

# Buddha Jayanti

Veisakha Festival Edition

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## 2551<sup>st</sup> Buddha Jayanti Celebration Supplement

### Buddha's Birthday Celebrations in Tokyo to Pray for World Peace

3 May, Tokyo

Foreign community in Japan is celebrating Veisakha Festival today commemorating the three-fold-significant day for peace loving people: the day of Buddha's Birth as Prince Siddhattha, the day He became Buddha and the day He attained to Supreme Parinirvana. The festival being held at Jouenji Buddhist Vihara, Nishi-shinjuku in central Tokyo has been organized by Newa International Forum Japan (NIFJ) with cooperation from Nippon Theravada Buddhist Association (NTBA) and support from the Embassy of Nepal.

The festival begins at 10:00 in the morning with special commemoration of

Lord Buddha, the proponent of peace for his great compassion towards all beings in the world by teaching the path of peace. Acting Nepal Ambassador H. E. Paras Ghimire and Japan Nepal Society Chairman Chu-ichi Ito will jointly inaugurate



the festival. Venerable Bhikkhus led by Ven. Fujikawa, Advisor of Nippon Theravada Buddhist Association and Ven. Sobhit, Head of Gana Maha Vihara in Kathmandu will be chanting sutra evoking blessings for health, happiness and prosperity of the participants and the people world over..

The day long festival's main event to pray for world peace is scheduled at 12:00 noon. Praying and sutra chanting with added lecture on Buddhism by Venerable Bhikkhus and greeting messages will be given by dignitaries led by Ambassador Ghimire and Chairman Ito.

Besides offerings to Buddhist monks to be provided by generous participants, they will also be treated with a buffet lunch of Nepalese and Thais cuisines and cultural shows to be performed by famed artists such as Crystal Ball, Ramana Shrestha, Chaitya Devi Minato, Okamoto Yuko Malla, Babin Bajrachaya, Kotosan from Nepal and Japan.

According to the organizing committee, the festival is to be attended by foreign community that includes Thai, Burmese, and Laotians joining the Nepalese and Japanese friends.

It is also learnt that a special delegation will join the festival from Nepal while well known supporters of NIFJ that includes IRI Inc. President Miyashiro, Look Inc. President Kuniyoshi and Bhojan International Inc. President Bhaban Bhatta will join the gathering led by NIFJ President Katou Gyanu Manandhar, Veisakha Festival Organising Committee Chairman Madhav Manandhar, Advisors Dr. Ramdhoj Shrestha, Mr. Shuichi Katou and NTBA President Fukumoto.

**Heartiest Greetings to all our valued customers and to all peace loving people on the auspicious occasion of the 2551<sup>st</sup> Commemoration Day of Lord Buddha, who propounded the way of peace!**

**May Lord Buddha bless you to achieve  
All your wishes for a prosperous way of life!**



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## お釈迦さんの生誕をお祝いしましょう。



今年タイでは佛暦 2550 年(スリランカー・ミャンマー・ネパールなどでは2551年だそうだが)の記念すべき年にあたり、この日本で『お釈迦様の誕生を祝う会』などさせて頂けるなんて、夢にも思ってもいなかったのだから今は感無量だ。振り返ると、酒と女とお金を追い続け、日本

のバブル時代に不動産業でちょっとした成功を納めタイに進出した後、宗教とは無縁だった私がタイの比丘として出家し15年が経つ。

外国から日本を見るにつけ、現代日本の心の問題も、考えてみれば私達の世代が引き起こしたものと痛感する。

私が生まれた日本人たちになんとか恩返しをしたい。巷の宗教ではなく人生実践哲学としてのお釈迦さんの教えを、少しでも多くの方々にお伝えするために、私は喜んでサンドイッチマンになりたい。そんな思いで昨年10月に、タイの田舎寺での生活から日本に拠点を移した。

当日は在日ネパールの人々、日本人だけではなく、在日中国・韓国・タイ・ミャンマーの人々と、信じる宗教・宗派を問わず多くの皆様が集って頂き、国際交流に花を咲かせる会になれば、と期待に胸を膨らませている。

～ 生きとし生きるものが幸せでありますように ～

藤川チンナワンソ清弘

### プロフィール:

- ◆1941年 京都生まれ 38歳で会社を設立。不動産業、建築業などで成功を収め、タイで現地法人を設立する。
- ◆1991年 49歳で、タイに進出し、ショッピングセンター建設に着手。

◆1992年 50歳の時、出家の習慣のある、現地人スタッフに、「社長(に出家)は無理に決まっている」と言われ、対抗心から「丁度ショッピングセンター完成までの3ヶ月」と軽い気持ちで出家。しかし托鉢修行中に、人間ブッダに惹かれ始め、結局5ヶ月に延長。還俗後、ショッピングセンター・オーナーとしての仕事に戻るが、商売にも遊びにも興味がなくなる。僧侶の生活が思い出され、街中の僧侶を見て胸が締め付けられる。

◆1993年 51歳の時、ついに本格的に出家。

タイ・ポムケウ寺サムットソクラーム県で生活を続ける。

◆2006年 活動拠点を日本に移し、お釈迦さんのサンドイッチマンとして、人生相談、説法巡業を続ける。

「オモロイ坊主を囲む会」のホームページ

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## Working Together For World Peace

If there is any honour a Buddhist monk can feel, it is none but the opportunity to meet people working together for peace at a time, when peace is a luxury in several parts of the world. I was particularly pleased to accept the invitation to attend the Vesakha Festival being organised in Tokyo to pray for world peace by celebrating the Birth Day of Lord Buddha because Nepalese devotees led by Newa International Forum Japan (NIFJ), has been working hard together with Japanese and other foreign community friends in Japan to spread the message of peace taught by our Lord Buddha to create a peaceful and harmonious world.



Buddha's message of peace is meant to everybody who seeks His guidance to practice and follow to lead a harmless way of life and share the happiness achieved by harmony among the members of the community with no discrimination of cast or creed.

Let's learn, practice and work together for the world peace while wishing everyone healthy, happy and prosperous way of life both physically and spiritually.

May all beings be happy and well!

Bhikkhu Sobhita Thera

Gana Mahavihara,  
Gana Baha, Kathmandu, Nepal

Venerable Sobhita Thera is the present Head of the Gana Mahavihara, a formidable centre of Buddhism in Kathmandu, which has spread the message of Buddha in the localities of Kathmandu by launching first Buddha Dharma education to school children on Sundays. He has received his formal and higher education in Buddhism and its Philosophy in Sri Lanka's well-known Maharagama Dharmayatana headed by Madihe Pannatissa Mahanayaka Thera. Ven. Sobhita is one of very rare monk who has become head of a Vihara at the young age. - Editor

Heartiest Greetings to All our valued customers and friends on the Auspicious Occasion of the 2551<sup>st</sup> Buddha Jayanti Day

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第 2551 年度  
釈迦生誕  
ウェーサーカ祭

Veisakha  
Festival



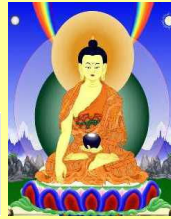
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महोत्सव

स्वांग्याप्न्ही

**HEARTIEST WELCOME  
TO THE VEISAKHA FESTIVAL  
BEING HELD TODAY FOR THE  
3<sup>RD</sup> CONSECUTIVE YEAR IN  
TOKYO.**

**VEISAKHA FESTIVAL  
IS CELEBRATED ON THE FULL  
MOON DAY OF VEISAKHA  
(MAY) ALL OVER THE WORLD  
BY BUDDHISTS AND  
ADMIRERS OF PEACE IN  
COMMEMORATION OF THREE  
GREAT EVENTS IN THE LIFE OF  
LORD BUDDHA, THE  
PROPONENT OF PEACE TO  
THE WORLD: HIS HOLY BIRTH,  
ENLIGHTENMENT TO  
BUDDHAHOOD AND  
ATTAINMENT TO SUPREME  
PARINIBBANA.**

**IN TOKYO, WE ARE SET TO  
CELEBRATE THIS HOLY  
FESTIVAL PRAYING FOR  
WORLD PEACE FOR A HAPPY  
& HARMONIOUS WAY OF LIFE  
TO ALL !**

**THIS YEAR'S CELEBRATIONS  
TO BE INAUGURATED BY  
ACTING AMBASSADOR OF  
NEPAL H. E . PARAS GHIMIRE  
AND FORMER AMBASSADOR  
& JAPAN-NEPAL SOCIETY  
CHAIRMAN CHU-ICHI ITO  
AT JOUENJI BUDDHIST VIHARA,  
NISHI-SHINJUKU, TOKYO**

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April 27, 2007

Paras Ghimire  
(Charge d'affaires a.i.)

## Message

I feel happy and encouraging that the 2551<sup>st</sup> Birth Anniversary of Lord Gautam Buddha, the Prince of Peace is being celebrated with great enthusiasm ending April and beginning May, 2007. As we all live in turbulent times and fluid situation in a world, full of ignorance, malady, hardships and unrest, Nepal gave birth to the apostle of peace, who showed to the world, the holy path to peace through the cultivation of truth, wisdom and non-violence. In our times of momentous changes, the significance of the Buddha's teachings on peace and non-violence has gained sustained, even increased momentum with each passing day.

The full moon day of Baisakha happens to be the day in which the birth, enlightenment and the Mahaparinirvana of Gautam Buddha coincided, thus adding significance to this great day. It is, therefore, a fitting homage to Lord Gautam Buddha that we celebrate this day as a "Day of Peace and World Harmony" in order to emphasize the overriding urgency for Peace.

May this day remind us that Buddha's cherished values may remain dearer to our hearts and inspire us ever to follow these ideals!

## 2551 年ウエーサーカ祭について



佛紀 2551 年ウエーサーカ祭。今年は 5 月 3 日、東京都新宿区常円寺に於いて、ネワー国際フォーラムジャパン(NIFJ)としては、3 度目の開催となりました。今年も無事ここまでこぎつける事ができたのも、偏に日本上座部仏教協会の顧問である藤川和尚のご指導、や協会のご協力があり、またネパール大使館の諸氏方、そして参加者の皆様のお陰です。本当に有難うございました。仏陀生誕を祝い、盛会となることを祈っております。

さて、私が NIFJ の会長に就任して、今年で早二年目となりました。会員の皆様に支えられ、今日まで努めさせていただくことができました。この様な盛大な式典を催すことが出来たのも、佛徒の皆様方のご協力あっての事です。私としても真に喜ばしく、来年に向けて心を新たに致しております。

本年はネパールよりガナ・マハー・ウィハーラの住職方も遠路来日していただき、祖国の方々と共に、この日を祝えるのは私にとって大きな喜びです。

ところで、仏陀はインド生まれだと思っている方が多いと思いますが、仏陀の生誕地は、ネパールのルンビニというところ。生誕祭を通じて、多くの人達がこの事を知り、仏陀の生涯を正しく理解し、広めていただくことが私の願いです。

仏陀は、日常生活においてパンチャシーラ(五行)を守ることだけで人生は幸せになると説いておられます。このような変化の激しい世界で、私自身が心を乱されずに生きてこられたのは、仏陀の教えを完璧とは言わないまでも、守ってきたお陰だと思っております。母国では、幼少から仏教の教えを基にした生活をしてきましたので、そのことが日本での生活にも生きているのでしょう。

人の一生は限りなく死に近づきながら生きていくことです。人の一生はドラマであると、どこかで聞きましたが、それならば最後の幕が引かれる迄、観客である人々の心を惹きつけ、

人生を送ることが仏陀の教えにかなうことになるのではないのでしょうか。

最近テレビ、新聞などの報道では、親が子を、また子が親を、そして他人の子供までも傷つけたり、殺したりという事件が相次いでいます。近年、この様な事件が起こる度に、何故人の心がこんなに病んでしまったのかと考えさせられます。生育環境、社会環境、教育の仕方が影響しているのだという人がいますが、その意見には大いに反論します。根本は家族という意識、生活の中に宗教が溶け込んでいないからです。私の母国では、生活習慣の中に仏陀の教えが生きていました。ヒンドゥーも仏教も同じことです。母国では、悪事をはたらくと地獄に堕ちるとか、永遠に冥界をさまようとか、単純に教えられてきました。本格的に仏陀の教えを学ぶことはあまりないのですが、絶えず他人や家族のことを考え生活してきました。

今、この様な心の拠り所の無い人が身近に大勢います。全部がそうであるとは言いませんが、その原因の多くが、現代生活の中心がモノ、カネ、つまり「欲」に縛られているということです。五欲を制御できる人の存在が減りつつあるということでしょう。

この世界には数多くの宗教が存在しますが、どれを信じるのも個人の自由です。ですが、その中には現世利益だけ追求するものもあります。仏陀の教えでは、そのようなことは言っておりません。人本来の生き方とはどのようなものなのか、民衆にわかりやすく説いています。人に対して広い心を持つこと、この様な心を持つことは誰にでも出来ることです。これが仏陀の教えです。

本日は、仏陀生誕生祭を通じて世界平和を祈り、皆様のご健康と幸せを共にお祈りして筆を置くこととします。

ジャエ マーパエ、ジャエ ブツダ ダルマ

ネワー国際フォーラムジャパン

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May Lord Buddha Bless you!  
May His Sublime Teachings Show us  
The Path of Peace!

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# The Significance of Vesak\* Day

- *Venerable Mahinda*

The significance of Vesak lies with the Buddha and his universal peace message to mankind.

As we recall the Buddha and his Enlightenment, we are immediately reminded of the unique and most profound knowledge and insight which arose in him on the night of his Enlightenment. This coincided with three important events which took place, corresponding to the three watches or periods of the night.

*When we become aware of the unsatisfactory nature of life, we would naturally want to get out from such a state. It is at this point that we begin to seriously question ourselves about the meaning and purpose of life. This will lead us to seek the Truth with regards to the true nature of existence and the knowledge to overcome unsatisfactoriness.*

During the first watch of the night, when his mind was calm, clear and purified, light arose in him, knowledge and insight arose. He saw his previous lives, at first one, then two, three up to five, then multiples of them . . . ten, twenty, thirty to fifty. Then 100, 1000 and so on.... As he went on with his practice, during the second watch of the night, he saw how beings die and are reborn, depending on their Karma, how they disappear and reappear from one form to another, from one plane of existence to another. Then during the final watch of the night, he saw the arising and cessation of all phenomena, mental and physical. He saw how things arose dependent on causes and conditions. This led him to perceive the arising and cessation of suffering and all forms of unsatisfactoriness paving the way for the eradication of all taints of cravings. With the complete cessation of craving, his mind was completely liberated. He attained to Full Enlightenment. The realisation dawned in him together with all psychic powers.

This wisdom and light that flashed and radiated under the historic Bodhi Tree at Buddha Gaya in the district of Bihar in Northern India, more than 2500 years ago, is of great significance to human destiny. It illuminated the way by which mankind could cross, from a world of superstition, or hatred and fear, to a new world of light, of true love and happiness.

The heart of the Teachings of the Buddha is contained in the teachings of the Four Noble Truths, namely,

The Noble Truth of Dukkha or suffering  
The Origin or Cause of suffering  
The End or Cessation of suffering  
The Path which leads to the cessation of all sufferings

The First Noble Truth is the Truth of Dukkha which has been generally translated as 'suffering'.

But the term Dukkha, which represents the Buddha's view of life and the world, has a deeper philosophical meaning. Birth, old age, sickness and death are universal. All beings are subject to this unsatisfactoriness. Separation from beloved ones and pleasant conditions, association with unpleasant

persons and conditions, and not getting what one desires - these are also sources of suffering and unsatisfactoriness. The Buddha summarises Dukkha in what is known as the Five Grasping Aggregates.

Herein, lies the deeper philosophical meaning of Dukkha for it encompasses the whole state of being or existence.

Our life or the whole process of living is seen as a flux of energy comprising of the Five aggregates, namely the Aggregate of Form or the Physical process, Feeling, Perception, Mental Formation, and Consciousness. These are usually classified as mental and physical processes, which are constantly in a state of flux or change.

When we train our minds to observe the functioning of mental and physical processes we will realise the true nature of our lives. We will see how it is subject to change and unsatisfactoriness. And as such, there is no real substance or entity or Self which we can cling to as 'I', 'my' or 'mine'.

When we become aware of the unsatisfactory nature of life, we would naturally want to get out from such a state. It is at this point that we begin to seriously question ourselves about the meaning and purpose of life. This will lead us to seek the Truth with regards to the true nature of existence and the knowledge to overcome unsatisfactoriness.

From the Buddhist point of view, therefore, the purpose of life is to put an end to suffering and all other forms of unsatisfactoriness - to realise peace and real happiness. Such is the significance of the understanding and the realisation of the First Noble Truth.

The Second Noble Truth explains the Origin or Cause of suffering. Tanha or craving is the universal cause of suffering. It includes not only desire for sensual pleasures, wealth and power, but also attachment to ideas, views, opinions, concepts, and beliefs. It is the lust for flesh, the lust for continued existence (or eternalism) in the sensual realms of existence, as well as the realms of form and the formless realms. And there is also the lust and craving for non-existence (or nihilism).

**Heartiest Greetings to All Nepalese Brothers and Sisters Both Home and Abroad on the Auspicious Occasion of the 2551<sup>st</sup> Buddha Jayanti Day**

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These are all different Forms of selfishness, desiring things for oneself, even at the expense of others.

Not realizing the true nature of one's Self, one clings to things which are impermanent, changeable and perishable. The failure to satisfy one's desires through these things; causes disappointment and suffering.

Craving is a powerful mental force present in all of us. It is the root cause of our sufferings. It is this craving which binds us in Samsara - the repeated cycle of birth and death.

The Third Noble Truth points to the cessation of suffering. Where there is no craving, there is no becoming, no rebirth.

Where there is no rebirth, there is no decay, no, old age, no death, hence no suffering. That is how suffering is ended, once and for all.

The Fourth Noble Truth explains the Path or the Way which leads to the cessation of suffering. It is called the Noble Eightfold Path.

The Noble Eightfold path avoids the extremes of self-indulgence on one hand and self-torture on the other. It consists of Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

*The teaching of the Buddha is open to all to see and judge for themselves. The universality of the teachings of the Buddha has led one of the world's greatest scientists, Albert Einstein to declare that 'if there is any religion that could cope with modern scientific needs, it would be Buddhism'*

These path factors may be summarised into 3 stages of training, involving morality, mental culture and wisdom.

Morality or good conduct is the avoidance of evil or unwholesome actions -- actions which are tainted by greed, hatred and delusion; and the performance of the good or wholesome actions, - actions which are free from greed, hatred and delusion, but motivated by liberality, loving-kindness and wisdom.

The function of good conduct or moral restraint is to free one's mind from remorse (or guilty conscience). The mind that is free from remorse (or guilt) is naturally calm and tranquil, and ready for concentration with awareness.

The concentrated and cultured mind is a contemplative and analytical mind. It is capable of seeing cause and effect, and the true nature of existence, thus paving the way for wisdom and insight.

Wisdom in the Buddhist context, is the realisation of the fundamental truths of life, basically the Four Noble Truths. The understanding of the Four Noble Truths provide us with a proper sense of purpose and direction in life. They form the basis of problem-solving.

*Satipatthana or the Four Foundations of Mindfulness, is the path for the purification of beings - for the overcoming of sorrows and lamentation, for the destruction of all mental and physical sufferings, for the attainment of insight and knowledge and for the realisation of Nibbana.*

The message of the Buddha stands today as unaffected by time and the expansion of knowledge as when they were first enunciated.

No matter to what lengths increased scientific knowledge can extend man's mental horizon, there is room for the acceptance and assimilation for further discovery within -the framework of the teachings of the Buddha.

The teaching of the Buddha is open to all to see and judge for themselves. The universality of the teachings of the Buddha has led one of the world's greatest scientists, Albert Einstein to declare that 'if there is any religion that could cope with modern scientific needs, it would be Buddhism'

The teaching of the Buddha became a great civilising force wherever it went. It appeals to reason and freedom of thought, recognising the dignity and potentiality of the human mind. It calls for equality, fraternity and understanding, exhorting its followers to avoid evil, to do good and to purify their minds.

Realising the transient nature of life and all worldly phenomena, the Buddha has advised us to work out our deliverance with heedfulness, as 'heedfulness is the path to the deathless'.

His clear and profound teachings on the cultivation of heedfulness otherwise known as Satipatthana or the Four Foundations of Mindfulness, is the path for the purification of beings - for the overcoming of sorrows and lamentation, for the destruction of all mental and physical sufferings, for the attainment of insight and knowledge and for the realisation of Nibbana. This has been verified by his disciples. It is therefore a path, a technique which may be verified by all irrespective of caste, colour or creed.

Courtesy: Buddha Dharma Education Association 1996-2007 <http://www.buddhanet.net/vesak.htm>

**\* Vesak is a Sinhala (Sri Lanka) term for Veisakha, the Pali term for the month of Veisakha (April-May). - Editor**

**MAY PEACE PREVAIL ON EARTH! MAY ALL BE HAPPY!**

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**Happy Veisakha Day and May Peace Prevail on  
Earth with the Blessings of Lord Buddha!**

**Dharma Restaurant**

**519-30-10 Tsurumakicho, Waseda,  
Shinjuku-ku, Tokyo 162-0041  
Tel: 03-5292-9088**

## बुद्धं झीत छु न्वाना बिज्यात?



सिद्धार्थ कुमार वसपोलया जपाल्हाः छन्दक नाप थःगु दरवारं तःकः मछि पिहाँ बिज्यानाँ, थःगु दरवारँ पिने ल्वगी, बुढा, सीम्ह व साधु खंका मने धर्मयाभाव अनुभवयाना बिज्यात। नतिजाया रूपे थ्व हे भावया कारणँ

वसपोल थःगु परिवार, राजदरवार त्यागयाना, छन्हु बुद्ध जुया बिज्यात। वसपोलँ प्रकृतिया नियमयात साक्षात्कार याना बिज्यात। वसपोलँ थःम्हँ थःगु अनुभवयात बुद्ध अथवा बौद्ध धर्म धका धया बिमज्या। वसपोलँ बोध जुया बिज्यागु धर्मयात “यस धम्मो सनन्तनो” धका नाँ छुना बिज्यात। थ्व न्हापाँनिसँ चलेजुयावया च्वंगु धर्म धका कना बिज्यात। थुकीया अर्थ छुधाःसा, बुद्धया नं गाक्क न्हावःनिसँ चलेजुया वयाच्वंगु नियम बुद्धया पालेनं चलेजुया च्वन धैगुखँ बुद्धं थुईका बिज्यात। थ्व हे नियम नीन्यासदं लीपानं चलेजुया च्वन। झी साधारण मनूतयेसनं वसपोलं खंका बिज्याथें ल्वगी, बुढा, सीम्ह मनू नापनापं साधु, भिक्षुपिं न्हाबलें न्हाबलें झीसं पिनेमिखां खंकाच्वना। तर पागु थुलि खःकि झीत बुद्ध जुईगु बिचार मने दुहां मवः। उकें झीसं प्रकृतिया नियम झीसं न्हियां न्हिथं स्वया भवगय यानां वयाच्वंसानं झीसं प्रकृतिया नियमयात दुनुगुलं निसँ साक्षात्कार याये मफुनि धायमाल। थुलिहे जक बुद्ध व झी साधारण मनू या फरक खः।

मेमेगु धर्म थ्व प्रकृतियात हे ईश्वर यागु श्रृष्टी धका मानेयाई। श्रृष्टिकर्ता लिसे ग्यायेमा। तर बुद्ध प्रकृतियात ईश्वर या श्रृष्टि धका कया बिमज्या। खालि प्रकृतिया नियमयात थुईकेगु खँय जोड बिया बिज्यात। प्रकृतिया नियम, स्वभावयात हे धर्म धका नाँ छुनां बिज्यात। बुद्ध धर्म सुलिसँ ग्यायमागु मद्दु, ग्यायमासा थःलिसे जक ग्यायमा। मेमेगु धर्म श्रृष्टि कर्ता यात पार्थना यायेगु चलन दु। तर बुद्ध धर्म ईश्वर यात पार्थना यायेगु चलननं मद्दु। थ्व धर्मया लक्ष द्योःयात पुज्यायगु नं मखु। मठ मन्दिर वनेगुनं मखु। प्रकृतियात थुईकेगु प्रकृतिया नियम अथवा प्रकृतिया स्वभावयात थुईकेगुहे मुख्य लक्ष खः।

– डा. पूर्ण रत्न शाक्य

मनोबैज्ञानिककथें धायेगु खःसा झी मनूत बुढा, ल्वगी, सी सुयां मयः। साधारण मनूतयेसं, खला मेपिं मनूत सीपिं खंसा थःला सीधका तायेकी मखु। तर थ्व ल्वगी जुईगु, बुढा जुईगु, सीगु धैगु फःसा बचे जुई चाहे जु। उकें बैज्ञानिकतयेगु पाखें मनूतयेगु आयु ताहाक यायगु अण्वेषणया ज्या जुया च्वंगु दु। तर बैज्ञानिकतयेसँनं बुद्ध भगवानं थेंनतुं प्रकृतिया नियमयात साक्षात्कार याये मफुनि। बैज्ञानिकतयेगु अण्वेषणया ज्या न्हायँहे वनाच्वंगु दु। थ्व प्रकृति या अस्तित्वया हाः गनं थ्योँ धैगु सुनां थुगुहे मखुनि। थुईके फैगु खःला मखुला। प्रकृति धैगु धाथें रहस्यपूर्णगु चीज खः। कमसेकम बुद्धया पालँनिसँ बुद्धनिसँ कया आतक्कँ सुं बैज्ञानिकनं थुईके फुगु मखुनि। बैज्ञानिक तयेसं लःयात H<sub>2</sub>O धका नाँ ला बीफत। रहस्यपूर्ण खं H<sub>2</sub>O गनं वल धका धैगु खः।

खला बुद्धनं थ्व प्रकृतिया श्रृष्टिकर्ता सुधका खुलस्त याना बिज्यागु खनेमदु। बुद्धं क्वातुक्क न्वाना बिज्यागु खँ, प्रकृतिया श्रृष्टि कर्ता मखुसे प्रकृतिया स्वभाव यात थुईकेगु जक खः। बुद्धं शायद थ्व प्रकृतियात तसकं रहस्यपूर्ण धका थुईका बिज्यात जुईमा। वसपोलं प्रकृतिया श्रृष्टिकर्तायात म्हसीकेगु सिबेनं प्रकृतिया स्वभावयात म्हसीकेगु बारे झीत जोडतोडं न्वाना बिज्यात। प्रकृतिया स्वभाव न्हाबलें न्हायने न्हायनां वनीगु खः अले आखिरे बिलीन जुया वनीगु खः। उपमाया रूपे धायगु खःसा खुसि थें खः। खुसि सागरे क्वबायत न्हाइ। छन्हु सागरे क्वबानां बिलीन जुइ। झी मनूतयेगु जीवन नं खुसि थें हे खः। झीगु जीवन नं मृत्यु रूपि सागरे बिलीन जुईया नितिं छन्हुछन्हु यानां मचायक न्हायनां च्वंगु दु। छन्हु आखिरे सीगु खः। थथे झीगु जीवन बिलीन जुईगु सीमितया जीवन खः। न्हाबलें म्वानां च्वने दैगु असीमित जीवन मखु। उकें बुद्धया इच्छा झी सकसिनं थःगु जीवनया सीमितता यात दुनगलनिसँ थुईका बोध जुया थःगु सीमित समययात म्वाःमद्दुगु ज्याखँ खर्चमयासे जीवनया सार्थकगु ज्याय जक छयेलेगु खः। मेगु शब्दं धायगु खःसा बुद्धया शान्तिया संदेस नं थ्व हे खः।

क्वचाल।

## 仏陀生誕祭を世界平和に繋げよう！

## शुभ कामना



今年は、釈迦生誕を祝う日にあたります。日本に在住の私たちネワー国際フォーラムジャパンの主催で、東京で3回目の仏陀生誕祭を祝うことが出来て大変嬉しく思います。これも皆様のご協力

とご支援があったからこそ出来たものです。2500年以上も前に「世界に平和を。そして人類は平等に。」と解いた釈迦の教えは未だに実現はされておられません。だからこそこの機会に私たちは釈迦の教えをもう一度振り返ってみる必要があるのです。皆様一人一人が釈迦の教えを守り自己ベストを尽くせば、世界に平和が訪れるに違いないと思います。

近年、世界は自国の経済発展のみを中心に考えており、他のところが疎かになっているように思われます。確かに経済発展で国は豊かにはなりません。しかし心はどうでしょうか？分刻みでスケジュールを組み生活している者と、大らかに生活できている者とはどちらが幸せでしょうか？私はどちらかと言うと後者の方がいいですね。その方が人情もありそうです。

今やお金のためなら人間関係も粗末になってきており、世界には多数の文化があり、その違いがあるからこそ地球が生きているように感じます。しかし文化の違いがあることを認めたがらない風潮を感じています。西洋には西洋の文化や宗教があるように、アジアにはアジアの文化や宗教があります。その中で更に国と国の文化も違ったりします。近代的な民主化の元で全てを解決するとは思いません。幸せになる道は多くあると思います。人が人を尊重するのは最も大切なことだと思います。仏陀の教えでは、人は生まれ来た時に皆が平等なのです。

仏陀の教えを振り返って見れば、自己の欲を抑える、人の思いやりを大切にする、自己意思で世話をする気持ちを持つことなどが大事であることを教えられています。人、社会そして国が平等になるように私たち一人一人の努力が必要なのです。是非この釈迦の教えを大切に、世界に平和が訪れるように願ひましょう。

最後に、今回のこの釈迦生誕祭を行なうに際して共催して下さった日本上座部仏教協会及び常円寺と、協力して下さった在日ネパール大使館に心から感謝の意を表します。

以上

仏陀生誕祭実行委員長

2007年5月3日

マダーブ ナラエン マナンダール

नेवा: अन्तर्राष्ट्रीय फोरम जापान द्वारा विश्व शान्तिको कामना गर्दै आयोजना गर्न लागेको बुद्ध जयन्ती र वैशाख महोत्सवको सफलताको लागि हार्दिक मंगलमय शुभ कामना व्यक्त गर्दछु । विश्वमा हिंसा बढिरहेको यस समयमा यस कार्यक्रमको अत्यन्त महत्व रहेको छ। नेवा: अन्तर्राष्ट्रीय फोरमद्वारा यसरी समय समयमा गरिरहेको कार्यक्रमहरु प्रशसनिय छ , यस्ता कार्यक्रमहरु भविष्यमा पनि जारी रहोस ।

डा. कुमार बस्नेत  
गैर आवासीय नेपाली संघ (एनआरएन)  
केन्द्रिय सदस्य

२००७ मे ३, टोक्यो

\* \* \* \* \*

## बुद्ध तिमि फेरि जन्मिदेऊ

— कविता भट्ट

अन्धकार कालो औंसीको रातलाई चिदै  
सर्वत्र पूर्णको उज्यालो जून छर्न  
रीस र दोषलाई त्यागेर  
सबैको मनमा माया र ममता भर्न  
बुद्ध तिमि फेरि जन्मिदेऊ ।

बारुद र बन्दुक समाउने हातहरुमा  
श्रम सीपका औजारहरु थमाउन  
निर्वल र निराश जीवनमा  
नयाँ उत्साह र उमङ्ग जगाउन  
बुद्ध तिमि फेरि जन्मिदेऊ ।

उजाड र उराठ सिउँदोहरुमा  
मायारूपी सिन्दुर भर्न  
रुढीवादी र कुसंस्कारले जकडिएको समाजमा  
चेतनाको ज्योति छर्न  
बुद्ध तिमि फेरि जन्मिदेऊ ।

अपाङ्ग भएको मानव मस्तिष्कलाई  
सक्षम र सबल बनाउन  
अचेतन र दबिएका आवाजलाई  
पुनः सफलताको शिखर चढाउन  
बुद्ध तिमि फेरि जन्मिदेऊ ।

ललिपूटको लघु मानवभैँ पुङ्को भएको सद्भावलाई  
सगरमाथाको शिखरभैँ उच्च बनाउन  
दिनप्रतिदिन धमिलिदै गएको नेपाली आस्थालाई  
पवित्र गंगा र यमुनाभैँ स्वच्छ बनाउन  
बुद्ध तिमि फेरि जन्मिदेऊ ।

Courtesy: Nishpaksha National Weekly  
28 Feb 2006

## बुद्ध धर्म कथं मांयात लुमंकेबलय्

—प्रकाश शाक्य 'न:घ:'

प्रज्ञापारमिताय् भगवान् बुद्धं ध्याविज्या:गु दु कि हे आयुष्मान् सुभुति ! मांयात हत्या या:पिं तप्यंक हे नरक भोग या:वनी । थज्या:पिं कुर्मित नरकं नरकय् जक जुया: नरकं हे जक चा:चा: हिलाच्चनी । जब प्रलय जुइ उबले तिनि थुपिं मेगु जन्म का:वनी ।

बुद्ध जुइम्ह धका: व्याकरण याना- त:म्हेसिया मां न्हय्न्हु दुकुन्हु थ्व संसारं त्व:ता वनेमा: । सिद्धार्थया मां मायादेवी सिद्धार्थ बुद्धुंका: न्हय्न्हु दुकुन्हु लुम्बिनी वनसं थ:गु देह त्याग यानाविज्या:गु ख: ।

भीसं थथे धायेगु छगू चलन दु - संस्कार बांला:पिसं जक भिंगु पुण्यगु ज्या याये फइ । थ्व सत्य हे खं ख: । तर बांला:गु संस्कार गनं वइ थ्व विषयय् धा:सा भीपिं भचा अलमल हे तिनि ।

सुं नं मामं जब थ:गु अन्तिम ई थ्यन धका: चायेकी तव वं मृत्युनाप छफुति हे त्रास मयासे थ:गु मचा-खाचायात लुमंकी । अले मनं मनं धाइ, 'जिं सीक सीकं जि मस्तयत् छुं हे दु:ख मबिया, हे भगवान् ! जि मस्तयत् छुं हे दु:ख गबलें मवयेमा, न्ह्याबलें भिं जुइमा, जिगु मस्त छिगु हे शरणय् त्व:ता, जिगु मस्त दक्कसिगु कल्याण जुइमा !' थथे धाधां सुभाय् बिब्युं थ:गु प्राण त्याग याना: मृत्यु वरण या:वनी । थ्वहे मांयागु अन्तिम वाक्य 'ब्रम्ह वाक्य' जुया: भी सकसिगु कल्याण जुया: बांला:गु पुण्यगु ज्या याये फुगु जुइमा: । सायद थुकियात हे भीसं भिंगु संस्कार धया वयाच्चंगु जुइ ।

आ: तक छुं नं ग्रन्थय् बुद्ध जुइम्हेसिया मां न्हय्न्हु दुकुन्हु हे देह त्व:ता: वनेमा:गु हेतुया वर्णन यानात:गु मद, मखना । तर बुद्ध जुइम्ह धका: व्याकरण यानात:म्ह बोधिसत्वयात बुद्ध जुइत मदयेकं मगा:गु छताजि पुण्य मांयागु अन्तिम ईयागु ब्रम्ह वाक्य जुइमा: । यशोधरा देवीं नं थ:गु अन्तिम इलय् न्हय्न्हु दुम्ह थ: काय सिद्धार्थयात स्वया: सायद थ:गु नां अनुसारं न्ह्यागु वस्तु वा अर्थयात सिद्ध याये फयेमा धका: सुभाय् बिब्युं तुषिता भुवनय् विज्या:गु जुइमा: । लिपा थुकिया हे प्रभावं सिद्धार्थ भगवान् बुद्ध जुयाविज्याना: भी प्राणी- पिंत उद्धार जुइगु भिंगु लँपु क्यनाविज्यात ।

बुद्ध धर्मया मूलगु सार खं ख: चित्त शुद्ध यायेगु । अले थ्व चित्त अशुद्ध जुइगु मुख्यगु कारण ख: - राग, द्वेष, मोह । भगवान् बुद्धं राग, द्वेष, मोह मदयेकेत सत्वपिनि चित्त निर्मल यायेगु लँपु यक्व कनाविज्या:गु दु । भगवान् बुद्धं सत्वया चित्त गज्या:गुलिं शुद्ध जुइ अज्या:गु हे कथं उपदेश बियाविज्याइ । थौं मांयागु दिन जूगुलिं भीसं नं मांयात लुमंका: थ:गु चित्त निर्मल यायेगु भगवान् बुद्धं कनाविज्या:गु छगू उपदेश लुमंके ।

दकलय् न्हापां थ: मांयात लुमंकेगु । मामं थ:त या:गु माया, ममता, सुसा:कुसा: छगू छगू दत्तले बुलुहुं बांलाक लुमंकेगु । गथे कि मानं थ:त प्वाथय् तयात:बलय् गुलि कष्ट नल जुइ ? मस्त म्ह सुख मदुबलय् गुलि दु:ख तायेकल जुइ ? मचा न्हिलीबलय् गुलि लय्ताल जुइ ? गज्या:गु माया याना: दुरु त्वंकल जुइ ? थज्या:गु खँत छता छता दत्तले बांलाक स्मृति यायेगु ।

थ्व धुंका: मानं थ: मस्त लुमंका: अम्ह दु:ख तायेका च्वनाच्चंगु दु, थ: मस्त लुमंका- च्वंगुलिं अम्ह दु:ख वइगु कारण दयेकाच्चंगु दु धका: नं मतिइ तयेगु । थथे मतिइ तयेमा:गु कारण छाय् धा:सां जब मानं थ:गु मृत्युनाप छुं हे भय मतसे मचाखाचायात सुभाय् बिब्युं चित्तयात निर्मल याना: मृत्यु वरण याइ उकिया प्रभावं मांपिं दक्व स्वर्गभूमिइ बास ला:वनी । स्वर्गय् सुख हे सुख जक दइ, दु:ख धइगु दइमखु, तर मांपिसं स्वर्गभूमिइ थ्यसां थ: मस्त लुमंका: दु:ख कयाच्चनी । थथे थ:थम्हं तुं स्वर्गय् च्वसां दु:खया कारण दयेकाच्चनी ।

भगवान् बुद्धं कनाविज्या:गु अभिधर्म कथं स्वर्गभूमिइ न्यागू भूवन दु- त्रयास्त्रिंश, याम, तुषिता निर्माणरति परनिमित्तवशवर्ती अनं नं च्वय् जक ब्रम्ह भूमि जुइ । स्वर्गया बास नं अनित्य हे ख: । स्वर्गय् सुख जक दइ, दु:ख धइगु दइमखु । अय् जूगुलिं अन पुण्य यायेगु थाय् दइमखु । (तर थन च्वपिनिगु आयु ता:हाक: जुइ । पृथ्वी लोकया दच्छि थन

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च्वंपिनिगु न्हिच्छि जुइ । अय् जूगुलि भीसं स्वर्गबास जूपिनिगु नामं दच्छिया जक दान धर्म याइ । उकिया अर्थ खः स्वर्गबास जूपिनिगु लागि न्हिच्छिया निम्ति भोजन अर्पण यायेगु ।)

थन मेपिसं थःपिनिगु लागि याःगु पुण्यं जक मेगु च्वय् च्वय्या भुवनय् थहां वने फइ, मखुसा स्वर्गभूमिं नं च्युत जुयाः वये माले यः। भगवान बुद्धं नं बोधि लाःगु न्हयक्वःगु दया बर्षाबासय् थः मांयात उद्धार याये धकाः तुषिता भूवनय् विज्यानाः बुद्ध, धर्म, संघया शरणय् छ्वयाः निर्वाण पदवि लाकाविज्याःगु खः ।

थज्याःगु खँ सीबलय् भीत नं थः मांयात उद्धार यायेगु मतिइ लुयावइ । जि जिमि मांयात लुमंकाः पुण्यगु ज्या यानाः दुःखं मुक्त यायेगु धकाः जब मैत्री व करुणाया भावना वइ अले व सत्वया बोधि चित्त अर्थात ज्ञान दुगु चित्त उत्पन्न जुल धकाः सीकेगु । बुद्धधर्म कथं मैत्री व करुणा बिना बोधिचित्त लुया वइमखु, अले बोधिचित्त मदयेकं बुद्धत्व लाये फइमखु ।

अनंलि बुद्ध, धर्म व संघया शरण वनाः जिमि मांयात सुख याना व्यु, दुःख मदयेका व्यु धकाः कामना यायेगु । बुद्ध, धर्म व संघया शरण वनेमाःगुया अर्थ खः सर्वज्ञ जुयाविज्याःम्ह भगवानं कनाविज्याःगु धर्म ज्वनाः संघया माध्यमं जक उद्धार याये फइ ।

थ्व धुंकाः थः अबु व मेपिं दिवंगत जूपित नं थथे हे सुख जुइमा, दुःख मदयेमा धकाः पुण्यगु ज्या यायेगु । अनंलि थःगु दकलय् ग्यानापुम्ह शत्रुयागु नं उद्धार जुइमा धकाः कामना यायेगु । षड्गतिइ च्वंपिं दक्व प्राणीपित नं छफुति हे पक्षपात मयासे मैत्री व करुणा मवःतले भावना यानाचवनीगु ।

अन्तय् मैत्री व करुणा भाव वल धायेवं थःत लाःगु पुण्य दक्व प्राणीपित बराबर रुपय् स्वये फयेमा धकाः परिणामना यायेगु ।

थथे थः मामनिसें दक्व प्राणीपित दुःख मुक्त यायेगु करुणाभाव तयाः नं बुद्धत्व प्राप्त यायेफु । करुणामय अवलोकितेश्वरं छगू सुत्र धयाविज्याःगु दु, 'बुद्धत्व प्राप्त याइम्ह सत्वं यक्व किसिमयागु अभ्यास याना हे च्वनेम्वाः, छगूयां छगू जक अभ्यास यायेमाः, व खः करुणा ।'

(थ्व च्वसु मां मदुपित बोध यायेया लागीं खः । मां दुपिला भाग्यमानी हे जूगुलिं अवश्य मांयागु महत्व स्यू जुइ ।)

Courtesy: Sandhya Times, Kathmandu, 18 April 2007, Nepal Samvat 1127 Chaulaga 15.

\* \* \* \* \*

## मांया ख्वा स्वयेगु न्हिया भवलय्

- लेनिन शाक्य

दिन खः थौं मांया ख्वाः स्वयेगु काय्पिं म्हाय्पिं सकलें वयाः नुगः ह्वः मांया मुसुं न्ह्यू ख्वाः नं काय् म्हाय् सकलें न्हयःने दयाः !

मुसुं न्ह्यूगु मांया ख्वाल स्वया अनियाइ छयों वया पाली दिकाः आशिष जक वी थुलि हे मानं भिं जुइमा सदां जय जुइमाः धकाः !

मरिचरि नसा ज्वलं तयाः मांया ख्वाः स्वया थौं लुधंक थुलि हे मतिना सतिना च्वनेमा तये फयेमा सदां मांयात फुदंक !

मां खः जननी जन्म ब्यूम्ह मायां ब्वलंकाः तःधि याःम्ह दछिइ छकः वइगु थुगु दिनय् श्रद्धां लुमंके नुगलय् मां धइम्ह !

Courtesy: Sandhya Times, Kathmandu, 18 April 2007, Nepal Samvat 1127 Chaulaga 15.

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**Nepal is a Nation of Diverse Nationalities. Each of us is duty bound to respect each other, if we aspire to build a New Nation of Peaceful Nepal.**

**Our Next Issue will be out in October 2007. To share your wisdom, please send in your opinion, news and views to the NIFJ Newsletter [nifj@hotmail.co.jp](mailto:nifj@hotmail.co.jp) . The DEADLINE is 31<sup>st</sup> October 2007.**

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## Editorial

### Prayer to Practice: Peace and Development

In our 2<sup>nd</sup> year celebrations of Veisakha Festival last year, we at NIFJ prayed for world peace and reconciliation between warring parties in Nepal, Sri Lanka and elsewhere. We believe our prayers were answered that warring parties in Nepal agreed to reconcile to plant seeds of peace. We wholeheartedly wish our Nepalese brothers and sisters to enjoy the long awaited peace sooner. Everyone is kindly reminded to extend their unconditional support and cooperation to sustain the interim peace now prevalent in Nepal after 12 years of fighting, killing innocent people of own nation and destroying the invaluable properties to a permanent peace. For this, it is highly recommended that we now march forth to practice what we have and may continue praying for: the peace.

Peace and development are part and partial, without peace there would be no development and vice versa. But we have a lot of homework to do if everybody wants permanent peace whether it is in Nepal, Sri Lanka or East Timor. What many of us have forgotten is that we are supposed to care for others. When we gain a portion or two enough to live, we forget to care for nobody. A Nepal Bhasa saying "Nayetah magamaju, thayetah maagumadu"

meaning 'enough earning hence need no saving', reminds us that many Newa people worry of nothing when they have some bread to eat, think of no forthcoming days, whatever it may turn out to be. But this seem to be the greater problem in Nepal of today and Nepalese living wherever they so desire. Therefore, it is not difficult to guess why the countries like Nepal are taking so long to reach international standard of living and development of the state. It is time to practice what we have so far prayed. Let's begin it from this Veisakha day, the very holy and happy day!

The term "VEISAKHA"

The term Veisakha has been localized in many countries according to their local pronunciation of the word. It is also high time that we use a common internationally recognizable term over local terms. In order to provide a common feeling of this holy word, it is humbly suggested here a simple solution as to use the Pali term, the very "Veisakha" than repeating Baishakha, Vishakha or Vesak.

May all be well and happy!

**May All of You be Well and Happy!**

**Heartiest Greetings to All our valued customers and friends on the Auspicious Occasion of the 2551<sup>st</sup> Commemoration Day of Lord Buddha.**

**- Bhaban Bhatta, Chairman**

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