

हार्दिक मंगलमय शुभकामना !

२५७०औं बुद्ध जयन्तीको पावन अवसरमा Buddhism Digital Library, Inc ले डिजिटल उपहार प्रकाशन गर्ने तयारी गरिरहेको खबर सुन्न पाउदा खुसी लागेको छ। यस पावन अवसरमा सम्पूर्ण दाजुभाइ तथा दिदीबहिनीहरूमा सुस्वास्थ्य, सुख, शान्ति, उन्नति, प्रगति, समृद्धि र दीर्घायुको लागि हार्दिक मंगलमय शुभकामना प्रकट गर्न चाहन्छौं।

बोस्टन तमू समाजको मूल उद्देश्य भनेको प्रवासमा सुख र दुःखको समयमा आपासी भाइचारा र सद्भाव प्रकट गर्ने हो। यस बाहेक नेपाली चाड पर्वहरूमा आपासी भेटघाट तथा रमाइलो मनोरञ्जनात्मक कार्यक्रमहरू आयोजना गरी, त्यस मार्फत नयाँ पिँडीहरूलाई आफ्नो भाषा, भेषभूषा, चाडपर्व, मौलिक संस्कार र संस्कृतिको संरक्षण र अभ्यास गर्नु गराउनु रहेको छ। यसबाट नयाँ पिँडीहरूलाई पुस्ता हस्तान्तरण गर्न सकिने कुरामा बिश्वास्त रहेको छ।

यस समाजले सदस्यहरूको सुख, दुःख, आपत, बिपत र प्राकृतिक प्रकोप जस्ता आपतकालिन अवस्थाहरूमा तत्काल राहतका लागि मानवीय सहयोगहरू उपलब्ध गराउँदै आएको छ। यसका साथै दशैं, तिहार, ल्होछार, बुद्धजयन्ती, समर पिकनिक, एवं तीज कार्यक्रमहरू आयोजना गरी, सामुदायिक भेटघाटका साथै रमाइलो नाचगान गरी चाडपर्व मनाउने गरेको छ।

अन्तमा, विश्व शान्तिको प्रवर्तक भगवान गौतम बुद्धको २५७०औं बुद्ध जयन्तीको पावन अवसरमा प्रकाशित यो “डिजिटल उपहार” पूर्णाङ्क (१) मार्फत बुद्धको शान्ति सन्देश विश्वभर फैलियोस्। साथै सम्पूर्ण मानव समुदायले सुख, शान्ति, उन्नति, प्रगति, समृद्धि र दीर्घायु प्राप्त होस् भन्ने शुभकामना प्रकट गर्न चाहन्छौं। भवतु सर्वमंगलम्।



भुवन तथा दिलमाया गुरुङ

संस्थापक बोस्टन तमू समाज एवं परिवार
म्यासाच्यूसेट्स, अमेरिका।

Sila as a Fundamental Source of Happiness in the Daily Life of Lay Practitioners

*"Subhanupassim viharantam, Indriyesu asambhutam;
Bhojanamhi camattannum, Kusitam hinaviryam,
Tam ve pasahati maro, Vato rukkhama dubbalam"*

"Whoever Lives contemplating pleasant things with sense unstrained, in food immoderate, indolent, inactive, him verily Mara overthrows as the wind (overthrows) a weak tree."

– *Dhammapada 7th Stanza*

"Just as the earth is the support of all the living beings, Sila is the foundation and support of all virtues."

– *Nagarjuna, Letter to a Friend (Suhrikekha-7)*



Gyani Lama

Introduction

In Buddhist teachings, happiness is not defined merely as temporary pleasure or material satisfaction. Instead, it refers to a deeper sense of peace, well-being, and freedom from suffering. One of the key foundations for achieving such happiness is sila, commonly translated as moral discipline or ethical conduct. In the Buddhist path, sila is an essential component of spiritual practice and daily living.

According to the teachings of Gautama Buddha, ethical conduct forms the first stage of the Threefold Training: morality (sila), concentration (samadhi), and wisdom (panna). These three trainings together guide individuals toward liberation from suffering. For lay practitioners, moral discipline

is primarily practiced through the observance of the Five Precepts, which provide guidance for ethical behavior in everyday life.

Practicing sila helps individuals cultivate compassion, mindfulness, and responsibility in their actions and relationships. It not only prevents harmful behavior but also promotes harmony within oneself and society. As a lay practitioner, I have tried to present how sila contributes to happiness in the daily lives of lay practitioners through inner peace, harmonious relationships, positive karma, and spiritual development.

Understanding Sila in Buddhism

The term Sila refers to ethical virtue or moral conduct that guides a person's behavior in a wholesome direction. In

Buddhist philosophy, it functions as the foundation upon which meditation and wisdom are developed. Without moral discipline, the mind tends to become restless and troubled, making spiritual progress difficult. Lay Buddhists usually practice Sila through the Five Precepts, which include:

1. Refraining from killing (Ahimsa, non-violence)
2. Refraining from Stealing (Alobha-non-greed/non-stealing)
3. Refraining from sexual misconduct (respectful and responsible relationships)
4. Refraining from false speech (truthfulness and honesty)
5. Refraining from intoxicants that cause heedlessness (Mindfulness & clarity of Mind)

These precepts are not considered commandments but voluntary guidelines for self-training. They encourage mindfulness and ethical awareness in daily actions. When individuals observe these precepts sincerely, they gradually cultivate qualities such as kindness, honesty, and self-control.

The importance of ethical conduct is highlighted in the Buddhist scripture Dhammapada, where it is emphasized that moral behavior leads to happiness and peace of mind. By living ethically, practitioners avoid actions that cause suffering to themselves and others.

Sila for Inner Peace and Psychological Well-being

One of the most significant ways Sila brings happiness is by promoting inner peace. Ethical living reduces feelings of guilt, regret, and fear. When individuals refrain from harmful actions, their minds become calmer and more stable. For example, a person who practices honesty does not need to worry about being exposed for lying. Similarly, refraining from harming others creates a sense of moral clarity and self-respect. This internal harmony contributes to emotional well-being and mental balance. In Buddhist psychology, unwholesome actions often disturb the mind and create negative mental states such as anxiety or remorse. By observing ethical conduct, practitioners maintain a clear conscience, which allows the mind to remain peaceful. This peace becomes a source of genuine happiness that is deeper than temporary pleasure.

Sila for Strengthening Relationships and Social Harmony

Another important benefit of Sila is the improvement of relationships. Ethical behavior fosters trust, respect, and understanding among individuals. When people follow principles such as honesty and non-harming, they contribute to a harmonious social environment. For instance, refraining from false speech prevents misunderstandings and

conflicts. Honest communication builds trust between family members, friends, and colleagues. Similarly, respecting others' property and relationships strengthens social stability.

Ethical behavior also encourages compassion and empathy toward others. By practicing non-violence and kindness, lay practitioners create positive interactions in their daily lives. These healthy relationships become an important source of happiness and emotional support. Thus, Sila not only benefits individuals but also contributes to the well-being of the entire community.

Sila for Generating Positive Karma

In Buddhism, the concept of karma explains how actions influence future experiences. Wholesome actions create positive results, while harmful actions lead to suffering. Practicing Sila helps lay practitioners accumulate positive karma that supports happiness and well-being. When individuals act with kindness, honesty, and responsibility, they create beneficial conditions for themselves and others. For example, a person known for ethical behavior often gains respect and trust from others. This leads to supportive relationships and opportunities in life. The law of karma teaches that happiness arises from wholesome causes. By practicing Sila, individuals intentionally cultivate these causes in their daily actions. As a result,

they experience greater peace and positive outcomes both in the present and in the future.

Sila for Supporting Meditation and Spiritual Development

Another important function of Sila is its role in spiritual growth. Ethical discipline prepares the mind for meditation by reducing distractions and inner conflict. A person who lives ethically experiences less remorse, which allows the mind to settle more easily during meditation. This connection between morality and mental development is emphasized in the Noble Eightfold Path, a central teaching in Buddhism. Ethical conduct corresponds to three components of the path: right speech, right action, and right livelihood. These practices support the development of right concentration and right understanding. For lay practitioners who wish to cultivate mindfulness or meditation, observing the precepts provides a stable foundation. A disciplined life helps the mind become more attentive and aware. Over time, this practice leads to greater wisdom and insight into the nature of reality.

Sila for Practical Application in Everyday Life

The benefits of Sila can be clearly observed in ordinary daily activities. Ethical awareness influences how individuals speak, work, and interact with others. For example, someone

who practices the first precept develops compassion toward all living beings. This may lead them to act with kindness toward animals and avoid unnecessary harm. A person who follows the fourth precept avoids gossip and harmful speech, helping maintain peaceful communication. Similarly, avoiding intoxicants supports clarity of mind and responsible decision-making. Many social problems arise from careless actions caused by intoxication. By maintaining mindfulness, practitioners protect themselves and others from harm maintain a peaceful family that contributes to build peaceful society and peaceful world. Through these simple but meaningful practices, Sila becomes integrated into daily life. Over time, these ethical habits naturally bring happiness and stability.

Sila for Social Impact of Ethical Living

When many individuals practice Sila, the entire society benefits. Ethical communities tend to experience lower levels of violence, dishonesty, and conflict. Instead, they promote cooperation, trust, and mutual respect. Buddhist societies often emphasize moral education and ethical responsibility because these values contribute to long-term peace. When people respect life, property, and truth, they create a safer and more supportive environment for everyone. Therefore,

the practice of Sila extends beyond personal happiness and becomes a foundation for social harmony and collective well-being.

Conclusion

Śīla plays a crucial role in bringing happiness to the daily lives of lay practitioners. Through the practice of ethical conduct, individuals cultivate inner peace, trustworthy relationships, and positive karma. These benefits contribute to both personal well-being and social harmony. Moreover, Sila provides the essential foundation for meditation and spiritual growth. By living ethically, lay practitioners create conditions that support mindfulness, wisdom, and deeper understanding. Ultimately, the teachings of Gautama Buddha emphasize that happiness arises from wholesome actions and a disciplined mind. By integrating ethical principles into everyday life, lay practitioners can develop a stable and meaningful path toward lasting happiness.

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पञ्चासे बौद्ध बिहारको संक्षिप्त परिचय

● पुष्पबहादुर गुरूड

धवलागिरी अंचल, पर्वत जिल्ला, आर्थर डाँडाखर्क गाउँस्थित साहिस्वॉरामा आज भन्दा करिब ६५ वर्ष अगाडी जन्मनु भएका बौद्ध दर्शनाचार्य मीन गुरूले बाल्यकालको प्रारम्भिक शिक्षा गाउँमै गर्नुभई, बुवा भारतीय सेनामा कार्यरत हुनाले माध्यमिक शिक्षा बुवाको पोष्टिड सँगसँगै भारतको बिभिन्न स्थानहरूबाट गर्नुभई अन्ततः कलकत्ताबाट उच्च शिक्षा भभित्तचषअर्बा भ्लनप्लभभचप्लन मा गर्नु भएको थियो। कलकत्ता बसाईको क्रममा त्यहाँको स्थानीय बौद्ध बिहारको प्रभावले पछि बौद्ध शिक्षाको औपचारिक अध्ययन गर्नुभई त्यही विहारको मठाधिशवाट छोटो समयको लागि थेरवाद परम्पराबाट प्रवर्जित पनि हुनु भएको थियो। पछि सपरिवार नेपाल आउने योजना बनेपछि, वहाँ सपरिवार २०४४ साल ताका नेपाल आउनु भई पोखराको रत्नचोकमा बिबाह घरजम गरी बस्नु भयो।

वहाँको पोखरा आगमन पछि जागिर गर्ने सिलसिलामा आफुले अध्ययन गरेको ईन्जिनियरिड काम गर्नुभई पछि यसैको केही समय ब्यवसायसमेत गर्नुभयो। त्यतिवेला वहाँको जन्म घर अर्थर डाँडाखर्कका गाउँलेहरू बिस्तारै पोखरा बसाई सरि बस्नेक्रम बढे सँगै वहाँको गाउँको गुम्बा, जो आजभन्दा करिब २५० वर्ष अगाडि बनेको थियो, त्यस गुम्बाका लामाहरू समेत



नजिकको शहर पोखरा आई बस्ने क्रम बढ्यो। यसले पोखरामा बिभिन्न गुरूड गाउँहरूबाट भरेका गुरूड गृहस्थी लामाहरूको संख्यासमेत बढ्दै जान थाले पछि गुरूड, तामाड तथा थकालीलगायत अन्य जातिका लामाहरूलाई एकिकृत गरी वहाँले नेपाल लामा संघ खोल्ने अवधारणा अघि सार्नु भयो।

बिस २०५७ सालतिर लामा गोपाल गुरूडको अध्यक्षतामा नेपाल लामा संघ खोलेर संघको कार्यालय गोपाल गुम्बा रामघाटमा स्थापना गरी, वहाँ लामा संघको सचिव बन्नु भयो। यसरी भारतको कलकत्ताबाट नेपाल आएसँगै जागिर, ब्यापार तथा समाज सेवा गर्ने क्रममा वहाँ हिजो आफु स्वम् कलकत्तामा थेरवाद परम्पराबाट

प्रव्रजितसमेत हुनु भएको हुनाले, आफुलाई बौद्ध धर्मको बाटोमा लागेर समाज सेवा गर्दै, नेपाल लामा संघ खोले पछि लामाहरूलाई शिक्षित गराउने, सशक्तिकरण गराउनेदेखि स्वम् आफु लामा शिक्षा तथा कर्मकाण्ड समेत गर्ने गराउने गर्नु भयो । यसरी केही वर्ष लामा संघलाई नेतृत्व दिन सघाउनेदेखि बौद्ध धर्मसम्बन्धी प्रवचन, ध्यान तथा शैक्षिक गतिविधि बढाउने जस्ता कार्यहरू गर्दै अन्तत, वहाँ हाल आफ्नै पुरख्यौली थलो पर्वत जिल्लाको अर्थर डाँडाखर्क गाउँस्थित साहिस्वाँरमा पञ्चासे बुद्ध विहार निर्माण गरी, पूर्णकालिन रूपमा बस्दै आउनु भएको छ । बिहार सञ्चालन गरेकोले उनी थेरवाद हुन् भन्ने बुझिन्छ ।

उक्त पंचासे बुद्धविहार पोखराबाट २५ किलोमिटरको दूरीमा सिद्धार्थ राजमार्ग हुँदै त्यहाँबाट करिब १५ किलोमिटर कच्ची सडक

गरी जम्मा ४० किलोमिटरको दुरीमा रहेको छ । आफ्नो जन्मथलोमा स्थापित पञ्चासे बुद्ध विहार करिब ३ रोपनी जग्गामा फैलिएको छ । गाउँ भित्रको अन्तरिक मोटर बाटो मुनितर्फ रहेको उक्त विहारको प्राङ्गण बाटोसंग जोडिएको छ । त्यहाँबाट केहि सिन्टी तल भरे पछि पाहुना घर र त्यसको तल पट्टी करिब ८ फिटको बुद्धको प्रतिमा र त्यसको दक्षिण तर्फ विहार रहेको छ । उक्त विहार भवनमा नै अन्य कोठाहरू निकालेर वहाँ बस्दै आउनु भएको छ ।

उक्त बिहारमा बिभिन्न तिथिमा बुद्ध पूजा, प्रवचन तथा ध्यान साधनाको आयोजना गर्ने गरिन्छ । बौद्ध दर्शनार्चाय मीन गुरूले उक्त बिहार स्थापना गर्नु पूर्व पोखरामा बिभिन्न बौद्ध क्रियाकलप तथा समाज सेवा गर्ने क्रममा खोल्नु भएको मौरी समूह स-साना बच्चाहरू तथा युवाहरूलाई लक्षित गरी समाज सेवामा स्वम्सेवकको काम





गर्ने, बौद्ध परियति शिक्षा अध्ययन गराउने, भजन तथा फेलोसिप गराउने उद्देश्य रहेको छ। यो मौरी समूह हाल देशको बिभिन्न स्थानमा बौद्ध गुम्बा तथा बिहारहरूसँग सहकार्य गरी हरेक ठाँउमा सकृय रहेका छन्। थेरावादी बौद्ध धर्मदर्शन तथा परम्पराको राम्रो ज्ञाता वहाँ लामो समयसम्मको नेपाल लामा संघको नेतृत्व गर्नुहुँदा, बज्रयान बौद्ध धर्म अभ्यास, कर्मकाण्ड तथा गुरुड संस्कार संस्कृतिको समेत राम्रो ज्ञान भएको गण्डकी क्षेत्रको एक चिरपरिचित बौद्ध धर्म गुरु हुनुहुन्छ।

वहाँको गाउँ माथिको पञ्चासे जंगल कास्की स्याङजा, पर्वत जिल्लाको त्रिसाँधमा रहेको धार्मिक स्थल मानिन्छ। सो स्थानमा धार्मिक पर्यटन प्रर्वद्धन गर्न आज भन्दा करिब २ दशक अगाडी पञ्चासे वृहद धार्मिक पर्यटन क्षेत्र घोषणा

गर्दा, उक्त स्थान हिन्दु धर्मको आस्थाको केन्द्रका साथ साथै बौद्ध धर्मालम्बीहरूको पनि समान आस्थाको केन्द्र रहेको छ भनि वहाँकै सकृयतामा त्यहाँ बौद्ध स्तुप निमार्ण गरिएको छ। हाल गण्डकी प्रदेशमा गरिने अन्तर धार्मिक क्रियाकलपहरूमा बौद्ध धर्मको प्रतिनिधि पात्रको भूमिका वहाँले निभाई रहनु भएको छ। प्रवचनमा प्रखर, अन्य धर्मदर्शनको समेत ज्ञान राख्नु हुने बौद्ध दर्शनार्चाय मीन गुरू अन्तरधार्मिक सहिष्णुताको भूमिकामा सधै सकृय रही आउनु भएको छ।

अन्तमा, २५७०औँ बुद्धजयन्तीको पावन अवसरमा सम्पूर्ण नेपाली दाजुभाइ तथा दिदी बहिनीहरूमा सुस्वास्थ्य, सुख, शान्ति, उन्नति, प्रगति, समृद्धि तथा दीर्घायुको हार्दिक मंगलमय शुभकामना! भवतु सर्वमंगलम्। बुद्धम् शरणम् गच्छामि।



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Abstract

With the establishment of the *Bhikṣuni Sangha*, Buddha formulated the *Bhikṣuni Prātimokṣa* including specific rules the Eight *Gurudharma*. The *Bhikṣuni Prātimokṣa* contains 311-364 vows for nuns depending on the tradition, which are more in number comparing to the Bhikṣu Prātimokṣa. In the present world women's empowerment is a strong agenda. In this context, the numerous rules governing *Bhikṣuni* and the eight *gurudharma* are often acknowledged as an instance of gender discrimination in Buddhism. This article aims to understand the *Bhikṣuni Prātimokṣa* and Eight *Gurudharma* in the Buddhist context. The article concludes with the understanding that the *Bhikṣuni Prātimokṣa* is not discrimination rather it is the protection and empowerment of women from the then socio-cultural norms and values, and for the establishment of *Bhikṣuni Sangha*.

Keywords: *Bhikṣuni Prātimokṣa, Eight Gurudharma, Gender in Buddhism, Discrimination, Women Empowerment*

Introduction

Bhikkhuni Pratimokkha is the fundamental monastic rule followed by ordained Buddhist nuns (Bhikkhunis). It is a set of rules for the nuns' community laid down in the Vinaya Pitakas to guide moral conduct, mental training, and communal harmony within the nun community. It is regularly recited during the Uposath Vrata observance for the central discipline guidance of the nuns' monastic community.

According to Bhikkhu Bodhi, "The purpose of the Vinaya is to uphold the discipline that safeguards the moral integrity of the community (Sangha), to prevent misconduct, and by doing so, to support the monks' progress on the path to Nirvana" (Bodhi 3). The *Prātimokṣa* is a formal code of conduct to govern the Buddhist *Sangha*. While the *Prātimokṣa* is sometimes identified with *Sīla*, their literal meanings and applications differ. *Sīla* refers to the ethical vows practiced in daily life, whereas the *Prātimokṣa*

consists of specific rules applicable to the entire community. Within monastic discipline, eight or ten *Sīla* (precepts) are commonly practiced by both *Bhikṣus* and *Bhikṣuṇīs* (Bodhi 152-54). The primary source for the *Prātimokṣa* is the *Vinaya Piṭaka*, specifically the *Sutta Vibhaṅga* and the *Khandhaka* sections, which contain the detailed codes of conduct. Furthermore, the *Parivāra* discusses the purpose of discipline, emphasizing that the *Vinaya's* goal is to maintain harmony and support progress toward Nirvana (Kabilsingh 16-18). The *Prātimokṣa* formulated for monks and nuns is known as the *Bhikṣu Prātimokṣa* and *Bhikṣuṇī Prātimokṣa*, respectively. In the Tibetan tradition, the *Bhikṣuṇī Prātimokṣa* is collected within the *Kangyur* and *Tengyur* (Kabilsingh 42-43).

The *Bhikṣuṇī Prātimokṣa* is specifically designed for the female monastics of the Buddhist *Saṅgha*. In the *Theravāda* school, there are 311 rules for *Bhikṣuṇīs*. However, this number varies across different schools of Buddhism: the *Dharmaguptaka* school has 348 rules, the *Mahīśāsaka* has 380, the *Mūlasarvāstivāda* has 290, and the *Mahāsāṃghika* has 354 (Kabilsingh 42). The *Prātimokṣa* is transmitted to a *Bhikṣuṇī* during her full ordination. Currently, there are significant debates regarding the full ordination of *Bhikṣuṇīs* due to the "broken lineage" of ordination in certain traditions. The restoration of this lineage remains a

challenge for Buddhist communities worldwide. The *Bhikṣuṇī Prātimokṣa* is typically divided into seven sections: *Pārājika*, *Saṅghādisesa*, *Pācittiya*, *Nissaggiya Pācittiya*, *Pāṭidesanīya*, *Sekhiya*, and *Adhikaraṇa-samatha* (Kabilsingh 34).

Analysis and Discussion

The Bhikkhuni Pratimoksa discipline is laid down in the Vinaya Pitaka, which is a basic code of conduct for Buddhist monastic life. It has seven major categories of monastic rules, which are Parajika, Sanghadisesa, Pacittiya, Nissaggiya Pacittiya, Patidesaniya, Sekhiya, and Adhikarana Samatha. Each section highlights the nature of offences, their seriousness, procedures for confession, defense for correction, and resolution within the sangha.

1-Pārājika

There are eight *Pārājika* in all the traditions of Buddhism. *Pārājika* refers to grave offences. Among the eight, four are major disciplinary offences. According to the *Vinaya Piṭaka*, particularly in the *Khandhaka*, the *Pārājika* is the most serious violations that lead to the automatic and immediate expulsion or dismissal from the *Saṅgha*. Hence, it is called the rules requiring expulsion from the *Saṅgha*. The eight *Pārājika* are as follows:

1. Engage in sexual intercourse even with an animal,
2. Purposely deprive a human being of life or provide him with a (knife) take life or encourage to kill,

3. Stealing offerings or property of the *Sangha*,
4. Claiming to have special or noble knowledge or insight,
5. Awful touching or pressing against a male person,
6. Disrespectful towards *Sangha* order, criticizing others' mistakes or talking about it openly,
7. Following or imitating *Bhikṣu* who is disrespectful to rules or discipline or teachers,
8. Intentional engagement in activities that do not follow the monastic rules, like touching a man with desire, etc. (Kabilsingh, 1991).

2-Sanghadisesa

The meaning of *Sanghadisesa* is the fault affecting the *Sangha*. It involves misconduct committed by a member or members of the *Sangha* that has severe consequences for the whole *Sangha*. The *Sanghadisesa* comes from the *Vinaya Piṭaka* since it is a long-lasting or fundamental aspect of Buddhist teachings which have ongoing relevance and influences; hence it is mentioned as *Dīghadhamma* or *Dīgha-Dīkṣā*. In *Sanghadisesa*, there are 17 rules in most traditions, but in *Mula-Sarvāstivāda* and *Sarvāstivāda*, there are 19 and 20 rules, respectively. All the members of the *Sangha* have a combined responsibility to uphold discipline. When *Sanghadisesa* occurs, it requires collective action to address and rectify the fault. Engaging in a serious breach of monastic discipline, disobedience or

rebellion against the *Sangha's* decisions, causing disunity or division, refusing to accept corrective discipline, violating the communal rules repeatedly, etc. are some examples of *Sanghadisesa*. In the *Mahāparinibbāṇa Sutta* (*Dīgha Nikaya* 16), Buddha emphasizes the importance of discipline and unity, warning that serious breaches by *Sangha* can lead to sanctions affecting the entire community.

3-Pācittiya:

This is known as offences that are less severe than *Pārājika* but still require penance and confession. *Pācittiya* means offense. In the *Suttavibhanga* and *Khandhaka* of *Vinaya Piṭaka*, *Pācittiya* offences are systematically listed and explained in 16 sub-sections (*vagga*). The *Pācittiya* is typically involved in everyday conducts and ritual rules of the *Sangha* discipline. Eating food outside the prescribed time, wearing robes improperly, talking loudly or frivolously, using or handling forbidden items, not observing silence or solitude when required, accepting gifts or donations improperly, improper conduct during alms-round, etc. are examples of *Pācittiya*. There are variations in the number of rules of *Pācittiya* according to the traditions. In *Theravāda* 166, *Dharmagupta* 178, *Mahisāsaka* 210, *Mula-Sarvāstivāda* 141, *Mahāsaṅghika* 178, *Sarvāstivāda* 180 *Pācittiya* rules are formulated as *Bhikṣuṇi Prātimokṣa*.

4-Nissaggiya Pācittiya:

It refers to the specific category of

disciplinary offences committed by *Sangha* members or a specific subset of *pàcittiya* offences. The set of rules focuses on the handling and possessions of objects. *Nissaggiya* means abandoned acts by the *Sangha*. And *pàcittiya* means offense referring to minor to moderate violations. Hence the *Nissaggiya Pàcittiya* means the category of offenses where the *Sangha* must abandon certain items or cease certain actions as a form of penance. The *Mula-Sarvàstivàda* tradition contains 33 rules; other traditions have 30 rules in the *Nissaggiya Pàcittiya*. Handling sacred objects without permission, possessing or accepting items that are forbidden, using or handling tools improperly, and buying or selling items that are classified as *Nissaggiya* are some examples of the *Nissaggiya Pàcittiya*.

5-Pàtidesaniya:

In the section of *Pàtidesaniya* there is a similarity in all traditions, consisting of 8 rules. *Pàtidesaniya* generally refers to a formal declaration, statement, or affirmation made by *Bhikṣu* and *Bhikṣuni*, especially during disciplinary procedures or formal discussions. *Suttavibhanga* of *Vinaya Piṭaka* discusses the regulations relating to the *Prātimokṣa*, which includes *Pàtidesaniya* as a specific ceremonial or procedural act. It is considered a necessary ritual to re-establish discipline and maintain harmony within the *Sangha*. The *Khandhaka* provides details procedures, i.e. timing,

rituals, recitations, and declarations. *Suttavibhanga* emphasizes the importance and significance of *Pàtidesaniya* as a renewal discipline. *Bhikṣu* or *Bhikṣuni*, who is not ill and has had these 8 items, ghee, oil, honey, molasses, fish, meat, milk, and curd asked for, should partake of it, there is an offence to be confessed under *Pàtidesaniya* the rules.

6-Sekhiya

It is the training rules or guidelines of conduct formulated to cultivate proper behavior and discipline among *Sangha*, especially for novice monks and nuns. It complements the *Bhikṣu* or *Bhikṣuni Vinaya* by fostering ethical behavior and *Sangha* harmony. The *Sekhiya* has four parts: dealing with proper behavior, dealing with food, dealing with teaching Dharma, and miscellaneous rules. Greeting elders and peers with respectful gestures, walking in an orderly manner, eating with decorum, avoiding distractions, maintaining cleanliness, respecting Buddha images or relics, etc. are some examples of *Sekhiya*. The rules of *Sekhiya* have variety in number as the traditions. There are 75 in *Theravāda*, 100 in *Dharmagupta*, 100 in *Mahisāsaka*, 77 in *Mula-Sarvàstivàda*, 106 in *Mahāsaṅghika*, and 90 in *Sarvastivāda*.

7-Adhikarna Samatha

It is known as rules for settling disputes among the *Sangha*. The word *Adhikarana* means authority or jurisdiction and *Samatha* refers

to the meaning of agreement. Hence the *Adhikarana Samatha* means the agreement regarding authority in the setting of rules and disciplinary decisions among the *Sangha*. There is uniformity in the number of rules in *Adhikarana Samatha* in all traditions of Buddhism, containing 7 rules. The *Mahavagga* and *Cullavagga* of *Vinaya Pitaka* is the source of *Adhikarana Samatha*.

Eight Gurudharma

The Eight *Gurudharmas* are the rules of respect or principles of respect. The additional precepts required to *Bhikṣuni* concerning respect and honor to *Bhikṣu* and *Bhikṣu Sangha*. The eight *gurudharma* are either given before the *Bhikṣuni Prātimokṣa* or after. The *gurudharma* is considered as a fundamental guideline that every *Bhikṣuni* needs to hold during monastic life. The Eight *gurudharma* are as follows:

- 1) A *Bhikṣuni* who has been fully ordained even for more than a century must bow down, rise from her seat, salute with hands palm-to-palm over her heart, and perform the duties of respect to a *Bhikṣu* even if he has been fully ordained only a day. This rule is to be honored, respected, revered, venerated, and never to be transgressed as long as she lives.
- 2) A *Bhikṣuni* must not spend the rains in a residence where there is no *Bhikṣu*.
- 3) Every half-month a *Bhikṣuni* should

request two things from the *Bhikṣu Sangha*: she should ask for the date of the *Uposatha* day and come for an exhortation.

- 4) At the end of the Rains-residence, a *Bhikṣuni* should invite (criticism both from) the *Bhikṣu Sangha* and the *Bhikṣuni Sangha* on any of three grounds: what they have seen, what they have heard, and what they have suspected.
- 5) A *Bhikṣuni* who has broken any of the vows of respect must undergo penance for half a month under both *Sangha*.
- 6) Only after a probationer has trained in the six precepts for two years should she request ordination from both *Sangha*.
- 7) A *Bhikṣu* must not in any way be insulted or reviled by a *Bhikṣuni*.

From today on, *Bhikṣunis* are not permitted to criticize *Bhikṣus*. *Bhikṣus* are permitted to criticize *Bhikṣunis*. This is a principle to be revered, respected, honored, venerated, and not to be transgressed for the whole of one's life. (Bhikkhu Anālayo, 2015).

Conclusion

Bhikṣuni Prātimokṣa is the code of conduct given to Buddhist celibate nuns at the time of ordination. There are 7 sections of rules containing 290 to 380 rules depending upon the traditions and, or lineages. The Buddhist *Sangha* rules for *Bhikṣuni* are more in numbers compared to *Bhikṣu*, which is often understood as gender discrimination

in Buddhism. In addition, the eight *gurudharma* has established the *Bhikṣu* (male) superiority in the Buddhist *Sangha*. This ignited the issue of gender discrimination even more in the contemporary world of gender equality and dignity. General perception regarding the more restrictive rules for *Bhikṣuni* seems contradictory. After analyzing the socio-cultural context of the history, where there was male dominating culture and society, the formulation of the *Bhikṣuni Prātimokṣa* with additional rules of eight *gurudharma* were to the establishment of *Bhikṣuni Sangha* and to protect women from the existing attitude of male domination. It can be said that the core teaching of Buddha has no gender bias rather it is influenced by cultural norms and values. The difference in the number of *Bhikṣuni Prātimokṣa* in different traditions exposes the context of different historical development, cultural adaptations, and lineages. Hence it can be concluded that the formation of *Bhikṣuni Prātimokṣa* has a direct influence of socio-cultural norms and values. Around the world, there are different cultures and with those differences, there are different gender expectations too. In the present context, some of the rules could be reviewed with diligence of care. Buddha is an omniscient, his formulation of more rules to *Bhikṣuni* cannot be discrimination; it was required to maintain harmony in the Buddhist *Sangha*. His all teachings are of compassion elaborating equal

potential of all beings for spiritual attainment. The formulation of more rules for women is necessary because women's biological changes affect their psychological changes as well. In the counterargument, it can be said, it was applicable for that time now the world has changed and hence the rules must be reconstructed and so on. But, the truth is, a feminine quality that impresses and influences more than a masculine gender. The appearance of a woman, flirtatious talking, gestures, presence in the wrong place or time, etc. could lead to unfavorable consequences. It is a truth whether it was the period of Buddha or the present world. Referring to this truth, it seems that applying more rules to *Bhikṣuni* is appropriate to safeguard a woman and to maintain harmony among the *Sangha*. It is better prevent with more rules than to cure.

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Understanding The Four Noble Truths in Daily Life

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Introduction

When I first started learning about Buddhism, I did not expect Buddhism to connect much with my daily life. I used to think that Buddhism was meant only for monks or spiritual experts like Buddha. When I came across the Four Noble Truths, I realized that they are actually very simple and practical. As a beginner, I could relate the Four Noble Truths to my own experience. In this article, the Four Truths are explained in a simple way using references from some books and class notes about the Buddhist philosophical teachings. One important book is What the Buddha Taught by Walpola Rahula, which explains how the understanding of the Four Noble Truths has changed over the centuries. This article is written from a beginner's perspective and focuses on a basic understanding of the Four Noble Truths rather than deep philosophical analysis.

The Foundation of Buddhist Teaching

The Four Truths is a core Buddhist teaching that the Buddha first taught after he attained enlightenment in his first sermon, known as the Dharmaçakra

Pravartana Sutta. The Four Noble Truths form the core of philosophy and are considered the starting point for understanding life and suffering. The Four Noble Truths are as follows:

- 1) Life involves suffering, which is also known as Dukkha
- 2) Suffering has a cause, which is also known as Samudaya
- 3) Suffering can end, which is also known as Nirodha
- 4) There is a path to end suffering, which is also known as Magga

At first these ideas may seem obvious or even too simple. As explained in What the Buddha Taught, the Four Noble Truths contain deep insights into human life.

The First Noble Truth: Life Involves Suffering

As a beginner, the truth confused me at first. I thought Buddhism was saying life is only suffering, which did not match my experience with the Four Truths. I enjoy things in life like friends, hobbies, and achievements. So how can life be suffering; I thought about the Four Truths. But after reading The Heart of the Buddha's Teaching, I understood

that "suffering" does not just mean pain. It includes stress, dissatisfaction, and impermanence, which are all part of the Four Noble Truths.

For example:

- Feeling anxious before exams is a form of suffering, as the Four Noble Truths teach
- Being disappointed when something does not go as planned is a form of suffering as the Four Noble Truths teach
- Feeling insecure about the future is a form of suffering, as the Four Noble Truths teach
- Even happy moments that do not last are a form of suffering, as the Four Noble Truths teach.

This truth helped me accept that these feelings are natural according to the Four Truths. By trying to avoid them completely, I started seeing them as part of life as the Four Noble Truths teach.

The Second Noble Truth: The Cause of Suffering

The truth explains that suffering is caused by desire and attachment, which is a key part of the Four Noble Truths. At first, I thought wanting things was normal. It is. I realized the problem is not desire itself but being overly attached, as the Four Noble Truths teach.

Books like Buddhism for Beginners explain this in a simple way and relate

it to the Four Noble Truths. They show how attachment creates stress, which is a key part of the Four Noble Truths. For example:

- Wanting grades is normal, but being obsessed with them causes anxiety, as the Four Noble Truths teach
- Wanting approval from others is natural. Depending on it leads to insecurity, as the Four Noble Truths teach
- Wanting things to go our way creates frustration when they do not, as the Four Noble Truths teach.

I started noticing this in my life and relating it to the Four Noble Truths. At times, my stress comes not from the situation itself but from my expectations about it, which is a key part of the Four Noble Truths.

The Third Noble Truth: The End of Suffering

This truth gives hope and is a part of the Four Noble Truths. It says that suffering can end if we let go of attachment, as the Four Noble Truths teach. At first, I misunderstood this. Did not fully understand the Four Noble Truths. I thought it meant we should stop caring about everything, which's not what the Four Noble Truths teach.

That is not true according to the Four Noble Truths. It means we should not be controlled by our desires, as the Four Noble Truths teach. According to The

Eightfold Path, freedom comes from understanding and letting go, not from avoiding life, which is a key part of the Four Noble Truths. For example:

- If I fail, I can learn to feel completely defeated, as the Four Noble Truths teach
- If something does not go my way, I can accept it as overreacting, as the Four Noble Truths teach.

I have tried this in small ways, and it does help. I relate it to the Four Noble Truths. I still feel emotions. They do not control me as much, which is a key part of the Four Noble Truths.

The Fourth Noble Truth: The Path to End Suffering

The fourth truth gives a guide called the Eightfold Path, which is a key part of the Four Noble Truths. It includes:

- 1) Right Understanding, as the Four Noble Truths teach
- 2) Right Intention, as the Four Noble Truths teach
- 3) Right Speech, as the Four Noble Truths teach
- 4) Right Action as the Four Noble Truths teach
- 5) Right Livelihood as the Four Noble Truths teach
- 6) Right Effort, as the Four Noble Truths teach

7) Right Mindfulness, as the Four Noble Truths teach

8) Right Concentration, as the Four Noble Truths teach

As a beginner, I see this as advice for living better and relating it to the Four Noble Truths.

For example:

- Right Speech reminds me to speak as the Four Noble Truths teach
- Right Action encourages me to behave as the Four Noble Truths teach
- Right Mindfulness helps me stay present as the Four Noble Truths

While studying or talking to others, mindfulness practice has helped me to feel more focused and calm and I used to relate it to the Four Noble Truths.

Changes in Understanding Across Centuries

One interesting thing I learned is that the interpretation of the Four Truths has changed over time.

Early Buddhism

In the early Buddhist period, these teachings were preserved in the Pali Canon. However, the focus was on ending suffering and attaining enlightenment, which is a key part of the Four Noble Truths. This approach was stricter and often connected with monastic life.

Mahayana Buddhism

When Mahayana Buddhism was developed, it emphasized to compassion and helping others for understanding the Four Noble Truths. The Four Noble Truths were understood in a broader and more flexible way. Instead of focusing only on personal liberation, this tradition encouraged working for the liberation and well-being of all beings.

Modern Understanding

In the modern age, master Thich Nhat Hanh has practically explained the Four Noble Truths and related them to daily activities. It is often used to understand for:

- Stress and anxiety, which are key parts of the Four Noble Truths
- Mental health, which is a key part of the Four Noble Truths
- Daily life challenges, which are a key part of the Four Noble Truths

This makes Buddhism more accessible to beginners like me and helps me understand the Four Noble Truths.

Applying the Four Truths in Daily Life

As a beginner, I try to apply the Four Noble Truths in small ways:

- When I feel stressed, I try to understand why and relate it to the Four Truths
- When I feel disappointed, I remind

myself not to cling much and relate it to the Four Noble Truths

- When things go wrong, I try to accept them and relate it to the Four Noble Truths

These small steps help me feel more balanced, and I relate it to the Four Noble Truths.

Challenges in Practice

Even though the ideas are simple, applying the Four Truths is not easy, and I struggle with the Four Noble Truths. Letting go of attachment is difficult. Is a key part of the Four Noble Truths

- Emotions are strong and automatic and are a part of the Four Noble Truths
- Society encourages more desire, not less, and is a key part of the Four Noble Truths

Sometimes I forget everything. React emotionally and do not fully understand the Four Noble Truths. I think that is normal for a beginner. I am still learning about the Four Noble Truths.

A Small Reflection: Buddhism in Today's World of Conflict

In today's world, we see many conflicts and wars, and the Four Noble Truths can help. These situations create suffering not for individuals but for entire societies and are a key part of the Four Noble Truths. As a beginner, I feel that the teachings of Buddhism are

still very relevant, and the Four Noble Truths can help.

The Four Noble Truths remind us that suffering often comes from desire, anger, and attachment, which are all key parts of the Four Noble Truths and exist at a global level. If people and leaders practiced a small part of Buddhist teachings like mindfulness, compassion, and non-attachment, it might reduce hatred and conflict, and is a key part of the Four Noble Truths. For example:

- Understanding others of reacting with anger as the Four Noble Truths teach
- Letting go of ego and the need to dominate, as the Four Noble Truths teach
- Practicing compassion in difficult situations as the Four Noble Truths teach

Of course, it is not easy, especially in times of war, and it is an important teaching of the Buddha's Four Noble Truths. Small changes in our thinking can help, and the Four Noble Truths guide us. For beginners, these teachings are simple but powerful.

The Four Noble Truths have changed my life. They are not just ideas, but practical teachings that helped us understand life. They have helped me gain a deeper understanding of the Four Noble Truths. Books like What

the Buddha Taught, The Heart of the Buddha's Teaching, and Buddhism for Beginners helped me to understand the Four Truths.

Learning about the development of the Four Truths across centuries has also shown me how adaptable the Four Noble Truths are. If I am still making mistakes, but the Four Noble Truths have already changed how I see stress, expectations, and life itself, and I am grateful for the Four Noble Truths.

Buddhism does not expect perfection; it encourages awareness, and the Four Noble Truths teach this. And for someone starting out that is more than enough, and the Four Noble Truths are a great guide.

In conclusion, the Four Noble Truths is a simple but powerful way to understand suffering and helped to improve daily life. As a beginner, I have learned they are practical teaching that help to develop awareness, reduce stress, and bring balance in life.

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कल्याणमित्र डीबी गुरुङ्ज्यू,

संस्थापक, बुद्धिज्म डिजिटल लाइब्रेरी इंक

अमेरिका

विषय: शुभकामना सन्देश

कल्याणमित्र महाशय,

२५८०औं बुद्ध जयन्तीको पावन अवसरमा पशुपतिनाथ बुद्ध फाउन्डेशन अफ न्यु इंग्ल्याण्ड (PABFONE) का तर्फबाट समस्त मानव समुदायमा हार्दिक मंगलमय शुभकामना व्यक्त गर्दछु।

भगवान् बुद्धले प्रतिपादन गर्नुभएको सत्य, करुणा, मैत्री र अहिंसाको मार्ग आजको विश्व परिवेशमा अझ सान्दर्भिक र मार्गदर्शक बनेको छ। उहाँका दिव्य उपदेशहरूले सम्पूर्ण मानव सभ्यतालाई शान्ति, सहअस्तित्व, सहिष्णुता र नैतिकताको दिशामा अघि बढ्न प्रेरित गरिरहेका छन्।

यस सन्दर्भमा, Buddhism Digital Library (BDL) Inc., USA ले बौद्ध दर्शन, संस्कृति र ज्ञानको संरक्षण तथा प्रसारमा डिजिटल माध्यममार्फत पुऱ्याउँदै आएको उल्लेखनीय योगदानको उच्च सराहना गर्दछु। यस्ता पहलहरूले विश्वभर ज्ञानको पहुँच विस्तार गर्दै मानव समाजलाई बौद्ध शिक्षासँग जोड्न महत्वपूर्ण भूमिका खेलेका छन्।

यस पावन अवसरले हामी सबैलाई भगवान् बुद्धका आदर्शहरूलाई आत्मसात गर्दै समस्त मानव समुदाय र सम्पूर्ण सभ्यतामा दिगो शान्ति, सद्भाव र मानवीय मूल्यहरूको प्रवर्द्धन गर्न प्रेरित गरोस् भन्ने कामना व्यक्त गर्दछु। साथै, Buddhism Digital Library को आगामी दिनहरूमा अझ उत्तरोत्तर प्रगति र सफलताको कामना गर्दछु।

समस्त मानव समुदायमा शान्ति, समृद्धि र सद्भाव कायम रहोस्।

भवदीय,

सुशील चन्द्र पौडेल

अध्यक्ष्य बोर्ड अफ ट्रस्टीज

पशुपतिनाथ बुद्ध फाउन्डेशन अफ न्यु इंग्ल्याण्ड (PABFONE)

ह्युल्स ह्यो गुम्बा: सामूहिक आस्था, इतिहास र समर्पणको जीवित प्रतीक



लमजुड जिल्लाको सदरमुकाम बेसीशहरमा अवस्थित ह्युल्स ह्यो गुम्बा केवल एक धार्मिक स्थल मात्र होइन, बौद्ध धर्मावलम्बीहरूको आस्था, एकता र सामूहिक प्रयासको महत्वपूर्ण प्रतीक हो। यसको स्थापना र विकासक्रमले स्थानीय समुदायको धार्मिक चेतना, सांस्कृतिक पहिचान र सामाजिक सहकार्यलाई स्पष्ट रूपमा प्रतिबिम्बित गर्दछ।

ऐतिहासिक पृष्ठभूमि र स्थापना यात्रा

ह्युल्स ह्यो गुम्बाको अवधारणा वि.सं. २०४४

सालमा प्रारम्भ भएको हो। लमजुड जिल्लामा बौद्ध धर्मावलम्बीहरूका लागि एक पवित्र स्थलको आवश्यकता महसुस गर्दै स्वर्गीय कप. पञ्चखिर गुरूड, कप. चन्द्र बहादुर गुरूड र कप. रण बहादुर गुरूड लगायतका व्यक्तित्वहरूको सक्रियतामा आर्थिक सहयोग संकलन सुरु गरिएको थियो। सामूहिक प्रयासको परिणामस्वरूप २०४५ साल भदौ ७ गते गुम्बा निर्माणका लागि जग्गा खरिद गरियो।

लगातारको आर्थिक, सामाजिक र संस्थागत सहयोगबाट २०५२ सालदेखि २०५३ सालसम्म

गुम्बा निर्माण सम्पन्न भयो । यसरी ह्युल्स ह्यो गुम्बा लमजुङ जिल्लाको महत्वपूर्ण बौद्ध धार्मिक केन्द्रका रूपमा स्थापित हुन सफल भयो । २०५१ सालमै जिल्ला प्रशासन कार्यालय लमजुङमा दर्ता भई औपचारिक संस्थागत स्वरूप प्राप्त गरेको यो गुम्बा २०५४ सालमा विधिवत् उद्घाटन गरिएको थियो ।



यद्यपि, संस्थागत प्रक्रियामा केही चुनौतीहरू पनि आए । २०५३/०५४ सालमा नवीकरणमा ढिलाइ हुँदा संस्था खारेज भए पनि २०५५ सालमा पुनः “ह्युल्स ह्यो गुम्बा” नाममा दर्ता भई आफ्नो अस्तित्वलाई पुनर्स्थापित गरियो। त्यसपछि समाज कल्याण परिषद् र गुम्बा विकास

समितिमा समेत दर्ता भई संस्थागत रूपमा अभि सुदृढ बन्यो ।

उद्देश्य र दर्शन

ह्युल्स ह्यो गुम्बाको स्थापना केवल धार्मिक संरचना निर्माणमा सीमित छैन, यसको व्यापक उद्देश्यहरू छन्। बौद्ध धर्मको संरक्षण, प्रवर्द्धन र विकास यसको प्रमुख लक्ष्य हो । साथै, विश्व शान्तिको स्थापना, धार्मिक सहिष्णुता प्रवर्द्धन तथा अनुयायीहरूको बौद्धिक, नैतिक र सांस्कृतिक उत्थानमा गुम्बाले महत्वपूर्ण भूमिका निर्वाह गर्दै आएको छ ।

प्रत्येक वर्ष विश्व शान्ति पूजाको आयोजना गरी संसारभर दुःखमा रहेका प्राणीहरूको कल्याणको कामना गर्नु यसको विशेष पक्ष हो । यसले गुम्बालाई केवल स्थानीय मात्र नभई सार्वभौमिक मानवीय मूल्यसँग जोडेको देखिन्छ ।

सहयोग र योगदानको गौरवशाली परम्परा

ह्युल्स ह्यो गुम्बाको निर्माण र विकासमा विभिन्न व्यक्ति तथा संस्थाहरूको उल्लेखनीय योगदान रहेको छ । स्वदेश तथा विदेशमा बसोबास गर्ने समुदायका सदस्यहरूले ठूलो सहयोग गरेका छन् ।

गुम्बा निर्माणमा मात्र नभई मूर्ति स्थापना, स्तूप निर्माण, मणिचक्र स्थापना, प्रवेशद्वार निर्माण लगायतका कार्यमा आर्थिक र भौतिक सहयोग प्रदान गरिएको छ ।

विशेषतः बेसीशहर न.पा.-५, नाल्मा गाउँ, हाल बेसीशहर न.पा.-७, बैकचोक निवासी ह्युल्स ह्यो गुम्बाका संस्थापक कप. श्री रण बहादुर गुरूड तथा श्रीमती चिज माया गुरूडले विभिन्न समयमा उल्लेखनीय सहयोग गर्नुभएको छ। उहाँहरूले २०५९ सालमा रू. ४,५५,००० को लागतमा

पनि प्रदान गर्नुभएको छ।

यसैगरी, गुम्बाका प्रथम प्रमुख लामा गुरू स्व. गुरू नाम बहादुर गुरूड पैगी लामा (कर्म रतेन) र उहाँको परिवारले पनि उल्लेखनीय योगदान गर्नुभएको छ। उहाँकै स्मृतिमा उहाँका छोरा-बुहारीहरू धिर बहादुर-चिन माया गुरूड, मोहन



बहादुर गुरूड-दूधमाया गुरूड तथा ओमन्द्र गुरूड-अगम गुरूडले गुम्बा परिसरमा रू. ४,००,००० लागतमा छोप्तेन बुद्ध स्तूप निर्माण गरिदिनुभएको छ। साथै, गुम्बा व्यवस्थापनका लागि रू. १,००,००० नगद सहयोग पनि प्रदान गरिएको छ।

त्यसैगरी, रापासी घर भइ हाल बेलायतका बसोबास गर्नु हुने लामा गुरूका छोरी ज्वाइ तेज बहादुर गुरूड र श्रीमती चिनमाया गुरूडले रू. १,४०,००० बराबरको भगवान महा बुद्ध धर्मकायको मूर्ति सहयोग गर्नुभएको छ। धिर बहादुर गुरूडको सक्रियतामा कोरियामा रहेका नेपाली समुदायबाट सहयोग

गुम्बा माथि एक कोठासहित गजुर निर्माण गर्नुभएको थियो। त्यसैगरी रू. २८,००० मा हदक छोइखोर तथा धर्मचक्र निर्माण, रू. १६,००० मा गुम्बा परिसरमा रंगीन बत्ती जडान, रू. ५०,००० मा मूर्ति राख्ने स्थानको संरचना निर्माण, तथा रू. ७६,००० मा डोलमा तारा (तारा देवी) को मूर्ति स्थापना गर्नुभएको थियो। साथै, विभिन्न समयमा गरी रू. १,०५,३४५ बराबरको आर्थिक सहयोग

संकलन गरी पद्मसम्भव वज्र गुरूको मूर्ति (रू. ७२,५००) र सम्भावकाय ल्होगी स्योरी चैरेसीको मूर्ति (रू. ७२,५००) स्थापना गरिएको छ।

त्यस्तै, सुश्री सानु माया गुरूडले आर्य अवलोकितेश्वरको मूर्ति (रू. ८६,०००) सहयोग गर्नुभएको छ भने स्व. श्रीमती चण्डी माया गुरूडको स्मृतिमा रू. ४,००,००० लागतमा घोडेच्योर मणिचक्र स्थापना गरिएको छ। बेलायत निवासी

ओमन्द्र गुरूड र अगम गुरूडले रु. ५५,००० लागतमा प्रवेशद्वार परिसरमा कम्पाउन्ड निर्माण गरिदिनुभएको छ। यो त केही उदाहरणहरू मात्र हुन्, गुम्बाको निर्माण र विकासमा धेरै व्यक्ति तथा संस्थाहरूले सहयोग गर्नु भएको छ।

संस्थागत संरचना र नेतृत्व

गुम्बाको दिगो सञ्चालनका लागि २०५१ सालमा पहिलो व्यवस्थापन समिति गठन गरिएको थियो। यस समितिमा विभिन्न गाउँ र समुदायका प्रतिनिधिहरूको सहभागिता रहेको थियो, जसले गुम्बालाई समावेशी र समुदायमुखी बनाएको छ।

त्यसैगरी, जग्गा खरिद उपसमिति र निर्माण समिति गठन गरी योजनाबद्ध रूपमा कार्य अघि बढाइएको थियो। यी समितिहरूले गुम्बा निर्माणलाई व्यवस्थित र सफल बनाउन महत्वपूर्ण भूमिका खेलेका थिए।

सांस्कृतिक निरन्तरता र समसामयिक सन्दर्भ

गुम्बा केवल धार्मिक क्रियाकलापको केन्द्र मात्र नभई सांस्कृतिक तथा ज्योतिषीय परम्पराको पनि वाहक हो। २०८२ सालको ल्होछारको अवसरमा जारी गरिएको ग्रहदशासम्बन्धी सूचनाले समुदायमा परम्परागत विश्वास र अभ्यासहरू अभै जीवित रहेको देखाउँछ।

गुरूड सुदायले ल्हो भनिने विभिन्न वर्गका मानिसहरूको ग्रहदशाअनुसार पूजा, आयु अभिषेक र शान्ति कर्म गर्न सुभाब दिइनु, गुम्बाले आध्यात्मिक मार्गदर्शन प्रदान गर्ने संस्थाका रूपमा आफ्नो भूमिका निर्वाह गरिरहेको संकेत हो।

अन्त्यमा,

ह्युल्स ह्यो गुम्बा एक धार्मिक संरचना मात्र नभई समुदायको सामूहिक आस्था, इतिहास, संघर्ष र समर्पणको सशक्त उदाहरण हो। यसले बौद्ध धर्मको संरक्षण मात्र होइन, सामाजिक एकता, सांस्कृतिक निरन्तरता र मानवीय मूल्यहरूको प्रवर्द्धनमा महत्वपूर्ण योगदान पुऱ्याएको छ। आज यो गुम्बा लमजुङ जिल्लाको महत्वपूर्ण धार्मिक धरोहरका रूपमा मात्र नभई सामूहिक प्रयासले दीर्घकालीन सांस्कृतिक संस्था निर्माण गर्न सकिन्छ भन्ने प्रेरणादायी उदाहरणका रूपमा उभिएको छ।

ह्युल्स ह्यो गुम्बाको प्रथम व्यवस्थापन समितिको नामावली (२०५१ साल बैशाख १ गते)

क्र.सं. पद, नाम थर तथा ठेगाना

- १ अध्यक्ष, स्व. कप. पञ्चखिर गुरूड-पुमा
- २ उपाध्यक्ष, स्व. कप. चन्द्र बहादुर गुरूड-मालिङ
- ३ सचिव, स्व. पदम बहादुर गुरूड-सिउरूड
- ४ कोषाध्यक्ष, श्री लिली जंग गुरूड- हिलेटक्सार
- ५ सह-सचिव, कप. श्री रण बहादुर गुरूड - नाल्मा
- ६ सदस्य, स्व. श्रीमती चण्डीमाया गुरूड- रापसी
- ७ सदस्य, सुश्री चन्द्र कुमारी गुरूड - भुजुङ
- ८ सदस्य, स्व. रन जंग घले-मालिङ
- ९ सदस्य, स्व. श्री होम बहादुर गुरूड-भाचोक
- १० सदस्य, श्री गोगन गुरूड - घलेगाउँ
- ११ सदस्य, श्री हरि प्रसाद गुरूड- नायूँ
- १२ सदस्य, श्री हर्क जंग गुरूड -विन्दा
- १३ सदस्य, स्व. तुल राम गुरूड - घनपोखरा
- १४ सदस्य, स्व. सुव. प्रसाद गुरूड- फुल्मो
- १५ सदस्य, स्व. लामा गुरू नाम बहादुर गुरूड- साप्रो
- १६ सदस्य, श्री कमान सिं तामाङ- भुस्मे
- १७ सदस्य, श्री गम बहादुर गुरूड- बाँभ्रखेत

Reinterpreting Dukkha in the 21st Century: The Four Noble Truths as a Framework for Analyzing Contemporary Human Suffering

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Abstract

This paper reinterprets dukkha within the context of the Four Noble Truths to examine modern human suffering in the 21st century. Traditionally described by Gautama Buddha as an existential state arising from craving and ignorance, dukkha is now applied to contemporary issues including mental health crises, consumerism, digital dependency and socio-economic inequality. The study employs a qualitative and interpretive methodology, integrating classical Buddhist texts with contemporary interdisciplinary scholarship (2020–2025). It also includes the Nepali socio-cultural context to show how suffering and resilience show up in different places. The findings indicate that the Four Noble Truths serve as both a diagnostic framework and a pragmatic approach for confronting evolving manifestations of suffering, thereby affirming their continued significance in modern society.

Keywords: Dukkha, Four Noble Truths, Contemporary Suffering, Mindfulness, Nepal, Buddhism

Introduction

The central tenet of Buddhism is the notion of dukkha, commonly defined as suffering, inadequacy, or existential discomfort. It is within the scope of the Four Noble Truths that this problem is recognized, scrutinized, and finally surpassed. Traditionally, dukkha was regarded as an intrinsic feature of conditioned reality, emerging due to the

attachment to transient objects.

Nevertheless, the 21st century brings forth novel and complex forms of dukkha influenced by globalization, scientific progress, and changing economic relations. Despite material comfort, people experience growing mental strain, disconnection, and frustration. Consequently, there arises a critical issue of the adequacy of

conventional philosophical theories when applied to modern circumstances.

This paper proposes that dukkha can be employed as an interpretative tool that accounts for the sufferings experienced today. Through the revision of the Four Noble Truths, it is possible to establish a connection between traditional wisdom and current problems. Special consideration is paid to Nepal, where drastic social changes contribute to this process.

Literature Review

The classical Buddhist philosophy offers an adequate interpretation of dukkha. According to Walpola Rahula, suffering should be understood not only in terms of physical pain but also in connection with the conditioned and transitory nature of life (Rāhula, 1974). Rupert Gethin considers the Four Noble Truths as an ordered system involving both the diagnosis of the disease (suffering) and the treatment (the path to the cessation of suffering) (Gethin, 1998).

Contemporary scholarly sources show increased interest in applying Buddhist ideas in psychology and mental health issues. For example, Jon Kabat-Zinn shows the efficiency of using mindfulness-based stress reduction to manage stress and improve one's state (Kabat-Zinn, 2005). These conclusions are supported by numerous studies conducted between 2020 and 2025 and prove that mindfulness is useful for

emotional control and psychological stability (Su & Luo, 2024).

It should be noted, however that the modern approach to Buddhist teachings involves criticism regarding the decontextualisation of mindfulness. Boxer et al. suggest that the separation of philosophical aspects and ethical background from practices undermines their meaning and transforms them into empty techniques (Boxer et al.)

Critical theory goes beyond psychology to explore the structures behind human suffering. Loy criticises consumer capitalism for being an inherently dissatisfied system that produces continuous desires (Loy, 2008). The connection between consumer capitalism and contemporary suffering is clearly outlined within the Second Noble Truth. It suggests that craving lies at the core of human suffering.

Modern scholars also investigate the influence of technology on the psychological well-being of individuals. For instance, the rise of social networks leads to anxiety, self-comparison and decreased ability to concentrate. The above data implies that contemporary suffering can be understood both internally and externally, especially from a technological perspective.

However, there appears to be a significant gap between Buddhist tradition and modern reality. Thus, the Four Noble Truths do not incorporate

the modern psychological and technological context despite their significance. The current paper aims to address the above-mentioned problem.

Statement of the Problem

Buddhism offers great wisdom about the nature of suffering from the perspective of dukkha, its use in modern settings is not extensive. The problems faced by modern society, such as technological dependence, consumerism-based discontent and inequalities, are usually treated without taking any philosophical perspective into account.

The central issue that will be discussed in this research paper is the lack of an integrated methodological framework to combine traditional Buddhism philosophy and contemporary suffering.

Objectives

The primary objectives of the research study include:

1. An exploration of the concept of dukkha under the Four Noble Truths
2. Reinterpretation of dukkha considering present-day global issues
3. Evaluation of the applicability of Buddhist principles in today's Nepal

Methodology

The research employs an interpretive and qualitative approach.

Sources of Data

- Buddhist texts like the Dhammacakkappavattana Sutta

(*Dhammacakkappavattana Sutta*, n.d.)

- Buddhist classical commentaries
- Academic literature on Buddhism (from 2020 to 2025)

Analytical Approach

- Conceptual analysis of dukkha
- Thematically organized modern instances of suffering
- Socio-cultural context of modern Nepali sufferings

This methodology allows for the comprehensive analysis of old teachings and new trends

Delimitation

This study is limited to:

- Conceptual and theoretical analysis
- Secondary data sources
- General observations of Nepali society

It does not include empirical fieldwork or quantitative data analysis.

Analysis and Discussion

Psychological Dimension of Dukkha

The most prevailing indication of suffering today is that it is caused by mental problems. These include anxiety, depression and identity issues, especially among younger people. Even though life has improved in many ways, there always seems to be an underlying feeling of dissatisfaction.

In Buddhism, this is viewed as dukkha that is internalized, arising due to craving and clinging. When one craves

acceptance, success and identity, not having them creates inner turmoil. This corresponds to the Second Noble Truth, where craving is seen as the source of all suffering. Mindfulness techniques can help solve these problems. Nevertheless, to do this successfully, ethics must be incorporated into practice along with wisdom.

Structural Dimension of Dukkha

There is also an important role played by socio-economic structures in the contemporary world that causes suffering. The capitalist economy promotes consumerism, which is based on the idea of perpetual acquisition and comparison between individuals. People are trained to think that their happiness lies in material achievement, although such an approach seldom leads to satisfaction.

Social layering, or economic inequality, adds to the problem by restricting people's access to necessary resources and opportunities. In this respect, the meaning of dukkha goes beyond the subjective realm to include structural problems as well.

Digital Dimension of Dukkha

New ways of suffering have emerged with the emergence of the digital era, which did not exist in previous eras. Although social media has connected people, it also makes people feel insecure and distracted.

Some aspects are:

- Comparison with other individuals results in low self-respect
- Lack of concentration due to an excess of information
- Psychological imbalance due to online validation

From a Buddhist viewpoint, these can be viewed as contemporary expressions of craving and ignorance. The need for validation and the fallacy of digital permanence contribute to attachment, and thus, dukkha is continued.

Nepali Context: A Case Study

The country Nepal offers an interesting environment for studying dukkha in the present day. Urbanization, globalization, and migration have altered social structure.

Critical Issues

- Unemployment among youth and problems related to migration
- Educational stress and competition
- Addiction to technology
- The struggle with cultural identity

In cities like Kathmandu, youths frequently experience a clash of tradition and modernity, leading to psychological and cultural discord.

Buddhist Responses

Buddhism remains relevant in coping with these issues:

- Meditation centers offer venues for spiritual well-being

- Buddhist monasteries teach ethical consciousness
- Buddhist practices encourage resilience and social connection

Engaging in Buddhist meditation camps and religious classes has assisted numerous people in dealing with stress and achieving emotional balance. It shows that even though dukkha varies, Buddhism can still adapt.

Relevance of the Four Noble Truths

The relevance of the Four Noble Truths is evident in the present-day world:

1. Dukkha (Suffering): Extended to encompass the psychological, structural and virtual worlds
2. Samudaya (Origin): Desires are expressed as material, social and technological aspirations
3. Nirodha (Ceasing): Liberation is still possible through the transformation of desire
4. Magga (Path): Moral behavior, meditation and wisdom are still relevant

Collectively, these truths offer not only a theoretical perspective but also a practical one for modern-day suffering.

Conclusion

This paper illustrates how the concept of dukkha can still be an effective way to describe and analyze human suffering in the current period. Through a reinterpretation of the Four Noble Truths, the analysis brings classical Buddhism into line with contemporary

psychological and structural facts.

The main conclusions drawn from the paper include that:

- Misery exists even with development in technology and the economy
- The ways in which it manifests itself change due to changes in society
- Buddhist philosophy is a useful means both in analyzing problems and finding solutions

From the perspective of Nepal, Buddhist philosophy has continued relevance when addressing modern-day problems. Further studies must involve specific applications of the above observations to contemporary issues.

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Understanding Śūnyatā: The Buddhist concept of Emptiness



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*“buddhaṃ ca dharmaṃ ca gaṇottamaṃ (saṅghaṃ) ca,
yāvāt hi bodhiṃ śaraṇaṃ gatosmi ।*

dānādi-puṇyais ca kṛtair mayābhiḥ, buddho bhaveyaṃ jagato hitāya ॥

-Bodhicaryavatara Chapter-3, bodhicittaparigraha

“I go for refuge to the Buddha, the Dharma, and the Sangha. I take refuge until enlightenment. By whatever merit I have accumulated through meritorious deeds and virtues, may I become a Buddha for the benefit of the world.” (x3)

With deep reverence, I bow to the Master of gods and men (śāstā deva-manuṣyāṇām), the God of gods (devādideva), the Yogi of yogis. Going under refuge with a humble heart, I attempt to set down only what little I have been able to gather, reflect upon, and perhaps partially understand. If there is any error, distortion, or fault in these words, I attribute them entirely to my own ignorance and defilements, and I ask forgiveness for them. Whatever is mistaken is mine alone. But if even the slightest goodness, clarity, or truth is found here, it does not belong to me in the least. All excellence (śreyas) I offer at the feet of the gurus, the bodhisattvas, and the greatest teacher, the Tathāgata Buddha himself, from whom all light and wisdom arise.

Introduction

The concept of sunyata (emptiness) is one of the most profound central ideas in Buddhist philosophy. The philosophical foundation of sunyata is systematically explained by the great Buddhist philosopher Nagarjuna through the doctrine of dependent origination, which means no phenomena possess

a self-existing essence. To understand the śūnyatā (emptiness) by the general people, we must first ask what sunyata is and why it is called śūnyatā. Generally, people are interpreting śūnyatā as vacant, hollow, unoccupied, blank, or nothingness. Because of this, it is often misunderstood as mere “nothingness,” and this misunderstanding has shaped many definitions. In South Asia, where

Buddhism and Hinduism developed side by side, there has been a long history of philosophical debate (śāstrārtha). During this time, many Hindu philosophers interpreted śūnyatā in ways that Buddhists consider incorrect, and such interpretations are still found today.

Therefore, the real question arises for sunyata of what, and why sunyata is. In our everyday experience, one does not need to have studied philosophy. Whether one is highly educated (vidvān) or the (unpadh) uneducated—sometimes stereotyped in Nepal as a “gawār” villager (a term that is both inaccurate and derogatory) whoever it is, we all tend to believe that what we perceive truly exists in the way it appears. For example, we naturally believe that we ourselves truly exist as independent.

In the Madhyamakavatara, Chandra Kriti explained that this deeply ingrained tendency is called sahaja ātmagrāha, which refers to an innate grasping at a truly existing self. “Sahaja” means easy or innate, “grāha” means grasping, and “ātman” refers to the idea of a true, independent self (Chandrakriti....). To understand it further, we can look at how Adi Shankaracharya defines Ātman. In Advaita Vedānta, Ātman is described as sat–cit–ānanda svarūpa. In this formulation, sat refers to truly existing or permanent, cit refers to

pure awareness, ānanda refers to bliss, and svarūpa refers to essential nature. (Radhakrishnan....)

From a perspective of sunyata, the guru Ratnasri defines the aspects of awareness (cit), bliss (ānanda), and essential nature (svarūpa) as may be acknowledged at a conventional level. However, the key issue arises with the claim that the self truly exists or is permanent, which is false and not accepted. As we deepen our understanding of śūnyatā, this notion of true self-existence is critically examined and ultimately refuted. So, one should keep in mind that Tathagat Buddha and all the great Buddhist masters say śūnyatā is not about saying that nothing exists. Rather, what we take to exist truly and independently does not exist in that way. Through this insight, the mistaken grasping at a self begins to dissolve, and other incorrect views are simultaneously refuted.

Delimitation

In this discussion, focusing only on (pratīyasamutpāda) and (niḥsvabhāva), other doctrinal and interpretative dimensions of Buddhist philosophical teachings are intentionally excluded due to the constraints of word limitation and the focused scope of the present study. The discussion, therefore, is limited to examining how these two concepts together articulate the Madhyamaka understanding of sunyata.

Discussion and Analysis

After laying out this foundation, let us understand what Chandrakirti taught. He was a great scholar of Nālandā in the 6th–7th century and wrote a commentary on Nagarjuna’s work by *sapta nyāya*, or sevenfold reasoning, to analyze *śūnyatā*. This is also known as the Sevenfold Analysis (*Saptanyāya / Saptapadārthī*). While his texts focus on the broader Madhyamika view rather than a rigid breakdown of this reasoning, it aligns closely with what he was trying to teach about the wrong view of the existence of the self.

The sevenfold analysis examines the self as follows:

1. The self is not the same as the aggregates (*skandhas*).
2. The self is not different from the aggregates.
3. The self does not possess the aggregates.
4. The self is not dependent on the aggregates.
5. The self is not the basis of the aggregates.
6. The self is not separate from the aggregates.
7. The self is not the absence of the aggregates.

Analyzing this analogy, just as Chandrakirti asks, “Where is this self?”—when we examine the

aggregates and begin to dismantle them, we see that there are only different aggregates arising together, supporting and flowing with each other. This gives rise to the illusion that “I exist.” Through this analysis, Chandrakirti shows that the “self” cannot be found, thereby demonstrating its emptiness and refuting mistaken views. If we truly try to understand, analyze, and examine carefully, we do not find the “I” or the self that we strongly believe is there. So, if someone asked, does the self really exist apart from the combination of aggregates? This question offers one way of understanding *śūnyatā*.

Ultimate approach to understanding Sunyata can be found in the teachings of Nagarjuna, the second-century Mahasiddha traditionally regarded as the founder of the Madhyamaka school within Mahayana Buddhism. His philosophy centers on the idea that all phenomena are empty (*śūnya*) of intrinsic nature (*svabhāva*). He equated emptiness with dependent origination, arguing that because everything arises in dependence on causes and conditions, nothing possesses a fixed, independent, or permanent reality. The major principles of his works on *Mulamadhyamakarikā* are as follows:

- The Middle Way: Avoiding both nihilism and eternalism.
- Dependent Origination (*pratītyasamutpāda*): Everything

exists relationally.

- No Inherent Existence (niḥsvabhāva): Nothing has an independent essence.
- Soteriological Goal: Ending suffering by removing attachment and wrong views.
- Emptiness is Empty: Even emptiness is not something to grasp.

His main work, the Mūlamadhyamakakārikā, uses logical analysis to show that all concepts are empty of absolute reality.

Now, pratīyasamutpāda (dependent origination) and śūnyatā are like two sides of the same coin; they are not two different things. That which is pratīyasamutpāda is śūnyatā, and that which is śūnyatā is pratīyasamutpāda. (His Eminence Sridhar Rana Rinpoche himself quotes these teachings, and I am referring to whatever I have heard and learned from the teaching he has provided on sunyata, given in retreat. And the relationship between the two Sides of the Same Truth, Nagarjuna teaches that these two are not separate doctrines:

- Whatever is dependently arisen (pratīyasamutpanna) is empty (śūnya)
- Whatever is empty is dependently arisen

Understanding śūnyatā, according to Nagarjuna, from the teaching of niḥsvabhāva, which translates

to (no inherent nature). Taking his terminology, it also reflects the teaching of Gautama Buddha, who taught non-self in the Pali Canon (for example, in the Paṭisambhidāmagga). The term niḥsvabhāva can be understood as: ni refers to not or no, sva refers to self, and bhāva refers to existence or inherent nature.

Interrelation of Dependent Origination and Non-Inherent Existence

Pratīyasamutpāda (dependent origination) and niḥsvabhāva (no inherent nature), as explained in Buddhism and developed by Nagarjuna, together form the definition of śūnyatā. Dependent origination shows that everything arises through causes and conditions, while niḥsvabhāva shows that nothing has an independent or fixed essence of its own. When we put both together, we see that things do exist conventionally, but only as dependent, changing processes, not as self-existing entities. So śūnyatā is not nothingness, but the understanding that everything exists only in dependence and is empty of its own inherent nature.

Conclusion

When all of this is carefully examined, we begin to see that our avidyā (ignorance), not knowing, and saṃskāra (mental conditioning), which are again causes and conditions interdependent with each other, have been flowing from countless

lifetimes, keeping us in samsara. Through practices of Vipassana, taught by the great compassionate Buddha, this understanding will not merely be intellectual; it becomes experiential. Slowly and persistently, we begin to see that nothing exists in the true way we once believed. The deeply rooted habit of grasping begins to loosen. What once felt ME, the sense of “I” and “mine” and all dharmas, starts to dissolve under careful observation.

Almost coming to an end, briefly touching the fifth key tenet: the emptiness of emptiness, even emptiness is not something to grasp. There is an analogy used by the Buddha, just as one crosses a river using a boat, one does not carry the boat on one’s back after reaching the other shore. In the same way, once śūnyatā is understood, even the concept of sunyata itself is not to be clung to. It must also be remembered that what we are discussing here is still largely an intellectual understanding. It is not yet a direct realization. If śūnyatā is truly seen as it is, it gives rise to avikalpa-jñāna, non-conceptual direct knowledge, free from mental constructions. This is the level of realization of the first Bhumi Bodhisattvas, at which one is known as, or becomes, a pratham bhūmi bodhisattva. Then a deeper question naturally arises: why hold onto something that was never truly there? In that moment, śūnyatā is no longer a concept to be debated; it becomes a

direct insight. Not a denial of reality, but a liberation from illusion. Not emptiness as nothingness, but emptiness as freedom from false projection. And in that liberation, the path naturally opens—not toward despair, but toward clarity, compassion, and awakening for the benefit of all beings.

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बुद्धजयन्तीको शुभकामना !

हामी नेपालीहरू भगवान गौतम बुद्धप्रति गर्व गर्छौं । बुद्धको जन्मदिन, ज्ञान प्राप्ति र महापरिनिर्वाण, तीनै घटनाको स्मरणमा बुद्धजयन्ती मनाइन्छ । यसपालिको २५७०औं बुद्धजयन्ती, बैशाख शुक्लपूर्णिमा, मे ०१, २०२६ मा परेको छ । बुद्धजयन्तीको पावन अवसरमा सबैलाई हार्दिक शुभकामना ।

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अन्तमा, २५७०औं बुद्धजयन्तीको पावन अवसरमा देश बिदेशमा रहनु हुने नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा सुस्वास्थ्य, सुख, शान्ति, उन्नति, प्रगति, समृद्धि तथा दीर्घायुको लागि हार्दिक मंगलमय शुभकामना !



यम पौडेल,

पूर्व अध्यक्ष, पेबफन तथा स्वतन्त्र पत्रकार

सञ्चालक, मट्टिखान भेटघाट कक्ष तथा कलाकार एवं सामाजिक अभियन्ता

कर्म टासी छ्योलिङ खसु गुम्बाः क्षेत्रको भव्य गुम्बा



लमजुङको बेसीशहर नगरपालिका-१० मा रहेको खासुर गाउँ एक रमणीय बस्ती हो। विशेषतः घले-गुरुङ समुदायको बसोबास रहेको यस गाउँमा केही दलित समुदायका मानिसहरूको पनि बसोबास रहेका छन्। सदरमुकाम बेसीशहरबाट करिब ५ किलोमिटरको दुरीमा रहेको यस गाउँसम्म हाल कच्ची मोटरबाटो पुगेको छ भने करिब २५ वर्षअघिदेखि नै विद्युत् सुविधा उपलब्ध छ।

ऋण्डै एक सय घरधुरी रहेको यो गाउँ पर्यटकीय गाउँका रूपमा पनि परिचित छ। तमू भाषामा 'खसु' भनिने यस गाउँमा पाहुनाहरूका लागि

होमस्टेको व्यवस्था समेत गरिएको छ।

हालसालै खासुरमा सम्भवतः लमजुङकै एक भव्य "कर्म टासी छ्योलिङ खसु गुम्बा" निर्माण गरिएको छ। वि.सं. २०८२ मंसिर १४ देखि १८ गतेसम्म पाँच दिन अवतारी लामा गुरू डवाङ साम्तेन टुल्कु लामाको प्रमुख आतिथ्यतामा विशेष पूजा सम्पन्न गरी उक्त गुम्बाको उद्घाटन गरिएको थियो।

विश्व शान्तिको आह्वानसहित आयोजित उक्त पूजामा खासुर तथा लमजुङ जिल्लाभरका सयौं बौद्ध धर्मावलम्बीहरूको सहभागिता रहेको



थियो ।

भ्रण्डै तीन करोड रूपैयाँको लागतमा वर्षौं लगाएर निर्माण गरिएको उक्त गुम्बा त्यस क्षेत्रका लागि एक नमूना संरचना बनेको छ । हिमालयन वज्रयानी बौद्ध धर्मका चारै सम्प्रदायलाई समेट्ने गरी निर्माण गरिएको यस गुम्बाले धार्मिक पर्यटनमार्फत यस क्षेत्रको विकासमा टेवा पुग्ने अपेक्षा गरिएको छ । साथै, गुम्बा परिसर वरिपरि स्तूपासहित भव्य बौद्ध पार्क निर्माण गर्ने योजना पनि समुदाय अघि बढेको छ ।

खासुरमा यो पहिलो गुम्बा भने होइन । बौद्ध धर्म र गुम्बाप्रति खासुरवासीहरूको लगाव लामो समयदेखि रहँदै आएको छ । गाउँलेहरूले वि.सं. २०५८ सालमै पहिलो गुम्बा निर्माण गरेका थिए । बुद्ध धर्ममा आस्था राख्ने गाउँका आमाहरूले विभिन्न कार्यक्रममार्फत संकलन गरेको रकमबाट उक्त गुम्बा निर्माण गरिएको थियो, जसमा करिब १८ लाख रूपैयाँ खर्च भएको बताइन्छ । तर, २०७२ सालको महाभूकम्पले उक्त गुम्बालाई प्रयोगमा ल्याउन नसकिने गरी क्षति पुऱ्यायो ।

गुम्बा क्षतिग्रस्त भएपछि नयाँ गुम्बा निर्माणको आवश्यकता महसुस गर्दै गाउँलेहरूले पहल थाले । २०७४ सालको निर्वाचनपछि पृथ्वी सुब्बा गुरूड गण्डकी प्रदेशको मुख्यमन्त्री बनेपछि ग्रामीण पर्यटन प्रवर्द्धन कार्यक्रम अन्तर्गत खासुरको होमस्टेलाई समाजघर निर्माणका लागि सहयोग प्राप्त भयो । समाजघर उद्घाटनका क्रममा गाउँलेहरूले गुम्बाको अवस्थाबारे जानकारी गराएपछि गण्डकी प्रदेश सरकारले गुम्बा निर्माणका लागि १० लाख रूपैयाँ बजेट विनियोजन गर्‍यो । त्यहीँबाट नयाँ गुम्बा निर्माणको थालनी भएको थियो ।

यस निर्माणमा आमा समूहको अत्यन्त महत्वपूर्ण भूमिका रहेको छ । करिब १२ लाख रूपैयाँ खर्च गरेर जग मात्रै हालिएको अवस्थामा रहेको गुम्बालाई पूर्ण स्वरूप दिन आमा समूहले उल्लेखनीय मेहनत गर्‍यो । साथै, गाउँका अगुवाहरूले विभिन्न लामा गुरूहरूसँग परामर्श गरी गुम्बाको स्वरूप निर्धारण गरेका थिए ।

२०७९ सालको वैशाख पूर्णिमा (बुद्ध पूर्णिमा) का अवसरमा आमा समूहकै व्यवस्थापनमा तीन

दिनसम्म घाँटु नाच आयोजना गरी देश-विदेशमा रहेका गाउँले तथा चेलीबेटीहरूलाई आमन्त्रण गरिएको थियो। उक्त कार्यक्रमबाट करिब ६० लाख रूपैयाँ संकलन गरिएको थियो। त्यसैगरी, चितवन र मनाङमा भैलो खेल्दै थप आर्थिक सहयोग जुटाइएको थियो।

गुम्बा निर्माणका लागि आवश्यक ज्ञान र नमूना बुझ्न गाउँलेहरूले विभिन्न स्थानका गुम्बाहरूको अवलोकन समेत गरेका थिए। गुम्बा निर्माण सामान्य भवन निर्माणजस्तो नभई यसको आफ्नै धार्मिक विधि र मापदण्डहरू हुने भएकाले त्यसअनुसार योजना अघि बढाइएको थियो। गुम्बाको स्वरूप निर्धारण गर्ने क्रममा लामा थुप्तेन यस परियोजनामा संलग्न भई निर्माण कार्यको

जिम्मेवारी सम्हालेका थिए।

गुम्बा निर्माणका लागि गाउँभिन्न, सहर तथा विदेशमा बसोबास गर्ने समुदायका सदस्यहरूले उल्लेखनीय सहयोग गरेका छन्। स्थानीयहरूले श्रमदानदेखि नगद सहयोगसम्म गरेका छन् भने बाहिर बसोबास गर्नेहरूले पनि खुलेर सहयोग गरेका छन्। यसरी सामूहिक प्रयासबाट यो भव्य गुम्बा निर्माण सम्भव भएको हो। साथै प्रदेश सरकार, नगरपालिका र वडा कार्यालयबाट पनि केही सहयोग प्राप्त भएको छ।

प्रमुख सहयोगदाताहरू

१. भीम कुमारी घले - रू. २२ लाख
२. इन्द्रराज घले - रू. १२ लाख ९० हजार
३. भीमबहादुर घले - रू. ११ लाख





४. उत्त नारायण गुरूड - रू. १० लाख ५ हजार
५. दीपक घले - रू. ५ लाख ५० हजार
६. पदमराज घले - रू. ५ लाख १० हजार
७. गिरिन्द्र घले - रू. ५ लाख १० हजार
८. रन प्रसाद घले - रू. ५ लाख

कर्म टासी छ्योलिड खसु गुम्बा व्यवस्थापन समिति

१. अध्यक्ष - भरतराज घले
२. उपाध्यक्ष - देवी प्रसाद गुरूड
३. सचिव - दुधप्रसाद घले
४. कोषाध्यक्ष - सरिता घले

सदस्यहरू: जीवराज घले, चनकबहादुर घले, रूपा घले, किम प्रसाद घले, विष्णुकुमारी गुरूड, पुष्पा गुरूड, मुनिन्द्र जंग गुरूड, स्वामीप्रसाद गुरूड, रामबहादुर गुरूड, गंगा घले, अनिल गुरूड

बौद्धमार्गीको विशेष दस पर्वहरू

आदरणीय बौद्धमार्गीहरू दाजुभाइ तथा दिदीबहिनीहरू, निम्न लिखित विशेष बौद्ध पर्वहरू भगवान गौतम बुद्धको धर्म र दर्शनसँग कहि न कही सम्बन्धित रहेकाले, विभिन्न देशका बौद्धमार्गीहरूले आ-आफ्नो अनुकुलमा धुमधामसँग पर्व मनाउने गर्दछन्। यो पर्वहरूको सवालमा अत्यन्तै महत्वपूर्ण घटनाक्रमहरू लुकेका छन्। सबै घटनाहरूको बारेमा बुद्धबचन त्रिपिटकमा उल्लेख भएको पाइन्छ। यसलाई शुष्म रूपमा अध्ययन, अनुसन्धान र मनन् गरी अभ्यास गर्न सकेमा सुख, शान्ति र समृद्धि प्राप्त हुन सक्नेछ। यस बारेमा थप जानकारी चाहनु हुने महानुभवहरूले तलको आधिकारिक इमेलमा सम्पर्क गर्न सक्नु हुनेछ।

बौद्धमार्गीको दस पर्वहरू

१. बैशाख पूर्णिमा बुद्धजयन्ती मूलपर्व ।
२. असाड पूर्णिमा महाभिनिक्रमण दिवस ।
३. श्रावण पूर्णिमा धर्मानुमोदन दिवस
४. भाद्र गुरु पूर्णिमा धर्मचक्र दिवस ।
५. असोज पूर्णिमा अशोक दिवस ।
६. मंगसिर पूर्णिमा महारत्नमण्डल दिवस ।
७. दिसम्बर ०२, त्रिपिटक प्रार्थना दिवस ।
८. दिसम्बर २१, विश्व मेडिटेशन दिवस ।
९. जनवरी ८, पाचरंगे बुद्धभण्ड दिवस ।
१०. फरवरी १४, बुद्धमहासंध दिवस ।
११. अप्रिल १४, अम्बेडकर दिवस ।
१२. अप्रिल २५, महापुण्य दिवस ।



अन्तमा, २५७०औँ बुद्धजयन्तीको पावन अवसरमा देश बिदेशमा रहनु भएका सम्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा सुस्वास्थ्य, सुख, शान्ति, उन्नति, प्रगति, समृद्धि तथा दीर्घायु को लागि हार्दिक मंगलमय शुभकामना !

धवतु सर्वमंगलम् ।

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Role of Buddhism in Developing Leadership Skills



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Abstract

Undoubtedly it can be said that Buddhism is all about individual development. The moral teachings of Buddhism are deliberately and or consciously defined with practicality. The practice of Buddhist moral teachings could benefit not only the practitioner but also have cumulatively positive effects on her/his surroundings. Buddhist text Tripitaka is a perfect guideline for attaining the supreme level of spirituality and practical well-being. Among the Buddhist teachings the Three Marks of Existence (Suffering, Impermanence, and No-self) is a life awakening teaching; which everyone must understand. It is a baseline teaching of Buddhism. Leadership is not only an individual quality; it has many effects in the societal context. A leader is an influential character; hence a leader must be an ethical being. Referring to the ethical leadership the present world it is in crisis.

Besides some renowned religious leaders, leaders from every sector are in controversies, either in their communities or outside. The seminar paper “Role of Buddhism in Developing Leadership Skill” forwards a belief that the development of leadership skills is possible through Buddhist religious practices. The paper has elaborated meritorious effects of practicing Buddhism or Buddhist moral living to develop leadership skills for the prosperous mankind. The paper has been concluded with available literature about the leadership skills and Buddhist moral teachings. Regarding the research methodology, most of the secondary data has been acknowledged to develop the seminar paper. The paper finds Buddhist moral teachings are inescapable to develop leadership skills.

Keywords: Buddhist Ethics, Moral Living, Leadership, Mindfulness, and Compassion.

1. Introduction

General definitions of leadership found in most dictionaries explain it is an individual quality that can influence people. A leader leads people to a common goal. A good leader should have a vision, guidance, communication, inspiring abilities, etc. Norman Schwarzkopf said, "Leadership is a potent combination of strategy and character. But if you must be without one, be without the strategy." (Schwarzkopf). Lewis H. Lapham said, "Leadership consists not in degrees of techniques but in traits of character; it requires moral rather than athletic or intellectual effort, and it imposes on both leader and follower alike the burdens of self-restraint." (Lapham). Personality traits of a leader are defined as the characteristics or qualities of leadership skills. Personality traits are behavioral consistency, and consistent patterns of thoughts, feelings, and emotions (Ashton). An individual who desires to develop their leadership skills needs to work on their

personality traits. Self-awareness, articulate thinking, effective communication, emotional maturity, cultivating positive thoughts, mindfulness, and discipline are some essential personality traits required for developing leadership skills. Buddhism is a way of life. Buddhism could be separated into two parts moral

teachings and spirituality. It provides a comprehensive framework for living ethically to build righteous character and cultivate inner and outer peace. The practice of meditation and precepts are the core teachings of Buddhism for moral living or building characteristics. Becoming a role model is an objective of a leader. An ethical being can become a good leader. To develop leadership skills an individual should practice Buddhism.

2. Review of Literature

The books, articles, and journals reviewed to develop the study are either on leadership or in Buddhism. The books written regarding leadership have mentioned morality, concentration, cooperation, building influencing character, etc. Likewise, the books about Buddhism explain Buddhist philosophies and moral conduct, but there are very few books or literary works combining these two. The books published emphasizing the topic, "leadership and Buddhism", have included terms like mindfulness, compassion, ethical integrity, wisdom, and so on, but there is a lack of explanation of basic moral conduct. The books have expressed the high value of Buddhist philosophies. It is important to understand basic moral conduct and the philosophy beneath it. There has not been found any Nepali writer's literature on the topic. The following

books have been reviewed to conclude the seminar paper.

- The book "Buddha: Spirituality For Leadership & Success" by Pranay has explored the application of Buddhist principles to leadership and achieving success, likely offering insights into mindfulness, ethical conduct, and compassionate leadership styles. The high rating implies that the content effectively delivers on this promise, providing valuable advice and guidance for readers interested in integrating spirituality into their professional lives. Mindfulness, Compassion, Patience, Humility, Ethical integrity, Self-awareness, and Wisdom are major points highlighted in the book.
- The book "The Leader's Way: Business, Buddhism and Happiness in an Interconnected World" by the Dalai Lama is enlightening into Buddhism and business principles. The book has highlighted Buddhist philosophies in the business context and leadership. The mentioned Compassion and Empathy, Emotional Balance, Ethical Integrity, Humility, Interdependence, and Inner Development are crucial for sustainable leadership.
- The book "The Competitive Buddha" by Jerry Lynch highlighted the integration of Buddhist principles

with competitive environments like sports and business. The book is praised for demonstrating how core Buddhist values can guide individuals through challenges and foster success. It emphasizes the positive aspects of competition while incorporating Eastern philosophy to elevate performance both on and off the field. The book expressed that compassion, mindfulness; equanimity, non-attachment, and wisdom are the key to successful leadership.

5. Statement of Problems

The world of happiness and joy is becoming a false tale because of overwhelming global conflicts and wars. Human ethics and morality are decreasing day by day. Religion and religious people have become a means of segregation and distinction to people. To spread morality and eliminate ethical crises, iconic leaders with high morality have to lead the world. To justify the above statements, the following research questions need to be satisfied.

- How do Buddhist moral teachings build and develop morality among people;
- Why it is worthy to apply and practice Buddhist moral guidance to develop leadership skills;

6. Objectives

The seminar paper forwards a claim

that the development of leadership skills is possible through Buddhist moral teachings and practices. Some objectives of the seminar paper are as follows:

- To Examine the Buddhist ethics is a meticulous guidance to develop an individual morality, i.e. leadership and leadership skills.
- To evaluate meritorious and commendable effects of practicing Buddhist moral teachings.

7. Research Methodology

The paper is relying on secondary sources of data, i.e. published books, journals, newspapers, and web articles and video files. Leadership is a vast term; it has broader importance in social and professional life. The paper explains and concerns leadership as a skill of a leader. The MLA 9th edition is followed for the work citation of this paper.

8. Analysis and Discussion

Buddhism teaches the Three Marks of Existence: Suffering (*Dukhaa*), Impermanence (*Anitya*), and No-self (*Anatma*) (Thapa 56-57). These teachings are life awakening; human life has inevitable sufferings, nothing is permanent and there is nothing to consider as self. Once an individual understands the teaching he/she becomes benevolent automatically. To understand what is suffering in

human life there is the teaching of the Four Noble Truths; Suffering, Cause, Cessation, and Path (Thapa 7). There is no phenomenon which has a permanent existence. Everything is dependent origin. The Dependent Origination theory of Buddhism is all about to teach impermanence and to teach no-self. In Buddhism, no-self doesn't mean that people or things don't exist but rather there is no permanent, unchanging essence or self to be found within them (Weltman). All these philosophical explanations in Buddhism are well enough to settle human greed, anger, and ignorance, i.e. *Rāga*, *Dosa*, and *Moha*; fundamental negative mental states (Keown). According to Buddhism these three roots when uncontrolled, are considered the source of suffering and the driving force behind the cycle of rebirth (Webster 100-105).

Now the question is how to control one's mind. What to practice and what are the methods; Buddhism teaches the Threefold Training: ethical conducts, mental concentration, and wisdom (*Śīla*, *Samādhi*, and *Prajñā*) (Thapa 10). Ethical conduct or virtue refers to right speech, right action, and right livelihood. Likely mental concentration refers to another three, i.e. right effort, right mindfulness, and right concentration. Lastly, wisdom includes two; the right view and the right intention. All these eight complete the Noble Eightfold Path of Buddhism. An

individual who follows these eight paths will free himself from the suffering and cycle of rebirth (Pragyaarasmii 1-117).

It seems the guidance of Buddhism is to attain spirituality, but these are more commendable in practical or daily life. A person having the right speech or control over his speech never gets into any problems causing his speaking. Similarly, practicing the right actions and living the right livelihood becomes the grounds for his/her happiness. The five precepts of Buddhism, i.e. refrain from killing, stealing, sexual misconduct, lying, and intoxication (Shakya 205-221) are the Buddhist moral conducts for right speech, action, and livelihood; there are more conducts for further and advanced practitioners.

Buddhist meditation techniques include the right effort, mindfulness, and concentration. The meditation techniques aim to cultivate mindfulness, awareness, and insight, leading to a deeper understanding of oneself and the nature of reality, and fostering inner peace and liberation from suffering (Than 6). Mindfulness of breathing, meditation of loving-kindness, compassion, empathetic joy, equanimity, *samatha*, and *vipassana* are some of the meditation techniques of Buddhism (Than 64-65). These techniques of meditation bring mindfulness and awareness of thoughts, feelings, and sensations

without judgment. It resets the mind bringing calm and clearness of thought. It transforms the mind by cultivating positivity and reducing negativity such as stress, anxiety, attachment, anger, ignorance, etc. (Than 66-68).

The right view involves the proper understanding of the four noble truths, understanding the nature of reality, understanding ethical conduct, mindfulness, concentration, understanding the teachings conceptually and experimentally, etc. The right intention is all about cultivating positive mental states, and motivation for positive actions: the intention of renunciation, the intention of goodwill, and the intention of non-violence, the foundation for ethical conduct and interconnectedness (Kornfield 1-26).

The above-mentioned Buddhist philosophies and moral teachings have a direct effect on the practitioner's prosperous life and spiritual attainments. A leader could be defined as a good being with qualities of humanness. Since a leader has to lead his people or community he/she must have influencing good or positive characteristics. Correct behavioral attendances and positive attitudes are crucial for a leader to develop his/her leadership skills. A leader must be self-aware, a creative thinker, communicate effectively, have emotional maturity, discipline, etc. A leader's mental

state is much more responsible for quality leadership. Since the nature of Buddhist teachings, where there are many teachings referring to behavioral precision and the formation of the right mental state; Buddhist teachings are significantly applicable to developing leadership skills.

- **Self-awareness:** The literal meaning of the word awareness is knowledge or perception of a situation or fact, i.e. knowledge of self is self-awareness. An individual who knows about himself can achieve his desired dream path. Buddhism is a perfect guide for knowing oneself. A self-aware person understands his strengths and challenges, understands his own as well others' needs and feelings, can see how his behavior affects others, develop a growth mindset and learn from mistakes, etc. (Morin). When people understand themselves better, it becomes easier for them to build positive self-esteem. The practice of self-awareness involves meditation, mindful observation, self-reflection, and ethical conduct in Buddhism.
- **Articulate thinking:** A leader must have the capacity to think creatively and clearly. One can develop his/her thoughts when he/she is free with his/her mind; a stress-free mind. In Buddhism articulate

thinking involves cultivating clear, mindful, and compassionate thought processes, focusing on the understanding reality and promoting ethical conducts. Right view, right intention, right speech, knowing four noble truths, and mindfulness and meditation are Buddhist techniques to develop articulate thinking.

- **Effective communication:** Effective communication skill is another important skill for a leader. A leader having effective communication skills is much more appealing to his people. Having truthfulness, kindness, compassion, and avoiding harmful language are some of the basics of effective communication skills. The core Buddhist principles of right speech teach speaking clearly and concisely, using words that are easy to understand, rather than using harsh language, lies, and idle gossip recognizing when to speak and what to speak. Practicing Buddhist teachings can develop control over emotional reactions focusing on understanding the issue rather than winning arguments, i.e. ethical communication.
- **Emotional maturity:** Emotional intelligence is the ability to understand and manage the emotions of own and others. The

term emotional intelligence (EQ) was first coined by researchers John Mayer and Peter Salovey. Research showed that 90 % of top performers (leaders) are high in emotional intelligence. The EQ is typically broken down into four core competencies: self-awareness, self-management, social awareness, and relationship management (hbu.edu.). It can be said that Buddhism is all about emotional maturity. Emotional maturity doesn't mean suppression of emotions but rather observing them with mindfulness and developing equanimity. Emotional maturity in a Buddhist context involves developing a deep understanding of one's own emotions, recognizing their origins, and understanding how they influence thoughts and actions. Buddhism teaches emotional maturity by cultivating equanimity and positive emotions.

- **Mindfulness:** As per the definition of Oxford Languages mindfulness is a state of active, open attention to the present. This state is described as observing one's thoughts and feelings without judging them as good or bad. The Satipaṭṭhāna Sutta is the highly revered discourse of Buddhism which is considered an exact instruction on the practice of mindfulness meditation.

Mindfulness of body (kāyā), mindfulness of feelings (vedanā), mindfulness of mind (citta), and mindfulness of mental phenomena (dhammas) are four sections of the Satipaṭṭhāna Sutta (Purser 5). In simple words, an individual mindful of his body, feelings or emotions, mental states, and ethics, is a conqueror. A leader having such skills becomes undefeatable. Hence to understand own-self and others mindfulness practice of Buddhism is important to develop leadership skills.

- **Decision-making with compassion:** Leadership skills include decision-making as an important skill for a leader. Every decision of a leader must be just. Decision-making with compassion comes from the practice of compassion. A self-compassionate person has fewer chances to make wrong decisions. Compassion in decision-making requires empathy, the ability to understand and share the feelings of others, and kindness, the practice of treating others with consideration and respect (Plecas 105-119). A leader should make decisions beyond self-interest with ethical consideration and priorities the benefits of others' well-being. Compassion is the very first word that comes to mind when the word "Buddhism" is mentioned.

Compassion is purified love. It is a kind of service offered out of selflessness and wisdom. It is a form of contribution made without expecting anything in return. It is sacrifice made out of resolve and it is a combination of love, wisdom, resolve, and generosity (Yun 1).

9. Conclusion

Leadership is the ability to guide, inspire, and influence others to achieve a common goal. A good leader possesses qualities such as vision, integrity, decisiveness, effective communication, etc. A leader is an influential character. Every action of a leader could have impacts. A community leader impacts on his community but as a leader grows he puts more impacts, i.e. nationally, and globally. Leadership is not just about authority; it involves fostering teamwork, making ethical decisions, and motivating individuals to reach their full potential. That is why a leader must be an ethical man with high morality. Leadership is deeply tied to mindfulness, compassion, wisdom, and ethical behavior, emphasizing service to others rather than personal power; and Buddhist teachings are more effective to learn all these qualities. Self-inquiry and self-knowledge are present world requirements. A leader who has self-knowledge and self-inquiry becomes a good leader. Buddhism is about knowing the self. The moral teachings

of Buddhism apply to all. Abstaining from killing, stealing, lying, adultery, and intoxication are the basic precepts or moral teachings of Buddhism. If a person could practice these five precepts she/he could live a meaningful life. And the five precepts are keys to enlightenment. In the context of spirituality, the Eightfold Path of Buddhism is the instruction to get out of the world of suffering. Similarly, in practical life, the path leads to triumph and achievement, regardless of the specific area or field of activity. Buddhism creates a novel environment. A leader must work for the development of mankind. Human is unanimously linked with the natural environment of the whole world. To save the world environment and mankind, a skillful and good leader is present world's requirement. Hence, Buddhism and its teachings can significantly contribute to the development of leadership skills.

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बुद्धजयन्तीको मंगलमय शुभकामना !

२५७०औं बुद्धजयन्तीको पावन अवसरमा देश विदेशमा रहनुभएका सम्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा सुस्वास्थ्य, सुख, शान्ति, उन्नति, प्रगति, समृद्धि एवं दीर्घायुको लागि हार्दिक मंगलमय शुभकामना !

यस पावन अवसरमा Buddhism Digital Library (BDL) Inc ले २५७०औं बुद्धजयन्ती डिजिटल उपहार पूर्णाङ्क (१) प्रकाशन गर्ने तयारी गरिरहेको सुखद समाचारले अत्यन्तै हर्षित भएकी छु । भगवान बुद्धले देखाउनु भएको अहिंसा, शान्ति, करुणा र मैत्री भावलाई यो डिजिटल प्रकाशनले संसारभरीका बौद्धमार्गी पाठकहरूको हातहातमा पुऱ्याउन सफल होस् भन्ने कामना गर्दछु । बास्तबमा बुद्ध भनेको नाम, सर्वनाम, ब्यक्ति वा कुनै बस्तु नभएर, त्यसमा हुने गुण, स्वभाव र बिशेषता हुन् । उदाहरणका लागि उखुको गुण, स्वभाव र विशेषता भनेको गुलियो हुनु हो । चाहे त्यो काट्नोस्, पेल्लोस् वा उमाल्नोस् । त्यसैगरी खुर्सानी र कागतीको गुण र स्वभावलाई हेर्नेोस् । खुर्सानी पिरो हुनु र कागती अमिलो हुनु उनीहरूको गुण, स्वभाव र बिशेषता हुन् ।

त्यसैगरी बुद्ध भनेको बोध हुनु हो । बोध हुनु भनेको कुनै पनि विषयमा स्वयं जानकारी हुनु हो । अर्थात तत्वज्ञानको बारेमा बोध हुनु हो । तत्वज्ञान भनेको कुनै पनि विषय वा वस्तुको गहिराईलाई शुष्म रूपमा जान्नु हो । भगवान बुद्धले पनि आजकै दिनमा पिपलको रूखमुनि तत्वज्ञानको बारेमा बोध गर्नु भएको थियो । त्यसैले उनलाई बुद्ध भनिएको हो । उनले प्रतिपादन गर्नु भएको अहिंसा, शान्ति, करुणा, पञ्चशील, अष्टमार्ग, प्रतित्यसमुत्पाद र दशपारमीका शिक्षाहरू आज संसारभरी फैलिएका छन् । अन्तमा, २५७०औं बुद्धजयन्तीको पावन अवसरमा देश विदेशमा रहनुभएका सम्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा सुस्वास्थ्य, सुख, शान्ति, उन्नति, प्रगति, समृद्धि एवं दीर्घायुको लागि हार्दिक मंगलमय शुभकामना !



सुन्दरी गुरुड (सुनु)

अध्यक्ष, नेपाल आदिवासी जनजाति महासंघ,
अमेरिका (FIPNA, New Hampshire Chapter) तथा सामाजिक अभियन्ता



आधुनिक गृहस्थ जीवनमा बौद्ध शिक्षाको सान्दर्भिकता

● बसन्ती लामा

बौद्ध बहुमुखी क्याम्पस। (मास्टर्स इन बुद्धिजम् एण्ड पीस स्टडिज प्रोग्राम)

पृष्ठभूमि

आज भन्दा करिब २६ सय वर्ष अगाडी बुद्धकालिन समाजको समाजिक संरचनामा गृहस्थ जीवनको महत्व र भुमिकालाई हेरेर भगवान बुद्धले दिनुभएको शिक्षा आजको आधुनिक गृहस्थ जीवनमा समेत त्यतिकै महत्पूर्ण र सान्दर्भिक रहेको देखिन्छ। हाम्रो सामाजिक संरचनामा गृहस्थ जीवन, घर परिवार समाजको एक अभिन्न अंग मानिन्छ। यसै सन्दर्भमा गृहस्थ/गृहस्थीहरूले घरपरिवारको ब्यवस्थापन, सन्तान पालन पोषण, जेष्ठ सदस्यहरूको हेरचार र दैनिक घरायसी कार्यहरू लगायत कामकाजी कार्यालयको बोझ पनि वहन गर्दै आइरहेका हुन्छन्। यसै परिस्थितिमा प्रत्येक मानिसको जीवनमा कहिले सुखको क्षण त कहिले दुःखको क्षण आइ नै रहन्छ। जुन सुख र दुःख जीवन जीउन आइरहने अनित्य (नाशवान) पाटाहरू हुन्। सुखमा हामी धेरै नै खुसी हुने र दुःखमा धेरै नै आत्तिने गर्दछौं जुन मानव स्वभाव पनि हो। यसरी जीवनमा आइपर्ने यस्ता स्वभावहरू (पीडा, दुःख, खुसी, ईष्या, माया, लोभ, राग) ले जीवनमा उतार चढाब ल्याउने गर्दछ। यस्ता स्वभावले हाम्रो दैनिक जीवन नै अस्तब्यस्त बनाइदिन्छ। यसरी दुःख सुख जीवनको प्राकृतिक चक्र नै हो। सुख शान्ति र सफलतासँग र दुःख चुनौती

र अभावसँग सम्बन्धित छ। जसरी बुद्ध दुःखको मुक्तिको मार्ग निर्देशक हुनुहुन्छ। उहाँले देशना गर्नुभएको उपदेश, ज्ञान नै दुःखबाट मुक्तिको उपाय हुन्।

आधुनिक जीवनमा दुःखको स्वरूप

मानव जीवन अहिले पहिलेभन्दा धेरै सुविधा सम्पन्न, आधुनिक र अवसरहरूले भरिएका भए पनि मानसिक रूपमा असन्तुलित र तनावपूर्ण हुँदै गएको देखिन्छ। विज्ञान, प्रविधि र आर्थिक विकासले भौतिक सुख सुविधा त बढाएको छ तर त्यसैसगै मानिसको अपेक्षा, प्रतिस्पर्धा र जीवनशैलीको दवाब पनि बढ्दै भएको छ। आज मानिसहरू आर्थिक सफलता, सामाजिक प्रतिष्ठा र ब्यक्तिगत उपलब्धिका लागि निरन्तर प्रयासतर छन्। सामाजिक संञ्जालहरूले अरूसँग तुलना गर्ने प्रवृत्ति बढाएको छ, जसले गर्दा हीनभावना र असन्तुष्टि उत्पन्न हुन्छ। उदाहरणको लागि आज धेरै मानिसहरू समाजिक संजालमा अरूको सफलता देखेर आफूलाई कमजोर महसुस गर्छन्। यसले असन्तोष र तनाव बढाउँछ। बुद्धले तृष्णा नै दुःखको कारण हो भनेर बताउनुभएको छ। जब गृहस्थ ब्यक्तिले आफ्नो जीवनमा सन्तोषको अभ्यास गर्छ, उसले अनावश्यक प्रतिस्पर्धाबाट मुक्त हुन सक्छ। जस्तै एक छिमेकीले नयाँ

गाडी किन्यो भनेर आफूले पनि ऋण लिएर नयाँ गाडी किन्ने सोच राख्नु हीन भावना हो। आधुनिक जीवनमा मानिसले विभिन्न प्रकारका दुःख अनुभव गर्दछ। कामको दबाव, आर्थिक असुरक्षा, सम्बन्धमा समस्या, स्वास्थ्यमा चिन्ता र सामाजिक उतार चढाव।

आधुनिक समाजमा गृहस्थ जीवनको भूमिका

आधुनिक यस तीव्र प्रविधि, प्रतिस्पर्धा, आर्थिक तनाव दबाव र सामाजिक परिवर्तनले भरिएको देखिन्छ। मानिसको जीवन पहिला भन्दा धेरै सुविधासम्पन्न भए पनि मानसिक रूपमा असन्तुलित र तनावपूर्ण हुँदै गएको देखिन्छ। गृहस्थ मानिसलाई परिवार, पेशा, समाज र ब्यक्तिगत जीवनविच सन्तुलन कायम गर्न निकै कठिन भई रहेको देखिन्छ। पेशाको कुरा गर्दा यो पेशामा सम्मानजनक व्यवहार नभई, विवेधपूर्ण रहेको देखिन्छ। यस्तो अवस्थामा बौद्ध शिक्षाले पक्कै पनि अत्यन्त उपयोगी मार्गदर्शन प्रदान गर्दछ।

यस्ता विषयहरूमा मार्गदर्शन प्रदान गर्ने आधारको रूपमा भगवान बुद्धले केवल आफ्नो शिक्षा भिक्षुहरूको लागि मात्र सीमित नराखी गृहस्थहरूको लागि पनि थुप्रै मार्गदर्शनहरू दिनुभएका छन्। बुद्धकालिन कथाहरू र दैनिक जीवनका उदाहरणहरूले यस कुरालाई अभि स्पष्ट बनाउँदछ। यसरी गृहस्थहरूलाई उपदेश दिनेक्रममा एक समयमा भगवान बुद्ध वेलुवन विहारको कलन्दकनिवाप नामक स्थानमा बसिरहुनु भएको बेला सिंगालक नामका एक गृहस्थपुत्र विहान सबै उठेर हात जोडेर आफ्नो दिवंगत पिताको सल्लाह अनुसार पुर्व पश्चिम,

उत्तर दक्षिण, तल र माथि गरि छ दिशा तर्फ फर्केर नमस्कार गरि पुजा गर्ने गरेको देख्नुभयो। यो देखेर भगवान बुद्धले उक्त सिंगाला नामक युवकलाई यसको अर्थ सहित यसरी उपदेश दिनु भएको थियो कि पुर्व दिशा मातापिताको लागि दक्षिण दिशा गुरू, पश्चिम दिशा पत्नी र सन्तान, उत्तरदिशा मित्र र सहकर्मीहरूको लागि तल तर्फ सेवक कर्मचारी र माथितर्फ श्रमण ब्राम्हणको लागि गर्नु हो भनि भन्नु भएको थियो। यसको आशय यी छ सामाजिक समुहहरूलाई पवित्र र सम्मानयोग्य मानिनुपर्छ। तिनिहरूको पुजा गर्ने तरिका भनेको उनिहरूप्रति आफ्नो कर्तव्यहरू पुरा गर्नु हो। त्यसपछि त्यस युवकलाई ति कर्तव्यहरू विस्तारपूर्वक सिकाईएको थियो यो सुत्त गृहस्थ जीवनको आचारसंहिताको रूपमा लिइन्छ। यसमा गृहस्थले पंचशील पालना गर्नुपर्ने र गृहस्थ जीवनलाई नैतिक जिम्मेवार र सामाजिक रूपमा सन्तुलित बनाउने शिक्षा हो (सिंगालोवाद सुत्त नं. ३१, दीर्घनिकाय)।

आधुनिक समाजमा मानसिक समस्या ठूलो समस्या बनेको छ। कार्यालको काम, समयसीमा, पारिवरीका जिम्मेवारीले मानिस थकित हुन्छ। बौद्ध धर्मले ध्यान, सजकता अभ्यासमार्फत तनाव घटाउन मद्दत गर्दछ। विहान उठेर पाँच मिनेट श्वासमा ध्यान दिनु, कामको बीचमा केही समय शान्त बस्नु र राति दिनभरिको घटनालाई शान्तपूर्वक सम्झनु यी अभ्यासहरूले मनलाई शान्त र स्थिर बनाउँदछ। आधुनिक समाजमा रिस र ईर्ष्या बढेको छ। कार्यस्थलमा सहकर्मीको पदोन्नति हुँदा ईर्ष्या हुनु सामान्य हो तर बौद्ध धर्मले मुदिता अर्थात् अरूको सफलतामा पनि खुशी हुन सिकाउँदछ।

अन्ततः आधुनिक युगमा गहस्थ मानिसका लागि बौद्ध धर्म अत्यन्त ब्यवहारिक र उपयोगी छ । यस शिक्षाले केवल आध्यात्मिक मुक्तिको मात्र होइन, दैनिक जीवनमा मानसिक शान्ति, नैतिकता र सन्तुलन कायम गर्न पनि मद्दत गर्छ । बौद्ध धर्मको पंचशील, चार आर्य सत्य, आर्य अष्टाङ्गीक मार्गले मानिसलाई आफ्नो ब्यवहार, सोच र भावना नियन्त्रण गर्न सिकाउँदछ । बुद्धकालिन कथाहरू र दैनिक जीवनका उदाहरणहरूले देखाउँछन् की बौद्ध शिक्षाहरू आज पनि उत्तिकै सान्दर्भिक छन् । यसको कारण बौद्ध धर्मले मानव जीवनका समस्याहरू जस्तै दुःख, तनाव, लोभ, रिस र अज्ञानतालाई ध्यान, सजगता, करुणा, मध्यम मार्ग र नैतिक जीवनको माध्यमबाट अपनाउँदा गृहस्थ ब्यक्तिले शान्त, सन्तुलित र खुशी जीवन जीउन सक्छ । बौद्ध धर्मलाई केवल पूजा, सस्कृति र दैनिक साधनामा मात्र सिमित नराखी दैनिक जीवनमा ब्यवहारमा उतार्दा यसको वास्तविक लाभ प्राप्त हुन्छ जुन आजको आवश्यकता पनि हो ।

यसरी बौद्ध शिक्षाहरू सान्दर्भिक हुनुको मुख्य कारण भनेको यी शिक्षाहरू कुनै विशेष समय र स्थानमा मात्र सीमित नभई मानव मनोविज्ञान र जीवन अनुभवसँग प्रत्यक्ष सम्बन्धित हुनु हो ।

आधुनिक जीवनमा पंचशीलको प्रयोग:

बौद्ध धर्ममा आधारित नैतिक सिद्धान्तहरू मध्ये पंचशील अत्यन्त महत्पूर्ण मानिन्छ । पंचशीलले मानिसलाई अनुशासित, नैतिक र शान्त जीवनयापन गर्न मार्ग निर्देशन गर्दछ । पंचशीलका पाँच नियमहरू निम्न छन्

१. प्राणी हिंसा नगर्नु
२. चोरी नगर्नु
३. ब्यभिचार नगर्नु
४. भ्रुठो नबोल्नु
५. मादकपदार्थ सेवन नगर्नु

यी पंचशील केवल धार्मिक नियम मात्र नभई आधुनिक जीवनलाई सन्तुलित र सुखी बनाउने ब्यवहारिक मार्गदर्शन पनि हो ।

चार आर्य सत्यको ब्यवहारिक प्रयोग:

चतुआर्य सत्य सार्वजनिक, सर्वहितैषी र सर्वकालिन सत्य हो । जसमा

१. दुःख आर्यसत्य- जीवनमा दुःख छ ।
२. दुःखसमदय आर्यसत्य - दुःखको मूल कारण तिष्णा हो ।
३. दुःखनिरोध आर्यसत्य- दुःखको अन्त्य संभव छ ।
४. दुःखनिरोधगामिनी प्रतिपदा आर्यसत्य-दुःख अन्त्य गर्ने मार्ग आर्य अष्टाङ्गिक मार्ग हो ।

गहस्थ जीवनमा यी सत्यहरूको प्रयोग अत्यन्त उपयोगी हुन्छन । जीवनमा आउने समस्याहरूलाई स्वभाविक रूपमा स्वीकार गर्दा मानसिक तनाव कम हुन्छ र कुनै बस्तु वा विचारमाथि अत्याधिक चाहाना राख्दा पनि दुःख पैदा हुन्छ तसर्थ यस्ता अत्याधिक चाहानाहरूबाट टाढा रहँदा सन्तुष्टि बढ्छ । तसर्थ जीवनलाई मध्यममार्गमा डोच्याउन आर्यअष्टाङ्गिक मार्गको अनुशरण गर्नुपर्ने हुन्छ जस्को सहायताले जीवनलाई सही दिशामा लैजान मद्दत गर्दछ ।

यसै सन्दर्भमा बुद्ध धर्म सन्यास लिने मात्र नभई गृहस्थ जीवन पनि धर्मपालनको आधार हो भनि

एन ईन्ट्रोडक्सन टु बुद्धिष्ट ईथिक्स: फाउण्डेशन, भ्यालुज एण्ड ईस्यु नामक पुस्तकमा पीटर हारबेले गृहस्थहरूका लागि नैतिक मार्गहरू स्पष्ट रूपमा दिएका छन् जस्तै पंच शील, दान र सदाचार। पंचशील सामाजिक स्थिरता र ब्यक्तिगत मानसिक शुद्धताको आधार मानिन्छ। गृहस्थ जीवनमा आर्थिक र सामाजिक नैतिकता सम्यक आजीविका जस्ता ईमानदार ब्यापार, अरूको शोषण नगर्ने, आर्थिक ब्यवहारलाई अत्यन्त महत्वका साथ हेरिएको पाईन्छ। भिक्षुसंघलाई दान दिनु गरिब तथा आवश्यकतामा परेकालाई सहयोग गर्नु सामाजिक सदभाव कायम गर्नु जस्ता दानको विषयले घमण्ड घटाउछ र करूणा बढाउने हुनाले बुद्धधर्मको अभ्यासले विस्तारै अध्यात्मिक जीवन तर्फ उन्मुख गरि जीवन केवल भौतिक सुख मात्र नभई पुन्य संग्रह गर्ने, पुनर्जन्म राम्रो गर्ने माध्यम र अन्तत निर्वाणतर्फ जाने आधारभूमिको रूपमा लिईन्छ (हारबे, च्याप्टर ११, १२, १५)

आर्यअष्टाङ्गिक मार्गहरू यस प्रकार छन्।

- १) सम्यक् दृष्टि
- २) सम्यक् संकल्प
- ३) सम्यक् वचन
- ४) सम्यक कर्मान्त
- ५) सम्यक् आजीविका
- ६) सम्यक् ब्यायाम
- ७) सम्यक् स्मृति
- ८) सम्यक् समाधि

यी सिद्धान्तहरूले दैनिक जीवनका सजिलै लागू गर्न सकिन्छ। सम्यक् वचनले भगडा कम गर्न मद्दत गर्छ भने सम्यक् कर्मले नैतिक अचारण कायम राख्दछ।

मध्यम मार्गको आवश्यकता

आधुनिक जीवनमा यो अत्यन्त सान्दर्भिक छ। मानिसहरू कहिले अध्याधिक काममा व्यस्त हुन्छन् भने कहिले ब्यक्तिगत जीवनलाई बेवस्ता गर्छन्। मध्यम मार्गले दुबैबीच सन्तुलन कायम राखी यसले अनावश्यक खर्च, तडकभडक जीवनयापन, अध्याधिक चाहना र जीवनशैलीको असन्तुलनलाई कम गर्न मद्दत गर्दछ। आफ्नो आवश्यकता अनुसार निर्णय लिनु मध्यम मार्गको अभ्यास हो

परिवारमा करूणा र मैत्रीको भावना

करूणा (दया) र मैत्री (मायालु भावना) बौद्ध शिक्षाका प्रमुख पाटाहरू हुन्। परिवारमा यी गुणहरूको अभावले नै बादाविवाद र बैमनष्यता बढाउँदछ। अभिभावकहरूले सन्तानप्रति करूणामय ब्यवहार गर्दा उनीहरूको मानसिक विकासमा सकारात्मक भुमिका निभाउँदछ। पति(पत्नीविच सम्मान र समभदारी भएमा परिवारमा शान्ति कायम रहन्छ।

बुद्धकालिन कथा विसाखाको पनि उल्लेखनीय छ। उनी एक गृहस्थ महिला थिइन् जसले परिवार र समाज दुबैमा सक्रिय भुमिका निभाइन्। उनी करूणा र दानका लागि प्रसिद्ध थिइन्। एक दिन उनले बुद्धसँग गृहस्थ महिलाको कर्तब्यबारे सोधिन्। बुद्धले उनलाई परिवारको हेरचाह, नैतिक आचरण र समाजसेवामा सक्रिय रहन सुझाव दिनुभयो। यस कथाले पनि आधुनिक महिलालाई प्रेरणा दिन्छ कि गृहस्थ जीवनमा पनि आध्यात्मिकता र सामाजिक योगदान सम्भव र आवश्यक छ।

यसै सन्दर्भमा भगवान बुद्ध एक समय श्रावस्तिको जेतावन विहारमा बसिरहेको बेला रातको समय देवता बुद्धकहाँ आएर उज्यालो प्रकाशले जेतवनलाई उज्यालो बनाउदै बुद्धलाई धेरै देवता र मानिसहरूले साच्चैको मंगल अथवा सुख कल्याण के हो भनेर प्रश्न गरिरहन्छन यसको अर्थ बताईदिन आग्रह गरे । देवताको आग्रह अनुसार बुद्धले यी कर्तव्यहरू पालना गर्नुनै साँचो मंगल हो भन्नु भएको छ । मुखको संगत नगर्नु, ज्ञानीको संगत गर्नु र पुज्यनियको सम्मान गर्नु, राम्रो स्थानमा बस्नु, पहिला गरेका पुन्य कार्यहरू हुन र सही उद्देश्य राख्नु, धेरै ज्ञान प्राप्त गर्नु, राम्रो शिक्षा लिनु, अनुशासनमा रहनु र राम्रो बोली बोल्नु, आमा बुवाको सेवा गर्नु, परिवारको संरक्षण गर्नु र आफ्नो कर्तव्य पुरा गर्नु, दान गर्नु, धर्मअनुसार जीवन विताउनु, आफ्ना नातेदारको सहायता गर्नु र निष्कलंक काम गर्नु जस्ता विषयहरू नै उत्तम मंगल हो भन्नु भएको छ (मंगलसुत्त, सु.नि २.४, खुद्धकनिकाय) । यस सुत्तमा जीवनमा साँचो मंगल अर्थात आशीर्वाद के हो भन्ने प्रश्नको उत्तरको सारमा मुख्य गरेर गृहस्थीका लागि मुल पाँच शिक्षा उल्लेख पाईन्छ जस्तै गलत मानिसबाट टाढा रहनु सज्जन, ज्ञानीसँग संगत गर्नु, आमाबुवाको सेवा गर्नु, परिवारको पालनपोषण गर्नु साथै दान र नैतिक आचरण पालना गर्नु भन्ने उल्लेख पाईन्छ ।

निष्कर्ष

निष्कर्षमा बौद्ध शिक्षाहरू आधुनिक गृहस्थी जीवनका लागि अत्यन्त उपयोगी र सान्दर्भिक छन् । गृहस्थ जीवनका लागि मुख्यतः नैतिक आचरणमा पंचशील, आर्थिक जिम्मेवारी, पारिवारिक कर्तव्य, राम्रो संगत, दान र धर्मपालना

जस्ता विषयहरू हुन । बौद्धदर्शनका आधारभुत शिक्षामा चार आर्य सत्य, आर्यअष्टाङ्गिक मार्गले जीवनलाई सही दिशा प्रदान गर्दछ । मध्यममार्ग, करुणा, मैत्रीले जीवनलाई सन्तुलित र सुखी बनाउँछन् । यी सबै मार्गहरू हाम्रो जीवनमा पढेर बुझेर भन्दा पनि व्यवहारमा लागु गर्नु पर्ने हुन्छ । जति पनि यी बुद्धका आधारभूत शिक्षाहरू शहर बजार जस्ता पहुचमा केन्द्रित भन्दा पनि समाजको हरेक कुनमा फैलाउन हामी सबैको जिम्मेवारी पनि हुन आउँछ । जसले सभ्य समाजको निर्माणमा महत्वपूर्ण भूमिका खेल्दछ । गृहस्थीहरूले बौद्ध धर्मको मार्ग अपनाउँदा धैर्य र सहनशीलता बढ्छ, करुणा र मैत्री भावको विकास हुन्छ । ध्यानले तनाव व्यवस्थापन गर्छ । बालबच्चाहरूका लागि राम्रो उदाहरण बन्न सकिन्छ र लोभ, द्वेष र मोह घटाइ मध्यम मार्ग अपनाउन सकिन्छ । सरल रूपमा जीवन जीउन हामीलाई बौद्ध धर्मले मार्ग निर्देशन गर्दछ । बास्तवमा बुद्ध भन्नु नै आफ्नो बास्तबिकताको बोध हुनु हो । आजको तनावपूर्ण भागदौडमा धर्म सच्चिकै आवश्यक पाटो बनेको छ ।

सन्दर्भ सूची

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