

Joint effort of Japanese & International Community

Buddha's Birthday Celebration in Tokyo to Pray for World Peace.

Tokyo, 12 May

Japanese Buddhists, friends of Buddhism and International community in Japan are jointly organizing Veisakha Festival in Tokyo for the second time to celebrate the 2630th Birthday of Lord Buddha and to pray for world peace on Sunday the 14th of May.

The Festival to be held at Zentoin Buddhist Vihara in Hachioji City, Tokyo with the ardent support of it's Head, Reverend Ou-ishi Tetsugen will be attended by a mass assembly to commemorate Lord Buddha, practice His teaching of charity (*dana*), morality (*seela*) and meditation (*bhavana*), merits of which will be invoked upon the world for peace, prosperity and happiness.

Reverend Dhammasagara from Srigha Vihara in Kathmandu and Reverend Mother Satyaparamita, Head of Panauti Buddha Vihara from Nepal will join the assembly of Japanese and friends from several countries including Japan, Sri Lanka, Bangladesh, Myanmar and Nepal.

Venerable A. Sumanasara Mahathera, Prelate of Theravada Sangha in Japan will give the main commemorative sermon and conduct meditation. Reverend Mother Satyaparamita will also give a sermon. NIFJ Advisor and Professor at Graduate School of Hiroshima University Dr. Keshav Maharjan will interpret her sermon. The venerable monks and nuns will chant sutras blessing the laity joining to pray for world peace.

Sri Lanka Ambassador H. E. Ranjit Uyangoda, H. E. Dr. Rameshananda Vaidya (confirmation pending), Former Ambassador for Nepal and Japan-Nepal Society President Choo-ichi Ito, and IRI President Yoshinobu Miyashiro, JTBA President Jun-ichi Konishi, NIFJ President Katoh Gyanu Manandhar will be among others addressing the assembly.

The mass assembly organized by Zentoin Buddhist Vihara, Japan Theravada Buddhist Association (JTBA) and Newa International Forum Japan (NIFJ) will also include hymns and *chariya* dance dedicated to Lord Buddha in admiration for His selfless service to the world. JTBA's General Manager Sato Tetsuro and NIFJ's General Secretary Suwarn Vajracharya will emcee the worship and the mass assembly.

Theravada Buddhists all over the world celebrate the full-moon day of Veisakha, which falls today, as the Holy Day of Lord Buddha's Birth, His Enlightenment and the day He entered into supreme bliss of *parinibbana*, the state free from rebirth and death.

A Glance at NIFJ

The Newa International Forum Japan (NIFJ) is an international forum open to all interested in Nepal and its Newa culture, an inseparable part of Nepal's multi-ethnic Society.

The Forum meets from time to time to study, discuss with friends and admirers of Nepal, practice and promote Nepal culture in Japan in general and Newa culture in particular, and to contribute to help preserve the heritage in the land of its origin.

Thus, NIFJ organizes cultural events and social get-togethers by celebrating Nepal's festivals in Japan. We started with the First Convention of Newa community resident in Japan held in Mie prefecture in August 2003. Since then, we have organized Annual Grand Party on the occasion of New Year of 1123rd Nepal Era. While continuing the grand party annually, we have also organized lecture programmes inviting Dr. David Gellner from

THE NEWA INTERNATIONAL FORUM JAPAN EXTENDS HEARTIEST GREETINGS ON THIS HOLY DAY

OF

**VEISAKHA FULL-MOON TO ALL OF YOU
MAY LORD BUDDHA BLESS YOU!
MAY HIS TEACHINGS ENLIGHTEN YOU
WITH PEACE & HAPPINESS!**

**बौद्धा य्कीया लसगाय उयानया गाठ्ठाः महन
वुद्धय्जा याना हलिम भाग्नी यार्थनायाळ्गु जाम्मः**

भगवान बुद्धया जन्म, बोधीलाभ व दुखं मुक्तगु परिनिर्वाण जुया विज्यागु स्वायापुन्हीया लसताय जापानया तोःक्योः शहरया जेन्तोइन बुद्ध विहारे कन्हेःयागु आइतवाः (मे १४ तारीक) सुर्थनासं न्हिच्छियंके बुद्धपुजा, धर्म प्रवचन, दान भोजन, ध्यान भावनायाना हलिमे सकसितं शान्ती कामना यायगु ज्याभवः दु ।

जेन्तोइन विहार, जापान थेरवाद बौद्ध संघ व नेवाः अन्तर्राष्ट्रीय दवू जापान या ग्वसाले जुइगु थ्व ज्याभवःसं जापानवासी नेपामित, श्रीलांकिकत, म्यानमार, बंगलादेसया बौद्ध व शान्तीइ आस्थादुपिं आपालं विदेसित व जापानी बौद्धतेःसं व्वति काइगु दु ।

जापान थेरवाद भिक्षु संघया नायः भिक्षु सुमनसार नायक महास्थविर भन्तेया अववादकथं जापान थेरवाद बौद्ध संघया जेनरल मेनेजर सतो तेत्सुरो भाजु व नेवाः अन्तर्राष्ट्रीय दवू जापानया मूळयान्जे सुवर्ण वज्राचार्य भाजु न्हयाकीगु थ्व ज्याभवःसं बुद्धपुजा, धर्म प्रवचन, ध्यान भावना दुथ्या । थ्व ज्याभवःसं नेपाया पाखें श्रीघः विहारवासी धम्मसागर भन्ते व पनीति बुद्ध विहार प्रमुख सत्यपारमिता गुरुमानं व्वति कया विज्याइगु दु ।

श्रीलांकिक राजदुत रन्जित उयानोड, नेपाली राजदुत डा.रमेशानन्द वैद्य (निमन्त्रणाया लिसः प्रतिक्षाय), जापान नेपाल मैत्री संघया नायः नेपाले न्हापायाम्हा जापानी राजदुत चूइचि इतो, जापान थेरवाद बौद्ध संघया नायः कोनिशि जुन्डिचि भाजुपिं व भ्नी नेवाः अन्तर्राष्ट्रीय दवू जापानया नकीं ज्ञानु मानन्धर मयजुं मन्तव्य वीगु थ्व शान्ती सभाय नेपाया पाखें सत्यपारमिता गुरुमानं प्रवचन याना विज्याइगु दु । प्रवचनया जापानी अनुवाद नेवाः अन्तर्राष्ट्रीय दवू जापानया सल्लाहकार हिराशिमा विश्व विद्यालयया प्राध्यापक डा.केशव लाल महर्जनं याना दीगु ज्याभवः दु ।

Appeal For Permanent Solution to Nepal's problem

The Newa International Forum Japan and friends of Nepal appeals to the new Government and the Maoist in Nepal to immediately take steps to work together to let Nepalese people live free from fear and force but with peace and dignity. We urge all concerned to respect diversity and promote a fair opportunity to everybody, which will definitely pave the way for peace and harmony. Needless to say, but trust that Governments, organizations made by the people aware that they must work for the benefit of people not for individuals or organizations only. Individuals elected or dually appointed should also be morally fit enough to run this sacred land of the Buddha, the proponent of peace.

ACTIVITIES OF NEWA INTERNATIONAL FORUM JAPAN

University of Oxford, who spoke about Newa culture and its future" in Nepal Bhasa. Further, Food festival and the Veisakha Festival were several major events we have so far organized. Lord Buddha's birthday was for the first time organized jointly with Japanese, Sri Lanka and other friends praying for world peace last year in Tokyo.

The Vesak Festival brought many people from different communities together under one roof of Gotami Vihara in Tokyo. They were dignitaries such as Sri Lanka Ambassador H.E. Karunatilake Amunugama, Nepal Ambassador H.E. Dr. Ramesh Ananda Vaidya, and were joined by hundreds of Nepalese belonging to several nationalities, Japanese and International community resident in Japan in May 2005. Today again, is delighting to meet our friends with new friends to pray together at the Zentoin Buddhist Vihara, Hachioji city, Tokyo for world peace commemorating the Birthday of Lord Buddha, the Proponent of Peace.

Though yet a small organization, we have published seven issues of NIFJ Newsletter, which include news and views of our members, people and friends of Nepal and Newa culture around the world. Free copies available both on request and on our website - www.newajapan.org . We have also devoted to

Bhante Dhamma Sagara and Guruma Satyaparamita to join the Mass Assembly in Tokyo praying for World Peace.

Kathmandu, 12 May

Bhante Dhammasagara of Srigha Vihara in Central Kathmandu and Mother Satyaparamita from Panauti Buddha Vihara will be in Tokyo to join the mass assembly praying for world peace in commemoration of Lord Buddha's 2630th Birthday to be held at Zentoin Vihara, Tokyo Japan.

Bhante Dhammasagara had received his education and training in Sri Lanka and Nepal now engaged in teaching Buddhism both in Kathmandu and at Buddhist Vihara in Sacred Garden of Lumbini in the southern part of Nepal, where the Buddha was born some 2630 years ago.

Guruma Satyaparamita, a veteran Mother Nun had her training in India and has been teaching Buddhism for over thirty years as the chief of the Buddhist Vihara at Panauti in Nepal, a small town known to be an ancient country of Panchala Desha, where it is said that Bodhisatva Prince Mahasatva saved the life of a weaken tigress by feeding the animal with his own flesh.

WHAT'S INSIDE?

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Special Pravachan Programme

Special preaching of sermon and Chanting sutras for blessing by Nepalese Bhante and Guruma will be held in Tokyo on Sunday the 21st May and elsewhere during their three week stay in Japan. Contact for detail: Gyanu Manandhar 090-6155-6777

A Big Thank you to all our friends' generous support with advertisements to bring out this volume of Veisakha Supplement.

- Suwarn Vajracharya, Editor-in-chief NIFJ Publications
- Naram Kazi Shrestha, Chairman NIFJ Fund Raising Committee;

Forthcoming Programme: Seminar on Nepal

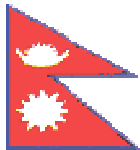
promote research on Nepal, made Newa Daboo T-shirts, proceeds of which were donated to charity. Thanks to generous support and cooperation from our members and friends towards our activities, we were able to donate Nepal Rupees 100,000 (¥170,000) to Nepal Bhasa Academy in Kathmandu last year to help its research work.

NIFJ completes its third year this August. As this year marks the 50th anniversary of diplomatic relationship between Japan and Nepal. The NIFJ plans to organize one day seminar and panel discussion on Nepal, it society and culture in relation to Japan's society and culture. Detail will be posted soon on our website. Interested parties are kindly requested to contact us in advance: nifj@hotmail.co.jp

**Happy Holy Day! Happy Veisakha Day!
May Lord Buddha's Teachings lead us
To the path of peace!**

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**Heartiest Greetings to All our friends praying
For World Peace
On the Auspicious Day of Veisakha Full-moon!**

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prosperous with His Blessing.**

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Editorial

Path to Peace: Reconciliation

Reconciliation has become the need of the day and hour in today's world. War in Iraq is far from over despite a new government was finally formed last month in Baghdad after wrangle over wrangle. Afghanistan is marred by on going fighting, while Pakistan has been facing suicide attacks. Sri Lanka is again in trouble after a three year old ceasefire. Here in Japan, kidnapped Japanese are left helpless. Nepal, the birthplace of Lord Buddha the proponent of peace to the world has been facing pathetic situation with king's direct rule until the end of last month.

Again people-elected-national leaders are in house arrest in Burma turned Myanmar since long while Nepal has blindly followed suit detaining national leaders either in house arrest or in pitiful barracks.

Parties involved in war, arbitrary killing and torture are in deadlock. Some do parley. Others ignore the whole upheaval as if nothing has happened. Innocent people caught between the warring parties have suffered, lost both invaluable lives and hard earned properties. Peace, thus, is a luxury for them while reconciliation seems to be penniless job for the warring parties.

There is no alternative to reconciliation for peace that can put an end to the sufferings of these innocent people around the world. For this, we all need to work harder than ever. Our honest prayer for the world peace and kind wish for happiness for every individual of both kind and ill-will should sure be answered sooner or later. Let's act together, learn and practice the message of peace Lord Buddha has taught us, share our knowledge to achieve wisdom with many, whereby peace will usher in when people become wise as the Buddha had said: "The wise will hurt nobody, loot nobody's wealth, desire nothing as he has got rid of all kinds of ill-will, hatred and ignorance."

It is the ignorance, which drive one crazy even to take invaluable life of fellow human being so simply for not knowing what is correct and what is not. Such men will never know what is sinful and what is meritorious. It is not by force but by kind word, these people can be changed. Let's pray happiness and peace for all by learning, practicing the teachings of Lord Buddha on this auspicious day of Vesak, the triple blessed day for all of us.



NIFJ President's Message

२५५०६ वयं स्वयंपुत्रीया लसताय जापाने जुइगु निकोगु बुद्ध जयन्ती ज्याभ्रवः सफल जुइमाघका दुनुगर्लानसें भिन्तुना देछाना च्चना । थुगुसी भी नेवाः अन्तरास्टीय दबू जापान (निफजः) व थेरवाद बौद्ध एसोसिएसन (जेटीवीए) नापं बुद्ध धर्म प्रति श्रद्धादुपिं सकलें मुना जापानया तोःक्योः शहरे निकोगु बुद्ध जयन्ती न्यायकेगु सुअवसर दुर्गल जितः सापहे लयताःवो । गुलि लयताःवोः धका व्यक्तयायत ल्वःगु शब्द जिक्केमदु । थुज्वःगु सुथालांगु ज्या हानं हानं आपालं पासार्पिं मुना याय फयमा धका मन्तुना च्चना ।

जि छम्ह नेपाया म्यायमचा नापं जापानया भौमचानं खः। थौं जि थन म्वायगु आत्मबल दयाच्वंगुहे धात्ये धायगु खःसा नेपालय जीवन हना च्चनाबले छुभचा बुद्ध धर्मया ज्ञान (बुद्ध कनाविज्याग धार्मिक लंपु) कायगु सुअवसर च्चलागलिं हेःखः । अयसा जि अज्ञानीहे तिति ।

जि थुकथला संसार छुगुहे जक खः । अन निगु जातित दु । वखः मिसा व मिजं । उकीं सकलें मिलय ज्या सःगु स्युगु खं स्येना सःका थःथःपिसं माया बिया कया जीवन हनायकेफतधाःसां सकलें आनन्द जीवन हने फइथेच्वः । शान्तीनायक भगवान बुद्ध जन्मजुया विज्यागु थौंथेजागु न्ही सकल प्राणीपिन्तः सुख शान्ती जुयमा नापं बुद्ध जन्मजुया विज्यागु भीगु देःसेः याकनं शान्ती जुयमा धका दुनुगर्लानसें प्रार्थनायासे सकसितं भिन्तुना देछाना च्चना ।

भगवान सरण ।

कतोः ज्ञानु मानन्धर

नेवाः अन्तरास्टीय दबू जापानया नकीं

**May Lord Buddha bless you!
May His Teachings show us the path of peace!**

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"All that we are is the result of what we have thought and done. If a man speaks or acts with an evil thought, pain follows him. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

-Lord Buddha

In the sixth century before the Christian era, religion was forgotten in South Asia. The lofty teachings of the Vedas were thrown into the background. There was much priest-craft everywhere. The insincere priests traded on religion. They duped the people in a variety of ways and amassed wealth for themselves. They were quite irreligious. In the name of religion, people followed the cruel priests and performed meaningless rituals. They killed innocent dumb animals and performed various sacrifices. The people were in dire need of a reformer of Buddha's kind. At such a critical period, when there were cruelty, degeneration and unrighteousness everywhere, reformer Buddha was born in the famous gardens of Lumbini, Nepal to put down priest-craft and animal sacrifices, to save the people and disseminate the message of equality, unity and cosmic love everywhere. Unfortunately, similar critical period looms large in Nepal at present, though in a different form, adding much to the chagrin of our poor country and its people. Sadly, the images of violence, hunger, oppression, torture and the pathetic deaths of the innocents are observed everyday. But alas, only that we cannot wait for the arrival of another Buddha this time and we have no other choice than to revive and live up to the noble doctrine of peace set out by Lord Buddha.

Praveen Lama

Vice President, Nepalese Association in Japan

It is indeed of great pride to have belonged to a country where Lord Buddha was born. I believe that the participation in this holy festival in commemoration of Buddha Jayanti celebration to be held on 14th May in Tokyo will enhance greater unity among our friends and families living in Tokyo & abroad. While it is evident that we are always occupied with our own daily chores, we lack of spiritual awareness. It is also necessary to devote some time for divine consciousness, which such events provide and this is precisely a great opportunity for us to experience spiritual unity.

'Vesak' festival not only commemorates the birth of Lord Buddha, it also features 'praying for world peace', a theme, which surpasses all boundaries of religion, caste, culture or nationalities, the very need of this hour throughout the world.

While reiterating the sorrows & sufferings of our country-folks, I take this opportunity to convey a message of peace and solidarity to all our friends and families on the auspicious occasion of Lord Buddha's 2630th birthday and to commemorate His noble teachings of peace, ahimsa (Non-violence) and love. Let us celebrate this occasion to share our common belief in peaceful co-existence and show the world that we Nepalese can truly live up to His noble teachings.



THE SPREAD OF VIHAR BUDDHISM AMONG THE NEWARS IN THE KATHMANDU VALLEY

Vihar Buddhism (Theravada Buddhism practised in the Valley) was revived in Nepal during 1930s by people who came in contact with it in Kolkata, India, and later in Sri Lanka and Myanmar. However, the introduction of the Party-less Panchayat political system after 1960 dealt a severe blow to the development of Vihar Buddhism, as it did to other ethnic and language movements. Socio-economic transformations of Kathmandu valley affected its 'native' inhabitants, the Newars the most. The Panchayat forced uninvited changes in all spheres of their life, political, economic, social and cultural, and the changes were intertwined with each other. The introduction and spread of Vihar Buddhism in Nepal can be understood both as the cause and the effect of such changes. Generally, the followers of Vihar Buddhism are regarded as people who had some kind or other dissatisfaction with the systems, institutions, and networks introduced by the party-less Panchayat politics and the earlier autocratic Rana regime.

Advisor, NIFJ, Tokyo, Japan

Dr. Keshav Lall Maharjan

Professor, Hiroshima University

However, this may not be the only reason for involvement on the part of the laity. Many of them undertake Vihar Buddhism in order to protect themselves from the angst of this fast changing 'world' with which they are unable to keep pace and feel consciously or unconsciously insecure in their livelihood. Declaring oneself as a Vihar Buddhist in the former case may be regarded as a sort of active expression against the enforced systems, institutions and networks, and an attempt to create an alternative for self-realization. By contrast, in the latter the adoption of Vihar Buddhism can be regarded as the passive action of the mass in search of a place/means for self-realization. This is more pronounced since the 1980s when Vihar Buddhism has penetrated Newar society deeper and wider in terms of area, community, caste, economic possessions, gender, culture and network, at times incorporating diaspora Newars and non-Newars, especially after 1990. In general, these Vihara Buddhists are more liberal and progressive, as well as more concerned, hardworking, and sober-living people in comparison to.....CONTINUED ON PAGE IV

सु मनुनं वोधित्व प्राप्तयाइ वइत बुद्ध धाइ । बुद्ध धयागुला आधुनिक किसिम यागु पिएचडी डोक्टर धायथेतुहे छगु पदवी खः । तर आतक्क थ्व पदवि कायफुम्ह सिद्धार्थ गौतम छम्हे जक खनेदु । थौं बुद्ध धालकि भीसं सिद्धार्थ गौतमयात मानेयाइ । छायधासा सायद वसपोलं सिवें लिपा सुनानहे थये वोधित्व प्राप्त याना भीत शान्तिया बारय पुंवक थुइका विज्यापिं मद्गुलिं जुइमा । थ्व पदवी काम्ह सु अले गन देसयाम्हेले धका धयाच्वने मागुला मखु, अयसानं थन छको भी फुक्कस्यां थ्व स्वांयापुन्ही खुनु लुमका स्वयनु ।

बुद्ध जुम्ह सिद्धार्थ गौतम धइम्ह सु ले ?

सिद्धार्थ गौतम धयाम्हे छम्ह राजकुमार खः। वसपोल, शाक्यवंश या जुजु सुद्धोधन व महारानी महामाया निम्तिपु पाखें काय जुया नेपा देःया राजधानी ये ३००किलोमिटर दक्षिणय लागु लुम्बिनी शालवने २६३०६ न्हयवः जन्म जुम्हु खः। वसपोल या इहिपा यसोधारा नाप जुल अले निम्हेस्या पाखें राहुल धयाम्हे काय छम्ह नं दु । वसपोल, परिवार नापं च्चना न्हाइपुक्क आरामं जीवन वितय याय फुम्ह खः । अले भविष्य जुजु जुइम्ह राजकुमार नं खः । अयनं वसपोलं थ्व संसारे दुःखी जुयाच्वीप मनुत व अशान्ति जुया च्वंगु आपा हे खना, वसपोलं थ्व लोकय शान्ति गथेयाना ब्वलनी, अले छाय मनुत दुखी जुया च्वंगु धका चिन्तित जुया विज्यात । २९६ दया विज्यावले राजकुमार थःगु राजकीय वैभव, धन सम्पति व फुक्कं लोभ लाभयात त्यागयाना, संसारे शान्ति वयमा धका ध्यान यायगु सुरु याना विज्यात । खुदं तक कप्तनया विज्याय धुंका वसपोल ३५ दं दुवले वोधित्व प्राप्त याना विज्यात ।

सिद्धार्थ गौतमया मू खं छु ले ?

वसपोलया मू खं, धर्मचक्र खः । धर्मचक्र धयागु मनुतेसं सियाच्वंगु दुख, दुखया हेतु, दुखमुक्ति व दुखमुक्ति जुइत बुद्ध कना विज्यागु लंपु खः। थ्व लंपुयात आर्य अष्टांगिक मार्ग धका धाइ । व खः १, भिंगु दृष्टि (Right view) २, भिंगु कल्पना (Right Thought) ३, भिंगु वाचन (Right Speech) ४, भिंगु कर्म (Right Action) ५, भिंगु जीविका (Right Livelihood) ६, भिंगु प्रयास (Right Effort) ७, भिंगु स्मृति (Right Mindfulness) व, ८, भिंगु समाधि (Right Concentration)।

वसपोल कनाविज्यागु दु, मनु जुया जन्म जीपिं न्हयाम्हे छम्ह सीतिति । सी थुंका हानं मेगु जन्म काई । मनुनं च्चाना च्चवले वालागु, भिंगु, सकलयात लाभ जुइगु धर्म याना, थःगु जीवन अन्त याय फत धाल धासा, मेगु जन्मे वयानं भलो हे जुइ धयागु वसपोलं स्यना विज्यात । अले मनु जन्मजुया जात या भेदभाव याय मज्यु, मनुत धैपिं फुक्कं समान खः धया विज्यात । संसारय दुःख, दरिद्रता मदेकेत, अले शान्ति हयत, थःमेस्यानं फक्क वामलागु ज्याखं मयायगु हे धर्म ख धका धया विज्यात । उकिया निम्ति लोभ लालचा धयागु याय मज्यु धका धया विज्यात । थ्व पालना यायफुसा मनय नं देःसेनं शान्ति ब्वलना वइ धका धया विज्यात । १२५५०६ सिवे न्हयवः कना विज्यागु वसपोलयागु थ्व खं यात आतकनं संसारे मनुतयसं थुइके मफयाच्वन तिति थ्वहे कारणं अशान्ती जुयाच्वंगु मखुला भीगु देःसेनं हलिमे मेमेथासेनं ?

बुद्ध धर्म धयागु पुलांगु शान्ति प्रेमि धर्म ख । नेपा देसेनं याकनं लोकतन्त्र जकमखु लोक हवागु शान्ती वयकेगु लागि भी फुक्क छपं जुया बुद्धया ज्ञान अपनेयाय माल । थौया अशान्ति जुयाच्वंग थ्व संसारय बुद्ध धर्म यात अपनेयाना वनेफतधासा अवस्थानं संसारय याकनं हे शान्ति ब्वलना वइ धैगु विस्वास यानाच्वना ।

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माधव मानन्धर
(निष्पेन इन्जिनियरिङ्ग इन्स्च्युटया रीसर्च एसिस्टन्ट)

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May the Teachings of Lord Buddha Enlighten Us to Make Our World A Peaceful One for Us and for Our Children!

Happy Veisakha Day!

Happy Holy Day of Lord Buddha's Birth! May All Beings Be Happy!



Queen Mahamaya giving Birth to Prince Siddhattha.

Significance of Veisakha Full-moon Day

The Birth of Prince Siddhattha [Siddhartha]

On this auspicious day of Veisakha Full-moon, Prince Siddhattha was born in the Sacred garden of Lumbini in Nepal.

Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seeker.

(Dhammapada 14 -194)



Enlightenment of the Buddha

The Enlightenment of the Buddha

Thirty five years after His Birth, Prince Siddhattha attained to Enlightenment of Buddha on this very day. Prince Siddhattha had left His beloved wife Princess Yasodhara, newly born baby son Rahula and his luxurious royal life to find a way out for the sufferings of His countrymen. After six year long regourous life of meditation in jungles taking shelter only under a tree, Prince turned Ascetic Siddhattha became the Buddha.

'Indeed, the Buddha is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.'

(Anguttara Nikaya XI-12 Mahanama Sutta)



Passing away to Eternal Bliss

Having found the truth of life, causes of suffering and way out of suffering, Gotama, the Buddha taught and enlightened thousands of people achieve emancipation from suffering. After 45 years of yeoman service to all beings including men and women, who sought his guide, the Buddha entered into Parinibbana, the eternal bliss, the end to the cycle of death and rebirth on this day of Veisakha Full-moon.

Photo courtesy: Smithsonian Freer Gallery of Arts and Arthur M. Sackler Gallery THE NATIONAL MUSIUM OF ASIAN ART



MAY THE TEACHINGS OF LORD BUDDHA ENLIGHTEN US TO MAKE OUR WORLD A PEACEFUL ONE! MAY ALL BEINGS BE HAPPY!

生きとし生けるもの皆、幸せでありますように。仏陀の教えに耳を傾け、平和な世の中を築きましょう！

බුදුරජුන් උපන් දින සම්බෝධියට පත් වූ, පිරිනිවන් පෑව දාද වෙසක් පොතොයදා සාමය උදාවී, ලොව සෑම සුවපත් වෙවා!

भगवान बुद्धको जन्म, बोधीलाभ र परिनिर्वाणको पुनीत दिवसको उपलक्षमा विश्वका सबैलाई शान्ती र सुखको कामना!

रग्वान बुद्ध्या वृद्धी, बोधीलाभ व यनिनिर्वाण इया विश्वागु श्रुत्या य्द्धीया लसगाय हलिभ शान्ती व्वलना सकलै सूखी इथमा।

(भगवान बुद्ध्या बुन्ही, बोधीलाभ व परिनिर्वाण जुयाविज्यागु स्वाँयापुन्हीया लसताय हलिमे शान्ती व्वलना सकलै सुखी जुयेमा ।)

The Buddhist Flag

The Buddhist flag at your hand is a modern creation designed to represent the six colour aura believed to have shown around the head of the Buddha after his Enlightenment. A modern creation jointly designed by a Sri Lankan designer Mr. J. R. de Silva and an American Buddhist Educationist Colonel Henry S. Olcott to mark the revival of Buddhism in Sri Lanka in 1880

Six colours: Blue representing Universal Compassion; Yellow: the Middle Path; Red : Blessings;

White: Purity and Liberation; Orange: Wisdom; and the sixth colour is a mixture of the aforesaid five colours. For more information, please visit:

www.buddhanet.net/e-learning/history/b_flag.htm

The Veisakha

The "Veisakha", is the first month of lunar calendar that spreads over halves of April and May of the Gregorian Calendar. It is a Pali word and known Vaisha:kha in Sanskrit while the Nepalese pronounce it as Baishakha, Thais as Vishakha

and Sri Lankans as Vesak. But usage of Pali term of "Veisakha" may help develop a common term among people from different regions

Why Veisakha Festival ?

Buddhists around the world and friends of Buddhism celebrate this day to show their gratitude to their Master who taught peaceful way of life. It is another day for all Buddhists to find solace by practicing the Teachings of the Buddha. It is also a new day for many who are inspired by the sermons of Buddha's sublime Teachings delivered by

the Venerable monks and nuns around the world.

It is again a day of joy as they meet kind and pious people at one or other place in every region or in enclave.

Today, on this very auspicious day, I am sure, our meeting at the mass assembly at Zentoin Buddhist Vihara in Hachioji City, Tokyo is going to be a day that we long cherish as we pray together for the world peace for the happiness and well being of all by commemorating the Buddha's Birthday and practicing what He taught us to lead a happy and peaceful way of life.

Our Gratitude To All, who joined us praying world peace and happiness of every being in the World by:

Guiding us to practice the Sublime Teachings of the Buddha

Inspiring us to perform charity, morality and meditation

Helping us to organize this august Mass Assembly.

**Suwarn Vajracharya
General Secretary
NEWA INTERNATIONAL
FORUM JAPAN**

E-mail: nifj@hotmail.co.jp

CONTINUED FROM P. II
their contemporaries.

Vihar Buddhism started to take its root among the laity of the Thimi-Nara region, a periurban (currently Madhyapur Thimi municipal area) setting between the cities of Kathmandu and Bhaktapur, since the 1980s. Before that, although some individuals were actively participating in Vihar Buddhism elsewhere in the Valley, the mass remained basically Hindu in this region, where Biska Jatra, the procession of seven Hindu deities is the centre of the local microcosm. All the Hindu meritorious deeds, including the hosting of elaborate religious and social feasts, rites of passage, religious sacrifices and offerings, social values and norms are essentials needed to be identified as *gyupin bhin pin manuta* (suitable and respectable people) in the present life, also regarded as ways to secure a proper way and a place in the next life.

The accidental excavation of an ancient *chaitya* provided a much-needed opportunity to grasp an alternative for people who were feeling insecure in the rapidly polarizing society. Most of them are aged and have-nots, and many are female; all are, to some extent, the victims of the on-going paradigm change in society. They came in masses to Vihara to listen to sermons by the *bhantes* (Buddhist monks) to find release from personal and material difficulties and to get peace of mind by following a righteous life. Within the region the core following was (and is) more in number and more regular in Nara, a relatively compact *Jyapu* (farmer) majority settlement where Nagadesh Baudha Samuha was formed earlier than Vihara and members of this Samuha (Group) gathered in houses of individual members in turn to pray, sing hymns, discuss Buddhism and listen to sermons even without a *bhante*.

Although most of the then vibrant members of the Samuha were aged, there were also some younger educated members who have been active in various social activities in the region, including teaching at schools, and organizing *shramadan* (volunteer works), adult and female education programmes, health camps, political campaigns, etc. With the active participation of these younger members, the Samuha organized Buddha *puja* (worship) more regularly and invite different monks from other Viharas for sermons. The Samuha became the sponsor and the laity organization of the Vihara. These members help all including non-members in minute details who find difficulty in adapting to the various aspects of modernization and transformation of the social paradigm.

The donation from a Lion's Club from Hiroshima, coordinated by the author, to construct a meditation hall of the Vihara was very timely. The meditation hall definitely gave them physical place for Vihara activities. In addition, it strengthened the solidarity bond among the Samuha members, attracted the hesitating people to become members, making all of them proud of themselves, raising their self-respect and enhanced their voluntary spirit to cooperate. With the relationship fermented with the local Lion's club during the process of getting the Japanese donation, they also organized several eye camps to treat the patients with eye diseases from near and far. Although there is no resident monk in the Vihara yet, they have been able to invite both renowned and young monks and nuns for *varsavas* (rainy season retreat) in the Vihara, consequently raising the self-dignity of the Samuha members and at the same time raising the ascetic status of the Vihara among the monastic circle. With the help of these *Bhante Guruma*, they have held *pariyatti* (lessons on Buddhism) classes for children some of who had produced remarkable records, which was a great pride for the Samuha and the Thimi-Nara-Bode region as well. Some of these children of the Samuhamembers, have ordained as *sramanera* (novice monks) and *anagarika* (novice nuns), and have gone to Sri Lanka for higher studies in Buddhism.

Economic diversification creating both opportunity and angst, nuclearization of family with frequent break-ups, diminishing social relations, increasing personalization of human relations, changes in food habits, and changes in the political system – all these trends have pushed people to look for an alternative to gain mental peace and self-realization in this region. Vihara Buddhism filled that need and it was made available to the

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people in the region by the Samuha, formed from the aged members with conventional wisdom supported by altruistic Lyaymha Pucha (Youth Group). One of such younger member, currently the secretary of the Samuha, has not only been serving the society of the region from Panchayat days when he was just in his 20s, but also has a deep scholarly knowledge of Buddhism, has written a number of books on Buddhism in Nepali and NepalBhasa. This is, perhaps, a unique feature of this region of Thimi-Nara-Bode not easily found elsewhere. The vibrant Laity represented by the Samuha is another important aspect for the well spreading of the Vihara Buddhism in the region.

The Samuha has been organizing important vihar activities on the samedays of the festivals that are regarded traditionally and nationally as very auspicious, such as Biska Jatra and Mohani. Now the penetration of Vihara Buddhism has brought such deep cultural and social changes in the region that the people, who earlier believed that one would be reborn without eyes if they mistreated their eyes would now readily donate their eyes, thinking it is rather good as it helps others to see the beautiful world. Some even say that the *gyan chakshu* (eye of wisdom) is more important than *chama chakshu* (physical eye) to lead a pious life and to gain *prajna* (wisdom). The life patterns and values of the laity have thus been changing. The most visible changes among the laity can be said to be the stopping of *ban sayegyu*, a simpler observation of traditional rituals and the, widespread abstention from drinking alcohol and eating meat. Many are performing Buddha Puja on their birthdays. Some are changing the way they observe rites of passage. Recently Theravada style Samsmarans (commemoration) have been introduced for annual memorial services instead of the Vajrayanist *shradha*. Generally speaking, such laity can be found in many other rural settlements where the Vihar Buddhism has not taken the ground as in this region, as well. The ground is already fertile and once they get the guidance of a pious leader, who has the backing of the elderly people, there is every chance for Vihara Buddhism firmly taking the roots in those settlements, as well. Recent developments of Vihara construction, organizations of Buddha Puja, Gyanmala Bhajan Khalah in Lubhu, Thashi, Sunagu, Kyapuh, etc. are worth noting in this regard.

It will be interesting to see what will happen in the coming decades. The key question is how this religious reformism will accommodate itself to Newar cultural nationalist activism with its core components of language and culture. The main issues on which the latter movement focuses are: the non-observation of elaborate festivals and rites of passage; the nuclearization of the joint family and decay of inter-family and supra-familial relations; and the loss of the Newar language (which, though not yet an issue in this region, is a growing problem in the cities and in Diaspora Newar societies). They take pride in highly sophisticated multi-layered aspects of Newar culture, treasure their cosmic values, highly sanskritized at macro and mesocosms, and also localized at microcosm, regardless of being Hindu or Buddhist. They take part in elaborate observation of festivals and passage rites of life, almost always accompanied by big feasts, meticulously often inviting the whole neighborhood in addition to the five-generation kins. They also profess inobserving and reviving almost all known cultural practices to be observed in harmony with the nature. Since they regard all such practices as cultural heritage, they are always willing to disseminate it among the Newar diaspora society, as well. Recent development of observing Newar festivals in Sikkim, New York, London, Tokyo and elsewhere can be regarded as such examples. Thus, the Vihara Buddhists may easily team up with such activists on the issues of structural aspects of culture, i.e., structure of society, institutionalization, family types and familial relations, etc. But they may vastly differ in the personified aspects of the culture, i.e., worshipping, observation of festivals, and rites of passage of life, food

habits, etc. The Vihar Buddhists are (can be) also regarded as more egalitarian in differentiation of age, gender and caste/ethnicity, perhaps beyond those cases generally observed in Newar society.

In aspects of other Newar language activism they do not differ much. However, Vihar Buddhists also demand for recognition of Pali, vis-a-vis Sanskrit, in addition to the promotion of Newar language vis-a-vis other ethnic languages.

Thus, Vihar Buddhists can even play a leading role in Newar national activism, including the cultural issues, by exerting a necessary initial spurt in making the society more egalitarian, also accepted superficially by the Newar society in general.

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May You All Be Happy & Prosperous!

Best Wishes from

Madal Restaurant

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Shinagawa-ku, Tokyo Tel: 03-3442-3566
www.madal.jp madal@madal.jp

Best Wishes for Happy Holy Day of Vesak!

Bhojan International

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永谷クリエット 905 号室

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**Birth of Lord Buddha Is Happy & Holy!
Best Wishes**

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**MAY THE TEACHINGS OF
LORD BUDDHA ENLIGHTEN US
TO MAKE OUR WORLD
A PEACEFUL ONE!
MAY ALL BEINGS BE HAPPY!**

生きとし生けるもの皆幸せでありますように。
仏陀の教えに耳を傾け
平和な世の中を築きましょう!

**Nepal & Indian Restaurant
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Toshima-ku Tokyo 170-0013

Tel: 03-5391-1333

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Tea Time * 15:00 - 17:00
Dinner Time * 17:00 - 02:00

May Lord Buddha Bless you!

Bigendra M. S. Pradhan
(Managing Director)

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**Best wishes on the Auspicious Day of Lord
Buddha's Birth!**

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Happy Holy Day! Happy Veisakha Day!

Sangam Restaurant

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Happy Buddha Jayanti!

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