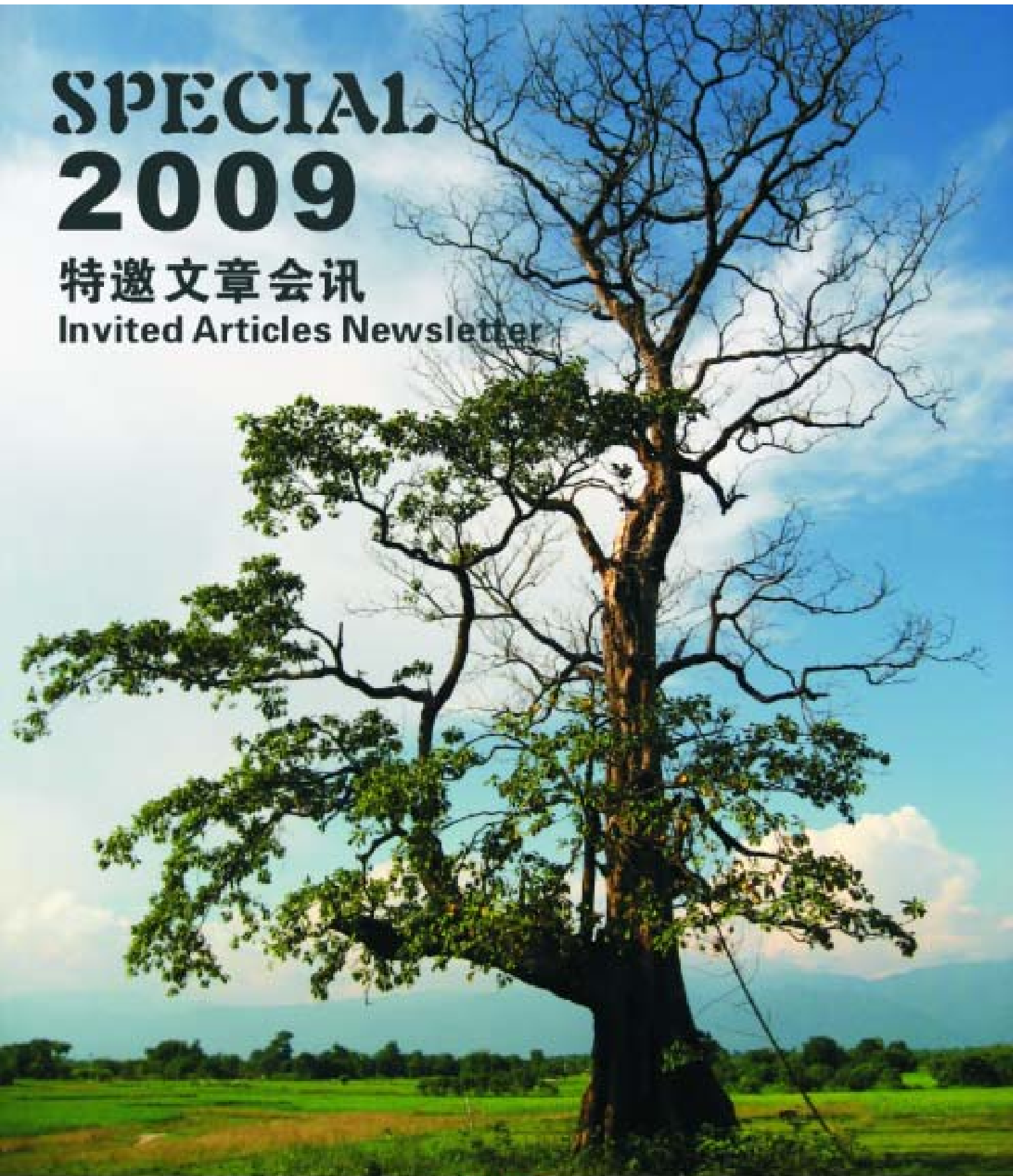


# SPECIAL 2009

特邀文章會訊

Invited Articles Newsletter



東方文化遺址保護聯盟

Oriental Cultural Heritage Sites Protection Alliance  
Alliance de Protection du Patrimoine Culturel Asiatique



## 東方文化遺址保護聯盟

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Alliance de Protection du Patrimoine Culturel Asiatique

### 简介 A Breif Introduction

东方文化遗址保护联盟（Oriental Cultural Heritage Sites Protection Alliance, 简称 OCuHeSPA / APPCA），于 2008 年在法国巴黎以非营利为目的而筹设的（NGO）非政府民间组织，推动东方相关文化遗址的保护与推展工作。

**Oriental Cultural Heritage Sites Protection Alliance**  
(OCuHeSPA / APPCA for abbreviation), is a non-government organization (NGO) established in 2008, Paris with an unprofitable intention, aiming at advancing the conservation as well as promotion of relevant oriental cultural heritage sites.

**荣誉主席 Honorable President:** 续慧法师 Ven.Shih Shi-huei

**主席 President:** Etienne Mathieu

**秘书长 General Secretary:** 李志勇 Frank Lee Chih Yung

**财务主任 Treasury:** Nicolas Brizault

**顾问 Advisor:** 林志宏博士 Dr. Roland Lin Chih-Hung

法国巴黎索邦大学 - 远东研究中心 - 研究员, 联合国教科文组织 - 世界遗产中心 - 专员  
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前任尼泊尔国家考古局局长

Ex- Director General, Department of Archaeology, Nepal



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## 序言 PREFACE

### “东方文化遗址保护联盟”的使命

主席：Etienne Mathieu

秘书长：李志勇 Frank Lee Chih Yung

财务主任：Nicolas Brizault

#### （一）前言：

近几十年来，由于全球经济急速的发展、都市化的快速扩张、大众传媒的渗透及旅游的便捷性，造成对于许多珍贵的文化遗址产生无法逆转的破坏。

东方文化遗址保护联盟认为文化遗产实为脆弱，并且她常常是体现当地的一种生活方式或是生活经验的历史遗产，与当地的地理生态、历史文化和社会，成为一个整体的存在。具体保护与振兴措施应缓慢推动，切莫急功近利，她的价值乃在于她是深深扎根于该地原居民的生态、文化、社会与生活环境中，这是也是我们在努力保护、保存文化遗址时，需要时时谨慎的意识。

因此对于文化遗址的保护工作不能只是为了保护而保护，而是应该体现“以人为本”的精神，除了在工程技术、建设项目与一系列的图纸编测外，其它包括口头传说和表述、表演艺术、社会风俗、礼仪、节庆、传统的手工艺技能等非物质文化遗产，都要有效地保护、弘扬与反思。东方文化遗址保护联盟在此理念指导下，将除了关注紧迫性、危急性的相关佛教文化遗址保护外，也将会针对尼泊尔-蓝毗尼园(Lumbini-Sacred Garden) 相关研讨会与学术成果（譬如研究历代记、画像研究对考古上的影响）积极支持及协助出版，同时对尼泊尔相关文化遗址的保护工作，也将会结合相关学术研究小组进行三层面的学术工作(研究、绘测、提出具体建议)。

联盟希望除了对相关佛教遗址、文物、建筑与艺术的保护与修复外，也关注其它东方文化遗址的保护，同时会配合学术研究的累积，以改善社会风气、净化人心为最终目标。

#### （二）目前推动的具体工作：

目前联盟的工作重心在尼泊尔的蓝毗尼园（即Lumbini），此地相传为释迦牟尼佛陀出生之处，从 1968 年开始在此召开多次的国际佛教研讨会，并于 1997 年入选世界遗产名录，其重要性不言而喻。

东方文化遗址保护联盟在 2008 年 9 月组织代表团亲自参访尼泊尔相关佛教文化遗址后，发现有许多的遗址目前紧迫性的需要我们尽一份心力加以保护，例如蓝毗尼园是在 30 几年前（1978 年）由联合国及蓝毗尼国际开发委员会委托日本建筑工程师丹下健山（Kenzo Tange）进行设计保护规划，联盟认为现在应该再重新被加以讨论与检讨，组织相关学术研究团队讨论更适合现状保护计划的建议；蓝莫国佛舍利塔（Ramagram Stupa Site），是佛陀八个舍利子塔中唯一未被挖掘过的佛舍利塔；黛乌达哈（Devdaha）是佛陀的母亲摩耶夫人(Maya)的故乡；迦毗罗卫城（Kapilavastu）旧城遗址，是佛陀当时在东门骑着白马，由车夫车匿陪同往苦行林修行的地方。上述这些佛教文化遗址皆具有超凡的历史与艺术价值，不但是佛教诞生的重要圣地、同时也是世界上具代表性的重要文化遗址，但是联盟发现目前对此的调研工作与保护



并不完善，甚至有许多的考古遗址裸露田间，深切担忧这些文化遗址若不赶紧加以保护，日后将会造成无法弥补的遗憾。

联盟呼吁相关个人与组织应当重视这些问题，以尼泊尔-蓝毗尼（佛陀的诞生地）作为对东方文化遗址保护努力的第一步，日后以此基础扩展到对中国、不丹、印度及其它东方各地相关佛教与地方性文化遗址做一些贡献，抢救人类共同拥有的美丽瑰宝-东方文化遗址。

联盟目前规划的保护参与工作主要可分为三大要项：针对尼泊尔蓝毗尼园（Lumbini-Sacred Garden）相关研讨会与学术成果的推动及出版品；对尼泊尔相关文化遗址进行三层面的学术工作（研究、绘测、提出具体建议）；以及可能对于一些处于急迫性的文化遗址进行抢救。

#### 一、针对尼泊尔-蓝毗尼园（Lumbini-Sacred Garden）相关研讨会与学术成果的推动及出版品：

- 1、于 2009 年 4 月 13-21 日由联盟财务长 Mr. Nicolas Brizault 前往了解自从 2008 年 9 月联盟开始参与尼泊尔-蓝毗尼园（Lumbini-Sacred Garden）的相关协助工作后的进展，与未来可能的具体努力方针。
- 2、积极了解于 2009 年 6 月 17-22 日在尼泊尔-蓝毗尼，由联合国教科文组织（UNESCO）与尼泊尔国家考古局（Department of Archaeology, DoA）和蓝毗尼发展基金会（Lumbini Development Trust, LDT）一同参与召开的研讨会内容：
  - A). 深入讨论蓝毗尼园在世界遗产中的“显著的普遍价值”（Outstanding Universal Value - OUV）。
  - B). 深入讨论扩充蓝毗尼园现阶段登录世界文化遗产名录的核心地点（core）及其缓冲地带（buffer zones），可能将蓝莫国佛舍利塔及迦毗罗卫城一起列入世界遗产扩充区。
  - C). 讨论针对蓝毗尼园因推动更深层的研究（譬如研究历代记、画像研究）对考古上的影响等。（Chronicles, iconography, impact on the archaeological zone, etc.）
- 3、针对上述的尼泊尔-蓝毗尼园（Lumbini-Sacred Garden）相关研讨会与学术成果的推动及出版品，提供相关学术及实际保护计划之实施参考。

#### 二、由东方文化遗址保护联盟资助委请法国巴黎维莱特建筑学院（Ecole d'architecture Paris La Villette）及 ATELAB 研究室组成的学术研究小组进行为期三～四年间针对尼泊尔-蓝毗尼园相关文化遗址的学术研究工作，进行三层面的研究绘测及具体建议。

#### 三、配合由联合国教科文组织（UNESCO）与尼泊尔国家考古局（Department of Archaeology, DoA）和蓝毗尼发展基金会（Lumbini Development Trust, LDT）针对部分处于紧急需要保护的相关大蓝毗尼佛教区文化遗址进行相关保护及修复工作。





### (三) 短期预期目标:

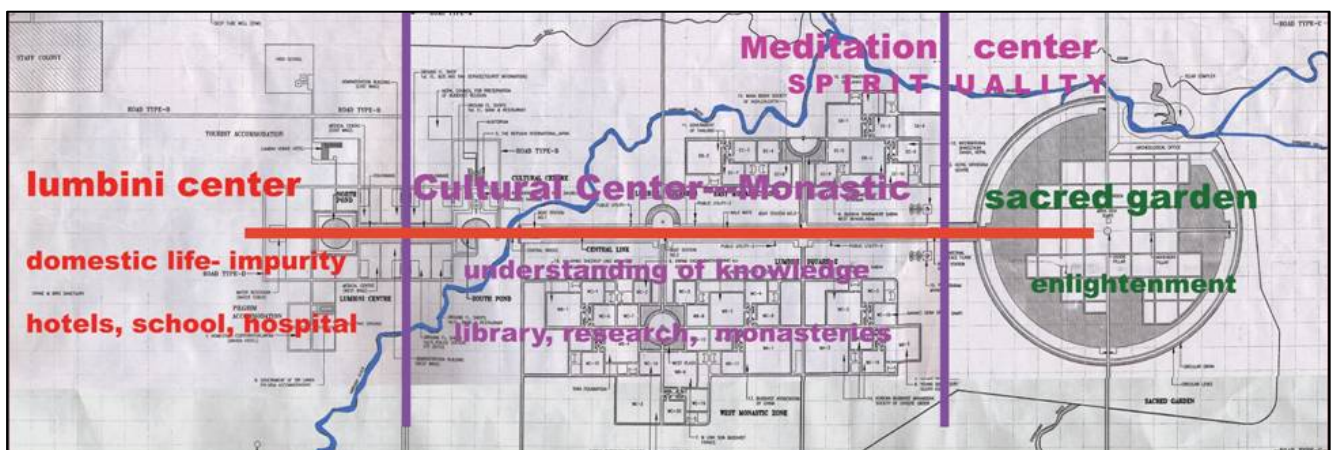
针对目前工作的重心-尼泊尔-蓝毗尼园 (Lumbini-Sacred Garden)，联盟希望能够透过各个层面的努力，达到以下几点预期成果：

- 1、学术研讨会的召开；
- 2、学术研讨会的会议纪录出版品；
- 3、学术研究团队的实地研究调查，并依此整理汇编学术出版品；
- 4、对于相关文化遗址进行实地绘测；
- 5、总结相关学术研究成果提出具体可行的建议方案；
- 6、针对危急的文化遗址进行修复(暂定)；
- 7、其它

### (四) 结语:

文化遗址若不幸遭受破坏，将会产生不可逆转性的毁灭，因此联盟急切的希望透过实际的行动，在分秒必争的困境中抢救那些濒危的文化遗产，对这些人类瑰宝进行抢救与保护。

今天联盟的所有工作人员积极为东方文化遗址的保护、交流、及透过与国际相关组织合作，冀望对蓝毗尼园及相关佛教及东方文化遗址的保护活动，达到抛砖引玉的效果，能够得到社会大众更多的认可与支持，共同为东方文化遗址贡献一份心力。



丹下健三的蓝毗尼园总体规划图  
Kenzo Tang's Master Plan for the Lumbini Project Area



## The mission of the “Oriental Cultural Heritage Sites Protection Alliance”

President: Etienne Mathieu

Secretary-General: Frank Lee Chih Yung

Treasury: Nicolas Brizault

### 1. Preface

In recent decades, because of the global economic developments, the urbanization's high - speed extension, the infiltration of public media and the convenience of travelling, a number of precious cultural relics have been destroyed.

The Alliance considers that history heritage is very fragile, and it always expresses a local living style and living experiences. Meanwhile it forms a whole existence with the local geographical, ecological, history, culture and society. The probe specific measures should be promoted slowly. Its value is deeply rooted in the place of original inhabitants of the ecological, culture, social and living environment. This is the awareness we should always be vigilant when we strive to protect and preserve the heritage.

So the protecting work of the cultural heritage shouldn't only be “protecting” but also reflect the spirit of “people-oriented”. In addition to engineering technology, constructing projects and a series of drawings for measuring, others intangible cultural heritage, like the oral legends and statements, the performing arts, the social customs, the etiquettes, the festivals, the traditional skill of hand - crafts.... All should be protected effectively and need to introspect more. With the guidance of this idea, except to pay attention to protect the cultural heritage of the buddhist with great urgency and crisis, the Alliance will support actively and assist to publish the Lumbini - Sacred Garden's relevant seminar and academic achievements (for example, research the chronicles and the impact from the portrait researching to the archaeology). At the same time, the protecting work of the relevant cultural heritage in Nepal will also combine with the related academic research groups to carry on the academic work including three levels ( researching, drafting and measuring, make some specific advises).

In order to achieve the goal that could ameliorate the social ethos and purify people's minds, the Alliance hopes to take some protective measures to the relevant Buddhist heritage sites, the cultural relics and the buildings. On the other hand, should also pay attentions to other oriental cultural heritages' protection.

### 2. Working in detail

At present, the Alliance focuses on the Lumbini - Sacred Garden of Nepal. It is believed to be the birthplace of Sakyamuni (the Lord Buddha), where international forums were held for many times from 1968 and it was listed in the World Cultural Heritage in 1997. Therefore its importance is obvious.

After the delegation organized by the Alliance visiting the Buddhist cultural heritage sites of Nepal in September, 2008. They have found that there are so many heritages that needed people's attention. For example, the protection of Master Plan in Lumbini was designed by KENZO TANGE, a japanese famous architect (1978) . The Alliance considers that it should be discussed again and orgnize a team of academic research to make out some advices for the



Master Plan. The Ramagram Stupa Site, is the only one perfect stupa hasn't been excavated. Davdaha where is well - known, the location of Madam Maya Devi-Buddha's mother's hometown. Kapilavastu is the old city site, where is the place at that time the Buddha, accompanied by Chanda, his wagoner, at the city's east gate and finally chose the way of ascesis. All those Buddhist cultural heritage sites have extraordinary values of history and art. Not only is the birthplace of Buddha but also is one of the most important representative cultural heritage sites. But now the Alliance finds that the researching work isn't very consummate. Many archaeological relics are even still lying in fields. If these cultural heritage sites aren't conserved quickly, the terrible regret will appear in the future.

The Alliance hopes that people or relevant organizations should attach importance to these problems. Nepal-Lumbini (the birthplace of Buddha) is the first step of our efforts on protecting oriental cultural heritage site. Later, we will expand the areas to China, Bhutan, India and other places where are related to Buddhism or local cultural heritage sites. It's necessary to make contributions to the beautiful human treasures - Oriental Cultural Heritage Sites.

Alliance currently is planning to participate in the work of protection which can be divided into three main parts:

Firstly, Aiming at the Lumbini - Sacred Garden academic, relevant seminars and the promotion of academic achievements and publications, researching the three levels academic work related to cultural heritage sites of Nepal (researching, mapping, putting forward specific suggestions and rescuing the urgent cultural heritage sites).

1. Aiming at the Lumbini - Sacred Garden academic - related seminars and the promotion of academic achievements and publications.

During 13<sup>th</sup> – 21<sup>th</sup> April 2009, the Treasury of the Alliance Nicolas Brizault went to understand the relevant projects' progress that the Alliance supported since September 2008.

2. Positively getting to know the contents of the seminar, Department of Archaeology and the Lumbini Development Fund.

A).-Deeply discussing the Outstanding Universal Value of Lumbini in the World Heritage.

B).-Deeply discussing to expand the core of the registry Lumbini World Heritage List sites and its buffer zone at this stage, and perhaps the Ramagram Stupa Site and the Kapilavastu will be included into the expansion of the World Heritage Area.

C).-Discussing the influences of Lumbini on Archeology

3. Through the academic, related seminars and the promotion of academic achievements and publications of Lumbini - Sacred Garden, we will provide relevant academic and practical implementation.

Secondly, Alliance will support the academic research group of Ecole d'architecture Paris La Villette and ATELAB to make an academic research of the heritage near Lumbini in Nepal, that will take a period of three or four years for the three levels of mapping and specific recommendations.

Thirdly, Alliance will coordinate UNESCO, the Department of Archaeology, Nepal and the Lumbini Development Trust to repair and protect those Lumbini Buddhist cultural heritage sites which are in urgency.





### 3. Short - term Targets:

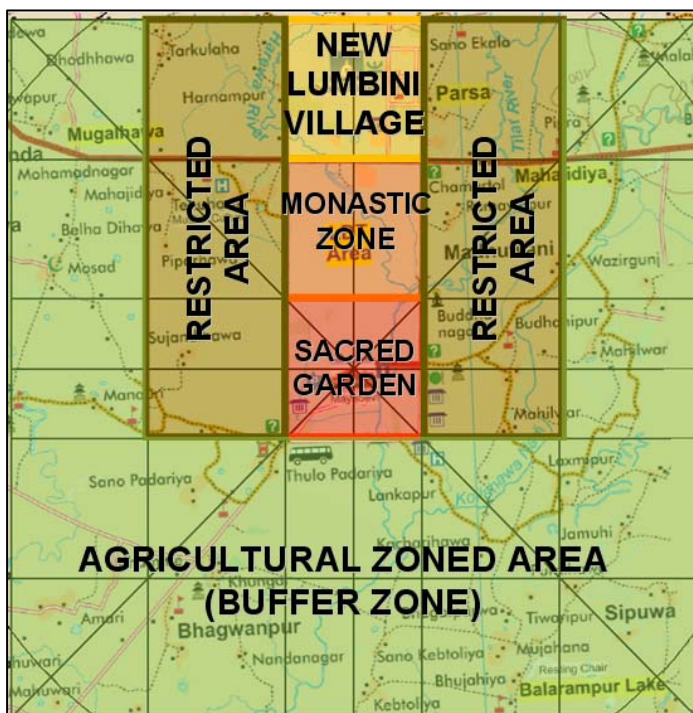
Alliance hopes to achieve the expected outcome that through the efforts of all the levels with the focus of the current work: Nepal - Lumbini - Sacred Garden.

- Holding the academic seminar.
- Publishing the outcomes of the academic seminar.
- Academic publications according to the field researchs and investigations.
- Planing to survey the relevant cultural heritage sites.
- Summing up the results of academic research and making feasible suggestions.
- Repairing those urgent cultural heritage sites (tentative).
- Others.

### 4. Conclusion

If the cultural heritage sites were damaged unfortunately, it will produce irreversible destruction. Therefore, the Alliance hopes to rescue those endangered cultural heritage sites through the practical action in every seconds and rescue these humanity treasures.

Today, all the staffs of the Alliance positively take measures to protect those relics, and through cooperation with international organizations, they hope to get the feedback effects by the protective activities related to the Buddhist cultural heritage sites. Meanwhile, they want more supports and recognitions of community and together make contributions to the Oriental Cultural Heritage Sites.



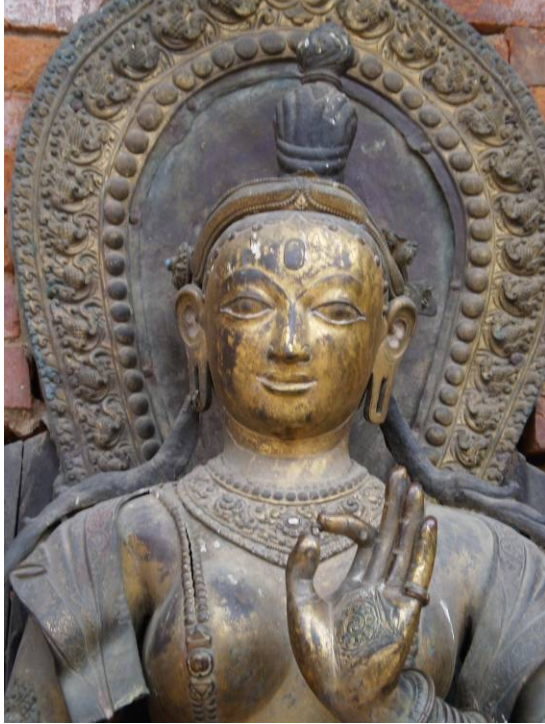
丹下健三蓝毗尼项目概念规划图  
Kenzo Tang's Lumbini Concept Plan



联盟活动 ACTIVITIES

2008-2009 联盟重要活动

Alliance major activities from 2008 to 2009



- 2008 年 9 月联盟成员访问尼泊尔
- 2008 年 10 月正式于法国巴黎成立“东方文化遗址保护联盟”
- 2008 年 11-12 月邀请尼泊尔代表团访问中国
- 2009 年 4 月财务长 Nicolas Brizault 代表联盟前往尼泊尔进行考察工作
- 2009 年联盟在上海的活动介绍
- 2009 年 8 月“东方文化遗址保护联盟”的展览活动
- 2009 年 9 月联盟支持卓玛（DOLMA）唐卡艺术中心
- 2009 年 9 月 ATELAB 研究室受联盟支持在尼泊尔蓝毗尼佛教地区进行调查

- In Sep., 2008, staff members of Alliance made investigations to Nepal
- In Oct., 2008, the Alliance was established in Paris
- From Nov. to Dec., 2008, the delegation of Nepal visited to China
- In April, 2009, the Treasury of Alliance, Nicolas Brizault was on behalf of Alliance to investigate Nepal
- In 2009, the activities in Shanghai
- In Aug., 2009, the exhibition of the Alliance in Shanghai
- In Sep., 2009, Alliance supports the Dolma Thangka Art Centre
- In Sep., 2009, Nepal - ATELEB supported by Alliance to Study Buddhist sites near Lumbini

NOTE:

2008 年 10 月至今共有 292 人次捐赠善款。

Till now Alliance has received totally 292 items donations from October, 2008.





## 特邀文章

## INVITED ARTICLES

# 菩提佛心

东方文化遗址保护联盟，荣誉主席 续慧法师

佛教四大圣地之一：蓝毗尼（Lumbini, Nepal），距尼泊尔首都加德满都约 360 公里，位于尼泊尔南部的特莱平原上。也许在大多数人的想象中佛教圣地应该是鸟语花香、处于深山密林所包围的地方，然而实际情况却恰恰相反，蓝毗尼佛陀诞生的遗迹就在一马平川的特莱平原上，这里属于热带气候，最高温度可以达到 50 摄氏度。蓝毗尼遗址共占地 770 公顷，划分为三个部分：以阿育王石柱、菩提树、水池、摩耶夫人庙等为主的花园圣地。

依经典记载，迦毗罗卫国王净饭王夫人摩耶产期将至，按照当地习俗回娘家分娩，在途经蓝毗尼时，在此沐浴并手扶无忧树生下释迦牟尼佛陀。当年的无忧树早已枯死，取而代之的这棵菩提树成了人们朝拜的对象。离水池向北不远，有阿育王石柱矗立，高 7.79 米，周长 2 米多，呈圆柱形。阿育王是古印度赫赫有名的孔雀王朝第三代君主，他曾经在公元前 251 年到蓝毗尼朝圣，并立下此石柱纪念佛陀的诞生地。我国高僧法显和玄奘也曾分别于公元 403 年和 636 年来到这里朝拜。但在此后的岁月里蓝毗尼园湮没无声，直到 19 世纪末德国考古学家发现了石柱，并根据玄奘法师的《大唐西域记》中的记载进行勘察发掘，才证实了蓝毗尼园的地点，使得荒废多年的圣地再一次展示在世人的眼前。这里是一个在天气晴朗时可以远眺被雪覆盖的喜马拉雅山的美丽花园—蓝毗尼园。



尼泊尔的考古学家巴桑塔·毕答莱博士（Dr. Basanta Bidari）已经在蓝毗尼地区从事考古发掘多年，作出了一些重要发现，他对佛教有很深厚的感情。他和历史学家一起，从大量的民间传说和考古发现中，对蓝毗尼园中几处修复后的石砌砖垒的房屋残迹中反复求证，依稀地勾勒出 2600 多年前一个特殊的婴儿诞生时，笑声、水声、欢闹声和啼哭声所形成的忙乱、喜悦、庆贺的场景。

蓝毗尼是一个有故事的地方，无论从历史文化遗址的角度，还是从佛教文化的角度，它都是一个可以被反复推敲的地方，目前蓝毗尼也被越来越多的人所关心及了解，我们同时欣慰“东方文化遗址保护联盟”的工作人员们，在虔诚平静的心情中有计划的参与许多对相关佛教遗址做出的努力，同时我们希望可以吸引更多的海内外专家，各国的文化工作者投身到我们保护佛教遗址圣地的行列中来，这是神圣有意义的工作，我相信能参与其中的所有人都是有佛缘的、佛心的，衷心期盼在大家的努力之下，蓝毗尼及其它相关佛教文化遗址可以得到更妥善、更完整的保护与发扬，阿弥陀佛。



## Contemplating the Buddha

Honorable President of the Alliance, Ven. Shi - Huei

One of the four buddhism holy sites: Lumbini Sacred Garden (Lumbini, Nepal), located in the southern Terai plains of Nepal and is about 360 kilometers from the capital of Nepal, Kathmandu. In most people's imagination, the Buddhist holy sites should be wonderful and surrounded by mountains and forests. However, the real situation is opposite. The location where the Buddha borned is on the Terai plains, and has a tropical climate, the maximum temperature can reach as high as 50°C.

Lumbini occupies an area of 770 hectares. It's divided into three parts. The Ashoka Pillar, Linden, Pool, Moya formed the main temple, and the other holy places of the garden surrounded it.

According to the classical documents, Kapilavastu Wang Jing Fan - Mrs. Maya was on her way back to her parents to give birth in accordance with local custom. When she walked through the Lumbini Garden, she bathed in the Sakya Puskarani and gave birth to the holy Buddha by the support of a tree called worry-free. Now the tree had been withered. But, instead, a new bodhi tree is worshiped by those pilgrims. Not far from the pool, there erects the Ashoka Pillar with 7.79 meters in height and 2 meters in circumference. Ashoka was the prominent monarch of the third generation in ancient India. He had made a pilgrimage to Lumbini in 251 B.C. and erected this stone pillar to commemorate the Buddha's birthplace. Chinese monks Fa-shien and Xuanzang, also paid visit to Lumbini in 403 A.D. and 636 A.D. In the following years, Lumbini lost in its history silently. The location of Lumbini was confirmed after the German archaeologists discovered the pillar in the late 19<sup>th</sup> century. And according to the "Tang Western Regions", they began to conduct excavation. The holy site, abandoned for many years, once again demonstrated to the world's eyes.



The Sacred Garden is a beautiful garden where you can view the Himalayan covered by the snow. Dr. Basanta, an archaeologist, comes from Nepal, has done a lot of researches of archaeological excavations and made some important discoveries. He has very deep love of Buddhism. He verified again and again from the old relics, from a large number of folk tales and archaeological discoveries, and finally outlined a scene which existed about 2600 years ago. It was formed by a birth of a special baby, the laughter, water, sound, hilarious voice and the crying sound.

Whether from the perspective of history and cultural sites, or from the perspective of Buddhist culture, Lumbini is always a place of story, and a place can be repeatedly refined. At present, more and more people are concerned about Lumbini and begin to understand it. We are also pleased to see the staffs of "Oriental Cultural Heritage Sites Protection Alliance" make so many efforts to protect Lumbini. Meanwhile, we hope to attract more domestic and overseas experts, cultural workers from counties to join the protection of the Buddhist. It is a real sacred and meaningful job. I believe that through the efforts made by us, Lumbini and its Buddhist Cultural Sites will be better protected and promoted. Amitabha.



## 认识蓝毗尼

尼泊尔国家考古局 (DoA) 前任局长

Kosh Prasad Acharya

尼泊尔



据说是摩耶夫人生产前沐浴与佛陀出生后净身的一方型水池。

A square pool which is said to be where Madam Maya bathed before she bore Buddha and also where Buddha cleaned his body after his birth.

### 蓝毗尼是什么？

对于信徒来说蓝毗尼是神圣的，它是追寻和平者的净土也是灵感的源泉之地。公元前 623 年释迦牟尼佛诞生在此。这些具有崇高考古价值的物质遗产向世界宣告了这个尼泊尔圣地是最初传道者的诞生之地，蓝毗尼以其突出的价值被铭刻在世界遗产的名录上

### 过去的蓝毗尼是什么样子的？

古经文所提到的蓝毗尼园，在佛陀诞生时候的蓝毗尼有很多名字：Lumbini Kanana, Lumbini

Upavana, Lumbini Vatika and Lumbini Chittalata Vana，所指的都是这个美丽的花园和树丛。Sakya Puskarini，是摩耶夫人生下佛陀前沐浴的水池，到现在还依然存在着。他出生不久之后这里就成为了朝圣者的神圣之地。遗址上耸立的建筑物见证了各式各样的朝圣者。标志着佛陀诞生在蓝毗尼的石柱，各种寺庙和佛塔都更进一步地证明了这个圣地是真实存在着的。

### 是保护还是发展蓝毗尼？

在我们冒险做任何关于保护还是发展蓝毗尼的事之前我们要适当地了解其特性。还原古老的自然环境（植物和动物），保存历史和考古的证据，提升精神性和朝圣者观光旅游者的餐饮需求都是最重要的任务。详细科学的考古研究无疑可以帮助发现到目前还不确定的事实，同时也可以促使规划者和实施者公平的对待这个世界的和平之泉。





## Knowing LUMBINI

Ex-Director General, Department of Archaeology (DoA), Nepal  
Kosh Prasad Acharya  
Nepal



### What is Lumbini?

Lumbini is sacred for the believers, land of peace for the peace seekers and source of inspiration for all. Gautama Buddha was born here 623 years before Christ. The physical remains of archaeological value are testimony to the unprecedented event of the birth of the apostle of peace in this holy land of Nepal. In recognition of its outstanding universal value Lumbini has been inscribed on the List of World Heritage.

### What did Lumbini look like in the past?

Ancient scriptures mention the garden of Lumbini, at the time of Buddha's birth, under various names; Lumbini Kanana, Lumbini Upavana, Lumbini Vatika and Lumbini Chittalata Vana, all referring to a garden or grove. The Sakya Puskarini, where queen Mayadevi bathed before giving birth to baby Buddha also existed. Soon after his birth the place gained the status of a sacred pilgrimage destination. The site became defined by the erection or construction leaving the imprint of various pilgrims; the birth-spot marker, stone pillar with the statement "Buddha was born here in Lumbini", architectural complex at the birth spot, various monasteries and stupas are some of the edifices which authenticate and further sanctify the holy site.

### Is Lumbini to be preserved or developed?

One must understand the features and attributes of Lumbini properly before venturing to do anything in regards to conservation or promotion of the site. Restoration of the ancient natural environment (flora and fauna), preservation of historical and archaeological evidences, enhancement of spirituality and catering to the needs of the pilgrims and visitors are some of the tasks of utmost importance. Detailed scientific archaeological investigations would certainly help to unearth hitherto unknown and unconfirmed facts and enable the planners and implementers to do justice to this fountain of world peace.



## 佛教朝圣者最神圣的去处：蓝毗尼（释迦牟尼的出生地）

巴桑塔 比达里

蓝毗尼发展基金机构（LDT）首席考古学家

蓝毗尼圣园，尼泊尔



### 蓝毗尼：

蓝毗尼，坐落于西方国家环保局 Rupandehi 区，距离高塔姆佛机场大约 20 公里；加悉达多大约 27 公里；尼泊尔首都加德满都大约有 300 公里，这大概需要 7-8 小时的车程。每天有四五趟从加德满都到高塔姆佛机场的航班，每趟只需 35 分钟。从机场出来会有很多出租车提供去蓝毗尼的服务，或者你也可以乘坐当地的巴士，车程 45 分钟。

### 古代的蓝毗尼：

大多数佛教文学都认为蓝毗尼处于迦毗罗卫萨克耶王国西面到 Devadaha 的 Koliya 王国东面之间。现在，距离蓝毗尼西部 28 公里的地方是萨克耶的首都——提罗拉科特（Tilaurakot）。距离兰毗尼东部 32 公里的地方是 kolyas 的首都——Devadaha。文献还提到，佛陀在世的时候，蓝毗尼园被当时两大王国共同维护着。

### 佛陀出生：

公元前 623 年，五至六月中一天，迦毗罗卫（Kapilavastu）的女王，玛雅·戴维在她回娘家的路上途经蓝毗尼。当她被孩童搀扶着享受着蓝毗尼园的美景时，突然感到一阵剧痛。她走向花园中心的 sakyā Puskarani 沐浴，并在朝北 25 步的地方找到了一个她能依靠的树枝。那儿有棵开满了鲜花的树，她扶着那根树枝生下了圣婴。

这个新出生的婴儿，在他的年轻时期就被那一代人称为爱好和平的佛教徒。童年时期时他的名字是悉达多，意思是目标必须完成。他的另外一个名字是 Sarvarthasiddha，是所有目标都已实现的意思。

### 朝圣者旅程的中心：

受到优待的佛陀邀请他的随从参观蓝毗尼和在他 80 岁时在居士那迦（Kushinagara）临终之地（公元前 544~543 年）和另外三个地方。

他对 Ananda（一个他的随从）说：当我入灭以后，一个带着坚定信念和强烈的好奇心，具有奉献精神的人会来拜访这四个地方：我的出生地（蓝毗尼），文明之地（菩提伽耶），第一个传道之地（鹿野苑）和我涅槃的地方（Kushinagara）。

### 蓝毗尼的佛陀所说的话：

Ananda，蓝毗尼是佛陀的出生地，这是一个应该被那些拥有奉献精神的人的拜访之地，也是一个能让他们理解这无限自然的地方。Ananda，那些朝圣者在到往这个圣地的旅程中，如果他们死在这奉献之途，那么在他们死后，他们的尸体将会以消亡的方式来得到更好的重生。几个世纪以来，朝圣者都敬仰着佛陀的诞生地——蓝毗尼园。今天，来自全世界的朝圣者和游客都前来参观蓝毗尼——这个永恒的佛陀诞生之地。



最早的朝圣者和当今的朝圣者们都被佛陀诞生地的浓郁氛围深深的感染着。那些竖立着的纪念碑如今已成了圣址并见证了那些重要的拜访。

#### 阿育王的朝圣旅程：

在公元前 249 年，阿育王在他的导师 Upagupta 的陪同下开始了他的朝圣旅程。他在那儿竖立起一块石碑，并用婆罗米文字和巴利语记录了佛陀在蓝毗尼的出生。

这个题词说到：当 Piyadasi 国王加冕礼过去二十年后，Sakyas 提出想去参观佛陀诞生地。他竖立起了一个石碑以纪念他的拜访并且使蓝毗尼小村不再受到税收的约束。在此期间，这个圣地目睹了基督雕塑在烧毁后又被重建的过程。这著名的基督诞生雕像竖立于公元 3-4 世纪。

#### 其它朝圣者：

圳仔 (Tsen-Tsai, 公元 4 世纪)，法显 (Fa-Shien, 公元 5 世纪)，玄奘 (Yuan-Chwang, 公元 7 世纪)，吴功 (Wu-Kung, 公元 8 世纪)，这些都是来自于中国的朝圣者。他们都有提及圣池，阿育王柱，基督诞生树和其它种类繁多的构造。他们还提到一些其它的重要地方，比如迦毗罗卫和 Ramagrama。来自于尼泊尔西部的里布马拉国王是被记载着的最后一个在公元 14 世纪初前往蓝毗尼的朝圣者。

中世纪宗教的混乱为佛教圣地带去了太多的伤害和负面影响，大约有 500 年的时光，蓝毗尼消失在了历史中。蓝毗尼佛教协会渐渐被世人所遗忘。但是佛教所传达出的伟大精神在之后的几个世纪依旧发展着。

#### 研究：

研究者们一直在这块圣地上的问题上争论不休。阿育王之柱被卡德加·第沙姆和阿·赫斯博士于 1896 年重新发现。PC·穆克基进行了一个简明的勘探之后于 1899 年挖掘出阿育王之柱，并证实耶稣诞生雕塑也和其它的建筑一样完整的保存着。

同样，关于 Sakyan 文明和蓝毗尼圣地文明，研究者凯沙尔·第沙姆 (1933-1939) 和岳瓦拉·米特拉 (1962) 提供了更多重要有趣的讯息。

考古学部门和尼泊尔政府承诺会从 1972 年开始承担起对文物的发掘、研究和防止文物流失工作。在 1985 年蓝毗尼发展信托基金形成后，那些发展活动将包括开掘，防止文物流失和勘探。

#### 古迹：

蓝毗尼花园在佛陀大般之后被认为是精神象征和朝圣之地。一个修道院开始围绕着释迦牟尼的诞辰地发展开来。神圣之地最重要的佛陀出生点，吸引了那些慷慨致力于建造各种建筑来纪念圣人出生的信徒。圣徒的活动基本集中或围绕佛陀的诞生地。这些建筑被是人们的精神支撑和也被用于宗教用途。佛陀出生地早在公元前 3 世纪就变成了朝圣者一种崇拜的象征。随后的圣徒们继续着先辈们的努力，通过修建令人敬畏的纪念碑以维持圣地的神圣，并一直持续至今。在蓝毗尼有个重要的纪念碑是基督诞生纪念碑，上面有玛雅戴维的形象。蓝毗尼最重要的地方是桑科托鲁姆的圣所中的一块石板，上面准确的记载了佛陀最初的出生地。在阿育王之柱的南边有着著名的圣箱，它曾被玛雅分娩之前用于梳洗，到公元 1939 年还依然保存完好。

圣地被一排佛塔所围绕着，其中 31 座佛塔已经出土，其中大部份是还愿类佛塔。早在公元前 3 世纪佛塔就已经开始建造。在之后的时间里，通告基地也被建于其中。

居于玛雅戴维寺庙南面的外层建筑由 viharas (修道院) 构成，它建于公元前 3-4 世纪。其重叠复杂的结构是人们渴望亲近佛陀诞生地的表现。





## The Holiest Place to Pilgrimage for Buddhist: Lumbini

Basanta Bidari, Chief Archaeologist  
Lumbini Development Trust,  
Sacred Garden of Lumbini  
Nepal

### Location of Lumbini:

Lumbini, presently situated in the Rupandehi district of Lumbini zone of western Nepal, is about 20 km. from the Gautam Buddha airport, Siddhartha Nagar and 27 km. from the Indian border, Sunauli. From Kathmandu it is about 300 km. and 7 to 8 hours drive by surface. There are four to five regular flights from Kathmandu to Gautam Buddha Airport and takes only 35 minutes. From airport there is frequent taxi service to come to Lumbini or one can take local bus which takes 45 minutes drive.

### Lumbini in the Ancient Time:

Most of the Buddhist literature places Lumbini between the Sakyas kingdom of Kapilavastu to the west and the Koliya kingdom of Devadaha to the east. Presently twenty-eight kilometers west of Lumbini lies Tilaurakot; the capital of the Sakya, and thirty-two km. east of Lumbini is Devadaha, the capital of the Koliyas. Literatures further mention that it was a beautiful pleasure or recreational garden collectively maintained by both the kingdoms during the lifetime of the Lord Buddha.



### Birth of Buddha:

In the month of Vaisaka (May / June), full moon day of 623 B.C. Maya Devi, the queen of King Suddhodhana of Kapilavastu, on her way to her maternal home in Devadaha arrived Lumbini. While enjoying the attractiveness of the Lumbini garden, attended by the service provider walking slowly and heavy with child at this garden, felt the sudden pangs of labor. Realizing the time of delivery, she bathed in the Sakya Puskarani located almost at the center of the garden and preceded twenty-five steps to the

north, seeking for the support in her situation. There was a beautiful tree with the full flowered beautiful tree, and with the support of a branch of that tree she gave birth to her holy child.

This newly born child turned the wheel of the law (Dharma) in his youth and became known to generation to come simply as the Buddha, the apostle of peace. In his childhood he was named Siddhartha means “he whose aim is accomplished”. He was also called Sarvarthasiddha meaning “one whose purpose has been fulfilled” and after the birth of the child, the desire of his father for a son (artha) having been fulfilled (Siddha).



### **Centers of Pilgrimage:**

The Buddha favored and asked to his followers to visit Lumbini and three other places from his deathbed at the age of eighty (544 / 543 B.C.) at Kushinagara.

He said to Ananda (the personal attendant of the Buddha) “After I am no more, ‘Ananda’ mean of believe will visit with faith, devotion and curiosity the four places where I was born (Lumbini), attained enlightenment (Bodhgaya), preached the first sermon (Sarnath) and where I passed into Mahaparinirvana (Kusinara)” .

### **For Lumbini Buddha said:**

“Ananda, This (Lumbini) place is where the Tathagata was born, this is a place, which should be (visited and) seen by a person of devotion and which would cause awareness and apprehension of the nature of impermanence. At this place, Ananda, who are on a pilgrimage to (this) shrine, if they should die with devotion in their hearts during the course of the pilgrimage, will after (their) death and dissolution of the body be reborn in a good destination, a fortunate celestial (deva) realm” (Mahaparinirvana Sutta).

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

### **Emperor Asoka's pilgrimage:**

Emperor Asoka accompanied by his spiritual teacher Upagupta, made a pilgrimage to this holy site in 249 B.C. Here he erected a stone pillar with inscriptions in the Brahmi script and Pali language which confirms the birth of the Buddha at Lumbini.

The inscription states that Twenty years after the coronation, King Piyadasi, beloved of god made the royal visit in person and offered worship at the birth spot of the Buddha, the sage of Sakyas. He erected the stone pillar to commemorate his visit and he made the village of Lumbini free from taxes subject to pay one-eighth of the produce because the Bhagavan was born here. During this period, this holy place witnessed the construction of burnt brick structures, which later on housed the nativity sculpture and became famous with the name of Maya Devi Temple. The distinguished nativity sculpture was placed here in 3<sup>rd</sup> – 4<sup>th</sup> century A.D.

### **Other Pilgrims:**

Tsen-Tsai (4<sup>th</sup> Century A.D.), Fa-Shien (5<sup>th</sup> Century A.D.), Yuan-Chwang (7<sup>th</sup> Century A.D.) and Wu-Kung (8<sup>th</sup> Century A.D.) were other traveler from China who paid visit to Lumbini. These travelers mentioned about the Sacred Pond, Asoka Pillar, Nativity Tree, and various other structures. They mentioned the other important sites like Kapilavastu and Ramagrama.

King Ripu Malla from the western Nepal was the last recorded pilgrims to Lumbini in the beginning of 14<sup>th</sup> century A.D.

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





### Research:

Different researches and excavations were taken place in this holy place from time to time.

The Asokan pillar was re-discovered and recognized by Khadga Shumsher and Dr. A. Fuhrer in 1896. P.C. Mukherji.

Conducted a brief exploration and excavation in 1899 and successfully identified the nativity sculpture as well as some of the structural remains in and around the birthplace.

Similarly, the researches of Keshar Shumsher (1933-1939) and Mrs. Devala Mitra (1962) provided more interesting and important result in finding out Sakyan civilization and holy culture of Lumbini.

The Department of Archaeology (DoA), Government of Nepal, undertook the responsibility of conducting excavation, research and conservation work since 1972. After the formation of the Lumbini Development Trust in 1985 the development activities at Lumbini including excavation, conservation and exploration have continued in collaboration with DoA/Govt. of Nepal.

### Monuments:

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

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

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

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

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

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

The outer ram to the south of the Maya Devi Temple in the sacred area consists of viharas (monasteries) built between 3<sup>rd</sup> century B.C. and 4<sup>th</sup> century A.D. The overlapping and crowded construction is an evidence of the people's eagerness to nearer to the sacred birth spot.



## 丹下健三的蓝毗尼园和其势在必行的考古活动

联合国教科文组织-加德满都办公室主任

Colin Kaiser

不管是佛教徒还是普通游客,在参观佛陀诞生地蓝毗尼遗址的时候,总会带着失望的心情。造成这样的原因有许多:遗址东面零乱地散布着商店,商人们希望旅客对他们的纪念品感兴趣;目前的遗址面积大约是 150\*130 平方米。它被栅栏和篱笆围了起来,形成了一个有限的封闭空间;纪念摩耶夫人的地方以及标记着佛陀诞生地的石柱,摩耶夫人生下佛陀时的场景,包括修道院在内的建筑和通往石柱的狭窄小道都被放在这样一个小而拥挤的地方。而且这个地方看上去不是很干净。在西边后面有一个垃圾场。因为丹下健三设计的水池,要进入其它地方的话,,都不怎么方便,都需要从遗址出来然后再绕着走进去。那里没有遗址以外的指示牌。显而易见,蓝毗尼村的考古区域,处于一个古老的村庄。对于旅游者来说那里显得不是很有趣:那里只有一个警察局和各种不同的残破建筑。



从某种程度上说这种情况是以前丹下健三的计划所导致的结果。他坚信随着对这个地方了解的增长,一个风景胜地将呈现在世人面前(1981 年蓝毗尼园总规划 7。那儿东边的入口有两个修道院,除此之外再没有任何建筑。他设计的格道,对考古遗址和排水系统的划分有所帮助。遗址还将保留原本的一些纯朴风格,好让游客对其产生精神共鸣。

正如丹下健三先生所说,协调好朝圣者和其它旅客对景点的需求将会是一个大挑战。但是蓝毗尼园的最后设计在更大程度上是视考古调查而决定的,并用物理学的方法贯彻实施。最近联合国教科文组织代表团对此结果发表了评论,并明确了其的发展方向。总之无论如何,必须谨慎明智地对待朝圣者和其它旅客的需求。丹下健三设计师计划区域内向北修建的新蓝毗尼村,参杂了东方风格样式,并巧妙地和日本大师的设计相结合,特别是那个大堤岸,设计的非常精妙,其原理类似于阶梯教室,这样朝圣者就可以更方便的观看遗址了。

根据世界遗产委员会 2006 年的综合管理计划的指示,蓝毗尼园的建设以及完成丹下健三设计的关于其它区域的计划将是一个长远的任务。丹下健三自己知道这任务会很艰巨,因此,他希望能够不间断召开与技术学术有关的专项小组会议,然后再花费大量的时间去进行考古调查和勘探。快速修缮的方式不适用于蓝毗尼,我们的主要目标是保持耐心,并致力于人类的精神文明的建设。



## **Kenzo Tange's Sacred Garden and the Archaeological Imperative**

The Head of the UNESCO Kathmandu Office

Colin Kaiser

Visitors to the World Heritage Site of Lumbini, Birthplace of Lord Buddha, are invariably disappointed, whether they are Buddhist pilgrims or simple tourists. The reasons for this are many: the eastern approach to the site is cluttered with shops and people trying to interest visitors in souvenirs; the present tiny World Heritage Site, about 150 metres by 130 metres, is closed off by fences and hedges, limiting the space for contemplation; the big Maya Devi structure (2002) that shelters the marker stone, the Maya Devi nativity scene, and the monastic structure that contains these, does little to valorize them, restricting access to the marker stone along a narrow catwalk, and the nativity scene is placed so that one has to break one's neck in order to see it. Generally the area is scruffy, with refuse dumped behind the western hedge. Access to the rest of the site within the ponds designed by Kenzo Tange is inconvenient, requiring that one re-exit the World Heritage Site and walk around it – but there are no indications of what is of interest outside of the World Heritage Site, notably the archaeological area of Lumbini Village, the oldest named village in South Asia. But a visit there is not very interesting: it has a police station and various other dilapidated buildings.

To some extent this situation is the result of the World Heritage Site having been carved out of the older Tange Plan; but it is more the consequence of the slowdown in archaeological investigation of the area within the ponds. For the Sacred Garden was to be arranged in function of archaeological investigations - noted by Tange thirty years ago as being vigorously pressed. He believed that as knowledge of the area increased “a landscape appropriate to the Sacred Area will automatically emerge” (Master Design for the Lumbini Garden, draft, 1981). It was to be an area cleared of all buildings, including two monasteries on the eastern approach. He designed grid roads – still incomplete - that were to assist in the demarcation of archaeological remains and drainage of the area. But the site would remain somewhat austere, conceived to valorize the archaeological remains from which would emanate the spirituality that all visitors seek. There would even be “the lowest possible limit of park furniture.”

It will certainly be a challenge to conciliate the needs of pilgrims and other visitors on the site and the imperative of spiritual tranquility, as wished by Tange. But the ultimate design of the Sacred Garden depends very much on being able to press on with the necessary archaeological inquiries - to be carried out mainly with geo-physical methods. A recent UNESCO mission has made conclusions to this effect, and has identified the directions that should be followed. However, at the same time, it seems judicious to look more carefully at the needs of pilgrims and other visitors, to continue to build the New Lumbini Village area to the north of the Tange plan area, thus “unloading” the eastern approach, and to use intelligently major features of the Japanese master's plan - notably the levee, which is an admirable setting, a kind of amphitheatre, from which pilgrims can contemplate the site.

The realization of the Sacred Garden, and indeed the completion of the other zones of the Tange plan, will be a long task, guided by the process of creating an Integrated Management Plan, as requested by the World Heritage Committee in 2006. Kenzo Tange himself knew that it would be an arduous affair - he refers to “repeated panel meetings of professionals in relation to technical investigations and studies” and noted that both archaeological inquiries and hydrological surveys “will require a great deal of time to complete”. There are no “quick fixes” for Lumbini, and patience remains the guiding principle for the work on one of the main spiritual sites of humanity.



## 解读蓝毗尼园

世界科教文组织加德满都办公室，世界遗产蓝毗尼园项目顾问

Kai Weise

为了给蓝毗尼园准备一个详细的施工计划，我们必须从不同的层次去考虑。如下图八个不同的层次，首先应该明确每个层次，然后再将其压缩成一幅蓝毗尼园综合影像。

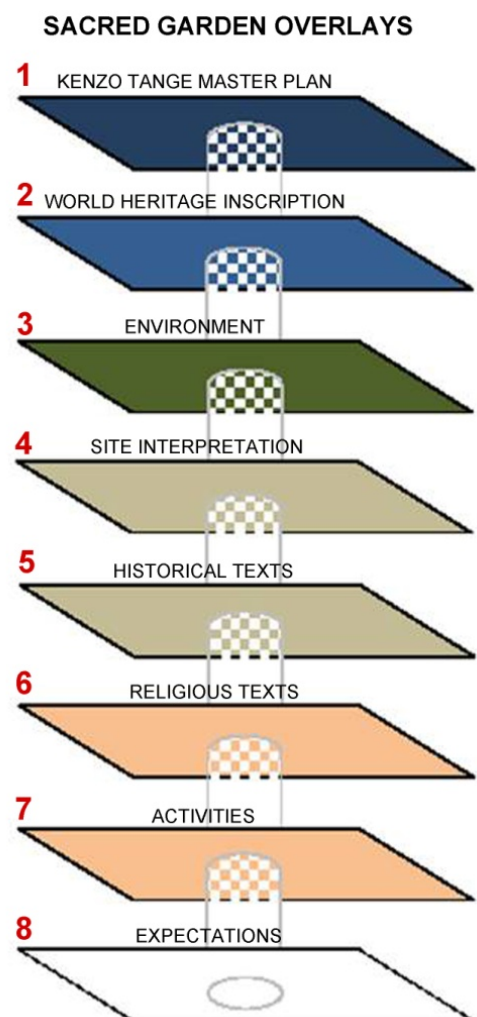
**1. 日本建筑师 KENZO TANGE 总规划：**日本建筑师 KENZO TANGE 受委托在 1972 年到 1978 年对蓝毗尼进行设计总规划，同时也确定了蓝毗尼园结构规划的整体概念。该计划的总占地面积为 1600\*1360 平方米。石柱周围主要的考古遗址包括内外两个花园：水池河堤为内花园，自然森林为外花园。

**2. 世界遗产：**面积为 130\*150 平方米的中心区域和其余的内花园部分于 1997 年被记录在世界遗产名录。一些边界地区正被人们讨论是否要加入到内花园中。保护蓝毗尼所采用的方式必须要全面客观，要以“保护”二字为基础。

**3. 环境：**蓝毗尼园能反映出佛陀那个时代的自然环境。蓝毗尼园的规划必须要考虑到历史、宗教和现在的自然环境。花园和森林则必须保存，以维持原有的生态平衡，同时也应当考虑到该地的气候、地理和动植物，并以此创建一个神圣之景。

**4. 遗址简述：**蓝毗尼园默默地诉说着自己 2500 年来的经历。我们可以从时间的积累中慢慢发现那些故事。一些隐秘的考古遗迹需要一个涵盖多学科的团队来发掘、分析，以此增进外界对它们的了解。

**5. 历史文献：**早期的历史文献对这个地方的概述是有限的，只有在中国的旅行者 - 法显 Fa-Hsien (409 CE) 和玄奘 Yuan Chwang (636 CE) 粗略的记录中有所提到。1896 年蓝毗尼再次被世人所发现，考古文献如下：考古学博士 Dr. A. A. Fuhrer & General Khadga Shumsher (1896), P.C. Mukherjee (1899), Keshar Shumsher (1933-39), Mrs. Debala Mitra (1962), 尼泊尔国家考古局 (DoA, 1972-88) 和蓝毗尼发展基金 (LDT)、及日本佛教联盟 (JBF, 1992-96)。







**6. 宗教文献:** 公元前一世纪, 佛经第一次用巴利语写出, 其它的的评注则在一个世纪之后被翻译成梵文、藏文以及中文译本记录。在这些不同的文本中, 蓝毗尼园被无数次的描述着。(如 *Digha Nikaya*, *Samyutta Nikaya* of the *Sutta Pitaka* 和 *Vinaya Vastu* )。这些文献让我们清楚的知道蓝毗尼在佛教文化中的重要地位。

**7. 活动:** 这个地方所进行的活动必须迎合朝圣的以及游客的渴望和需求。一个由蓝毗尼研究中心所提供的报告表明这种需求包括宗教活动祭品、收集物、祭祀用的香火等。因为这些不同的需求(包括相关的仪式和所需的器具)可能会造成不同地区朝圣者的冲突, 这些冲突会影响到遗迹的真实性和完整性。

**8. 展望:** 朝圣者, 游客, 管理者, 专家和与之相关的人的期望会是什么呢? 这些期望是基于如何解决上述提出的这些问题的基础上的。游客们的期望可以通过解决这些问题和圣地所传达给他们的精神旨意得到实现和满足。







## COMPREHENDING THE SACRED GARDEN OF LUMBINI

UNESCO Consultant for the Preparation of the Integrated Management Plan for Lumbini World Heritage Site

Kai Weise

To prepare a detailed physical plan for the Sacred Garden, there are numerous overlays of comprehension that are required. Eight such overlays are given below. Each overlay must first be defined and then they all must be compressed into a single comprehensive image of the Sacred Garden.

### 1.KENZO TANGE'S MASTER PLAN:

The Master Plan that was prepared by Kenzo Tange between 1972 and 1978 defines the concept for the physical plan and extent of the Sacred Garden. The plan indicates an area of 1600 x 1360 meters. A water body and levee defines an inner garden with the main archaeological site around the Ashoka Pillar and an outer area left as a natural forest.

### 2.WORLD HERITAGE INSCRIPTION:

The central area of 130 x 150 meters was inscribed on the List of World Heritage in 1997 with the remaining inner Sacred Garden being the Buffer Zone. The possible modification of the boundaries is being discussed to include the entire Inner Sacred Garden within the boundaries and to extend the Buffer Zone to include the entire Outer Sacred Garden. The conservation approach for Lumbini must be based on the overall objective of preserving the outstanding universal value of the property.

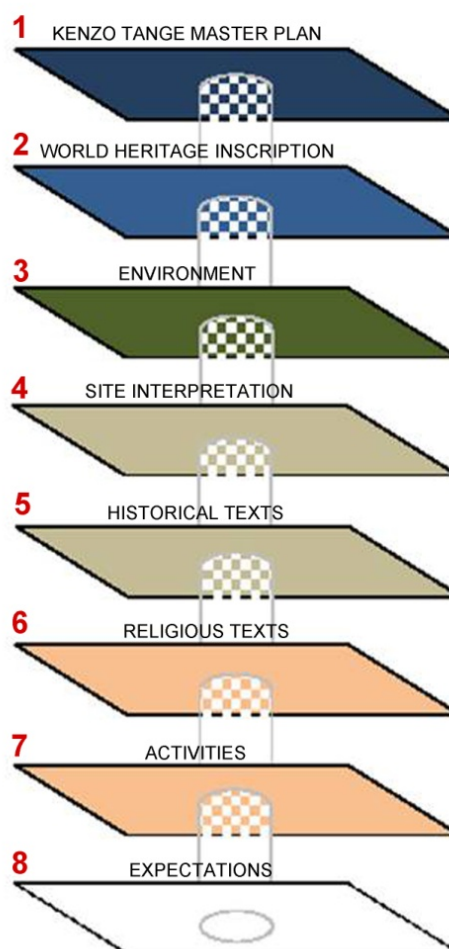
### 3.ENVIRONMENT:

The Sacred Garden mirrors the importance of the natural environment in the life of Lord Buddha. The physical planning of the Sacred Garden must take into account the historical, religious and existing status of the environment. The “garden” or “forest” must retain a natural balance considering the climate, hydrology, fauna and flora of the region to create a sacred landscape.

### 4.SITE INTERPRETATION:

The site itself tells a story that has been unfolding for over two and a half thousand years. This story can be read by interpreting the evidence that has accumulated over time. The potential archaeological sites need to be excavated, analyzed and interpreted by a multi - disciplinary team to widen the understanding of the cultural and natural history of the site.

### SACRED GARDEN OVERLAYS





## **5.HISTORICAL TEXTS:**

The early historical documentation of the site is limited to the sketchy texts written by Chinese travelers such as Seng Tsai (350-375 CE), Fa - Hsien (409 CE) and Yuan Chwang (636 CE). Lumbini was re-discovered in 1896 and archaeological documentation is available: Dr. A. A. Fuhrer & General Khadga Shumsher (1896), P.C. Mukherjee (1899), Keshar Shumsher (1933-1939), Mrs. Debala Mitra (1962), Department of Archaeology (1972 - 1988) and LDT, DoA & JBF (1992-1996).

## **6.RELIGIOUS TEXTS:**

The Buddhist texts were first written down in Pali in the 1 Century BCE and others followed in Sanskrit and the Tibetan and Chinese translations. Through the centuries further commentaries and embellishments were added. In various such texts (such as the Digha Nikaya and the Samyutta Nikaya of the Sutta Pitaka and the Vinaya Vastu) Lumbini is described, interpreted and projected. These texts give a sense of what Lumbini is considered to be from the religious perspective.

## **7.ACTIVITIES:**

The site must cater to the desire of pilgrims (and tourists) to carry out various activities. A document prepared by the Lumbini Institutions lists the “needs” which vary from religious activities, offering, collecting, burning, etc. However these needs (and related activities and required facilities) might create conflicts between the various groups of pilgrims (conflicting activities within the same area) and impact the archeological remains and sanctity, authenticity and integrity of the sites.

## **8.EXPECTATIONS:**

What are the expectations of the pilgrims, the tourists, the managers, the experts and the stakeholders? The expectations are based on some or all of the issues raised under points 1 to 7 and how these issues are addressed to create a harmonious and sacred place. The expectations of the visitor would need to be fulfilled by the resolution of the issues and the cumulative impression created to express the character of the site.



## 蓝毗尼-佛陀诞生地

国际遗迹与遗址委员会, 菲律宾

阿古斯特 维拉隆

此文作者已在 2008 年 7 月 13 日发表于菲律宾日报



世界文化遗产蓝毗尼，尼泊尔南部水稻的生产地，我们参观的时候正值收割后期干旱和贫瘠的夏季。

一年前当我第一次坐上那趟航班，我尼泊尔籍的瑞士朋友 Kai 告诉我坐在靠右边的窗口。起飞后几分钟，他告诉我向外看，被白雪覆盖的喜马拉雅雪山尽收眼底。Kai 顺次说出我们飞过的每座山峰的名字，Ganesh (7500m), Himal Chuli (7800m), Annapurna II (7900m), Annapurna I (8000m), Dhaulagiri (8100m)。随着他说出的所有山峰，最终让我这个全部生活都在海平面的人无法掩饰住所见的惊叹。

一年后又是同样的航班，我对喜马拉雅的惊叹依然是强烈的，这次短暂的航班之旅是我最值得纪念的一次飞行。

作者彼得马修森在他的《雪豹》一书中写道，如今蓝毗尼的景象看起来就像佛陀在世的圣境。按照科学的方法这个报告将会被争议，但是那难以忘怀的美景和人们所放射出连续的场景被拉回到 2500 年。

两千半年之后，摇晃的公共汽车顶上堆满了行李，狭窄的公路上杂乱缓慢地行进着被拖车牵引着的拖拉机，人力车，摩托车，自行车，男人，带纱丽或黑纱的女人，小孩和狗。土路从崎岖不平的沥青路上岔开，引得尘土飞扬，穷困村庄的房顶不是泥墙就是用稻草或者是粘土做成的。所有的建筑都是紧贴着地面而修建的。

水稻由夏季的高温来晒干，人们包围着这个小村庄聚集在少数树荫下设法种植水稻以防水稻被夏季的高温晒干。那个时候没有微风。什么也没有，甚至没有人行走在马路上。在灼热的正午，所有的一切都是静止的，只有不经常的几声狗吠穿过这贫瘠的寂静。

在蓝毗尼森林中的一个小空地有一棵婆罗树靠近悉达多释迦牟尼，萨克耶家族的王子，也就是后来的释迦牟尼佛所在的村庄，他出生在公元前 563 年，摩耶夫人路过迦毗罗卫城，那个时候她已经嫁给了强大萨克



耶国的国王，就在邻国的 Devadaha 她生下了王子，按照当地的习俗她要回到自己的娘家生产。想不到的是，她在回娘家的路途中的蓝毗尼森林产下了王子。

摩耶夫人生产前沐浴的水池遗址，尽管现在是一个用砖围成的水池。6 米高的砂岩石石柱由阿育王在公元前 3 世纪参观过这个宗教圣地之后为了纪念佛祖诞生地而建立的。石柱上的题词证明这里确实是佛陀诞生的确切地点。根据 14 世纪的砂岩石雕刻品描绘出诞生的场景在最近所建设的摩耶夫人庙，被指定为纪念佛陀母亲，同时也被印度人尊崇为神母的化身。

标志着佛陀诞生地的地方，坐落于靠近一个叫做蓝毗尼园的地方，被公元前 2 世纪的修道院和佛塔等考古遗址包围着，他们作为见证圣境的建筑一直受到人们的尊崇。被挖掘出的砖石轮廓和已经不复存在的建筑的地基静静地诉说着几个世纪以前的宗教故事和宗教仪式是不完整的。尚未被挖掘的蓝毗尼园以外的广阔区域地面下依然有许多史前的古器物，完整的考古文献和研究仍然需要继续完成。

对于蓝毗尼，我们要做的还很多。

一些国际的或者当地的政府执行的对蓝毗尼的设计规划是由著名的日本建筑设计师丹下健山于 1978 年设计的。30 年之后，这个计划却已经很少被执行了。幸运的是，恰好提供了一个机会，为了迎合 30 年前无法预计到的更现代的需求去调整这个计划。然而，需要被完整保留而不被调整改变的是丹下健山的观点。

根据这个观点，丹下由北向南划出了一个 3 英里长，1 英里宽的矩形，再由这个大的矩形分割成 3 个小的面积相等的 1\*1 英里的正方形。第一个位于北方的正方形是用来为朝圣者提供服务，囊括了酒店，购物，图书馆，博物馆，旅游信息和停车位。正中的空地是庙宇地区，由不同的朝圣者建造的庙宇。最后一块最南边的空地，在一环水的正中，矗立着的就是蓝毗尼园。

丹下设计了一条从朝圣者下车后开始一英里左右的蓝毗尼园的朝圣路线。一条笔直的砖路穿过蓝毗尼丛林，直指佛的诞生地蓝毗尼园。远远的可以看到他坐落在一条沿着宽广的人行道中心奔腾的运河的末端。朝圣者徒步踏上了他的朝圣之路。在去蓝毗尼园的路上有固定的宗教仪式。有一些树种在这条路的正中。固定的相隔一定距离会有有节奏的颂经象征着朝圣者的步伐。当他踏入了庙宇地区，他的步伐会越来越有节奏并且停止一切思考，直到象征着灵魂光明的圣火出现，朝圣之路也随之结束。在圣火之后，道路突然缩小。朝圣者被挤压在两面很高的砖墙之间。高高的砖墙限制了视线，毫无预兆的突然出现了一坛广阔的半圆行的水池。这时，砖铺的朝圣小路变成了一条穿过静止的水面的堤道，尽头在蓝毗尼园对面的岸边。

这条巧妙的道路是由丹下健久设计，给那些庄重的朝圣者带去了一片宁静的土地，如果对于佛的诞生地很无知的话那这条路可以让他为进入蓝毗尼园做准备。

这种大规模的朝圣提供了世界上最宝贵的圣地之一的蓝毗尼园的精神上的阅历，热烈的朝圣而回到每天的生活中又恢复了冷静。日本著名设计师丹下健久在 20 世纪设计对于佛祖在 2500 年前的禅宗的理念的解释。

尽管政治形势是不稳定的。又缺少投资，在管理方面也有很多争论点，蓝毗尼作为一个世界重要的且一直强有力的传递着一种难以被察觉的精神的朝拜圣地的确需要长久的持续性的被关注。





## Lumbini, birthplace of the Lord Buddha

Philippines ICOMOS

Augusto Villalón

This article is reprinted from the Philippine Daily Inquirer, published on 13 July

The airlines parked on the domestic tarmac at the Kathmandu airport were definitely local, Druk, Cosmic, Yeti, Sita, and then there was Buddha Air, which, ever so appropriately, was the airline that took us to the Birthplace of the Lord Buddha, a World Heritage site in Lumbini in the flat, rice-growing landscape of southern Nepal, arid and barren in the post-harvest summer season of our visit.

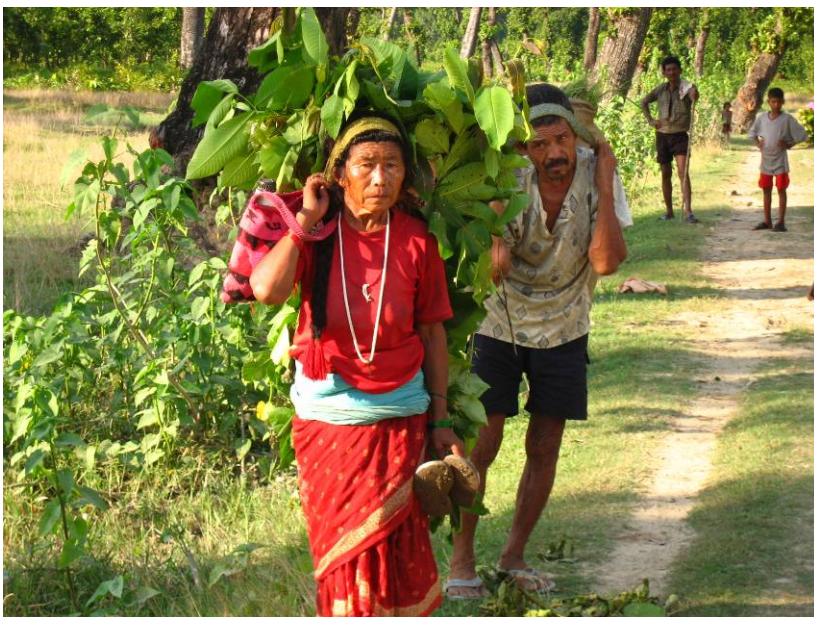
When I first took that flight a year ago, my Nepalese-Swiss friend Kai Weise told me to take a window on the right side. A few minutes after takeoff, he told me to look out. In full view were the snow-capped Himalayas.

Kai named the peaks in the sequence that we flew past them, Ganesh (7500m), Himal Chuli (7800m), Annapurna II (7900m), Annapurna I (8000m), Dhaulagiri (8100m). As he called out the peaks, I who lived my entire life at sea level could not hide the amazement of seeing at last, even at a distance, the peaks of a lifetime.

On the same flight again a year later, my Himalayan amazement remained intense; the short Buddha Air flight is the most memorable flight I have taken.

All association with snow capped Himalayan peaks dissolved immediately upon disembarking at Gautama Buddha airport, being rudely accosted by stifling 44°C heat of the flat, rice-growing Terai plain that stretches from southern Nepal across to northern India whose border is only 9 kilometers away.

Author Peter Matthiessen writes in his book *Snow Leopard* that the Lumbini landscape today looks as it did during the Buddha's time. Scientifically the statement may be disputed, but definitely the haunting feel of the landscape and its people that radiate a sense of continuity stretching back two and a half millennia.



Now two and a half millennia later, rickety buses often packed to the roof hog the narrow highways cluttered with slow-moving tractors pulling trailers, rickshaws, motorbikes, bicycles, men, women in saris or heavy black burqas, children, and dogs. Dirt roads branch off from the potholed asphalt, leading to dust-blown, dirt-poor villages of mud-walled houses roofed with either thatch or baked clay tiles. Everything is built close to the ground.

Caked rice paddies, dried out by summer heat, surround the small villages where people gather under the shade of the few trees that manage to grow. There wasn't a breeze that day. Nothing, not even people, moved. In searing midday, everything was still, and only occasional howls of jackals pierced the barren silence.





Beneath a sal tree (*shorea robusta*) in a Lumbini forest clearing near those rural villages, Siddhartha Gautama, Crown Prince of the royal Sakya family who was to evolve into the Buddha during his lifetime, was born in 563BC, when Queen Maya Devi journeyed from Kapilvastu, the powerful Sakya capital where she had married the king, to the neighboring kingdom of Devadaha where she was born a Princess and where, in keeping with tradition, she intended her son to be born. Unexpectedly she gave birth during a rest stop in the Lumbini forest.

The pond where the Queen bathed before delivering remains, although now a brick-encased pool. A 6-meter high sandstone pillar erected by Emperor Ashoka commemorates his visit to the religious site in the 3<sup>rd</sup> century BC. The inscription on the pillar is proof that here is indeed the birthplace of the Buddha. A reputedly 14<sup>th</sup> century sandstone carving depicting the birth is enshrined in the recently constructed Maya Devi Temple named to honor the Buddha's mother, also worshipped by Hindus as a mother goddess incarnation.

The markers of the Buddha's birth, located close to each other in a special area called the Sacred Garden, are encircled by archaeological remains of monasteries and stupas dating since the 2<sup>nd</sup> century BC, attesting that the holy site has been revered since then.

Excavated bricks outline walls and floor levels of vanished buildings that silently tell stories of religious life and rituals from centuries ago but the story is not complete. Still unexcavated are vast areas archaeological artifacts below ground within the Sacred Garden, full archaeological documentation and research still remain to be done.

There is still much more to be done in Lumbini.

In 1978 the eminent Japanese architect Kenzo Tange submitted the Lumbini Master Plan to a group of international and local authorities for implementation. Now 30 years later, execution of the Master Plan has been minimal. An advantage, really, since it provides the opportunity to fine-tune the plan to meet modern needs impossible to foresee 30 years ago.

What needs absolutely no fine-tuning, however, is Kenzo Tange's vision.

As the Master Plan area, Tange demarcated a rectangular area oriented due north to south, 3 miles long and 1 mile wide, further subdividing the main rectangle into three smaller ones, equal squares measuring 1x1 miles (1.6km x 1.6km).

The first square on the northern side was designated for pilgrim services including hotels, shops, library, museum, visitor information, and parking. The middle square, the Monastic Zone, was designated for construction of temples by different countries for their pilgrims. In the final, southernmost square, at the center of a circular body of water, stands the Sacred Garden.

To arrive at the Sacred Garden, Tange designed a spiritual procession that begins at a large plaza where pilgrims noisily alight from vehicles to commence the walk of slightly over a mile to the Sacred Garden.

The brick-paved walk cuts through the Lumbini jungle in a perfectly straight, level line shooting directly towards the Sacred Garden where Buddha was born, visible at the distant horizon, the focus at the end of a long canal running along the center of the wide walkway.

Once the pilgrim sets foot on the walk, his pilgrimage begins. The ritual of walking towards the Sacred Garden takes over. The trees planted at the center of the walk at uniform intervals begin a cadence marking the pilgrim's walk. As he walks deeper into the Monastic Zone his steps take on a rhythm that stills his mind more and more until the Sacred Flame appears, symbolizing the light of the individual soul, at the end of the walk.

After the flame, the walk contracts suddenly, squeezes the pilgrim between high brick walls, restricts his vision that, upon passing the constricting walls, erupts without warning into an expansive semi-circular body of water. Release! The brick pilgrim path turns into a causeway across the still water, ending at the Sacred Garden on the opposite shore.



The procession masterfully designed by Kenzo Tange brings the serious pilgrim into a state of calm, preparing him for his entry into the Sacred Garden where he comes in emptiness into the Birthplace of the Lord Buddha.

The processional walk, the “warm up” to the Sacred Garden experience and the ‘cool down’ walk in the return direction back into the everyday, provides the spiritual experience worthy of one of the holiest shrines in the world. Its design a 20<sup>th</sup> century interpretation of the Buddha’s principles laid down two and a half millennia ago seen through the zen vision of the celebrated Japanese architect Kenzo Tange.

Despite uncertain political situations, lack of funding, and site management issues, there indeed is continuity with the ages in Lumbini, a major world pilgrimage site that strongly conveys that subliminal aura of spirit of place.





## 关于佛教起源地—尼泊尔蓝毗尼的研究

ATELAB 法国 巴黎

申永学



### 历史遗产，立体的感知与理解

历史遗产拥有其独特的内在和通用的价值，体现在历史和发展过程中。在经历了时间的沉淀，事物的变迁，历史遗迹拥有了超乎完美的象征性和精神性，而这也是作为世界遗产最基础的条件。无论是遗迹周围可变的環境，又或是始终如一的石碑，都极度的重要且富有意义。

同时，历史遗迹所占据的地理位置以及在精神层面所占据的地位都与周遭的环境交织在一起。众所周知，世界上所存在空间是一直保持连续性的，但是在世界遗迹面前，空间又很有象征意义。

那些在蓝毗尼周围的历史纪念碑，与周围的环境相互融合在一起——大自然，田野，放羊的孩子，小河，古树，简陋的村庄，池塘，稻田边的地平线，甚至与喜马拉雅山脉的剪影都连接在一起……它们前所未有的组合在了一起。

无论是在 Ramgham，戈提哈瓦村，Nygordharama 或是佛教圣地，这些古老的遗迹已经穿越了 20 个世纪，它们默默的存在着并延续至今。对于很多古迹，我们现在仍旧无法确定它们的具体方位。那些古迹最基本的象征就是毫无声息的存在着，而永久的拥有一个富有生命力的灵魂和一个丰富的表现形式，是遗迹最精髓的本质。这就是考古学中所谓“传统生态的领域”，在理解和接受这一定义后，会对实际和象征主义的定义有一个重新的认识。遗迹周遭一切的都在改变着其内在的格局，事物在经历了微妙的平衡之后却又不断的发生变化。

各种纪念碑和遗迹都和佛陀一生的事迹有关。从 Shakyas 开始，穿过前英国领土一直延伸到蓝毗尼地区是佛教起源的大致地点。这样大规模的地区，是从遗迹中一些纪念碑中得知的。“传统生态的领域”并不能单靠一些书面的东西来定义，还须结合周围不断变化的环境做出分析判断。蓝毗尼园中的每个构造都相当巧妙，与自然界恒为一体。可当从感官-意义-精神方面看待时，它又展现出其独立的思想意境。



对佛教文化起源地这个问题的理解，象征着灵性在解脱了世俗束缚之后的飞跃。因此，通过佛教中大量的典故和经历，可使人们达到精神层面的上升和共鸣，使其对自然-日常-精神这一理论有更深刻的理解。

佛教圣地在喜马拉雅山的山脚下。而从宇宙的角度来说，这是一个介乎于天地间的时空。它穿越了三大佛 - Kanakamui 佛, Karaucchanda 佛和 Shekamuni 佛的“启示源头”之地。戈提哈瓦村、池塘与 Karaucchanda 大佛的 Ashoka 石柱，互相组成了一个整体，它平静的处于两个空间平行却又时空交错的地方。

### “生态遗产领域”

对于“遗迹领域”的定位，是通过他们各种轮廓（空间的规模和构造）来确定的。蓝毗尼地区的那些纪念碑和遗迹在世了解它们的过程中，体现了各自特有的价值。遗迹的主题是首当其冲同时也是最为基础的，其次是“遗迹系统领域”，最后是“生态遗迹领域”之中那些不断的相互波动。

我们注意到，“生态遗产的领域”形成了一个原始的存在形式。

这主要是因为它代替了传统的存在，同时它也是一个空间的表现形态，一个从自己的历史里被释放出的精髓本质，

往更深的层面上说，达成环境的拓展和时间空间的统一性，标志着遗迹已经得到了初步的保护。而其最重要的特点就是象征性和灵性

同样，往再高一级的来说，他们的特性和物质意义与相关的立场是不同的。随着过程不断的改变，独特的情感共鸣也在上升。那些纪念碑和遗迹组成了一个象征着精神意义的整体而存在。

### 历史遗产/脆弱性

历史遗迹所遗留下来的宝贵财产是个矛盾体，到底是有价值的还是脆弱的？当保护措施和拓展活动开展时，问题便会显现出来。

人们认识到，所有遗产的特性和价值在一定程度上都是亘古不变的。

这个地区的经济发展异常的有活力，而且消费面很广，一个的全球性的脆弱化正在慢慢兴起。他的特点是结构单一，规模庞大。它间接且带毁灭性的运行着。现在，因为受到了约束，遗迹的发展失去了最重要的地域范围和最本质的条件。他们和那些遭受着灭绝威胁的动植物一样，统一的随着他们的栖息地被影响着、变化着。

大批游客的涌入将导致城市化的加速并使历史遗迹处于一个非常“紧急”的状态在这一背景下，“生态遗迹领域”将会极度的脆弱。





## 方法和途径

ATELAB-城市系统研究的工作室, 在研究蓝毗尼, Tilaurakot, Devdaha 的纪念碑和遗迹的同时, 也在学习和工作中发现了很多重要的遗址。

我们要对于可能出现的风险采取预防措施并且减少现有的问题, 所以对于遗迹的保护及加强, 有三个级别的考虑:

第一级别: 遗迹对象: 技术, 工艺, 艺术各方面的问题

第二级别: ‘遗产生态学的领域’, 原始的生态系统通过遗迹的特性使之复杂化, 主要由这些具体的因素构成: 自然, 历史, 人类住所, 景观, 象征物及精神发展

第三级别: 全球领土: 链接-交流, 互动互惠定位, 社会-经济发展各方面的问题

第四级别: 业务层面: 实施渗透于‘遗迹领域’的计划, 设计出一个适合蓝毗尼发展的开放性却又可控制的城市规划

最基本的原理可以转化成各种不同的方法, 只要抓住了他们内在的相互性和关联性, 设计出相关的调查计划和控制的标准。

本地合作和国际合作能帮助独立有效地做到第一和第三级别的工作. 要做到第二级别的工作则需要专业知识和紧密的合作。

## 伙伴关系与合作

2008 年 9 月, 在尼泊尔“遗迹文化团-蓝毗尼世界遗址”会议上, ATELAB 研究室、东方文化遗址保护联盟和大批具有专业知识能力的 ATELAB 学术研讨专家们汇聚在一起, 为释迦摩尼大佛的遗址得到的经济帮助(3 年)表示感谢。

联合国科教文组织要为这个有着重要伙伴关系的组织提供巨大的物质帮助。



## Studies on Buddhist sites in the Region of Lumbini, Nep

### Plan of locations (Ramgham and Gotihawa)

ATELAB, Paris / FRANCE

SHIN Yong-Hak



### Historical Heritage; Three dimensions of perception and understanding

The historical heritage has intrinsic singular/universal values, inscribed and crystallized in its physical entity ; accumulated times, esthetics, transcendental perfection, symbolics, spirituality - the essential substances, constant and variable inherent of the monuments, the significant vestiges.

In parallel, and almost simultaneously, appears the realm of heritage, the place it occupies, the space of its presence inter - mingled with nearby and distant environment ; space under daily continuity, but also symbolical ruptures, of impromptus temporal plunges.

Monuments, vestiges around the region of Lumbini were merged into such a degree of inter - relationships with the surrounding elements - the nature, fields, children with goats, streams, age - old trees, humble hamlet and modest pond, rice paddy horizon and beyond, multiple silhouettes of mountain chains until ultimate Himalayas..... that they achieved to created the ensembles of exception.

Whether it would be at Ramgham, Gotihawa or the in the vestige of Nyagrodharama and other vestiges on the Land of Buddhas, we perceive these ensembles in presence discreet but un-dislocatable, which had past through the hazards of the History twenties long centuries and beyond.

This is the fundamental space of the symbolic of vestige; the vital space of the perpetual presence and full manifestation of what is the essence of the vestige.

Here is "the Sphere of Heritage ecology", lying under acceptance and understanding of this entity would have regenerative implications in both practices and symbolic; the numerous perimeters in changing configurations, the various constituents, ambivalences, the subtle balancing in evolving reactivity.

The various monuments, vestiges related to the life of Lord Buddha, places, events relevant to the genesis of Buddhism punctuated the territory that stretches from the former Kingdom of Shakyas to the west toward the Kingdom of Koliya in the East in via Lumbini halfway.



At this scale of territory, the reactive relationship, the access to specific meaning of monuments and relics occur in discreet situation of the “sphere of heritage” “spheres of heritage ecology” not fixed nor closed by any membrane, are in continuum with their environment in fluctuating osmosis. Each constitutes proper singularity; position-mark, constituents, in terms of size and by the “sense-signification- spirituality” differentiated.

It is this dimension of perception and understanding which reveal over the extent of territory, the symbolic reliefs, temporal depth and ultimate spirituality beyond complementary narratives of the vestiges.

Thus, multitudes of narrative courses might escort or cross “fortuitously” singular experiences in ascending resonance: Nature - Daily - Spiritual.

Land of Buddhas at the feet of Himalayas, between Heaven and Earth is also a place for the time space of universal dimension. The successive places of “birth- revelations” , Kanakamui Buddha, Buddha Karaucchanda, Shekamuni Buddha; the time crossing itinerary, the three of Universal Cycles.

The hamlet Gotihawa and its pond, Ashoka Pillar from Karaucchanda Buddha, is an ensemble, living peacefully in two parallel and tangential temporalities.

### **The “Sphere of Heritage Ecology ”**

By positioning the “spheres of heritage” , with their various contours –configurations and differentiated spatial dimensions, we remark that the monuments and vestiges of the Lumbini Region reveal each of their specific values at different scales of perception and understanding: firstly and basically, as heritage objects, secondly as “the sphere of heritage system” , and thirdly, in fluctuating interrelationships amongst “the spheres of heritage ecology”, positioned and located all over the land of Lord Buddhas.

We note that the “sphere of heritage ecology” constitutes a primordial dimension. It is primarily the lieu of heritage presence, also space of manifestation or whole expression of its essence unhindered, liberated by its own history, temporal itinerary inscribed.

Within this perimeter, the signifyings of heritage are preserved, while ensuring the continuum space - time with the extended milieu; positionings make possible the perception, the access to the ultimate dimension of significant, symbolic and spirituality.

Also, to a superior scale, their specificities, substance, differentiated contours put into relative positioning, along with singularity of itineraries with sequential dynamics, provide unique ascending experiences in emotional resonance, allowing access to symbolic essence of the spirituality that constitute monuments and vestiges as an ensemble global of the Lumbini region.

### **Historical heritage / Vulnerabilities**

The property of historical heritage could be summarized in particular coupling paradoxical; value / vulnerability, when the preservation and development would be the question.

It is recognized that each quality and values of all assets have invariably, as a counter-point, their “corresponding” vulnerability, and those vulnerabilities reclaim the countermeasures, in proportional.

Since the economic development of the region took exceptional dynamic, and access to mass consumption is widespread, a new form of globalized vulnerability tended to appear; massive, and simple as characterizing, indirectly but devastating in operational. Historic heritages are now in a similar situation to those floras and faunas



endangered of extinction, because of restrictions, loss of their vital territory and no less essential, with habitat continuum of their evolution.

The massive influx of visitors will lead to accelerated growth of urbanization at an “emergency” level.

The “spheres of heritage ecology” are in imminent extreme vulnerability in this context.

## **Methodology and Approach**

A TELAB operational research workshop - laboratory for urban systems, estimated the value of study and work carried forward on all the significant monuments and vestiges of the region of Lumbini, Tilaurakot, Devdaha, taking as a central element, “the sphere of heritage ecology” .

Taking precautions for the possible risk of simplification and reduction of the problematics present in multitude dimensions of consideration, for commencing, we consider the question of preservation and enhancement of heritage in three scales.

- 1<sup>st</sup> scale, Heritage objects: issues; technical aspect, craftsmanship, artistic.
- 2<sup>nd</sup> scale, The global territory : issues; link- communication, reciprocal positioning interactive, socio-economical development.
- 3<sup>rd</sup> level, "sphere of heritage ecology"; system primordial complexified through singularity of heritage which the major specific elements constitute; the nature, the history, the human settlement, the landscape, the symbolic and the spiritual.
- In addition, the 4<sup>th</sup> operational dimension; implementation of the facilities in osmose with the "sphere of heritage", with a “buffer zone” elaborated in active complexities, as a whole open control urbanization of the territory Lumbini.

The acceptance and access to this fundamental dimension can be converted in an input method of the constituents, to grasp their interrelation / reactivity, which involve pertinent inquiries and control of criteria.

Also, field work on different scales becomes the central plate-form for studies of heritage and their projection.

The value of partnership with teams of local and international expertise is as evident and indispensable to efficient approaches for 1<sup>st</sup> and 3<sup>rd</sup> study dimension. A close cooperation of multidisciplinary expertise provided is essential to access to the 2<sup>nd</sup> dimension of heritage with its continuum.

## **Partnership and Cooperation**

On the occasion of “The Cultural Heritage Mission to the World Heritage Site of Lumbini”, Nepal, in September 2008, ATELAB was able to share convergence of appreciations on the Buddhist sites in the region with OCHSPA (Oriental Heritage Cultural Sites Protection Alliance), which offers financial support program (3 years) for the commitment of ATELAB’s studies discussed, for both operational competence and intellectual capacity.

The official accompaniments expected from the World Center of World Heritage Sites of UNESCO will provide great benefit to this cooperation, in terms of access to scientific and operational contacts, and partnerships organization.





未来一年  
NEXT YEAR

## 联盟 2010 年工作计划



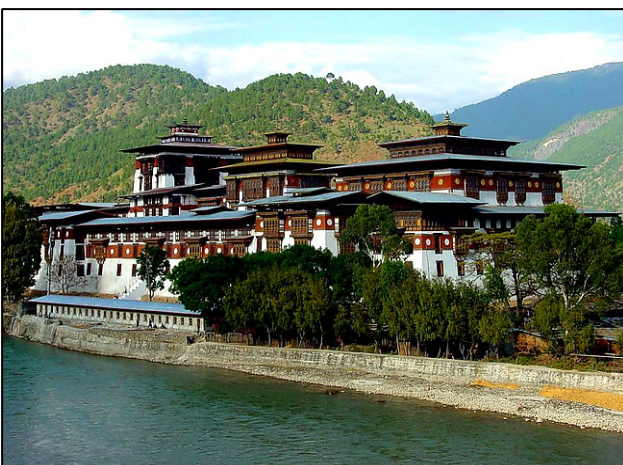
联盟正式同意继续于 2010 年向巴黎的 ATELAB 研究室提供 20,000 欧元的捐助，以继续蓝毗尼项目的推动。

A formal agreement 2010 for an Alliance donation to ATELAB, Paris, 20,000 euros. To promote the project of Lumbini.



联盟口头同意在 2010 年向联合国科教文组织-加德满都办公室，蓝毗尼保护工作提供 20,000 美金的捐助。

An oral agreement 2010 for an Alliance donation to UNESCO Kathmandu 20,000 US\$ for the protection of Lumbini.



联盟口头同意在 2010 年向联合国科教文组织-新德里办公室为不丹佛教建遗址筑修复工程捐助 30,000 至 50,000 美金。

An oral agreement 2010 for an Alliance donation to UNESCO New Delhi for restoration of a Buddhist heritage monastery in Bhutan about 30,000 - 50,000 \$.



联盟正式决定在 2009 至 2011 年间向加德满都，卓玛唐卡艺术中心 Janam 喇嘛，提供 5,000 欧元的捐助。

A formal agreement for an Alliance donation to Janam Lama for the Dolma Thangka Art Centre, Kathmandu, 5,000 euros between 2009 - 2011



2010 年联盟将在法国巴黎欧亚印象画廊举办联盟、ATELAB 工作及唐卡艺术中心联合展出 1 年来工作成果。

On 2010, Alliance will hold a exhibition together with the ATELAB workshop and Tangka Art Center to report the results.



联盟口头同意小额赞助 2010 年【曲阜中法摄影项目】两位摄影师的工作。

An oral agreement 2010 for an Alliance donation to the two photographers who will take part in the "Photograph Project of Qufu".



## 经费状况

### FINANCE REPORT

## 经 费（Finance）

会员大会（2009.08.07）年度经费报告

Finance report in the General Assembly of 2009

### Finance Form 1 : Paris / FRANCE Finance

| items                 | Expense     | Earnings    | Balance    |
|-----------------------|-------------|-------------|------------|
| Donation              |             | 62,594.75 € | 62,594.75€ |
| Post                  | 19.03 €     |             | 62575.72€  |
| Mission / Restaurants | 387.00 €    |             | 62188.72€  |
| Airplane              | 3,010.00 €  |             | 59178.72€  |
| Grant ATELEB          | 14,000.00€  |             | 45178.72€  |
| Future ATELEB         | 6,000.00€   |             | 39178.72€  |
| Service fees          | 1,800.00 €  |             | 37678.72€  |
| Alliance Shanghai     | 9,650.49 €  |             | 28028.23€  |
| Taxes                 | 39.06 €     |             | 27,989.17€ |
| Phone                 | -           |             |            |
| Adverstising          | -           |             |            |
| Taxi                  | -           |             |            |
| Miscellaneous         | -           |             |            |
| Total                 | 34,905.58 € | 62,594.75 € | 27,989.17€ |

From January 2009 to August 2009

### Finance Form 2 : Special Project in Shanghai Finance

| items            | Expense                     | Earnings                    | Balance                     |
|------------------|-----------------------------|-----------------------------|-----------------------------|
| Donation         |                             | ¥ 292,971.47<br>\$50,000.00 | ¥ 292,971.47<br>\$50,000.00 |
| equipement       | ¥ 5,510.00                  |                             | ¥ 287,461.47<br>\$50,000.00 |
| expense          | ¥ 3,302.66                  |                             | ¥ 284,158.81<br>\$50,000.00 |
| personal support | ¥ 112,000.00                |                             | ¥ 172,158.81<br>\$50,000.00 |
| transpotation    | ¥ 2,130.00                  |                             | ¥ 170,028.81<br>\$50,000.00 |
| tax              | ¥ 2,027.14                  |                             | ¥ 168,001.67<br>\$50,000.00 |
| account service  | ¥ 7,500.00                  |                             | ¥ 160,501.67<br>\$50,000.00 |
| project          | ¥ 92,100.00<br>\$50,000.00  |                             | ¥ 68,401.67                 |
| stamp            | ¥ 1,309.65                  |                             | ¥ 67,092.02                 |
| print            | ¥ 12,225.00                 |                             | ¥ 54,867.02                 |
| telephone        | ¥ 1,210.80                  |                             | ¥ 53,656.22                 |
| Total            | ¥ 239,315.25<br>\$50,000.00 | ¥ 292,971.47                | ¥ 53,656.22                 |

From August 2008 to July 2009 (the donation of \$50,000.00 was contributed to UNESCO Kathmandu Office for Lumbini relevant Buddhist heritage sites)

NOTE: 2008 年 10 月至今共有 292 人次捐赠善款。

Till now Alliance has received totally 292 items donations from October, 2008.



## 東方文化遺址保護聯盟

Oriental Cultural Heritage Sites Protection Alliance  
Alliance de Protection du Patrimoine Culturel Asiatique

### 护持捐赠账号：

银行 **Bank:** HSBC FR PARIS MAGENTA

户名 **Account:** Alliance de Protection Patrimoine Culturel Asiatique

国际银行账户号码 **International Bank Account Number:** FR76 3005 6007 9507 9500 6607 470

**Swift Code:** CCFRFRPP

捐赠请详细注明捐赠款项是针对：

**Before you donate, please verify in detail whether your donation is specially for:**

1. 尼泊尔佛教遗址保护捐赠款
  2. 东方文化遗址或佛教相关文化遗址保护捐赠款
  3. 筹设未来东方文化遗址保护联盟专属之活动及办公场所
- 
1. Nepal's Buddhism relics' conservation
  2. Conservation for oriental cultural heritage sites or relevant Buddhism cultural relics
  3. Preparation of the Oriental Cultural Heritage Sites Protection Alliance's future own-belonging activities and administrative space.

98, rue Quincampoix 75003 Paris / France  
+ 33 (0) 1 42 06 78 67  
[www.oriental-alliance.org](http://www.oriental-alliance.org)  
[alliance\\_contact@126.com](mailto:alliance_contact@126.com)





東方文化遺址保護聯盟

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