

LUMBINI

BUDDHA JAYANTI

Year 5

No.5

Baishakh 2543, April 30, 1999



The Vihara in Ruins at Nyagrodharama, Kudan

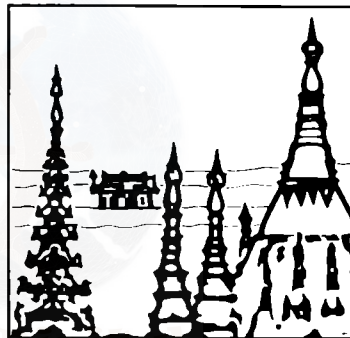
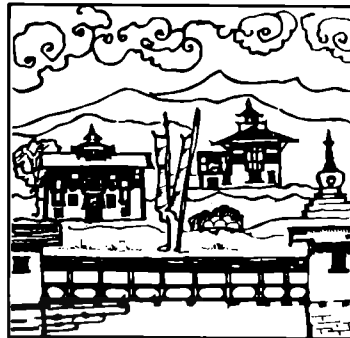
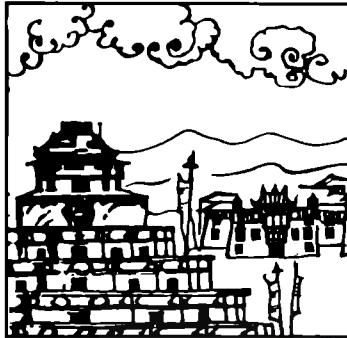
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SAYINGS OF THE BUDDHA

1. Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draw it.
2. "He was angry with me, he attacked me, he defeated me, he robbed me"-those who do not dwell on such thoughts will surely become free from hatred.
3. For hatred can never put an end to hatred; love alone can.
4. Those who put on the saffron robes without purifying the mind, who lack truthfulness and self-control are not fit to wear the robe.
5. As rain seeps through an ill-thatched hut, passion will seep through an untrained mind.
6. Those who are selfish suffer here and hereafter; they suffer in both worlds from the results of their own actions.
7. Those who recite many scriptures but fail to practice their teachings are like cowherds counting other's cows.
8. As an archer aims his arrow, the wise aims his restless thoughts, hard to aim, hard to restrain.
9. Hard it is to train the mind, which goes where it likes and does what it wants. But a trained mind brings health and happiness.
10. They are not wise whose thoughts are not steady and minds not serene, who do not know Dharma, the law of life.
11. Remember that this body will soon lie in the earth without life, without value, useless.
12. More than those who hate you, more than all your enemies, an undisciplined mind does greater harm.
13. More than your mother, more than your father, more than all your family, a well-disciplined mind does greater good.
14. As a garland-maker chooses the right flowers, choose the well-thought path of Dharma and go beyond the realms of death and of the gods.
15. As a flood sweeps away a slumbering village, death sweeps away those who spend their lives gathering flowers.
16. Do not give your attention to what others do or fail to do; give it to what you do or fail to do.
17. Like a lovely flower, full of color but lacking in fragrance, are the words of those who do not practice what they preach.
18. Many garlands can be made from a heap of flowers. Many good deeds can be done in this life.

KUDAN (The Ancient Nyagrodharama)

Basanta Bidari
Chief Archaeologist
Sacred Garden, Lumbini

King Suddhodana's joy knew no bounds when he heard that his son Siddhartha had attained Enlightenment and he was very anxious to meet him. Before long the Buddha who was resting in the Bamboo Forest Monastery at Rajgriha received two very special guests who had come all the way from Kapilavastu, the Buddha's home town. They were the Buddha's old friend Kaludayi and his charioteer Channa. Their presence imparted a special warmth to the monastery.

The Buddha had been absent for more than seven years and he was anxious to hear the news of his home. He asked Kaludayi about the king, the queen, Yasodhara, Nanda, Sundari Nanda, his friends, and of course, his son Rahula. Though Kaludayi was still hale and hearty, his face bore the lines of age. Channa looked older too. The Buddha spoke with them for a long time as they sat outside the hut. He learned that Kaludayi now held considerable rank at the court and was one of King Suddhodana's most trusted advisors. News that the Buddha had attained the Way and was teaching in Magadha had reached Kapilavastu two months previously. Everyone rejoiced at the news, especially the king, the queen and Yasodhara. The king, much to his pleasure, had sent Kaludayi to invite the Buddha to return home. He took three days to prepare for the journey, and was unable to sleep at night for sheer excitement. Yasodhara suggested he take Channa along with him. Channa was so happy when Kaludayi agreed that he openly wept. It took the two men nearly a month to reach the Bamboo Forest Monastery.

Kaludayi explained to the Buddha that the king's physical health had declined in recent years, though, he was still quite alert mentally. The king had several talented advisors to help him run the country. Gotami was as robust as ever. Prince Nanda was now a young man and engaged to a young noble woman named Janapada Kalyani. Nanda was very handsome and liked to dress in fine clothes, but the king was concerned that Nanda still lacked a certain stability and maturity. Sundari Nanda, the Buddha's sister, was now a beautiful and graceful young woman. As for Yasodhara, she had given up wearing jewellery the day the Buddha departed. She dressed very simply and had sold all her precious possessions in order to give the money to the poor. When she learned that the Buddha ate no more than one meal a day, she did the same. She had continued her relief work with the active support of Queen Gotami. Rahula was now a healthy and handsome boy of seven. His black eyes flashed with intelligence and determination. His grandparents dearly cherished him, just as they had cherished Siddhartha as a boy.

The Buddha's heart was warmed by all the news from home. Finally, Kaludayi asked the Buddha when he might return to Kapilavastu. The Buddha said, "I will return after the rainy season. I do not want to leave the young bhikshus here until they are more firmly anchored in their practice. After this period of retreat, I will feel more at ease about leaving them. But Kaludayi! Channa! Why don't you remain here yourselves for a month or so to taste this life? That will still allow you plenty of time to return to Kapilavastu and inform the king that I will be back after the monsoon season".

When the rainy retreat came to the close, the Buddha summoned Kaludayi and Channa and suggested they leave for Kapilavastu first in order to announce the Buddha's imminent arrival. Kaludayi and Channa made preparations for their trip without delay. Kaludayi, now a bhikshu of calm and serene bearing, knew that

everyone in the capital would be surprised when they see him. He looked forward to the happy task of announcing the Buddha's return, but regretted having to leave the Bamboo Forest after so brief a stay.

Kaludayi told the king, the queen and Yasodhara the news of the Buddha's imminent arrival, and then, taking just his begging bowl set off alone to meet the Buddha on his way to Kapilavastu.

King Suddhodana got the city decorated with flags and banners and the event was proclaimed by a beat of drums. He waited anxiously to receive his son. When the king heard that after a long journey on foot the Buddha had already entered the outer city and was proceeding thither he went in a chariot to the entrance of the inner city accompanied by ministers, Brahmin advisers and Sakyas of high rank. There he alighted from the chariot and with a walking stick for support he waited impatiently, trembling in the cold.

The Buddha continued his progress along the highway. Although there was sunshine it was unbearably cold, as winter had set in. The outcaste women of the outer city were looking at the Buddha from their huts on either side of the road. From the balcony of their mansions the rich nobility in warm clothing had a view of the Buddha walking silently at the head of his disciples.

Kaludayi walked with the serene, slow steps of a bhikshu. Wherever he went, he announced that Prince Siddhartha had found the Way and was about to return home. Nine days after he left Kapilavastu, Kaludayi met the Buddha and three hundred bhikshus travelling with him.

At Kaludayi's suggestion, the Buddha and the bhikshus rested the night in Nyagrodharama Park, a few miles south of Kapilavastu.

The sight of three hundred bhikshus wearing saffron robes, peacefully and silently holding their bowls to beg, made a deep impression on the city people. It did not take long for news of their arrival to reach the palace. King Suddhodana ordered a carriage to take him out to meet his son. Queen Maha Prajapati and Yasodhara waited in the palace.

When the king's carriage entered the eastern sector of the city, they encountered the bhikshus. The king's carriage was still some distance from where the Buddha stood. The king asked the charioteer to halt. He stepped out of the carriage and walked towards the Buddha. They walked towards each other, the king with hurried steps, and the Buddha calmly and slowly.

"Siddhartha".

"Father".

Nagasamala came and took the Buddha's bowl, enabling him to hold the king's hand. Tears streamed down the king's wrinkled cheeks. The Buddha gazed at his father, his eyes filled with loving warmth. The king understood that Siddhartha was no longer the crown prince, but a respected spiritual teacher. He wanted to embrace Siddhartha but felt that it might not be proper. Instead he joined his palms and bowed to his son in the manner of a king greeting a high-ranking spiritual teacher.

Thus King Suddhodana met the Buddha for the first time at Nyagrodharama Park.

In Kapilavastu the Buddha explained the meaning and purpose of begging to the king and Rahula asked the Buddha for his inheritance.

The Buddha told the story of his spiritual search. The Buddha and his sangha were invited to a meal at the palace together with the guests of King Suddhodana. The Buddha gave a discourse on the Four Noble Truths and how to meditate in order to transcend suffering.

Gotami and Yasodhara visited the Buddha at Nyagrodha. Gotami presented a *kashaya vastra* (golden-tissued garment). Yasodhara invited the Buddha and Kaludayi to a meal at the palace. Nanda and Rahula joined the sangha and King Suddhodana criticized the Buddha for allowing Rahula to become a monk. The Buddha gave a discourse on politics and the Way of Virtue. Nyagrodha Park with its ancient fig trees was soon transformed into a monastery. Lastly the Buddha gave an assurance that although he would soon be departing for Magadha, he would return to Kapilavastu in the future. The king and all those present were glad to hear that.

(Extract from Old Path White Clouds by Thich Nhat Hanh, and Portrait of the Buddha by Jayasena Jayakody).

Location:

Nyagrodharama, presently known as Kudan or Lori Kudan is situated about 1.5 km. south-west of Taulihawa town. It lies on the left side of the Taulihawa-Soharatgarh road. It is about 27.5 km. south-west of Lumbini and 4.5 km. south of Tilaurakot.

Early Visitors:

Fa-hsien visited this site in the 5th century A.D. He has given an account of his visit. He has mentioned the stupas erected "on the spot where Buddha, after arriving at Supreme Wisdom, met his father, where the five hundred Sakyas, having embraced the faith, paid reverence to Upali, at the place where Maha Prajapati presented Buddha with a Sanghati whilst he was sitting under a Nyagrodha tree, with his face to the East, which tree still exists" (Beal 87:1996).

Yuan Chwang came in the 7th century and has provided a detailed description of this site, as follows: "To the south of the city 3 or 4 li is a grove of Nyagrodha trees in which is a stupa built by Asoka-rajā. This is the place where Sakya Tathagata, having returned to his country after his enlightenment, met his father and preached the law. Suddhodana-rajā, knowing that Tathagata had defeated Mara and was engaged in travelling about, leading people to the truth and converting them, was moved by a strong desire to see him, and considered how he could pay him the reverence due to him. He therefore sent a messenger to invite Tathagata, saying, "Formerly you promised, when you had completed your purpose to become a Buddha, to return to your native place. These are your words still unperformed; now then is the time for you to condescend to visit me." The messenger having come to the place where Buddha was, expressed to him the king's desire (mind). Tathagata in reply said, "After seven days I will return to my native place." The messenger returning, acquainted the king with the news, on which Suddhodana-rajā ordered his subjects to prepare the way by watering and sweeping it, and to adorn the road with incense and flowers; and then, accompanied by his officers of state, he proceeded 40 li beyond the city, and there drew up his chariot to await his arrival. Then Tathagata with a great multitude advanced; the eight Vajrapanis surrounded him as an escort, the heavenly kings went before him; divine Sakra, with a multitude of Devas belonging to the world of desire (Kama Loka), took their place on the left hand; Brahma-rajā with Devas of Rupa-loka accompanied him on the right. The Bhikshu Priest walked in order behind, Buddha by himself, as the full moon among the stars, stood in the midst; his supreme spiritual presence shook the three worlds, the brightness of his person exceeded that of the seven lights; and thus traversing the air he approached his native country. The king and ministers having revered him, again returned to the kingdom, and they located themselves in this Nyagrodha grove.

"By the side of the Sangharama, and not far from it, is a stupa; this is the spot where Tathagata sat beneath a great tree with his face to the east and received from his aunt a golden tissued Kashaya garment. A

little farther on is another stupa; this is the place where Tathagata converted eight king's sons and 500 Sakyas." (Beal 21-22, 1983).

Early Explorers:

The earliest information about Kudan was given by Dr. A.A. Fuhrer, as follows: "The ruins of Krakuchhanda's natal city are still existing between the modern villages of Lori-ki-Kudan and Gotihawa, about 2 miles south west of Taulihawa and about 8½ miles south-west of Srinaga or Srinagar Sagar, near which stood the southern gate of Kapilavastu. The three stupas and monasteries mentioned by Fa-hsien and Yuan Chwang are still visible and Krakuchhanda's Nirvana stupa, standing in the middle of the village of Gotihawa, still rises to a height of about eighty feet" (Fuhrer, 19:1972).

P.C. Mukherji visited the site in 1899 and described the site as follows: "About a mile east of the village of Gotiva and about 1½ mile west of Tauliva is Lori-Kudan, on the east of which is a row of four ancient mounds, north to south. The northern most appears to be a stupa of solid brickwork still about 80' high, of which the superficies was covered with plasters and concrete as is still visible on the top. On three sides of it bricks have been removed long ago by a Babaji, who erected his huts here. The next mound, just south of it, is the largest and highest of all the four. It has a compound wall on the four sides, which has been removed some years ago. Ascending about 20ft, I saw another wall from which the villagers are removing bricks. Going up further, a third wall was traceable on the summit about 40' high from the ground level. Here terracotta elephants and horses are dedicated to the spirit of Lori-Ahir, who, the local legend says, was a great giant and used to leap from one mound to the other. On the east of this mound is an ancient tank, full of lotus plants.

"The third mound is a low one, about 250 ft. south of the largest one. The walls of a room are traceable here".

"The fourth mound appears to be a structure of solid brickwork, on which the villagers have raised a modern temple sacred to Siva. On the south of the temple lines of the ancient platform is clearly visible".

"These mounds are worth excavation, as being very promising of result; and I have reasons to believe that the largest mound will turn out to be the debris of an important monument, most probable a Buddhist monastery" (Mukherji 32-33:1969).

Mukherji further identified the ruins of Lori-Kudan with the account of Yuan Chwang. He said "To the south of the city, 3 or 4 li, is a grove of Nyagrodha trees, in which is a stupa, built by Asoka-Rajah." Three or four li is less than a mile; I could not find any stupa. About 2 miles further south is the ruins of Lori-Kudan, where is a solid brick mound, very like a stupa, on the south of which is a large structure, still about 40-ft. high. This structure might represent the famous Nyagrodha Monastery, where Suddhodana received his son as the Buddha, and which he dedicated to his church.

"By the side of this Sangharama and not far from it is a stupa where Tathagata sat beneath a great tree with his face to the east and received from his aunt (step-mother Prajapati Gautami) a golden-tissued Kashaya garment. A little further on is another stupa where Tathagata converted eight king's sons and 500 Sakyas. If the Sangharama is understood to be that of the Nyagrodha, there is no difficulty in identifying these two stupas with the two other mounds of Lori-Kudan, on the southernmost of which stands the modern temple of Siva" (Mukherji 53-54:1969).

The next description of this site is given by General Khadga Sumsher Jung Bahadur Rana. According to him, "Lahari Kudan contains three ruined stupas, one of which is remarkably large. These three ruins lie on the sides of a tank, which itself was most probably the site of another ruin, and was excavated by persons in search

of treasure trove. The biggest one lies on the west side and is nearly 24 feet high with two divisions-probably sites of two Sangharama; the other, nearly 11 ft. high is topped with an octagonal temple, in which there is a phallic linga, called Nageshwara Mahadeo; the third, which is the smallest, is only four feet high, and lies in the middle of the other two. In the south-east corner of the tank, three yards off the biggest ruins, lies a piece of small red stone, half immersed in water, which undoubtedly seems to be a piece of the ill-fated Asoka pillar at Gotihawa.

"The place must have derived its name from the Kudan, i.e. jumping of Lohora-Laguda, in other words, of Buddha, and it must have been the place where Buddha held athletic sports; if not, the place belonged to his Gosthis, i.e. relatives" (Rana 4, 1904).

According to Mukherji and Rana's description Major W. Vost identified the stupa adjoining the spot where "the elephant (thrown by Gautama Buddha) falling on the ground caused a deep and wide ditch; (ii) the next mound (the largest) with the remains of the two temples (one with the representation of Gautama and the other with the likeness of Yasodhara and Rahula) which Hiuen Tsang saw by the side of the Hastigarta, (iii) the third one with the site of the school-room of Gautama and (iv) the fourth mound (on which an octagonal temple still stands) with "the remains of the temple which lay without the south gate (of Kapilavastu), and contained a representation of a sick man." The tank has tentatively been identified by Vost with the Hastigarta; pit caused by the fall of the elephant" (Vost 558-559:1906).

Excavation at Kudan:

In February 1962 the Government of India in response to a request from HMG/Nepal, deputed Devala Mitra for three months and a half for carrying out excavation and explorations in the Lumbini-Kapilavastu area in the Central Tarai. She and her party camped at Lumbini up to the 26 February and surveyed a number of sites, some of them already known as a result of the explorations carried out late in the nineteenth century by archaeologists from India. Ultimately, she decided to excavate at Tilaurakot and Kudan, the former for the vestiges of ancient habitation and the latter for religious structures.

Site:

A group of four mounds at Kudan (Lat. 27° 32' N.; Long. 83° 2' 30" E.) lies by the side of the Taulihawa-Shohratgarh road. The mounds are located on the bank of an ancient large tank -two on the southern and two on the western bank.

Mounds:

One of the two mounds on the south bank bears on its top an octagonal temple with a *linga* older than the temple. The mound itself contains the ruins of a brick temple with mud mortar. At a higher level near the extant top was found a broken linga with its lower portion octagonal and upper portion circular, made of stone of light-yellowish color.

To its west-north-west is a second mound, a very low one. It contains the ruins of brick structure, almost in the last stage of decay.

The third mound is located on the west bank of the tank. About 8 m. high, it is the largest and the highest. On its top grew a large tamarind tree, below which Samaidevi, represented by two semi circular earthen lumps, is worshipped.

The fourth mound, the northern most, immediately to the north of the third, is the second in dimension. The bases of these two mounds almost touched each other.

Chronology:

Mitra reports that "The dates of the structures are uncertain for lack of definitely datable objects like inscription. No doubt, fragments of two images have been found, but they are too defaced to be dated accurately. The image of Mahishashuramardini, on the basis of halo, may roughly be ascribed to about the ninth century A.D. But then, one is not sure whether the image belongs to period of Temple 1. The decoration of the brickwork of this temple is, no doubt, exuberant, but it is of little use in the absence of firmly dated temples with similar decorations. Ceramic evidence also could not be utilized profitably for the precise chronology of the site due not only to the absence of the well-stratified sequence but lack of adequate report on analogous sites with parallel Pottery (159). She further mentions that "Period II of Temple 1, which came to be built not only on the plinth of period I but largely with its natural (sic), was destroyed by fire. She dated the charred wood on its passage and came to the conclusion that it belonged to Period I of Temple 1. However, it does not appear to have been earlier than seventh century A.D." (161).

Mitra gave a detailed description of the exposed structures, as follows:

A. The Well:

"Of the three structures the exposed well was stratigraphically the earliest. The brick platform, around the well, which was square at the base, was the most singular of its kind. It was remarkable for the ornamental treatment of its four facades.

"Against the east face of the platform were the remains of a narrow oblong structure, which might have served as a stair.

"All the facing bricks were smoothly chiselled and polished, the joints being fine and hardly visible. The mortar was mud. The core used bricks and brickbats, the latter generally of large sizes.

"Amidst the debris inside the well were found bones of animals and three carved stone pieces. One of them was a fragment of an image of red sandstone. Only the head and right palm holding a sword behind the head are preserved. The fragment represents the head of Mahishashuramardini. The remaining two fragments, both small and made of sand stone, were badly defaced" (163-164).

B. Temple 1.

"Temple 1, facing east, was of two periods, the earlier one, consisting of a sanctuary and a compartment porch, was built almost immediately after the well. The earlier temple, of imposing dimensions, had already been reduced to its plinth, with a few courses of its base at odd places, when the later temple was erected over it. Still one can easily visualize its pristine grandeur from the surviving parts of its platform, which itself was the most exquisite of its kind. Even in its ruined state the temple is a majestic structure with a richly ornamented ambitious platform" (164).

C. Temple 2

"The fourth mound yielded the remains of a sanctuary called Temple 2, and eleven cells in three rows, the rear row of the latter abutting against the east face of the former. The curious feature of this complex was that the major part of the basement, which went very little below the ground, was erected above the ground to a considerable height and was embedded into an exceptionally compact filling of yellowish clay earth and Kankar-nodules. The filling-material, which consisted of natural soil, was possibly secured from the tank mentioned above. This filling gave the appearance of a platform around the complex. How the face of this mud platform was secured is not known. Either it had a brick retaining wall, which has disappeared entirely, or it was covered with some sort of plaster to arrest the percolation of water. The basement, which was of solid brickwork, was square at the base. Gradually its three sides

(north, south and west) became *triratha* and ultimately *pancharatha* near the top. Some portions of the basement were battered" (172).

"The multitude of decorated bricks that were found in the debris of the temple speak eloquently of the grandeur of the temple in its ornamental brickwork, when intact. Remarkable for a variety of designs and skilled workmanship, these bricks were generally in tradition of those of Period I of Temple 1. No image was found either above the temple or its immediate vicinity" (173).

D. Antiquities:

"The number of antiquities from the site is extremely limited. Apart from the pieces of sculptures, architectural fragments and iron clamps there were a few small finds in the form of terracotta discs, glass and paste bangles and miscellaneous iron objects. The last include (i) a bent nail with a thickened head and squarish section found in the floor above ground by the side of the eastern face of Temple 1, (ii) fragment of a bar of squarish section, found on the ground immediately below the floor by the side of the northern flank of the platform of Temple 1, (iii) a long flat object with pointed ends and a small nail fixed to it through a hole, found on the platform of Temple 1 (iv) a hook found in the filling inside a foundation-cell of the porch of Temple 2 (v) fragment of a curved object with a perforation and wedge-shaped section found on the terrace in front of Temple 1 of Period II and (vi) a long bar with an oblong section, a pointed tip and a triangular head found on the top of the basement of the sanctum of Temple 1" (173-174).

E. The pottery:

"Shreds recovered from Kudan were limited in number which is but natural in a purely temple site where earthen vessels were mainly in use for the cooking of *bhoga* (food offered to an idol) and storage. The regular sweeping around the living temples is not conducive to accumulation and formation of the well-stratified deposit; consequently the shreds from temple-sites are often of little value for the determination of pottery sequence. Shreds were collected from the deposit immediately on the floor level around the temples, the floor being on the natural soil. Even then all of them can not be regarded as the earliest ones, as the premises immediately around the temples must have been constantly cleaned; consequently, they can hardly be utilized for chronometrical purposes. Leaving aside a few stray types found usually in the debris of the temples, the pottery, on the whole, marked neither any significant changes nor basic difference in the ceramic industry, and most of the types were found from the debris of the temple. It bespeaks an essentially integral culture so far as the fabric, firing and slip are concerned."

"The secure dating of the pottery and its proper position in the chronological context could not be determined in the absence of a corpus of pottery of a comparable period. Some shreds of the late group of Ahichchhatra have a seeming affinity with the pottery of Kudan, but the published report is too condensed for a comparative study. Consequently, this pottery has to be re-examined for determining its precise chronological horizon as and when the Indian sites with similar pottery are excavated.

"The pottery was an exclusively red ware industry. The fabric generally ranged from tolerably fine to medium, though a few coarse shreds were also met with. The baking was usually good. The entire range of pottery was wheel made. While bowls were completely potted on wheels, most of the vessels were retouched with beaters after having been wheel-turned. Moulds do not appear to have been used. The ware had for the most part a red slip, usually of a deep shade. In most cases the inner side of the vases below the neck was left without slip. The outer body below the neck of several vases was superficially mica-dusted.

"The range of shreds was quite limited, the vases, including cooking *handis* being overwhelmingly predominant. Other-kinds of vessels like bowls, lids and basins (or cooking-pans) formed only a small

percentage. Fragments of single-spouted vases were fairly common. Painted shreds were altogether absent. Decorated pottery formed a fairly small percentage. The range of decoration was limited to encased patterns, finger-tip impressions on applied bands and triangular indentations, the last two less frequent. The designs were executed, to judge from the lingering slip on them in several specimens, before the firing of the pots. They usually embellished either the shoulder or the body immediately below the shoulder. The perforated shreds appear to have been the base of perhaps a strainer" (174-175).

F. Discussion:

Within a very limited time (three months and half) D. Mitra explored almost thirty-six sites in Rupandehi and Kapilavastu districts. She conducted excavations at Tilaurakot and Kudan within the same time frame. According to her statement she arrived at Lumbini on the 12th February, 1962 and camped up to the 26th February. She shifted the camp near Tilaurakot on the 26th. Then she started excavating in Kudan. In the first week of April, the work had progressed sufficiently to give an idea of the structure to be exposed. During the latter part of the work the party was considerably handicapped by rains. In such a time frame she opened a few areas of Kudan and Tilaurakot.

The stupa shaped mound, south of the pond: she mentioned the ruins of a brick temple just by two scrapings. From the top, she collected a broken linga, which seems to be older than the temple (158).

She further mentioned that the structures are uncertain for the lack of definitely -datable objects like inscriptions. The fragments of two images, one of Mahishashuramardini, on the basis of the halo, may roughly be ascribed to about the ninth century A.D. But then one is not sure whether the image belonged to Period I of Temple 1. Ceramic evidence also could not be utilized profitably for a precise chronology of the site (159).

She mentioned that the Period II of Temple 1, which came to be built not only on the plinth of period I but largely with its material, was destroyed by fire. The charred wood on its passage has been dated to 9th century A.D. It is reasonable to infer that Period I of the Temple was at least more than a century older (161).

Period I of Temple 1, however, does not appear to have been earlier than the seventh century A.D.

With such vague data for the lower and upper limits of Period I of Temple 1, it is desirable not to speculate on its data but to wait for convincing evidence from some decorated temple of this type (161).

It seems that the excavation work is very limited and she did not excavate below the ground level.

The charred wood, which she collected from the plinth of Period I, is of no use for dating the structures.

She simply cleared the vegetation from the mounds and followed the walls of the structures.

No image was found either above the temple or in its immediate vicinity (173). This is quite clear that in such a big temple complex no image was found. It was probably a Buddhist monument, in which images are generally absent even if it was a temple complex raised on the top of the Buddhist settlement.

Nyagraadhavana with its monasteries and stupas, was an important and holy place for Buddhists. Both Chinese travellers visited the site, and so far the distance, given by them, has little variation.

Prof. Hubert Durt in a personal letter informed me as follows: "I have contacted Dr. Max Deep, specialist of Fa-Hsien. He told me that Fa-Hsien had not a strictly fixed system. He followed probably what he was told by the inhabitants of the region he visited. There are, as I told you, variants in the li according to periods and to regions" (Durt; 1997).

Thus, it is not wise to stick to the distance given by the Chinese travellers. Nyagrodharama, visited by them, is the possible site of Kudan, which is to the south of Kapilavastu and has all the requirements. There is no other extensive site just south of Kapilavastu. Since 1962 nobody has carried out any archaeological activities at this site. A careful excavation and examination may bring additional evidence.

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THE ROLE OF GENERAL KHADGA SHUMSHER RANA IN THE DISCOVERY OF LUMBINI

Deepak S. Rana

The first archaeological exploration towards the end of the 19th century A.D. that led to the discovery of Lumbini, about which one had read until then in the Buddhist text Lalitavistara and in the accounts of Chinese travellers, was made by Dr. A.F. Fuhrer. Credit for this also goes to General Khadga Shumsher Rana, who was then the Governor of Palpa, and, as Percival Landon had noted in his book, Nepal (1928), was himself "a keen student of antiquarian research." The Governor had received instructions from Kathmandu "to arrange for the continuation of the research" by Dr. Fuhrer, who in 1894 had found a pillar on the banks of the Nagali Sagar near Nigliva. "By an accident the meeting (between General Khadga and Dr. Fuhrer could not take place at Nigliva;" wrote Landon, "the Governor actually met the antiquarian at Paderiya, fifteen miles east-south-east of Nigliva, and a mile north of the frontier station of Bhagwantpur. On the following day, 1st December, 1895 (sic), close to the General's camp there was discovered, in a thicket rising above the surrounding fields, the great monolith of Asoka."

In a letter from Lucknow dated 24th March, 1898, Dr. Fuhrer called upon General Khadga to attest his own role in the discovery of Lumbini, to which a reply was sent from Tansen, Palpa, on 7th April, 1898. These letters are indeed of great interest to many of us who are unfamiliar with General Khadga's contributions in the field of archaeology and Buddhist studies. In 1904, with the publication of the letters exchanged between himself and Dr. Fuhrer as well as a series of three articles entitled "Buddhist Archaeology in the Nepal Tarai" in the Allahabad English daily The Pioneer, General Khadga Shumsher Rana established himself as an archaeologist on his own right and the first Nepali to discover the sacred birthplace of Sakyamuni Buddha.

The second son of Commander-in-chief Dhir Shumsher (1879-1884), General Khadga was born in Kathmandu in 1860 and passed away in 1921 at Varanasi, after a chequered career in politics, as described in countless history books of Nepal, which we leave the historians to unearth. What is of interest to us in Nepal and the Buddhist world at large is the role he had played in rescuing Lumbini from oblivion in the jungles. We have reason enough to remember General Khadga Shumsher Rana and to be grateful to him for the great discovery a century earlier.

In conclusion, let me reproduce the correspondence between Dr. Fuhrer and General Khadga from a recent publication, Antiquities of Buddha Sakyamuni's Birthplace in the Nepalese Tarai, collected, compiled and edited by Harihar Raj Joshi and Indu Joshi (The Nepal Studies: Past and Present, Kathmandu, 1996.

Two Letters On The Discovery Of Lumbini Pillar

(I)

Copy of D.O. letter No. A.S./38 dated Lucknow the 24th March, 1898 from Dr. A.F. Fuhrer, Ph.D. Archaeological Surveyor, North Western Provinces and Oudh, to Gen. Khadga Shumsher Jang Rana Bahadur Commander-In-Chief and Governor of Western Tarai, Nepal.

I beg to forward for your kind acceptance a printed report on the exploration of ancient Buddhist ruins in the Nepal Tarai carried on in the winter of 1896-97. As soon as the detailed Report (illustrated) is issued, now in a short time, I shall not fail to send you a presentation copy. On the results of the excavations undertaken by the Nepal Government, this winter, I have submitted a preliminary report for the information of the Kathmandu Darbar and I hope to forward to you a copy as soon as printed.

I shall be extremely obliged to you if you will very kindly favour me with a few lines setting forth exactly what happened when I was privileged to pay you a visit on the 1st December 1896 at your camp at Padariyah close to Rummindai. You were kind enough to show me that pillar, and on seeing it, I told you on the spot that it was undoubtedly an Asoka pillar and that an inscription would be found if a search was made below the surface of the mound. I am in need of it, as my antagonist, Dr. Waddell¹ has stated in the papers: "It is somewhat amusing, after all Dr. Fuhrer has claimed in regard to this discovery, to find that not only did he not initiate that search but he had nothing to do with the local discovery of the spot, not even with the unearthing of the famous edict-pillar there, which fixed the spot beyond all doubt. This digging was done by the Nepalese officials in response to my letter to the Government of India... .." It is only the interest of truth that I ask you to kindly give me your own version of the matter.

(II)

Copy of letter dated Palpa Tansein April 7th 1898 from General Khadga Shamsher Jang Rana Bahadur, Commander-In-Chief and Governor of Western Tarai, to A. Fuhrer, Esquire, Ph. D., Archaeological Surveyor, North Western Provinces and Oudh.

Thank you very much for your letter of the 24th March, and I am much obliged to you for your sending me a printed copy of your report on the exploration of Buddhist ruins in our Tarai carried on last year. I am sorry to hear that the honour of having discovered the birth-place of Buddha is in dispute. Permit me to say in this connexion that as soon as I received instruction from His Highness the Maharajah to explore the ruins around Nigliva and search for the long-lost city of Kapilavastu, I forthwith reported the existence of the Padariyah monolith which had already struck me very much for its unique shape and surroundings characteristic of Asoka-pillars, and when immediate sanction was given by His Highness to investigate the importance of the pillar in cooperation with you, I was only too glad to embrace this auspicious occasion by purposely arranging our meeting at Mauza Padariyah so that I might not lose the opportunity of getting my own views regarding this monolith corroborated by a learned antiquary like you and of receiving from you at the same time advises. It is, however, only needless for me to remark that I had a mind to clear the debris round it for finding out any inscriptions the existence of which had seemed to me very probable, and I was almost certain that it must play an important part in identifying the site of Kapilavastu. Who would have doubted its importance after what had been known of the Nigliva-pillar? I was, however, glad to see that you also advised me to begin the work of excavation, which I did, and the inscriptions were brought to light again. I gave you a copy of it the first copy perhaps that has ever been made since many hundred years, and when I came to know what the inscriptions were about I was simply overjoyed to see that at last we had something to do in bringing to light the much-sought-for birth place of Buddha himself.

As for Dr. Waddell, I am not aware of anything for which he may reasonably claim to have any immediate connexion with the discovery of this particular Padariyah monolith so conclusively identifying the famous spot in the Lumbini Garden. But I must acknowledge that you certainly had a good share in identifying the birth place of Buddha, and this valuable work of yours should be acknowledged by all interested in it, I should have indeed experienced a lot of trouble in ascertaining the importance of this pillar satisfactorily without your clever help of deciphering the inscriptions. Of course I must say that the whole credit of finding out the birth-place of Buddha is certainly due to my august brother the Maharajah without whose generous aid nothing would have been done in this connexion and indeed I am proud to think of it. Please excuse me this long letter, but I have said so much for the sake of truth only as was requested by you.

¹ L. Austine Waddell, L.I.D., C.B., C.I.E., F.A., I., Lt. Colonel, Indian Medical Service and author of Lhasa and its Mysteries with a Record of the Exploration of (1903-1904), London 1906; The Buddhism of Tibet and Among the Himalaya.

HIUEN TSIANG'S PILGRIMAGE TO KAPILAVASTU

Hiuen Tsiang was born in 603 A.D. at Ch'in Liu in the province of Ho-nan, China. Youngest of four brothers, he accompanied his second brother, Chantsi, who was a monk, to Lo-yang, the eastern capital, where at the age of 13, he received his first initiation and became a Sramanera. Later, the two brothers went to the city of Shing-tu, the provincial capital of Sz'chuen. Here, at the age of 20, Hiuen Tsiang was fully ordained as a Bhikshu. In his search for a teacher, he arrived at Chang'an, and inspired by the travels of Fa-hian and Chi-yen in past centuries, at the age of 26, he set out on his own pilgrimage through vast known and unknown countries, finally arriving in the land of the Buddha's birth. He was a great devotee of Karunamaya and he incessantly prayed during his travels, when he met many adventures and faced great hardships.

He left China in 629 A.D. and returned in 645, carrying back with him Buddhist relics, statues and texts. He left a record of his work and travels in 12 books entitled Ta-t'ang-si-yu-ki before his death at the age of 65 years. Samuel Bael translated the most remarkable "Si-yu-ki, Buddhist Records of the Western World" into English in 1884.

An excerpt from the book about Kapilavastu is given below. (Ed.)

KIE-PI-LO-FA-SSE-TI (KAPILAVASTU)

This country is about 4000 li in circuit. There are some ten-desert cities in this country, wholly desolate and ruined. The capital is overthrown and in ruins. Its circuit cannot be accurately measured. The royal precincts within the city measure some 14 or 15 li round. They were all built of brick. The foundation walls are still strong and high. It has long been deserted. The peopled villages are few and waste.

There is no supreme ruler; each of the towns appoints its own ruler. The ground is rich and fertile, and is cultivated according to the regular season. The climate is uniform, the manners of the people soft and obliging. There are 1000 or more ruined *sangharamas* remaining; by the side of the royal precincts there is still a *sangharama* with about 3000 (read 30) followers in it, who study the Little Vehicle of the Sammatiya school.

There are a couple of Deva temples, in which various sectaries worship (*live*). Within the royal precincts are some ruined foundation walls; these are the remains of the proper palace of Suddhodana-*raja*; above is built a *vihara* in which is a statue of the king. Not far from this is a ruined foundation, which represents the sleeping palace of Mahamaya, the queen. Above this they have erected a *vihara* in which is a figure of the queen.

By the side of this is a *vihara*; this is where Bodhisattva descended spiritually into the womb of his mother. There is a representation of this scene drawn in the *vihara*. The Mahasthavira school say that Bodhisattva was conceived on the 30th night of the month *U-ta-lo-'an-aha-cha* (Uttarashadha). This is the 15th day of the 5th month (*with us*). The other schools fix the event on the 23rd day of the same month. This would be the 8th day of the 5th month (*with us*).

To the northeast of the palace of the spiritual conception is a *stupa*; this is the place where Asita the Rishi prognosticated the fortune (*took the horoscope or signs of*) the royal prince. On the day when the Bodhisattva was born there was a gathering (*a succession*) of lucky indications. Then Suddhodana-*raja* summoned all the soothsayers, and addressing them said, "With respect to this child, what are the fortunate and what the evil (signs)? As it is right, so do you clearly answer me." In reply they said, "According to the record of the former saints the signs are especially fortunate. If he remains in secular life he will be a Chakravartin monarch; if he leaves his home he will become a Buddha."

At this time the Rishi Asita, coming from afar, stood before the door, and requested to see the king. The king, overjoyed, went forth to meet and reverence him, and requested him to be seated on a precious chair; then addressing him he said, "It is not without an object that the Great Rishi has condescended to visit me this day." The Rishi said, "I was quietly resting (*or, observing the summer rest*) in the palace of the Devas, when I suddenly saw the multitude of the Devas dancing together for joy. I forthwith asked why they rejoiced in this extravagant way, on which they said, 'Great Rishi, you should know that to-day is born in Jambudvipa, of Maya, the first queen of Suddhodana-*raja* of the Sakya line, a royal son, who shall attain the complete enlightenment of *sambodhi*, and become all-wise.' Hearing this, I have come accordingly to behold the child; alas! that my age should prevent me awaiting the holy fruit."

At the south gate of the city is a *stupa*. This is where the royal prince, when contending with the Sakya princes, cast the elephant away. The royal prince having contended in the public competition (*of arts and athletic exercises*), was left entirely alone (*without compeer*) among them all, (*or, in every exercise*). And now the Maharaja Suddhodana, after receiving congratulations (*or, congratulating him*), was about to go back to the city.

At this time the coachman was leading out the elephant and just about to leave the city. Devadatta, confident as ever in his brute strength, was just entering the gate from without; forthwith he asked the coachman, "Who is going to ride on this gaily caparisoned elephant?" He said, "The royal prince is just about to return, therefore I am going to meet him." Devadatta, in an excited manner, pulled the elephant down, and struck his forehead and kicked his belly, and left him lying senseless, blocking the way so that no one could pass. As they could not move him out of the way, the passers-by were stopped on their route. Nanda coming afterwards, asked, "Who has killed the elephant?" They said, "It was Devadatta." Forthwith he (*Nanda*) drew it on one side of the road. The royal-prince then coming, again asked, "Who had done the foul deed of killing the elephant?" They replied, "Devadatta killed it and blocked up the gate with it, and Nanda drew it on one side to clear the road." The royal prince then lifted the elephant on high and threw it across the city moat; the elephant falling on the ground caused a deep and wide ditch; the people since then have commonly called it "the fallen-elephant ditch."

By the side of this is a *vihara* in which is a figure of the royal prince. By the side of this again is a *vihara*; this was the sleeping apartment of the queen and the prince; in it is a likeness of Yasodhara and (*the child*) Rahula. By the side of the queen's chamber is a *vihara* with a figure of a pupil receiving his lessons; this indicates the old foundation of the schoolhouse of the royal prince.

At the south-east angle of the city is a *vihara* in which is the figure of the royal prince riding a white and high-prancing horse; this was the place where he left the city. Outside each of the four gates of the city there is a *vihara* in which there are respectively figures of an old man, a diseased man, a dead man, and a Sraman. It was in these places the royal prince, on going his rounds, beheld the various indications, on which he received an increase of (*religious*) feeling, and deeper disgust at the world and its pleasures; and, filled with this conviction, he ordered his coachman to return and go home again.

To the south of the city going 50 li or so, we come to an old town where there is a *stupa*. This is the place where Krakuchchanda Buddha was born, during the Bhadra-Kalpa when men lived to 60,000 years.

To the south of the city, not far, there is a *stupa*; this is the place where, having arrived at complete enlightenment, he met his father.

To the south-east of the city is a *stupa* where are that Tathagata's relics (*of his bequeathed body*); before it is erected a stone pillar about 30 ft. high, on the top of which is carved a lion. By its side (*or, on its side*) is a record relating the circumstances of his *Nirvana*. It was erected by Asoka-*raja*,

To the north-east of the town of Krakuchchhanda Buddha, going about 30 li, we come to an old capital (*or, great city*) in which there is a *stupa*. This is to commemorate the spot where, in the Bhadra-Kalpa when men lived to the age of 40,000 years, Kanakamuni Buddha was born.

To the north-east of the city, nor far, is a *stupa*; it was here, having arrived at complete enlightenment, he met his father.

Farther north there is a *stupa* containing the relics of his bequeathed body; in front of it is a stone pillar with a lion on the top, and about 20 ft. high; on this is inscribed a record of the events connected with his *Nirvana*; this was built by Asoka-*raja*.

To the north-east of the city about 40 li is a *stupa*. This is the spot where the prince sat in the shade of a tree to watch the ploughing festival. Here he engaged in profound meditation and reached the condition of "absence of desire." The king seeing the prince in the shade of the tree and engrossed in quiet contemplation, and observing that whilst the sun's rays shed their bright light around him, yet the shadow of the tree did not move, his heart, recognizing the spiritual character of the prince, was deeply reverent.

To the north-west of the capital there are several hundreds and thousands of *stupas*, indicating the spot where the members of the Sakya tribe were slaughtered. Virudhaka-*raja* having subdued the Sakyas, and captured the members of their tribe to the number of 9990 myriads of people, then ordered them to be slaughtered. They piled their bodies like straw, and their blood was collected in lakes. The Devas moved the hearts of men to collect their bones and bury them.

To the south-west of the place of massacre are four little *stupas*. This is the place where the four Sakyas withstood an army. When first Prasenajita became king, he sought an alliance by marriage with the Sakya race. The Sakyas despised him as not of their family, and so deceived him by giving him as a wife a child of a servant, whom they largely endowed. Prasenajita-*raja* established her as his principal queen, and she brought forth in due time a son, who was called Virudhaka-*raja*. And now Virudhaka was desirous to go to the family of his maternal uncles to pursue his studies under their direction. Having come to the south part of the city, he there saw a new preaching-hall, and there he stopped his chariot. The Sakyas hearing of it, forthwith drove him away, saying, "How dare you, base-born fellow occupy this abode, an abode built by the Sakyas, in appearance (*or, intended for*) an abode of Buddha?"

After Virudhaka had succeeded to the throne he longed to revenge his former insult; he therefore raised an army and occupied this place with his troops, who took possession of the fields. Four men of the Sakyas who were engaged in ploughing between the watercourses immediately opposed the progress of the soldiers, and having scattered them, entered the town. Their clansmen, considering that their tribe was one in which there had been a long succession of universal monarchs, and that the honorable children of such righteous kings had dared to act cruelly and impetuously, and without patience to kill and slay, and so had brought disgrace on their family, drove them away from their home.

The four men, having been banished, went to the north among the Snowy Mountains; one became king of the country of Bamyan, one of Udyana, one of Himatala, one of Sambi (Kausambi?). They have transmitted their kingly authority from generation to generation without any interruption.

To the south of the city 3 or 4 li is a grove of Nyagrodha trees in which is a *stupa* built by Asoka-*raja*. This is the place where Sakya Tathagata, having returned to his country after his enlightenment, met his father and preached the law. Suddhodana-*raja*, knowing that Tathagata had defeated Mara and was engaged in travelling about, leading people to the truth and converting them, was moved by a strong desire to see him, and considered how he could pay him the reverence due to him. He therefore sent a messenger to invite Tathagata, saying, "Formerly you promised, when you have completed your purpose to become a Buddha, to return to your native place. These are your words still unperformed; now then is the time for you to condescend to visit me." The messenger having come to the place where Buddha was, expressed to him the king's desire (*mind*). Tathagata in reply said, "After seven days I will return to my native place." The messenger returning, acquainted the king with the news, on which Suddhodana-*raja* ordered his subjects to prepare the way by watering and sweeping it, and to adorn the road with incense and flowers; and then, accompanied by his officers of state, he proceeded 40 li beyond the city, and there drew up his chariot to await his arrival. Then Tathagata with a great multitude advanced; the eight Vajrapanis surrounded him as an escort, the four heavenly kings went before him; divine Sakra, with a multitude of Devas belonging to the world of desires (*Kama-loka*), took their place on the left hand; Brahma-*raja* with Devas of *Rupa-loka* accompanied him on the right. The Bhikshu priests walked in order behind, Buddha by himself, as the full moon among the stars, stood in the midst; his supreme spiritual presence shook the three worlds, the brightness of his person exceeded that of the seven lights; and thus traversing the air he approached his native country. The king and ministers having revered him, again returned to the kingdom, and they located themselves in this Nyagrodha grove.

By the side of the *sangharama*, and not far from it, is a *stupa*; this is the spot where Tathagata sat beneath a great tree with his face to the east and received from his aunt a golden-tissued *kashaya* garment. A little farther on is another *stupa*; this is the place where Tathagata converted eight king's sons and 500 Sakyas.

Within the eastern gate of the city, on the left of the road, is a *stupa*; this is where the Prince Siddhartha practiced (*athletic sports and competitive*) arts.

Outside the gate is the temple of Isvara-*deva*. In the temple is a figure of the Deva made of stone, which has the appearance of rising in a bent position. This is the temple which the royal prince when an infant (*in swaddling clothes*) entered. King Suddhodana was returning from the Lumbini (*Lavani - La-fa-ni*) garden¹, after having gone to meet the prince. Passing by this temple the king said, "This temple is noted for its many spiritual exhibitions (*miracles*). The Sakya children who here seek divine protection always obtain what they ask; we must take the royal prince to his place and offer up our worship." At this time the nurse (*foster-mother*), carrying the child in her arms, entered the temple; then the stone image raised itself and saluted the prince. When the prince left, the image again seated itself.

Outside the south gate of the city, on the left of the road, is a *stupa*; it was here the royal prince contended with the Sakyas in athletic sports (arts) and pierced with his arrows the iron magnets.

From these 30 li southeast is a small *stupa*. Here there is a fountain, the waters of which are as clear as a mirror. Here it was, during the athletic contest, that the arrow of the prince, after penetrating the targets, fell and buried itself up to the feather in the ground, causing a clear spring of water to flow forth. Common tradition has called this the *arrow fountain* (*Sarakupa*); persons who are sick by drinking the water of this spring are mostly

¹ This garden was Buddha's birthplace. The name Lumbini is said to have been derived from that of the wife of Suprabuddha; his daughter was Maya, the mother of Buddha. The Chinese equivalent in the text, La-fa-ni, may possibly be connected with the Sanskrit *lavana*, saline; but Lavani is a feminine personal name. (Footnotes, except the one above, have been deleted. Ed.)

restored to health; and so people coming from a distance taking back with them some of the mud (*moist earth*) of this place, and applying it to the part where they suffer pain, mostly recover from their ailments.

To the north-east of the *arrow well* about 80 or 90 li, we come to the Lumbini (*Lavani*) garden. Here is the bathing tank of the Sakyas, the water of which is bright and clear as a mirror, and the surface covered with a mixture of flowers.

To the north of this 24 or 25 paces there is an *Asoka-flower* tree, which is now decayed; this is the place where Bodhisattva was born on the eighth day of the third month. The school of the Sthaviras (*Shang-tso-pu*) says it was on the fifteenth day of the second half of the same month, corresponding to the fifteenth day of the third month with us. East from this is a *stupa* built by Asoka-*raja*, on the spot where the two dragons bathed the body of the prince. When Bodhisattva was born, he walked without assistance in the direction of the four quarters, seven paces in each direction, and said, "I am the only lord in heaven and earth, from this time forth my births are finished." Where his feet had trod there sprang up great lotus flowers. Moreover, two dragons sprang forth, and, fixed in the air, poured down the one a cold and the other a warm water stream from his mouth, to wash the prince.

To the east of this *stupa* are two fountains of pure water, by the side of which have been built two *stupas*. This is the place where two dragons appeared from the earth. When Bodhisattva was born, the attendants and household relations hastened in every direction to find water for the use of the child. At this time two springs gurgled forth from the earth just before the queen, the one cold, the other warm, using which they bathed him.

To the south of this is a *stupa*. This is the spot where Sakra, the lord of Devas, received Bodhisattva in his arms. When Bodhisattva was born, then Sakra, the king of Devas, took him and wrapped him in an exquisite and divine robe.

Close to this there are four *stupas* to denote the place where the four heavenly kings received Bodhisattva in their arms. When Bodhisattva was born from the right side of his mother, the four kings wrapped him in a golden-colored cotton vestment, and placing him on a golden slab (*bench*) and bringing him to his mother, they said, "The queen may rejoice indeed at having given birth to such a fortunate child!" If the Devas rejoiced at the event, how much more should men!

By the side of these *stupas* and not far from them is a great stone pillar, on the top of which is the figure of a horse, which was built by Asoka-*raja*. Afterwards, by the contrivance of a wicked dragon, it was broken off in the middle and fell to the ground. By the side of it is a little river, which flows to the southeast. The people of the place call it the *river of oil*. This is the stream, which the Devas caused to appear as a pure and glistening pool for the queen, when she had brought forth her child, to wash and purify herself in. Now it is changed and become a river, the stream of which is still unctuous.

From this going east 300 li or so, across a wild and deserted jungle, we arrive at the kingdom of Lan-mo (*Ramagrama*).

LUMBINI DECLARATION OF THE WORLD BUDDHIST SUMMIT

LUMBINI, NEPAL

December 2, 1998

Sukho Buddhanam Uppado

Happy is the Birth of the Buddha

1. **We, the participants of the World Buddhist Summit, with the serene patronage of His Majesty King Birendra Bir Bikram Shah Dev, the gracious presence of His Royal Highness Crown Prince Dipendra Bir Bikram Shah Dev, the active participation of Right Honorable Prime Minister Girija Prasad Koirala and Hon'ble Deputy Prime Minister Ms. Shailaja Acharya, the efficient and effective direction of Hon'ble Minister for Youth, Sports and Culture Mr. Purna Bahadur Khadka and the involvement of cabinet ministers, scholars and many other senior officers as well as the office-bearers and the members of the Lumbini Development Trust, at the holiest centre of Buddhist Pilgrimage - Lumbini, Nepal, the birth place of the Buddha, do hereby declare and affirm that we**
 - i) thank most sincerely His Majesty's Government and the people of Nepal for convening this Summit and for the generous hospitality, and the two keynote speakers Dr. Ananda WP Guruge and Dr. Harka Gurung for facilitating the deliberations of the Summit;
 - ii) welcome, support and appreciate with utmost admiration the laudable step taken by His Majesty's Government of Nepal to recognize, declare and develop Lumbini as the Fountain of World Peace and the Holiest Pilgrimage Centre of the Buddhists and peace loving people of the World and applaud that this national commitment shall be for all times;
 - iii) note with satisfaction that the World Fellowship of Buddhists at its 20th General Conference held in Sydney, Australia, October/November, 1998 unanimously resolved that "the initiative of His Majesty's Government of Nepal to declare and develop Lumbini as the Fountain of World Peace and the Holiest Pilgrimage Centre of the Buddhist World be heartily endorsed by the World Fellowship of Buddhists and the international Buddhist community";
 - iv) underline the relevance and timeliness of mobilizing the spiritual and emotional fervor that every Buddhist has developed towards the holy shrine of Lumbini as a motivating and guiding factor in the promotion of world peace; and
 - v) commit ourselves to derive inspiration and lessons for action from the rich and varied teachings of the Buddha, the example of his life, the testimony of Buddhist history and the devotion of the worldwide Buddhist community to meditate for the purpose of attaining peace within ourselves and mediate at every level to resolve conflicts on Buddhist principles of loving kindness, compassion, sympathetic joy and equanimity and counter actively such evils as greed, violence, hatred, prejudice, social inequalities and exploitation that divide humanity and jeopardize peace;
2. **We resolve that the international community of Buddhists and peace loving people of the world adopt Nepal's declaration of Lumbini as the Fountain of World Peace and the Holiest Pilgrim Centre of the Buddhists and peace loving people of the world. We, hereby, take upon ourselves the task of sharing in the efforts of His Majesty's Government of Nepal. We do, therefore,**
 - i) undertake to rethink afresh how this enormously promising spiritual inspiration of Lumbini is channeled to serve the peace and welfare of humanity;

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- ii) urge that all the three historical sites i.e. Kapilavastu, Ramagrama and Devadaha in Nepal related to the life and career of the Buddha be similarly developed and studied through excavation, conservation and research;
 - iii) recommend for earnest consideration Sri Lanka's proposal that an international airport be constructed near Lumbini and express our appreciation of the offer of the Sri Lankan delegation to cooperate in Lumbini Development in every possible way;
 - iv) join hands in the efforts of the Lumbini Development Trust not only by contributing financial, material and human resources to the promotion of its mandate but also by providing through our participation in a continuing and expanding programme of religious and cultural activities in the international Buddhist institutions which are already in existence;
 - v) encourage Buddhist institutions and organizations to explore possibilities of establishing not merely infrastructural improvement but to develop research and study programmes with special reference to peace studies;
 - vi) suggest a feasibility study of the proposal for the establishment of an International Buddhist University at Lumbini and recommend that a suitable institution be proposed to function as an associate centre of the World Buddhist University to be established in Thailand;
 - vii) request His Majesty's Government of Nepal to declare *Vaishakha Purnima* (Full Moon day of May) the "Lumbini Day" and organize appropriate spiritual and cultural activities to increase the awareness of the significance of the holy site;
 - viii) call upon the international community to disseminate information on spiritual and the developmental activities of Lumbini, Nepal;
 - ix) urge our governments and generous donors in our countries to take note of the growing need for financial support to carry out the work of Lumbini Development Trust;
 - x) also urge the Trust to initiate and maintain active dialogues with donors and supporters;
 - xi) request also that the existing Master Plan be reviewed in consultation with international community and others concerned;
 - xii) appeal to His Majesty's Government of Nepal and specially the Lumbini Development Trust to review the present systems and procedures and consider the creation of an international advisory body with a view to ensuring systematic and orderly progress towards early completion of a reviewed Master Plan;
 - xiii) request His Majesty's Government of Nepal to make Lumbini Development Trust a permanent and autonomous body and the UN to revive the United Nations Lumbini Development Committee; and
 - xiv) recommend strongly that the local community in and around Lumbini be effectively involved in not only developmental activities but also in the maintenance of the sanctity and serenity which the birthplace of the Prince of Peace richly deserves.

3. Finally, we resolve to be partners in all of Nepal's promotional activities in the implementation of above requests and suggestions and express our hope and aspiration that the collaboration between the peace loving leadership of the world and His Majesty's Government of Nepal will continue and flourish. We therefore, fervently desire that similar Summit meetings be held regularly at the holy site of Lumbini, once every two years.

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Buddhanagar, Lumbini, Nepal**

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LUMBINI CHRONOLOGY AND ARCHAEOLOGY SITES*

Dr. Harka Gurung

623 BC	Birth of Gautam Buddha
<u>249</u>	Visit of Maurya Emperor Ashoka
403 AD	Visit of Fa-hien (Fa-Xian)
636	Visit of Hiuen Tsiang (Xuan Zang)
1312	Visit of Ripu Malla
1896	Excavation of Ashoka pillar by Khadga Shamsheer and A. Fuhrer
1899	Excavation work by P.C. Mukherji
1930	Petition of Mahadan Upasak to Prime Minister for restoration work
1932-39	Excavation work by Kaiser Shumsher
1956	King Mahendra's proposal for development at the Fourth Assembly of World Federation of Buddhists
1967	Visit of U.N. Secretary General U Thant
1970	Formation of U.N. International Committee for Development of Lumbini and Establishment of Lumbini Development Committee (LDC)
1978	Preparation of the Master Plan by Kenzo Tange
1985	Upgrading of Lumbini Development Committee to Lumbini Development Trust (LDT)
1996	Excavation of marker stone at the Nativity site

Archaeological sites in and around Lumbini

The area around Lumbini is of much archaeological significance. The few excavations made so far reveal a long history of human settlement in the area. The various archaeological sites around Lumbini are of much historical importance that needs further exploration and preservation.

- (1) Lumbini: Historical evidence suggests that the place was under continuous habitation since the 6th century B.C. until the 14th century A.D. It became particularly prominent after the visit of Emperor Ashoka in the 3rd century B.C. The main items of archaeological significance at Lumbini garden include the Ashokan pillar with Brahmi script, the sacred pool, sanctum-sanctorum with a marker stone, bas-relief image of the nativity scene and ancient monastic foundations.
- (2) Tilaurakot: The ancient capital of Sakya, Kapilavastu, has now been identified with Tilaurakot, a site in ruins located 25 km. west of Lumbini. The five periods of habitation of this walled city begin from 8th - 7th B.C. and end in 2nd century A.D. Excavation have revealed the foundations of a citadel with defense wall, gateway, monasteries and stupas.
- (3) Araurakot lies about 9 km. north-west of Tilaurakot. P.C. Mukherji (1899) identified it as the natal town of Kanakmuni Buddha. It is a rectangular fortified area that contains a moat with heaps of ancient ruins.
- (4) Gotihawa lies 5 km. south-west of Taulihawa town and is considered the natal town of Krakuchanda Buddha. The place has ruins of ancient habitation, stupas and monasteries. The place was visited by Ashoka as evidenced by a pillar with inscriptions. The pillar is broken with the upper part missing.

* An excerpt from Dr. Harka Gurung's key-note address entitled "Developing Lumbini as Pilgrimage Centre of Peace" delivered at the World Buddhist Summit, Lumini, on November 30, 1999.

- (5) Kudan is located 2 km. south-west of Taulihawa on way to Gotihawa. There are huge structural ruins indicating wreckage of monasteries and stupas with a tank nearby.
- (6) Niglihawa, 7 km. north-west of Tilaurakot, was another site visited by Ashoka and marked with a pillar. The pillar is broken into two pieces. The standing base pillar has Ashokan inscription in Brahmi script and the upper pillar has Devanagari inscription marking Ripu Malla's visit in 1312 A.D. There are ruins of monasteries, stupas and habitation. It is identified as the ancient town of Sobhawati, birth-place of Kanakmuni Buddha.
- (7) Sagarhawa lies 3.5 km. north of Tilaurakot and west of Banganga river. It is a rectangular depression. Excavations done in 1896 traced seventeen stupas and large monuments made from well- burnt bricks. Findings of casket and other rare antiquities indicate them to be votive stupas of the war dead. However, these stupas remain no more as they were excavated to their foundation without restoration.

The archaeological sites described above, west of Lumbini, lay within the domain of the Sakya kingdom. East of Lumbini was Koliya kingdom where only two sites are known so far. These are Devadaha and Ramagrama.

- (8) Devadaha lies 34 km. north-east of Lumbini near the village of Khairhani. The Koliya of Devadaha are considered as the maternal tribe of Gautam Buddha. There are large archaeological mounds near the village.
- (9) Ramagrama lies 4 km south of Parasi town in Nawal-Parasi district. The remains of stupa and monastery as mounds are beside the bank of Jahari river in Kerwani village. The huge stupa mound is 30 ft. high and 70 ft. in diameter. Koliyas of Ramagrama are listed among the eight tribes that received the corporeal relics of the Buddha at Kusinara.

We extend our hearty & warm



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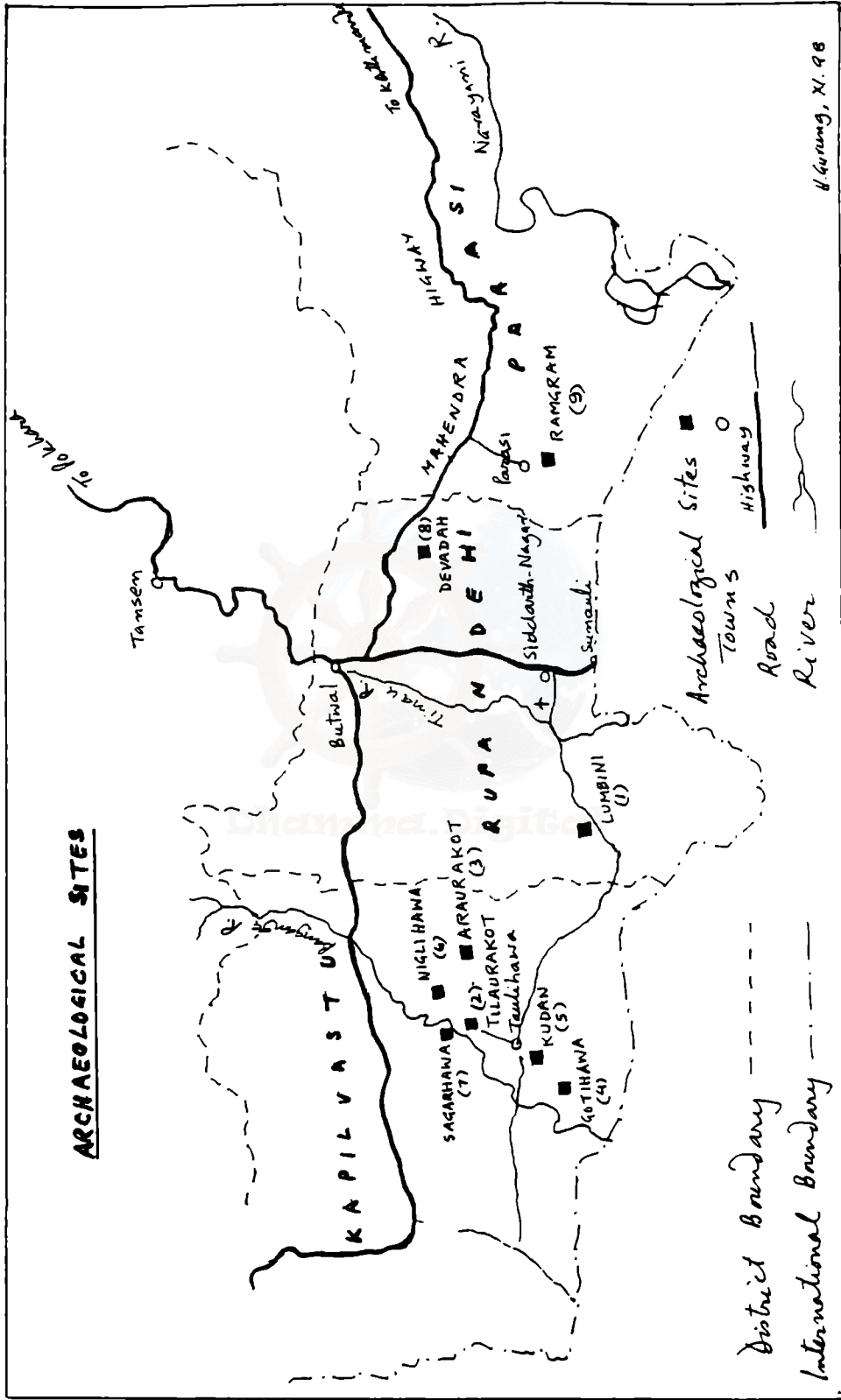
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THE BUDDHIST OUTLOOK ON HEALTH

Dr. Laxman Shakya

The Buddhist outlook on general health is highly significant. From the very beginning of Buddhism, health was highly emphasized. The Buddha was a great lover of sound health and sound mind. During his whole mortal life span of eighty years he was said to have suffered only three kinds of ailments, namely, headache, backache and dysentery; the last one proved fatal.

In his most famous First Sermon, Turning of the Wheel of Law (Dhammachakka Pavattanasutta), the Buddha admonished his disciples to follow the Middle Way for attaining the Ultimate Truth or Supreme Happiness (Nibbana). Here the Supreme Happiness refers to a state of health, which is pure physically as well as mentally. In other words one who has a physically sound health means a person who controls his body and speech by not committing any misconduct such as killing living beings, stealing, adultery, telling lies, slandering, backbiting, and using harsh words. In the same way one who possesses a sound mental health denotes a person who abstains from greed, hatred and delusion. From the Buddhist viewpoint a person may be very weak physically as well as mentally, yet may be having sound health if he or she is pure in conduct.

The Buddha was quite aware of all forms of physical sickness, which were prevalent in those days. He prevented persons with contagious diseases from entering the monks' community. In the famous Girimananda Discourse, Lord Buddha instructed monks to give serious thought to all forms of sickness that might occur in life so that they are prepared to face the same at any time. In the same way the Buddha instructed his followers to recollect daily the universality of old age, sickness, death, separation and fruits of one's own deeds. All these instructions are meant as a precaution and to prepare a person for any kind of illness.

The Buddhist attitude towards health is very comprehensive. The Buddha once said, "Hunger is the greatest disease, formations are the greatest sufferings, having known these facts, Nibbana is considered as the highest happiness." The Buddhists, therefore, believe that unless a person has attained Nibbana, he or she is a sick person, visibly or non-visibly. The word Nibbana means Freedom from Cravings.

Cravings are of three types, namely, 1. Craving for sensual pleasure, 2. Craving for existence, and 3. Craving for non-existence. All types of cravings usually afflict a person at the mental level by developing such symptoms as despair, disappointment, anxiety, worry, sorrow, tension etc. which in an aggravated form appear as fever, skin diseases, ulcer, blood pressure, diabetes, heart attacks, etc.

The Buddha was indeed a great physician who had helped to cure innumerable people suffering from mental distresses. He had personally attended a sick monk and on that historical occasion he uttered the most inspiring words: "Those who attend the sick person, attend me."

Buddhism believes that health is highly desirable. It is considered far better than to have wealth. Buddhist devotees are instructed to practice generosity, loving kindness and compassion and train their mind to make it calm and virtuous. The cultivation of these virtues make the followers healthy, wealthy and wise.

Sound health, therefore, is highly appreciated in Buddhism. Many references are found in Tripitaka, the holy Buddhist scriptures regarding sound health. The famous discourse on the Four Foundations of Mindfulness deals in depth about the human body, feelings, mind and phenomena of Nature itself. The Buddha has observed that those who control their six senses eventually get rid of all kinds of pains. This state is called the highest health as well as the highest gain in Buddhism.

VEN. U CHANDRAMANI MAHASTHAVIR (1876-1972)

Venerable U Chandramani Mahasthvir was born in 1876 at Akyab in Burma. In 1885, at the age of nine, he became a Sramanera and a fully ordained Bhikshu in 1903. At the instance of his guru U Chandrima, he had come to India in 1891 for studies. Four years later, he met two distinguished Buddhists, Mahavir Swami and Khezari Babu in Calcutta, from whom he got the inspiration to live at Kushinagara and dedicate the rest of his life for the cause of Buddhism and the restoration of the holy site, a task initiated by Mahavir Swami, who, in 1890, had found it in ruins.

What was a thriving place of pilgrimage until the 12th century A.D. Kushinagara had become a forgotten ruin when Hamilton Buchanan visited it in 1811. The next reference to it was a casual remark in 1854 by H.H. Wilson. In 1861-62, Cunningham confirmed the site as the sacred Kushinagara where the Buddha's Nirvana had taken place in 6th century B.C. In 1876, A.C.L. Carlyle carried out excavations leading to the discovery of the main stupa, "a huge mass of brickwork in a tottering condition representing the core of what must have been a grand structure," and the 6.1 meter-long Nirvana statue, carved out of one block of sandstone of mixed reddish color in the 5th century A.D. The name of the donor of the statue was Mahavihara-Svamin Haribala and the man who made it was named Dinna. Other discoveries included a broken colossal statue of the Buddha at the site known as Matha-Kuar shrine.

Further excavations were carried out around the main stupa and the Nirvana temple in 1904-1907 under J.R.R. Vogel. In 1910, Hirananda Shastri discovered the Mukutabandhana Chaitya, popularly called the cremation stupa.

In 1927 the main stupa was restored for which donations were given by U Po Kyu and U Po Hlaing of Burma. The final consecration took place on March 18, 1927 in the presence of 16 monks headed by Ven. U Chandramani Mahasthvir. On the occasion of the 2500th Buddha Jayanti celebrations, the Government of India built the present Nirvana temple, after removing the restored temple as it offered no space for pilgrims to circumambulate the shrine.

Until he passed away on May 8, 1972, many Nepalese identified Kushinagara not only as the sacred site of the Buddha's Nirvana but also as the haven where Venerable U Chandramani Mahasthvir lived, and there they made their way in their quest for knowledge, wisdom and peace. Consequently, in course of time he became the guru to many monks, notably, among others, Mahaprajna, Prajnananda, Dharmaloka, Shakyanda, Amritananda, Subhodhananda and Buddhaghosha. When the Dharmodaya Sabha was founded in 1944 at Samath, he was elected its President. In 1956, he took part in the Fourth World Buddhist Conference in Kathmandu.

For the first time in the modern history of India, he had organized a celebration of the Buddha Jayanti at Kushinagara in 1924. The noble task of restoring Kushinagara to its rightful place as a Buddhist shrine begun by Mahavir Swami with the repairs of the main shrine and the construction of a rest house for pilgrims in 1901 and, in the following year, a modern Buddhist vihara, was carried further by Chandramani Mahasthvir by building another pilgrims' rest house (1910) and educational institutions (a primary school, 1929; Mahavir Vidyalaya, 1933; and Buddha College, 1944).

Reference:

Ahir, D.C., 1984, Kusinara The Site of Mahaparinirvana, in The Maha Bodhi, July-September 1984, Calcutta.

Singh, Harischandra Lal, 1996, Reflections on Buddhism of the Kathmandu Valley, Kathmandu, Educational Enterprise (P.) Ltd.

THE LOST VIHARAS OF NEPAL

Efforts have been made by various scholars in recent years to prepare a list of Buddhist monasteries or viharas in Nepal. However, a comprehensive and up-to-date list covering the entire country is not yet available. In his exhaustive work, Buddhist Monasteries of Nepal, Fr. John K. Locke, S.J. has enumerated 363 viharas in Kathmandu valley alone. Further, he has found 17 "defunct" viharas. In a similar work, Nepa Deya Viharaya Taca (A Key to Viharas in Nepal) Ratna Kaji Vajracharya and Bijaya Ratna Vajracharya have come up with a list of many other "lost" viharas. Further research on these viharas, the evidence of their existence at one time or another being inscriptions, archaeological remains, religious practices and oral tradition, would be not only of academic interest but also of historical value to understand the Buddhist community, which, as Fr. Locke has observed, "are the custodians of what is probably the oldest unbroken tradition of the practice of the Buddha's Dharma - a tradition that has undergone many changes as a result of the social, cultural, economic and political influences the community has experienced over the last 2000 years." The names of the viharas that no longer exist are as follows.

Name of Vihara and Location (John K. Locke, S.J.)

Kasthamandapa Baha (Mahavihara), Maru Tol, Kathmandu
Cikan Muga Baha (Guhyakuksa Mahavihara), Cikan Muga, Kathmandu
Bhonsiko Baha (Vandakrta Nama Mahavihara), Dugan Bahi, Kathmandu
Kothu Baha (Gaganagana Mahavihara), Thaya Madu Tol, Kathmandu
Bakai Bahi, Ikku Baha, Kathmandu
Buddha Bari (Dipankara Mahabauddha Mahavihara), Hyumat Tol, Kathmandu
Wotu Baha, Watu Tol, Kathmandu
Sawal Baha (Mantrasiddhi Mahavihara), Sawal Baha Tol, Kathmandu
Bakan Bahi, Yanga Tol, Kathmandu
Sama Khusi Baha (Dharmasrimitra Mahavihara), Sama Khusi, Kathmandu
Sakum Baha, Lajimpat, Kathmandu
Lam Baha, (Manjugiri Dharmadhatu Mahavihara/Digayitu Mahavihara), Paknajol, Kathmandu
Pim Baha (Sarvasiddhi Mahavihara), Pashupati, Kathmandu
Takha Chen Baha (Yogasadhana Vihara), Kel Tol, Kathmandu
Majuya Baha (Siddhinagara Mahavihara), near Itum Baha, Kathmandu
Kaca Baha (Asoka Chaitya Vihara), Mahabauddha, Kathmandu
Vajrabirā Mahakal (Buddha Sasana Raksak Mahavihara), Tundikhel, Kathmandu

Name of Vihara (Ratna Kaji Vajracharya and Bijaya Ratna Vajracharya)

Bhubanakara Sri Vihara	Na Vihara
Man Vihara	Nandishala Vihara
Sri Raj Vihara	Javana Vatsa Vihara
Khajurika Vihara	Raghabadeva Vihara
Ajika Vihara	Mahabatiscala Vihara
Madhyan Vihara	Lhom Vihara
Bhayaruci Vihara	Nimni Baha
Caturabhalata Sana Vihara	Yeku Baha
Maha Pratihara barta Sujata Prabhu Vihara	Bri Vihara
Barta Kalyana Gupta Vihara	Saptapuri Mahavihara
Shivadeva Vihara	Padmacakra Mahavihara
Arya Pranidhi Vihara	Cakavati Mahavihara
Jiva Varma Vihara	Parinirmana Vihara

Citra Mahavihara
Vaisyasri Diwakara Varma Mahavihara
Bukhama Vihara
Jaya Manohara Varma Mahavihara
Hanala Vihara
Yokhaccha Vihara
Svakyee Vihara
Yengo Vihara
Ko Vihara (Kathmandu)
Puneswar Vihara
Talapula Mahavihara
Arako Vihara

Tanigla Vihara
Pinda Vihara
Gubahacaya Baha
Kothu Harsha Baha
Baniya Baha
Datu Baha
Sahajanandaya Baha
Pithukvaswam Baha
Dhasim Bareya Baha
Bayu Baha (Alatum ?)
Jalajuya Baha

Mention is also made of nine other viharas, one at Panauti, the name of which is no longer remembered, and eight at Sankhu, of which only vestiges remain. These are as follows:

Siddhikula Mahavihara (Thahthu Baha), Dhulaya Tol
Vajracakra Mahavihara (Opim Baha), Salkha Tol
Gyanacakra Mahavihara (Yama Baha), Dugahiti Tol
Dharmadhatu Mahavihara (Suya Baha), Dathu Nani

Gunakara Mahavihara (Koh Baha), Sun Tol
Jayanakara Mahavihara (Mamsu Baha), Calakhu Tol
Dharmacakra Mahavihara (Om Baha), Dugahiti Tol
Henakara Mahavihara (Duchem Baha), Dathu Cuka

Reference:

Vajracharya, Ratna Kaji & Bijaya Ratna, 1983, Nepa Deya Viharaya Taca (A Key to Viharas in Nepal), Kathmandu, Authors

Locke, S.J., John K., 1985, Buddhist Monasteries of Nepal, A Survey of the Bahas and Bahis of the Kathmandu Valley, Kathmandu, Sahayogi Press.

**WISH YOU ALL THE BEST
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ANNUAL REPORT OF THE INTERNATIONAL BUDDHIST SOCIETY 1998-1999

Dr N.K. Mallik
Member-Secretary

Medical Clinic

A total number of 30,103 patients attended the clinic during the year. The average daily attendance was over 150 as in previous years. A large number of patients came from a distance of 30 km. Some also came from the districts of Gorakhpur and Mahrajgunj in India. The Korean method of acupuncture was used successfully in the treatment of some diseases.

In addition to the regular staff of one medical officer, a dispenser and four women motivators, the services of a French dentist, M. Vineot, as well as that of a group of Japanese, Taiwanese and Nepalese neurologists from Kathmandu were made available in January 1999.

An epidemic of cholera hit certain rural areas this year. Medical services were rendered in these areas and medicine including 125 bottles of Rigor Lactate was distributed free.

All medicines are provided free in the clinic. A patient is charged a nominal fee of Rs. 5.00 while a new patient is charged a registration fee of Rs.10.00. The money is used for the maintainance of the clinic.

Drinking Water Supply

With the active support and financial assistance of Dr. Daniel Monconduit of the Himalayan Exchange of France a plan to provide safe drinking water, health education and sanitary facilities in certain rural areas is under way. Drinking water is available from 8 pumps to 318 houses in various villages under the 6 village development committees of Madhubani, Lumbini Adarsha, Khudabagar, Tenuhawa, Bhagwanpur and Ekla.

After the completion of the first phase of the programme Miss Veronika came from France and presented a very favorable report of the work so far undertaken by the International Buddhist Society in providing safe drinking water supply in the rural areas.

A survey of the incidence of certain diseases undertaken in September 1998 revealed a very favorable situation in contrast to a survey undertaken before the installation of hand pumps in the village, in July 1996, as follows:

Surveys

Disease	(1) <u>July 1996</u>	(2) <u>September 1998</u>
1. Amebiasis	75% of the population	21% of the population
2. Cholera	10% of the population	2% of the population
3. Leucorrhoea	15% of the population	10% of the population

Happy with the success of the plan, Dr. Daniel Monconduit has been pleased to provide additional facilities "as an award" to five villages, as follows: Sonabarshi (one hand pump and 1000 meter drainage); Dhodahawa (two hand pumps and two toilets); Bhagatpurwa (two hand pumps and drainage); Laxmipur (one hand pump and one children's school); and Lankapur (one hand pump).

Also as a result of the success of the first phase of the programme in six villages, the drinking water and

sanitation plan is being extended to 12 other villages under six village development committees.

A total of 38 hand pumps and 7 toilets are being planned to be installed in 18 villages during 1999-2000.

In the village of Dodahiawa no water was available even at a depth of 240 feet. A plan is being made to dig deeper.

A health committee, consisting of from 11 to 15 male and female members, has been formed in each village. The committee meets three times a month and takes care of health and sanitation problems in the village.

Health Camp

On the occasion of H.M. the King's birthday, two health camps were organized. Two medical teams led by Dr. Sarita Shrestha and Dr. Vidya Shakya came from Kathmandu to run the camps.

Library and Information Center

The Center provided services and facilities to pilgrims, visitors and local residents.

Pilgrims' Rest House

The number of beds for pilgrims has reached 12. The accommodation is free.

Literacy Programme

With the cooperation of the District Education Office, a non-formal literacy programme is continuing at Bhagwanipur village.

Women's Empowerment Programme

A Women's Empowerment Programme has been initiated with the formation of 24 groups of women in six village development committees and helping them to open savings account in Nepal Bank of Ceylon, Lumbini branch. There is a total membership of 389 women.

Training Programme

Two staff members were sent to Pokhara for a 10-day programme run by Nepal Resources Centre, Kathmandu.

Conferences

The International Buddhist Society took active part in The World Buddhist Summit and the Lumbini Mahotsav (Festival) held at Lumbini.

Bhikkhu Maitri, Founder Chairman of the International Buddhist Society was the Chief Guest at the conference of Nagarjuna Institute held at Gorakhpur in India. He also attended the Buddha Mahotsav organized by the Ministry of Tourism, India, at Samath and Bodhgaya.

Inauguration of Hand Pump

The Honorable Minister of State for Women and Social Welfare, Mrs. Meena Pandey, inaugurated a hand pump in the village of Sonabarshi.

Buddha Jayanti

As usual, the International Buddhist Society celebrated the 2542nd Buddha Jayanti by holding a district-wide high school quiz contest. Regretably, however, the event was marred by the death of clinic staff member,

Mr. Rabi Shrestha, son of Mr. Badri Prasad Shrestha, I.B.S. Committee member, in a motorcycle accident. A condolence meeting was held to mourn the untimely death.

Annual Conference

The annual conference of the International Buddhist Society was duly held on 7th January 1999.

Donation - Cash

Robert J. Bowman, USA
Anil Shrestha, Kathmandu
Surendra Man Shakya
Dharma Ratna Shakya,
Kathmandu
Mangal Laxmi Tuladhar

Donation - Medicine

Gorkha Ayurved, Kathmandu
Rev. T. Jina Ratana Mahathera
Cristina Dispensary, Kathmandu
Alliance Enterprises, Kathmandu
Praveen Medical Hall, Kathmandu
Triratna Tuladhar, Kathmandu
Bhikkhu Sudarsan Mahathera

Donation - Cash & Medicine

Royal Thai Embassy, Kathmandu
Himalayan Exchange, France
R.K. Pharmaceuticals, Patan
Mr. & Mrs. Ratsaphong, France

**We Extend Our Hearty Greetings
To International Buddhist Society, Lumbini**

And Also

**We would like to wish you all the best
on the occasion of
Buddha's Birth,
Enlightenment**

&

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Publisher's Note

Five years in the life of a small organization like the International Buddhist Society or in its annual publication, Lumbini, is not a long period, but it certainly would have proved a very long time of hard struggle indeed but for the encouragement, cooperation and help extended by numerous friends and well-wishers in Nepal and abroad. With the publication of the fifth issue of the annual, it is an appropriate time, therefore, to ponder over shortcomings, of which there are quite a few, and be thankful for achievements, for which we owe much to many people for their help in many ways. The continued support to the Society is a proof that the establishment of the clinic was a step in the right direction in the pursuit of "Buddhism Through Social Service." More than 100,000 patients have attended the clinic since it was opened on September 18, 1993.

The annual Lumbini has been able to provide some historical and archaeological insights as well as highlight the works of monks and laymen who have contributed much to underline the importance of the sacred sites or rendered assistance to pilgrims coming from far and near. This issue includes one of the earliest accounts about Kapilavastu by the famous Chinese pilgrim Hiuen Tsiang (629 A.D.) from his Si-Yu-Ki, Buddhist Records of the Western World, translated from the Chinese by Samuel Beal, which had inspired the archaeological searches in the Nepal Tarai in the 19th century, as well as a short account about the first Nepali to discover Lumbini after centuries of oblivion in the jungles, an event, which, in his own words, made him "simply overjoyed to see that at last we had something to do in bringing to light the much-sought-for birthplace of Buddha himself." We are specially happy that this tribute to a worthy ancestor, General Khadga Shumsher Rana, had come from the pen of a descendant of his own.

We like to thank HMG for holding the World Buddhist Summit this year. We hope that the official efforts as well as international support would go a long way in promoting world peace and the Teachings of the Buddha.

A sad event of the year was the passing away of Venerable Bhikkhu Sumangala. A very active social worker, it was a great loss that would be felt for a long time to come.

In conclusion, the I.B.S. and Lumbini thank all friends and well-wishers for their contributions and donations for a worthy cause. We are pleased that the Tribhuvan University has included the article on Kapilavastu by Basanta Bidari that had appeared serially in the Lumbini in the History and Culture curriculum. We also like to thank the local rural people for their enthusiasm and support to the programmes launched in the pursuit of the I.B.S. objective, "Buddhism Through Social Service."

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The International Buddhist Society was established in August 1993 to serve as a centre for Buddhist activities and to 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:

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

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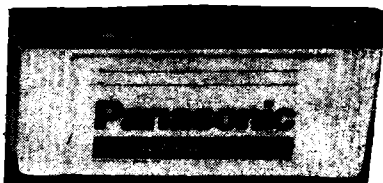
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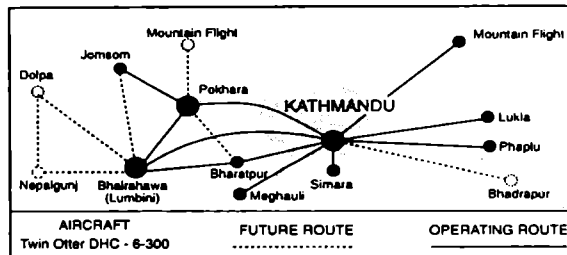
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