



PANDITARAMA LUMBINI
INTERNATIONAL VIPASSANA
MEDITATION CENTER

YOGI INFORMATION FILE

©Paṇḍitārāma Lumbinī International Vipassanā Meditation Center,
Lumbinī Garden
Rupandehi District
Nepal

Tel.: (977) 71 - 580118

E-mail: panditarama.lumbini[at]gmail.com

Website: www.panditarama-lumbini.org

This electronic version is published under the terms of the Creative Commons Attribution-NonCommercial 4.0 license (CC BY-NC 4.0) as found here: <http://creativecommons.org/licenses/by-nc/4.0/>

For non-commercial use only.

Version of May 31, 2026.

Contents

Guidelines for Meditators	1
The Value of Noble Silence and Simplicity	5
Rules of Conduct For the Meditation Hall	7
Guidelines for the Dining Hall	9
Guidelines for the Bathroom	11
Etiquette for the Dormitory Room	13
Etiquette for the Triplets	15
Cleanliness, Neatness and Quietude	17
Dress Code	19
Health Related Issues	21
How to Arrange Your Dāna	23
Advice for Constipation	25
After-Retreat Advice	27

Recommended Book List	33
General Remarks on the Book List	33
Useful Books on Buddhism	33
Buddhist Suttas and Texts	34
Dictionaries	35
 A Short History of Lumbini	 37

Guidelines for Meditators

Lay meditators must carefully observe the *eight precepts*.

1. Consuming alcohol and drugs, smoking, and chewing of betel are not allowed.
2. Monastics are expected to strictly observe their monastic code of discipline.
3. Restraint of the senses is highly beneficial for intensive meditation.

Meditators observe Noble Silence.

1. Talking is a great hindrance to progress in mindfulness meditation.
2. Meditators should stay alone and refrain from unnecessary speech.
3. Please keep reading and writing to an absolute minimum.
4. Socializing is strongly discouraged.
5. I will not seek or engage in any romantic relationship while on retreat knowing that this behavior is absolutely inappropriate in a monastic meditation center and damages the reputation of the meditation center.

6. We request for appropriate conduct when relating to members of the monastic community that is considerate of the monastic setting and reputation of the monastery.
7. All unfinished personal, family and business matters should be taken care of prior to the intensive meditation retreat so that they do not interfere with one's meditation.
8. Communication with the outside world through telephone, cell phone, e-mail, and social networks is strictly prohibited except in the case of an emergency.

Meditators should practice with the following qualities:

1. Sustained, continuous, moment-to-moment mindfulness from the time of waking up to that of falling asleep at night,
2. Respect and sincerity,
3. Diligence,
4. Honesty and straightforwardness,
5. Heroic effort,
6. Perseverance,
7. Patience.

Meditators are expected to do 12 - 14 hours of formal practice a day.

1. Sleep should be limited to between four to six hours per day.
2. Meditators are advised to perform all activities in slow motion.
3. During the meditation retreat please stay within the monastic compound.

Meditators must strictly adhere to the instructions of the meditation teacher.

1. Full-time meditators will have four interviews per week.
2. There will be four live Dhamma-talks per week and three recorded Dhamma-talks per week.
3. Skipping interviews and Dhamma-talks is usually to the disadvantage of a meditator.
4. Do not practice other meditation methods while at this center.
5. Part-time meditators are welcome to practice at the center from 7:00 am to 7:30 pm. However, they have to arrange for their own accommodation and food outside of the meditation center.

Sound physical and mental health is a basic requirement for intensive meditation practice.

All meditators have to perform regular cleaning duties in the bathroom and bedroom.

This is a monastic environment and we ask retreatants to wear non-distracting, modest clothing, which is loose and covers the body. Clothes worn should be neat and clean. Please refrain from wearing revealing or enticing clothes, including shorts (under-knee length is acceptable) and leggings, tights, shoestring tops or singlets. Regarding sarongs, longyis, pareos, only mid-length and long ones are adequate. Avoid wearing clothing that rustles loudly.

In order to maintain the quality at the center we accept only meditators with serious commitment. New meditators will be on probation for seven days.

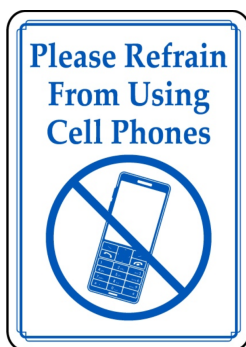
Meditators who do not follow the guidelines at the center and who do not meditate seriously will be asked to leave.

Paṇḍitārāma is committed to providing a safe, comfortable and productive meditation and work environment, free from unlawful discrimination and harassment, where everyone is treated with decency and respect.

The Value of Noble Silence and Simplicity

Retreats at Panditarama Lumbini International Vipassana Meditation Center are intensive and held in Noble Silence, which all retreatants are expected to observe. Noble silence gives us the opportunity to not engage in conversation with others unless absolutely necessary. Silence and simplicity are basic qualities in spiritual development recommended by the Buddha. Noble silence quiets the mind to observe the arising phenomena in our intensive practice.

In light of this, retreatants are requested to refrain from using mobile phones at any time unless there is an emergency case. If you think you may need to contact someone in an emergency whilst you are on retreat please ask for permission from the teachers.



Rules of Conduct For the Meditation Hall

- Absolutely no talking in the meditation hall. Please avoid making noise and causing disturbances of any kind to your fellow retreatants.
- Please do not walk in a rough, noisy, brisk or zigzag manner in the meditation hall. Do not walk close to those who are doing their sitting meditation.
- Do not change the position and speed of the fans after the beginning of a sitting session. Also, do not switch on or off the lights during a sitting.
- Do not point your feet at the Buddha statue or a monastic.
- Refrain from sleeping in the lying posture in the meditation hall.
- Please do not lie down while listening to a recorded Dhamma-talk.
- Please do not light incense sticks or candles in the meditation hall, as the air circulation is quite poor.
- At nighttime the last retreatant to leave the meditation hall is requested to switch off all lights, fans, or heaters.

- Please do not do any physical exercises in the meditation hall. Exercising to a limited extent in one's room is permitted.
- Please do not sit on a folded meditation mat.
- Group sittings in the meditation hall are compulsory unless the meditation teacher has instructed to do otherwise.
- During special retreats do not be late for the sitting sessions.
- In the meditation hall do not wear 'noisy' clothing, as this will certainly disturb other retreatants.
- Do not bring beeping watches into the meditation hall. Using one's mobile phone in silent mode as a watch is fine.
- All retreatants are requested to take turns cleaning the meditation hall every Saturday right after breakfast. This can be done in a group of three. Please sign up for the weekly cleaning.

Guidelines for the Dining Hall

- Be mindful at all times.
- Restraint of the senses is important, including during meals.
- Please refrain from any unnecessary talking in the dining hall.
- Kindly come to the dining hall before 6:20 AM for breakfast and before 11:20 AM for lunch.
- Take only as much food as you can eat. Do not leave any leftovers.
- Take only your share of the food. Be considerate of other retreatants.
- Do not make any noises with the cutlery and dishes.
- Food available at the local markets is very basic. Therefore, be content with the food provided.
- Retreatants do not need to do their dishes.
- Please stay out of the kitchen.
- Juice time is after the Dhamma talk. After drinking the juice kindly rinse and wipe your glass and put it back on the tray.

- Please appreciate the tremendous efforts of the volunteers and local staffers that go into preparing the meals. Therefore, do not take things for granted. Be content with what you receive here.
- “Reflecting wisely, one uses food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and I shall live in comfort.’ ” (M.N. 2, translation Bhikkhu Bodhi)

Guidelines for the Bathroom

- Be mindful at all times.
- Please enter the shower block with the rubber slippers provided. This will help to keep the floor clean. Do not wear your outdoor shoes inside the shower block nor walk into it barefoot.
- Please open and close all taps gently, not forcefully. Most of the plumbing fixtures are of a poor quality.
- Please do not open or close doors with a loud bang. This may disturb other retreatants. Also, refrain from making any unnecessary noises in the bathroom.
- Please do not leave any hair or hair cuttings in the sinks or in the showers as they clog up the pipes. Throw them into the garbage can.
- Kindly switch off all lights when not in use.
- All retreatants and volunteers are requested to sign up and perform cleaning duties once a week for about one hour at a time. Cleaning the shower block consists of cleaning the sinks, mirrors, toilets, showers, floor tiles and wall tiles. Cleaning materials can be found in front of the shower block. Please inform if any items need to be replaced. For broken plumbing fixtures please make an entry into the maintenance log. Please carry

out your cleaning duties conscientiously and to the complete satisfaction of your fellow retreatants. Thank you!

Etiquette for the Dormitory Room

- Mindfulness should not end when entering the dormitory. Be mindful in all activities and in every moment.
- Do not wear outdoor shoes in the dormitory.
- Do not switch on bright lights before 04:00 AM and after 10:00 PM.
- Keep noise to a minimum. Be mindful in opening and closing the door, placing objects on a table etc.
- Do not communicate with other retreatants. Leave a written note if necessary.
- Keep the dormitory tidy and the floor clean through regular sweeping and mopping.
- Keep activities in the dormitory to a minimum. Avoid any activity that may disturb other retreatants.
- Do not light any incense in the dormitory.
- Do not keep any food in the dormitory, as this will attract ants.
- Kindly switch off lights and fans when not in use.
- Last person to leave the room, please switch off all lights and fans.

- Departing retreatants are reminded that new retreatants will soon be arriving. Please welcome them by leaving your dormitory and the common bathroom in a spick and span, neat and tidy condition. Do take time to thoroughly clean the dormitory and the common bathroom before departing.

Etiquette for the Triplets

- Mindfulness should not end when entering the room. Be mindful in all activities and in every moment.
- Do not wear outdoor shoes in the room.
- Do not switch on bright lights before 04:00 AM and after 10:00 PM.
- Keep the bathroom and toilet clean and tidy. All retreatants are requested to sign up and perform cleaning duties once a week for about one-hour at a time. This consists of cleaning the sink, mirror, toilet, shower, floor tiles and wall tiles. Cleaning materials can be found in the bathroom or in the cupboard outside of the shower block. Please inform if any items need to be replaced. For broken plumbing fixtures please make an entry into the maintenance log. Please carry out your cleaning duties conscientiously and to the complete satisfaction of your fellow retreatants.
- Please open and close all taps gently, not forcefully. Most of the plumbing fixtures are of a poor quality.
- Keep noise to a minimum. Be mindful in opening and closing doors, placing objects on a table, using buckets, taps, etc. Avoid any activity that may disturb other retreatants.
- Do not communicate with other retreatants. Leave a written note if necessary.

- Keep room tidy and floor clean through regular sweeping and mopping.
- Kindly switch off all lights and fans when not in use.
- Last person to leave the room, please switch off all lights and fans.
- Keep the porch area swept and shoes tidy. The trash can will be emptied regularly.
- Keep activities to a minimum.
- Be prepared to share the room with other long-term retreatants.
- Departing retreatants are reminded that new retreatants will soon be arriving. Please welcome them by leaving your room and bathroom in a spick and span, neat and tidy condition. Do take time to thoroughly clean your room and bathroom.

Cleanliness, Neatness and Quietude

“For the Eye of Insight to open, it is essential to have cleanliness, neatness, and quietude.”

Do not throw garbage such as leftover food, waste paper, Q-tips and candy paper out of the window. Instead, put them into the garbage cans provided.

Certain cleaning duties have to be performed by all retreatants. Kindly sign up on the list “Cleaning Duties.” Please carry out your duties conscientiously and to the complete satisfaction of your fellow retreatants.

Dress Code

This is a monastic meditation center. Please respect our dress code:

- No revealing or enticing clothes
- No tight fitting clothes
- Shorts under-knee are acceptable
- Wear modest clothing which is loose and covers your body
- No tight pants
- No shoestring tops/singlet
- No short holiday clothes

Health Related Issues

Meditators who join the retreat should be in good physical health, as the meditation practice is quite strenuous. A prophylaxis for malaria is not necessary, as Lumbini is free from malaria. Japanese encephalitis has been reported in Nepal especially during the monsoon but so far no such cases have occurred in Lumbini itself. A vaccination for Japanese encephalitis is not absolutely necessary. Please do bring the medicine that you may need during the retreat to maintain your health. If constipation is an issue please bring laxatives along that work for you. The meditation center will assist in addressing minor health issues. The book on the registration table “Where There is No Doctor, a village health care handbook” is worth consulting. Pharmacies in Mahilawar and Bhairahawa sell mostly generic medicine. In the case of some more serious medical issues the following hospitals and clinics in Bhairahawa are available.

- City Hospital
- Universal College of Medical Sciences (UCMS)
- Bhim Hospital
- Dr. G.B. Bhatt, G.B. Health Centre, general practitioner, Ph. 522 707, 523 707
- Dr. Ramesh Chaudhury, general practitioner, Bank Rd, Ph. 521 612, 527 341, Clinic hours: 09 AM – 03 PM
- Dr. Shatdal Chaudhury, internal medicine, Bank Rd., Cell 9744-071031, clinic hours 07 AM – 10 AM

- Shree Badri Eye Centre Pvt. Ltd., Dr. Basant Raj Sharma
- Sri Krishna Netralaya, Dr. S.P. Dhital
- Provincial Public Health Laboratory, Bhim Hospital, for Covid-19 PCR tests

The CIWEC Clinic Travel Medicine Center in Kathmandu is a specialist in travel related illnesses in Nepal. It opened in 1982. It operates a 24-hour telephone service and usually gives good medical advice on how to proceed and which specialist to consult.

Certain complicated medical conditions may have to be treated in Kathmandu, Gorakhpur (India) or Bangkok.

Drinking water available at the meditation center has gone through a professional reverse osmosis water filtration system. Please do not drink the tap water.

How to Arrange Your Dāna

Please make preparations for your donation well in advance of your departure especially if you intend to withdraw funds from an ATM machine.

PLIVMC accepts cash donations in Nepali rupees, Indian rupees, US-dollars, Euro, Australian dollars, and other major currencies. Please note that PLIVMC does not accept donations by credit card or US cheques.

The facility to give dāna by bank-to-bank transfer is available only for retreatants who have done two or more retreats at the meditation center.

Advice for Constipation

Constipation on retreat is not uncommon. To maintain regular bowel movements drink warm water, use olive oil, eat a small amount of dried pitted plums or drink plum juice. Avoid rice, bread, raw fruits and vegetables. Do take yoghurt or milk, not too much, though! Have porridge in the morning.

Should you have been constipated for three to four days take Livoluk, 15 ml twice a day or 30 ml twice a day (strong). Livoluk is available in Bhairahawa.

For a constipation of five to six days use Dulcolax suppositories or glycerin suppositories.

For a constipation of seven or more days use an enema or Motivac Enema.

Good luck and be happy.

2015 / Sule Attems

After-Retreat Advice

Being on a retreat for over a month brings about major changes, and to go back straight into daily life without any precautions one might end up badly.

The transition into one's daily life is not always easy. One of the difficulties that we tend to face comes from the way we relate to our relatives and our friends and maybe our colleagues at work. So when going back into our daily life, it's worth scheduling maybe a few days of interim time where you're not immediately back on your job, but maybe have some time with your family and also some quiet time for yourself, in silence, and this then will help for the transition.

One's mindfulness practice doesn't, or shouldn't end with the end of the retreat. The mindfulness practice should carry over into our daily life. We are well advised to schedule periods of daily practice, a little bit of formal practice at home, and maybe do a weekend retreat or weeklong retreat, complementing the occasional intensive retreat. So after a retreat, which serves as a booster, we can go back to our daily practice. If we keep doing this, over a longer period of time, then in most cases, the dhamma is bound to be ours.

A frequently asked question regarding daily practice is, "will I lose my level of mindfulness, concentration and wisdom, and will I continue to progress and how this does this take place?" Well the answer is as follows: during intensive practice our progress tends to be quick and steep, so in a relatively short period of time we manage to traverse a number of insight knowledges. With the regular daily practice of let's say 1 or 2 hours, our progress will not be as quick

and not as steep but somewhat slower. However, when it comes to daily practice, what counts a lot is the regularity of it – sticking to it, maintaining one’s daily practice on a regular basis without fail. If one does so over a longer period of time, not just a few days but several weeks, months, even over several years, then progress is bound to be there.

When we do our daily practice, then what counts is not just sitting there until the hour is up, but rather, ensuring that the time we have scheduled for our practice is really wisely used so that our meditation will be of a high quality. If we are fully aware of the preciousness of our time and we make a big effort to be really attentive to what’s happening, then even one hour of practice a day can make a big difference. As the Ven. Sayādaw U Paṇḍita likes to point out, there are 3600 seconds to an hour, and if one is really mindful every single second, then that’s 3600 moments to observe whatever’s happening and for concentration to be there and for wisdom to arise.

When we have done a longer retreat (one month or more) and we go back to daily practice, it is quite possible that after a while our mindfulness, effort, concentration and wisdom will drop. However this will depend on how many hours of formal practice you do every day. If you do 3–4 hours a day you should be able to maintain your level to some extent. If not, then gradually over weeks, your mindfulness will deteriorate and will stabilize somewhere. For some, it may fall back all the way, for others it could fall back to the fourth insight knowledge, some may stabilize their practice in one of the insight knowledges in the middle part of the practice, and if one has to spend weeks in dukkha, this will then obviously drive a meditator to do another retreat to get over this quickly!

Now the faith that has been developed in a retreat needs to be nourished, and the best way to do this is to keep up one’s daily practice. As well, reading a dhamma-book, listening to a dhamma-talk, or participating in a dhamma discussion with friends may be very useful. What also helps is to seek the community of like minded people. So if in the city or town or village, wherever you happen to live, there is already a sitting group, a group of meditators who meet regularly, then

obviously it would be a good idea to participate in this. Meditators can support each other a lot.

Also, for one's daily life, the observance of the 5 precepts would be a good idea. For one thing, it will introduce a very clear standard by which to live one's life. Whenever a situation comes up, where it's difficult to know what to say or do, then one can always go to the precepts and ask oneself, "would I like it if such and such an act would be done to me". If one doesn't like it oneself, then most likely others won't like it either and then it might be a good idea to refrain from it.

There is another point that I need to add with regard to one's daily practice, namely — it's important that we practice not just on the days when we already feel good, but on those days when we feel somewhat tired, or when we are agitated or angry because of some worldly issue. It's at those times that we have an opportunity to learn much about these unwholesome and difficult mental states in action, as they're happening, so we'll also learn how to overcome them. As we keep doing this, then gradually the arising of unwholesome mental states is no longer a problem.

Also for your daily practice, to keep a report log would be advisable. Simply writing down one's experiences after a good sitting helps us to observe properly. If one does this over a longer period of time plenty of reports accumulate and, by occasionally going back over these notes, how the practice unfolds may become clearer. One can then also compare one's daily meditation experiences with the experiences during an intensive retreat, and if need be even look back at what advice was given during the intensive retreat.

Mindfulness in daily life is not limited to just some formal meditation at home, some form of sitting meditation and maybe some form of walking meditation, but should furthermore be extended into other areas of our life. There are many things, many simple activities that we can carry out somewhat mindfully. If we do so then it helps us to remain grounded. During our daily life, of course we cannot practice as intensively as we do on a retreat. So we have to adjust to the conditions out there in the world. The same thing goes for the labelling - labelling during an intensive retreat becomes something like second

nature. However, during our daily life, this may not be that easy, and as long as we can maintain a certain basic level of mindfulness regarding what we are doing, what we are saying, regarding our major thoughts and predominant mental states, then this is quite good enough.

After retreat when we go back to our respective families, or circle of friends, some of these family members or friends may not quite understand what meditation is all about, and they may even be critical of what we are doing. They may be viewing our meditation practice as an escape from work, and saying things like “you’re just being lazy, and wasting your time”, and the like. When it comes to convincing others, indeed we have to be careful, some may not want to hear at all, and if we think we have to proselytize then in many cases this may be just the wrong approach. A more indirect way of doing it is simply to live your normal life but try to live it somewhat mindfully, try to be a good person, be kind to others and helpful and so on. Then others may sooner or later notice that something has changed with you, that you’re maybe not as irritable as you used to be, and that you’re more understanding than before, more patient than before. Then they start reflecting, “well, maybe there is really something about meditation”. And if then, at a later point, they really want to find out and start asking questions then one could explain.

So mindfulness practice does have certain benefits during daily life. It contributes to a relative purity of the mind. It also contributes to a relatively quick overcoming of unwholesome mental states. A great variety of unwholesome mental states may arise in the world. Many challenging situations come up, and it’s not always easy, but meditation helps to see the unwholesome mental states, to be mindful of them and then to gradually overcome them.

Also, by doing daily practice, one is building a foundation for the next retreat. As one meditates every day a little bit, one gets more familiar and skilled with what’s happening in the body and the mind, which helps for the next intensive retreat. Our daily practice may be even a source of inspiration, or a source of intuition for the solving of some difficult problem. The meditation practice helps us to main-

tain a certain amount, or a certain degree of happiness, balance and harmony within oneself and also with regards to others.

Our daily meditation practice will yield other benefits, such as contributing towards good health, physical health and mental health, and in the long run, will help us to shape the mind in a more positive, in a more optimistic and wholesome direction. If this is done regularly, over a longer period of time, then it will surely make a big difference.

Sayādaw U Vivekānanda

Adaptation of a talk given in May 2007 at BMIMC, Australia

Recommended Book List

General Remarks on the Book List

The "Useful Books" category refers to easily understandable books. They are recommended to all meditators and are found to be very helpful.

The "Buddhist Suttas and Texts" category is recommended for studies.

The "Dictionaries" category is recommended to the ones interested in Pali and to whoever seeks precise understanding of Buddhist terms.

May you enjoy the valuable work of all the authors, translators and donors!

Useful Books on Buddhism

- "A Short History of Buddhism" — Edward Conze. Publisher: Research Press, India
- "In this Very Life: The Liberation Teachings of the Buddha" — Sayādaw U Paṇḍita. Publisher: BPS
- "Essentials of Insight-Meditation Practice: A Pragmatic Approach to Vipassana" — Ven. Sujiva. Publisher: Buddhist Wisdom Center, Malaysia

- “The Four Foundations of Mindfulness: An Exposition of the Summary” — Sayādaw U Silananda. Publisher: Inward Path, Malaysia
- “Living Dharma: Teachings of Twelve Buddhist Masters” — Jack Kornfield. Publisher: Shambhala
- “The Way of Mindfulness” (The Commentary of Satipaṭṭhāna) — Soma Thera
- “Satipaṭṭhāna. The Direct Path to Realization” — Anālayo

Buddhist Suttas and Texts

- “The Meaning of Satipaṭṭhāna” — Booklet — Sayādaw U Paṇḍita. Publisher: Not mentioned
- The Sutta-Nipāta” - H. Saddhatissa (Editor and Translator). Publisher: Routledge Curzon
- “A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha” — Mahathera Narada (Original Translation from Pali) and Bhikkhu Bodhi (Revised Translation and Editor). Publisher: BPS Pariyatti Editions
- “The Long Discourses of the Buddha: A Translation of the Digha Nikaya” (Teachings of the Buddha) — Maurice Walshe (Translator). Publisher: Wisdom Publications
- “The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya” (Teachings of the Buddha) — Bhikkhu Ñāṇamoli (Original Translation from Pali) and Bhikkhu Bodhi (Revised Translation and Editor). Publisher: Wisdom Publications
- “Numerical Discourses of the Buddha: An Anthology of Suttas from the Anguttara Nikaya” — Nyanaponika Thera and Bhikkhu Bodhi (Both Translator and Editor). Publisher: Altamira Press

- “The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya” – Bhikkhu Bodhi (Translator). Publisher: Wisdom Publications
- “The Path of Purification: Visuddhimagga” – Bhikkhu Nanamoli (Original translation from Pali) and Bhikkhu Bodhi (Revised Translation and Editor). Publisher: BPS Pariyatti Editions
- “The Path of Discrimination: Paṭisambhidhāmagga” – Ven. Nāṇamoli (Translator). Publisher: The Pali Text Society
- “The Heart of Buddhist Meditation: A Handbook of Mental Training Based on the Buddha’s Way of Mindfulness” – Nyanaponika Thera. Publisher: Weiser Books
- “The Dhammapada (Suttanta Pitaka, Khuddaka Nikaya)” - Daw Mya Tin (Translator). Publisher: The Dept. for the Promotion and Propagation of the Sasana, Myanmar. Sasana: 2536
- “A Discourse on To Nibbāna via the Noble Eightfold Path” - Ven. Mahāsi Sayādaw (Author) and U Htin Fatt (Translation from Burmese) Published in Rangoon – Probably not to be found outside of Myanmar
- “A Discourse on Vipassanā (Spiritual Insight)” – Ven. Mahāsi Sayādaw (Author) and Dr. Ko Gyi (Translation from Burmese). Publisher: SBVMS Publication, Malaysia
- “Practical Insight Meditation: Basic and Progressive Stages” - Ven. Mahāsi Sayādaw (Author), U Pe Thin and Myanaug U Tin (Translation from Burmese). Publisher: BPS

Dictionaries

- “Concise Pali-English Dictionary” – A.P. Buddhadatta Mahathera. Publisher: Motilal Banarsidass Publishers, Delhi

- “Pali-English Dictionary” - T.W. Rhys David and William Stede. Publisher: Motilal Banarsidass Publishers, Delhi
- “Buddhist Dictionary: Manual of Terms and Doctrines” – Nyatanatiloka Mahāthera. Publisher: Pariyatti Press

A Short History of Lumbini

Surrounded by lush gardens, ponds, light forests, wetlands and rivers lies the Sacred Garden of Lumbini. Located in the Nepalese Terai and bordering India, Lumbini is a place with a significant past and splendid future.

Siddhattha Gautama who later became known as the Enlightened One (Buddha) was born here in the 7th century B.C. After gaining supreme enlightenment in Bodh Gaya he taught the Dhamma of freedom from suffering for 45 years. Shortly before his great passing away (mahā parinibbāna) he spoke to his disciple Ānanda as follows:

“There are four places the sight of which should arouse a sense of urgency in the faithful. Here the Tathāgata was born (Lumbini). Here the Tathāgata attained supreme enlightenment (Bodh Gayā). Here the Tathāgata set in motion the Wheel of Dhamma (Sarnath). Here the Tathāgata entered maha parinibbana (Kusinagar).

And, Ānanda, the faithful monks and nuns, male and female lay-followers will visit those places. And any who die while making the pilgrimage to these shrines with a devout heart will, at the breaking-up of the body after death, be reborn in a heavenly world.” DN 16, adapted translation by M. Walshe

Hence, Lumbini’s importance for Buddhists and peace-seeking people.

Emperor Ashoka paid an imperial visit to Lumbini in 249 B.C. and had the birthplace of the Buddha marked by erecting a stone pillar with an edict engraved on it. Among the pilgrims who visited Lumbini in the past were the Chinese pilgrims Fa-Hsien (403 A.D.),

Hiuen Tsiang (636 A.D.) and King Ripu Malla of West Nepal (1312 A.D.). Later on Lumbini fell into oblivion. General Khadga Sunshere JB Rana and Dr. A. Fuehrer rediscovered it in 1896.

In 1956 the late King Mahendra initiated the development of Lumbini by providing an access road, a monastery and a pillar. Upon seeing the deplorable state of Lumbini in 1967 the then Secretary General of the United Nations U Thant entreated King Mahendra to allow the development of Lumbini as an international place for pilgrimage.

With King Mahindra's consent the Lumbini Development Committee (LDC) was formed at the United Nations in 1970. LDC commissioned the design of a master plan for Lumbini. The United Nations and HMG Nepal approved Prof. Kenzo Tange's Master Plan in 1978. According to this plan, the circular levee, the central canal, roads, drainage, bridges, and the planting of trees were carried out.