

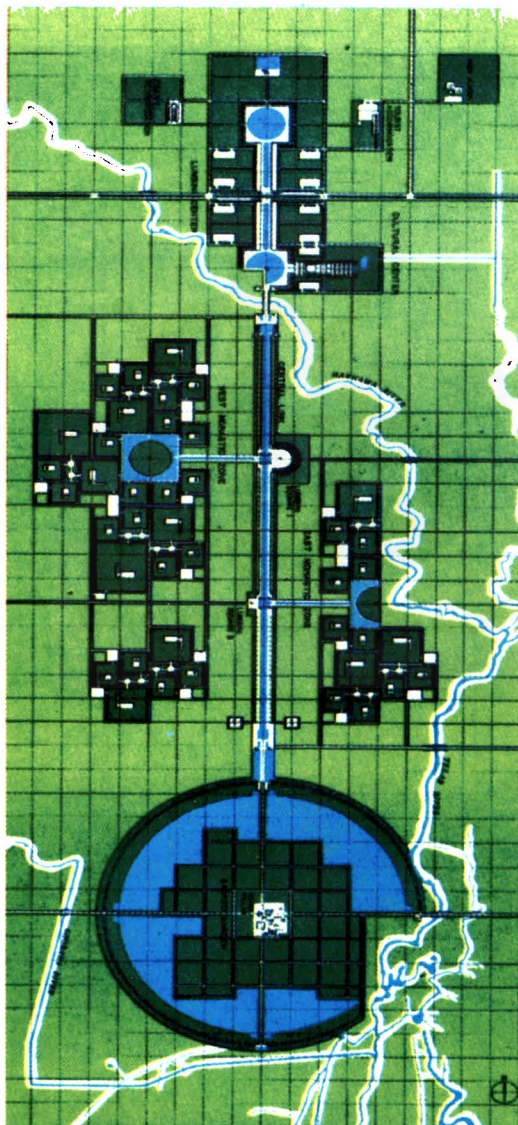
# LUMBINI

## LUMBINI FESTIVAL

**YEAR 9**

**NO. 10**

**LUMBINI FESTIVAL 2547, DECEMBER 2003**



The Master Plan

**INTERNATIONAL BUDDHIST SOCIETY  
BUDDHA NAGAR, LUMBINI, NEPAL**



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**Sabba papassa Akaranam- Kusalassa Upasampada  
Sacitta Pariyodapanam- Etam Buddhānussasanam.**

**Avoid all evil – Cultivate good,  
Purify own mind- This is the teaching of the Buddha**



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# LUMBINI AT A GLANCE

Basanta Bidari,  
Chief Archaeologist  
Lumbini Sacred Garden

**"A unique being, an extraordinary man arises in the world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and men. Who is this unique being? It is the Tathagata, the Exalted, Fully enlightened one".**

**Anguttara Nikaya**

## **Introduction**

"Foremost am I in the world,  
Senior most am I in the world,  
Best am I in the world,  
This is my last birth,  
No more am I to be born".

This was the proclamation made by the newly born baby in the Lumbini Garden more than 2600 years ago. This baby, who turned the wheel of the law in his youth and became known to generation to come simply as the Buddha the apostle of peace, was named Siddhartha "one whose purpose was fulfilled" (Bapat, 18:1987).

Lumbini, being the birthplace of this great master, gained the status of holiness and became a site of pilgrimage for the Buddhists and peace seekers from all over the world.

Even the Buddha favored Lumbini and from his deathbed he had said to Ananda, "Ananda, this (Lumbini) place is where the Tathagata was born, this is a place which should be visited and seen by a person of devotion and which would cause awareness and apprehension of the nature of impermanence. Anyone on a pilgrimage to this shrine, if they should die with devotion in their hearts during the course of the pilgrimage will after death and dissolution of the body be reborn in a good destination, a fortunate celestial (deva) realm" (Samdong, 272:1984).

## **History**

In the earlier Buddhist literatures, the garden of Lumbini is named as **Lumbini Kanana, Lumbini vatika, Lumbini Upavana, Lumbini Chittalatavana**. This garden is situated at the eastern edge of the Sakyan Kingdom of Kapilavastu on the bank of the river Telar. It was renowned for the beauty of its shady grove of Sal trees and different varieties of colorful flowers. The sweet warbling of various birds and other natural scenery in Lumbini was compared to the Chittalata grove of Indra's paradise in heaven. (Bhadanta Ven. Kausalyayana, 66:1985)

It was in the month of Vaisakha, full moon day, 623 B.C. Mayadevi, the queen of King Suddhodana of Kapilavastu, on way to her maternal home in Devadaha while passing through Lumbini attended by her servants walking slowly and heavy with child at his garden felt the sudden pangs of labor, realized the time of her delivery, bathed in the Sakya Puskarani and proceeded towards north and with the support of a branch of the tree under which she was standing gave birth to her holy son.

Legends record and sculptural themes confirm that Brahma and Indra witnessed and other divinities appreciated this awaited holy event. Legends go further by detailing the creation of warm and cold water springs for the infant's first bath and a pool of oily water for bathing and purification of the queen's body.

### **Pilgrimage**

"After I am no more, O! Ananda! Men of belief will visit with faithful curiosity and devotion the four places where I was born (Lumbini), attained enlightenment (Buddha gaya), Gave the first sermon (Saranath), And Where I passed into Mahaparinirvana (Kushinagar)". This was the last words of the Buddha at the age of eighty in Kushinagar in 544/543 B.C.

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

Emperor Asoka accompanied by his spiritual teacher Upagupta, visited this holy site in 243 B.C. and erected a stone pillar bearing his inscriptions stating that 'he made the royal visit because the Buddha, the sage of Sakyas was born here'. He caused to erect the stone pillar because the Bhagavan having born here'. He reduced the taxes of Lumbini and presented one thousand gold coins to its people. During this period, this holy place witnessed the construction burnt brick structure, which later on after subsequent reconstruction became famous with the name of Mayadevi Temple. The distinguished nativity sculpture was sculpted and placed here in 3<sup>rd</sup>-4<sup>th</sup> century A.D.

Beginning of 5<sup>th</sup> century A.D. Fa-hsien, a very famous Chinese traveler, visited Lumbini Garden. Here, he saw the bathing tank of Sakyas, the nativity tree and religious monuments. He describes the surrounding religious and habitation sites such as Kapilavastu and Devadaha.

Yuan-Chwang, another renowned traveler from China came to this garden in 7<sup>th</sup> century A.D. His travel account is more detailed and gives the idea of the then Lumbini having the stump of dead nativity tree, stupas, bathing tank, warm and cold water springs, Asokan pillar and oily

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(Telar) river. The pillar, believed to have been struck by a lightning, was already broken. The only authority to notice that the crowning figure in this pillar was a horse.

Very little is known about another Chinese pilgrim Wu-kung who visited this garden in the 8<sup>th</sup> century A.D. The period after this is not very clear on inscribed or written records. The continuation of making of monuments in the sacred place advocates an unbroken practice of continued pilgrimage to this garden.

The name of King Ripu Malla is the last name has been recorded in the historical period in connection with the pilgrimage to Lumbini. This king, who ruled at Jumla in the beginning of 14<sup>th</sup> century A.D., is from the Khasa Kingdom of western Nepal. He paid visit to Lumbini in course of Buddhist pilgrimage and engraved his name on the east corner on the top of the Asokan pillar. The letters are famous mantra 'OM MANI PADME HUM' with his name 'Sri Ripu Malla Chiram Jayatu' (Sri Ripu Malla always be victorious).

The religious confusion of medieval times brought damage and neglect to Buddhist holy places of pilgrimage and for five hundred years Lumbini was lost to history; but Buddha's great message survived, growing in importance through the centuries. Association of Lumbini with the Buddha was slowly forgotten.

### **Research:**

The Asokan pillar was re-discovered and recognized by Khadga Shamsher and Dr.A. Fuhrer in 1896. As the pillar was rediscovered and the famous inscription was deciphered, more and more scholars were interested in the research activities. Babu Purna Chandra Mukherji conducted a brief exploration and excavation in 1899 and successfully identified the nativity sculpture as well as some of the structural remains in and around the birthplace.

In 1933 Keshar Shumsher carried out a large but amateur excavation with proper method. His excavation was not research oriented; but he strengthened the Mayadevi temple, enlarged the Sakya Puskarani and piled up two earthen mounds north and south of Mayadevi temple collecting the rubbles and debris of excavation. He left many of the ancient remains opened and his operation continued up to 1939.

Mrs. Debala Mitra inside 1962 tried to excavate and check the base of the Asokan pillar; but without any fruitful results she abandoned her work. The great work of her is that she prepared an inventory of the exposed artifacts in Lumbini.

The Department of archaeology (DOA), His Majesty's Government of Nepal, undertook the responsibility of conducting excavation, research and conservation work since 1972. After the formation of the Lumbini Development Trust in 1985 the development activities at Lumbini including excavation, conservation and exploration have continued in collaboration with DOA/HMG. Nepal.

### **Monuments:**

The garden of Lumbini was converted into a religious and pilgrimage site soon after the Mahaparinirvana of Lord Buddha. A monastic site started evolving around the sacred spot of the Buddha's birth. The birth spot being the most sacred point in the whole of the holy land of Lumbini it drew the attention of the generous devotees to erect various constructions symbolizing and memorizing the birth of the great sage. Activities of devotees were mainly concentrated in and around the sacred place where the great sage was born. These constructions were for spiritual use and religious in nature. Side by side a village also sprang up and emerged to meet the growing need of the religious community visiting or living in the holy complex from 7<sup>th</sup> /6<sup>th</sup> century B.C.

During the period the Maurya Empire Lumbini had developed into a prosperous village where taxes had been reduced by Emperor Asoka in 3<sup>rd</sup> century B.C. Human activities in the sacred area of Lumbini goes back to the pre-Mauryan period which is very close to the period of Buddha's Mahaparinirvana which has now been confirmed by a cultural deposition of the period now exposed by recent archaeological excavation in Mayadevi temple.

The holy site witnessed the construction of a burnt brick structure that later on became famous by the name of Mayadevi temple. The exact spot of Buddha's birth was developed into a worship place by providing a brick platform and circumbulatory path to the shrine as early as 3<sup>rd</sup> century B.C. Devotees of subsequent period continued their effort in maintaining the sanctity of the holy place by repairing and rebuilding the monument of reverence and has continued till the present century. The holy spot of birth in a later period got the name of Mayadevi temple.

The important monument in Lumbini is the nativity sculpture of lord Buddha depicting the image of Mayadevi, mother of Lord Buddha, taking support during the time of birth of her child with Prajapati, sister of Mayadevi and step mother of Lord Buddha, supporting Mayadevi in the delivery while two Gods Brahma and Indra are receiving the newly born baby standing upright on a Lotus pedestal.

The image that was earlier placed in the Mayadevi temple has now temporarily been shifted to another place for the purpose of excavation and conservation of the site.

The Asokan pillar erected by Emperor Asoka in 249 B.C. is one of the most noteworthy monumental works and an authentic historic document of Lumbini.

The inscription engraved by Emperor Asoka is still intact and testifies the authenticity of the birthplace. The text is in the Brahmi script and Pali language the translation of which is as follows:

"King Piyadasi (Asoka) the beloved of Devas, in the twentieth year of the coronation, himself made a royal visit. Buddha Sakyamuni having born here, a stone railing was built and a stone

pillar was erected. The Bhagawan having been born here, Lumbini village was tax reduced and entitled to the eighth part only."

The most important spot in Lumbini is the spot where the marker stone slab, located deep in the sanctum sanctorum, pinpoints the precise and original birthplace of Lord Buddha. In order to enable the pilgrims and visitors to observe the marker stone and this spot being the most sensitive requires proper conservation and exposition.

To the south of the Asokan pillar lays the famous sacred tank in which Maya had a holy bath before giving birth to her son. The tank, which was in existence even before the birth of Buddha, still exists with an embankment comprising of bricks from 1939 A.D. The present shape was given in the 1932-39 A.D. operation.

The holy site is surrounded by a row of stupas out of which 31 stupas have so far been excavated and most of them are of a votive type. The construction of stupa started as early as 3<sup>rd</sup> century B.C. and some stupas have square, rectangular and circular bases that were added in the later period.

The outer ram to the south of the Mayadevi temple in the sacred area consists of viharas built between 3<sup>rd</sup> century B.C. and 6<sup>th</sup> century A.D. The overlapping and crowded construction is an evidence of the people's eagerness to be nearer to the sacred birth spot.

#### **New Era:**

On the occasion of the 4<sup>th</sup> World Buddhist Conference in 1956 the late King Mahendra did his best in providing basic facilities and recreating Buddhist environment by constructing a vihara, a rest house, road and some other facilities.

The pilgrimage of United Nation Secretary General Mr. U Thant to Lumbini in 1967 became a milestone in the history of the development of Lumbini. Mr. U Thant, a devout Buddhist, believed Lumbini should be a place where religious and secular leaders could work together to create a world free from hunger and strife. Deeply influenced by Lumbini's sanctity, he discussed the matter with late King Mahendra and suggested HMG/Nepal to develop Lumbini as an international pilgrimage and tourism centre. Mr. U Thant called upon the international community to create a pilgrimage and tourist centre.

An International Committee for the development of Lumbini was formed in 1970 at the United Nation's Headquarter. The response was enthusiastic and thirteen nations: Afghanistan, Burma, Kampuchea, India, Indonesia, Japan, Laos, Malaysia, Nepal, Pakistan, Singapore, Sri Lanka and Thailand became members under the chairmanship of Nepal's permanent representative to the United Nations. Two additional nations Bangladesh and Bhutan later joined the efforts. In 1972 Prof. Kenzo Tange was awarded consultancy for the preparation of the Master Plan for the development of Lumbini.



In 1978 the Master Plan of Lumbini was finalized and approved by the UN and HMG/Nepal. In the meantime HMG/Nepal directly involved through Lumbini Development Committee in planned development of Lumbini. The committee was successful in acquiring the land, relocating the villages, providing the basic infrastructure and a forestation.

In 1985, Lumbini Development Trust Act was enacted and Lumbini Development Trust (LDT) was formed. Since then the Trust has been responsible for the implementation of the Master Plan and for the overall development of Lumbini.

### **The Master Plan:**

The strong and clear-cut Master Plan transforms three square miles of flat and empty land into an expression of Buddha's universal message of peace and compassion creating sculpted landscape to make the teachings of Lord Buddha accessible to all humanity. The three square mile on north-south axis encompassing three zones each covering one square mile is united by a 1.5 km long pedestrian walk-way and canal.

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

*The three zones are named as:*

*The Sacred Garden,*

*The International Monastic Zone and*

*The New Lumbini Village.*

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

**International Monastic Zone** divided by a 1.5 km long and 16 meter wide canal with a depth of 1.5 meter serves as a central link. East of the canal is known as the East Monastic Zone for the Theravada sect of Buddhists and West of the of the canal is know as the West Monastic Zone for the Mahayana sect of Buddhists. The diverse architectural styles and religious ideals of the many places of worship, some of which have already been constructed and some under construction, in these zones will reflect the spirit of tolerance and harmony of Buddhist teachings. Here, people of all nations and all religious organization are actively working and praying to resolve the causes of world conflict.

Meditation centers representing the two great schools of Buddhism, Hinayana and Mahayana are stretched into the great forest. The twelve meditation cells in each center enables up to 144 students to work toward self knowledge.

The east monastic zone consists of thirteen plots of which have already been allocated to the Government of Myanmar, International Gautami Nun Center, Government of Sri Lanka, Mahabodhi Society of India, Government of Thailand and Vipasana meditation center.

The west monastic zone consists of 29 plots among which the following have already started their construction: Seto Gumpa of Nepal, Tara Foundation of Germany, Laddakh Meditation center, Sokyō Organization of Japan, Linh Son Organization of France, Zong Hua Buddhist Association of China, Dae-Sung Sukga Sa of Korea, Karma Kagyu of Germany, Dharmodaya Sabha of Nepal, Manang Sewa of Nepal, Austrian Buddhist Association, and Panditaram Meditation center of Myanmar. There are two more countries that have shown their interest to receive the plots of land to make their temples. They are Mongolia, and Bhutan.

The Sacred Garden can be approached on foot or by boat along a graceful colonnaded walkway following a tranquil canal the center of the Lumbini Project known as the **Central Canal**. The shaded walkway and canal enable the visitors to make a gradual transition from the cares of the world to the sanctity of the Sacred Garden.

The completed walkways will take visitors past the sculpted curving arches of Lumbini's monumental buildings, past tranquil ponds, graceful pavilions, quiet squares and circular plazas. Rest stop along the walkway will provide benches, toilets and drinking water. Boats will transport aged and handicapped pilgrims on the canal. Finally, the Central link bridge, now being constructed with the partial aid from the World Fellowship of Buddhists, will provide a symbolic transition between the cares of the world and the Sacred Garden.

**The Cultural Centre** comprising of the museum, auditorium, research institution, library and research scholar's hostel arises in arches along the shaded canal walkway, a place of meeting, study and work dedicated to the pursuit of world peace.

**The Museum** with its large high-ceilinged exhibition hall exhibits many fascinating antiquities unearthed by archaeologists at Lumbini. The comprehensive facility includes administrative offices and an archaeological research laboratory and workshop. The museum is a gift of the Government of India.

The **auditorium** to be known as the U Thant World Peace Auditorium for the national and international congresses with its 420 seat multi purpose assembly hall is yet to be started and the Lumbini Development Trust is seeking for donation for this monumental building. Facilities will include six balconies for press and observers as well as six booths for simultaneous translation.

**The Research Institution and Library** is an advanced research institution enabling scholars to study Buddhism as well as the world's major religions, philosophy and culture. Lecture rooms, a large meeting room, a twenty-four room dormitory and four professor's residences complete the facility. The research institution, Library and scholar's dormitory is the gift of Reiyukai of Japan.

Thoughtful planning has created a tourist centre or **Lumbini Centre** that will be an integral part of the Lumbini Complex. The shop, restaurants and facilities of Lumbini Centre will stretch eight blocks along a pleasant arcade and pedestrian walkway. Amenities will include tourist information, bank, post office, medical centre, administration offices, parking, and bus and taxi service.

**The New Lumbini Village** located one and half mile north of Asoka pillar offers a selection of lodgings, restaurants, shops and full tourist facilities to fit every budget.

The premier lodging at Lumbini village is the Lumbini Hokke Hotel constructed in accordance to the lease agreement between the Hokke Club, Japan and Lumbini Development Trust. The hotel consisting of twenty seven rooms accommodates up to 66-7- guests. All rooms are air conditioned with attached bath and Television. The hotel has one restaurant serving genuine and delicious Japanese, continental and Nepalese cuisines. Its other facilities include safety deposit boxes, foreign currency and major credit card exchange, mailing service, souvenir shop, STD/ISD Telephone and Facsimile, Japanese Bath (Spa) and a prayer and meditation court.

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

The pilgrim class accommodation with its graceful red-brick structure of multi-bedded rooms and attached kitchen built around a pleasant central plaza was completed in 1988 with the finance of the Government of Sri Lanka is already in operation with 188 beds.

Those who prefer the outdoor life will be able to stay at a modern campground in a peasant mango grove, provided with rest rooms, and amphitheatre and parking facilities.

A new majestic 42 meter tall **World Peace Pagoda** in the New Lumbini Village came up in accordance to the agreement between Nipponzan Myohoji and Lumbini Development Trust.

The Nipponzan Myohoji founded by Fuji Gururji has already completed 73 peace pagodas in Japan, India, Sri Lanka, England, Austria and USA. The World Peace Pagoda in Lumbini is the biggest of all the peace pagodas constructed so far.

Lumbini Dojo Temple was opened on March 1995 where daily prayers are performed every morning and evening.

**Landscaping:** An ambitious landscaping project including the planning of 620,000 saplings is restoring the natural beauty of Lumbini's lush tropical landscape. Construction of new buildings will be prohibited in the wide buffer zone of green trees that shelter and protect the land surrounding the site.

**Conclusion:**

Lumbini has both a national and international dimension. On the national plan it has provided a distinct identity to Nepal and for all that Nepal stands for. Nepalese people do not have to go outside their frontiers and seek a path to a virtuous world. Traits in the Nepalese character and way of life are basically drawn among others from the mainstream of Buddhist thought and philosophy. This may be true also with the people of the south Asian region as a whole.

Internationally, Lumbini represents a civilization and culture, transcending national frontiers and surviving the vicissitudes for history through the sheer force of its spiritual values centering on the most precious commodity sought after by the whole of humanity peace. No wonder therefore, three Secretary Generals of the United Nation professing different faiths have made it a point to visit Lumbini. Let us preserve that unique character of Lumbini.

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# THE LOCATION OF DEWADAHA

-Bhuwan Lal Pradhan

During the last decade of the last century was recovered at Lumbini, the distinguished Asokan Pillar and the present day Tilaurakot identified with the ancient Kapilawastu. This naturally induced interested research scholars to trace Dewadaha. From the remark made in the Attahakatha (Commentary) of the Majjhima Nikaya, we learn that 'the Lumbini Park of Sal (shore a Robusta) wood was situated not far from the town of Dewadaha'. That Dewadaha was not far from Lumbini is indicated by the Jataka Atthakatha too, which states the wood of Lumbini was a pleasure grove common to both the states of Kapilawastu and Dewadaha. Again the Dhammapada Atthakatha explicitly affirms that the River Rohini which flowed between Kapilawastu and Dewadaha demarcated their frontiers. The Atthakatha further states that the distance from Kapilawastu to Dewadaha was 5 yojana. Hence along with its different names such as Koliya, Kol Nagar, Byagrapatha, Byaghrapur, Ramagrama etc. The position of the river Rohini and the remarks of Hsuan Tsang constitute a substantial base in this context.

It will not be irrelevant here, therefore, to consider the various names by which Dewadaha was known during the Buddha's life time. According to the Atthakatha of Digha Nikaya, Dewadaha Nagar (Town) was also called Kol Nagar. In the Jataka Atthakatha Nidana Dewanagar is mentioned as the parental country of queen Mayadevi and also as the capital of Koliyas. From the study of various Buddhist works, we know that as the new settlement was set up by cutting down 'Kol' trees (*Nauclea cord folia*) it came to be known as 'Kol Nagar' or the Koliya Jana pad. And because the place was the former haunt of a tiger, it was also called Byagra path or Byaghrapur. The sons of Shakya Princess Amrita or Priya and the former kings of Kashi (Banaras) who founded the new settlement were called Koliya Kumaras (i.e. boys, esp. unmarried). The Koliya boys married Shakya girls of Kapilawastu and eventually came to be known as the ancestors of the Koliya Shakya wamsa clan, often briefly called the Shakya wamsa clan in Lalitpur even today there live a clan of Shakyas who call themselves Shakya wamsas. They might have come to the valley after the sack of Kapilawastu and possibly of Dewadaha also or even afterwards. According to the Jataka Atthakatha there was in the Koliya state a big pool where in both the Shakya and Koliya royal families took bath. This pond was big in size and as a royal bathing place, also came to be of importance. Anybody or anything big and important is often called 'Dewa' and as a living example in this regard we can point out to our tradition of calling our kings Dewas, which we are following even today. The Atthakatha of the Samyukta Nikaya clearly states that the town was called Dewadaha nagar after this lake of Dewadaha Shakya who ruled over it three generations before the Buddha.

The river Rohini, frequently referred to in Buddhist works, originates from the Chure range, the foothills of the Himalayas and flows through the Nepalese territory to join the Rapti at Gorakhpur, U.P., India. Its catchments area extends over Hatikot, the Pokhara Chhap and the Chure Hills



below Palpa and its vicinity (Mechidekhi Mahakali III, p. 942) To the west of the western branch of this river lies the villages of Manigram while across its eastern branch spreads the 'tappa' (i.e. a sub division of a district) of Baghour. Thus all the streams of the catchments area ultimately flow into the main current of the Nepalese border east of Shanti nagar, a village in the Nepalese frontier, enters into the Indian Territory. To the east of the tappa of Baghour and to the west of the river Mahabi which demarcates the eastern border of the Rummindehi District is located the village panchayat of Kerwani.

Now Ramgram, too, deserves mention, The Koliyas of Ramgram one of the eight races which received the bone relics of Buddha after his cremation. Realizing the risk involved in keeping the bone relics scattered about in several places Maha kashyapa, the aged disciple of Buddha implored king Ajatashatru (491-459 B.C.) to have them securely preserved. Accordingly, the King took out from seven stupas the relics of Buddha's bones, leaving behind in each only what little is required for worship. All the bone relics thus collected were taken to Rajgriha and there buried underground, where on was erected a stupa. Later on Emperor Asoka (269-227 B.C.), in his turn, took out the bone relics from the stone stupa of King Ajatashatru and keeping the portion of the same relics inside the domes, built 84,000 stupas. It is written in Buddhist works that king Ajatashatru could not take out relics from the eighth stupa at Ramgram because of its being guarded by nagas.

The Chinese raveled Hsuan Tsang who in 636-7 A.D. reached Ramgram after having raveled more than 500li (83 miles) from Kapilwastu has spoke of having seen there a big lake, a stupa and monastery with a Sramaner monk as its abbot. Of the things he saw he says," .....it was sparsely Ramgram populated. To the east of the old city was a brick stupa more than 100 feet high. After the nirwana of the Tathagata, the King of this country obtained a share of his relic bones, for which he built this stupa when he had returned home. This stupa often issued a bright light. Beside it was a dragon's pool and the dragon..... around the stupa. Wild elephants always came with the flowers to offer to the stupa. Near it was a monastery with a Sramanera as its abbot.... Elephants brought flowers and by offering them to the stupa did homage to it. .... Impressed with this incident and also moored by the pitiable condition of the stupa one Sramanera who had come to visit it along with other monks parted with the others and stayed behind. He built a house and tilled the land to plant flowers and fruit trees in the hot and cold season without feeling tired. The people of the neighboring countries heard about this and donated money to build a monastery and invited the monk to be its abbot. And so the abbot of this monastery has always been a Sramanera since that time till the present."(The Life of Hsuan Tsang- PRC)

As mentioned above king Ajatashatru could not recover the bone relics from the Ramgram stupa owing to the intervention of (nagas). Hsuan Tsang has remarked that wild elephants come to offer flowers to it and a dragon coiled itself round it. The word 'naga' in Sanskrit may mean snake and elephant or self controlled monk. That is why both the aforesaid views deserve consideration in this regard.

Regarding the location of Dewadaha P.C. Mukherjee has written, “ The Rohini river, which falls into the Rapti near Gorakhpur, is mentioned in some of the Buddhist legends as flowing between Kapilawastu and the other Sakya city, variously named Koli, Dewadaha, or Vyaghrapura..... Dr. Hoey reports that the tappa, or sub division, east of the Baghela is known as Baghour, and with great probability connects these names with Vyaghrapura..... I think that the town of Koli (Devdaha or Vyaghrapura) may be located on the Baghela River, some seventeen or eighteen miles east of Rummindehi..... The distance eastward from the Lumbini garden to Ramgram Kingdom was nearly 40 miles. The capital will, I think, be found in Nepalese territory near frontier, with eastern longitude 83.49'. Koli (Dharmpur) is on the frontier, and the name has a Buddhist look.....” (P.C. Mukherjee- Antiquities in the Terai, Nepal)

Now let us consider the views mentioned above. First of all we shall take up the river Rohini which, according to the Dhammapada Atthakatha, flowed between Kapilawastu and Dewadaha, demarcating their frontiers. This river even today issues forth from the Chure Hills south of Palpa and Butaul and runs down from Nepal to India. While it flows north-south within the Nepalese territory its actual distance from Lumbini is approximately 23 or 25km., i.e. 14 or 15 miles. The eastern branch of this river, locally known as the Baghela Khola, flows 5 or 6 km further east before joining its main current. To the eastern bank of the Baghela Khola lies in Baghaur ‘tappa’. This tappa of Baghaur previously belonged to the Pali Majhkhanda area, but was included in the district of Rummindei along with some other tappas when the whole kingdom was divided in 1962 into 75 districts. It is said that this Baghaur tappa is the ancient vyaghrapura, popularly pronounced as Byaghrapur and the name Baghaur is a corrupt form of Byaghrapur. As stated earlier both Dr. Hoey and P.C. Mukherjee are of opinion that the names Baghela and Baghaur are possibly associated with the Byaghrapur of Buddha’s time. The name of one river which flows beside this Baghaur area also seems to be in support of this view. This river is named Kohila Jhang. The word Kohila appears to have some affinity with Koli or Koliya. Just as the name ‘Koliya’ of one of the streams flowing down from the north to Kapilwastu the word Kohila too, is not unlikely to have originated from Koli or Koliya.

As stated above, the distance from Kapilwastu to Dewadaha was five yojana. According to Vijay Srivastava 5 yojana is equivalent to 35 miles. Seemingly, this distance of 5 yojana is the distance from Kapilwastu to the western frontier of the state of Dewadaha, i.e. the Western bank of the river Rohini, not up to the lake of Dewadaha or the Village of Ramgram. The Western branch of the Rohini flows nearly 24 or 25 km (i.e. 14 or 15 miles) east of Lumbini. Now the actual distance from Kapilwastu, i.e. the present-day, Tilaurakot to Lumbini is 15 or 16 miles and that from Lumbini to the Baghela is 18 or 19 miles. That is to say, the stream of Bahela is actually 35 miles from Tilaurakot. This fact exactly confirms to the statement of the Atthakatha that Dewadaha was 5 Yojana (i.e. 35 miles) distant from Kapilwastu. Ramgram itself might have been situated some more miles further east, at present represented by the area on the basin of the river Jharahi. Thus the aforesaid remark of P.C. Mukherjee that the ancient Ramgram must lay within the Nepalese Territory some 40 miles east of Lumbini tallies with actual conditions.

Somewhat counter to this fact seems to run the remark of Hsuan Tsang, who has said that he reached Ramgram after having walked more than 500 li (83 miles) from Kapilawastu. We shall review this as well. It is worth noting here that though the route of Hsuan Tsang was somewhat straight from Changan, the eastern capital, wherefrom he started his famous journey-up to Kapiśa, Gandhara and Kashmir, the north. Western points of India; he came a very circuitous way, especially from Kashmir to Bodhgaya. His way to Nalanda- Rajgriha etc, was extremely zigzags. In the region of Kapilawastu, Lumbini and Dewadaha, he seems to have visited every stupa, every monument and every spot of religious significance, at one time going far north. Hence the Kapilawastu- Dewadaha distance of more than 83 miles, which he has stated is evidently not the straight way distance between Kapilawastu and Ramgram, but the distance of the whole circuitous route he took while touring the region. This fact is clear from his travel accounts given in his life. That is why his statement does not adversely affect the reasoning and conclusion arrived at above.

Now let us turn to some objective reasoning. In the western bank of the river Mahabhi, which flows along the borders of the present day Rummindei and Nawal Parasi districts is situated the area of the Kerwani Village Panchayat and in the eastern bank of are situated the Parasi bazaar, the Parasi Village and further east flows the river Jharahi. The region between the Rohini and the Jharahi which previously belonged to Palhi Majkhanda have, according to the redistribution of districts in 1962, come to be partly included in Rummindei and partly in Nawal Parasi. The area of the Kerwani Village Panchayat lies to the east of the Baghaur tappa situated on the eastern bank of the Rohini. This area bounds with ancient ruins buried underground. Wrecks and ruins are even now lying here uncared for in the midst of wild bushes. Adjoining Villages, too, contain remains of stupas, images and so on. Again, it was in this area of Parasi that Dr. Hoey during his tour of the region in 1898 recovered a well carved stone capital 3/1-2 or 4 feet in diameter on the bank of the Jharahi, nearly two miles south-east of the Parasi Bazar and 5 or 6 miles north of the village Parasi. The presence of the capital is an indication of some Asokan pillars having existed in the nearby area. It is highly probable that Emperor Asoka set up a pillar in Ramgram, i.e. Dewadaha. In as much as stupa and pillars were set up in Kapilawastu, Lumbini and other places associated with the incidents of the Buddha's life there is every likelihood that here also Emperor Asoka might have raised some stupa and pillars and even probably a monastery. The mound of ruins beside the bank of Jharahi existing even now looks almost decisively to have been the stupa of Ramgram which Hsuan Tsang has referred to as quoted above.

The abundance of ruins and remains in Baghaur, Kerwani and part of Parasi is a sure indication that the ancient state of Koliya or Dewadaha must have been located in this region. The distance between Kapilawastu and Dewadaha, as mentioned in the Atthakatha is exactly in conformity with the present day actual distance between Tilaurakot and the region. The river Rohini, flowing between Lumbini and this region even today stands as an eye witness to the case. The statement of Dr. Hoey and P.C. Mukherjee to the effect that the region covered by the Baghela, the eastern branch of the Rohini and the Baghaur tappa situated on its eastern bank is the ancient Byaghrapur

(i.e. – Koliya or Dewadaha state) is verily attested by actual facts. Their views also support my argument. Last but not the least, what I have said in this regard is further strengthened by what Hsuan Tsang has written about Ramgram.

On the basis of evidences and arguments I have put forward above it can be conclusively asserted that the aforesaid region comprising at present the Baghaur tappa, Kerwani and part of Parasi represented the ancient state of Koliya. The undertaking of a careful exploration and scientific excavation as early as possible is strongly recommended. Just as layers after layers of the remains of ancient civilizations were traced at Tilaurakot during 1972-73 excavation, it will not be surprising if this region, too, reveals several layers of antiquities of different ages. Possibly this region contains brick- polished grey ware add associated red ware too. Moreover, it was further east of the region that stone-age weapons such as hand-axe, cleavers, choppers etc., were recovered during 1968-69 exploration. When an excavation of this region is undertaken evidences to identify it with the ancient state of Koliya are most likely to be traced

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**The Theme Paper presented**  
**In the World Buddhist Summit held in Lumbini in 1998**  
**By: - Dr. Harkha Gurung**

**DEVELOPING LUMBINI**  
**AS A PILGRIMAGE CENTRE OF PEACE**

1. **The Setting**
  - a. **Historical**
  - b. **Archaeological**
2. **Development Review**
3. **Donor Contribution**
4. **Towards Fulfillment**
- Reference**

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- D. Musical Chair of LDT management

The wisdom child, that Jewel so precious, that cannot be matched, has been born at Lumbini, in the Sakya land, for weal and joy in the world of men.

- Ancient Pali Text

**1. The setting**

Lumbini is situated in central area (plain) of Nepal, about 200 km west of Kathmandu. Although its elevation is 105 m above sea level, Himalayan foothills are only 24 km away and on clear days, Dhaulagiri peak (8,167m) is visible 130 km due north. Siddharthnagar is the nearest town with an airport (Gautam Buddha airport, Bhairahawa). This town is connected by highways with Kathmandu (east) via Chitwan rich in wild life and Pokhara (north), the destination for trekkers.



The tarai districts of Kapilavastu, Rupandehi and Nawal-Parasi around Lumbini are mostly a land of gentle plain with meandering streams. Until five decades ago, the area was forested with sparse habitation owing to endemic malaria. The rural landscape of today and wild environment of the immediate past give no clue to the area's glorious history. Over two millennia ago, this plain around Lumbini harbored a rich civilization. As evidence of that chequered past, we know of only few sites. These includes Lumbini and Devadaha in Rupandehi; Tilaurakot, Kudan, Gotihawa, Sagrahawa, Niglihawa and Araurakot in Kapilavastu; Ramgram in Nawal-Parasi district. There should be many more sites lying underground beyond our ken. Monuments and materials have become victims of political turbulence and natural ravages. Yet, what could not be destroyed was the idea and philosophy. The unique legacy of Lumbini was the message of peace as propounded by Buddha, son of that soil. This philosophic religion is now central to the belief of a major portion of the mankind.

#### **a. Historical**

Siddhartha Gautam, who later attained enlightenment as Buddha, was born at Lumbini in the spring of 623 B.C. The site was en route between two capitals, that of Tilaurakot of the Sakya (west) and Devadaha of the Koliya (east). Siddhartha's father was a Sakya king and mother, a Koliya princess. He was born when his mother Mayadevi was on way to her natal home. A pillar erected by Maurya emperor Ashoka in 249 B.C. authenticates the birthplace of Buddha. Ashoka's visit to the site, to mark 20<sup>th</sup> year of his coronation, took place 374 years after Buddha's birth. That Ashokan pillars are extant in Gotihawa and Niglihawa indicates that the area had much religious significance. This is further evidenced by records of two Buddhist pilgrim-scholars from China. One was Fa-hien who visited the area in 403 A.D, e.g. 652 years after Ashoka. The other was Hiuen Tsiang two centuries later in 636 A.D. Both gave detailed account of Lumbini and adjacent sights that were useful for later historical reconstruction.

**Table 1: Lumbini Chronology**

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

Then followed a long interregnum of nearly seven centuries until the visit of Sinja ruler Ripu Malla in 1312 as inscribed on the north side of Lumbini pillar. Therefore, the Lumbini history reverts to wilderness for nearly six centuries. The discovery of Ashokan pillar in 1896 by Khadga Shamsher and A. Fuhrer confirmed that Lumbini was indeed the birthplace of Buddha. This soon followed by archaeological research at Lumbini and other sites by PC Mukherjee in 1899. Historical evidence, however, had no influence on local belief that venerated the nativity sculpture as goddess Bhagavati with blood sacrifice and a Shaivite Brahmin as a steward. This sacrilege was highlighted by one Mahadan Upasak of Jhochhe-tol (Kathmandu) residing in Lumbini a petition to Nepal's Prime Minister in 1930. He also noted that a Buddhist Lama deputed to Lumbini in 1897 had returned after staying only one year, and that Mayadevi temple, sacred pond and Ashoka pillar area be repaired. One may assume that excavation and restoration work of Mayadevi temple by Kaiser Shumsher during 1932-39 might have been as urged by Mahadan Upasak.

#### **b. Archaeological sites in and around Lumbini**

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

- (1) Lumbini: Historical evidence suggests that the place was under continuous habitation since the 6<sup>th</sup> century BC until 14<sup>th</sup> century AD. It became particularly prominent after the visit of Emperor Ashoka in the 3<sup>rd</sup> century BC. The main items of archaeological significance at Lumbini garden include the Ashokan pillar with Brahmi script, the sacred pool, sanctum-sanctorum with a marker stone, bas-relief image of the nativity scene and ancient monastic foundations.
- (2) Tilaurakot: The ancient capital of Sakya, Kapilavastu, has now been identified with Tilaurakot, a site in ruins located 25km west of Lumbini. The five periods of habitation of this walled city begin from 8<sup>th</sup>- 7<sup>th</sup> BC and end in 2<sup>nd</sup> century AD. Excavations have revealed the foundations of a citadel with defence wall, gateways, monasteries and stupas.
- (3) Araurakot lies about 9km north-east of Tilaurakot. PC Mukherjee (1899) identified it as the natal town of Kanakmuni Buddha. It is a rectangular fortified area that contains a moat with heaps of ancient ruins.
- (4) Gotihawa lies 5km south-west of Taulihawa town and is considered the natal town of Krakuchanda Buddha. The place has ruins of ancient habitation, stupas and monasteries. The place was visited by Ashoka as evidenced by a pillar with inscriptions. The pillar is broken with the upper part missing.
- (5) Kudan is located 2km south-west of Taulihawa on way to Gotihawa. There are huge structural ruins indicating wreckage of monasteries and stupas with a tank nearby.

- (6) Niglihawa 7km north-west of Tilaurakot, was another site visited by Ashoka and marked with a pillar. The pillar is broken into two pieces. The standing base pillar has Ashokan inscription in Brahmi script and the upper pillar has Devanagari inscription marking Ripu Malla's visit in 1312 AD. There are ruins of monasteries, stupas and habitation. It is identified as ancient town of Sobhawati, birthplace of Kanakmuni Buddha.
- (7) Sagrahawa lies 3.5 km north of Tilaurakot and west of Banaganga River. It is a rectangular depression. Excavations done in 1896 traced seventeen stupas and large monuments made from well burnt bricks. Findings of casket and other rare antiquities indicate them to be votive stupas of the war dead. However, these stupas remain no more as they were excavated to their foundation without restoration.

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

Devadaha lies 34 km northeast of Lumbini near the village of Khairani. The Koliya of Devadaha is considered as maternal tribe of Gautam Buddha. There are large archaeological mounds near the village.

Ramagram lies 4 km south of Parasi town in Nawalparasi district. The remains of stupa and monastery as mounds are beside the bank of Jahari River in Kerwani village. The huge stupa mound is 30 ft. high and 70 ft. in diameter. Koliya of Ramagram is listed among the eight tribes that received the corporeal relics of the Buddha at Kusinara.

## **2. Development Review**

The first effort toward Lumbini's restoration was initiated by King Mahendra who visited the place in February, 1956 and donated a million rupees for basic infrastructures. A decade later, April 1967, former U.N. Secretary General U Thant visited the place. A devout Buddhist, he was deeply moved by the sorry state of the sacred place. He called upon the international community for the development of Lumbini as a pilgrimage centre for world peace. Subsequently in 1970, an International Committee for Development of Lumbini was formed under the auspices of the United Nations. The purpose of the Committee was to plan and develop Lumbini as centre of peace and understanding to welcome pilgrims and tourists. The Committee was also charged with raising funds for the work through voluntary contributions. In the same year, 1970, HMG/Nepal instituted Lumbini Development Committee to co-ordinate the activities at the national level. National Committees for the development of Lumbini were also formed in Bhutan, India, Japan, the Republic of Korea, Sri Lanka, Thailand and USA. The World Fellowship of Buddhists was made responsible for the co-ordination of fund raising through its 74 chapters among the Buddhist communities.

### **a. The Master Plan**

The United Nations Development Programme contributed nearly one million dollars for the preparation of a Master Plan for the development of Lumbini, including numerous engineering and archaeological studies. The plan, which was completed in 1978, has as its objective to restore an area of about 7.7 km, to be known as the Lumbini Garden, centering on the Garden and Ashoka Pillar, with an additional area of 64.5 km to be developed in its support. According to the Architect Kenzo Tange, “the overall intent is to reinforce the symbolic entity of the Lumbini Garden in its simplicity and clarity”.

Development will provide for visitors to Lumbini- pilgrims and tourists – and will also support such complementary activities as residence of monks, research, international meetings and teaching.

With the plan for the development of Lumbini Garden, there are three main components: The Sacred Garden, Cultural Centre/ Monastic Enclaves and New Lumbini Village. The design is oriented north-south, with Lumbini Village and Cultural Centre to the north, and the focus of the design – the Sacred Garden- to the south. On either side of the axis towards its southern end are the monastic enclaves. The entire development is tied together by a central link comprised of a walkway and a canal. This central link establishes the solitude and sanctity of the Sacred Garden, with its pillar and spectacular panorama of the Himalaya, and offers pilgrims time and space to prepare them as they approach the Sacred Garden.

#### **(1) New Lumbini Village**

This complex is located at the intersection of the Siddharthanagar – Taulihawa Road, which is expected to be the principal approach route to Lumbini. As such, the village will serve as the initial reception point for visitors to Lumbini and will include information and orientation facilities, as well as restaurants, telephone office, bank, police and fire stations and restrooms. The village will also be the location of the administrative offices of the Lumbini complex. Architecturally, the village is made up in to eight blocks aligned with two parallel arcades. The buildings north of the road will be utilized as the administrative centre.

#### **(2) Cultural Centre/ Monastic Zone**

Cultural Centre: This area is dedicated to world peace. It is composed of three of the major buildings of the entire Lumbini development. These are Lumbini Museum, Auditorium and Library and Research Institution complex. These buildings are intended to add to the cultural diversity of the activities at Lumbini.

The Lumbini Museum will house relics from the life of Lord Buddha gathered from all over the world. It will also include displays depicting the findings of the archaeological work done in the Sacred Garden and the history of Lumbini. The museum is made up of a central exhibition hall, surrounded by four mezzanine spaces and the ground floor space. The two mezzanine spaces on the west side and ground floor are for administration, workshop and laboratory for archaeological research. All remaining spaces are for the use of the public.

The Auditorium is envisaged as a multi-purpose hall to be used for national and international congresses. It includes balconies for press and observers, as well as a special balcony with annex facilities. The technical facilities of the Auditorium are located in the upper back wall of the hall, which includes booths for interpreters. The hall carries through the uniquely stylized architectural motif of the Lumbini project on its four walls, and acoustic considerations have been taken into account in the brickwork design.

The third element of Cultural Centre is the Library and Research Institution complex. This will be a facility dedicated to the study of Buddhism and world peace, operating along the lines of advanced research institutions affiliated with many of the world's foremost universities. Renowned scholars will be invited to Lumbini to study and work with other researchers.

The Monastic Enclave: Two monastic enclaves, one each for the Mahayana and Hinayana (Theravada) schools of Buddhism, will be located along the central link, separated by a green zone. Within these areas, land will be available for the construction of facilities by religious traditions. Buildings of various styles will co-exist inside this zone, owing to the fact that they will be built by groups from various countries and will reflect the traditional style of their nation or tradition. In order to unify further the various styles, landscaping will be coordinated according to the Master Plan. A space known as a Monastic Plaza, made up of circular or semi-circular steps, will be located in the centre of each monastic zone. Each plaza will serve as a central gathering point and will have a symbolic sculpture placed in its centre.

(3) The Sacred Garden:

The Sacred Garden is the focal point of Lumbini Garden. It symbolizes the birthplace of Lord Buddha. Its form that of a circle enclosing squares, is a universal symbol of purity and simplicity. The squares are formed by a network of raised walkways between the landscaping and archaeological areas. The Garden is surrounded by a pond and a circular levee. In order to preserve the historical integrity of the location, there will be no construction within the sacred area. As visitors leave the central link, before entering the Garden, they will cross a bridge over the circular levee and the pond which surrounds the Garden, symbolically leaving the everyday world for the sanctified ground of the birthplace. In keeping with the spirit and simple approach of Buddhism, there will be no temple or monument, but simply a garden kept much as it was when Lord Buddha was born. Elevated walkways will lead visitors through the ancient stupas and construction as revealed by archaeological work.

(4) Implementation

The Master Plan visualized implementation in several stages, depending upon availability of resources. The first phase was expected to be completed by 1985, at a cost of \$17 million, out of the total requirement of \$55 million. As of 1983, HMG/Nepal had incurred an expenditure of \$7 million. In addition to more than \$4 million set aside for completion of the remaining infrastructure work. With the resources of the Government of Nepal, the Siddharthanagar airport and an all-weather road linking Siddharthanagar with Lumbini have been completed.



<b><u>Cost Estimate</u></b>	<b><u>US \$ (millions)</u></b>
1. Landscaping and site works	6.7
2. Infrastructure and utilities network	7.4
3. Lumbini Centre buildings	17.3
4. Museum, auditorium, library and research institution	12.0
5. Pilgrim and middle-class accommodations, high school, etc.	1.6
	-----
	Total: 55.0
	=====

b. **Current Status**

In 1985, Lumbini Development Committee was upgraded to Lumbini Development Trust with H.M. King Birendra as the patron. During 1985-90, the following components of the Lumbini Development Project were completed:

- Library Building by Reiyukai, Japan,
- Museum Building by Govt. of India,
- Pilgrim House by Govt. of Sri Lanka.

Digging of central canal and construction of circular levee and central link bridge initiated in this phase have also been completed. The current status of activities according to the three zones conceived in the Master Plan is as follows:

- (1) **New Lumbini Village**: The completed projects include foundation of high school, a pilgrim accommodation and a standard hotel now in operation. Another moderate hotel is under construction and a scheme for protection of cranes is being planned. Pending works include construction of high school, camping ground, administrative blocks and water tank.
- (2) **Cultural Centre/Monastic Complex**: The three major buildings (museum, auditorium, research complex) at the Cultural Centre have been completed with donor support. However, the software part of bringing these cultural activities in operation still remains.
- (3) **Sacred Garden**: The excavation work has been supported by Japan Buddhist Federation. The first and second phase trial trenching report was presented at a specialists meeting in February 1994. The project has made important findings including Siddhartha-Yashodhara terracotta panel and marker stone at the nativity site. The archaeological work still continues including the restoration of the Mayadevi temple. It is to be noted that 21<sup>st</sup> meeting of World Conservation Society held during 1-6 December 1997 has included Lumbini as one of the World Heritage Sites.

The Monastic complex includes 42 plots of various sizes, with 13 for Mahayanist on the west side and 29 for Hinayanists (Theravada) on the east side of the central canal. In addition, there are two meditation centres close to the Sacred Garden. Lumbini Development Trust began signing agreements with the interested parties since 1993. The number of agreements signed by year

was seven in 1993, five in 1994, three in 1995, and three in 1996. Of the 18 parties, three were governmental—Myanmar, Thailand and Sri Lanka. The involved parties, therefore, represent governments and organizations of eleven countries.

The east monastic zone has 13 plots and one site as meditation centre while the west monastic zone has 29 plots and one meditation centre. So far 19 plots and both meditation centres have been assigned. The ten eastern plots are assigned to five countries: India, Myanmar, Nepal, Sri Lanka and Thailand each with two. The eleven western plots are assigned to eight countries. Myanmar and Nepal have plots in eastern as well as western zone. The number of plots assigned by country is as follows: Nepal four; Korea and Myanmar three each; India, Sri Lanka, and Thailand two each; and the rest one each. Of the total 44 plots, 10 in the west zone and 4 in the east are yet to be assigned.

**Table 2: Countries at Monastic Complex**

	<b>West (Mahayana)</b>	<b>East (Hinayana)</b>	<b>Total</b>
No. of Plots	29+1*	13+1*	42+2*
Assigned	10+1	9+1	19+2
No. of Countries	8	5	13**
<u>Plots by Country</u>			
China	1	-	1
France	1	-	1
Germany	1	-	1
India	-	2	2
Japan	1	-	1
Korea	3	-	3
Myanmar	1	2	3
Nepal	2	2	4
Sri Lanka	-	2	2
Thailand	-	2	2
Vietnam	1	-	1
Plots assigned	11	10	21
Remaining Plot	19	30	4
Total	14	23	44

\* Meditation Centre

\*\* Myanmar and Nepal are represented in both east and west complex

Source: Fig. 2

The concerned parties are constructing various structures on their site. Most of these are monasteries and stupas in the architectural style of their country. Two are meditation centres and a few include guest houses. Cost estimate for these projects have been provided by only 12 parties that signed the agreement in 1993 and 1994 that also in different currency. Their total expenditure by type of currency is as follows:

S. no.*	No. of Parties	Currency	Amount (in '000)
1+2+3+9+11+12	6	Nepalese Rupees	367,370.00
8+1	2	Indian Rupees	60,000.00
4	1	Japanese Yen	420,000.00
4+5+6	3	US \$ dollar	2,781.00

\* Vide Annex A

**Figure 2: Plots Assigned in Monastic Complex**

LDT has also signed agreement with six other parties during 1993-1995. Of these four are Japanese Organizations. Japan Buddhist Federation is involved in the restoration of Mayadevi temple since 1993. The proposed cost US \$ 113,210. Mikasa Hotel (100 beds) by Homestead Corporation, is under construction in the Cultural Zone at an estimated cost of US \$ 620000. Nipponzan Myohonji is erecting a 156 ft. high Peace Pagoda also in the Cultural Zone. The Reiyukai International is constructing Research Institute and dormitories estimated at US \$ 282,540. The remaining two parties are related to nature conservation in view of the large water bodies visualized in the Master Plan. International Crane Foundation plans to establish a crane sanctuary in Lumbini Garden. This will be complemented by World Conservation Union (IUCN) for conservation and restoration of wetland biodiversity.

## Donor Contribution

The development activities at Lumbini have been supported by HMG/Nepal and numerous outside donors. According to the records of Lumbini Development Trust, HMG/Nepal has spent NRs.61million for infrastructure development. These include Siddharthanagar-Lumbini road (NRs.37, 544,000), Bhairahawa airport (NRs.20, 433,240), electrification (NRs.1, 969,850) and water supply (NRs.750, 000). HMG/Nepal has also been providing annual grant of NRs.750, 000 since 1986/87 and NRs.10 million since 1992/93. This grant totaling NRs.36 million was used for land acquisition (24.5%), infrastructure (19.1%), Periphery road (7.9%), staff quarters (6.6%), flood control (4.8%), circular levee (2.8%), tree plantation (2.6%), guest house (1.3%), and other (30.6%) activities.

The most encouraging aspect of Lumbini development has been the supporting role of the donors. According to the records of Lumbini Development Trust, donations received during the 27years period. 1971/72-1997/98 exceeded NRs.122million (Annex – B) the contributions according to the category of sources are shown in table below:

**Table 3: Donor Contribution**

S. no.	Commencement Fiscal year	Source	Amount in NRs.	Percent
1.	1972/73	Organizations	58,222,564.14	47.7
2.	1973/74	Governments	52,708,227.64	43.2
3.	1971/72	Individuals	8,368,121.17	6.9
4.	1992/93	Donation Box	2,567,389.39	2.1
5.	1995/96	Information Centre	217,225.08	0.2
		Total	122,083,527.42	100.00

Source: Annex B

Of the total NRs.122 million, 47.7 percent was from organizations. These include 43 organizations from 14 countries, International Committee for Lumbini Development and World Fellowship of Buddhists. The second important source of contribution was from governments that contributed 43.2 percent of the total. This was from six governments (Table 4).

The contribution from governments totaled IRs. 40.9 million, US \$ 241,054 and PRs. 638,352. Contributions from individuals amounted to Rs. 8.4 million or 6.9 percent of the total. The share in the total contribution was 2.1 percent from donation box and 0.2 percent from information Centre.

**Table 4: Government Donations**

Country	US \$	IRs.	PRs.*
1. Bangladesh	1,017.38	-	-
2. India	-	40,009,600.00	-
3. Iran	5,000.00	-	-
4. Pakistan	10,074.44	-	638,351.85
5. Sri Lanka	185,530.56	872,850.00	-
6. Thailand	39,432.00	-	-
Total	241,054.38	40,882,450.00	638,351.85

\*Pakistani Rs.

Contribution from organizations commenced in fiscal year 1972/93. There were no such contributions in 1975/76, 1976/77, 1985/86, 1994/95, 1995/96 and 1997/98 (Annex B). The year with largest organizational contribution was 1988/89 with NRs. 28 million. The preceding year had NRs. 13.6 million from such sources.

Government contributions commenced in 1973/74, the fiscal years with significant donation from this source were 1988/89 and 1992/93. There have been no government contributions since 1993/95.

The third source of contribution was from individuals that totaled NRs. 8.4 million. This source has been operative since 1971/72 and years of significant amount were 1992/93 with NRs. 2.6 million and 1989/90 with 2.2million. Contributions made in the Donation box were recorded from 1992/1993 and Totaled NRs.2.6 million. However, this shows positive growth over the years as the amount in 1997/98 was 5.7 times that of the initial year (1992/93). Record of income donated at the information Desk commenced only in 1995/96. The total amounts of three Years from this source were NRs. 217,225, with progressive increase annually.

According to the records of Lumbini Development Trust, over NRs.126 million of donors contribution has been expended for various projects. Construction of a Library and a museum building each claimed one-third of the total expenditure (Table 4). Central Link Bridge accounted for another 17.9 percent. Other development activities had only a minor share in the utilization of contributions.

**Table 5: Utilization of Contributions (Source: LDT)**

S.no.	Project	NRs.'000	Percent
1.	Library	44,097	34.8
2.	Museum	40,957	32.3
3.	Central Link Bridge	22,700	17.9
4.	Pilgrim House	6,205	4.5
5.	Landscaping	5,753	4.5
6.	Food Programme	2,828	2.2
7.	Circular Levee	1,987	1.6
8.	High School Land	741	0.6
9.	Tube Well	415	0.3
10.	Archaeological Work	120	0.1
11.	Tractor	56	0.0
12.	Furniture	1	0.0
	<b>Total</b>	<b>126,865</b>	<b>100.0</b>

#### 4. Towards Fulfillment

The terms 'tirtha' (pilgrimage) and tourism are both related to travel. 'Tourism' derived from medieval French word 'tour' means a long journey (Paryatan) for seeking sights of a region 'pilgrimage' derived from Latin word 'peregrines' (stranger) means visit (tirthatan) to a sacred place. Therefore, farther the distance and more arduous the journey, greater the sanctity. Tourism is secular while pilgrimage is sacral act. Travel, be it secular or religious, involves much more than spatial dimension. It pertains to new experiences from places and symbols. Thus, while tourists derive mental relaxation from novel sights, the devout perceive spiritual upliftment from pilgrimage. This conjunction is well-reflected in the master plan to develop Lumbini as a pilgrimage and tourist centre.

It has been 28 years since international effort was initiated and 20 years since a master plan for developing Lumbini was conceived. It is difficult to assess the actual physical progress and financial expenditure for Lumbini development due to lack of regular monitoring and evaluation system. Current status of physical activities outlined in the preceding section is more in the nature of an overview. However, it is obvious that there remains much to be done to develop Lumbini according to the master plan. In fact, the task is still immense.

What are these uncompleted tasks then? One source of their identification can be the activities prioritized by Lumbini Development Trust (LDT) for the Ninth plan of Nepal (1997-2002). These projects have been pending over the years for lack of resources. Their total cost according to LDT for the five year phase is US \$ 56.8 million. Of this, US \$ 52.6 million or 92.6 percent is estimated for Lumbini Garden itself. Another US \$ 3.3 million is proposed for seven archaeological sites in Kapilavastu district. The remaining US \$ 0.9 million is for research and conservation of Devadaha in Rupandehi and Ramgram in Nawal-Parasi.



### **Lumbini Development (1997-2002), Cost Estimate**

S. No.	Site (District)	US \$ (million)
1.	Lumbini Garden (Rupandehi)	52.6
2.	Devadaha (Rupandehi)	0.6
3.	Ramagram (Nawal-Parasi)	0.3
4.	Araurakot, Gotihawa, Kudan, Niglihawa, Sagrahawa, Sisaniya and Tilaurakot (Kapilavastu)	3.3
	<b>Total</b>	<b>56.8</b>

Source: Lumbini Development Trust (LDT).

LDT submitted these estimates to National Planning Commission for inclusion in the Ninth Plan in Feb. 1997 when the conversion rate was US \$ 1.00=NRs. 57.00

The proposed activities for Lumbini Garden include 14 components (Annex C). Half of these are of infrastructural type (road, water, sewerage, drainage, electricity, telecommunication, and fencing.) Structural works include Lumbini Centre, centre plaza, foot-bridge, landscaping, symbolic pavilion, U Thant auditorium and archaeological office. The seven sites of Kapilavastu district have nine components. These are also mostly infrastructure work including land acquisition. Archaeological excavation and conservation is a minor component. Devadaha has eight and Ramagram seven project components. Most of these are for infrastructural work such as access road, electricity, fencing, and site office. The allocation for archaeological work is US \$ 70,175 for Ramagrama and US \$ 52,630 for Devadaha.

It would be realistic to assume that Nepal's Ninth Plan will not be able to provide LDT's expectation of US \$ 56.8 million for the priority projects. Unless outside donors respond with financial support, the proposed projects will remain mere aspiration as in the past.

Development of Lumbini as a place of pilgrimage and peace shrine is indeed a challenge. Yet given the unique religious significance of the site, it is not an impossible task. The fulfillment of this noble endeavor should consider some practical measures. The first is to review the ambitious master Plan and modify if necessary. The next step is judicious phasing of development activities into three phases: short term (immediate) targeted for 2000 AD, medium term (intermediate) for 2000-2005 Ad, and long term (ultimate) to fully realize the Master Plan. Despite the slow pace, some of the prominent building structures have been completed. Emphasis now should be towards making them functional in order to motivate further development activities. Another priority is the follow up of the archaeological work. Since Lumbini has been included as one of the World Heritage sites, the excavated sections should be conserved according to the criteria developed by the World Heritage Convention.

The priority activity proposed by LDT for the Ninth Plan has a regional perspective. That is, developing Lumbini as the central agenda with some activities in neighboring sites of archaeological

importance. This is in accordance with the idea of comprehensive tourism development of Lumbini area proposed by UNESCO two decades ago. Such a regional development concept can now be reinforced with the location of Nepal's international airport in Lumbini area. This will not only contribute to resolution of Kathmandu's environmental pollution by affecting industrial diffusion but also facilitate direct access to international visitors bound for Lumbini.

Finally, there are two pre-conditions to realize the development of Lumbini as planned. The first concerns commitment and the second to co-operation. There is need for a strong commitment on the part of the host government to develop Lumbini. That commitment does not mean financial resource only which any way is scarce in a poor country like Nepal. Equally important is the need for establishing HMG/Nepal's strong trust in LDT as an autonomous institution above politics. The mission of LDT is of international dimension and its management must have continuity to enable wider contact.

The second pre-condition, to mobilize wider co-operation, refers to the need for reviving the UN- based International Committee for the Development of Lumbini that has been in limbo over a decade. Just as Lord Buddha's message knows no frontiers, Lumbini is a world patrimony. All those who believe in peace should have the opportunity to contribute towards its development. That is the only path to realize Lord Buddha's valedictory message:

After I am no more, Oh Ananda! Men of belief will visit with  
Faithful curiosity and devotion the four places- where I was born...  
Attained enlightenment.... Gave the first sermons....  
And where I passed into 'parinirvana'.

- Gautam Buddha

**Annex- A: projects at Monastic Complex (Source: L. Development Trust)**

S.N.	Agreement Signed	Country/ Party	Plot	Project	Cost Estimate
1	1993	Nepal: Dharmodaya Sabha	WB-3	Bahal, Gompa, Stupa	NRs. 83.8million
2		Myanmar: Govt.	EB-3 EC-10	Monastery, Stupa	NRs. 42.6 million
3		Vietnam: Phat Quoc Tu	WB-2	Monastery, Stupa	NRs. 1.1 million
4		Japan: Sokyo Organization	WA-2	Monastery	Yen 420 million
5		S.Korea: Kuon Um Pusan	WB-4	Monastery	US \$ 2 million
6		S.Korea: Yong Do Society	WB-5	Monastery	US \$ 282,500
7		France: World Linh Son	WB-6	Monastery, Guest house	US \$ 500,000
8	1994	India: Bauddha Dharmankur Sabha	EC-9	Monastery, Guesthouse	IRs. 40 million
9		Germany: Karma Kagyu Dachverband	WC-2	Monastery	NRs. 20 million
10		India: Mahabodhi Society	EC-8	Monastery	IRs. 20 million
11		Thailand: Govt. Wat Thai	EB-2 EC-7	Monastery	NRs. 200 million
12		Nepal: I. B. Sangha, Gotami	EC-6	Nunnery, Guesthouse	NRs. 10 million
13	1995	Nepal: Vipassana centre	Med.	Meditation Centre	N.A.
14		S. Korea: Mahabodhi Society, Sakyasa	WA-3	Monastery, Guesthouse	N.A.
15		Myanmar: Panditaram	Med.	Meditation Centre	N.A.
16	1996	Sri Lanka: Govt.	EC-1 EC-2	Monastery	N.A.
17		China: Buddhist Association	WA-1	Monastery	N.A.
18		Nepal: Ka-nying Shedaup Ling	WB-1	Monastery	N.A.

### Annex B: Donor Contribution for Lumbini Development

Fiscal Year	Organization	Government	Individual	D. box	I. Desk	Total
1971/72			500.00			500.00
1972/73	42,936.40		34,653.28			77,589.68
1973/74		52,500.00	40,058.37			92,558.37
1974/75	200.60	116,457.11	1,575.00			118,232.71
1975/76			411,447.64			411,447.64
1976/77		764,100.00	747.00			764,847.00
1977/78	695,824.00	138,351.85	16,429.25			850,605.10
1978/79	1,550,919.74		69,647.06			1,620,566.80
1979/80	3,325.00		60,073.80			63,398.80
1980/81	3,908,181.80		18,852.00			3,927,033.80
1981/82	116,628.50	648,585.00	75,133.71			840,347.21
1982/83	2,320.00		359,420.00			361,740.00
1983/84	1,630,586.30	617,047.52	42,916.26			2,290,550.08
1984/85	83,000.00	7,253,500.00	158,124.40			7,494,624.40
1985/86		8,500,000.00	146,135.00			8,646,135.00
1986/87	6,153,467.78	768,465.30	127,669.40			7,049,602.48
1987/88	13,618,799.36	707,786.10	10,939.80			14,337,525.26
1988/89	28,087,542.20	10,453,206.96	374,204.00			38,914,953.16
1989/90	9,034.10	8,400,000.00	2,236,971.29			10,646,135.00
1990/91	31,702.36	755,000.00	32,046.40			818,748.76
1991/92	33,000.00	1,031,991.80	57,749.00			1,122,740.80
1992/93	353,100.00	9,819,860.00	2,579,782.60	153,639.34		12,906,381.94
1993/94	1,561,996.00	2,681,376.00	543,021.84	376,002.56		5,162,396.40
1994/95			169,016.64	124,781.25		293,797.89
1995/96			11,849.75	496,482.33	8,290.00	516,622.08
1996/97	340,000.00		751,757.68	533,102.32	77,781.72	1,702,641.72
1997/98			37,400.00	883,381.59	131,153.36	1,051,934.95
Total	58,222,564.14	52,708,227.64	8,368,121.17	2,567,389.39	217,225.08	122,083,527.42

### Annex-C: Cost Estimate for Lumbini Garden (1997-2002)

S. no	Project Components	US \$ '000
1.	<u>Road</u>	
	a) Service road	1,249
	b) Metal led road (internal)	4,975
	c) Ring road (Periphery 8 miles)	7,819
2.	Water Supply system with tower and reservoir	987
3.	Sewerage System	2,065
4.	Sacred Garden (Access road and drainage system)	2,885
5.	Electrical Power system	4,360
6.	Telecommunication system	1,160
7.	Lumbini Village ( 8 blocks)	12,725
8.	Camping grounds, Central Plaza and related structure	105
9.	Colonnade and foot-bridge, bridge between Lumbini Centre	1,598
10.	Landscaping of Monastic Zone (canal pond, road and path) And Lumbini Village(N & S ponds, canal and path)	7,887
11.	Symbolic Pavillion (Type 1)	1,487
12.	Auditorium (U Thant World Peace)	2,905
13.	Archaeological office	126
14.	Fencing work, 8 ft height in periphery (98 mile)	225
	<b>Total</b>	<b>52,558</b>

Source: Lumbini Development Trust, Feb. 1997

### Annex – D: Musical Chair of LDT Management

S.no.	Year	Chairman	Vice Chairman	Member Secretary
1.	1992	<u>Nep. Congress,</u>		
2.		1. Ram Hari Joshi*	1. Surya B. Sakya	1. Asha R. Sakya
3.	Dec:1994	2. Govinda Raj Joshi*	"	
4.	Sept.1995	<u>UML</u>	"	
5.		3. Modnath Prasrit*	2. Ven. Aswo Ghosh	2. Bimal B. Sakya
6.	Mar.1996	<u>NC-RPP-NSP</u>		
		4. Bal Bahadur KC*		
	Oct.1997	<u>UML-RPP-NSP</u>	3. Ven. Bimalananda	3. Ang D. Sherpa
		5. Bisnu Prasad Paudel*		
	Apr.1998	<u>NC</u>	4. Tsering T. Lama	4. Ram L. Rreshtha*
		6. Sharat Singh Bhandari*	"	5. Bimal K. Sharma*
		7. Purna Bahadur Khadka*	5. Gajendra Lama	

\* Non- Buddhist

Chairman: Brahmin (3), Chhetri (3), Hindu Newar (1)

Note: Chairman: Ex- officio, initially Minister of Education, now Minister of Youth, Sport & Culture

Vice- Chairman: Political appointee, Member secretary: Political appointee

## Agreements already signed with Lumbini Development Trust

### Monasteries

S. N.	Applicant	No. of Plot in Metre	Project	Signed	Remarks	Condition
1.	Dharmodaya Sabha, Nepal	120x120	Bahal, Gumba, Stupa	11-2-1993	WB 3	Gumba completed
2.	Govt. of Myanmar	120x120 80x80	Monastery & Stupa	11-2-93	EC-10, EB-3	Stupa, Sima, Monastery, Guest house & Dharmasala Completed
3.	Vietnam Phat Quoc Tu	120x120	Monastery, Stupa	9-4-93	WB-2	Guest house Completed
4.	Sokyo Org.	160x160	Monastery	21-2-93	WA-2	Staff Rooms Completed
5.	Umasa, Korea	120x120	Monastery	7-9-93	WB-4	Cancelled
6.	Yong Do Society, Korea	120x120	Monastery	22-11-93	WB-5	8 Rooms Completed
7.	World Lin Son, France	120x120	Monastery, Guesthouse	23-3-93	WB-6	Staff Rooms Completed
8.	Buddha Dharmankur Sabha, India	80x80	Monastery	11-3-94	EC-9	Cancelled
9.	Karma Kagyu, Germany	80x80	Monastery	23-3-94	WC-2	Boundary Wall Completed
10.	Mahabodhi Society, India	80x80	Monastery	19-7-94	EC-8	Completed
11.	Govt. of Thailand	80x80 80x80	Monastery	14-9-94	EB-2 EC-7	Seema, 4 Monks Kuti, Kitchen, Dharmasala Completed
12.	Gotami Nun Centre, Nepal	80x80	Nunnery	13-7-94	EC-6	Guest House, Nunnery Completed
13.	Dhammajanani Nepal	80x200	Meditation Centre	1-1-95	Meditation	Completed
14.	Sakyasa, Korea	160x160 80x80 80x80	Monastery	27-2-95 20-8-97	WA-3 WC-14 WC-18	2 Guest Houses Completed



15.	Panditaram, Myanmar	80x200	Meditation Centre	1-7-95	Meditation	Completed
16.	Govt. of Sri Lanka	80x80 80x80	Monastery	3-5-96	EC-1 EC-2	Bodhimalaka, Guest house Completed
17.	Buddhist Assn of China	160x160	Monastery	29-11-96	WA-1	Completed
18.	Seto Gumba,	160x160	Monastery	17-12-96	WB-2	Not Yet Started
19.	Nepal Council for Preservation of Buddhist Religion	80x80	Exhibition of Thangka Painting		Near to LIR	Not Yet Started
20.	Tara Foundation	120x120	Monastery	15-12-99	WB4	Pagoda Completed
21.	Manang Samaj Sewa Samiti Nepal	80x80	Monastery	Dec. 2000	WC10	Pagoda Completed
22.	Drakung Ladakh	80x80	Meditation	Feb, 2000	WC16	Under Construction
23.	Green Electric Vehical	40x40	Transportation inside the Master Plan.	2000	Near the way to Sri Lanka Pilgrim Rest	Already disappeared

#### B. Other Components

S. No	Applicants	No. of Plots	Projects	Agreement Signed	Remarks & Plots	Work undertaken
1.	Lumbini Hokke Hotel	160x160 (X15-Y44)	Hotel Tourist accommodation	20-11-1996		Completed and functioning
2.	Japan Buddhist Federation, Tokyo		2 <sup>nd</sup> Phase Maya Devi Temple	16-9-1993	Restoration of Maya Devi Temple	1 <sup>st</sup> and 2 <sup>nd</sup> Phase trial trenching report presented to specialist meeting on 26 <sup>th</sup> Feb. 1994
3.	Homestead Corporation Japan. Mikasa Hotel	160x160	Hotel 100 bed	9-4-1993	In cultural zone	Civil work almost finished, Construction has been Stopped.
4.	Nipponjan Myohonji, Japan	220x220	World Peace Pagoda	9-8-93	New Lumbini Village	Completed

5.	Reiyukai, Japan		Research Institute and Library	25-3-93	Cultural Zone	Completed
6.	Int'l Crane Foundation	Crane Sanctuary		25-2-94		Crane Preservation
7.	IUCN		Conservation Restoration of Wetland & biodiversity			
8.	Govt. of India		Museum		Cultural Zone	Completed
9.	Govt. of Sri Lanka		Pilgrim Rest		New Lumbini Village	Completed

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## *Warm Wishes for The Lumbini Festival*



*From*  
**Nhuchhe Narayan Manandhar,  
 Dwarika Narayan Manandhar  
 and  
 Kamal Narayan Manandhar**  
**Siddhartha Vanasthali, Balaju,  
 Kathmandu, Nepal.**

Tel: 4353555, Pager: 96110471

# **Archaeological Research Report of**

## **Maya Devi Temple Excavation Project**

**By Satoru Uesaka, Chief Archaeologist, Japan Buddhist Federation**

The following is reported based on the fundamental archaeological material published today

In the past research, the existence of three square chambers arranged from south to north was confirmed by excavation to the depth reaching the no-culture (natural) stratum that contains the central gutter running from south to north that was pointed out in the first specialist conference held here in February, 1993. Further as a result of the subsequent research conducted in the north east segment, the structural evolution that can be divided into five from phase was confirmed. It is presumed that fifteen square chambers derive from the first Phase. One from the second, and five from the third. Further it was determined that one square base derives from the fifth phase and the present. Maya Devi temple was constructed in the fifth phase.

Although the present construction has been through several modifications, the core part always remained beneath the sanctum of the present Maya Devi temple. Furthermore, excavation was made inside the confirmed square chamber to study the characteristics of the square chambers and the recovered remains were determined to derive from Maurya Period in the first phase.

### **Phase I**

Phase I is subdivided into two periods of A and B, and the structure of the same scale was constructed in this phase with same structural detail differences. Because the sizes of the construction bricks and other remains belong to the same period, the modifications were presumed conducted in a short period.

### **Phase IA**

The square base is 26 meters long from east to west and 21 meters long from south to north and its east part are six meters longer than upper construction (the base of the present Maya Devi Temple). The axis from east to west (N+5 degrees) has an angle with the axis of the upper construction (n-1.5 degrees). The other walls of the present Maya Devi Temple run in different directions from the other walls.

It was known from the remains so far discovered that the temple was surrounded by outer and inner walls and consists of fifteen square chambers that were arranged in the three rows running from south to north and five columns from east to west inside the inner walls.

The outer walls are 26 meters long from east to west and 21 meters long from south to north. The upper discovered area is located about 99.50 meters above the sea level and the

discovered area about 98.40 meters above the sea level. The structure base has twelve layers which are 20 to 30 centimeters wider than the upper structure of phase- IB. The same construction method is adapted to all layers instead of the method of alternating the stretcher and heading bonds. The lowest two stages were not fully completed.

The inner walls are 20.40 meters long from east to west and 15.70 meters long from south to north. The upper discovered area is located 99.50 meters above the sea level and the lower discovered area 98.70 meters above sea level. It has a base consisting of twelve to the thirteen layers and 20 to 30 centimeters wider toward the outside than the upper structure. The adopted construction to all layers and the method to alternate the stretcher and the heading bonds is not adopted.

So far fourteen square chambers have been discovered that belongs to phase- IA and because the existence of another one at the south east corner is presumed considering the entire construction arrangement, the total sum is considered fifteen. The chambers in the three rows on the northern and southern sides have the rectangular shape with the axis arranged in the east to west direction. All have the same dimensions of 2.5 meters in the east to west, direction by 1.6 meters in the south to north direction. They have either eleven to twelve layers and the construction base has the same level as the outer and inner walls. The upper part that contacts the structure of phase-IB has small terraces along the wall surface. The deposit filling the square chambers consists of the primary portion of clayey soil containing water and tiny amounts of crushed bricks and gravel.

Inside the twelfth, thirteen and fourteenth chambers were found large bricks of the earlier Maurya period in the soil and the entire area of the flat bottom of the twelfth chamber was neatly covered with those bricks.

The bricks used for construction have dimensions of 38(L) x26(W) x7cm (T), are baked of clayey soil and kept still solid.

Among the remains found are plenty of NBP and red earthenware and some charcoal pieces of assize good for determining the age. Remains of the same kind were recovered from the stratum beneath the structure base. The construction of phase-IA is covered by water which level rises during the rainy season. The rise of the water level corresponds with the movement of the water level of the neighboring pond on the south.

### **Phase-IB**

Both outer and inner walls are constructed directly on the structures of phase-IA and the entire construction slightly recedes inside on all sides. It is surrounded by outer and inner walls, like that phase-IA but support walls are found between the outer and inner walls, Inside the inner walls fifteen square chambers exist inherited from phase-IA. The original condition of the upper structure is not clear as with phase-IA.



The outer walls are found at the same level with the present ground level and construct at fifteen layers. The construction adopted systematic methods of the stretcher and heading bonds but these are not arranged alternately. The inner walls have the lower part of the same height as the support walls and the upper part standing on the lower part. The lower part has twelve or thirteen layers while the upper part is constructed receding 10 centimeters inside and ten layers were counted at some parts. The construction method for each layer of the lower part is identical but the alternate method is not adopted. The stretcher and heading bounds are adopted alternately for the upper part. Six support walls are found on the north side, six on the south side, four on the west side and only two at the north and south ends were found on east side. The central part of the eastern walls are not yet excavated because the entrance structure of phase-III exists in that area but logically supposed that there exist two more support walls making the sum four in that area as with the west side. The construction methods and the dimensions of the support walls are not systematic, and the distances between support walls and between faces are not equal. The ends of support walls are not embedded into the outer and inner walls. The support walls are just laid in between.

The previous ground level of this period is 99.45 meters above the sea level and 80 centimeters above the ground level. There are multiple lines of bricks arranged regularly outside the other walls on the north and west sides which are considered the ground level phase-IB. Between the outer and inner walls also found are low walls consisting of several layers of bricks.

### **Fifteen square chambers**

Fifteen square chambers are arranged in the grid of five rows from east to west and three columns from south to north (the southeast corner is not yet excavated and as such subject to presumption) and constructed directly on the structure of phase-IA.

The square chamber 2.5 and 8 at the centre have almost square shapes while the surrounding chambers have rectangular shapes with the longer dimension in the axis direction. Each surrounding chambers are placed on the extension lines drawn from the central chamber with the equal distances in between.

These chambers were discovered at the upper area 100.30 meters above the sea level and at the lower area 99.75 meters above the sea level with the depth of 56 centimeters. The wall has eight layers partially constructed with alternate stretcher and heading bonds and the same construction method is adopted for each layer. The bricks on the discovered level are systematically arranged in tight contact with each other.

The square chamber 2 is 260 centimeters from east to west and supposed 300 centimeters long from south to north (the south wall surface is not yet examined). Its upper discovered area is located 100.15 meters above the sea level and the lower discovered area 98.00 meters above the sea level with the depth of 58 centimeters.

The perpendicular wall consists eight layers of bricks with both stretcher and heading bonds adopted.

A piece of natural rock (a hard conglomerate with the dimensions of 70 cm x 10 cm with the axis running in the south to north direction and containing a lot of pebbles) is found at the centre at the top of the discovered level. This rock is likely a landmark stone like two pieces of natural rock placed in the structure of phase II. A row of bricks arranged in light contact with each other in order and on a flat level surrounds the natural rock. The bricks of the lower layers are also arranged in order good for light separation. This chamber is considered very special because no other chambers under research show the same condition.

The deposit inside consists of clayey soil and contains the more crushed bricks the closer to the top.

The bricks in use have the similar dimensions with those of phase-IA. The bricks close to the ground surface are weathered and some are fragile.

Among the remains recovered from inside the square chambers are two kinds of NBPs (Black and Brown) typical to Lumbini area, red ware, punch-marked coins and copper coin. Judging from these remains, this structure is considered to belong Maurya period (B.C.3). Beside the above, small charcoal pieces and grains were recovered.

The existence of the entrance structure in the eastern part is presumed but cannot be confirmed yet because no excavation work has been conducted in this area as a structure of mortared brick powders harden the area.

#### **A conglomerate bar**

A mass of conglomerate is laid on the bricks arranged between the outer and inner walls at the centre of the northern part. The mass is fragile containing plenty of fine sand and pebbles. The dimensions are 128 centimeters long from east to west, 18 centimeters wide and 8 to 10 centimeters thick. The similar trace was found in the western part too, which is supposed cut from the primary portion on the north by the support wall. The bricks rows have the similar level as those of phase-IA, but are deviated in a slightly different direction toward north.

#### **Phase-II**

The structure of phase-II is located on top of the central part of the square chamber 2 of phase-IB, much smaller than the square chamber 2 of phase IB, and consists of a single square chamber. The dimensions are 122 centimeters from south to west and 187 centimeters from east to west with its axis running from east to west. It has a tapering structure that becomes smaller toward the bottom. Its upper discovered area is located 100.90 meters above the sea level and the lower discovered area 100.15 meters above the sea level.

Two pieces of natural sandstone (with the dimensions of 20x 10x 5 centimeter and 15x12x7 centimeter) are placed with their axis running from east to west at the central part (protected by an arch at the central lower part of the eastern wall in the central square space of the structure of phase-III) and considered to have been used as landmark stone like those of phase-I. The inside of the square chamber is filled with crushed bricks and any signs of systematic burying work could not be observed. Although no meaningful remains have been discovered, the construction period is supposed close to phase-I because the bricks similar to those of phase-I are used.

### **Phase-III**

Three square chambers were found lying from south to north in the gutter running from south to north and one separate square chamber in the south-western part. From the arrangement of these chambers, the structure is presumed to have another square chamber in the north-western part making the total number five. The central square chamber is located on the square chamber of phase-II and the other four chambers are arranged on the south-west, north-west, south-east and north-east of the central one to surround it. The distances between the chambers are not equal.

The square chambers on the south-east and north-east tend to overlap the central square chamber while that on the south-west is located relatively far from central one. The central square chamber is situated on the same line with those of phase-I and phase-II showing a hint of relationship with them.

The square chamber on the north-east has the upper surface of 123 centimeter long from south to north and 120 centimeter from east to west and the lower surface of 114 centimeter long from south to north and 110 centimeter long from east to west and the leaning northern wall. The upper discovered area is located at 102.00 meters above the sea level and the lower discovered area 100.00 meters above the sea level with a depth of 110 centimeters. The northern wall is constructed 40 centimeters latter than the southern wall is hanging in the air. Most part of the walls is constructed in heading bonds and same parts in structure bonds.

The central square chamber has the upper surface of the dimensions of 125 centimeters square and the lower surface of 115 centimeters square and little inclining walls. The upper discovered area is located 102.17 meter above sea level and the lower discovered area 100.90 meters above the sea level with a depth of 127 centimeter. The central lower part of the eastern wall is constructed in the shape of four layered arch to protect two natural stone sand the bricks used for the upper part of the arch have the peculiar dimensions of 40x40x6 centimeters and are considered deriving from the earlier Maurya period. Apparently this structure was constructed in phase-II knowing the existence of these two natural stones.

The south-eastern square chamber has the upper surface of the dimensions of 127 centimeter long from south to north and 120 centimeter long from east to west and the lower surface of 116

centimeter from south to north and 122 centimeter long from east to west and the walls little inclining outside like those of north-eastern square chamber. The upper discovered area is located 102.00 meters above the sea level and the lower discovered area 100.75 meter above the sea level with a depth of 125 centimeter.

The south-western square chamber has only eastern wall remaining and the western part shows the cut section. The eastern wall has the upper confirmed surface of 110 centimeter long and the lower confirmed surface of 90 centimeter long. The bricks in use have the dimensions of 33x24 to 25x6 centimeter kept in relatively good burned condition.

The eastern entrance seems to have a relationship with the part close to the ground surface which is made mortared and brick powder but it is hard to determine because the central part was badly damaged in later years and shows no hint of the relationship. The outer mortared surrounding is a row of bricks arranged in a line and to end of the length side to limit the area.

#### **Phase-IV**

This structure is a square base (Caitya?) discovered 50 centimeter below central part floor of the sanctum Maya Devi Temple and its axis from south to north. It has the dimensions of 150 centimeter from south to north, 130 centimeter from east to west and 45 centimeter in height consisting of nine layers of bricks. The outside surface is orderly finished with stretcher and heading bonds and inside surface is flatly finished with crushed bricks and partially with complete (unbroken) bricks. These bricks have the dimensions of 30x20x5 centimeter, the same as those used for the dual inner walls of the base.

No remains have been discovered from inside and the construction time cannot be determined. At this moment, it is highly presumed that this structure has nothing to do with Maya Devi Temple.

#### **Phase-V**

Phase-V period, when Maya Devi Temple was constructed on the base as an upper structure. Phase-V is subdivided into five periods.

##### **1. Maya Devi Temple was constructed on the base as an upper structure**

The outer wall of the dual inner walls constructed on the inner wall of phase-I was utilized as the base's outer. No remains have been discovered for determining the time of construction. The structural arrangement of Maya Devi Temple is not clear because the temple was reconstructed several times after the original construction. The scal and the structure, however, are considered almost the same as the current one. As a result of external observation, bricks with the dimensions of 33 to 30x20x5 to 5.5 centimeters are used for most part and bricks of a larger size were used for the lower part only in phase-I. The inside walls bricks and some parts with unbroken bricks. Several kinds of decorative bricks were also discovered.

## **2. Decorative Bricks**

The use of decorative bricks was confirmed for the first time by Mukherjee P.C. in his research conducted in 1898. According to his research, ten more stages existed on the present structure and decorative bricks were used for the three sides excluding the east entrance side. The structure constructed in Sikara style (with the peculiar terraced peak) which got popular in North India after the 6<sup>th</sup> century is hard to determine whether it was originally constructed at the present location or moved from a neighboring spot. The observation of the wall surface disclosed that the outer surface was finished orderly while the inside wall was finished flatly with crushed and broken bricks partially used.

With the reasons that these decorative bricks were recovered from the part on the confirmed surface of phase I and that a small amount of but a wide variety of decorative bricks and tiles of unreported kinds were found, the structure is strongly presumed to have been moved from a neighboring spot. It is hard however, to determine the time of construction.

## **3.1901 (1898)**

Photos taken in 1901 shows the front yard enclosed in brick walls on the east part and the sanctum of the present Maya Devi Temple on the west part constructed on the hill with general slopes. The external shape of the sanctum is somewhat different from the current one. Further and separate brick building is observed to the north of Maya Devi Temple, which was resided by a Hindu monk serving as a temple administrator. This building does not exist anymore. The base part was buried in the hill in those days.

## **4. 1930s**

Photos taken in show a Maya Devi Temple of the same style as the present one, which has the external shape obviously different from the one of 1901. In this decade the Maya Devi Temple was modified to the current shape and scale.

The great Nepal Earthquake in 1934 caused cracks in the western outer wall of the dual inner walls which is supposed to have necessitated the great improvement project starting in 1938.

## **5. 1939**

The great improvement project was conducted by Keshar Sumsher Rana. New entrances were added to both southern and northern sides of the sanctum of the Maya Devi Temple and the outer walls of the current upper base were constructed, resulting in the state before this research started. The dual inner walls on the southern and northern sides were largely destroyed before this improvement project.

In addition, several rounds of improvement work were conducted after 1956.

Note: Square chambers are numbered in the order of confirmed rows running from south to north.

Courtesy: The Maha Bodhi, The Journal of the Maha Bodhi Society of India, 2539 B.E. Vol.104, January-March, C.E. 1996, No.1

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# The Archaeological Activities in Lumbini

- By Tara Nanda Mishra

## Lumbini in the Historical Perspective

Lumbini Devi also spelt as Rummindei or Rupandevi (beautiful lady), was the queen of Anjana, who was the king of Devadaha, which was also the capital city and the administrative head quarter of the Koliya Republican State. On the request of his queen, King Anjana made a beautiful garden on the bank of Telar (oil) river. Thus the place had been named after his queen, Lumbini.

Lumbini had been spelt by Fa-Hian as Lun-Min and *kings-park*(1). Where as, Huen-Tsang called it "*La-Fa-Ni*" (2). The greatest discoverer of the Buddhist sites in the Indian peninsula Maj. Gen. Cunningham takes La-Fa-Ni as a Lavani of Sanskrit and translates the word meaning "*a beautiful lady*"(3). According to Fo-Kwe-Ki, Lumbini was also been called '*paradimoksha*' (4) the place had been named as *Mokta*, by *Abul Fazal* (5), a Muslim historian of India.

Fa-Hian points out the location of Lumbini as 50li east of Kapilavastu, where as Huen-Tsang places it 80 or 90li (16-18 miles) northeast of Kapilavastu. The Ceylonese chronicle Mahavavansa, Jatakas and Nidana Katha place it "between the two cities Kapilavastu and Devadaha, there was a garden of Sal trees called Lumbini, to which the inhabitants of both the cities were accustomed to resort for recreation. On the south of Lumbini was *the oil river* (6) Lumbini has been proclaimed as a village within the Sakya Janapada by *Nalaka Sutta*(7) According to a Jataka story, Lumbini during the life time of Lord Buddha, has been described as big Sal garden which was jointly owned by the Sakyas of Kapilavastu and the Koliyas of *Devadaha*(8) But Papanthasudani and Jataka Atthakatha places it near Devadaha *Nigramma*(9) Buddha Charita of Aswaghosha describes *Lumbini gay like the garden of Caitra ratha with trees of every kind*.(10)

Lumbinivana had been sanctified by the birth of Lord Buddha according to the Sthaviravada in 623 or 560 (H. Bech art, Dating of Hist. Buddha, 1991, part I, forward p 20) B.C. *under a Sal or Asoka or Pipal tree* (11). The mother of Sakyamuni was Mayadevi and his father was king Suddhdana 9Digha Nikaya,II, 52, 9 folio, says – bhagavato Marisa Suddhodana raja pita Mayadevi Mata jineti; same is repeated in the Theragatha- Suddhodano nama pita mahesino, Buddhassa Mata pana Mayanama. The place which was a famous recreation centre with the facilities of good road and different means of transportation, as it had been connected with the famous 'uttarapatha' (12), linking it with Ramagrama, Kapilavastu and other important cities of Buddha period, had been transferred into a famous pilgrimage centre with the popularity of Buddhism. Lord Buddha himself had advised his great number of monks and followers from his death-bed (just before his Mahanirvana) at Kushinagar to visit the four places, namely, Lumbini, Bodhgaya, Saranath and Kusinara (13).

Mention about the Chatumahathanani (four sacred places) can be found in the Divyavadana, Fa-hian and Huen Tsang. Latter on, four more Buddhist sacred places were added to the list thus called Atthamahathanani. Fa-hian, It-sing (eight chaitya sthalas) life of Dipankara Atish (1025 A.D.), Sarnath inscription (11<sup>th</sup> A.D.), Asthamahasthan-vandana-stava (by Harshadeva of Kashmir), Asta-mahasthan-chaitya stotra by Nagarjuna, and Lama Taranath (Kama Chimpa, Alka Chattopadhyaya, Delhi, 1990, 62, -Asoka built the chaityas of the eight holy places) mentions about the eight holy places including Lumbini.

The place had been visited by the famous Buddhist-Emperor Asoka of Magadha in 249 B.C., during his twentieth year of coronation. He was accompanied by his great teacher Upagupta (also called Moggalliputta Tissa). Divyavadana records this event as Upagupta describing the king in the following words "At this place, in your Majesty's territory, Lord was born. (14).

This is exactly repeated in the lithic record (the pillar inscription) of Lumbini declaring "here the Buddha Sakyamuni was born" and "here Bhagawan was born at the Lumbini village (15). Ashokavadana also records that Asoka had erected a shrine near the Nativity tree and donated 100,000 ounces of gold at Lumbini.

L. Schmithansen, (The dating of Historical Buddha, Edit by H. Bechert, Gottingen, 1992, II, 144) thinks that- both the MahaparinirvanaSutra and Asoka seem to presuppose the existence of an established pattern of pilgrimage to the birth place of the Buddha. R.K. Mukherjee (the age of Imp. Unity, Bombay, 1968, 78) says that – a group of pillar edicts seems to have been meant to mark stages in the pilgrims' progress towards the holy places of Buddhism by their location at Lauriya- Areraja, Rampuruwa, Luriya Nandangadh and Nigalihawa leading up to Lumbini. Asoka's inscription from Shahabazgarhi also indicates that King Asoka had rejected the pleasure trips made by Kings (Viharayatam) and started the pilgrimage to the holy places (sambodhi tenasa dhamma-yata). The Asokavadana (g.s. strong, 1983, 220-221) discloses his wish which he had expressed his advisor Yasa that he wanted to erect 84,000 dharmarajikas on the same day. After the completion he had celebrated the quinquennial festival (Pancha varsika).

In the beginning of the 5<sup>th</sup> century, Lumbini had been visited by the Chinese traveler Fa-hian. He noticed the Sakya Bathing tank at the place and pinpoints Buddha's birth place as twenty five paces north-east of the tank. Between the 3<sup>rd</sup> and 4<sup>th</sup> century A.D.

A Yueh Chih monk named Seng-Tsai had visited Lumbini. He is the only Chinese pilgrim describes about the Lapis lazuli statue of queen in the act of grasping the Asoka tree and giving birth to the prince. The branches of the tree were giving shelter to the stone statue, built by King Asoka, Who had also enclosed the seven foot prints of Siddhartha with stone slabs. Another Chinese traveler Huen-Tsang visited Lumbini in the middle of the seventh century A.D. He describes about the Sakya Bathing tank, the broken Asoka pillar with horse capital, a well and several stupas which existed at Lumbini. In 764 A.D. one more Chinese pilgrim named Wukungs came to Lumbini (waters, on Yuan-chwang's travels in India, Delhi, 1973, II, p.17). In 1024 A.D.

Atisa Dipankara had visited Lumbini before proceeding towards Nepal and Tibet. King Ripu Malla and Sangrama Malla were the last important visitors of Lumbini and the stupa of Kanakamuni's parinirvana stupa around 1312 A.D.

Lumbini had been first discovered jointly in 1896, by Gen. Khadga Sumsher and Dr. A. Fuhrer. The inscription of the pillar was first read by Dr. Buhler and the Nativity sculptural piece had been described in detail by Dr. Fuhrer and Dr. Huey. In 1898 P.C. Mukherjee had excavated the Mayadevi temple, some stupas on the south and south-west of the temple. According to Dr. Fuhrer the new temple had been built by a Hindu Sanyasi in 1890, who lived there. The site was again excavated between 1933-39 under the direction of Gen. Kaiser Sumsher. Instead of preserving the site his works proved more destructive. He removed at least three archaeological strata's from all over the religious site (site no. 1) at Lumbini, and made two big earthen stupas on the south and north of Mayadevi temple, out of those excavated earth. Destroying many stupas and part of some Buddhist viharas, he enlarged, and shifted the Sakya bathing tank sixteen feet on the east and made its embankment with modern bricks, but keeping two layers of bricks (one layer in flat and other laid in brick on edge) he had protected the Sunga (1<sup>st</sup>-2<sup>nd</sup> B.C.) and Gupta period structures (3<sup>rd</sup>-4<sup>th</sup> A.D.) of Mayadevi temple. Gen. Kaiser Sumsher did not publish any report or note on his works carried out at Lumbini. But some of the photographs of his excavations are preserved in the Kaiser Library and in the National Museum (at Chhauni).

### **The Excavation and Conservation works done in the years 1984 and 1985 at Lumbini**

At Lumbini there are two archaeological mounds, one around the Mayadevi temple, which can be named as LMB-1 and the other on the south and south-east of the temple; it can be named as LMB-2. The area around the Mayadevi temple has monuments like- Asokan pillar, temples, stupas, viharas and wells. They are all built with kiln burnt bricks. But the other site (LMB-2) is an area where we can expect the ruins of ancient Lumbini village (Lumbini-gram of the pillar inscription). There we can expect the rural picture of an ancient village with hut, shops, wells roads and lanes etc. Here we can expect villages belonging to N.B.P., Sunga, and Kushan periods (as it was clear from some earlier trial trenching at the area done by Dr. N.R. Banerji and B.K. Rijal in 1971).

The mound LMB-1, being a very important pilgrimage centre, there must have been built innumerable religious monuments at different periods. As very few monuments had been earlier excavated in this area, it was thus decided to expose most of the monuments of this area and the work was started from the south of Mayadevi temple.

On the excavation of this area, mound LMB-1, six layers have been discovered. They exhibit that the area before the arrival of Asoka had been occupied by a village, and on the basis of the

NBP wares discovered, can be tentatively dated to 400 B.C. (pre-Asokan). Asoka who visited the site in 249 B.C. can be credited as the first person to decorate the site with varieties of monuments such as, chunar sand stone inscribed pillar, Mayadevi brick temple, rectangular, and square stupas, viharas, wells or something else, yet to be discovered, during further excavations. The site was continuously occupied up to the Gupta period (4-5 A.D.), as we find that there were viharas, and the Mayadevi temple belonging to 3<sup>rd</sup> B.C., 2<sup>nd</sup>-1<sup>st</sup> B.C. 1<sup>st</sup>-2<sup>nd</sup> A.D., 4<sup>th</sup> A.D. and 8<sup>th</sup> century A.D. periods. They made their monuments with their own bricks of different shapes, sizes, and firing qualities. During the Kushan period it was noticed that the heights of the plinth of the structures were raised, it was most probably, the area had been victimized by floods. No systematic or important monuments in the area had been erected after the Late Gupta period, except large numbers of small votive circular stupas, which were made by the pilgrims robbing the bricks of earlier monuments during 10<sup>th</sup>-17<sup>th</sup> century A.D.

The stratigraphic positions at LMB-1 have been found as follows:

- Layer (1) Khasiya Malla period (9<sup>th</sup>-13<sup>th</sup> A.D.)
- Layer (2) Gupta & Late Gupta periods (3<sup>rd</sup>-9<sup>th</sup> A.D.)
- Layer (3) Kushan period (1<sup>st</sup>-2<sup>nd</sup> A.D.)
- Layer (4) Sunga period (2<sup>nd</sup>-1<sup>st</sup> B.C.)
- Layer (5) Asoka period (3<sup>rd</sup> B.C.)
- Layer (6) N.B.P. - pre Asoka period (4<sup>th</sup> B.C.)

The Brick sizes- It would be interesting here to give a short notes and sizes of the bricks which are available from the site. The sizes of the Mauryan bricks are very much interesting. In this period the bricks were thicker, lot of paddy husks are used along with fine clay and the firing quality is very good. The color of the bricks is red. The Sunga period bricks are also well backed, but the color is yellowish. The size in the Kushan period is reduced both in length and breath, the firing quality is inferior and the color in the interior section looks ashy. The size of the Gupta brick is slightly reduced, but there is a lot of improvement in the smoother and red in color.

### Some of the sizes of the Bricks are given here

#### Pre-Asokan Bricks

1. 17"x 18"x5"
2. 17.5"x11.25"x3.25"

#### Asokan Bricks

##### From the temple-

1. 14.5"x 0"x 2.75"
2. 14" x 0"x 3.5
3. 0" x 10"x3.25"
4. 15"0"x 2.75"

##### From the Vihar

1. 15"x10"x3"
2. 15.5"x 10.5"x2.75
3. 14.5"x 0"x3"
4. 0"x 9.5"x3"

### **Sunga Bricks**

From Temple

1. 14"x 0"x 2"
2. 14" x 0" x 2.25"
3. 0" x 0" x 2.25"
4. 14" x 0" x 2.5"
5. 13.75 x 0" x 2.25"

### **Kushan Bricks**

1. 12.5"x 8" x 2.25"

### **Gupta Bricks**

1. 12" x 8" x 2"
2. 12.5" x 8.5" x 2"

## **The Structures Discovered from the Excavations**

On the south of Mayadevi temple and the bathing pond four viharas (monuments where the monks and nuns lived) were found. They were in a row and erected in the east-west direction. On the north of those viharas were found nineteen small and big stupas of different shapes and periods. Basement of two Gupta temples were also discovered.

From the picture which has been made available from the excavations on the south of Mayadevi temple, it is clear that the central monument of this site (LMB-1) is the Mayadevi temple and around it stupas of different size and shapes, also the Asokan pillar and other temples were made. These were finally encircled by Buddhist viharas, erected in a line, most probably on all the four directions.

Let us now summarize here the structures encountered during the excavations conducted here within two seasons.

### **The Viharas**

- (a) Below the eastern most vihar (No.1), earlier phase belonging to the Kushan period (1<sup>st</sup>-2<sup>nd</sup> A.D.) has been discovered. In this phase there were living rooms for the monks on the three sides, east, north and south as well as a meeting hall on the north. There were two bricks stupas (one square and the other circular) and a brick (wedge shaped brick built) well in the courtyard (angan or prangan) of the vihar. During the Gupta period it was again erected in Tri-Sala pattern.
- (b) Another vihar (No. 2) has been found west of vihar no-1 and there was a gap of 4' between the two viharas. It has been originally made during the Maurya period (3<sup>rd</sup> B.C.) and re-erected again in the Kushan period, the Maurya period vihar is 53'.2" (east-west) long and in breadth 48'.5" (north-south). It has living rooms on the four directions (called chatushala). There is a meeting hall (Sabbath-sabhagriha or upasthana sala 16, called in the Buddhist literatures) in the centre measuring 13'.10"x13'.9". During the Kushan period there are fourteen living rooms on the west, north and south directions. On the western side, there is a verandah towards the courtyard on the east. The entry to this vihar is from the south-east corner.



- (c) West of vihar no. 2 another vihar no.3 has been found. This vihar has been built in three periods, during 2<sup>nd</sup>-1<sup>st</sup> B.C., 1<sup>st</sup> – 2<sup>nd</sup> A.D. and 3<sup>rd</sup> -4<sup>th</sup> A.D. No details on earlier periods have been found except earlier outer walls, because they had been badly damaged by latter periods of construction. During the Gupta period there are all together eleven rooms on the three sides, east, north and south (Trisala). The vihar measured 44'.6" (east-west) in length and 43' (north-south) in breadth. There is also an uposathagarasala in the centre of the vihar which measured 13'x10'. A long drain starting from a room on the east ruins through the centre across the hall and turns towards south for disposal, making roughly L. Shape. It is altogether 44' in length. The drain had been made in the Gupta periods and there are provisions of covering it with bricks in both the periods. In the south-east room of the vihar, there are two small water storage tanks. The bigger being 3'x2'.8"x 4' (depth). The smaller measured 2'.5"x1'.3"x4'(depth). The rooms might have been used as kitchen rooms. The sizes of the rooms are 7'.2"x5'.10, 8'2"x 6'.8" and 10'3" x 8'.7". In some rooms on the west-south the entrance passages, to the rooms were also discovered which measured 2'.8", 2'.10" and 2'.11" outside the western main wall of the vihar three buttress walls at the interval of 12'7" were found. The first (on the south) measured 7'.7" (length) and 2'.4" (thickness of the wall). The second in the middle measured 8'.4" (length) x 2'.5 (thickness). The third, on the north measured 3'.2" (length) x2'.4" (thickness)
- (d) On the east of vihar No.3 a small portion of another vihar (No.4) has been discovered. Only three rooms of this vihar have been partly exposed. The vihar is extending towards east, outside the barbed wiring are a (near the brick road).

### The Stupas

Stupas were made before the rise of Buddhism, which is proved from the Niglisagar pillar inscription of Asoka. This mentions about the relic stupa of Kanakamuni (who was earlier than Sakyamuni Buddha), where we find the word "Thupam" which had been repaired and enlarged in double, the original size by Asoka during his visit to that place 17. At Gotihawa, nearly four miles west of Taulihawa, (a district headquarters of western Nepal), another brick stupa most probably, constructed on the relics of Krakuchanda Buddha (earlier than Sakyamuni), had also several periods of constructions and repairs. According to Kalinga Bodhi Jataka 18, Buddha himself had disclosed to Ananda about the three varieties of cetiyas (Chaityas). They were a cetiya for relic of the body (Saririka), a relic of use or wear (Paribhogika) and a relic of memorial (Uddesika).

At Lumbini there is not a single bigger stupa like Kushinagar, Sarnath or other important Buddhist places. The cause of this was, during the life time of Lord Buddha it was not a famous Buddhist centre, and no relics of Buddha or his nearest disciples had been deposited at this place. After the destruction of Kapilavastu and merger of the Sakya as well as the Koliya country in the Magadha Kingdom by Ajatasatru, all the important places of this area like Kapilavastu, Lumbini and Devadaha were isolated. This was also due to the neglect of maintenance on this part of Uttarapatha (the highway) and use of direct Sravasti, Kishinagar, Pataliputra road, which has also been hinted by Fa-Hian and Huen-Tsang in their travel notes.



Nearly nineteen big and small stupas had been excavated and repaired within this period. The stupas were of different types and belonged to different periods. There were two rectangular stupas, one 35 feet north of Mayadevi and other inside a big square stupa belonging to the Maurya (3<sup>rd</sup> B.C.) period.

Those stupas were plain and the basement had two steppings. Sunga period (2<sup>nd</sup> B.C.) of construction among those stupas was found only inside the big square stupa. Many stupas both circular and square in shape had been found constructed during the Kushan period. During the Gupta period (3<sup>rd</sup>-8<sup>th</sup> A.D.) also many stupas were built. The Gupta period stupas found this area were of two shapes, square stupas with nitch projections on all the four sides. The other type was a stepped fashioned rectangular stupa, which was flat on the tops. Some of the Gupta period square stupas had a line of tapered and 4" projected bricks separating the lower area with the dome. In one stupa there was a pair of flowers made on all the four corners, with incised chiseling. From a Gupta period square stupa nineteen seals with inscriptions in Gupta characters were found.

### **The Big Square Stupa on the South-East of Mayadevi Temple**

It was originally built in the time of Asoka (3<sup>rd</sup> century B.C.) in the rectangular shape. (No other details or casket etc. has been found from this period except two layers of projected steppings in the basement. During the 2<sup>nd</sup> century B.C. after a gap of 24" a line 25" thick wall (laid in one header and another in stretcher) had been added to it, probably on all the sides, encasing (achchhadaya) the whole earlier Asokan stupa and giving a new outer face 19. After a gap of 5 feet from the interior face of the stupa belonging to 2<sup>nd</sup> century B.C., a 25" thick wall had been added on all the sides and thus filling the inside area with soil, a processional path (pradakshinapatha) 20 had been made. During the Kushan period (1<sup>st</sup>-2<sup>nd</sup> A.D.), it was again reconstructed on the top. But except few layers of bricks all other portion (dome and the final) were missing. The Gupta period also added 4' wall on all the four sides in the square basement. During the medieval period many circular votive stupas had been made on the top of it, among them nine stupas were surviving. The diameter on those votive stupas was five feet, four feet three inches and three feet five inches respectively. After collecting all the technical information, the stupa had been repaired.

Two bases of Buddhist brick temples and a forty feet long wall (most probably a compound wall, running east-west) had also been found from south side of the Mayadevi temple and were repaired.

### **The Excavation of the Nativity Temple**

The Japan Buddhist Federation proposed to repair the Nativity temple at Lumbini which was accepted the Government of Nepal. Before the repair works, the temple site was proposed to be fully excavated, so that the complete history of the site could be made available. For this excavation work a team of archaeologists, Mr. Kosh Prasad Acharya, Mr. Babu Krishna Rijal

and the Japan Buddhist Federation were involved. The picture which has evolved from three years (1993-1995) of excavation can be summarized in the following way. Temples of Asokan period (300 B.C.), Sunga period (200-100 B.C.) and Late Gupta period (7<sup>th</sup> century A.D.), made with carved bricks in Sikhara and Sapta Ratha style as well as the modern period (from 1993 onwards) were found. The plan which is available from the Mauryan period shows that a huge series of burnt-brick temple was built over cross – walls forming fifteen irregular chambers. The shape of this plinth level is rectangular which measures 20.4 m (East-West) x 15.6m (North-South). There is a Pradakshina path, (circumbulatory path) which is paved with bricks on all the sides of the temple. At some later stage, another wall was erected on all the sides of the temple and small cross-revetment walls (4to5 members in each side), were made either to meet the raised surround surface or to strengthen the base of the huge Asokan temple (having 7 courses of bricks in elevation at the bottom).

It is to be noted that the early temple at Jatavan, Rajgriha, Kausambi and at Bhediari (near Biratnagar had been built over similar cross-structures which were 5 feet to 7 feet raised from the ground level, over which the basement of the temples were built. The total height of the cuttings at the Nativity temple of Lumbini beginning from the Mauryan level up to the modern temple platform was five meters (16'3"). The temple during the Maurya and the medieval periods was encircled with brick-wall on all the directions.

### **Garbha-Griha of the Gandhakuti (Temple of Buddha)**

As the garbha-griha (sanctum-sanctorum) of the huge temple complex had been placed from the Asokan period up to the twentieth century, at the same spot, is an interesting achievement to note from this temple excavation. Below the modern temple garbha-griha, where the Nativity sculpture depicting the birth of prince Siddhartha from Mother Mahamaya was placed, a rectangular brick platform (1.5x4.5x1.3m) had been made from the old bricks collected from the ruins. Below this spot during the Sunga periods (200-100 B.C.) grid-walls with five chambers were constructed. The central chamber was having a corbelled niche on its eastern wall, from where two pieces of chunar-sand-stone were found. On the west of the niche, conglomerated boulder stone was placed internally to indicate the central sanctum, probably to mark the sacred place of Lord Buddha's birth. Thus the location of the temple might indicate the place, where the Nativity tree was originally standing. There are some pre-Mauryan elements below the Asokan temple structure and outside, which need further studies.

### **The important antiquities found from the temple**

From the excavations conducted within the temple square, some important antiquities have been discovered. Among them the remarkable biochrome NBP is most important. The pottery has black shade interested by two ochre-colored lines. It is to be noted that NBP having red on black paints have also been found from Rajghat and other sites in north India. (21) There are also Northern Black polished potsherds (a deluxe ware of the SAARC continent dated between 500

B.C.-300B.C.) of silver and black colors. A terracotta figure of Kushan School have been found depicting prince Siddhartha with Yasodhara sleeping on the royal bed and Siddhartha preparing to leave the bed for Mahabhiniskramana. Some silver punch marked coins, early copper cast coins (having four spokes within a wheel), Kushan coins including a coin of Wima Kadphises with Shiva and Nandi, a conglomerate stone (70x40x10cms), many pieces of chunar sand stone with and without Asokan polish, and some of the pieces of the Asokan pillar- capital were also discovered. This proves that the Asokan pillar was broken and its pieces were kept within the Sunga, and the Gupta sanctums, at least from 200-100B.C. Which further indicates that only within hundred years of its erection (249B.C.) by Emperor Asoka, the pillar had been destroyed, possibly by thunderbolt and lightening (as reported by Yuan Chwang).

From the above mentioned points, it clearly shows that the present excavation within the nativity temple has produced very important results.

It is to note here that from the earlier cuttings around the temple by the present writer, the existence of Maurya, Sunga, early Gupta, Late Gupta and modern temples were already proved. The present large scale excavation has given a full picture and details of the Nativity temple.

### **Conservation of Mayadevi Sculptural panel**

The Mayadevi sculpture which depicts the birth scene of Lord Buddha was suffering from some sort of chemical reactions since a long time. It was for the first time noticed by P.C.Mukherjee in 1898. Some four years back while trying to fix some boards on the walls of the temple by Lumbini Dharmodaya samiti, a portion of the mammalian gland of Prajapati Gautami and some parts of the body of Brahma had flaked away. There was a great hue and cry about the happening and the problem had been carefully studied by the writer and other officers of the Department of Archaeology. But before taking any measures for the conservation of the piece it was decided to seek advice from some international expert. As a result Dr. O.P. Agrawal, who had long and practical experience of treating similar objects from Mathura Museum and who was the Director of chemical laboratory associated with UNESCO, at Lucknow, had been invited to Lumbini to study the piece and give his report on the subject. Thus the physical as well as the chemical treatment of the piece had been carried out for the first time in Nepal, by a team of experts of the Department of Archaeology including the writer and some technicians of the central chemical laboratory, Paten. The work was followed upon the report and several discussions with Dr. Agrawal.

After the careful examination of the piece, it was found out that it had been made of Mathura red Sandstone and sedimentary rock of several bands. There were two types of chemical problem with the sculpture. The first problem was that it was being attacked by salt action, as a result, the outer layer used to disintegrate like sand. The other problem was the cementing elements between the different layers within the stone had become weaker. As a result, sometimes the thick layers from the sculpture used to flake away vertically. Moreover, the glass showcase

which had been made four years back, in front of the sculpture, had further added to the salt – action problem. Therefore, first of all, the glass showcase was removed. To facilitate the treatment of the whole body, as well as to take waterproofing measures in the basement, the sculptural piece had been removed from its place. The greasy substance from all over the body had been cleaned. It was treated with 5% ammonia and thoroughly cleaned with distilled water. The salt of the body with paper pulp applied over the body until it was completely removed. Then venial acetate dissolved in Towline had been painted all over the body.

During the removal of the sculptural piece it was found that the lower portion including the legs was missing. But fortunately one smaller piece measuring 13” in length 5.5” in breath and 7” in height was recovered from the 8” gap between the piece and the modern temple wall, on the west. This piece had a pair of Brahma’s foot.

Another bigger piece measuring 2’.25’ in length, 6.5” to 5.5” in breath and 8.5” in height was discovered from outside the temple, among many neglected broken stone pieces, accumulated on the south-east of the temple platform. On the face of the piece there was a .5” deep cut horizontal line which divided this piece into two divisions. The uppers portion bearing the pair of Mayadevi’s pair of foot with heavy thick ornaments (called kalli in Nepal) and the lower part of baby Siddhartha’s body (most probably his legs supported by a full blown lotus flower. The lower portion of the discovered piece was plain and meant for fixing it inside the ground.

Before fixing the lower pieces, a cement platform (cement mixed with water- proofing chemicals) was made. This platform had been painted with bitumen and two layers of bitumen painted fiber glass (each layer of fiber glass had two sheets of fiber glass fixed in bitumen in opposite directions). Thus the bitumen coated fiber glass sheets had been fixed on the back and side walls up to the last edge of the arch. Over it polythene sheet had also been used on all the three sides. To fix the fiber glass and polythene sheet on the walls, the masonry of one course of modern bricks (in four and half inches thickness ) was erected on all the three sides and finally plastered with cement mixed with water proofing chemicals.

All the four pieces (two pedestal pieces, head of Mayadevi, and the central piece) had been joined by a paste made of red chunar sand stone powder mixed in araldite.

### **The Date of Mayadevi Sculptural piece**

From the fresh pieces, found from behind and the buried portion, it was quite clear that the raw material of the sculpture was Mathura red sand stone with creams spots spread all over the body. The Indian style of the faces, the curly hairs of Prajapati-Gautami and the relative evidence of Gupta brick temple, it is no doubt that the piece is the product of Gupta Art School, manufactured at Mathura and transported to Lumbini. The sculptural piece can be dated to 3<sup>rd</sup>-4<sup>th</sup> A.D.