore determined that we must reach the sacred spot by hook or by crook. This morning after taking tea we started our journey at 9.15 a.m and reached Ahma village where we took our morning meal at 10.45 a.m. After that we started again and arrived at Khungai at 1.15 p.m.; we were warmly received by Mr. Rama Shankarlal, Secretary to Mr. Choudhry Sitaramji. The Secretary has already received our note which we sent in the very morning from Bhuahia to send an elephant to carry us, but unluckily he was not in compliance with our request, because of the animal being away from headquarters at this time. The distance between Bhujahia and Khungai is only one and half miles apart, but there having a stream hard to cross with carts on account of the information we received from the villagers that the river has flooded. When we looked back our way from Khungai we found that we have nearly made a circle of four miles circumfrence. At 3 p.m. we visited Lumbini with the Secretary.

We worshipped at the images of newly born Prince and Maya Devi and prayed for the health and longevity of Their Highnesses the Maharaja and Maharani.

We are of the same opinion with the suggestions of our predecessors for the construction of a good road between Lumbini Garden and Nautanwa- the nearest railway terminus in British India.

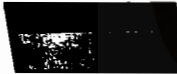
We returned to Khungai at 5 p.m. and slept for the night. A room was prepared for us and food supplied. Many thanks are due to Mr. Chaudry Sitaramji.

- | | | |
|------------------------------|-----------------------------------|---------------|
| 1. Rev. U Mada of Thayetneyo | 8. Mg Tin Aung - age 5 yrs. son. | sd/ illegible |
| 2. Rev. U Sobana of Rangoon | 9. U Nyein of Allanneyo | 30/12/28 |
| 3. U Po Mya of Thayetneyo | 10. Daw Mi (Mrs. U Nyein) | |
| 4. Daw Tin (Mr. U.Po. Mya) | 11. Daw Thet (sister of U Po Mya) | |
| 5. Ma Hnin On (daughter) | 12. Daw Khin of Bassein | |
| 6. Ma Sein Nyun (do) | 13. Mg Kya Nyun of Thayetneyo | |
| 7. Ma Thavng Mya (do) | | |

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BUDDHA NAGAR, KATHMANDU

(10)

Khungai, 22nd Feb., '29

On my way from Europe to Japan, after having travelled most of the sacred places of whole India, I arrived here today, here the birthplace of Sakyamuni. I am now very glad of having fulfilled my wish; but this owes to on one hand to Mr. Svami Parmanda, a Burmese Pandit, who guided me from Nautanwa, and on the other hand to Mr. Chaudhri Sita Ram Ji and his family who, after my arriving here, all arranged for my visiting Rummindai and also Piprawa and ancient Kapilvastu. I want here to express my hearty thanks for the Great Kuru Ksatriya.

Prof. Ryusho Hikai
Kyushu Imperial Univer
Fukuoka, Japan

(11)

In the year 1929, at the 1st of July, Rev. S. Tao Kai, abbot to Ta-Yuan-Sze Temple, Peking, China, followed by his interpreter, Mr. Wang Yen-tao and one other Chinese monk met in the way, have visited Lumbini Garden with boundless happiness. As there are 22 miles from railway station and again there is no place to live in, pilgrims are glad to hear that Sita Rama of Kungai can give them hospitality. So I conclude not only one can met their needs here, but the Benevolentor (sic) has done his part towards Lord Buddha as much we honor him.

Rev. S. Tao Kai
Mr. Wang Yen-tao
Ta-Yuan-Sze Temple
Si-Chuan-Hutung,
Outside Shun-Chi-Men, Peking, China

(12)

Kungai, 29th December 1929

Myself, my wife, two children, Mr. H.A. Saraweer, my father-in-law, from Galle, Ceylon, came over here this morning from Kakerawa in the company of Mr. I. Wimalananda of 4 A College Square, Calcutta and we were all cordially received by Mr. Sittaram Chaudri, Manager, in the absence of the proprietor. To us pilgrms from great distances like Ceylon, Mr. Sittaram Chaudri's residence is like an oasis in the Himalayan desert. One and all the inmates of the place including the servants are kind to strangers and I am glad to say are kind inspite of Hindu customs which so far as I know are conservative in their character as regards their dealings with unknown strangers.

I am carrying back to our beloved Lanka kind memories and would at the eventful period of my life - an-hour after I had the great fortune to tread the sacred ground and spot where the most Supreme and The Enlightened One saw the light for the first time in his final existence in the Universe. Offer his manager and all the members of Mr. Chaudri's family a most prosperous New Year (1930) and my fervent prayer after accomplishment of my meritorious ritual at sacred Lumbini. (Ruman Devi) is that they may all be spared for a long time to render service to the deserving and devoted pilgrims who cross over his properties, coming from all parts of the Buddhist world.

Mrs. W.H.W. Perera
Master Keethi Perera
Miss Sonia Perera
Mr. T. Wimalananda
Mr. H.A. Sarameea
Rev. Mahapragya of Nepal

We are yours sincerely,
W.H.W. Perera
Proctor and Notary
Honorary General Secretary
Colombo Buddhist Theosophical Society
A Trustee of the Colombo Maha Bodhi Society

(13)

January 8, 1930

To. Mr. Chaudhuri Sita Ram Ji
Mgr., Lumbini Garden
Nepal

I wish to state that I have been received most kindly at your estate. Every act has been most courteous and all your servants have also been kind.

Yourself and sons have been very splendid hosts to a guest who has come from very far away America.

I am a Buddhist pilgrim from America on a Buddhist pilgrimage to the sacred places in India.

Every attention has been extended to me in order to make my visit here overnight an enjoyable one and I want to mention the kindness of servants who helped me mount the good old elephant Balarasad. It was a great experience. Thank you all and specially Chaudhuri Sita Rama Ji and his good sons.

sd/- Illigible
San Francisco
California, U.S.A

(14)

(Translated from Nepali)
To the Honorable Chaudhuri Family

Under the Social Service Programme of the Department of Education, His Majesty's Government, a group of 14 girl students of Padma Kanya College under the leadership of Prof. Sahana Pradhan arrived at Lumbini village panchaya on Poush 24. We had to stay for a month in the village. The Land Reforms Officer, Tek Bahadur Panthi, arranged for our stay at the place of Sri Shivasharan Chaudhari, a zemindar of Khungai. It was a great fortune for us to be able to stay in security with the Chaudhuri family. We found him and all his family members very generous. There was no problem for us regarding our fooding and lodging. We did not feel the want of anything. We completed our service in a very friendly atmosphere. We found the Chaudhuri family second to none in hospitality. I and the students are grateful for the great friendliness shown to us by him.

20-10-2022(1966)

With thanks
Group Leader Sahana Devi Pradhan
Padma Kanya College
Putali Sadak, Kathmandu
Umesh Lal Pradhan

Anu Bhattarai
Anu Risal
Manju Pande
Sundo Gautam
Padma Pande

Shanta Pande
Shakuntala K.C.
Kiran Pande
Indrani Shrestha
Sarita Mishra

Uma K.C.
Manju Tiwari
Indira Sharma
Priyadamba Pradhan

Mangal Man Bajracharya of Taulihawa

Mangal Man Bajracharya of Lagan Tole, Kathmandu first came to Taulihawa in 1944, when he was serving as a Mukhia to the Bada Hakim of the district, Tola Bikram Rana. Realising the historic and religious importance of the ruins to be found in nearby Tilaurakot, where Prince Siddhartha spent his early years, Mangal Man Bajracharya decided to settle down at Taulihawa. He built a small Buddhist vihara in 1957 and enlarged it in 1961. He passed away in 1979 at the age of 72. While he lived, he played host to the pilgrims who came to Taulihawa. After his death, the tradition of hospitality was maintained by his wife and children. A visitors' book kept in his house, like the one maintained by Chaudhari Sitaram Prasad of Khungai, records the statements of the pilgrims in a dozen different languages. Some selected comments in English are given below:

1

My language cannot express the real sentiment inside us.

Dr. Sitansu Moitra, M.A., Ph. D.
Professor, Ancient Indian History
Arvind University, Pondecherry

2

It is really very sad. But I hope the Nepali government will really pay attention to reprepare and protect this sacred place as much as possible.

Lam Tran
Viet Nam

3

So pregnant of simple, uncontaminated peace, this place, so rich of spiritual heritage, makes me wonder about the struggle, elsewhere in pursuit of 'man-made' gods.

11 March 1981

Jogio Radano
Italy/Australia

4

In Kapilvastu there is a prince, who with his family shares his house with pilgrims. He watches over a temple with magnificent Buddhas carved in Burma. It is with much gratitude, I thank all the kind Bodhisattvas who have made a difficult travel end in comfort.

April 8 - 40,000 pilgrims swarmed Lumbini ringing bells, beating drums and filling the air with festive chatter, but here was a peace that pervaded that place which even all that commotion could not disturb. It is indeed a very holy place.

It seems this land has sprouted from its depths 3 Buddhas in time past. May the fruit of their teaching and the example of their lives reach all of us on this earth now.

April 8-9 1982

Ellen Warburton
2146 University Ave.
Mountain View, Calif., USA

5

Fine shelter, good food, thoughtful hosts, the essence of compassion. Buddha lives in this house. So much thanks for being able to visit this holy land. I appreciate the time I spent where Lord Buddha was born and the kindness of his family who offered me night shelter and food.

Maria Cristine Guise
Buenes Aires, Argentina

6

In Taulihava, in the Sivapuri mandir is broken Asoka column which is worshipped as Shiva.

I must thank my host. His merit must be great.

Joshua Rubinstein
State College, Penn., USA

7

I am very fortunate to be able to visit the sacred sites in this holy land; the birthplace of the three Buddhas, a the place where Gotama Siddhartha spent the early years of his life. I hope I have learned something of the impermanen of all things, yet be able to picture more clearly the countryside where the Buddha lived and taught.

It is through the kindness and hospitality of Mr. Kapilman and his household that I have been able to see the things. May they and all beings be well and happy!

4-11-84

Richard Mamott
Buddha Dharma Fellowship
9C Abbey Hall
Kenelworth CV81L W
England

8

22nd April 19

No words are adequate to express the gratitude I'll like to offer Shree Kapil Man Bajracharya and his househ for the graceful hospitality they have offered me these last two days. Soon I will leave; I am feeling deeply satisfied have been able to make pilgrimage to Kapilvastu, the ancient city of Gautam Buddha's youth and home of Ki Suddhodana and Queen Yasodhara (sic), to see the stupas erected by King Asoka in their honor and the pil commemorating the birth of Kanakmuni Buddha. It is extraordinary to consider how the lives of these great ancest have inspired and provided a light for so many different beings in so many different countries. I had wanted to come these places for a long time but I thought them too remote and inaccessible. I am amazed at how, having come he my appreciation of the Buddha's Way has deepened as result of my having seen these monuments and ruins of c original Teacher's homeland. I offer any merit accumulated by virtue of my pilgrimage to the long life and good hea of my family members in the Dharma, who have been such generous hosts and for the awakening of all beings.

Deeply bowing -
Julie Bongers
Dharma Cloud
300 Page Street, S.F.
Calif., 94102, USA

9

I came to Kapilvastu not knowing whether I would find anything to eat or anywhere to sleep and I was ve surprised to be brought to this house. I am very grateful for your hospitality.

Bodhipalo Bhikkhu
Wat Pat Nanachat
Bang Way
Amperwaan
46001 34310 Thailand

18

Venerable Sanghanayaka Bhikkhu Shakyanda Mahasthvir

Bhikkhu Shakyanda Mahasthvir was born in 1911 in the town of Taksar, Khikamachha, in Bhojpur district. His parents, Kuldhar and Chirimaya Shakya, named him Chakradhan Shakya. At the age of 12, he came to live with his grandparents, Ratna Dhan and Punney Thakun Shakya, in their ancestral home at Lalitpur in Kathmandu valley. After their death in 1931, he returned to his hown town in the eastern hills.

From an early age Chakradhan was of a religious bent of mind. He spent much of his time in learning about various aspects of Buddhism and in the practice of meditation and in other religious activities. In course of time he became acquainted with Bhikkhu Mahadana and inspired by him, at the age of 20, in 1931 he quietly left his home and family. When his three brothers knew that he was leaving for good, they came in haste and caught up with him on the bank of the run river. However, his mind was made up and he could not be persuaded to return home.

From his home in Bhojpur, Chakradhan followed Bhikkhu Mahadana and wandered from one place to another - Dhankuta, Dharan, Biratnagar, Birgunj and Banepa, from where he made a pilgrimage to Namo Buddha, the legendary place where the Bodhisattva cut himself to pieces to feed a hungry tigress. He also spent some time at the shrine of Mhaipi in Kathmandu before travelling to the western hills. At Manakamana, he was appalled at the sight of animal sacrifices in the local temple, and quickly left for Gorkha, where he and Bhikkhu Mahadana parted company. He then made his way alone to Arughat, Pokhara, Tansen and Butaul, and eventually arrived at Lumbini, from where he went to Kusinagar.

At his earnest request, the Venerable U. Chandramani Mahathera made him a sramanera and given the name Shakyanda in the year 1933.

Once more he was on the move - Lumbini again, Gorakhpur, Butaul, Tansen, Sarnath and Buddhagaya. He returned again and again to Kusinagar and there he met the late Bhikkhu Dharmaloka, who later made a pilgrimage to the temple of Manjusri at Mount Wutaisi in China.

In 1934, U Chandramani Mahathera arranged for his visit to Burma. He studied Burmese language and Buddhist texts under Bhikkhu Chakkapala at the Taun Mau Chyaun vihara in Moulmein. In 1936, he received the upasampada (higher ordination) from Venerable Bhikkhu Medhen Sayadaw. At Mandalay he had the good fortune of meeting the Sangharaja of Burma. After more than half a dozen years of study of Pali, Vinaya and Abhidharma and travels in Burma, he left for his homeland in 1941. Now he was busy preaching from one place to another and finally he found himself once more at Taksar in Bhojpur district, which he had left a decade earlier.

In 1945, he went to Sri Lanka for a short visit. Later, in the same year, he returned to the town of Tansen in western Nepal and made it his permanent residence.

The year 1951 was memorable for more than one reason. He was a member of the delegation consisting of Venerable Amritananda and Venerable Subodhananda that had an audience with King Tribhuvan with a petition to permit *udakarma* or ordination of young Shakya boys in the towns of their residence. Until then, it was customary for Shakya parents to take their young boys to their original viharas in Kathmandu valley for the ordination. (As a consequence of the King's concurrence with the delegation's petition, in 1955, 83 boys were ordained at Tansen, and in the following year, 148 boys were ordained.) It was also the year when the sacred relics of Sariputta and Maha Maudgalyana were received with great enthusiasm in Kathmandu.

In 1954, he was a member of the Nepalese delegation to the Chhatta Sanghayana and the Third World Buddhist Conference in Burma. In 1956 when the Fourth World Buddhist Conference was held in Kathmandu, he was a member of the Nepalese delegation. In 1994, he was elected the Sanghanayaka of Nepal. In 1997, he was nominated for the title of *Vajra Mahasadhmma Jyotaka Dhaja* by the government of Myanmar. In Thailand, he was honoured as the Nepala Sangharaja, as no other monk from Nepal has been honoured before.

The Buddha And Nehru

- Harischandra Lal Singh

Apart from geography, it was perhaps the Buddha himself who had contributed the most to bring the minds and hearts of the peoples of Nepal and India closer in the past. The contributions made by Emperor Asoka is also fondly remembered by the Buddhists in Nepal. More than two millennium later, it is interesting to note that the Buddha seems to have had some influence on free India's first Prime Minister, Jawaharlal Nehru.

The compilation of sayings known as the **Dhammapada** which embody the teachings if not the very words of the Buddha, which Nehru read early in his life, seems to have left a deep impression upon him. In his **The Discovery of India** Nehru wrote about the Buddha: "Seated on the lotus flower, calm and impassive, above passion and desire, beyond the strife and storm of this world, so far away he seems, out of reach, unattainable. Yet again we look and behind those so unmoving features there is a passion and an emotion, strange and more powerful than the passions and emotions we have known. His eyes are closed, but some power looks out of them and a vital energy fills the frame. The ages roll by and the Buddha seems not so far away after all; his voice whispers in our ears and tells us not to run away from the struggle to be calm-eyed, to face it, and to see in life ever greater opportunities for growth and advancement."

In his **Autobiography**, Nehru had written: "... At Anuradhapura, I liked greatly an old seated statue of the Buddha. A year later, when I was in Dehradun goal, a friend of Ceylon sent me a picture of this statue and I kept it on a little table in my cell. It became a precious companion for me, and the strong, calm features of Buddha's statue soothed me and gave me strength and helped me overcome many a period of depression. Buddha has always had a great appeal for me. It is difficult for me to analyse this appeal, but it is not a religious appeal, and I am not interested in the dogmas that have grown up around Buddhism. It is the personality that has drawn me.

When his daughter, who was destined to follow in his footsteps and become a Prime Minister of India was born, Nehru's sister, Vijayalakshmi Pandit noted the Buddhist influence in her brother. She wrote in her book **The Scope of Happiness**: "Father wanted the baby called after his mother, Indrani, but it was considered old-fashioned by some, and finally the name Indira, then much in vogue, was chosen. Because of his love of things Buddhist, Bhai (brother) had named her Priyadarshini. The Buddha, the Enlightened One, was also known as Priyadarshini."

In a letter dated May 24, 1956, Nehru had written to his sister: "Today is Buddha Jayanti day and the full moon of Vaisakhi will rise again as it did 2500 years ago on the Buddha. We have celebrated it in India on a big scale for it seems to have a particular significance in the age of ours. It is curious - this home-coming of the Buddha to Indian minds and hearts after a long lapse. I am sending you this little note with my love and blessings. May we prove worthy of the greatest of our countrymen."

Years later, Mrs. Pandit recalled: "He often used to say that a good day to die would be on the Buddha Jayanti. He had always a special feeling for the Buddha and his message. According to a legend, the Buddha was born, received enlightenment and died on the day of the same Full Moon Day, which is celebrated as the Buddha Jayanti, and that was the day Bhai left us."

Let us hope the Buddhist heritage, shared alike by Nepal and India, would bring about a true "home-coming of the Buddha" to our minds and hearts in the millennium, if not now.

Good people shine from afar like the Himalaya mountains but the wicked are not seen, like arrows shot in the night.
The Dhammapada

List of Gumbas in Nepal

The Gumba Byabastha Tatha Vikas Samiti (The Committee for the Management and Development of Monasteries) established in 1985 by His Majesty's Government of Nepal has made efforts to collect information about the *gumbas* (monasteries) throughout the country, which, for administrative purposes, is divided into 14 zones and 75 districts. The committee has published brief descriptions of the monasteries, name of the chief lamas, their physical condition and pages and sacred texts found in them.

While the different sects - Kargyuppa, Shakyappa and Geluppa - are represented in the monasteries, the majority belong to the Nyngmapa sect. There are even some gumbas of the Bonpa, the pre-Buddhist sect of Tibet. Most of the monasteries are to be found in the northern Himalayan districts while a few are located in the lower hills and in the Terai plains. The number of monasteries in each district is as follows:

District	Zone	No. of Gumbas	District	Zone	No. of Gumbas
Baglung	Dhaulagiri	1	Makwanpur	Narayani	39
Barjura	Seti	5	Manang	Gandaki	19
Bhaktapur	Bagmati	5	Morang	Kosi	1
Bhojpur	Kosi	24	Mugu	Karnali	48
Bhitwan	Narayani	12	Mustang	Dhawalagiri	46
Birchula	Mahakali	1	Nawalparasi	Lumbini	2
Birakha	Janakpur	47	Nuwakot	Bagmati	23
Birpa	Karnali	97	Okhaldhunga	Sagarmatha	34
Birading	Bagmati	25	Panchthar	Mechi	4
Birankuta	Kosi	2	Parbat	Gandaki	3
Birhanusha	Janakpur	2	Ramechhap	Janakpur	52
Birorkha	Gandaki	77	Rupandehi	Lumbini	2
Birumla	Karnali	36	Rasuwa	Bagmati	32
Biram	Mechi	19	Sarlahi	Janakpur	6
Birhapa	Mechi	3	Sankhuwa-Sabha	Kosi	18
Birumla	Karnali	9	Sindhuli	Janakpur	6
Birabrepalanchok	Bagmati	48	Sindhupalchok	Bagmati	94
Birailali	Seti	1	Solu-Khumbu	Sagarmatha	72
Biranchanpur	Mahakali	1	Syangja	Gandaki	2
Biraski	Gandaki	8	Sunsari	Kosi	3
Birathmandu	Bagmati	50	Surkhet	Bheri	1
Birhotang	Sagarmatha	9	Tanahu	Gandaki	1
Biralitpur	Bagmati	5	Taplejung	Mechi	18
Biramjung	Gandaki	5	Tehrathum	Kosi	3

Annual Report of the International Buddhist Society 1995-1996

Dr. N.K. M
Member-Secretary

Medical Clinic

On an average more than 150 persons continue to come to the clinic for treatment, some of them from as far as Maharajgunj and Gorakhpur in India. The Korean method of acupuncture has also been used successfully in the treatment of various diseases. The total number of patients in three years has reached 78,581. The treatment of patients has been made possible through the kindness of donors who provided free medicine to the clinic.

The clinic has a staff of a medical officer and one health assistant. Two women motivators are employed to work among the villagers. The most common complaints are gastritis, diarrhoea, typhoid, pneumonia, rheumatic fever, sciatic paralysis and leucorrhoea.

General medicines required for the clinic are Paracetamol, antidiarrhoeal drugs, Metranidazole, Sulpha group Complex, Iron tablets, Salbutamol, Tetracycline, Ampicilline, Amoxycilline, Antiemetics, Analgesics, Antispasmodic Eye-drops, Ear-drops, Antiseptics, medicines for rheumatic pain, etc.

The International Buddhist Centre

The foundation of a 4-room guest house was laid by the then Honorable Minister for Youth, Sports and Culture Mr. Bal Bahadur K.C.

Library and Information Center

The library and information center has come into operation.

Pilgrims' Rest House

A third floor has been added to the main building for the use of pilgrims to Lumbini.

Installation of Hand Pumps

Hand-pumps for the supply of water in six village development committees have been provided by Mr. Deo Monconduit, Honorary Member of the International Buddhist Society. Ten pumps have been installed in 1996.

Acupuncture Camp

A month-long acupuncture camp was conducted during February 1996. The inaugural ceremony was performed by the then Assistant Minister Mr. Jyotendra Mohan Chaudhari.

Buddha Jayanti

The Buddha Jayanti was celebrated as usual with various programmes in cooperation with different schools.

Literacy Programme

A 6-month long adult literacy programme was conducted in cooperation with CREATIVE_HANDS at Madhubani village development committee. Another programme was conducted at Khudabagar in cooperation with PA

Scholarships

Twelve students of the Buddha Adarsha Madhyamik Vidyalaya at Khungai were provided each with Rs.2000/ as scholarship.

Statue of Buddha at Siddharthanagar

At a function chaired by Mayor Mr. Balaram Gautam, Bhikkhu Maitri, President of the International Buddhist Society, unveiled a bronze statue of the Buddha at Buddha Chowk at Siddharthanagar on August 16, 1996.

Agreement between I.B.S. and Yong-Do Society

Under an agreement between the International Buddhist Society and the Yong-Do Society, Korea, Ven. Bhikkhu Maitri has been nominated the representative of the Yong-Do Society at Lumbini.

Donation

Cash donations were received from Mrs. Satya Devi Shakya, New Road, Mrs. Ratna Devi Tuladhar, Naxal, Mrs. Leera Devi Kansakar, Kel Tole and Mrs. Mangal Laxmi Tuladhar, Kathmandu (each one room for I.B.C), Royal Thai Embassy, Kathmandu and Dr. Daniel Monconduit, Tahiti, France.

**We extend our hearty greetings
on the auspicious day of the
Buddha's Birth,
Enlightenment and
Mahaparinirvana.**

Telephone : 071-20236

Lumbini Hokke Hotel
Lumbini , Nepal

Publisher's Note

While the International Buddhist Society humbly pursues its objectives of "Buddhism through Social Service," its annual seeks to highlight the historic and spiritual values of Lumbini. With two issues out, the International Buddhist Society hopes Lumbini has proved its worth and the not unexpected teething problems would be overcome in the years to come. From this issue, the annual will reach the reader hopefully at the time of the Buddha Jayanti each year. As we have seen before, this would not be possible but for the generous support of numerous friends and well-wishers abroad and in Nepal itself, for which the Society is very much grateful to all them.

For reasons beyond our control, the article on Kapilvastu, the ancient Sakya kingdom in Nepal, has to be regrettably discontinued but let us hope we can bring it out in the future. An article in this issue is related to the excavation of the Mayadevi temple about which people have long been waiting to read. One of the early visitors to Lumbini in the 19th century, Percival Landon has given a good description of the conditions then obtained in the holy land. A brief excerpt from his famous book on Nepal has been included in this issue of Lumbini. Of great interest is a visitors' book with remarks from pilgrims from different countries who came to Lumbini in the late 1920's. All of them speak highly of a very good man, Chaudhari Sitaram. Of special interest in the book is a remark by a teacher, who is a Minister now in the present Cabinet, the Honorable Mrs. Sahana Pradhan, when she led a group of students for social service in 1966. Mangal Mal Bajracharya was another good host who lived at Taulihawa. It is a delight to remember these two good men.

The nomination of Ven. Bhikkhu Vimalananda as the Vice Chairman of the Lumbini Development Trust was a notable event of the year 1996. We wish the Chairman success in his difficult job. Another event of the year was the celebration of the centenary of the discovery of the Asoka pillar in Lumbini on December 1, 1896.

We offer our congratulations to Ven. Sanghanayaka Bhikkhu Shakyanda Mahasthavir for the honour done to him by the governments of Myanmar and Thailand. We thank both governments for the gracious gesture.

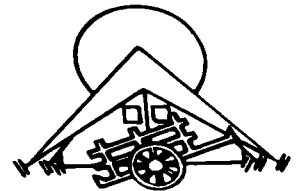
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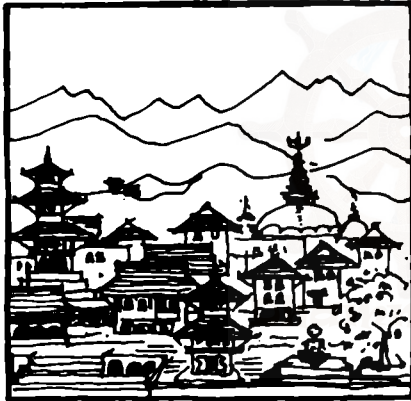
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