

# Shar Minub Monastery Project, Nepal

The construction of this monastery was started in year 2003. It is for the use and benefit of all Buddhist countries and people, lay-people and monks alike.

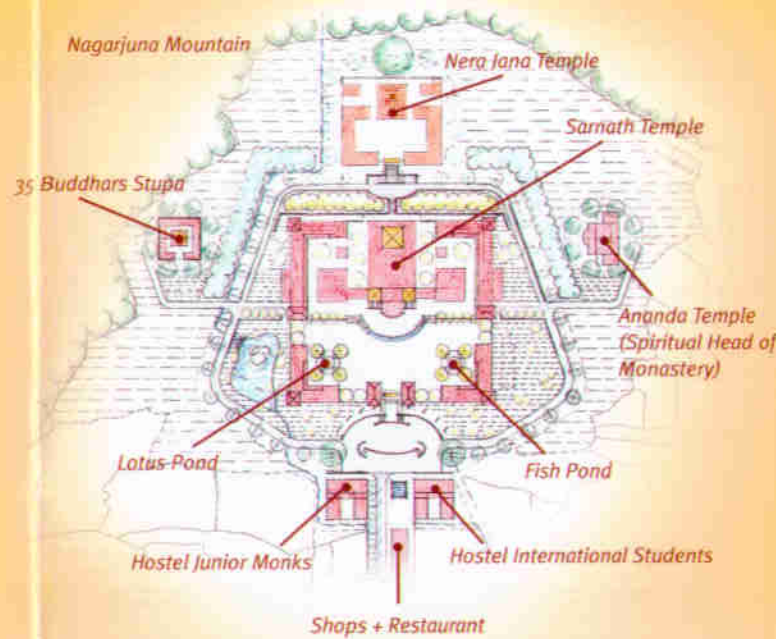
The location is seven kilometers North of Swayambhu hill in the Kathmandu valley. It is situated at the foot of the Nagarjuna Mountain, which got its name after a monk who meditated there for many years in a cave.

The feng sui of the site is perfect: The monastery leans its back towards the actual Nagarjuna mountain, the right arm of the mountain has the shape of a tiger and the left arm has the shape of a dragon.

In 1983 a famous Chinese feng sui master, professor Sha Lo, recommended the site for a monastery. His words were: "If you build a monastery at this place the Bodhisattva activity will spread from here into the whole world for the next two thousand years without any interruption."

Furthermore the mountain is historically holy. At the time when Kathmandu valley was a lake the Buddha Sakyamuni together with his Arhat disciples flew from Bodhgaya and landed on top of this mountain. From here one could see the island of the Swayambhu hill with a crystal stupa on top of it. At that occasion the Buddha pointed to the stupa and told a sutra of the story of the stupa to the Arhats.

The upper monastery, Nera Jana temple, is for 20 senior monks who keep the 252 precepts and who dedicate all their time for meditation practice according to the transmission of the great yogi Milarepa. They will be admitted only after the age of 40 years up to 50 and must stay until the age of 60, after which they are mature and fully trained to go into the world and teach without falling into any worldly traps.



The building of this monastery has been completed already. It has a single room for each monk. In the main shrine room at the ground floor there will be a statue of the Buddha in his six years meditation form. This statue will be carved in white marble by a stone-carver from Rajasthan. Above the Buddha there will be a Bodhi tree made out of jade. In the upper shrine room there will be a statue of the Buddha in his enlightened form.

The second monastery building, Sarnath Temple, is going to be two stories high. The upper floor has the sitting capacity of 500 people. There will be a 12 feet high Buddha made out of marble. He'll be in teaching posture, symbolizing the first turning of the wheel of dharma in Sarnath. There will be an Arhat standing on each side of him. Inside, the walls will be decorated with paintings of the 12 deeds of Buddha Sakyamuni. The room will be used both for pujas performed by junior monks and for teaching programs.

Downstairs is an auditorium where various Buddhist conferences will take place. The right wing has two partitions, one section is the "wishfulfilling" shrine room which will contain all the holy objects and relics for blessings. The second partition will be a research center. The left wing is one big room for various special functions.

In front of the monastery there is a huge courtyard, which will be decorated like the Pure Land, at its right corner there will be a round lotus pond, at its left corner there will be a round fishpond. Framing the courtyard two storied buildings form a square in front of the temple. These buildings serve for classrooms, on the right side for junior monks and on the left side for lay dharma students. Outside, to the right of the monastery there will be a stupa with 35 Buddhas surrounded by pavilions for meditation practices. Outside, to the left of the monastery there will be a house for the spiritual head of the monastery. Outside, in front, to the right of the monastery complex, there will be a hostel for the junior monks. Outside, in front, to the left of the monastery complex, there will be a hostel for international students.







### Kunzig Shamar Rinpoche

Mipham Chokyi Lodro was born in Derge, Tibet. At the age of four he was recognized by the 16th Karmapa, Rangjung Rigpei Dorje as the 14th Shamarpa reincarnation. Upon the Karmapa's request the Tibetan Government withdrew its onehundred and fifty nine year old ban of the Shamarpas.

Kunzig Shamar Rinpoche remained with the 16th Karmapa until his death in 1981. He received the entire cycle of Kagyu teachings from H. H. the 16th Karmapa. nce the 16th Karmapa's death in 1981, Kunzig Shamar Rinpoche has devoted his efforts to the many projects initiated by the late 16th Karmapa. He has completed the reprinting of the "Tengyur" a body of twohundred and fourteen volumes in which prominent Indian and Tibetan masters elucidate the teachings given by the historical Buddha Shakyamuni. Shamar Rinpoche also supports and offers guidance to Rumtek Monastery, the seat of H. H. the sixteenth Karmapa. He co-founded and brought into being the Karmapa International Buddhist Institute, New Delhi, India. The Institute currently offers courses in Buddhist studies for both monastic and lay students.



# Aim and Object.

The Nera Jana Temple has the purpose of restoring the quality of the vinaya. The vinaya system is made according to the needs of a practitioner. When one decides to dedicate one's life for enlightenment one needs to meditate full time and for practical reasons one needs the vinaya system. It is not a religious rule but a support for meditation. That makes it a very precious practice, which nowadays is being lost in all Buddhist societies.

The Sarnath temple serves the purpose of providing Buddhist teachings to monks and lay people. Buddhist knowledge is for the ultimate goal, which at the same time serves for everyday life and therefore is important to preserve.

The junior monks will be trained to become scholars. If at the age of 40 they decide to go into meditation retreat they will at a later stage become good scholar meditation teachers.

The lay people will learn how to become perfect humans both for their own benefit and for others. If at a later age they decide to do full time meditation practice they will know how to do it.

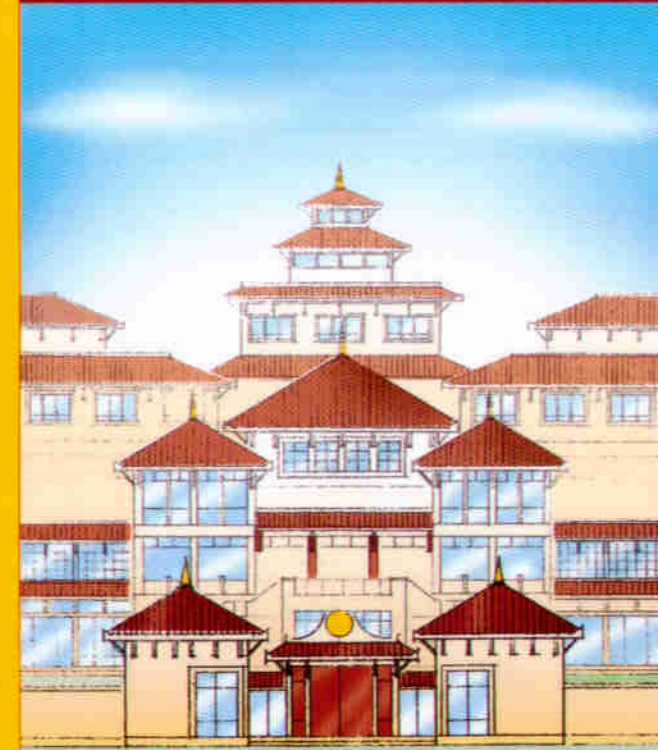
This is a unique structure, which I intend to duplicate at other places.

Whoever donates to this project accumulate enormous merit because the benefit will go for sentient beings forever. Therefore from a Bodhisattva point of view there is no need to thank the donors but rather generate the deepest aspirations that you will fulfill your wishes.

Donation to:  
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