

LUMBINI

BUDDHA JAYANTI

Year 6

No. 6

Baishakh 2544, May 18, 2000



Sagrahawa: The site where the Sakyas were massacred

INTERNATIONAL BUDDHIST SOCIETY
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**An Annual Publication of
The International Buddhist Society,
Lumbini, Nepal.**

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Editorial Staff	Contents	Page
Kesar Lall	Sayings of the Buddha	2
Harishchandra Lal Singh	Spiritual Discipline	3
Basanta Bidari	Bhikshu Amritananda	
Representative:		
Utpal Sengupta	Sagrahawa: The Site where the Sakyas were Massacred	6
Shangrilla Enchantment	Basanta Bidari	
Lazimpat, Kathmandu	Buddhist Archaeology in the Nepal Terai	32
Phone 420252	Gen. Khadga Sumsher Rana	
Publisher & Manager:		
Bhikkhu Maitri	Rahul Sankrityayana (1899-1963)	36
Founder Chairman	The 28 Tathagatas According to Jataka Atthakatha	38
International Buddhist Society	Dharma Ratna Shakya "Trisuli"	
Buddhanagar,	Annual Report of the International Buddhist Society	39
Lumbini, Nepal.	Dr. N.K. Mallik	
Phone 071-80133,80174	Publisher's Note	42
Fax 00977-71-80124	Photo (cover): The site where the Sakyas were massacred	
	Aravind Man Singh Shakya	
	Subscription: Rs. 100.00	



SAYINGS OF THE BUDDHA

Do not go merely by what you hear, do not go merely by what has been handed down from one to another from old time;

do not go merely by what is commonly reported;

do not go merely what is found written in the Scriptures;

do not go only by subtleties of reasoning and logic;

do not go by considerations based upon mere appearances;

do not go merely by beliefs and views that commend themselves to you as agreeable;

do not go merely by what looks to be genuine;

do not go merely by the word of some ascetic or superior. But, when of yourselves you indeed know, "This is salutary; this is blameless; this is approved of by the wise; this being done or attempted leads to wellbeing and to happiness, then, follow after and abide by that thing.

Whether Buddhas arise, or Buddhas do not arise, it remains a fact, and the fixed and necessary constitution of being, that all its constituents lack an enduring substance. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being lack an enduring substance.

Whether Buddhas arise, O bhikkhus, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are subject to suffering. This fact a Buddha discovers and masters, and, when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being are subject to suffering.

My deed is my possession. My deed is mine inheritance. My deed is the mother's womb that bore me. My deed is the race to which I belong. My deed is my refuge.

Two joys, disciplines, there be, and what are these two? The joy of enjoyment and the joy of renunciation; and the nobler of the two is the joy of renunciation. Two joys, disciples, there be, and what are these two? Worldly joy and unworldly joys; and the nobler of the two is unworldly joy.

- Anguttara Nikaya

SPIRITUAL DISCIPLINE

- Bhikshu Amritananda Mahasthavir

(Speech given at the Assembly of the World's Religions (November 15-21, 1985) at Mcfee, New Jersey, U.S.A.)

The continent of Asia has given birth to great religious leaders- Gautam Buddha, Jesus Christ and Mohammed. Mohammed founded the religion of Islam, Jesus Christ Christianity and Gautam Buddha Buddhism.

The Buddha

Gautam Buddha was born Siddhartha 2,608 years ago in the Shakya clan at present day Taulihawa in Nepal. Ancient ruins found at a place called Tilaurakot in the vicinity of that town have been identified by archaeologists as the ancient town of Kapilavastu.

In those days, Suddhodana was the king of the Shakyas in the town of Kapilavastu. His queen was Mahamaya. Siddhartha was born to Mahamaya in a garden called Lumbini at some distance from the town.

Siddhartha was brought up in great luxury as befitting his birth and at the age of 16 years, he was married to a beautiful young girl named Yasodhara. A son, Rahul, was born to Siddhartha and Yasodhara.

But Siddhartha did not find peace within himself. He felt that everything was transient. He wanted real peace. He wanted to show the path to peace to other people as well. Therefore, at the age of 29 years, Siddhartha left the luxury of the royal palace and his family and became a monk.

The Search

After becoming a monk, he went to the well-known teachers and hermits of the day to learn from them. But he was not satisfied with what he had learned.

Thereafter, he lived in the forests for six years, experimenting with different teachings and practising meditation. But he was far from satisfaction. So, he began to engage in his search independently by himself.

At long last, on the occasion recognized by Buddhists as the full moon night of Baisakh, which falls in the month of May, while sitting under a tree at a place known at present as Buddhagaya in India, he became enlightened.

Enlightenment, to the Buddhists, is the acquirement of "Bodhigyan." Historically, Siddhartha became enlightened 2573 years ago. From that time on, he came to be called the Buddha, or the Enlightened One.

The Teaching

The Buddha taught that *Mind* plays the most important role in the complex machinery that is *Man* and the mind itself is most complex. It is the mind that moves the man. Indeed, behind every word or action, there is mind.

The Buddha made this observation in the very first verse of Dhammapada, the famous book of his teachings "*Mano pubbangama dhamma mano settha manomaya ...*" "*Mind precedes everything, mind is predominant..*"

Therefore, even if a single word is spoken or if anything at all is done with ill-will or evil in mind, it will bring sorrow for oneself.

If even a single word is spoken or if anything at all is done with good intentions, it will result in happiness for oneself.

But the mind has no independent existence of its own. It is bound up with the body just as the body is bound up with the mind.

There are five organs in the body; they function only because of the mind, but the mind cannot function without the organs.

If the mind is dependent upon the organs so are the organs upon the mind. In other words, the mind and the organs are interdependent.

The mind moves the organs and the mind is exercised through the organs. Without the mind, the organs cannot function. Without the organs, the mind does not exist by itself.

The most powerful objects in the world are the mind and the five organs. These are the organs of seeing, hearing, smelling, taste and feeling or touch. The organs have five different functions and there are as many means of making them function. These are form, sound, smell, taste and touch.

The organs do not go beyond the limits of their own function.

- (a) The organ of seeing can see forms. Therefore, forms can attract only the organ of seeing.
- (b) The organ of hearing can hear the sound. Therefore, a sound can attract only the organ of hearing.
- (c) The organ of smelling can smell. Therefore, smells can only attract the organ of smelling.
- (d) The organ of taste can taste. Therefore, sapid things can only attract the organ of taste.
- (e) The organ of touch can feel. Therefore, a tangible body can attract only the organ of touch.

The organs – eyes, ears, nose, etc. – are parts of the body and the mind in the body is as salt is to food.

Again, it must also be borne in mind that the organs cannot go beyond their own province. The eyes cannot hear sounds nor can the ears see any form. The nose cannot taste nor can the tongue smell. The organs do not and cannot interfere in each other's functions. This is a natural process; this is *dharma*. The organs do not go against this natural process or *dharma*.

The objects that the organs promote and those by which they are attracted are mentioned in the first *sutra* of the Buddhist text *Anguttaranikaya*, a book containing 9,557 *sutras*, in the Pali Tripitaka.

Said the Buddha in this *sutra*:

“Bhikkhus! I have not seen anything in this world more attractive to the eyes of a man than the form of a woman. Just as woman attracts the eyes of a man so are the eyes of a woman attracted by the form of a man.

“Just as a man's ears are attracted by the sound of a woman, so are a woman's ears attracted by the sound of a man.

“Just as the smell of a woman is attractive to a man, so is the smell of a man to a woman.

“Just as the taste of a woman is attractive to a man, so is a man's to a woman.”

"Just as a woman's touch is attractive to a man, so is a man's to a woman."

The mind by itself is pure and healthy but it is sullied by impurities emanating from without and within. (*Anguttarnikaya: yekakanipata, panihita achhavaggo*)

In the same chapter of Anguttaranikaya, the Buddha had further observed that the mind changes so fast that it is difficult even to find an example for it.

For example, apparently the eyes see a form at once but in reality it is not so. The form is seen only through a chain of mind processes.

To see a form, several conditions have to be fulfilled, as follows:

- (a) The eyes have to be healthy;
- (b) The form must be within the range of the eyes;
- (c) There must be proper space between the form and the eyes;
- (d) The mind must be attracted towards the form;
- (e) There must be light;
- (f) The mind must dwell on the form;
- (g) There must be consciousness;

Only when all of these conditions are fulfilled will the eyes see.

Having perceived a form, the mind of a man who is full of passion, ill-will and ignorance becomes defiled. A mind thus defiled triggers a reaction that brings sorrow upon oneself. But no one likes to suffer. But whether he likes it or not man must suffer because of his ignorance.

When a man desires to be free of sorrow, he tries to find happiness. But happiness does not remain stable nor secure. Since happiness is neither stable nor secure, it also results in sorrow.

Both happiness and sorrow are nothing but a feeling, the result of a touch or contact. Without contact, there can be no feeling.

Feeling thus comes from contact. Therefore, if there is no contact, there can be no feeling. If there is no feeling, there can be no craving. If there is no craving, there can be no grasping. If there is no grasping, there can be no birth and rebirth.

If there is no birth, there can be no decay. If there is no decay, there can be no suffering. In the absence of suffering lies the ultimate peace.

The path to ultimate peace is spiritual discipline.

Spiritual discipline is attained through *morality, concentration and wisdom*.

SAGRAHAWA

The Site where the Sakyas were Massacred

- Basanta Bidari
Chief Archaeologist,
Sacred Garden, Lumbini

OBSERVATION:

"To the north-west of the capital there are several hundred and thousands of *stupas*, indicating the spot where the members of the Shakya tribe were slaughtered. Virudhaka-Raja having subdued the Shakyas, 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 Prasenjita 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. Prasenjitaraaja established her as his principal queen, and she brought forth in due time a son, who was called Virudhaka. 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 honourable 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 Bamyān, one of Udyāna, one of Himātalā, one of Sāmbi (Kausāmbi?). They have transmitted their kingly authority from generation to generation without any interruption". (Beal, 20-21; 1983)

The summary account given here by Yuan-chuang differs considerably from the history of Virudhaka as related in the Buddhist books. Thus some authorities represent King Prasenjita as demanding from the Sakyas of Kapilavastu one of their daughters to be his queen in order that he might have an attraction for the Buddha in his palace. The Sakyas, 500 in number, considered the demand in council. They feared to refuse, yet they could not depart from their law, which forbade the marriage of their females with aliens. Their Elder Mahanama got them out of the difficulty by sending his daughter by a female slave or, according to another version, the slave herself, to be the king's bride. But there is yet another account, which represented Prasenjita as falling in love with a kind and thoughtful young maiden who turned out to be a slave of Sakya Mahanama. The king had demanded the girl from her master, who had seized her for arrears of rent due to him by her late father as his agent. The master gladly complied with the king's request, and the slave girl became a queen. In due course she had a son, the prince who received the name Virudhaka (Vidudabha/Vaidurya). When this son grew up to be a boy he was sent to Kapilavastu to learn archery and other accomplishments becoming a young prince in the household or under the supervision of Mahanama who was supposed to be his maternal grandfather. The night of his arrival at the city was spent in the New Hall or Chapel, and the young Sakyas treated the prince with

rudeness and violence, or, according to others, after he had left, they spoke of him very contemptuously and treated his presence in the Hall as a defilement of the building. In course of time Virudhaka succeeded his father as the King of Kosala. His first act after his accession was to collect an army for the invasion of Kapilavastu and the punishment of its inhabitants for their wanton insults to him in his boyhood. On his way, and when only a short distance from Sravasti, he had the memorable meeting with the Buddha seated under a dead tree as already related. When the Buddha left the Sakyas to the terrible fate which they had made for themselves the king renewed his invasion. While his forces were encamped in the neighbourhood of Kapilavastu, the Sakyas in the city, following the Buddha's advice, resolved to shut themselves up within the walls and made a passive resistance. But one man *She-ma* (that is, perhaps Sama/Mr. Rockhill's Samaka) living at a distance from Kapilavastu, took up arms against the invaders, defeated and slew many thousands of them. According to the account by Yuan-chuang there were four countrymen who fought and repulsed the invading enemy. As the fighting had taken place without the sanction of the Sakyas, and against their decision to make only a passive resistance, the brave patriot (or patriots) not only did not receive any recognition from their besieged clansmen, but actually had to undergo the punishment of expatriation. The crime of Sama (or of the four heroes) was that he, a Kshatriya and a member of the Buddhist community, had taken human life, and caused it to be taken, in violation of the principles to which they were all vowed. When Virudhaka found that the Sakyas would not fight he attacked their city, the gates of which were opened to him through bad advice. He then destroyed the buildings of Kapilavastu, and massacred all its inhabitants except a few who managed to escape (Walter, 9-11:1973).

T.W. Rhys Davids has a different account of this event. He mentions that "From the desire to associate himself by marriage with the Buddha's family, King Pasenadi (Prasenajita) asked for one of the daughters of the Sakiya chiefs as his wife. The Sakiyas discussed the proposition in their Mote-Hall, and held it beneath the dignity of their clan. But they sent him a girl named Vasabhakhattiya, the daughter by a slave girl, of one of their leading chiefs. By her Pasenadi had a son, Vidudhaba mentioned above. And it was in consequence of the anger kindled in Vidudhaba's heart at the discovery of the fraud that, having determined to wreak his vengeance on the Sakiyas, he, on coming to the throne, invaded their country, took their city, and put to death a great number of the members of the clan, without distinction of age and sex. But the main circumstance of the war against the clan is very early alluded to, and is no doubt a historical fact. It is said to have preceded only by a year or two the death of the Buddha himself."

The beginning of this story, on the other hand, seems very forced. Davids further argues that "The Sakiyas may have considered the royal family of Kosala of inferior birth to themselves. There is mention, in several passages, of the pride of the Sakiyas. But, even so, we can not see, in the present state of our knowledge, why they should object. We know that the daughter of one of the chiefs of a neighbouring clan, equally free and equally proud, the Licchavis of Vaisali, was married to Bimbisara, King of Magadha. It is, furthermore, almost certain that the royal family at Savatthi was simply one of the patrician families who had managed to secure hereditary consulship in the Kosala clan. For the chiefs among the Kosalas, apart from the royal family, and even the ordinary clansmen (the *Kulaputta*), are designated by the very term (*rajano*, kings), which is applied to the chiefs and clansmen of those tribes which had still remained aristocratic republics. And it is precisely in a very natural tendency to exaggerate the importance of the families of their respective founders that the later records, both of the Jains and the Buddhists, differ from the earlier ones. It is scarcely probable, therefore, that the actual originating cause of Vidudhaba's invasion of the Sakiya territory was exactly as set out above. He may have used the arrogance of the Sakiyas, perhaps, as a pretext. But the real reasons which induced Vidudhaba to attack and conquer his relatives, the Sakiyas, were most likely, the same sort of political motives which later on induced his cousin, Ajatasattu of Magadha, to attack and conquer *his* relatives, the Licchavis of Vaisali" (Davids 10-12:1971).

A. Cunningham (1874-76) in his 'Report of Tour in the Central Doab and Gorakhpur', with reference to Yuan Chwang's description of the Site of Massacre of Sakyas says "at some distance to the north-east of Kapilavastu, there were stupas, in hundreds and thousands, which marked the spot where a number of Sakyas were massacred, in an attack made upon Kapilavastu by Virudhaka Raja of Sravasti, after he had dethroned his father Prasenjita, who had been a friend as well as a kinsman of the family of Sakya, or Buddha.

"Unfortunately the distance at which these stupas were situated from the city, or the place of Kapilavastu, was not stated by Huen Tsang; and therefore it is impossible to tell whether it was 1 mile or 10 miles. I have, however, explored the country for a distance of 8 miles to the north-west from Bhila and the only remains of any number of stupa that I have been able to find, is at a site called "Bhata" or 'Kosala' about a mile and half to the north-west from Bhila, and about a mile to the north-west of an old village called Sarangi; here there is a high piece of ground, which is full of bricks and covered by a grove of trees, and which is called 'Bhata' in Hindi which means unfortunate of calamitous, or accursed; but I suspect that it may perhaps be a corruption of the Sanskrit 'badha' which means 'slaughtered' or 'massacred' (Carley, 172-173:1879).

Cunningham's exploration was mainly centered in and around Gorakhpur and Basti District. He did not visit the Nepalese Tarai especially Kapilavastu region. His conclusion of the identification of Kapilavastu misleded the future explorers.

Antonini in his article mentions, "Let me try to outline at least the more remarkable stages of their work starting, of course, from Cunningham. He began by identifying Sravasti, the site of Sahet Mahet, an imposing heap of ruins on the southern bank of the Rapti river about 100 km. from Ayodhya (Basti Dist., U.P.). On the basis of the distances and other geographical data given by the Chinese pilgrim, Cunningham submitted that Nagar-Khas (which is in Basti Dist.) could have been the ancient Kapilavastu. However, he never had an opportunity to conduct an archaeological survey of that area. Some years later (1874-76) when Carley (1879) corrected this indication and maintained that the site of Bhula Dih was the ancient Kapilavastu. Cunningham too was willing to accept his assistant's proposal. Carley himself, although, he carried out a careful survey in the Central Doab and Gorakhpur area, based his fascinating and complex theory essentially on philological data." (Antonini, 314:1981)

It was very difficult to locate the site where the Sakyas were massacred without locating the exact site of Kapilavastu. It was just an imagination among the scholars to locate the site (where the massacre took place) mentioned by the Chinese travellers which is located in the Nepalese Tarai.

THE ROYAL ASIATIC SOCIETY:

After the British established themselves in India, Sir William Jones formed the 'Royal Asiatic Society' in Calcutta in 1784 A.D. The main objective of the Society was to promote the study of the history and antiquities, arts, science and literature of Asia. The activity of this institution heralded the age of cultural renaissance in India as well as in the neighbouring countries. In 1837 James Prinsep discovered the key to the Brahmi alphabet. The decipherment of the Brahmi script helped archaeology to free itself from its antiquarian and literary affiliations.

When Cunningham became the Director General of the Archaeological Survey of India in 1871 onwards (for 15 years), he conducted a countrywide exploration of archaeological remains in India. He traced the route taken by the Chinese pilgrims and rediscovered many important Buddhist sites in India, which were forgotten many centuries ago. The then rulers of Nepal had kept the country closed to foreigners and no archaeological investigations and activities were allowed. The pioneer archaeologists of that time were not able to locate the birthplace of Lord Buddha as well as other important Buddhist sites like Kapilavastu where Prince Siddhartha had spent his early 29 years, the birth and nirvana places of earlier Buddhas Krakuchanda and Kanakamuni,

the site where the Sakyas were massacred, the Koliya kingdom, Devadaha, the relic stupa at Ramagrama and many other sites visited and mentioned by Chinese pilgrims. As the foreign archaeologists were not allowed to explore the Nepalese Tarai, they had to calculate the location of above mentioned sites and concentrate in Basti Dist. of U.P. in India. One of the major problems was that there was no map of the Nepal Tarai and it was not an easy task to examine the region properly and carefully. They made just a hypothetical calculation about the location of these sites.

Site Location:

The ruins of the ancient site where the Sakyas were massacred are lying at Niglihawa Village Development Committee Ward No. 9. The ruins are located on the west and south banks of a large tank locally called Lambu Sagar (Lambu=long and Sagar=pond). It is about 9 km. north east of the district headquarters of Taulihawa. This place can be reached by the Banganga Canal Road or Taulihawa-Jagadishpur road. It is located west of the site of Niglihawa Ashok pillar. One can reach it by visiting the Niglihawa pillar site and passing through the Niglihawa village and crossing the canal bridge.

Nepalese Archaeology in the Nineteenth Century:

The last decade of the Nineteenth century was a very important epoch in archaeology, especially in the Nepalese Tarai. The report in newspapers of the discovery of a pillar of Ashoka at Bairat, a deserted site in Pargana Kolhuwa of Tahsil Nepalgunj, by Major Jaskaran Singh of Balarampur in March 1893 attracted for the first time the attention of archaeologists and orientalists towards this part of the Nepalese Tarai, the potentiality of which had hitherto been unknown.

Dr. Fuhrer in the Nepalese Tarai, 1895

Dr. A. Fuhrer, Archaeological Surveyor, North Western Provinces and Oudh Circle, was deputed to take impressions of the aforesaid inscription on the pillar in March 1895. He found the pillar not at Bairat but on the bank of a large tank, called Nigali Sagar. On this occasion Fuhrer received the news about a second pillar near Bhagawanpur (close to Rummindehi). The purport of the inscription on the lower fragment of the pillar at Nigali Sagar created a great sensation among scholars. L.A. Waddell was the first to point out that the pillar, with the record of Ashok about the enlargement of the stupa of Kanakamuni (which lay within a few kilometers from Kapilavastu according to Fa-hien and Huen-Tsang), would be a sure indicator towards the lost site of Kapilavastu, hitherto searched too far to the south in Gorakhpur and Basti-District of India. The Government of India moved the Nepal Government for permission to explore the area around Nigali Sagar. (Mitra, 5:1972)

Dr. Fuhrer in 1896:

Dr. Fuhrer was again commissioned in 1896 to advise the Nepal Government in exploration and excavation. He considered the location of Kapilavastu as decided by the earlier scholars to be erroneous on topographical grounds. He developed his views after he was able to establish the precise location of Lumbini garden, the birthplace of Lord Buddha, with the help of the inscribed Ashoka pillar at Lumbini, which was very valuable in the search for Kapilavastu. Taking into consideration the distance of Lumbini from Kapilavastu, as calculated by Fuhrer from the records of Hiuen Tsang, he felt that the remains at Tilaurakot and the surrounding villages are those of Kapilavastu. Situated at a straight distance of three kilometers to the north-east of Taulihawa, a district headquarters in the central part of Nepalese Tarai, the ancient site of Tilaurakot is named after the village of Tilaura. Dr. Fuhrer was the first explorer to place Kapilavastu in Nepal. However, while taking a decision of such great importance, he ignored completely the distance of Lumbini from Kapilavastu as recorded by Fa-hien and Hiuen-Tsang. No attempt was made to analyze the variation in the records of the two pilgrims, Fa-hien and Hiuen-Tsang. (Srivastava, 26:1986)

But Dr. Fuhrer categorically mentioned "The discovery of the Ashoka Edict Pillar in Lumbini grove at Rummindei enable me to fix also, with absolute certainty, the site of Kapilavastu and of the sanctuaries in its

neighbourhood. Thanks to the exact notes left by the two Chinese travellers, I discovered its extensive ruins about eighteen miles north-west of the Lumbini Pillar, and about six miles north-west of Nigali Sagar stretching between Lat. 27.32' – 38' N. and Long .38-10' E. in the middle of a dense sal forest over a length of about seven miles from the villages of Amauli, Baidauli, Harnampur and Bikuli (north-east) to Sivagarh, Tilaurakot and Ramghat on the Banganga (south-west) and over a breadth of about three to four miles from the villages of Ramapura, Ahirauli and Srinagar on the south to the villages of Jagadishpur and Nagrava on the north. The whole site is at present as dreary and desolate as when seen by Fa-hien and Hiuen-Tsang; yet every sacred spot mentioned by the two pilgrims can be easily identified. The discovery of this interesting site, therefore, open out a very wide field indeed to the Indian archaeologist, and can not but yield the richest results in the near future. The first step to be taken by the Department will be to excavate next cold weather the most important ruins that can be absolutely identified." (Fuhrer, 44:1972) Here, Srivastava's claim that Fuhrer "ignored completely the distance of Lumbini from Kapilavastu as recorded by Fa-hien" (Srivastava 26:1986) seems a very irresponsible statement. Fa-hien mentions in his record that "Fifty li to the east of the city is a Royal Garden called Lumbini, it was here the Queen entered the bath to wash herself, and having come out on the northern side, advanced twenty paces and then holding a branch of the tree in her hand, brought forth the prince" (Beal 87,88:1993). Fuhrer gives the distance from Lumbini and mentions "I discovered its extensive ruins about eighteen miles north west of the Lumbini Pillar." (Fuhrer, 44:1972) (So far the measurement of the li is concerned, a personal letter of Prof. Hubert Durt informed me that one li corresponded to more or less 400m. He further informed that he contacted Dr. Max Deep, a specialist on Fa-hien, who told him that Fa-hien had not a strictly fixed system. He followed probably what he was told by the inhabitants of the region he visited.) Now if we consider 1 li is 400m, then 50 li of Fa-hien comes to about 20 km. which corresponds almost to the same distance today.

Dr. Fuhrer in the Nepalese Tarai 1897:

Dr. Fuhrer was once again commissioned in December 1897 to assist and advise the Government of Nepal in the supervision of excavations. The excavation was concentrated on the banks of a large tank, called Lambu Sagar, in Sagrahawa village. Fuhrer was severely criticised for wholesome destruction during the excavation. Scholars claimed that he ransacked the stupas and monasteries to the foundation. His excavation at Sagrahawa was condemned by Mukherji as "extremely to be deplored that so much destructive work has been done in the name of archaeology." (Mukherji, 26:1969) Dr. Fuhrer prepared the excavation notes of Sagarhawa and submitted to the Nainital Branch. Along with his report he enclosed the photographs and drawings of the excavation.

Reproduced below are the relevant portions of the Sagrahawa excavation report prepared and submitted by Dr. Fuhrer. It is believed that this report may help research scholars and students of archaeology who are interested in archaeology of the Nepalese Tarai especially in Sagrahawa.

No. AS/48, dated Lucknow, the 7th April 1898

From: A. Fuhrer, Ph.D., Archaeological Surveyor, N.W.P. and Oudh

To: The Secretary to Government,

N.W.P. and Oudh, P.W.D., B. and R. Branch, Naini Tal

I have the honor to forward the Annual Progress Report of the Epigraphical Section of this survey circle, for the year ending the 30th June 1898, together with the programme for the next working season.

2. Duplicate sets of the nine photographs taken on tour to accompany the report are forwarded by separate book post.

ARCHAEOLOGICAL SURVEY, N.W.P. AND OUDH CIRCLE
PROGRESS REPORT OF THE EPIGRAPHICAL SECTION FOR THE WORKINGSEASON OF 1897-98

Nepalese excavation in the western Tarai – In accordance with Government of India, Foreign Department, letter no. 1764E.-B, dated the 19th November 1897, communicated under cover of G.O. No. 2594M/49, dated 23rd November 1897, I left for Nigliva on the 17th December 1897, in order to assist the Nepal Government with advise and suggestions.

1. As regards the best course to be followed in the excavations of the ancient site of Kapilavastu, for which purpose the Kathmandu Darbar had very generously sanctioned a sum of Rs. 2000, the warmest acknowledgements of the Department, as well as of all students of the ancient history of India are due in the first instance to His Excellency the Prime Minister of Nepal, who very courteously permitted me to be present at these interesting excavations and to prepare drawings and photographs of the various objects brought to light in the course of these explorations. That this year's excavation operation have been successful in clearing up some dark periods of the early history of the Sakyas of Kapilavastu is partly due to the foresight and energy of Chauttariya Captain Bir Jung of Butaul-Tansen, who, being deputed by the Nepal Darbar to superintend the excavations on behalf of his Government, was ever ready to accept my advice, and to carry out my suggestions. The results obtained are in every respect encouraging. The present enlightened Government of Nepal has rendered a great service to archaeological science, and deserves the grateful thanks of all interested in the history of the development of early Buddhism.
2. The excavations were started on the 22nd December 1897 and from that time till the beginning of March 1898, about 200 coolies, mostly Tharus, were hard at work. In the commencement the work did not progress as fast as one would have wished it, as the men were unaccustomed to the use of pickaxes and shovels, and as every eight days fresh relays of labourers took up the places of those returning to their village homes; but after one month's trial the work went on steadily, and smoothly, so that in due time the men became quite experts in digging.
3. The present excavations have established beyond doubt the correctness of Hiuen Tsiang's description of the ruined city of Kapilavastu in three very important points. According to his *Si-Yu-Ki* (Vol. II, page 15) "The place of massacre" of the Sakyas who fell in battle with the Kosalan army of King Vidudabha of Sravasti, shortly before the demise of Gotama Buddha, was situated to the north-west of the Capital. Following this direction, we dug into the vast brick ruins skirting the eastern bank of the Banganga, and stretching far away between the Tharu village of Sagrava and Bandhau, and were rewarded by finding a great number of small square relic-stupas, built of well-burnt bricks, and varying in size from 19' by 19' to 7'.9" and in height from 12 feet to 5 feet. These square relic-stupas are the oldest monuments ever unearthed in India, as hitherto only hemispherical-domed relic shrines had been found. Just as described by Hiuen Tsiang, "several hundreds and thousands" of these small stupas are arranged in long symmetrical rows on the four sides of the largest square stupa, standing in the centre of the battlefield, and measuring 43.6' by 43.6' by 22.9'. About 7'.9" from the base of this stupa we came upon a peculiar arrangement, the whole surface being divided into 49 squares (see photograph No. D 736), comprising seven squares in each row. On the level of the foundations, exactly in the true centre of the stupa, the relic-chamber was reached, which contained a cylindrical red earthenware casket covered with an ornamented copper lid, on which was incised in pre-Asokan characters the following:- "Relics of the Saky Mahanama," the successor of King Suddhodana at Kapilavastu. In the relic-casket were several small pieces of human bone and a series of the precious things, which are usually placed along with the relics of an eminent person. These consisted of two heavy triangular bits of gold and silver, two figures of nagas worked in gold, pieces of a pale greenish crystal, a garnet and a ruby, besides some grains of rice and pieces of black and white talc. Adjoining this *stupa* on the east, we disclosed the solid foundation walls, still 24 feet high and 6 feet broad, of a large monastery (see photograph No. 737), built in the form of a

cross, and measuring 79'4" from north to south by 52 feet from west to east and comprising twelve rooms, each measuring 10½ feet by nine. Of the small square stupas we opened seventeen in all, which contained in beautifully-worked and moulded copper and bronze urns, the ashes of the following Sakya heroes, viz., *Kundakumara, Junhakumara, Dhammapalakumara, Ajjunakumara, Mahimsaasakumar, Yudhitthakumar, Guttilakumara, Nandisena, Surasena, Sagaragutta, Aggidatta, Cetaputta, Giridanta, Sutasoma, Akitti, Upananda and Sabbadatta*. These stupas are built of well-burnt bricks, laid in clay, measuring 11 inches by 7 by 1½. Exactly in the true centre of each shrine at the level of the foundations, we discovered the relic chamber built up in some instances of nine, seven and five bricks, respectively, impressed with well-executed design of a full-blown lotus flower or a *swastika*, under which the relic caskets were buried in the soil. The remaining bricks, forming the relic-chambers, bore representations of the arms and instruments used by the Sakyas in the battle, such as daggers, swords of different sorts, javelins, battle-axes, tridents, thunderbolts (i.e., symbols of universal dominion), shields and standards. The lid of these copper and bronze urns, of which in these instances even five were enshrined in one stupa, were secured by oxidation, and on opening them we found burnt human bone and the seven precious stones and metals which are usually deposited with the holiest relics, such as gold, silver, diamond, lapis lazuli, amethyst, ruby, and pearl. The names of the slaughtered Sakyas are for the most part engraved in pre-Asoka characters on the outside of the caskets, in two instances written in ink inside the lid, and in three cases they are carved in bricks forming the relic-chamber.

4. In order to test in another instance the accuracy of Hiuen Tsiang's description of Kapilavastu, we examined the ruins of the ancient Saiva temple, which was situated outside the eastern gate of the city. Accordingly a thorough exploration of the ruins to the north of the Tharu village of Bikuli revealed the foundation walls of one small square and two large octagonal brick temples of Siva. The largest octagonal temple has a diameter of 74½ feet whilst the small square temple 11'3" by 10'9" only, all three buildings being still over 18 feet high. Amongst the debris of the largest temple we discovered a huge stone of Abhayadevi, the tutelar goddess of the Sakyas, sculptured as if "rising in a bent position" as described by Hiuen Tsiang. About eight large stone Lingams were found still fixed in their original positions, these Lingams differ from those usually found in ancient Saiva temples, as they are octagonal at the base, four sided in the middle, and cylindrical at the top. Besides being worshippers of Siva, the Sakyas also paid reverence to the Nagas, as we found images of Nagas worked in gold and silver, in almost all the relic caskets enshrined in the small square stupas on "the place of massacre."
5. Yet in a third instance Hiuen Tsiang's account proved to be correct. According to his itinerary, Kakusandha Buddha's relic stupa, with its Asoka Edict pillar, stood about six miles to the south of Kapilavastu. This direction pointed to the modern village of Gotihava, just 2½ miles south-west of Taulihava, where a high conical-shaped brick mound still exists. On excavating the western side of this mound, we alighted upon a broken Asoka column (see photograph No. D 738), still 10'-9" high, standing *in situ* upon a masonry basement being one solid block of stone measuring 7 feet by 5'-9" by 1 foot. Its circumference is 8'-8" below and 8'-3" above or 5 inches more than that of the Rummindei pillar. As the season had already far advanced, we were unable to continue our researches in order to trace the missing position of this pillar, on which no doubt Asoka's edict was engraved.
6. The present excavations, which have brought to light buildings much older than any previously known in India, have clearly proved that the city of Kapilavastu, which was destroyed shortly before the demise of Gotama Buddha, has never since been occupied. The remains are for the greatest part buried in jungle, and are so extensive that their thorough exploration will require the labour and patient investigation of many years.

7. Excavation of Gautama Buddha's Relic-Stupa at Piprahawa (in this part, Dr. Fuhrer gives the details of Mr. W.C. Peppe's important finds in January 1898.) He observes that "This Piprahawa stupa is, therefore, the identical one which the Sakyas of Kapilavastu erected over their share of the relics, received at the time of the partition, and which was built for the express purpose of spreading the belief in Buddha."
8. Kharosathi inscriptions from the Punjab (in this part of Dr. Fuhrer's report are mentioned two ancient inscriptions in Kharosthi script found at the village of Maira, a little off the Salt Range, in the Jhelum district of the Punjab.)
9. During the camping season, 20 sheets of drawings (Nos. 958-977) and 9 photographs (Nos. D. 736-744) as detailed in the Appendices to the Architectural Surveyor's report, have been prepared by Babu Bhairava Bakhsh, who accompanied me as draftsman to the Nepal Tarai.
(The reproduction of those drawings collected from the Mukherji and Mitra's books appear at the end of this article.)
10. Programme for 1899-99. With the sanction of the Nepal Darbar, I propose to proceed to the Tarai in November next, in order to assist in the excavations of King Suddhodana's palace precincts at Kapilavastu, of relic-stupas at Gotihva and Lori-ki-kudan, and of the vast and interesting ruins lying between the villages of Gaura and Shishania in Tahsil Taulihva of Zila Butaul. Should, however, the Nepal Darbar not feel inclined to continue the explorations in the Tarai, I would recommend a through investigation of the four or five ruined mounds in close proximity to the relic-stupa at Piprahawa in the Basti district.

Lucknow Museum,
The 7th April 1898

A Fuhrer, Ph.D. Archaeological Surveyor, N.W.P. and Oudh
(Fuhrer, 1-4:1898)

Vincent A. Smith has rejected Dr. Fuhrer's report and his observation on the Sagrahawa excavations. He writes "The meagre genuine results of Dr. Fuhrer's excavations at Sagarva are set forth in Mr. Mukherji's report, and are fully illustrated in plates viii to xiii. Attention is invited to the remarkable plan of the foundations of the large building which was destroyed by the excavations of the Nepalese and Dr. Fuhrer." (Smith, 3:1969) Smith further mentions "The inscriptions of the Sakya alleged to have been found in the small stupas at Sagarhwa are impudent forgeries, and when Dr. Fuhrer supplied the Burmese priest U Ma with sham relics of Buddha, he endeavored to support the imposition by a forged inscription of Upagupta, the *guru* of Asoka. In the course of my official duty the whole case was investigated by me and no doubt as the fact is possible, I find that he reserved language used in previous official documents has been sometimes misintepreted (sic) and it is now necessary in the interests of truth to speak out plainly." (Smith, 4:1969) "The remains at Sagrahawa may have been included, but I think it more probable that they represent the supposed scene of the slaughter of the Sakyas, a short distance north-west of the capital. The fact that in the seventeen small stupas opened by Dr. Fuhrer the bricks over the relic or ashes caskets bore representations of weapons indicates that the person whose cremation is commemorated fell in the battle." (Smith, 13:1969) Though Smith criticised Dr. Fuhrer for his unscientific technique of excavation he accepted "the site where the Sakyas were massacred" as identified by Dr. Fuhrer.

P.C. Mukherji in the Nepalese Tarai 1899:

P.C. Mukherji was commissioned to Nepal Tarai in February and March 1899 to explore and fix the position of the city of Kapilavastu, as a whole as accurately as possible, in relation to points within British territory, to Tauliva, Nigliva and the great mounds at Tilaurakot, Lori-ki-kudan, and the various Tharu villages. During his explorations he visited Sagarwa and he has given the details of the structures explored the previous year.

Reproduced here are Mukherji's report and observation on Sagarwa:

"About two miles north of Tilaura-kot, and embedded in the dense and thorny jungle, is a large ancient tank, known as Sagar, 1059'X225'. It is about two furlongs east of Banganga and the village of Sagarwa, the name of which is derived from the tank. About 120 feet west of the tank, is a high mound, which two years ago the Nepalese had excavated and exhumed an ancient building. Last year when Dr. Fuhrer was here, this mound was further excavated and structure of twelve rooms, each about 9'X10' with very thick walls and planned in the form of a cross, was brought to light. The walls are very broad, being between 6' and 4' feet thick and still about 15' high. No door or opening was visible in the walls of the rooms. Attached to the western wall of this monument was a solid structure in brick, the whole superstructure was probably in the form of a stupa. Its lower portion existed up to about 15 feet. About 15 feet below the summit of the solid brickwork, which was removed, a plan of 49 squares was exposed. A tank, about 5 feet deep and 35 ½' square, was excavated, and then a smaller tank, 15' square and 3' deep, was cut through the solid brickwork. In the centre was found a single earthenware casket, of which the lid was of copper. This casket contained bones, two triangular bits of gold and silver, two nagas in gold, greenish crystals, a ruby, talc, and a few grains of rice. It is extremely to be deplored that so much destructive work has been done in the name of archaeology. When I arrived there, I could not see what the Doctor described; but instead found a small tank in the midst of a deeper and bigger one on the west of the structure from the walls of which bricks are now removed by the villagers.

"About 200 feet east of the monument was a long row of small stupas, which Dr. Fuhrer described as square. But I very much doubt the existence of square stupas, for, since their superstructure was in ruins, the square basement can not prove that they were square above. Stupas commonly rise from a square basement, and then form the dome and the hemisphere. What I saw is a long series of small tanks in a deep hollow extending about 350 feet southward and about 70 feet west of the tank. About 220 feet south of the tank is another long hollow, caused by last year's excavations, which extended 250 feet further southward. About 320 feet south of the so called vihara was another stupa, 33'X25', marked 2, in the plan and about 200 feet further south is a room, 33 ½'X32.2/3'. About 25 feet west of the big stupa, which had inside 49 subdivisions, are two plots of excavated areas, where was found the corner of a room, on the south of which are two small stupas. On the north also are some ruins embedded in the ground. About a furlong further north are remains of brick structures on the way from Sagarwa to Bandauli.

"Now, returning to the excavated area on the west of the tank, I found traces of about seven small stupas, which have been completely dug out, leaving small tanks full of water. In the absence of records I referred to the draftsman, Babu Bhairava Buksh, who drew the seventeen stupas last year, while being destroyed, and who has numbered them from memory. About 700 feet, south-east of these and about 200 feet south of the tank the hollow showed marks of nine stupas.

"The dimensions of the bases of these seventeen Sakya stupas, which have been thus removed from the face of the earth, were not uniform. The largest, No. 9, for example, was about 19 feet square, while the smallest, No. 12, was about 3 feet only. No. 7, which was 10 ½ square, was 8 ½, in height. These stupas were built of well burnt bricks which measured 11"x7"x1 ½" and were laid in clay. At the level of the foundations the last layer consisted of nine, seven, or five bricks, each carved in the design of a full-blown lotus, under which the relic caskets were found embedded in the soil.

"Now to give details of the base of the stupas, I may commence with No. 1, which was 4 ¾"x4 ¼". Removing all the bricks, Dr. Fuhrer came down upon the last course or layer of bricks, which consisted of five laid in the level of the earth, and of which the four on the outside showed marks of a cross. The ends of the cross were turned on the left. The fifth brick in the middle had a circular hole in the centre of the

upper surface. Above this central brick was another, which had the carving of a lotus flower. The relic casket was found below the brick with the lotus.

"No. 2, which was 17'x16' in size, had, in the last layer of bricks (each 10 ½"x7 ½") four *Swastika* (cross) in the four corners, and in the central one, a lotus, of which the centre showed a hole. Below this central brick and in the level of earth, was found a relic casket containing two nagas and four pieces of silver and gold.

"No. 3, which was 10 ¾"x10 ¼' in size, yielded a casket below a carved brick. The casket was of the usual pattern, in which ten relics were found; in one leaf was what looked like a seated human figure and in another an animal.

"No. 4, which was 15'x15 ½' in size, appeared to be very rich in yielding relics. In the centre hole of a brick carved with lotus were found the relics. A large lotus in a leaf covered the hole of the brick, underneath which were found a naga and six other relics of sorts.

"No. 5, size 17 ½"x17 ½', showed, in the lowest layer, 5 bricks having a carving of a lotus, one being in the centre and four in the north-east, north-west, south-west and south-east. Below these were found five relic-caskets.

"No. 6, size 16 ¾"x16 ¼', showed, in the lowest stratum, bricks, of which the eight outer ones exhibited symbols of *trisula* (trident), dagger, arrow, etc. The brick, covering the relic casket, showed the usual lotus done in a square.

"No. 7, size 10 ½"x10 ¾', and before excavation, was 8 ½' in height, no relic appears to have been found here.

"No. 8, size 14 ½"x15 ¼', showed 9 bricks in the lowest stratum, all exhibiting devices with the exception of the central one, on which is carved a lotus, circular in design, below which was found the relic-casket. It contained seven relics.

"No. 9, size 19'x19', showed 9 bricks in the lowest stratum. The eight outer bricks showed different kinds of ancient weapons and the central brick a lotus, below which was found the casket with five relics.

"No. 10, size 17 ¾"x17 ½', showed, in the lowermost layer, a single square brick carved with lotus, above which is another layer of three bricks marked with signs. Above this again, were four bricks, also figured with *trisula*, dagger etc.

"No. 11, size 13 ½"x13 ½', appeared to have yielded no relics.

"No. 12, size 12 ¼"x12 ¼', yielded three caskets below a covered brick.

"No. 13, size 15 ½"x15 ½', showed five bricks in the lowest stratum, of which the four outer ones showed a cross, trident, dagger, and disc and the central one lotus, below which was found a beautiful casket in bronze. It contained three relics.

"No. 14, size 16'x15 ¼', had the lowest brick carved in lotus and another brick of peculiar shape having a knob in a circular hole and a clay casket.

"No. 15, size 11'x12', had ten bricks in the lowest stratum, of which five were carved with lotus yielding from below two relics-caskets.

"No. 16, size 7 ¾"x7 ½'

"No. 17, size 11 ¾"x12'

"These two do not appear to have been fully excavated, and so did not yield any relics. Besides those detailed above I could not find any other mound either in the thick forest or in the open, though I walked several times and in different directions. About half a mile south of the big stupa is the village of Srinagar, on the west of which the ground is high on two sides of an ancient channel, now dry. And on the north of the village is an ancient tank. The rows of stupas were identified by Dr. Fuhrer as the "place of massacre of Sakyas" mentioned by the Chinese pilgrim Hiuen Tsiang, as being situated several li on the north-west of Kapilavastu, which the Doctor locates somewhere here. The outer boundary of Kapilavastu was described by him as Jagadishpur and Bikuli on the north, Srinagar, Ahirauli and Rampur on the east,

and Sivgarh and Ramghat on the south. At the same time, he locates the south gate of the capital somewhere near Srinagar. If the city extended some 3 miles south of Srinagar, how could the south gate be fixed here at a point, which according to him was evidently the middle of the eastern side? And if the place of massacre or battlefield was several li north-west of the city, how can it occupy its very centre? And if the Bikuli temple was the very shrine of the Iswara, where the infant Bodhisattva was taken on his way from Lumbini to the city, it can not be far from the north-west boundary line, for it should be some distance from the city and on the south-east and not north-east. In fact, Dr. Fuhrer's identifications are full of contradictions. In the region, consisting of several villages, mentioned by him, I could not detect any ruins, except those at the Sagarwa forest, Bikuli, and in the jungle about two furlongs west of Ahirauli. No ruins have been found in any other village. I can not, therefore, understand how he could extend the city over so many villages and determine its central point in such erroneous and contradictory fashion." (Mukherji, 25-28:1969)

Smith comments on Mukherji's report and mentions "Mr. Mukherji correctly observes that the fact that the basements of the small stupas were square does not prove that the stupas themselves were square. Mr. William Peppe and I happened to ride up on the 28th January 1898 just as Dr. Fuhrer was exhuming the deposit of five caskets from stupa No. 5, and I remember that Dr. Fuhrer specially drew our attention to the occurrence of square stupas as a remarkable novelty. Unfortunately no drawings of sections of the stupas were made to verify the observation, but my impression is that the buildings were really square." (Smith, 3:1969)

After Mukherji's visit and explorations at Sagrahawa no other archaeological activities were carried out almost for 63 years.

D. Mitra in the Nepalese Tarai 1962:

In February 1962 the Government of India sanctioned the deputation of Debala Mitra (at that time Superintendent, Eastern circle, Archaeological Survey of India) to Nepal for three months and half for carrying out excavations and explorations in the Lumbini-Kapilavastu area in the central Tarai.

She excavated a trench at Tilaura-kot towards the northern boundary wall and exposed the structures at Kudan. In her report 'Excavations at Tilaura-kot and Kudan and Explorations in the Nepalese Tarai' she has given her opinion on Sagrahawa based on the drawings drawn by Bhairava Buksh, Fuhrer's draftsman, in 1898. She writes "Both V.A. Smith and P.C. Mukherji were, however, in favour of Fuhrer's identification of the site with the place of the massacre of the Sakyas. They also regarded those seventeen structures as stupas, as several of them yielded some precious objects, like gold and silver pieces including nagas, flowers and leaves and semi precious stones, usually deposited within vases. These vases were mostly found buried in the ground immediately below the central brick, carved with a lotus, of the bottom course of the foundation-brick work. Whether they actually contained ashes or bones as reported by Fuhrer does not appear to have been ever verified (These vases and their contents, were handed over to the representative of the Nepal Government) and P.C. Mukherji had no chance to see the deposit, and V.A. Smith, who once paid a visit when the excavation was in progress, only remembered to have seen a few gold stars in the small metal casket, found on that particular day. In case these vases did not contain ashes and bones, there will be little justification for identifying these structures with Buddhist stupas as the site, which evidently once nourished a flourishing religious establishment, did not produce any antiquity specifically Buddhist and there are textual prescription for the deposit of precious things (*ratnavasa*) in the foundations of temples. The deposit of *kumbhas* (vase) or *nidhi-kumbhas* within the foundations of temples is also attested by several texts.

"Even if these seventeen structures are regarded as stupas, it is difficult to agree with regard to their supposed early date, as stupas with such high square bases are not met with in the pre-Christian period." (Mitra, 233:1972)

DISCUSSION:

Mitra's observation on Sagrahawa's structures can not be easily accepted. She is totally silent about the descriptions left by the famous Chinese travellers. Were the accounts left by them simply imaginative? Both Smith and Mukherji agree with the site, direction and the description of the travellers. She suspected that "In case these vases did not contain ashes and bones, there will be little justification for identifying these structure with the Buddhist stupas." This seems that she is almost negative to the site though Fuhrer did not produce satisfactory evidences of the ashes and bones (maybe he was not equipped enough or due to some other circumstances) but we can not disagree with his whole statement. Out of those 17 stupas, stupa No. 7, No. 10, No. 11, No. 16, and No. 17 do not contain relic caskets but other 12 had relic caskets. Interestingly stupa No. 1 contains one casket, No. 2 with one casket containing two nagas and four pieces of silver and gold, No. 3 with one casket and ten relics, No. 4 with one naga and six other relics, No. 5 with five relic caskets, No. 6 with one casket, No. 8 with a relic casket with seven relics, No. 9 with a casket with five relics, No. 12 with three caskets, No. 13 with a beautiful casket in bronze with three relics, No. 14 a clay casket and No. 5 with two relic caskets.

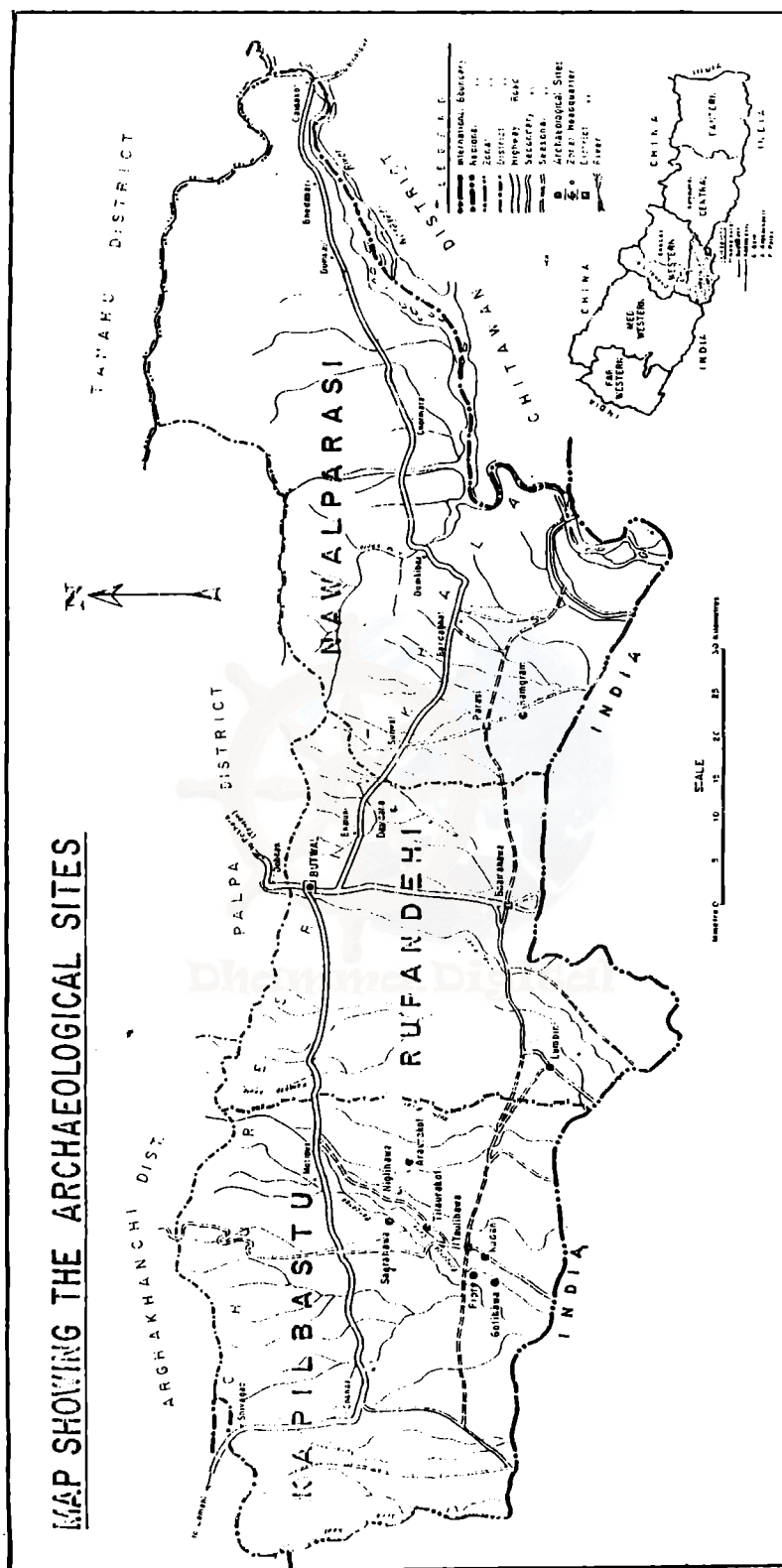
If these structures were not the stupas then why these caskets were placed within them? Mitra mentions that "All the available drawings including the four already published by P. C. Mukherji in his book are illustrated here even at the risk of some repetitions not only for their intrinsic value to the students of ancient architecture but because of the rarity of the book itself.

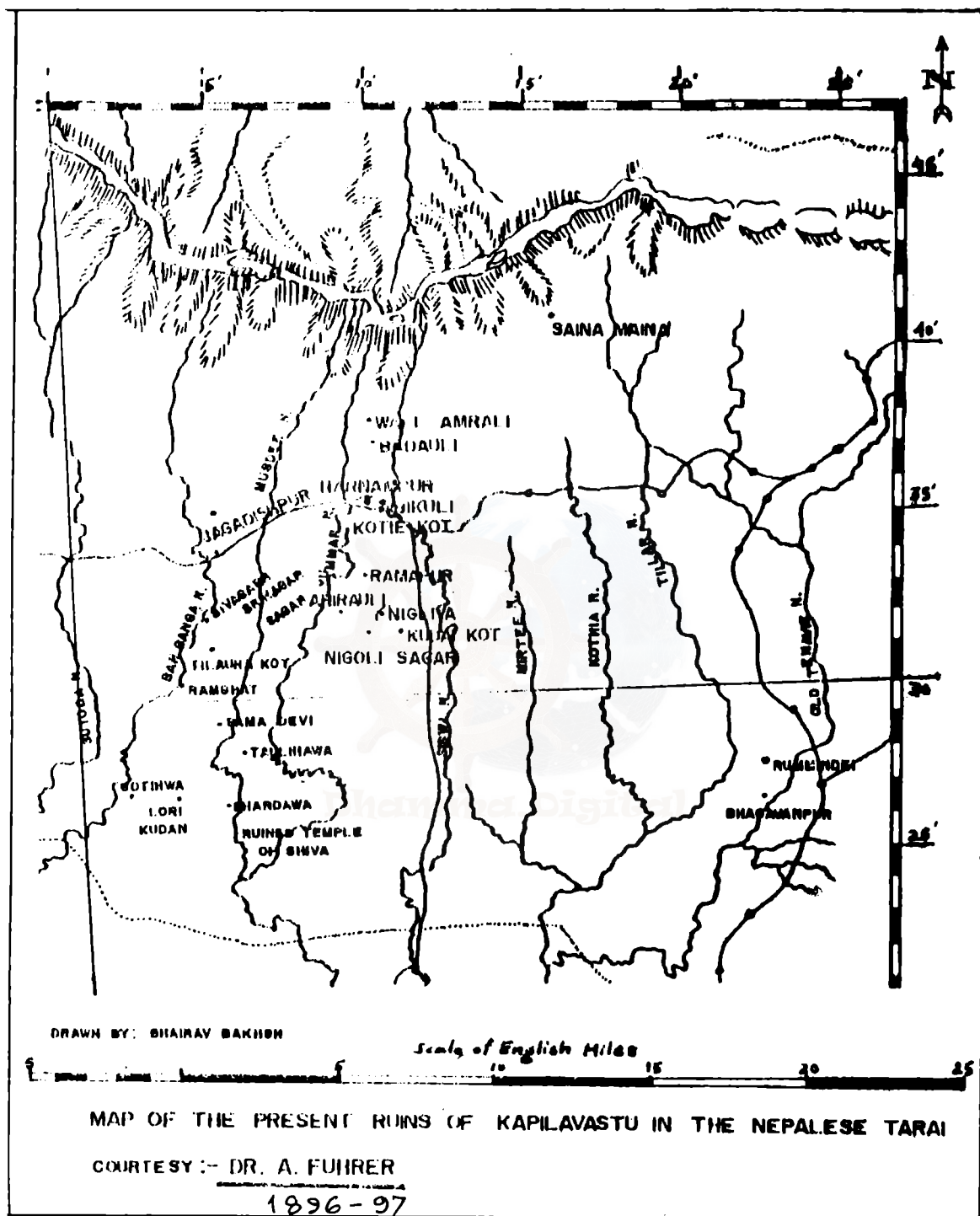
Analysing the patterns from the available report of P.C. Mukherji and drawings of Bhairava Buksh, it appears that the lotus formed the most important motif. For, out of the thirteen small structures which yielded the so-called relics or caskets, twelve (structures 1,2,3,5,6,8,9,10,12,13,14 and 15) had vases immediately below the brick carved with a lotus and remaining one (structure 4) bore precious deposit with the central socket (covered by a lotus-marked leaf) of the lotus-marked brick itself." (Mitra, 235:1972)

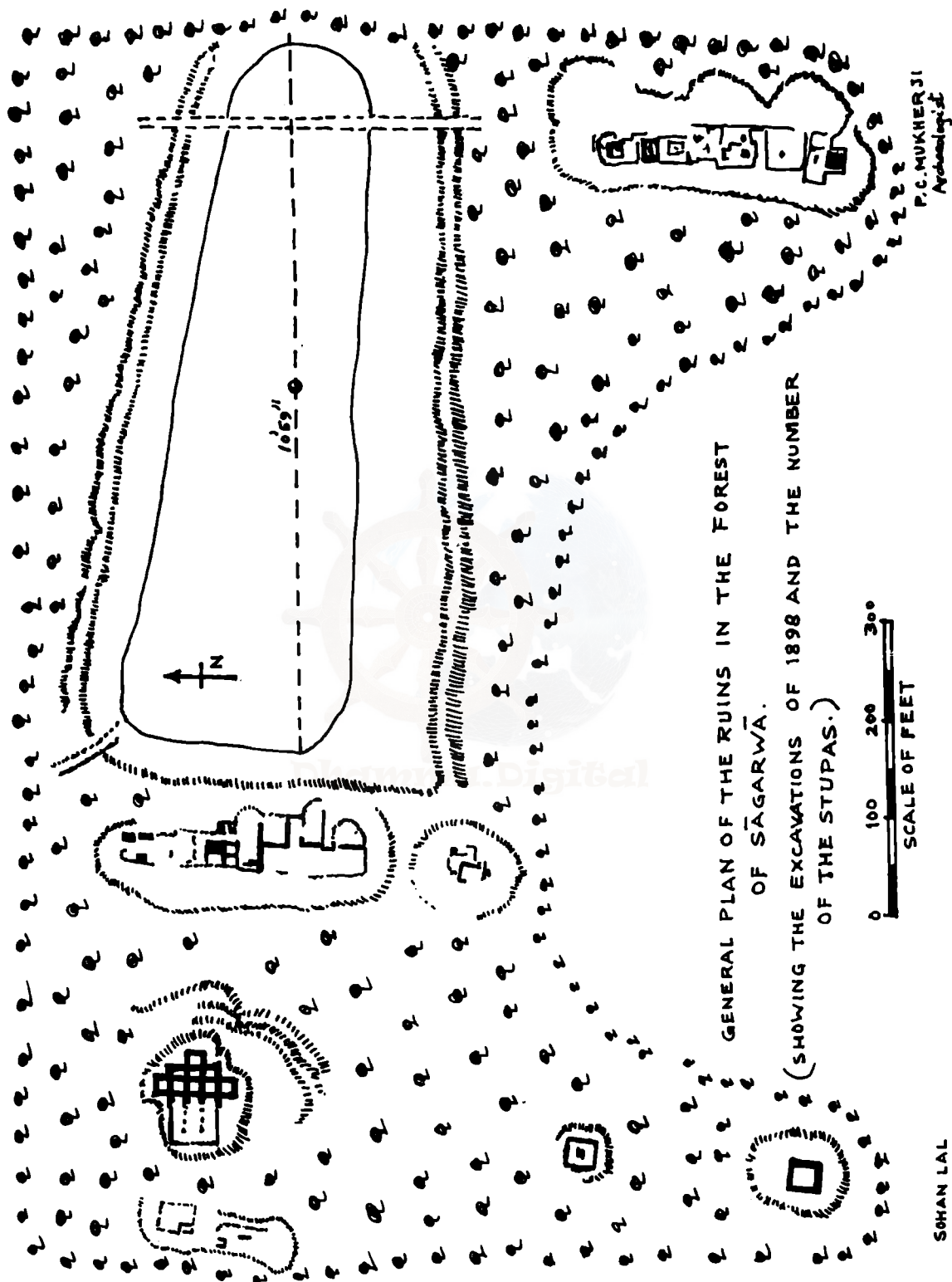
On the basis of these lotus marks on the bricks she came to the conclusion that they are the remains of the temple. She has given the references of some literature like *Silpa-poṭh* (an Oriya manuscript), *Aparajitaprecha*, *Visvakarma-Prakas*. It is difficult to know the dates of these literature and whether they are earlier than the structures or the structures were constructed according to the literature. So, there are some doubts in her observations. We simply can not deny the traveller's descriptions of the sites, which they travelled and mentioned in their accounts. With the help of the accounts left by them, so many Buddhist sites were explored and excavated. But Mitra is completely silent about the traveller's accounts and her observations are not in favour of Sagrahawa.

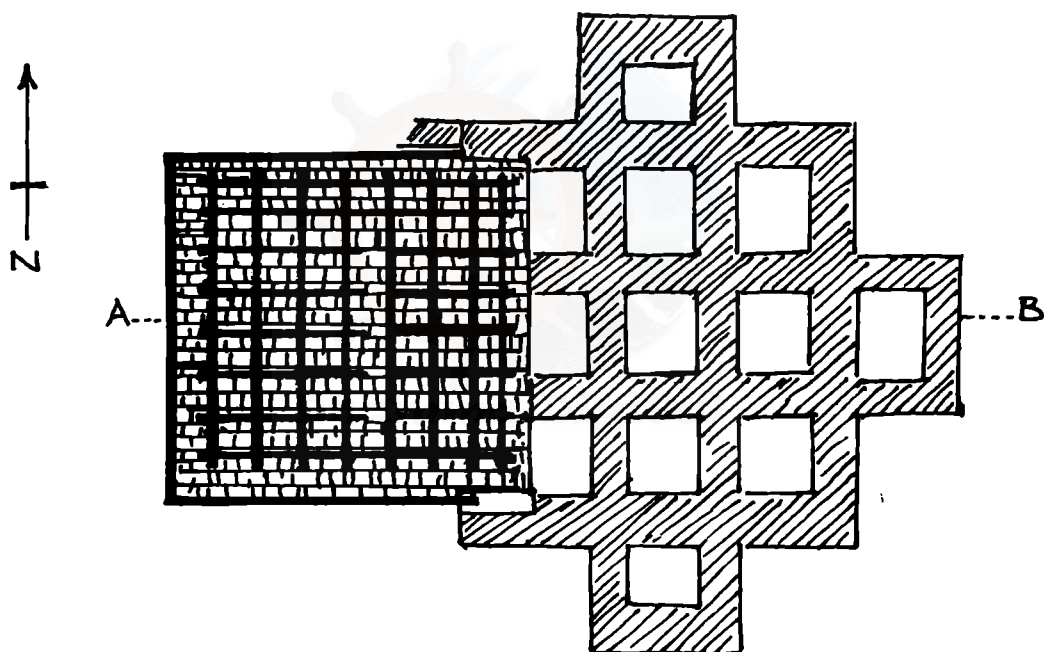
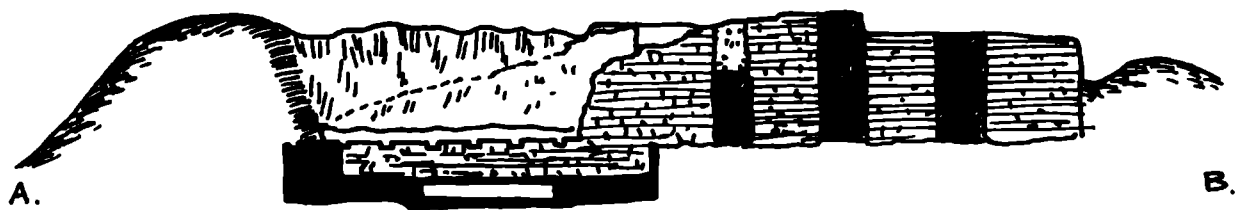
After Fuhrer no archaeological activities were carried out at Sagrahawa. The beautiful environment of the site is being lost. The green forest in and around the site is getting hacked. Slowly the site is being occupied by villagers and cultivated and turned into pasture land.

There are some small notes published by some scholars viz. Pradhan, 65-66, 1979, Mishra, 31:1977, Bidari, 24:1996 about Sagrahawa. It is very high time now to protect the site with fencing and guards. There is a need for a large scale excavation to know the actual history of the site and to develop the site as a pilgrimage centre as well as a tourism place. There is also a need for a good road to reach the site and an informative signboard with plans. Guards and gardeners should be deputed to protect the site as well as maintain the garden and keep the environment neat and clean in this important holy place.







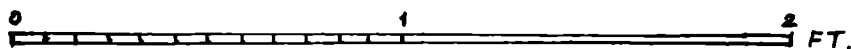
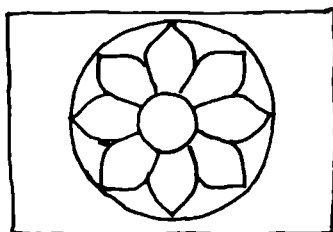
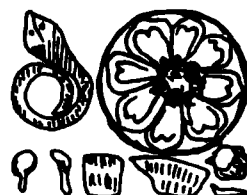
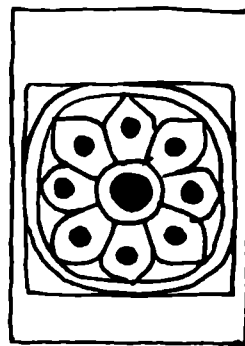
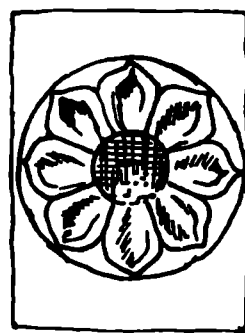
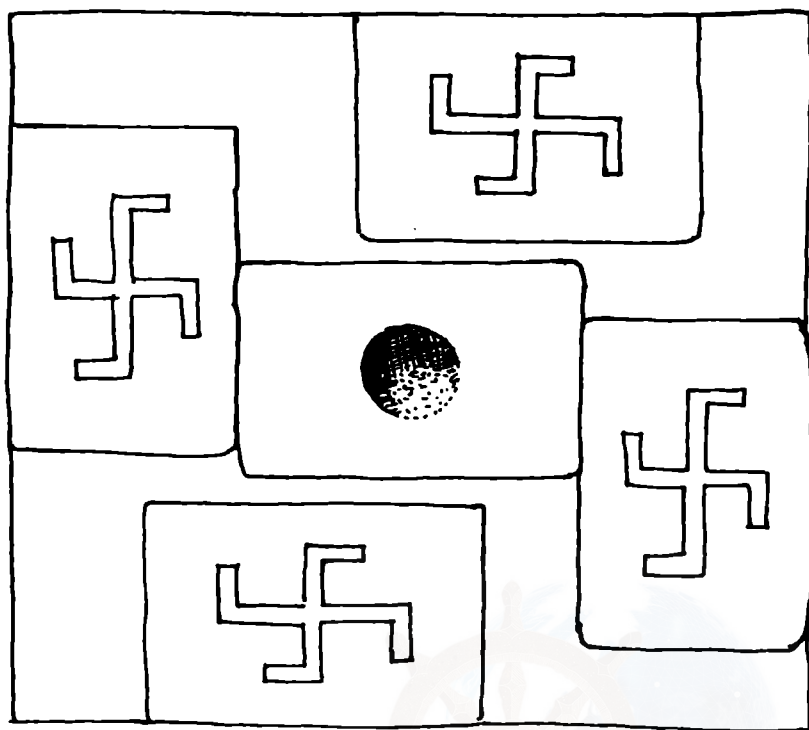


PLAN AND SECTION OF THE STUPA-VIHARA
SĀGARWĀ

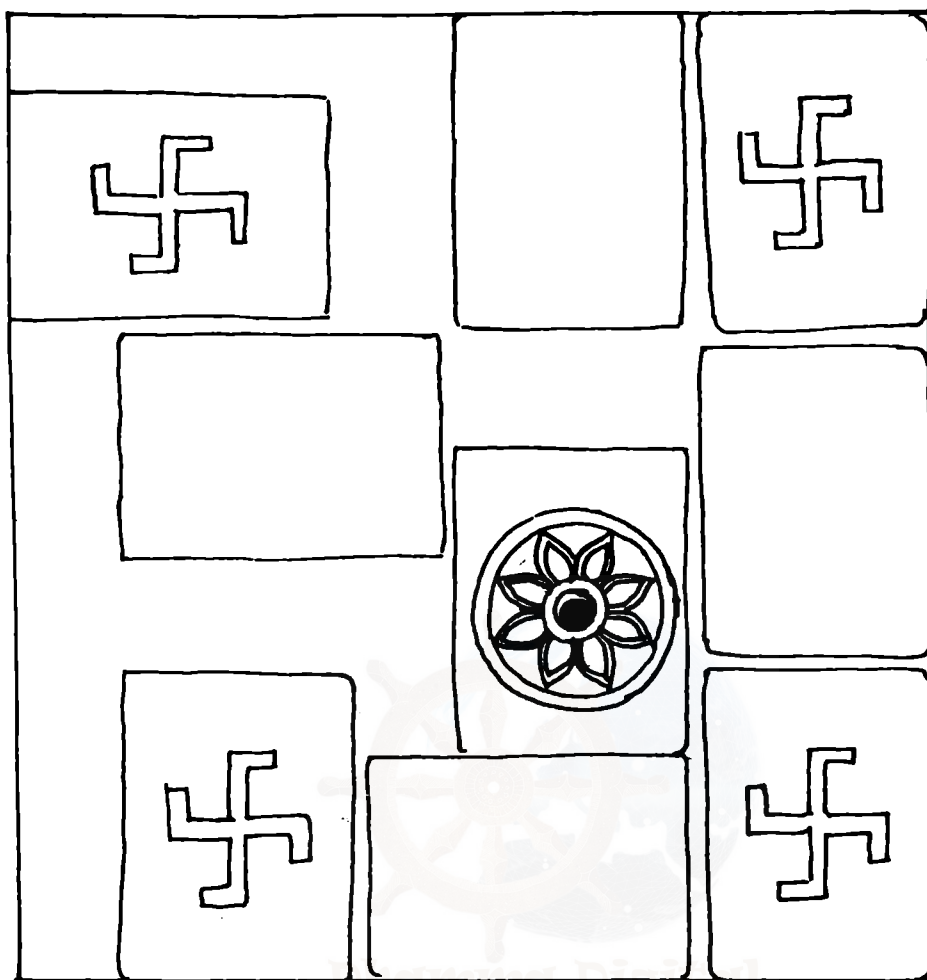
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SOHANLAL
Draftsman.

P.C. MUKHERJI
Archaeologist



SAGRAHAWA : STRUCTURE 1.

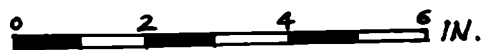
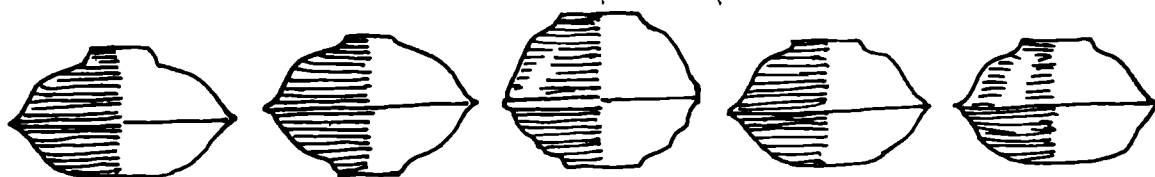
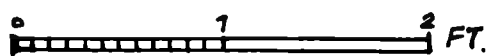
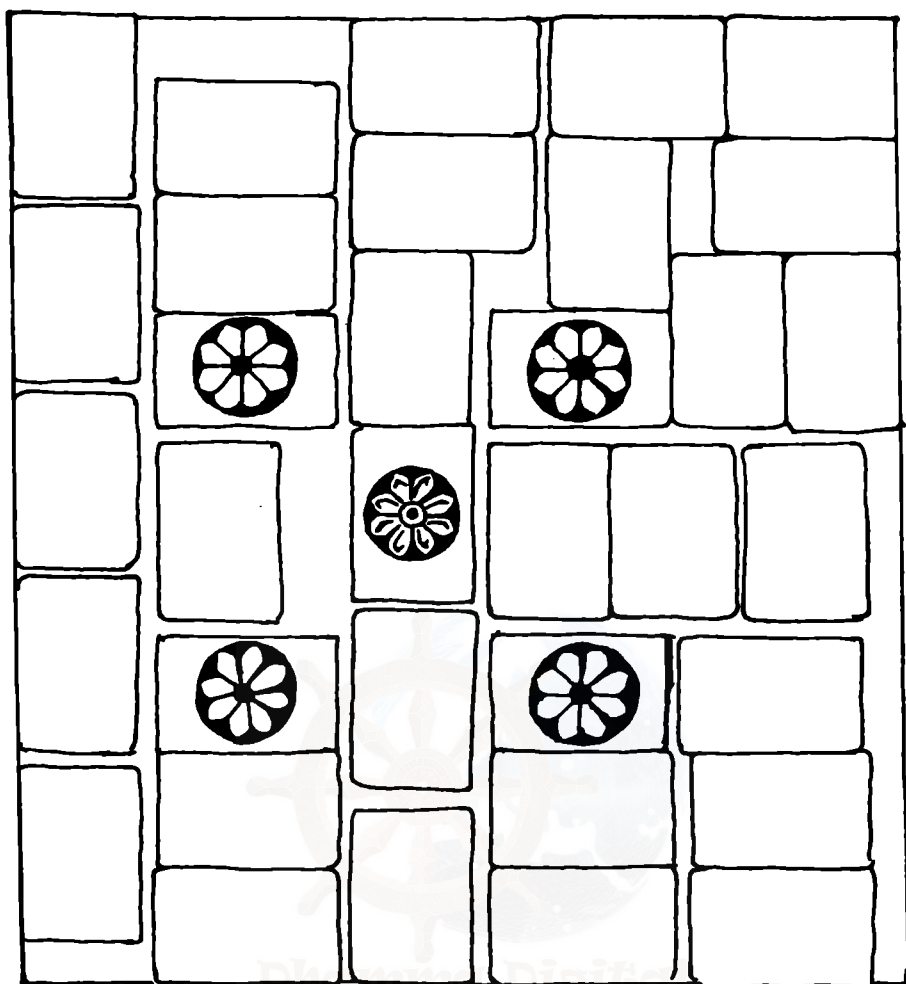


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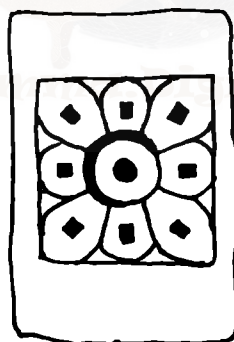
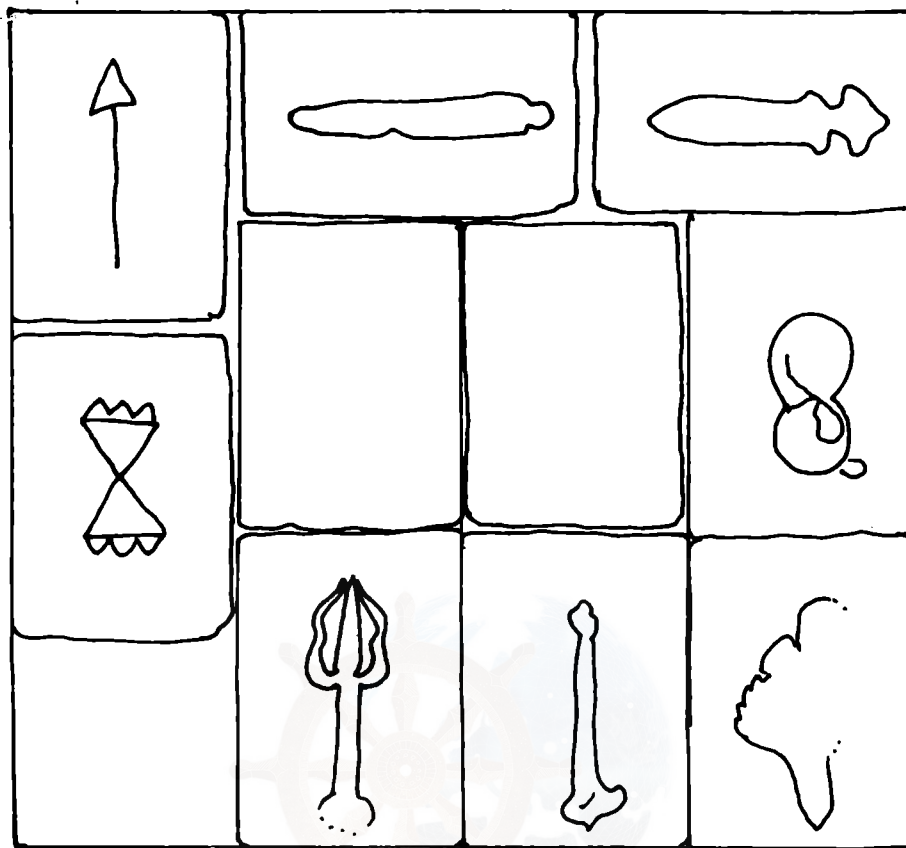


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SAGRAHAWA: BOTTOM LAYER OF BRICKS OF STRUCTURE 2,
VASE WITH ITS CONTENTS FOUND BELOW THE LOTUS MARKED BRICK.



SAGRAHAWA; BOTTOM LAYER OF BRICKS OF STRUCTURE 5;
COPPER VASES FOUND BELOW THE LOTUS-CARVED
BRICKS.

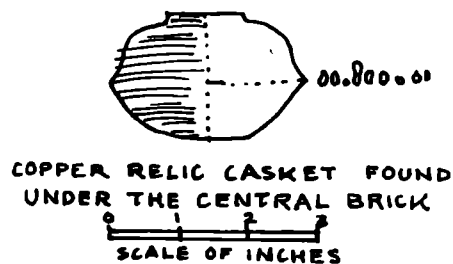
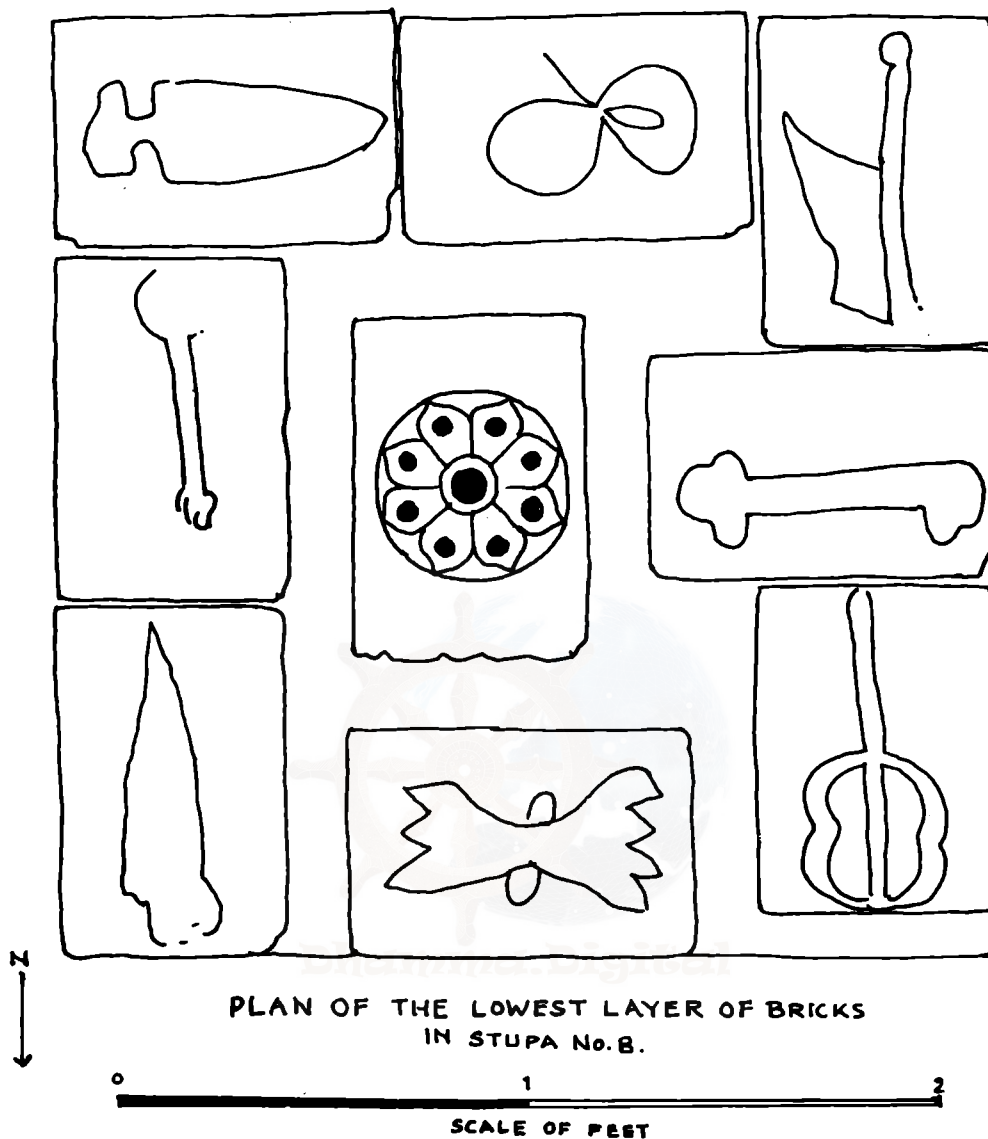


PLAN OF THE LOWEST LAYER OF BRICKS
IN STUPA No. 6, SĀGARWĀ.



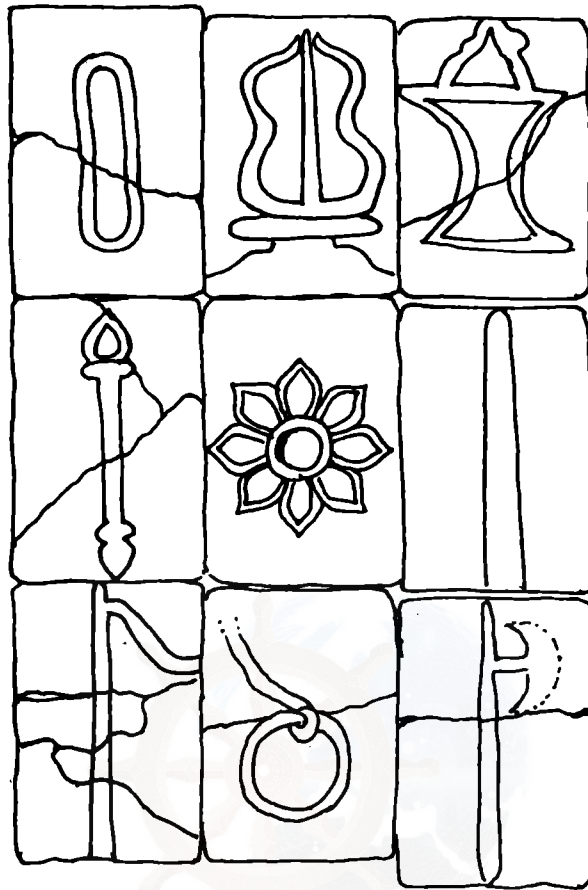
BHAIRAVA BUKSH
Draftsman

P.C. MUKHERJI
Archaeologist



BHAIRAVA BUKSH
Draftsman

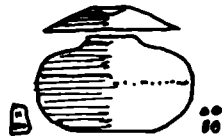
P. C. MUKHERJI
Archaeologist.



PLAN OF THE LOWEST LAYER OF BRICKS IN
STUPA No. 9



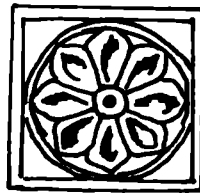
SCALE OF FEET



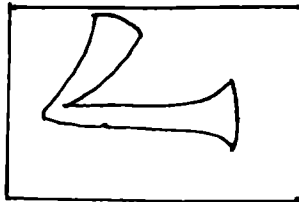
COPPER RELIC CASKET FOUND
UNDER THE CENTRAL BRICK.

Bhairava Butsh
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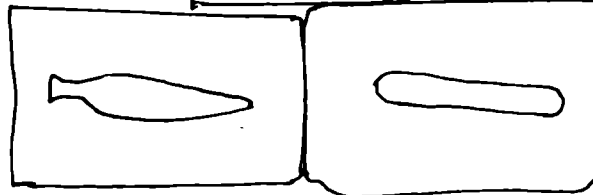
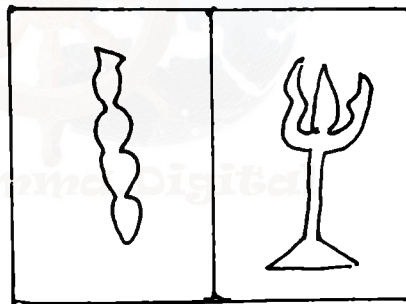
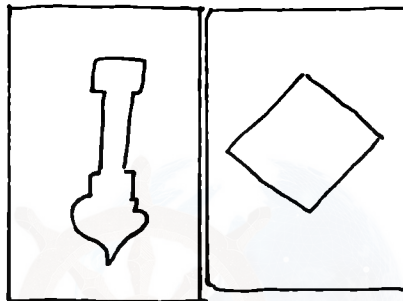
P. C. MUKHERJI
Archaeologist



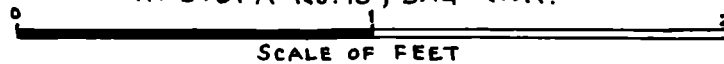
THE LOTUS BRICK
ABOVE THE CASKET



THE LAYER ABOVE
THE LOTUS



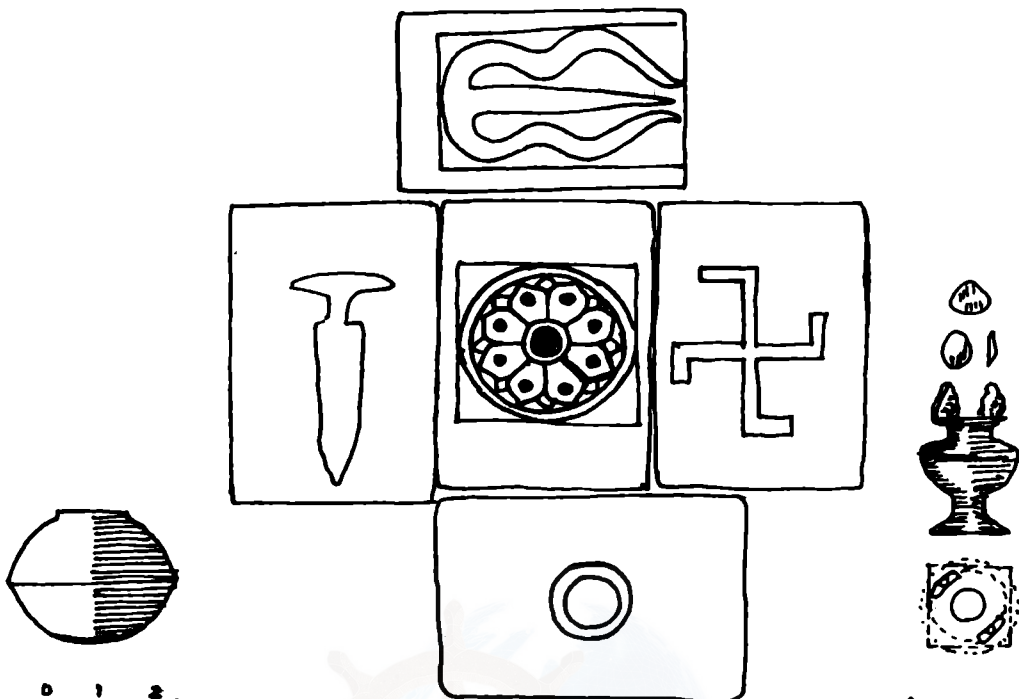
PLAN OF THE THREE LOWEST LAYERS OF BRICK
IN STUPA No.10, SĀGARWĀ.



SCALE OF FEET

BHAIRAVA BUKSH
Draftsman

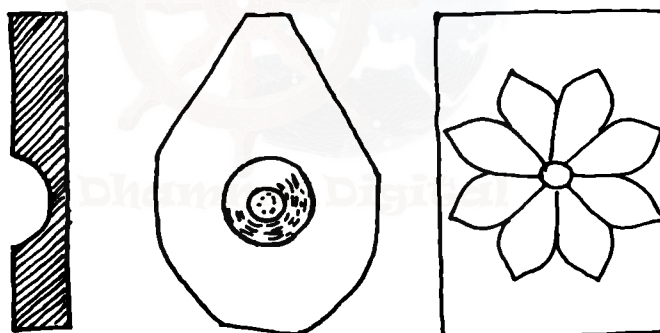
P.C. MUKHERJI
Archaeologist



0 1 2 IN.
COPPER VASE OF STRUCTURE 14.

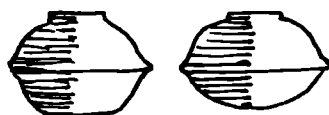
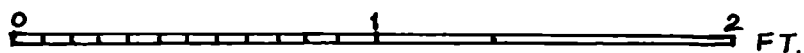
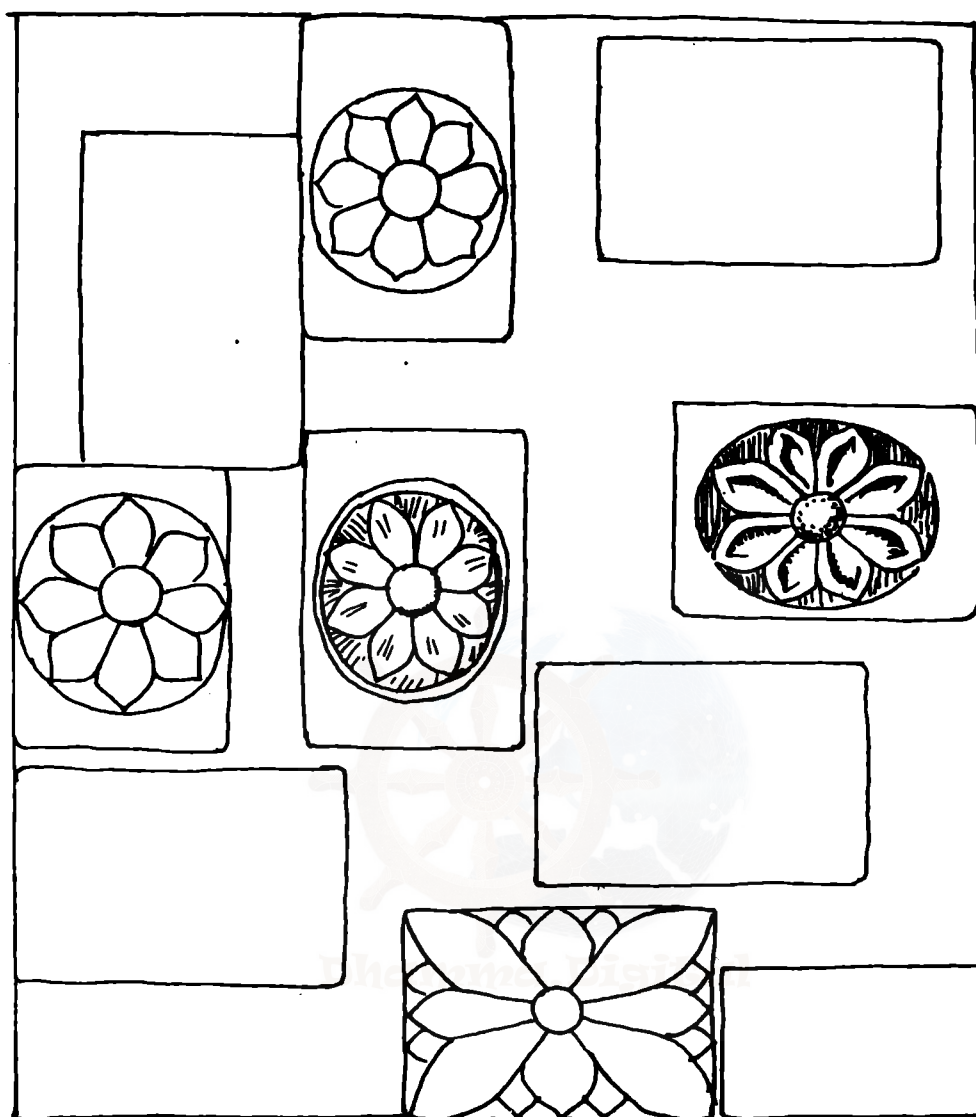
STRUCTURE 13.

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SAGRAHAWA: STRUCTURE 14.



SAGRAHAWA: BOTTOM LAYER OF BRICKS OF STRUCTURE 15,
TWO OF THE VASES FOUND BELOW THE LOTUS CARVED
BRICKS.

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BUDDHIST ARCHAEOLOGY IN THE NEPAL TARAI

- Khadga Sumsher Rana

(In 1904 *The Pioneer*, English daily of Allahabad, Uttar Pradesh, India, published three interesting articles by Khadga Sumshere Rana, the Governor of Palpa district in western Nepal. This is one of the three articles, reproduced by kind permission from *Antiquities of Buddha Sakyamuni's Birthplace in the Nepalese Tarai*, compiled and edited by Harihar Raj Joshi and Indu Joshi (The Nepal Studies: Past and Present, Kathmandu, 1996.)

SRAVASTI

To us moderns, the terms "Kingdom" and "City," as understood in Buddha's time, should not prove deceptive, although we read of the *Baishias* (the 22nd): the *Chowbishias*, (the 24th), and the so-called "Rajahs" of the hills "Kingdoms" were merely taluqas; villages went by the name of "cities," while "Taluqdars" were honoured with the title of "Kings," oftener than not owing allegiance to one monarch called the *Chakravartin* and at quarrel among themselves.

Sravasti is said to be an old city mentioned in Sanskrit works. It lies in *Uttar Kosala*, the northern part of Oudh. It was, no doubt, located near the hills, the people of *Sravasti* having had constant brush with the hill men (Rockhill p. 71). In any case, it could not have been far from *Kapilavastu*, with which it was connected by a regular road. This road very probably lay through *Surahi*, *Deukhor* and *Dang*.

I am told that *Surkhet* lies about 90 miles to the north-west of *Kapilavastu*-the word "khet" meaning a field or *bustee*; both in bearing and distance, I am satisfied, it is the site of *Sravasti* and *Siket*. *Surkhet* is bounded on the north by the district of *Sylyan* and *Daye-lakhe* (probably *Devaloka* of the ancients); on the south by the district of *Banki*, which seems to be the country called *Vaku* in Rockhill p. 118; on the east by *Dang*, and on the west by the hills on the north, say, three days' journey. *Surkhet* is a valley surrounded by the first range of the hills, with a length, from north to south, of 25 miles and a breadth of eight miles. The valley is almost desolate now-majestic sal trees and bamboo topes growing in solitary grandeur around it, and is interspersed with a few straggling hamlets of which the names of *Ramrikad*, *Deovali*, *Dauda* deserve a mention. A friend of mine, who at my request inspected the places, tell me that "*Ramrikad*" or the beautiful "arrow" of *Bhim*sen means nothing but an octagonal pillar tapering towards the top. Can this be one of pillars mentioned by *Hienthsiang*? This question has yet to be solved.

Cereals grow in abundance, a rupee fetching a mound of rapeseed. Unfortunately the whole tract now stands devoid of its original productive power. Wild beasts, including elephants, roam about undisturbed. I am glad to be able to say that steps are being taken by the present enlightened Government to fertilise the soil. But I deeply regret to say at the same time that as regards archaeological investigations no orders have been issued. This is regrettable indeed.

The place is said to contain some interesting ruins. Unfortunately, the information reached me at the fag end of my touring season, when the much dreaded malarial fever makes its appearance. I have, therefore, included the examination of this place in my programme for next year, when I hope to be able to test the correctness, or otherwise, of my surmise bordering on conviction that *Surkhet* is the real *Sravasti* or *Saketa*. In his conversation with the Lord Buddha *Ananda* says (*vide* Rockhill p. 136:- "Lord, there are the six great cities of *Sravasti*, *Saketa*, *Campa*, *Varanasi*, *Vaisali*, *Rajagriha* and others besides. Why then has the blessed one seen fit to reject these and decide to die in this poor village?" I should not wonder if further exploration reveal the fact that *Sravasti* and *Saketa* were neighbouring places-*Dang*, *Deukhor* and *Surkhet* of the present time.

I am told that further west of *Banki*, somewhere near *Bairat*, there is a deserted site in *pergunnah Kulu Hawa*. *Teshil Nepalgunj*, or near *Matiari* on the *Rapti* (*vide* P.C. Mukherji's Report p. 59). This place, I think,

might turn out to be the Vaku of the ancients. And next comes Champa. Taking into consideration the question as to what would be the sites of the various ruins in Chamghar, Gorsingha, and Budhi in the Tuppa (Sub-district) of Chhap bordering on Kapilavastu, and also lying to the west of it, I am under the impression that this place is the ancient Campa, corresponding to *Champa*, the flower bearing that name. And from Champa to Champ and then to Chhap, is by no means a big jump, especially if we take count of the intervening period of 2,000 years.

KAPILAVASTU

The kingdom of Kapilavastu, as ruled by Suddhodhan, stretched from the first range of the low hills to the northern portion of the Basti District, and from Kothi in the east to the (sic) in the west. But after the death of Suprabuddha (One, well or fully awakened), the kingdom of Deva Daha was united with Kapilavastu and extended up to the Tenao in the east, and the Gorakhpur District in the south. This union of the two kingdoms took place as Suprabuddha died without any male issue and his estate was inherited by his surviving daughter, the step-mother of Buddha. This kingdom contained several towns during Buddha's time, viz., Sagarahawa, Niglihawa, Towlihawa, Gotihawa, Sisanihawa, Ku-wa, Hatihawa, Choti Towlihawa, Sourahawa, Bikuli, Srinagar, Saina Maina (the old capital), Dhaba, Dahargaon, Kedali, Padariya, Lumbini, Prasidha, Bhatauli and others. Of these the first eleven were in Kapilavastu and the remaining seven in Saina-Maina.

The last named place might have been, in those days-called Prashidha Batavali. It is close to the border, i.e. north of the British port Lotun. There are a few banyan trees or *Bata Brikshas* and a number of Palash (Sanskrit *Kimsook*), in the locality. The Sanskrit term *Prashidha*, i.e., famous must have had something to do with the naming of the place but nothing could be found affording any clue as to what the place was famous for in the past. The few *Bata Brikshas* that there are still there, would be a shaky prop to lean upon, especially when we are told of the famous *Nyagrodhi* groves of the ancients. The first range of hills should not be called "No Man's Land" as it actually belonged to Kapilavastu, and was the abode of Rishis and Mahatmas, who always sought and prayed for the welfare of the Cakyas and took an active interest in all matter, spiritual and secular.

The town of Kapilavastu seems to have been bounded in the north by Sagarahawa, Srinagar and Bikuli; south by Towlihawa; east by the Jumnar, and west by the Banganga, both of which river appear to have changed their respective courses. It was a big city and occupied the sites of Chitra-Daye, Tiloura Kot* (kot being equivalent to "Court," the palace of a king or one dedicated to adeity); Tiloura Bari, Ramghat; Choti Towlihawa and Subrahawa. The Banganga flowed west of the city. Tiloura is a remarkable kot. I examined it on two occasions; many of the walls, especially the wall on the north side, on removal of the debris, appeared to be still standing. The circuit measures little under two miles.

A faithful follower of Hienthsiang's footsteps, who believes him infallible in distance and bearing may, however, strongly suspect that Srinagar and not Tiloura is the proper site of the palace, for the following reasons: (1) If Gotihawa is Krakuchchunda Buddha's town (which, I am sure, it is), the distance from Srinagar that it is the exact site of *Sara Kupa*. The well lies under a solitary tenooa tree of the *Ficus* kind: it is silted up and the spot is known by a dimple on the ground. Round the well there is a small mound strewn over with bricks. Even to this day the peasants believe that diseases seemingly incurable or pronounced as such by professional healers or vairs, are cured if an offering is made to the presiding deity of the well Maheshasur. I am distinctly of the opinion that this is the well referred to in Hienthsiang's writings, "common tradition has called this the arrow fountain-*Sara Kupa*; persons who are sick, by drinking the water of the spring, are mostly

* The term "Laura" is equivalent to Laguda, a staff. The Asoka pillars would seem to have been called "Laguda" by the common folk. Tilaura Kot was so called because it contained three Asoka pillars ... It must be Tri Laguda or three pillars, and this conviction would seem to be corroborated by the name of "Lanriga" Laguda, of a village in Ramnagar, where a pillar is still lying.

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." (Bael p. 24)

The mound seems to be nothing but the ruins of a small stupa. I am sure this is a most important discovery and certainly the most difficult, as there is no tell-tale pillar near at hand to guide the traveller to the spot. It proves that the town of Kapilavastu lies on the site I have suggested. About 100 yards north of this place in the southern part of this village (Kulon) is Kancharihawa.

One hundred yards further north of it, i.e. 200 yards from the well just described, under a very old *simul*, or Indian cotton tree, in a wheat field, there is said to be a fabulous well, said to be made of glass or *Kanch*; or more likely, it was so called because of its clear transparent water. A mile and a half south of it is Sisauhawa.

A village containing on the north-side of it an extensive ruin resembling that lying just south-east of Lumbini, and burrowed in several places by people bent on unearthing hidden treasure. It must be the site of the ancient town, which stretched half a mile further south. This village is, in fact, situated on a big ruin and when people dig the earth, they invariably turn up large bricks and occasionally unearth carved stones. Two of these are lying in the center of the village, and two others, resembling door frames, are in the courtyard of the dwelling house of the local zemindars.

TOWLIHAWA

The temple of Towleshwar Mahadev attracts the attention of every careful searcher after Buddhistic 'antiquities' and relics, by its peculiar position i.e. on the raised ground which must always be a stupa; also by the few stone images of the Buddhistic period lying about the place in a state of ruin. I saw a few old, "recluses" there and by pumping the most reluctant member of the fraternity come to know that formerly the mound was topped with a linga, which he affirmed was without end, and build over it the present temple of Towleshwar Mahadev, or the Shiva of Towlihawa. The Linga itself seemed to have been hewn out of a piece of Asoka's pillar although the priest of the temple denied it. It was further told that the *Anauta Lingh* was *Rakta Murti* i.e. of a red colour which was characteristic of the red stone of Asoka pillars. It is pity that the search for pillar was not made two decades ago, when it lay bare and had not been covered with such a big temple. The "mystery" of the pillar will, in consequence, remain unsolved for ages to come; let me say, for good. Now comes the question, however, it was an Asokan pillar, what was it about? A reference to Bell's "si-yuki" justifies our coming to the conclusion that the pillar must have been erected to indicate the place where Tathagata's "relics" lie buried, Towlihawa lying south-east of the city.

"To the south-east of the city is a stupa where are Tathagata's relics. Before it is erected a stone pillar, about 30 feet high, on the top of which is carved a lion. By its site is a record relating to the circumstances of his Nirvana. It was erected by Asoka Raj." (Bael pp. 18-19). From the aspect of the village it appears that it was a town, in ancient time, together with the village of Bardawa. The images placed in the panels of the temple itself are of no importance, being images in relief, made (of mortar) in recent times, that is to say, at the time the temple was built. They represent the *Asta Murti*, or the eight deities in attendance on the great God Siva. The name Towlihawa is probably derived from *Tala*, i.e. the spot underneath i.e. shaded over by a tree grove. No doubt, it contained the spot where Tathagata sat beneath a great tree with his face to the east and received from his aunt the *Koshaya* garment. (Bael p. 22)

CHOTI TOWLIHAWA

Choti Towlihawa, which is not very far from Towlihawa, and only 1½ miles from Tiloura, must be the place of the *Nyagrodhi* grove, where Tathagata met his father after becoming a Buddha. "Raja Suddhodhan proceeded 40 li beyond the city and then drew up his chariot to await his arrival. Then Tathagata with a great multitude advanced; the eight Bajrahanis surrounded him as an escort: the four heavenly Kings went before

him; divine Sakra with a multitude of Devas took their place on the left; Brahma with the Devas of Rupa Loka accompanied him on the right." (Bael p. 21) And says the same authority:- "To the south of the city 3 or 4 li is a grove of Nyagrodhi trees in which is a stupa built by Asoka Raja. This is the place where Cakya Tathagata, having returned to his country after his enlightenment met his father.

BIKULI

Bikuli lies, no doubt, from 5 to 6 miles to the north-east of (.. ? Ed.); the place can still boast of a stupa Hienthsiang says:- "To the north-east of the city about 40 li, is a stupa 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." (Bael p. 19). Now *Bikala* means "to be devoid of". Can it not then be said that this is the spot where Buddha attained "absence of desire?"

SAGARAHAWA

It was here that the great *Sangram* or fight took place, resulting in the slaughter of the Cakyas. The Chinese traveller says:- "To the north-west of the capital there are several hundreds and thousands of stupas indicating the spot where the members of the Cakya tribe were slaughtered by Birudhak." (Bael p. 120) "The four stupas said to have been south-west of the place of massacre, where the four Cakyas withstood an army" might have been represented by the present site of Chitra-Dei. The four banished men (Bael p. 21) might have been the kings of Salyan (Sambi), Baldang (Barnian), Udyapur (Udyan), Matha (Himatala) i.e. the four highest peaks towering over Sravasti, Kapilavastu and Lanmo - they themselves being a *Tala* or storey of the lofty Himalayas.

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RAHUL SANKRITYAYANA (1893-1963)

Rahul Sankrityayana was born in 1893 in a Brahmin family in a village in Azamgarh district of Uttar Pradesh, India. He was named Kedamath by his parents Govardhan Pandey and Kulawanti. However, in his early life as a Hindu *sadhu*, he was called Damodardas. In 1930, at Kandy in Sri Lanka, he took the name by which thereafter, as a Buddhist monk and even after he gave up the robe, he became famous as a scholar, linguist, traveller and author of more than 150 learned works on different subjects- Buddhism, history, archaeology, travel, fiction and folklore.

He came to Kathmandu for the first time, as a *sadhu*, in 1923, and returned in 1929 to make his way to Tibet, from where in the course of three subsequent visits he brought back a treasure of Buddhist texts, scroll paintings and art objects of great historical and artistic value, thereby contributing much to the renaissance of Buddhist learning and a renewal of friendship with the peoples of Tibet and Nepal as in the past when Buddhism had flourished in India.

In recognition of his invaluable contributions in different fields, the Government of India awarded him the "Padmabhusan" while the celebrated center of Buddhist studies in Sri Lanka, Vidyalkara Parevena, had earlier given him the title "Tripitakacharya" and D. Litt. (Hon.). Other titles bestowed on him included "Mahapandit" (Kasi Pandit Sabha, Varanasi), "Sahitya Bachaspati" (Hindi Sahitya Sammelan, Allahabad), and D. Litt. (Hon.) (Bhagalpur University).

He taught Buddhist philosophy at Leningrad University (1945-1947) and was the Head of the Department of Philosophy at Vidyalkara University in Sri Lanka from 1951 to 1961. The great, dynamic and compassionate person passed away on April 14, 1963 in Darjeeling. It was a great loss for the Buddhist world, specially for Nepal.

In 1952, he wrote an article about his visits to Lumbini, extracts of which, in translation, are as follows:

"I vividly remember my first visit to Lumbini in 1920. I had come from the Nawagadh Road Station. Making enquiries all the way, I arrived at Bhagwanpur early in the afternoon. The place used to have a Nepalese court of justice and many government officials and soldiers were stationed there in the past. But fortunes had changed years ago and only a few buildings stand there now, otherwise Bhagwanpur looked just like an ordinary village of peasants. I met a Nepalese Brahmin and a Vaishnav nun, who asked whether I had my meal. How could I, a poor man whose home was the shade cast by a tree, decline the invitation? The sun was strong and Lumbini was not far away. The people suggested that I had better stay until the sun declined. At about 4 o'clock I went alone, counting my steps as I progressed.

"It was springtime. The rice had been harvested and the fields presented a sheet of gold. Close to the Ashoka pillar was the ancient temple with a tall stone image. Perhaps, a fire had ravaged the place; as a result many stone fragments were scattered. The carving gave away the stone and people called it an image of Rummendei. Sacrifices were offered at an old peepul tree outside the temple. There was a small tank without water and nearby it grew a thicket of brambles with a couple of *bo* trees, all that had remained of a primeval forest. A small stream continued to flow. Anyone would be saddened by the sight of the birthplace of the great personage in such condition, not to speak of a devotee like me. The priest from a nearby village came for worship and I paid my homage at the holy spot in my own way. The local people had become aware of the importance of the land that the peoples of Burma, Tibet and China fondly called, "The birthplace of our Lord Buddha."

"Lumbini had not only preserved the historic pillar but the ruins from the past in this land of the Sakyas lay covered by a dense forest until the middle of the last century.

"Long after my first visit but not many years back, attempts were made to develop the place. The greatest difficulty for pilgrims from different countries was the lack of shelter and food at Lumbini. The Chaudhary (Sitaram) who lived nearby took me to his house. Tea was not much in vogue then, but he had tea and chinaware ready for guests. Old people considered chinaware unfit to be used a second time and they threw it away after a single use. Therefore, the Chaudhary said to me with some hesitation: "As a Buddhist, you would drink tea in a China cup, won't you?" What difference would it make to me? I had never cared for the custom. Pilgrims have a place to stay now."

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THE 28 TATHAGATAS ACCORDING TO JATAKA ATTHAKATHA

(No details are mentioned for the first three Buddhas, Tanhankara, Medhankara, Saranankara)

-Dharma Ratna Shakya "Trisuli"

No.	Buddha	City	Father	Mother	Agnarevatas	Agnarevatas	Upasthapak &	Bodhisattva	Bodhi tree
4	Deepankara	Ramnawati	Sudeva Chhetri	Sumedha	Sumangala & Tissa	Nanda & Sunanda	Sagala	Sumedha Hermit	Peepal
5	Kondanya	Ramnawati	Sunanda Chhetri	Sujata	Bhadra & Subhadra	Tisya & Upatisya	Anuruddha	Vijitha King	Sala
6	Mangala	Uttara	Uttara Chettri	Uttara	Sudeva & Dharmasen	Seevail & Ashoka	Palitha	Suruchi Brahman	Naga
7	Sumana	Khema	King Sudatta	Sirima	Sarana & Bhavittama	Sona & Upasana	Udessa	Atula, Nagaraj	Naga
8	Rewata	Dhanyawati	Vipula Chettri	Vipula	Varuna & Brahmadev	Bhadra & Subhadra	Sambhava	Alidevabrahman	Naga
9	Shobhita	Sudharma	King Sudharma	Sudharma	Asana & Sunetra	Nakula & Sujata	Anoma	Ajita Brahman	Naga
10	Anomadassi	Chandrawati	Yasawan	Yashodhara	Nishaba & Anoma	Sunderi & Sumana	Varuna	Yakkha Senapati	Arjuna
11	Paduma	Champak	King Asana	Asana	Sala & Upasala	Rama & Surama	Varuna	Sinha Vanaraja	Sona
12	Narada	Dhanyawati	Sudeva Chettri	Anoma	Bhadrasala & Jitmitra	Uttara & Phalguni	Vashistha	Hermit	Mahasona
13	Padumottara	Hansawati	Ananda Chettri	Sujata	Deval & Sujata	Amila & Asana	Simana	Jatila	Sala
14	Sumedha	Sudarsan	King Sudatta	Sudatta	Sarana & Sarvakam	Rama & Surama	Sagara	Uttara Brahman	Kandamba
15	Sujata	Sumangal	King Uggata	Prabhavati	Sudarsan & Deva	Naga & Nagsamala	Narada	Chakravati King	Mahavenu
16	Piyadassi	Anoma	King Sudinna	Chanda	Palitha & Sarvadarsi	Sujata & Dhammadinna	Shobhita	Kasyapa Brahman	Phyangu
17	Althadassi	Shovila	King Sagara	Sudarsana	Shanta & Upashanta	Dhamma & Sudhamma	Abhaya	Susheema Brahman	Champak
18	Dharmadassi	Sarana	King Sarana	Sunanda	Paduma & Phussa	Chema & Sarvanama	Sunetra	Devaraja Indra	Raktakuvara
19	Siddhattha	Vebhara	King Jayasena	Sufassa	Sambhula & Sumitra	Seevail & Surama	Rewata	Mangala Hermit	Kamkar
20	Tissa	Khema	Janasandha Chhetri	Padma	Bramadev & Udaya	Phussa & Sudatta	Sambhava	Sujata Chettri	Asan
21	Phussa	Kashi	King Jayasena	Sirima	Surakkhita & Dhammasena	Chala & Upachala	Sabhiya	Vijitavi King	Amha
22	Vipassi	Bandumati	King Bandhumana	Bandhumati	Khandha & Tissa	Chandra & Chandramitta	Asoka	Atula Nagaraj	Patoli
23	Sikhi	Arunawati	Arun Chhetri	Prabhavati	Abhibhu & Sambhava	Makhila & Paduma	Chemankara	Aindama King	Pundarika
24	Vessabhu	Anupama	King Suprati	Yashovati	Sona & Uttara	Dama & Sumala	Upashanta	Sudarsana King	Sala
25	Kakusandha	Khema	Agnidatta Brahman	Visakha	Vidhura & Sanjeeva	Sarna & Champaka	Buddhija	Khema King	Sirisa
26	Konagamana	Somawati	Yagyadatta Brahman	Uttara	Bhiyasa & Uttara	Subhadra & Uttara	Swastija	Parvata King	Udumbara
27	Kassapa	Varanasi	Brahmadatta Brahman	Dhanawati	Tissa & Bhadrwai	Anula & Uruvela	Sarvanitra	Jyotipala Brahman	Nyagrodha
28	Gotama	Kapilavastu	King Suddhodana	Mahamaya	Sariputta & mogallan	Khema & Uppalavanna	Ananda	Self	Peepal

ANNUAL REPORT OF THE INTERNATIONAL BUDDHIST SOCIETY

7 Jan 1999 – 6 Jan 2000

- Dr.N.K. Mallik
Member Secretary

Medical Clinic

The Clinic provided medical services to 21,789 patients during the year. The number of patients treated so far has reached a total of 181,000. The daily average was 150. As usual, a person is charged a nominal fee of Rs. 5/- while a new patient is charged a registration fee of Rs. 10/-.

Drinking Water Supply

Under the second phase of the drinking water programme sponsored by Exchange Himalayan 22 pumps were installed in 12 villages providing drinking water to 9,567 members in 1,276 households. Under the first phase of the programme, 5,634 members in 428 households were provided with drinking water. The water was also used to irrigate kitchen gardens.

A 350-feet deep artesian well has been dug in Dhodahawa village.

A health survey of households in 17 villages conducted at the outset of the second phase programme has revealed the health situation as follows:

	Before installation of the pumps	After installation of the pumps
Amoebiasis	30%	15%
Diarrhoea	35%	10%
Leucorrea	20%	5%
Waterborne diseases	15%	6%

Encouraged by the success of the programme, Mr.Jeremy Mole Barnes and Mr. Richard Brindle of the Exchange Himalayan proposed the construction of drainage systems in all the villages as far as possible, following which a third phase of the programme would be implemented.

For 1999/2000, they have recommended the following:

1. Sonbarshi village - a teacher for children.
2. Dhodahawa - one additional artesian pump.
3. Laxmipur - opening a school for 5- 10 years children.
4. Ramawapur (Khudabagar) - construction of a drainage system
5. Shivagadhiya - construction of a drainage system.
6. Sonbarsha - Due to the great depth of the water level an artesian well to be constructed.
7. Bhagwanpur - construction of a drainage system.
8. Mahilawari - construction of a drainage system.

Sixteen pumps, one artesian well, seven latrines and the remaining 1500 feet of drainage are to be constructed during 1999 - 2000.

In all these villages health coordination committees consisting of 11-21 male and female members have been formed, the main task being to supervise and implement various health related programmes.

A group of 100 pilgrims from five villages of Lalitpur District led by Mr. Surendra Shakya helped in digging a 500-metre long drainage at Sonbarshi, under the Khudabagar Village Development Committee.

Women Empowerment Programme

Under the Pact-Nepal Programme the service of five Empowerment workers are being used in different Literacy and Micro Credit saving programmes. Similarly with the assistance of Asia Foundation, 40 female teachers are being employed to conduct classess regarding women's legal right and discussions, advocacy, etc., (R.R.A) for 40 groups of women, comprising a total of 803 members.

Four Motivators are working in different fields such as safe drinking water, sanitation, vaccination, while three females and two males are involved in the field of women empowerment. Fourty female facilitators are also involved under the RRA programme.

Poverty Alleviation

Under this programme, a total of Rs. 61,704/52 have been collected by different groups and loans totalling Rs. 55,000/- have been given to eight female members for their enterprises at the interest rate of 12.5%.

On the recommendation of IBS, The Nepal Bank of Ceylon has provided loans to eight persons to buy rickshaws.

District Education Office

Under the quota provided by the Rupandehi District Education Office, informal literacy classes are being held at Bhagawanpur: ten literacy classes, two for children, three for post literacy. Five literacy classes have also been held at Sipuwa VDC. Three childrens' education classes have also been held at Madhubani by UNICEF.

Exchange Programme

Miss Marie Farella, Educator of Notre-Dame College, Tahity, conducted interviews of students and took their photographs for admission on student exchange programme between Notre-Dame College and Buddha Adarsha High School, Lumbini. She also undertook the inspection of 17 villages sponsored by Exchange Himalayan.

Water Test Programme

In cooperation with Dr. Peter Moulton, Director General of Global Resource Institute, USA, a test was made of the ground water in the area. The water down to the depth of 90 feet was found polluted. Following the test, a programme was launched to teach the local population how to make the water safe for drinking.

Scholarship

In addition to scholarship for 12 female students at Buddha Adarsha High School, IBS has provided scholarship for higher education to a girl (Sigma Mallik) studying medicine (MBBS) at Ranchi University (Bihar, India) and a boy (Brijesh Kumar Tripathy) studying engineering at Tribhuvan University, Kathmandu.

Library and Information Centre

The Centre has provided services and facilities as usual to pilgrims, visitors and local residents.

Pilgrims Rest House

The IBS is running a 16-bed rest house for pilgrims.

Buddha Jayanti

On the occasion of the 2543rd Buddha Jayanti a district-wise Annual Quiz Contest was held among high school students for which a running shield and prizes were provided by IBS. A procession and a mass meeting at Asoka Pillar was jointly organized by IBS, LDT and Dharmodaya Committee.

Amrit Jayanti

A special programme was held to commemorate the memorial day of Ven. Dr. Amritananda Mahanayaka Mahathera. The chief guest at the function was Mr. Gyan Kaji Shakya, Chief District Officer of Rupendehi. Mr. Shakya is a cousin of Ven. Amritananda. A documentary "Amritanjali" was shown and Buddhist books were exhibited.

Annual Meeting

The annual meeting of IBS was held on January 7th, 2000.

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Publisher's Note

A decade has passed since the Venerable Bhikkhu Amritananda Mahanayaka Mahathera passed away on August 20, 1990. In this issue we have included the text of a speech delivered by him in 1985 at the Assembly of the World's Religions at Mcfee, New Jersey, U.S.A. on spiritual discipline, a theme of universal concern and interest at all times, which, we trust, would help us to remember the contributions made by Venerable Amritananda to the Buddhist movement during his lifetime.

We are pleased to publish two articles about archaeological findings at the beginning of the last century in and around the ancient kingdom of Kapilavastu, which should be of much interest to students of history and culture.

We welcome Mr. Basanta Bidari, Chief Archaeologist of the sacred garden of Lumbini and our learned contributor, as a member of the editorial staff of our annual publication **Lumbini**.

The efforts made by the International Buddhist Society since its establishment in 1993 in improving health and sanitation in some of the villages in the backward areas in Lumbini Zone is gradually bearing fruit. We like to thank our friends and well-wishers in Nepal and abroad, specially the Himalayan Exchange of France, Eugene/Kathmandu Sister City Committee, Pact Nepal, Asia Foundation and the Global Resource Institute of U.S.A., for their support to the various programmes of social welfare.

A valuable addition to Buddhist literature in English available in Nepal is a translation of Sugata Saurabha, The Life and Teachings of the Buddha, by the well-known poet, Chittadhar 'Hridaya'. The publisher, Nepal Bhasha Academy, and translator, Tirtha Raj Tuladhar, deserve congratulations for the publication.

SUGATA SAURABHA

An epic, so full of drama, based on the life of Prince Siddhartha, who was born in the sylvan setting of Lumbini (West Nepal), and who attained Perfect Knowledge while meditating beneath a *bo* tree at Gaya (North India). It also dwells at some length on the Doctrine of Middle Path so eloquently expounded by him. ... An amazing piece of work strictly adhering to the canons laid down by the Sanskrit prosodists of the Classical Age, and following close on the footsteps of Old Masters like Kalidas, Vana, and Bhavabhuti, no name just a few, ... embellished with all the attributes which are usually associated with an epic poem, stirring the soul to its very depth... above all, words of sober wisdom and magnificent calm which are woven into it from start to finish. It is a splendid reaffirmation that the life of the Buddha continue to stir the poets and sensitive people of all times and places.

The Poet wrote nearly ninety-nine per cent of this magnificent epic while serving time in the dreaded Central Jail of Kathmandu for his activities aimed at keeping alive the age-old traditions of Newar letters. He resorted to various stratagems to smuggle them out to his house, where his sister copied them out by literally burning the midnight oil.

Sugata Saurabha, The Life and Teachings of the Buddha, by Chittadhar 'Hridaya', translated from Nepal Bhasha with Explanatory Notes by Tirtha Raj Tuladhar, 1998, Kathmandu, Nepal Bhasha Academy, 373 pages, price Rs. 300/-.

INTERNATIONAL BUDDHIST SOCIETY

International Buddhist Centre, Buddha Nagar, Lumbini, Tel: 071-80133, 80174; Fax: 071-80124

Mailing Address: P.O. Box 3007, Kathmandu, Nepal. Email: maitri@ibs.btw.wlink.com.np

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:

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

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Mr. Dharma Ratna Shakya

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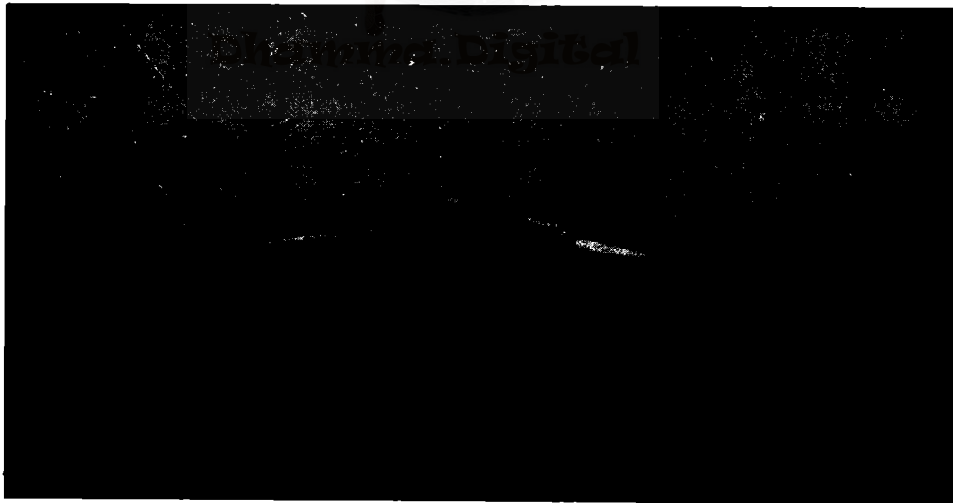
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