

LUMBINI

VISITOR **GUIDE BOOK**



with Suggested Tour Itineraries and Activities

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प्रमुख सल्लाहकार

कल्पना पाण्डे

माननीय मन्त्री-उद्योग, वन तथा वातावरण मन्त्रालय
लुम्बिनी प्रदेश

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लुम्बिनी प्रदेश

शुभकामना



लुम्बिनीलाई केन्द्रमा राखेर यस प्रदेशका पर्यटकीय स्थलहरूका बारेमा जानकारी दिने उद्देश्यले 'लुम्बिनी भिजिटर गाईड'को दोस्रो संस्करण प्रकाशन हुन लागेको जानकारी पाउँदा खुशी लागेको छ।

नेपाल प्राकृतिक र सांस्कृतिक रूपमा अर्बल छ। अझै यस प्रदेशमा सिंगो नेपालका सबै किसिमका विशेषता समाहित रहेका छन्, त्यसैले हामीले यो प्रदेशलाई 'मिनि नेपाल' भन्दै आएका छौं। प्रदेशको समृद्धिको यात्रा कृषि क्रान्तिबाट आरम्भ हुने र पर्यटनबाट समृद्धिको उच्च विन्दुमा पुग्न सकिने मार्गचित्र तयार गर्दै अघि बढिरहेको वेला पर्यटन प्रवर्द्धनका लागि अंग्रेजी र नेपाली दुबै भाषामा तयार गरिएको 'लुम्बिनी भिजिटर गाईड' पुस्तक निकै लाभदायी हुने विश्वास लिएको छु। पर्यटकीयस्थलको रूपमा विकास गर्न सकिने धेरै ठाँउ भए पनि विगतमा पूर्वाधार विकास र प्रवर्द्धनका कार्यक्रम अपेक्षित ढंगले अगि नबढेकाले हामीले अहिले राम्रो लाभ प्राप्त गर्न सकिरहेका छैनौं। पर्यटकीयस्थलहरूमा पूर्वाधार विकास र पर्यटन प्रवर्द्धनका कार्यक्रम आक्रामक ढंगले अघि बढाउनु पर्नेछ। पर्यटन प्रवर्द्धनका लागि 'लुम्बिनी भिजिटर गाईड' पनि एक हिस्साको रूपमा आएको मैले ठानेको छु। प्रदेशका पर्यटकीय स्थलको क्षेत्र, बिषेशता, महत्व र दूरीसहित सचीत्र सामाग्री प्रकाशन हुँदा पर्यटकलाई आवश्यक जानकारी लिन सहज हुनेछ। यही सहजताले लुम्बिनी आएका पर्यटक प्रदेशका अरु पर्यटकीय गन्तव्यमा सजिलै जान सक्छन्। यो पुस्तकले अहिले प्रचारित पर्यटकीय गन्तव्यका वारेमा पनि मिहिन ढंगले सूचना दिएको छ नै। लुकेका र ओभेल्मा परेका पर्यटकीय गन्तव्यलाई पनि सार्वजनिक गर्ने काम गरेको छ।

लुम्बिनी सहित यहाँका पर्यटकीय स्थललाई आकर्षक गन्तव्यको रूपमा विकास गर्न प्रदेश सरकार योजनाबद्ध विकासमा लागेको छ। लुम्बिनी विकास गुरुयोजना छिटो पुरा गर्न ध्यानाकर्षण गराएको छ, छिटै लुम्बिनी विकास गुरुयोजना पुरा भएको सुखद् खबर पाउने छौं। पर्यटन पूर्वाधार अन्तर्गत विभिन्न ठाँउमा सांस्कृतिक डवली, संग्रहालय, पार्क मानसरोवरको प्रतिकृति र विभिन्न सडकहरू निर्माण गर्ने प्रक्रिया अघि बढेको छ। केही वर्षमै हामी पर्यटन पूर्वाधारमा गरेको लगानीको प्रतिफल देखिने छ।

पर्यटन विकास र प्रवर्द्धनको काम सरकार र नीजि क्षेत्र मिलेर गर्दा मात्रै अपेक्षित नतिजा निकाल्न सकिन्छ। हामी नीजि क्षेत्र र सबै सरोकारवालाहरूसँग सहकार्य गर्दै पर्यटन क्षेत्रमा गुणात्मक विकास गर्न चाहन्छौं।

अन्त्यमा 'भिजिटर गाईड'को परिमार्जित दोस्रो संस्करण तयार गर्न मिहिनेत गर्ने श्रृजनशिल मित्रहरूप्रति हार्दिक धन्यवाद व्यक्त गर्दछु। अहिले नेपाली र अंग्रेजीमा प्रकाशन हुने यो गाईडलाई यसै वर्ष चिनिया भाषामा पनि प्रकाशन गरिनेछ। यसका अलावा भविष्यमा विभिन्न भाषामा प्रकाशन गर्न ध्यान दिनुहुनेछ। लुम्बिनी भिजिटर गाईड सबैका लागि पठनीय पुस्तक हुन सकोस्, यसले पर्यटकहरूलाई लुम्बिनी प्रदेशका महत्वपूर्ण स्थानहरू सम्बन्धमा उपयोगी जानकारी प्रदान गर्न सकोस्, शुभकामना व्यक्त गर्दछु।

शंकर पोखरेल

मुख्यमन्त्री

लुम्बिनी प्रदेश

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लुम्बिनी प्रदेशका महत्वपूर्ण पर्यटकीय स्थलहरूको चिनारी स्वरूप यस मन्त्रालयले विगतमा प्रकाशन गरेको लुम्बिनी प्रदेशका पर्यटकीय स्थानहरू सम्बन्धी पुस्तकको अत्याधिक माग रहेको थियो। उक्त पुस्तक छोटो समयमा नै बितरण भइसकेको हुँदा धेरै महानुभावहरूलाई माग अनुसारको उपलब्ध गराउन सकिएको थिएन। यसै मागलाई परिपूर्ति गर्न र पुराना विवरणहरूलाई अध्यावधिक गर्नुका साथै केही नयाँ पर्यटकीय गन्तव्यहरूलाई समेत समावेश गरी यस नयाँ संस्करण प्रकाशन हुन गैरहेको थाहा पाउँदा अत्यन्तै खुशी लागेको छ।

यस प्रदेशका प्रचुर संभावना बोकेका पर्यटकीय स्थलहरू नेपाली तथा विदेशी दुबै पाठकले बुझ्ने गरी सचित्र प्रकाशन गर्न लागेको यस पुस्तकले प्रदेशका पर्यटकीय स्थलहरू, तिनीहरूको महत्व र विशेषताहरू समेटेको छ। लुम्बिनी प्रदेशको भ्रमण गर्न चाहने महानुभावहरूलाई यस किसिमको पुस्तकले थप आकर्षण गर्ने र आवश्यक सबै किसिमको जानकारी उपलब्ध गराउनेछ।

प्रदेशको विकास र सम्बृद्धिको एउटा महत्वपूर्ण क्षेत्र बनेको पर्यटन हो। हामी कहाँ आउने विदेशी पर्यटकहरूले खाली प्रदेशको आर्थिक वृद्धि र स्थानीय रोजगारी सिर्जनामा मात्र सहयोग पुऱ्याउदैनन्। यिनीहरू लुम्बिनी प्रदेशको सम्बृद्ध, संस्कृति, गौरवशाली इतिहास, शभ्य र मित्रवत समुदायको चिनारी बोकेर विश्व सदभावना दूत भएर फर्किनेछन्। यसले समग्र प्रदेश र नेपाल कै मान र सम्मानमा अन्तर्राष्ट्रिय रुपमा वृद्धि गर्नेछ।

पर्यटन प्रवर्द्धनको मुख्य आधार बनेको भौतिक पूर्वाधारको विकासका साथै प्रचार प्रसार र सही सूचना प्रदान गर्नु हो। लुम्बिनी प्रदेशका विविध पर्यटकीय स्थलहरूको चिनारीहरू एकै स्थानमा प्राप्त गर्न पर्यटकहरूलाई कठीन भएको गुनासो बेलाबखतमा प्राप्त हुने गरेको सन्दर्भमा यस पुस्तक प्रकाशनलाई पर्यटकहरूको सूचनाको चाहनालाई थोरै भएपनि यसले परिपूर्ति गर्नेछ। पानीको प्यासले मरुभूमिमा भौतारी रहेको मानिसलाई मरुउद्यानको काम गर्ने अपेक्षा गर्न सकिन्छ।

यस पुस्तक प्रकाशनमा सहयोग गर्ने पानस फाउण्डेसन र यस मन्त्रालयका सबै कर्मचारीहरूलाई हार्दिक धन्यवाद दिन चाहन्छु।

कल्पना पाण्डे

मन्त्री

उद्योग, वन तथा वातावरण मन्त्रालय

लुम्बिनी प्रदेश

शुभकामना



लुम्बिनी प्रदेश पर्यटनको अपार संभावना बोकेको प्रदेश हो। ठूलो पर्यटकीय संभावना भएका महत्वपूर्ण सांस्कृतिक, धार्मिक र प्राकृतिक स्थलहरू यस प्रदेशमा पाइन्छ। विश्व शान्तिको मुहान भगवान गौतम बुद्धको जन्मस्थल, युनेस्कोको विश्व सम्पदा सूचीमा सूचिकृत लुम्बिनी र उहाँले जीवनका महत्वपूर्ण समय बिताएका विभिन्न पवित्र स्थलहरू यस प्रदेशमा पाइन्छ। उहाँको मावली गाउँ, भगवान गौतम बुद्धको अस्तु धातु रहेको पवित्र रामग्राम स्तूप, बुद्धत्व प्राप्त पछि भगवान बुद्धले पहिलोपटक आफ्ना माता पितालाई भेट गरेको स्थान कुदान, कनकमनि बुद्धको जन्मस्थल निर्गलहवा, ऋकुछन्द बुद्धको जन्म, ज्ञान प्राप्ति र ज्ञानप्राप्ति पछि आफ्ना पितालाई भेटेको पवित्र गोटिहवा यसै प्रदेशमा रहेका छन्।

प्राचिन हिन्दु धर्मसँग सम्बन्धित अन्य महत्वपूर्ण र पवित्र स्थानहरू यस प्रदेशमा रहेका छन्। स्वर्गको द्वारको रूपमा चिनिने प्यूठानको स्वर्गद्वारी, पश्चिमको पशुपतिनाथको रूपमा ख्याति कमाउँदै गैरहेको विश्वको सबैभन्दा अग्लो त्रिशुल रहेको दाङ्गको धारापानी, कालिगण्डकी नदी र रिडि खोलाको संगममा अवस्थित पवित्र रुरुक्षेत्र, गुल्मीको रेसुङ्गा लगायतका विभिन्न धार्मिक क्षेत्रहरूले प्रदेश सम्पन्न छ। देवभूमी यस प्रदेशका हरेक कणहरू पवित्र छन्। करीब एक अरब हिन्दू जनसंख्या रहेको छिमेकी भारत र संसारभरका हिन्दुहरूको आस्थाका यी पवित्र स्थलहरूमा अपार धार्मिक पर्यटनको सम्भावना छ।

अटल र अगाध प्रेमको प्रतिक नेपालको ताजमहलको रूपमा विख्यात पाल्पाको रानीमहल आफैमा एउटा सुन्दरतम पर्यटकीय गन्तब्य हो। आदिमानव रामापिथेकसको अवशेष भेटिएको तिनाउ नदी आसपासका क्षेत्रले यसको ऐतिहासिकतालाई समेत पुष्टाउँछ। अध्ययन अनुसन्धानमा रुचि राख्ने मानवशास्त्रीहरूलाई समेत यस प्रदेशले थप आकर्षण पैदा गर्दछ।

यो प्रदेश प्राकृतिकरूपमा समेत सम्पन्न छ। कस्तुरी उफ्रने र डाँफे नाच्ने उत्तरको सिस्ने हिमालदेखि तराईका लहलह धान भुल्ने फाँटहरू आफैमा यस प्रदेश अनुपम र अलौकिक छ। भगवान कृष्णको सामिप्य पाएको 'कृष्णसार' नेपालमा बर्दियाको खैरापुरमा मात्रै पाइन्छ। राजषि बाघलाई नजिकैबाट हेर्न सकिने बर्दिया र बाँके राष्ट्रिय निकुञ्जहरू यसैप्रदेशमा छन्। नाउरको शिकार गर्ने नेपालको एकमात्र शिकार आरक्षको बहुसंख्यक भूभाग यसै प्रदेशमा रहेको छ। सयौं सामुदायिक वन उपभोक्ता समूहहरूले आफ्ना वनक्षेत्रमा विभिन्न पर्यापर्यटकीय गतिविधि सञ्चालन गरिरहेका छन्। यी सबैले नै नेपाल भित्रका आन्तरिक र बाह्य पर्यटकलाई आफूतर्फ आकर्षक गर्ने नै छन्। निर्माण चरणको अन्तिम अवस्थामा पुगेको गौतम बुद्ध अन्तर्राष्ट्रिय विमानस्थलले यस संभावनालाई वास्तविकतामा परिणत गर्ने अपेक्षा लिइएको छ। पर्यटनको विकास र प्रवर्द्धनबाट प्रदेशको विकास र आर्थिक सम्बृद्धिमा मात्रै नभै देशकै मानप्रतिष्ठा र चिनारीमा मद्दत पुग्ने अपेक्षा लिइएको छ।

लुम्बिनी प्रदेश सरकार यस प्रदेशमा पर्यटनको विकास र प्रवर्द्धनमा विभिन्न महत्वपूर्ण योजनाका साथ अगाडि बढिरहेको छ। पर्यटन पूर्वाधारको विकास र विस्तारमा कटिबद्ध रहेको छ। बाँकेको कोहलपुरमा 'मानसरोबर'को प्रतिकृति, वुटवलमा रामापिथेकस उद्यान, पाल्पा र गुल्मीको संगममा रहेको रुरुक्षेत्र विकासमा गुरुयोजना तयारी र निर्माण गरिरहेको छ। यस आर्थिक वर्षबाट रुपन्देहीको भैरहवा र वुटवल तथा बाँकेको नेपालगञ्जलाई शहरी पर्यटन प्रवर्द्धनका लागि "टुरिजम जोन" घोषणा गरी राष्ट्रिय स्तरको पर्यटन गन्तब्यको रूपमा विकास गर्ने नीति तथा कार्यक्रम प्रदेश सरकारले राखेको छ।

प्रदेशका यिनै पर्यटन गतिविधिलाई प्रोत्साहन गर्न र प्रदेशका पर्यटकीय गन्तब्यलाई आन्तरिक तथा बाह्य पर्यटकसम्म पुर्याउन नेपाली तथा अग्रेजी भाषामा लेखिएको यस पुस्तकले अवश्य सहयोग पुऱ्याउने छ भनी अपेक्षा लिइएको छ। यस पुस्तकको प्रथम प्रकाशन देखि नै सबैलाई प्रोत्साहित र उत्प्रेरित गर्ने यस मन्त्रालयका तत्कालिन माननीय मन्त्री लिला गिरीज्यू र सचिव डा. राधा वाग्लेज्यूलाई समेत हार्दिक आभार तथा धन्यवाद व्यक्त गर्न चाहन्छु। यस पुस्तक तयारीमा समन्वय र मेहनत गर्नु हुने यस मन्त्रालयका उपसचिवद्वय श्री रमेश गौतम, श्री दिपक ज्ञवाली, अधिकृतद्वय श्री टुकराज पाण्डे र श्री आलोक कुमार ओझा, लेखा अधिकृत श्री चन्दन अर्याल र अन्य सबै कर्मचारी मित्रहरूलाई हार्दिक धन्यवाद व्यक्त गर्दछु। यस पुस्तकको लेखन, सम्पादन र संकलनमा सहयोग गर्ने पानस फाउण्डेसन र यसका पदाधिकारीहरूलाई हार्दिक धन्यवाद।

डा. राजेन्द्र के.सी.

सचिव

उद्योग, वन तथा वातावरण मन्त्रालय

लुम्बिनी प्रदेश



Lumbini



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LUMBINI

(लुम्बिनी)

The Birthplace of Lord
Sakyamuni Buddha

Situated in the plains of Rupandehi district in Nepal, Lumbini, the birthplace of Lord Sakyamuni Buddha, is one of the most important Buddhist pilgrimage sites in the world. Legend has it that Mayadevi, the queen of Sakya king Suddhodhana of Kapilavastu, was passing through the Lumbini Garden on her way to the maternal hometown of Devadaha (ancient Koliya kingdom). The queen took bath in the Puskarini (Sacred Pond) and after taking 25 paces to the north she felt labor pain, supported herself grasping a branch of a tree and gave birth to the holy prince on Baisakha Purnima (full moon of the first month according to Nepali calendar) of 623 BC. Buddhist scriptures and early literature state that the newly born Prince Siddhartha took seven divine steps to the north and announced an epoch making message to the suffering humanity in the Lumbini Garden. Archaeological evidences, historical references, travel accounts of the well-known pilgrims and travelers including the eminent Chinese pilgrims and the holy Buddhist scriptures testify Lumbini as the birthplace of Lord Sakyamuni Buddha.

The Asoka Pillar, erected by Emperor Asoka in 249 BC with inscriptions on it, is the most reliable attestation that Lord Sakyamuni Buddha was born here in Lumbini.

In 1896 AD, General Khadga Shamsher Jung Bahadur Rana, the governor of Palpa and Dr. Alois Fuhrer, an eminent archaeological surveyor in British India, discovered the Asoka pillar, re-establishing Lumbini as the birthplace of Lord Sakyamuni Buddha. After rediscovery of the pillar and interpretation of inscriptions on it, the site drew huge attention of many archaeologists and historians from around the world. Another surveyor PC Mukherji conducted an excavation in 1899 AD and identified the Nativity Sculpture as well as some structural remains in and around the Lord Sakyamuni Buddha's birthplace.

Subsequent excavations carried out by Lumbini Development Trust (LDT), Department of Archaeology (DoA) and Japan Buddhist Federation (JBF) between 1992-1995 in the Mayadevi complex have recovered the Marker Stone, important archaeological remains, shrines and ruins of ancient Mayadevi Temple. These archaeological findings have further reinforced Lumbini as the birthplace of Lord Sakyamuni Buddha as already testified by the inscription on the Asoka pillar.

लुम्बिनी भगवान गौतम बुद्धको पवित्र जन्मस्थल हो। ई.पू. ६२३ मा यहाँको सुन्दर र पवित्र वगैचामा माता मायादेवीका कोखबाट बौद्ध धर्मका प्रणेता, शान्तिका अग्रदूत भगवान गौतम बुद्धको जन्म भएको थियो। उनले जन्मने वित्तकै सात पाइला हिंड्दै मनुष्य जातिका लागि यसै ठाउँबाट युगान्तकारी उद्गार प्रकट गरेका थिए। यो पावनभूमी अहिले संसारभरिका बौद्धमार्गी तथा शान्तिप्रेमी सबै मानिसहरू बीच विश्व शान्तिको मुहानका रूपमा प्रसिद्ध छ। सन् १९९७ देखि यो स्थल विश्व सम्पदा सूचीमा समेत सुचिकृत गरिएको छ।

हरेक वर्ष संसारभरबाट लाखौंको संख्यामा तीर्थालु, पर्यटक तथा अध्येताहरू लुम्बिनीको भ्रमण गर्दछन्। लुम्बिनी विश्वभरका बौद्ध धर्मावलम्बीहरूका लागि अत्यन्त महत्वपूर्ण तिर्थस्थल हो। लुम्बिनीमा रहेका पुरातात्विक तथा ऐतिहासिक साक्षहरूले शताब्दिऔंदेखि विभिन्न ब्यक्तिहरूले लुम्बिनीको तीर्थाटन गरेका तथ्यहरू उजागर गर्दछन्। प्रसिद्ध मौर्य सम्राट अशोकले आफ्ना आध्यात्मिक गुरु उपगुप्तको मार्ग दर्शनमा ई.पू. २४९ मा लुम्बिनीको तीर्थ यात्रा गरेका थिए। उनले 'हिंद बुधे जाते शाक्यमुनि' (यहाँ शाक्यमुनि बुद्ध जन्मनुभएको थियो) भन्ने शिलालेख सहितको ढुङ्गाको स्तम्भ खडा गरे जसलाई हाल प्रसिद्ध अशोक स्तम्भका रूपमा लुम्बिनीमा पाउन सकिन्छ। सम्राट अशोकले सिद्धार्थ गौतम जन्मनुभएको सही अवस्थिति चिनाउने स्मारकशिलाको पूजा गरी जन्मे पछि वहाँलाई शुद्धिकरणका लागि नुहाइएको पवित्र पोखरी पुष्करिणीको दर्शन गरे। साथै उनले कपिलवस्तु, रामग्राम, देवदह जस्ता ऐतिहासिक ठाउँहरूको भ्रमण समेत गरे।

प्राप्त ऐतिहासिक तथ्यहरूका आधारमा सम्राट अशोकपछि लुम्बिनीको भ्रमण गर्ने चिनियाँ यात्रीहरूमा त्सेङ साई, फाहियान र हुयेन साङ्ग थिए। त्सेङ साईले चौथो शताब्दिमा, फाहियानले पाचौं शताब्दिमा र हुयेन साङ्गले सातौं शताब्दिमा लुम्बिनीको भ्रमण गरेका थिए। यी मध्ये हुयेन साङ्गको यात्रा विवरणले लुम्बिनीको वारेमा विस्तृत रूपमा ब्याख्या गरेको छ। उनले लुम्बिनीमा जन्मबृक्षको टुटो, एउटा चैत्य, अशोक स्तम्भ, पवित्र पोखरी, तेलार नदी, चीसो र तातो पानीका कुवा देखेको उल्लेख गरेका छन्। सन् १३१२ मा पश्चिम नेपाल कर्णाली क्षेत्रका राजा रिपु मल्लले लुम्बिनीको भ्रमण गरी आफ्नो यात्राको स्मरण गराउन अशोक स्तम्भमा 'उम्मणि पद्मे हुम रिपु मल्ल चिरं जयतु' भनी लेखे। त्यसपछि भने इतिहासको लामो कालसम्म लुम्बिनी ओभ्हेलमा रहन गयो। पछि सन् १८९६ मा पाल्पाली गभर्नर जनरल खड्ग शम्शेर र अंग्रेज भारतका पुरातात्विक सर्भेयर एलोइस फुहररले अशोक स्तम्भ पुनः पत्ता लगाएपछि लुम्बिनी फेरि चासो र सरोकारको विषय बन्यो। सन् १८९९ मा पि.सि. मुखर्जिले भगवान बुद्धको जन्मस्थलमा उत्खनन गरी मायादेवीको मुर्ति पहिचान गर्नुका साथै मन्दिरका केही भग्नावशेषहरू बाहिर देखाए। सन् १९३० को दशकमा केशर शम्शेर राणा र भारतीय पुरातत्वविद् देवला मित्रले सन् १९६२ मा अन्वेषण कार्य गरिन्।



Birth of Lord Sakyamuni Buddha

Buddhist scriptures mention that the Bodhisattva descends from Tushita Heaven and enters queen Mayadevi's womb and dwells calmly there for ten months. The queen had a dream in which a great white elephant entered her side with a lotus in its trunk. The Brahmins and hermits, who were invited to interpret the dream, prophesied that the prince would either be a world conqueror or a world renouncer. As was the tradition then, her father invited her to his palace in Devadaha to deliver the child.

Mayadevi, the queen of Sakya king Suddhodhan of Ancient Kapilvastu was on her way to see her father, King Suprabuddha Grihapati of Koliya kingdom. Accompanied by her royal courtiers, she was passing the verdant Lumbini grove that was adorned with sal trees, laden with fruits and flowers and hummed with bees and birdsongs. Delighted with the emblematic ambience of the garden, she stretched out her hand to hold a branch of a sal tree from her palanquin. And, standing, still holding the branch, she delivered the Prince Siddhartha! It was Baishakha Purnima (full moon) of 623 BC.

The prince issued himself from his mother's side standing and stretching out his hands and feet, like a young and refulgent sun descending from the sky. The child was like a gem in a fine cloth piece; stainless and unspoiled, free from all the impurities the ordinary mortal beings are smeared with during the birth. Nonetheless, showers of pure water poured down from heaven, honoring the advent of the Awakened One and refreshing the queen and her prince. The future Lord Sakyamuni Buddha took seven steps to the north, looked around all ten directions of the Lumbini garden and announced '...this is my last birth; henceforth, there will be no rebirth for me.'

The early scriptures were not written until more than three centuries after the Buddha's death but passed down the generation as oral narratives. Today, authentic information on historical Lumbini (also called Lumbini upavana or Lumbini vatika) and the nativity events have been derived from the textual narratives of Buddhist scriptures, accounts of celebrity travellers and archaeological evidences in the form of religious structures and anthropological vestiges. All these evidences allude to the fact that Lord Sakyamuni Buddha was born in Lumbini, Nepal in the 6th century BC.



Lumbini: A UNESCO World Heritage Site

Appreciating its Outstanding Universal Value (OUV) for the greater benefit of entire humanity and its archaeological, religious and spiritual significance, UNESCO enlisted Lumbini as a World Heritage Property in 1997. The Outstanding Universal Value of Lumbini was appreciated by UNESCO on the basis of OUV criterion (iii) and (vi) as follows:

"As the birthplace of the Lord Buddha, testified by the inscription on the Asoka Pillar, the sacred area in Lumbini is one of the most holy and significant places for one of the world's great religions" (Criterion iii).

"The archaeological remains of the Buddhist viharas (monasteries) and stupas (memorial shrines) from the 3rd century BC to the 15th century AD, provide important evidence about the nature of Buddhist pilgrimage centres from a very early period" (Criterion vi).



Lumbini: One of the Most Important Pilgrimage Sites in the World

Today, Buddhist devotees, peace lovers and general visitors from all over the world visit Lumbini, the birthplace of Lord Sakyamuni Buddha. It bears the records of historical visits by famous pilgrims and dignitaries. The pilgrims and visitors deeply immerse themselves in the serene and spiritual atmosphere of Lumbini.

Lumbini is one of the four sacred sites that Lord Sakyamuni Buddha had later advised his disciples and followers to visit. According to the Buddhist scriptures, Lord Sakyamuni Buddha highlighted the importance of Lumbini from his deathbed as follows:

“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 heart during the course of the pilgrimage, will after (their) death and dissolution of the body be reborn in a good destination, a fortunate celestial realm” (Mahaparinirvana Sutta).

The visit of famous Mauryan Emperor Asoka in 249 BC was the milestone in the history of Lumbini. Guided by his spiritual teacher Upagupta, Asoka made a pilgrimage to this holy shrine and erected a stone pillar bearing an inscription ‘Hida Buddhhe Jate Sakyamuniti’ (here Sakyamuni Buddha was born). He worshiped the nativity tree and the Marker Stone. He also visited other historical sites associated with Lord Sakyamuni Buddha and the earlier Buddhas in Kapilavastu, Ramagrama and Devadaha. Subsequent to his famous visit, construction of stupas, monasteries and other religious structures begun in and around Lumbini.

Eminent Chinese pilgrims- Tseng Tsai (4th century AD), Fa-Hsien (5th centuryAD) and Hiuen Tsang (7th centuryAD) visited Lumbini and describe the birthplace of Lord Sakyamuni Buddha in their travel accounts. Among them, Hiuen Tsang’s travel account is the most prominent one and gives detailed descriptions of Lumbini. He describes the stump of the nativity tree, a chaitya, the Asoka pillar, the holy Puskarini pond, the Telar (oily) river and the source of warm and cool water springs.

King Ripu Malla (1312 AD) of Karnali, mid-west Nepal, visited Lumbini and left the mark of his visit engraving ‘Om mani padme hum Ripu Malla chiranjayatu’ on the top of the pillar. After his visit Lumbini was forgotten, neglected and shrouded in a thick bushes and forest. The association of Lumbini with Lord Sakymuni Buddha faded slowly into oblivion (for almost 600 years) and the name Lumbini gradually changed to Rummindei and then to Rupendehi, the present name of the district where Lumbini is located.



Lumbini Master Plan

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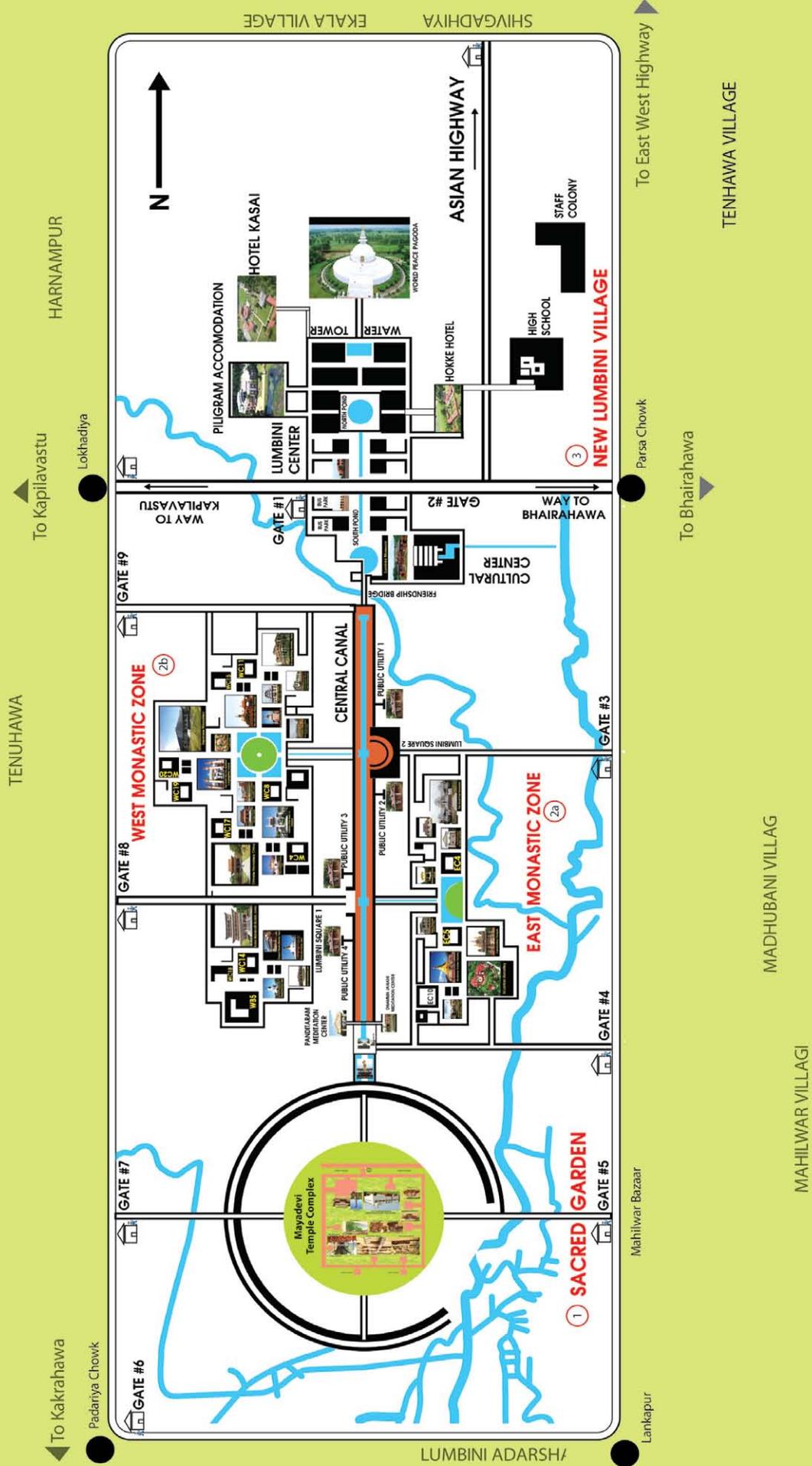
The then United Nations Secretary General, U. Thant's pilgrimage to Lumbini in 1967 was another milestone in the recent history of Lumbini. Deeply influenced by the sanctity of Lumbini, the Secretary General discussed the matter with the then King Mahendra and advised Government of Nepal to develop Lumbini as an international pilgrimage and a tourist center. Renowned Japanese architect Prof. Kenzo Tange was assigned the task of designing a master plan for the systematic development of Lumbini. The Lumbini Development Master Plan was approved by Nepal Government in 1978.

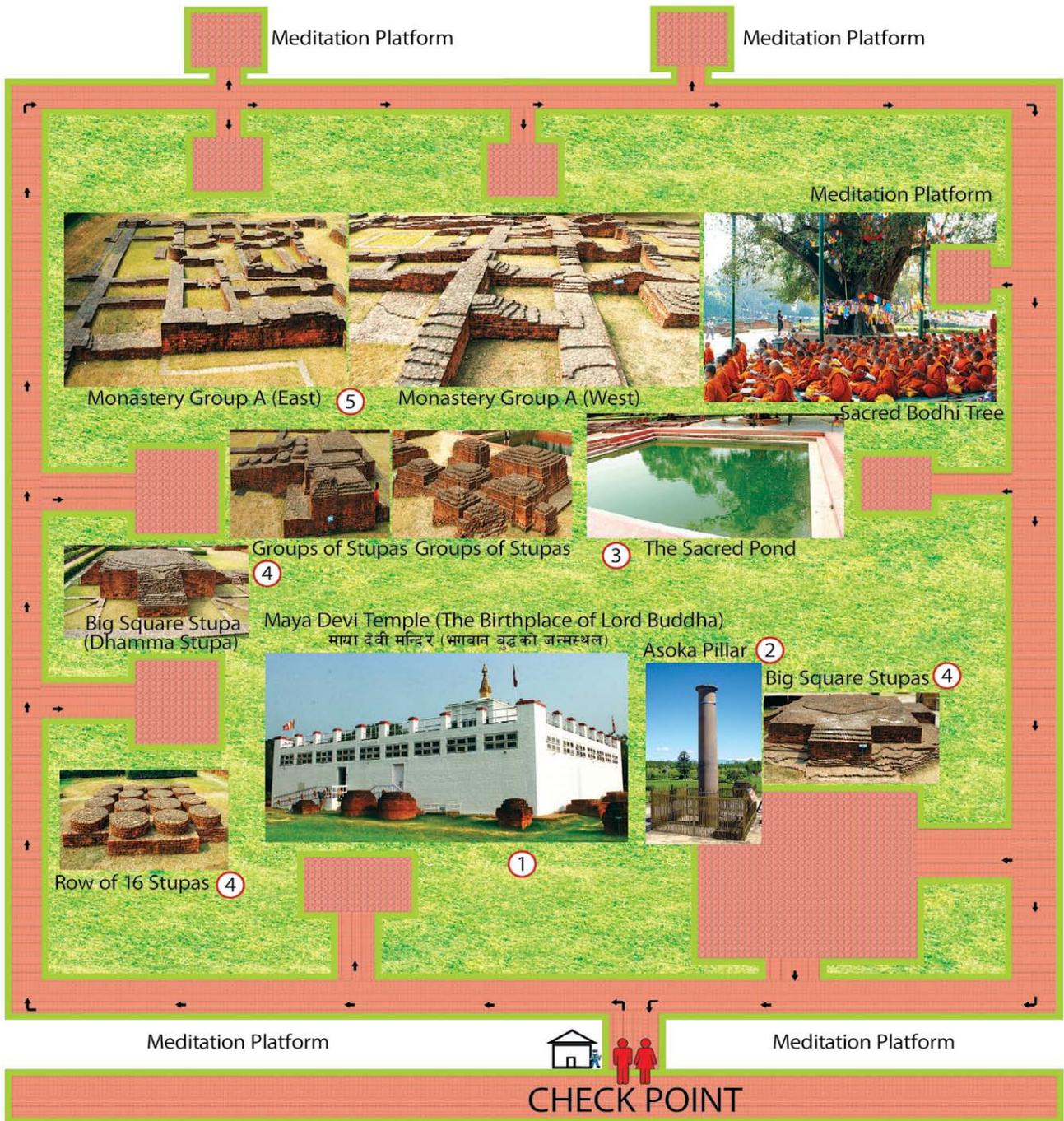
The Lumbini Master Plan, spread in an area of 1×3 square mile, oriented along the north-south axis, encompasses three zones (1) the Sacred Garden, (2) the Monastic Zone, and (3) the New Lumbini Village, based on the notion of the path to enlightenment. Each of the zones covers an area of a square mile.

प्रा. केन्जो टांगेद्वारा तयार पारिएको लुम्बिनी गुरुयोजना नेपाल सरकार र संयुक्त राष्ट्र संघबाट सन् १९७८ मा पारित भयो । त्यस अगाडी नै नेपाल सरकारले लुम्बिनीको विकासका लागि लुम्बिनी विकास समितिको गठन गरिसकेको थियो । उक्त समितिले स्थानिय बासिन्दाहरूको जग्गा अधिग्रहण गरी विकासका पूर्वाधारहरूको निर्माण र वृक्षरोपण जस्ता कार्यहरू गर्यो । सन् १९८५ पछि भने लुम्बिनी विकास कोष उक्त गुरुयोजना अनुरूप संरचनाहरू निर्माण गर्न क्रियाशिल रहेको छ ।

गुरुयोजना क्षेत्रले ३ वर्गमाइल क्षेत्रफल ओगटेको छ । यस क्षेत्रलाई प्रत्येक १ वर्गमाइल ३ क्षेत्रहरूमा विभाजित गरी पैदल बाटो र केन्द्रिय नहरले जोडिएको छ । गुरुयोजना अनुसार लुम्बिनी क्षेत्रको निर्माण तीव्र गतिमा भइरहेको छ । अहिले सम्म गुरुयोजनाको ८० प्रतिशत काम सम्पन्न भएको छ । मायादेवी मन्दिर वरिपरी ४२ वटा प्लटमा सुन्दर वगैँचाहरू निर्माण भइरहेका छन् । गोलाकार पोखरीलाई सरसफाइ गरेर पोखरीको छेउमा रहेको भिरालो जमिनमा रुख रोप्ने, फूल रोप्ने र कुर्चिहरू राख्ने काम भइरहेको छ । केन्द्रीय नहरको दुवैतिर सुन्दर वगैँचाहरू बन्दैछन् । अधिकांश विहारहरू निर्माण सम्पन्न भएका छन् । म्युजियमको नजिकै ५ हजार क्षमताको अन्तर्राष्ट्रिय सम्मेलन तथा ध्यान केन्द्र समेत बन्दै छ । गुरुयोजनाले परिकल्पना गरेअनुसार खानेपानी, ढल निकास, विद्युत तथा टेलिकम्युनिकेशनका कामहरू समेत तीव्र गतिमा भइरहेका छन् । गुरुयोजनाको ८० प्रतिशत काम पुरा हुँदा लुम्बिनी सुन्दर घुम्नलायक अन्तरराष्ट्रिय गन्तव्यको रूपमा विकास भइसकेको छ ।

THE LUMBINI MASTER PLAN लुम्बिनी गुरु योजना





1) The Sacred Garden

is the epicenter of the Master Plan and comprises the sacred birth place of Lord Sakyamuni Buddha. Historical monuments and objects of high archaeological, religious and spiritual value located in this zone include the Mayadevi Temple, the Asoka Pillar, the Marker Stone, the Nativity Sculpture, Sacred Pond (Puskarini), and many structural ruins including Buddhist Viharas & Stupas. The Sacred Garden landscape is encircled by a Circular Pond and a Circular Levee, which symbolise the purity and simplicity of the mandala, a mystic symbol of the universe.

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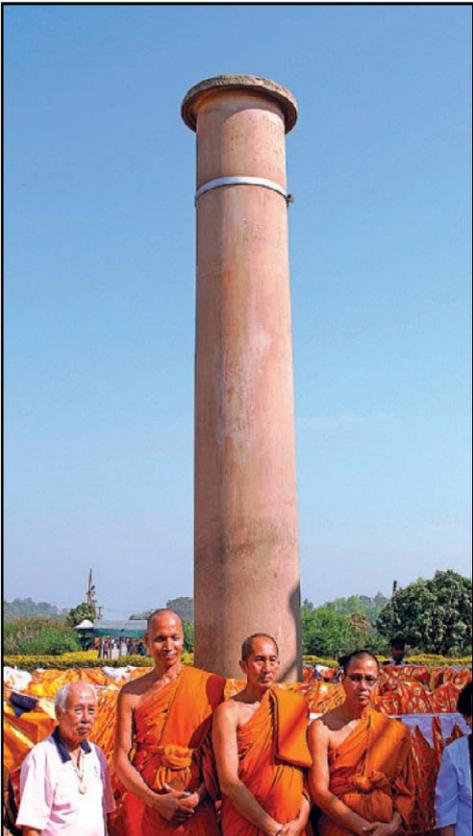
प्रा केन्जो टागेको डिजाइनको प्रमुख आकर्षण नै दक्षिण भागमा अवस्थित पवित्र उद्यान हो । यस क्षेत्रको डिजाइनको प्रमुख उद्देश्य आध्यत्मिकता ,शान्ति , विश्व भातृत्व र अहिंशा भल्कने वातावरणको सृजना गर्नुको साथै संसारका लागि भगवान बुद्धको सन्देश प्रतिबिम्बित गर्नु हो । पवित्र उद्यानमा पुरातात्विक तथा ऐतिहासीक धरोहरहरु अबस्थित छन् । बगैचा र सुन्दर पोखरीहरुले यस क्षेत्रलाई अत्यन्त मनमोहक बनाएको छ ।



The Marker Stone/जन्मस्मारक शिला

(1992-1996) discovered the Marker Stone on the top of a platform consisting of seven layers of bricks from the 3rd century BC. Chinese traveler Hsuan Tsang (636 AD) describes the existence of the Marker Stone 25 steps to the north of the sacred pond. It is a sandstone based conglomerate measuring 70 cm x 40 cm x 10 cm in size.

जन्मस्मारक शिला एक गहिरो कोठामा रहेको छ, जसले बुद्धको जन्म विन्दुलाई स्पष्ट देखाउँछ, मायादेवी मन्दिर परिसरको सघन उत्खनन पश्चात यो शिला सन् १९९६ मा पत्ता लागेको हो।



The Asoka Pillar/अशोक स्तम्भ

The Asoka Pillar was erected here in Lumbini by the Emperor Asoka in 249 BC to mark the birthplace of Lord Sakyamuni Buddha and to commemorate his visit to Lumbini. The Asoka inscription engraved in Brahmi script and Pali language attests Lumbini to be the birthplace of Lord Sakyamuni Buddha. The Asoka Pillar bears the first epigraphic evidence with reference to the birthplace of Lord Sakyamuni Buddha. The text written in Brahmi script and Pali language is translated as follows: "King Piyadasi (Asoka) the beloved of the Gods, in the twentieth year of his reign, himself made a royal visit. Sakyamuni Buddha was born here, therefore the (birth spot) marker stone was worshipped and a stone pillar was erected. The lord having been born here, the tax of the Lumbini village reduced to the eight part (only)".

ई. पू. २४९ मा सम्राट अशोकले स्थापना गरेको यस अशोक स्तम्भमा कुँदिएका शिलालेखले भगवान गौतमबुद्धको जन्म लुम्बिनीमा भएको तथ्यको ऐतिहासिक प्रमाण दिन्छ। भगवान बुद्धको जन्म स्थल र लुम्बिनीको सम्बन्धमा यो स्तम्भमा भएको शिलालेख नै सबैभन्दा महत्वपूर्ण, आधिकारीक तथा ऐतिहासिक अभिलेख हो।



The Nativity Sculpture/ मायादेवी मूर्ति

The Nativity Sculpture depicts the birth scene of Prince Sidhartha. Mayadevi is depicted holding a branch of a tree (possibly the sal tree) as Prajapati Gautami supports her during the delivery. The newly born baby is shown below standing on a lotus pedestal. Two celestial figures (Brahma and Indra), are receiving the newly born Prince Siddhartha. The red sandstone sculpture is said to be carved by Mathura School of Art in the 4th century. The scientific excavation by P. C. Mukherji in 1899 AD discovered the main part of the Nativity Sculpture.

मायादेवीको मूर्तिलाई जन्म मूर्ति पनि भनिन्छ। चौथो सताब्दीमा निर्मित यस मूर्तिले बुद्धको जन्म दृश्यलाई देखाएको छ। मायादेवीले साहाराको लागि दाहिने हातले रुखको हाँगा समात्नु भएको छ। देब्रेपट्टी छेउमा उहाँकी बहिनी प्रजापती उभिरुभएको छ भने दुई देवगणहरु भगवानको स्वागतका लागि तयारी अबस्थामा देखिन्छन् र नवजात बुद्धको मूर्ति बीचमा देखिन्छ।



2) The Monastic Zone, an area of 1 sq. mile in the middle of the Master Plan has been divided into two zones by a 1.6km long pedestrian walkways and a canal in the middle.

2a) The East Monastic Zone represents the Theravada (Hinayana) school of Buddhism where 13 plots are allotted for construction of Viharas.

2b) The West Monastic Zone comprises 29 plots of land, each allotted for construction of Mahayana monasteries. Currently there are three meditation centers in operation in this zone. The statue of standing Baby Buddha, Central Canal and its boating facility, the Eternal Peace Flame, the Peace Bell etc. in the monastic zone are of great interest for the visitors.

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पूर्वी बिहार क्षेत्रमा १३ वटा प्लटहरू थेरवादीहरूका लागि र पश्चिम बिहार क्षेत्रमा २९ वटा प्लटहरू महायानी बौद्धमार्गीका लागि छुट्याइएको छ। सांस्कृतिक केन्द्रमा अनुसन्धान केन्द्र तथा पुस्तकालय, सुचनाकेन्द्र र संग्रहालय अवस्थित छन् जसबाट बौद्ध धर्मसम्बन्धी अध्ययन तथा अनुसन्धानकर्तालाई सुबिधा पुग्दछ।





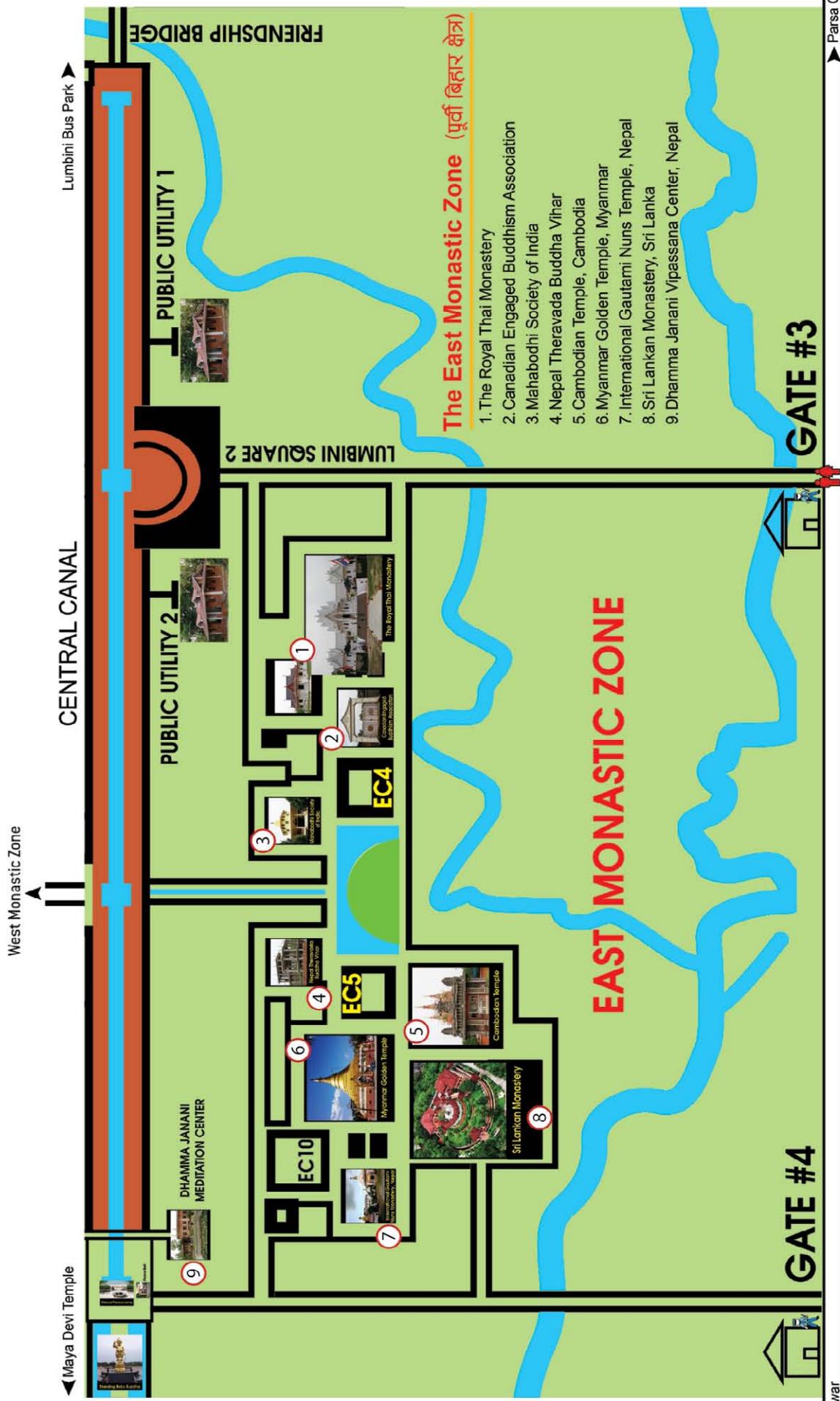
3) The Cultural Center and New Lumbini Village represents “worldly” activities and provide information, accommodation and utility facilities for pilgrims and the visitors. Hotels, visitor information center, Lumbini Museum, Lumbini International Research Institute (LIRI), administration complex etc. are located here. Other important sites of visitors’ interest in New Lumbini Village include the World Peace Pagoda of Japan and the Lumbini Crane Sanctuary. After formation of Lumbini Development Trust (LDT) in 1985 AD, development activities in Lumbini including excavations and conservations of the holy complex are being carried out under the aegis of the Trust. Development of Lumbini in line with the approved Lumbini Development Master Plan is still going on.

गोर्णोदग्लो उद्द

गुरुयोजना क्षेत्रको उत्तरी भाग नयाँ लुम्बिनी ग्रामको रूपमा विकास भैरहेको छ । यात्रु तथा पर्यटकहरूले यस स्थानमा आरामदाईं होटल , लज, रेष्टुरेण्ट तथा अन्य सुविधाहरू प्राप्त गर्दछन् । यस क्षेत्रमा दुर्लभ पंक्षी सारस आरक्ष केन्द्र पनि स्थापना गरिएको छ । जापानको धार्मिक संगठन निप्पोन्जन म्योहोजीद्वारा स्थापित विश्व शान्ति स्तुप साथै लुम्बिनी विकास कोषको प्रधान कार्यालय तथा कर्मचारीहरूको निवासस्थान समेत यस क्षेत्रमा अवस्थित छन् ।

EAST MONASTIC ZONE

पूर्वी बिहार क्षेत्र



The East Monastic Zone (पूर्वी बिहार क्षेत्र)

1. The Royal Thai Monastery
2. Canadian Engaged Buddhism Association
3. Mahabodhi Society of India
4. Nepal Theravada Buddha Vihar
5. Cambodian Temple, Cambodia
6. Myanmar Golden Temple, Myanmar
7. International Gautami Nuns Temple, Nepal
8. Sri Lankan Monastery, Sri Lanka
9. Dhamma Janani Vipassana Center, Nepal



Sri Lankan Monastery

श्रीलंका बिहार

Daily Activities

- 6:00 to 7:00 am: Buddha Puja, prayers and chanting
- 7:00 to 8:00 pm: Buddha Puja, prayers and chanting

Annual Programs

- January 1: English New Year
- February 4: Sri Lankan Independence Day
- Baisakh 1 (Mid April/May): Nepali New Year
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa
- At the conclusion of Barsavassa: Kathina Chivar Dana ceremony

Contact information for further details

Ven./ The chief Abbot

Phone: 0977-71-580193, 977-9847039468

Email: lumbini@sudeesa.net

Website: www.lumbinisudeesa.org



Cambodian Monastery

कम्बोडिया बिहार

Daily Activities

- 6:00 to 7:00 am: Buddha Puja, prayer, chanting
- 5:00 to 6:00 pm: Buddha Puja, prayer, chanting

Annual Programs

- January 1: English New Year
- April 13 (for 3 days) : Cambodian New Year
- Baisakh 1 Mid (April/May) : Nepali New Year
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa
- At the conclusion of Barsavassa: Kathina Chivar Dana

Contact information for further details

Ven. Poeuy Metta, The Founder Chairman

Ven. Poeuyty, The Vikkhu in charge

Phone: 0977-9847053848, 9806912956

Email: sumethear@yahoo.com, sevinchan2003@yahoo.com



The Royal Thai Monastery

थाई बिहार

Daily Activities

- 05.00 to 05.30: Dhamma Talk (Desana)
- 05.30 to 06.00: Meditation
- 06.00 to 06.45: Morning Chanting
- 19.00 to 20.00: Evening Chanting and Reflection

Annual Programs

- Jan/Feb: Magh Day to commemorate the gathering of 1,250 Arhants to whom the Buddha gave the teachings on the discipline (Ovada Patimokkha).
- April 13: Songkran Day
- Baisakh Purnima (May/June): Buddha Jayanti (Vessakh Day)
- Aug 12: The Queen's birthday as Thai's Mother's Day
- Dec 5: The King's birthday as Thai's Father's day

Occasional activities

- Full Moon Prayer (Chanting, Puja with other monks and nuns at Lumbini Asoka Pillar).
- Upasatha Sangakamma (The monks recite the Patimokkha (the 227 Rules for Vikkhus).
- Ordination ceremony (Thai and Nepali novice are ordained).

Contact information for further details

Ven. Pharajarattanarangi, Ph. D. the Chief abbot
 Ven. Phramaha Suphot Kitivonno, the Secretary
 Phone: 0977-71-580222; Fax: 0977-71-580221
 Email: website: www.watthailumbini.org



Myanmar Golden Temple म्यानमार बिहार

Daily Activities

- 6:00 to 7:00 am: Buddha Puja, prayers and chanting
- 5:00 to 6:00 pm: Buddha Puja, prayers and chanting

Annual Programs

- January 1: English New Year
- Baisakh 1 (Mid April/May): Nepali New Year
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa
- At the conclusion of Barsavassa: Kathina Chivar Dana ceremony

Contact information for further details

The Vikkhu Incharge

Phone: 0977-71-580179, Fax: 9777-71-580179







शान्ति दीप

पञ्चशील

म प्राणीघात गर्ने काम छोड्ने शील राम्ररी पालन गर्दछु ।
म नदिइकन लिने कर्म छोड्ने शील राम्ररी पालन गर्दछु ।
म कामरागको विषयमा नराम्रो आचरण गर्ने कर्म अर्थात् परस्त्री
वा परपुरुष गमन गर्ने काम छोड्ने शील राम्ररी पालन गर्दछु ।
म भूठ कुरा गर्ने बानी छोड्ने शील राम्ररी पालन गर्दछु ।
म बेहोशका कारण हुने रक्सी, जाँड आदि लागू पदार्थ सबै छोड्ने
शील राम्ररी पालन गर्दछु ।



लुम्बिनी घुम्ने पर्यटकहरूलाई अनुरोध

- बुद्ध पञ्चशीलको पालना गरौं
- लुम्बिनी परिसरमा फूलहरू नचुडालौं
- जीवजन्तु, चरा चुरुङ्गी र तीनका बासस्थानमा अवरोध हुने खालका कार्यहरू नगरौं
- जथाभावी नथुकौं, फोहोर नफालौं, डस्टबिनको प्रयोग गरौं
- शौचालयको प्रयोग गरौं
- सम्पदा स्थलमा धुम्रपान, मद्यपान नगरौं
- तोकिएको सडक मार्ग, पैदल मार्ग तथा प्रवेश बिन्दुको मात्र प्रयोग गरौं
- पुरातात्विक तथा धार्मिक सम्पदा स्थल माथि नटेकौं, नबसौं
- सम्पदा स्थलबाट ईटा, माटो लगायतका सामग्रीहरू सङ्कलन नगरौं, नचलाऔं
- प्रतिबन्धित क्षेत्रमा फोटो नखिचौं । अनुमति बिना भिडियो पनि नखिचौं ।
- सम्पदा क्षेत्रमा सवारी साधनको हर्न नबजाऔं
- पुजा तथा पिकनिक स्थलमा ध्वनी प्रदूषण नगरौं
- ध्यान गर्नका लागि तोकिएका स्थलहरूको प्रयोग गरौं
- मन्दिर तथा गुम्वाभित्र प्रवेश गर्दा जुता चप्पल बाहिरै राखौं ।
- स्थानीय परम्परा, रितिरिवाजको सम्मान गरौं ।
- धार्मिक तथा सम्पदा स्थलको भ्रमण गर्दा मर्यादित पोशाकको प्रयोग गरौं ।
- स्थानीय उत्पादनको प्रयोगलाई प्राथमिकता दिऊं ।
- ब्यक्तिगत गोपनीयताको सम्मान गरौं । अनुमति लिएर मात्रै तस्वीर खिचौं ।
- दान गर्नका लागि दानपात्रहरूको मात्र प्रयोग गरौं ।

VISITORS IN LUMBINI ARE REQUESTED TO

- Follow Lord Sakyamuni Buddha's Panchasil (Five Precepts).
- Not to pluck flowers and leaves
- Follow the foot trails and walk on the designated paths.
- Not to disturb the wildlives, birds and their habitat.
- Use rubbish bins. Not to litter garbage, plastics and paper etc. Not to spit on the monument sites and walking trails.
- Not to smoke and play games when you are in the monument sites.
- Use designated roads and entry points.
- Not to walk over the archaeological ruins/monuments.
- Not to take away anything from the monument sites such as bricks, soils or any physical object.
- Obtain necessary permission from Lumbini Development Trust to take photographs and filming. Please do not use camera in the prohibited areas.
- Not to ride vehicle/motorcycle/scooter/bicycle and not to use pressure horn in the prohibited areas.
- Not to use loud speakers in the areas designated for meditation/worship/teaching.
- Use the meditation platform for meditation.
- Take off shoes/sandals/slippers while entering into temples, monasteries, sacred sites and shrines.
- Honor local traditions, cultures, social harmony and rituals.
- Not to offer milk, water etc. to the sacred archaeological monuments such as Asoka pillars and the Nativity Sculpture.
- Avoid wearing revealing clothes and display of physical affection.
- Buy local products, seek out indigenous artisans and their crafts.
- Respect privacy of other people. Ask them before taking their photographs.
- Not to encourage begging, rather use donation box to donate for good cause.

WEST MONASTIC ZONE

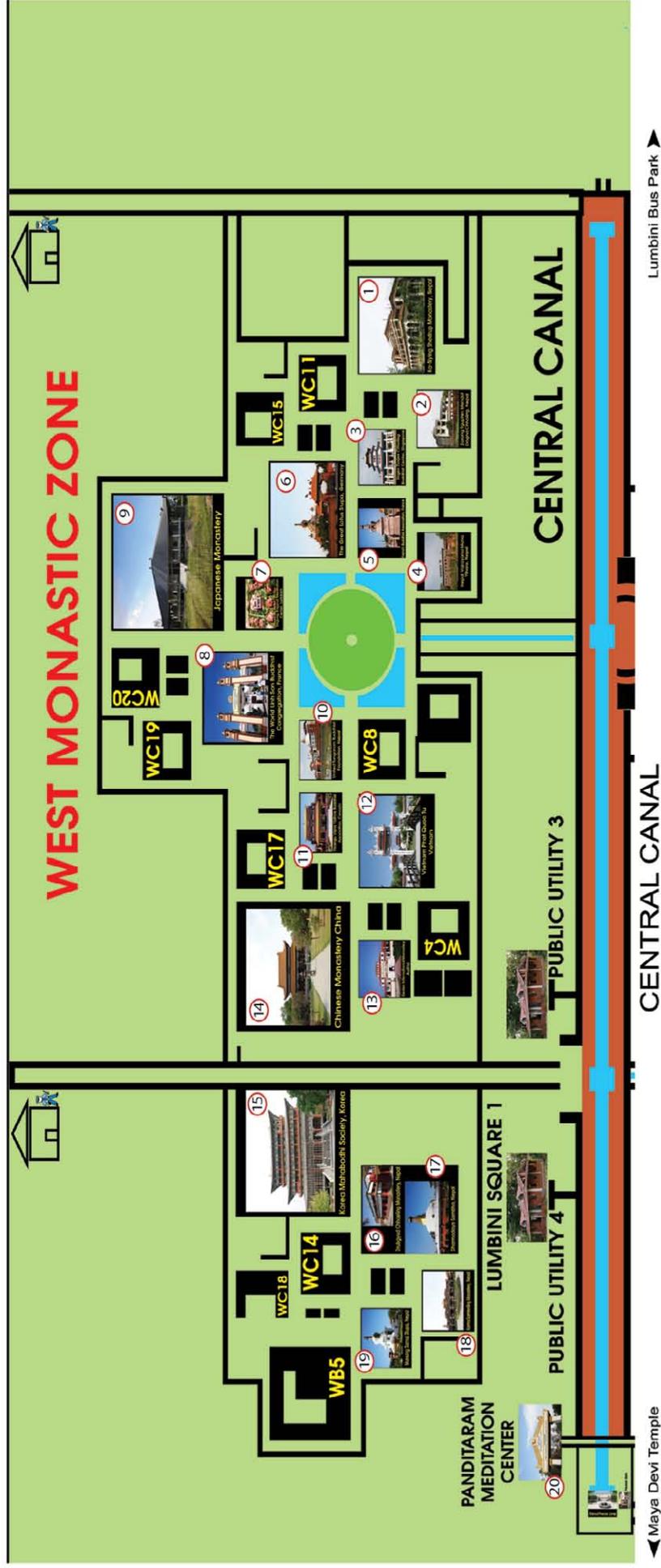
परिवार बिहार क्षेत्र

← Padariya

Gate #8

Lokhadiya ▶

Gate #9



East Monastic Zone

- 1) Ka-Nying Shedrup Monastery (Seto Gumba), Nepal
- 2) Zarong Tgupten Mendol Dogna Chholing, Nepal
- 3) Urgen Dorjee Chhaling Buddhist Center, Singapore
- 4) Nepal Vajrayana Maha Vihara, Nepal
- 5) French Buddhist Association, France
- 6) The Great Lotus Stupa (Tara Foundation), Germany
- 7) Drigung Kagyud Meditation Center, Laddakh
- 8) The World Linh Son Buddhist Congregation, France
- 9) Japanese Monastery, Japan
- 10) United Tungaram Buddhist Foundation, Nepal
- 11) Thrangu Vajra Vidhya Buddhist Association, Canada
- 12) Vietnam Phat Quoc Tu, Vietnam
- 13) Gaden International Monastery, Austria
- 14) Chinese Monastery, China
- 15) Dae Sung Shakya Temple, South Korea
- 16) Driubgyud Chhoeling Monastery (Nepal Mahayana Temple)
- 17) Dharmodhaya Sabha Nepal (Swayambhu Mahavihara)
- 18) Karma Samtenling Monastery, Nepal
- 19) Manang Samaj Stupa, Nepal
- 20) Pandirarama Lumbini International Meditation Center, Myanmar.



The Great Lotus Stupa (Tara Foundation) जर्मन बिहार

Daily Activities

- 6:00 to 7:00 am: Buddha Puja prayers and chantings/Guru yoga
- 5:00 to 6:00 pm: Mahakal Puja, prayers and chantings

Annual Programs

- January 1: English New Year
- February: Tibetan New Year
- Baisakh 1 (Mid April/May): Nepali New Year:
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa
- At the conclusion of Barsavassa: Kathina Chivar Dana ceremony

Contact information for further details

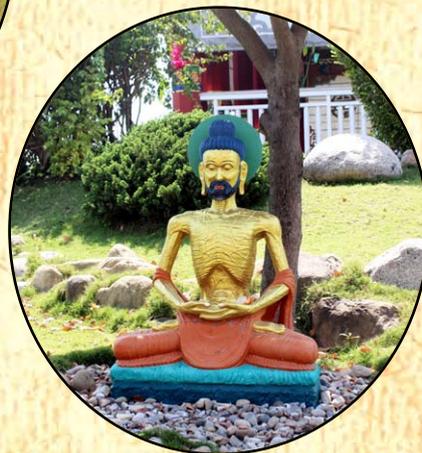
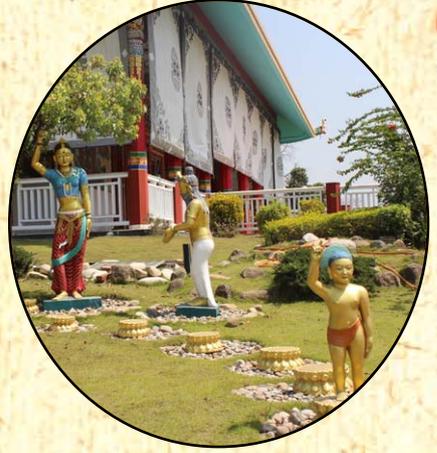
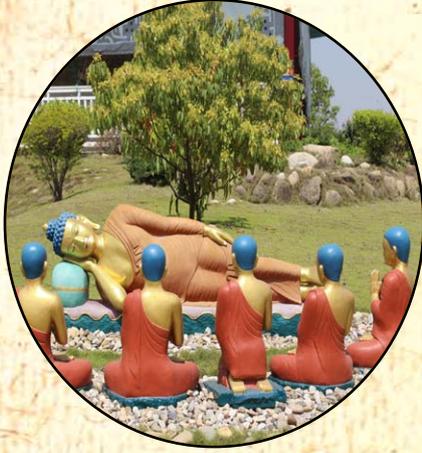
Contact information for further details

Most Ven. Drubpon Sonam Jorpel Rinpoche, the chief Abbot

Phone: 0977-71-580275/ 1-6914465/6914704

Email: rinchenpalri@wlink.com.np

बुद्ध जीवनी





Chinese Monastery

चाइनिज बिहार

Daily Activities

- 4:30 to 6:00 am: Buddha Puja, prayers, chanting
- 4:00 to 6:00 pm: Buddha Puja, prayers, chanting
- 7.00 to 8.00 pm: Buddha Puja prayers, chanting

Annual Programs

- January 1: English New Year
- February: Chinese New Year
- Baisakh 1 (Mid April/May): Nepali New Year
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa
- At the conclusion of Barsavassa: Kathina Chivar Dana ceremony
- 15th of every English month: Rice daana to 155 persons (10 kg bag to each)

Contact information for further details

Most Ven. Shu Zhung Young, Chief Abbot

Phone: 0977-71-580264/266



Dae Sung Sakya Temple (Korean Monestary)

कोरियन बिहार

Daily Activities

- 5:00 to 5:50 am: Buddha Puja, prayers and chanting
- 7:00 to 7:30 pm: Buddha Puja, prayers and chanting

Annual Programs

- January 1: English New Year
- Baisakh 1 (Mid April/May): Nepali New Year
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa

Contact information for further details

Ven. Bubshin Snim, the chief Abbot/ Bo Hyun
Phone: 0977-71-580123/ 9860621973



Vietnam Phat Quoc Tu

भियतनाम बिहार

Daily Activities

- 4:00 to 5:30 am: Buddha Puja, prayers and chanting of the Langngiem sutra
- 5:30 to 5:50 am: Inviting the bell
- 9:00 to 10:00 am: Meditation
- 3:00 to 4:00 pm: Meditation
- 6:00 pm: Inviting the bell
- 7:00 to 9:00 pm: Chantings and meditation

Annual Programs

- January 1: English New Year
- February - full moon day: Gratefulness Festival
- Jan/Feb.: Vietnamese New Year
- Baisakh 1 (Mid April/May): Nepali New Year
- Baisakh Purnima (May/June): Buddha Jayanti
- Purnima (June-August): Barsavassa

Contact information for further details

Ven. Thay Huyen Dieu, the Founder President of the Monastery

Phone: 0977-71-580178

Email: vietnamphatquoctu@gmail.com; Website: www.vietnamphatquoctu.net



United Tungram Monastery



Urgen Dorjee Chholing Buddhist Center (Singapoure) सिंआपुर बिहार

Daily Activities

- 6.00 to 7.00 am: Puja, prayers, chanting
- 3.00 to 4.00 pm: Puja, prayers, chanting

Annual Programs

- Baisakh Purnima (May/June): Buddha Jayanti
- Lhosar celebration
- Twice a month : Guru Rinpoche puja (5 days before and 10 days after purnima)

Contact information for further details

Ven. Tashi Gurung /Ven. Wangchuk, The Chief Abbot

Tel: 0977-71 - 9813578588 / 9868156353



Laddakh Drigung Kagyud Meditation Center

लद्दाख ध्यान केन्द्र

- Usually the full meditation course covers three years and three months.
- For the meditation of short duration, one can practice meditation here for 7 days and can extend the meditation to 28 days or more at once or in different times.
- The basic meditation technique of this school of Buddhism is followed by a seven-day meditation course along with self-mortification by regular chanting and the Chakachalwa (salutation to Lord Sakyamuni Buddha).

Daily Activities

- 6.30 to 7.30 am: Buddha Puja/Chantings/ Recitation of Sutra/meditation

Contact information for further details

HH. Drubpol Sonam Jorpel Rimpochhe, the Chief Abbot

Phone: 0977-71-580275, 977-1-6914465/6914704

Email: rinchenpalri@wlink.com.np

LUMBINI VILLAGE TOUR

(लुम्बिनी ग्रामीण क्षेत्र भ्रमण)

Visiting the Peripheral
Rural Villages that Have Been
Safeguarding the Birthplace
of Lord Sakyamuni Buddha
for Centuries

Lumbini, being the birthplace of Lord Sakyamuni Buddha is the ultimate pilgrimage to the Buddhists that emanates peace, harmony and solace. In addition to promoting contemplative value and spirituality, Lumbini offers a plethora of opportunities for those who are interested to explore the cultural treasure troves and natural splendors.

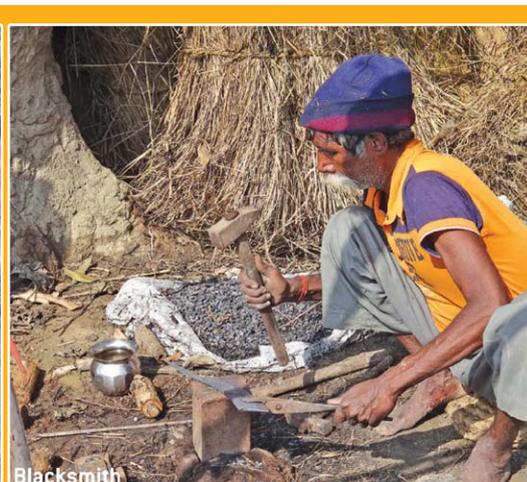
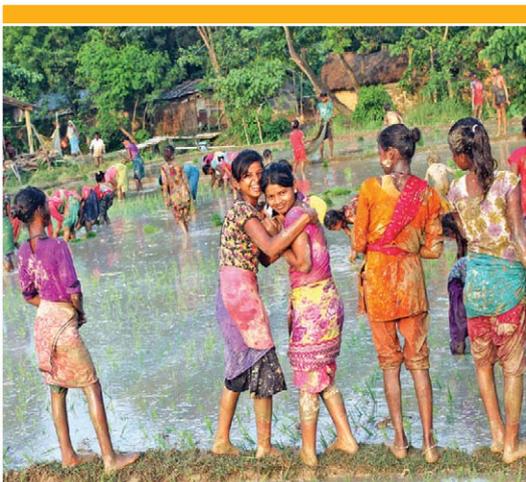
The existence of Lumbini village was also mentioned by the early travelers including famous Emperor Asoka who visited Lumbini in 249 BC and erected a stone pillar bearing inscription engraved in Brahmi script and Pali language. The translated version of the last line written in the inscription is, "The lord having been born here, the tax of the Lumbini village reduced to the eight part (only)". Today, Lumbini Cultural Municipality encompasses ancient Lumbini Game (village), surrounding villages of Lumbini and beautiful natural landscapes around it. One of the interesting features of these surrounding rural villages of Lumbini is that the majority of Hindu and Muslim communities are safeguarding and promoting the Buddhist heritage sites including the birthplace of Lord Sakyamuni Buddha. They feel proud and honored to be the true custodian of this sacred shrine. A visit to the surrounding villages and natural sites also gives visitor a rare opportunity to come across the most preferred birds of Lord Sakyamuni Buddha, the Sarus Crane, the most preferred plants Asoka tree, Sal tree, Mango tree, Pipal tree etc. and crops such as rice, peas, golden gram, sesame etc.

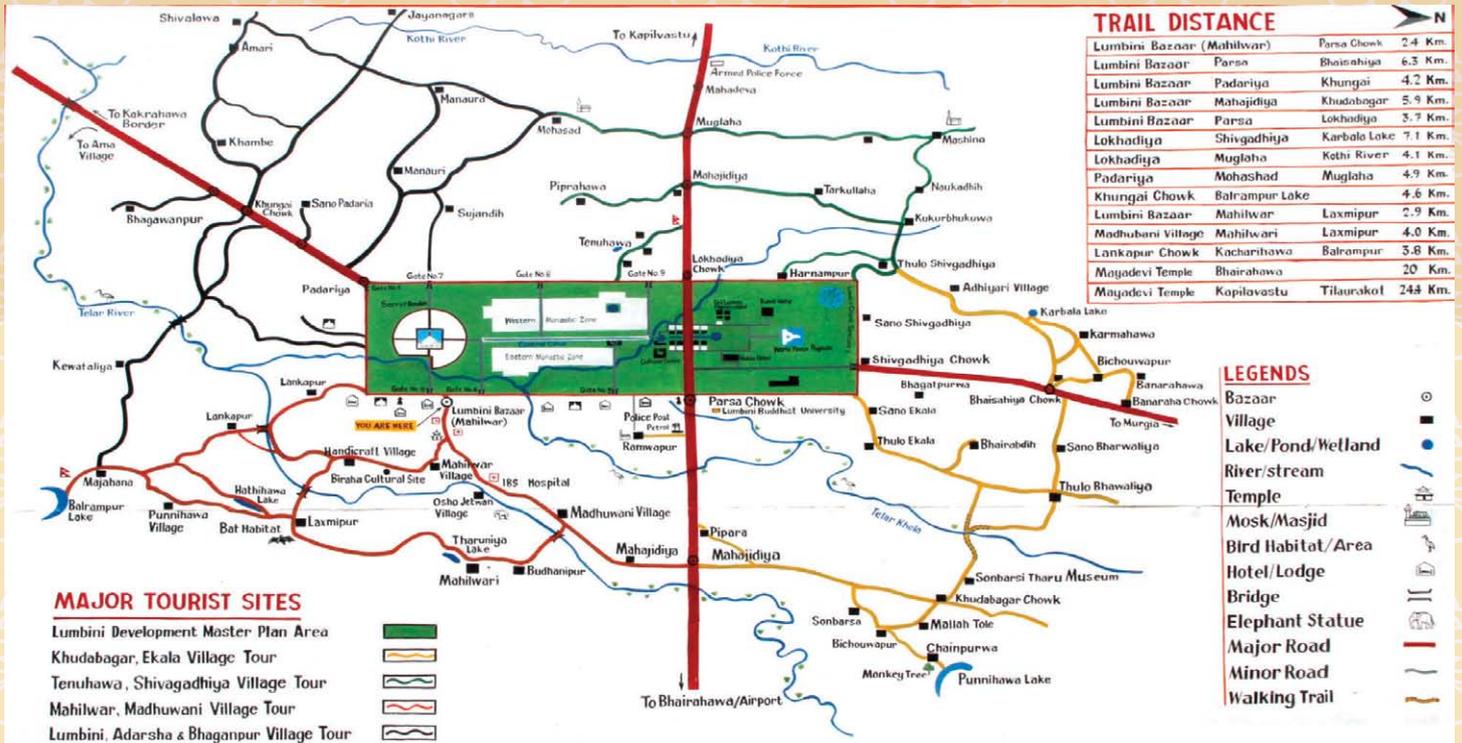
लुम्बिनी भगवान गौतम बुद्धको पवित्र जन्मस्थलमात्र होइन, यो ऐतिहासिक गाउँ समेत हो। ईसा पूर्व २४९ मा राजा अशोकले लुम्बिनीको भ्रमण गरेर बुद्ध जन्मस्थलमा स्तम्भ गाडे र लुम्बिनी गाउँका जनतालाई कर छुट गरेको घोषणा गरे।

आध्यात्मिक तथा गैर आध्यात्मिक दुवै खाले पर्यटकहरूका लागि लुम्बिनीको ग्रामिण क्षेत्र घुम्नलायक छ। यहाँका परम्परागत गाउँले बस्ती, उनीहरूले प्रयोग गर्ने ढुवानीका साधन, परम्परागत खेतिपाती, ठूला ठूला समथर फाँटहरूमा धान तथा गहुँ बाली, चराचुरुङ्गीहरूका साथै स्थानीयका कला संस्कृतिहरू हेर्न लायक छन्। यहाँ हिन्दू तथा मुस्लिम समुदायको वसोबास अत्यधिक छ। लुम्बिनी गुरुर्योजना क्षेत्रको भ्रमण सकेपछि साइकल, बाइक वा पैदल यात्रा मार्फत यस क्षेत्रका ग्रामिण वस्तीमा पुगेर स्थानीयसंग मनोरञ्जन लिन सकिन्छ।

प्रमुख आकर्षणहरू

- वर्षौं देखि मिलेर बसेका हिन्दू तथा मुस्लिम समुदायको एकिकृत वस्तीको अवलोकन गर्न सकिने
- धान तथा गहुँवालीका ठूला ठूला फाँटहरू अवलोकन तथा अर्गानिक फलफुलहरूको स्वाद चाख्न पाइने
- परम्परागत मानव निर्मित संरचना, खेती प्रणाली तथा साधनहरूको अवलोकन
- काठ तथा माटाका परम्परागत भाँडाकुँडा र मूर्तिहरू निर्माण गर्ने स्थानीय संग भेटघाट
- विराह संस्कृति, थारु संस्कृति, मुस्लिम चाडपर्वहरूका साथै खुदावगरको थारु संग्राहलय अवलोकन
- मधुवनी, लुम्बिनी आदर्श, तेनुहवा, एकला, खुदावगर लगायतका ग्रामिण क्षेत्रका तालतलैया तथा खोलाहरूमा माछा पार्ने, स्नान गर्ने र वस्तीहरूको अवलोकन गर्ने





Travel Distance from Gate # 5 (Mahilwar)

Mahilwar Chowk → Parsa Chowk..... 2.4km
 Mahilwar Chowk → Khungai 4.2km
 Mahilwar Chowk → Lokhadiya 3.9km
 Mahilwar Chowk → Padariya 2.4km
 Mahilwar Chowk → Laxmipur 2.9km
 Mahilwar Chowk → Hatihawa Lake..... 3.3km

Mahilwar Chowk → Madhubani Village ... 2.3km
 Mahilwar Chowk → Bhaiyaiya Chowk 6.3km
 Mahilwar Chowk → Punnihawa Lake 6.7km
 Mahilwar Chowk → Gaidahawa Lake 16.1km
 Mahilwar Chowk → Gajedi Lake..... 21.5km
 Mahilwar Chowk → Kakrahawa Border.... 9.5km





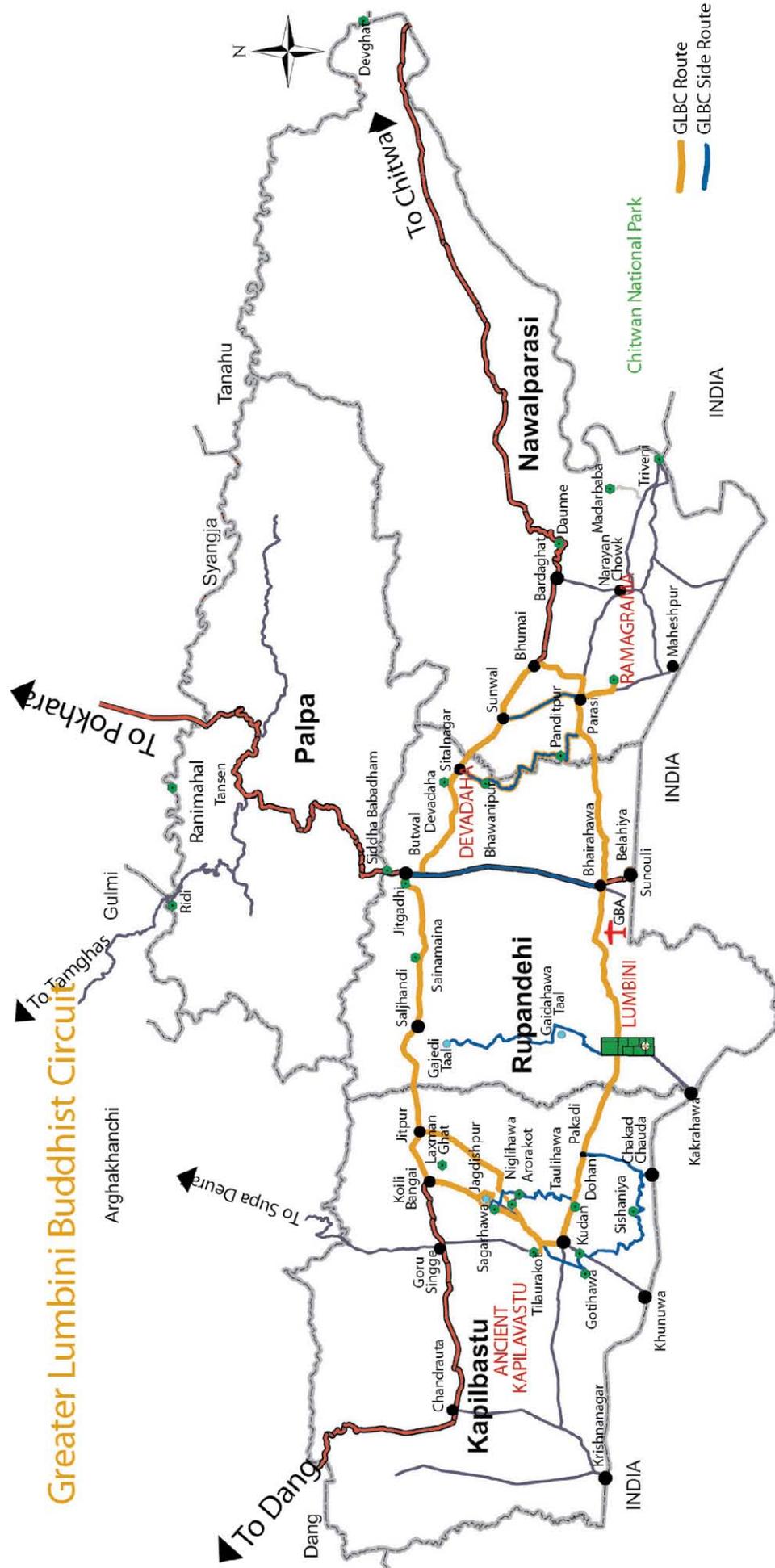
Things to do during the Village Tour

Guided walking, cycling, cart riding or jeep driving tours to the surrounding villages of Lumbini offer visitors the following activities:

- Observing the traditional architecture and lifestyle of locals in the villages.
 - Visiting green farmland, observing the traditional agricultural practices and enjoying organic fruits including mangos.
 - Observing the weekly Hat Bazaar (rural day bazaar) happening in the key points such as Mahilwar, Padaria, Parsa, Mahajaidiya villages etc.
 - Visiting the rural families and having breakfast or lunch with them (needs pre-arrangement).
 - Meeting the local champions who make the fiber crafts and mud sculpture of Lord Sakyamuni Buddha.
 - Visiting Biraha Cultural Group (at Mahilwar) and observing the traditional Biraha Dance.
 - Observing Tharu Museum (at Khudabagar) including the mud-built food storage practices of Tharu and other communities.
 - Listening the legends and tales from the villagers
- on Lord Sakyamuni Buddha's birthplace and history.
 - Observing the unique shamanism practices of healing the diseases in the evening would be an interesting activity (needs to be pre-arranged).
 - Cycling through the paddy/wheat/mustards fields and along the village roads.
 - Visiting temple and mosque. Observing the periodic festival and events.
 - Visiting schools and children. Visiting Metta Gurukul School at Mahilwar village and interacting with the local kids/Vikchhus who are learning Buddhism.
 - Observing the daily and periodic rituals of the locals including wedding and birth celebrations.
 - Bird watching in the mango orchards, wetlands and rivers.
 - Visiting Osho Jetavan Village and meditation center located nearby, at Madhubani village.



Greater Lumbini Buddhist Circuit



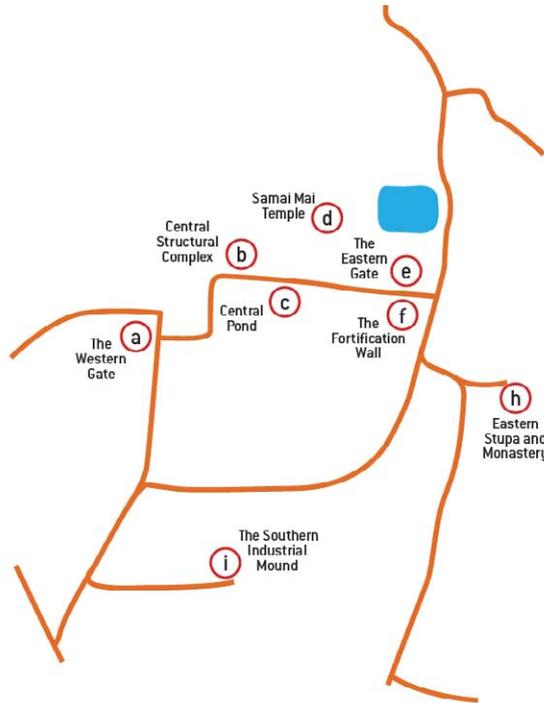
Distances between sites in Greater Lumbini Buddhist Circuit

| | | | | | |
|-----------------------------------|---------|-----------------------------|---------|-----------------------------|---------|
| Airport → Mayadevi temple..... | 17.4km | Tilaurakot → Niglihawa..... | 8.85km | Ramagrama → Bhairahawa..... | 28.56km |
| Bhairahawa → Mayadevi temple..... | 21.1km | Niglihawa → Aurarakot..... | 1.25km | Bhawanipur → Butwal..... | 17.0km |
| Mayadevi temple → Kudan..... | 29.42km | Aurarakot → Sagarhawa..... | 5.21km | Ramagrama → Triveni..... | 23.0km |
| Kudan → Gotihawa..... | 4.33km | Sagarhawa → Devdaha..... | 65.3km | | |
| Gotihawa → Tilaurakot..... | 7.32km | Devdaha → Ramagrama..... | 25.19km | | |

Tilaurakot (तिलौराकोट)

The Hometown of Prince Siddhartha
The Capital of the Ancient Sakya Kingdom

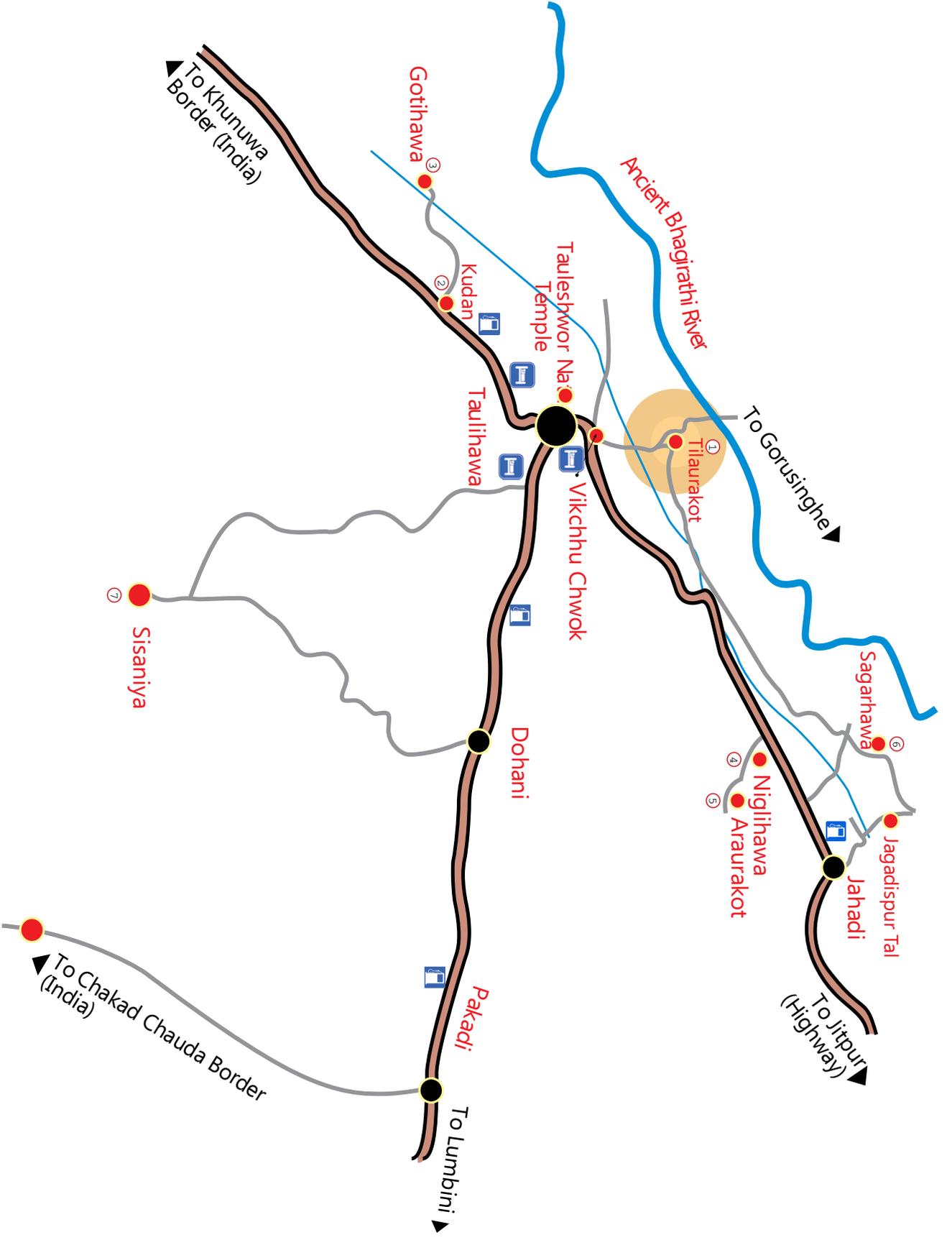
Situated 29km west of Lumbini, 3km north-west of Taulihawa, Tilaurakot was rediscovered in 1899 by P. C. Mukherji and is recognized by many scholars as the ancient capital city of the Kapilavastu, the Sakya kingdom where Prince Siddhartha spent his early life. Tilaurakot exhibits perfect features of ancient palace architecture as it is at a higher elevation secured by a wide and tall fortification wall and a moat encircling it from outside. Archaeological excavations at Tilaurakot have revealed Grey ware (9/8th century BC), NBP (6/5th century BC); coin minting factory, palace structures, temples, ponds, roads, earth ramparts, brick fortification, ancient habitation and various antiquities within thirteen layers of human depositions dated from 9/8th century BC to 2-3 century AD. These findings support the fact that Tilaurakot had been a capital city. To Lumbini Pakadi Dohani Tauleshwor Nath Temple Kudan Gotihawa Araurakot Tilaurakot Niglihawa Sagarhawa Jahadi Jagadispur Tal Taulihawa Sisaniya To Chakad Chauda Border (India) To Khunuwa Border (India) To Gorusinghe To Jitpur (Highway) Vikchhu Chwok Ancient Bhagirathi River Important archaeological and religious monuments have been uncovered from Tilaurakot and these are: (a) The Western Gate, (b) Central Structural Complex, (c) Central Pond, (d) Samai Mai Temple, (e) The Eastern Gate (Mahabhiniskramana Dwara), (f) The Fortification Wall, (g) The Northern Twin Stupa (Dhamnihawa Stupa), (h) Eastern Stupa and Monastery (Hastigarta), and (i) The Southern Industrial Mound (Lohasaudiya).



विश्वप्रसिद्ध ऐतिहासिक र पुरातात्विक महत्वको तिलौराकोटलाई प्राचीन कपिलवस्तुका रूपमा चिनिन्छ । कपिलवस्तु नगरपालिका स्थित शिवगढ गाउँसँगै रहेको तिलौराकोट भगवान् गौतमबुद्धले २९ वर्ष बिताएको ठाउँ तथा शाक्य राज्यको राजधानी हो । शान्तिका अग्रदूत भगवान् गौतमबुद्धसँग सम्बन्धित भएका कारण यो स्थल विश्वप्रसिद्ध छ ।

सदरमुकाम तौलिहवादेखि करिब तीन किलोमिटर उत्तर बाणगङ्गा नदीको किनारमा रहेको तिलौराकोटमा ई.पू. एघारौँ शताब्दीदेखि सन् दोस्रो शताब्दीसम्मका पुरातात्विक भग्नावशेषहरूका साथै प्राचीन दरवारको पूर्वी तथा पश्चिमी द्वार यहाँ देख्न सकिन्छ । तिलौराकोटभित्र मुख्य तीन भग्नावशेषका रूपमा दरवार, पूर्वीद्वार र पश्चिमीद्वार छन् । चिनिया यात्री फाइथानले गरेको यात्रा वृतान्तसँग ज्याककै मिल्दाजुल्दा संरचनाहरू भेटिएका कारण नै यो क्षेत्र प्राचीन कपिलवस्तुको राजधानी रहेको प्रमाणित हुन्छ । यहाँ पटक पटक विश्व प्रसिद्ध पुरातत्वविद्हरूले उत्खनन गरि ३ हजार वर्षअघि सम्मका संरचनाहरू भेटिएका छन् ।





KUDAN (कुदान)

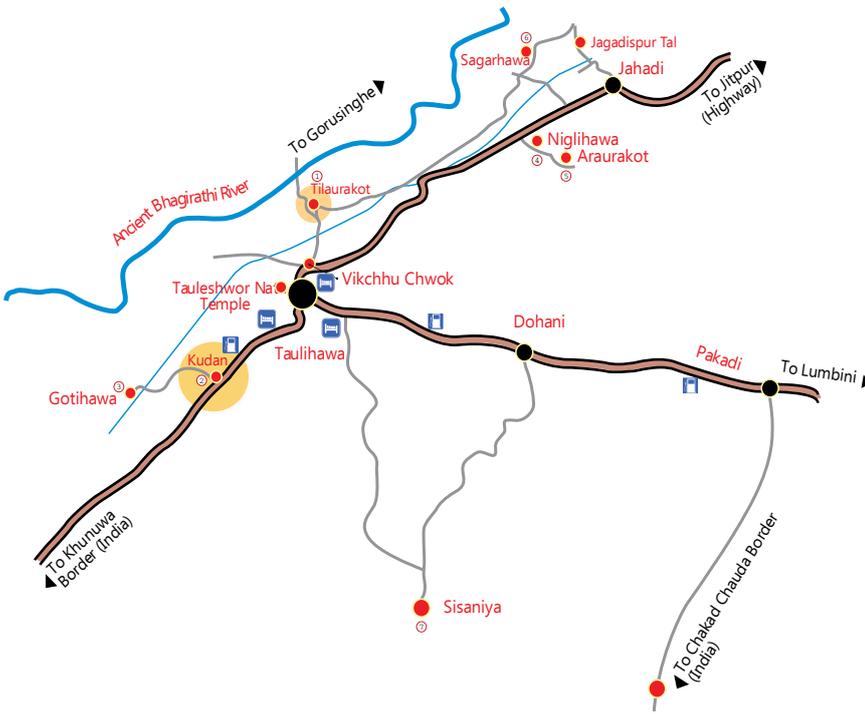
The Ancient Nyigrodharama Where King Suddhodhana Met Lord Sakyamuni Buddha The First Time After Enlightenment

Introduction

Situated about 3km. south of Taulihawa, ancient Nyigrodharama, currently known as Kudan or Lori-Ki Kudan, is a historical site, where King Suddhodhana met Lord Sakyamuni Buddha the first time after attaining enlightenment. Some scholars have identified Kudan as the Natal-town of Krakuchhanda Buddha.

Early Chinese travelers Fa-hsien (5th century AD) and Hiuen Tsang (7th century AD) describes in their travel accounts the arrival of Sakyamuni Buddha at the Nyigrodharama, erection of stupas by Emperor Asoka, welcoming of Lord Sakyamuni Buddha by the King Suddhodhana in his home-town, offering of Kashaya Vastra to Lord Sakyamuni Buddha by the Queen Prajapati and reverence paid by 500 Sakyas.

Buddha visited Kapilavastu several times during his life, Kudan being the first place within the Ancient Kapilavastu visited by Lord Sakyamuni Buddha after his enlightenment. The first nunnery, in the Buddhist history, was also established in Kapilavastu. Lord Sakyamuni Buddha's son Rahula was ordained at the age of 8 here at Kudan. Moreover, Lord Sakyamuni Buddha preached five important suttas (sutras) of Majjhimanikaya including the virtue of politics to the Sakyas at Kudan.



Travel Distance

| | |
|--------------------------------------|--------|
| Tilaurakot-Kudan..... | 6.0km |
| Kudan - Gotihawa..... | 3.0km |
| Gotihawa - ChoubisHajari..... | 7.5km |
| Tilaurakot - Sagarhawa..... | 8.0km |
| Sagarhawa - Jagadishpur..... | 0.8km |
| Jagadishpur - Niglihawa..... | 8.5km |
| Sagarhawa - Niglihawa..... | 3.7km |
| Tilaurakot - Niglihawa..... | 9.0km |
| Niglihawa - Araurakot..... | 1.4km |
| Tilaurakot - Sisaniya..... | 18.0km |
| Kudan - Sisaniya..... | 10.km |
| Taulihawa Bus Park - Kudan..... | 1.5km |
| Taulihawa Bus Park - Tilaurakot..... | 3.0km |
| Jitpur - Tilaurakot..... | 23.3km |
| Taulihawa - Gorusinghe..... | 14.0km |
| CDO Chowk - Dohani..... | 4.7km |
| Dohani - Sisaniya..... | 8.2km |
| Dohani Lumbini..... | 17.4km |

sbfg -k|rlg lgu|]wf/dfd_

प्राचीन निग्रोधारामाको नामले चिनिने यस कुदानमा शाक्यमुनि बुद्धले बुद्धत्व प्राप्त गरिसके पछि पहिलो पटक प्राचीन कपिलवस्तु राज्यका राजा एवम् बुद्धका बुवा राजा शुद्धोधन, रानी प्रजापती गौतमी, श्रीमती तथा राजकुमारी यशो धरा तथा छोरा राहुललाई पहिलो पटक भेट गरेको स्थल हो। पुरातात्विक एवम् धार्मिक महत्वको यस स्थलमा हाल ३ वटा स्तुपहरू, १ वटा पोखरी र १ इनार रहेका छन्। स्तुप नं. १ बुद्धका छोरा राहुलले बुद्धका प्रमुख शिष्य सारी पुत्रबाट भिक्षु भएको सम्भनामा बनाइएको हो। स्तुप नं. २ राजा शुद्धोधनले शाक्यमुनी बुद्धलाई बुद्धत्व प्राप्त गरे पश्चात् पहिलो पटक निग्रोधा विहारमा भेट गरेको क्षणलाई सम्मान गरी बनाइएको हो। स्तुप नं ३ मा बुद्धका कान्छी आमा तथा महारानी प्रजापती गौतमीले बुद्धलाई काषाय वस्त्र दान गरेकी थिइन। बुद्धसँगै आएर करिब ४० दिनको वर्षावास वताएका करिब ३०० भिक्षुहरूले यस वगैचामा रहेको पोखरीमा नुहाएको मानिन्छ। केही विद्वानहरूले यस स्थललाई ऋकुछन्द बुद्धको शहरको रूपमा पनि परिचय दिएका छन्।



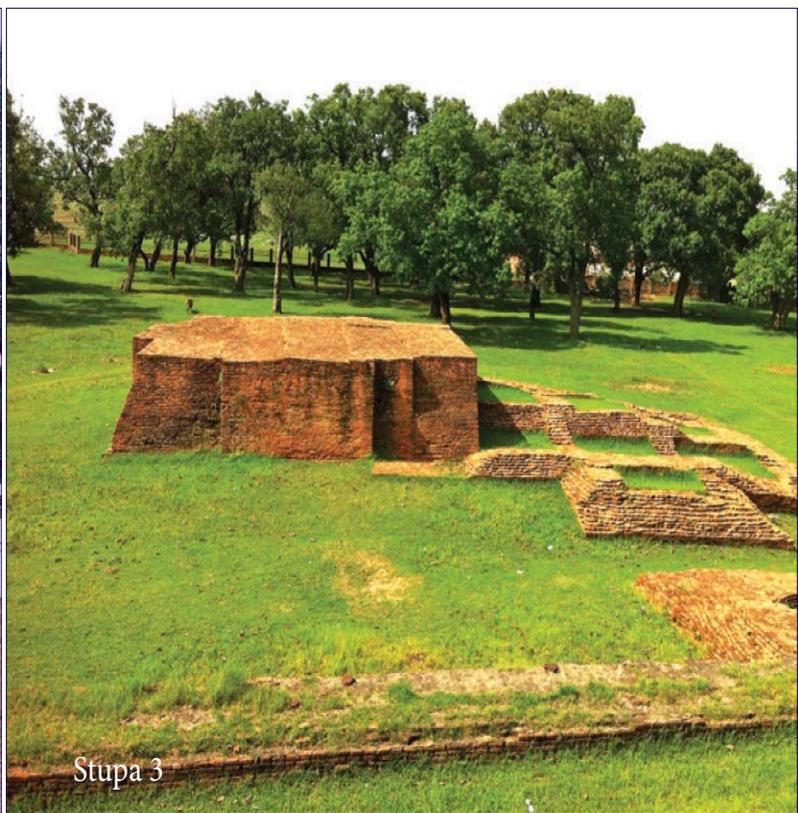
gqctar/Kudan



Stupa 2



Stupa 1



Stupa 3

Things to do in Kudan

Kudan is one of the important Buddhist shrines to visit in the Ancient Kapilavastu. Following activities can be performed while at Kudan by the visitors.

- Visiting and paying homage to the sacred shrines including 3 ancient Stupas.
- Taking holy bath at the Nyigrodharama Pond.
- Observing the artistically carved ornate brick structures of Gupta period (added later) on the Stupa 2 built during the Sakya era to commemorate Lord Sakyamuni Buddha and Suddhodana's first meeting (after enlightenment).
- Meditating in the mango orchard garden in the manner that about 300 Vikchhus had done during the first visit of Lord Sakyamuni Buddha.
- Visiting the nearby village and enjoying the rural lifestyle.
- Visiting the Thai Monastery and involving in the evening chanting and meditation.

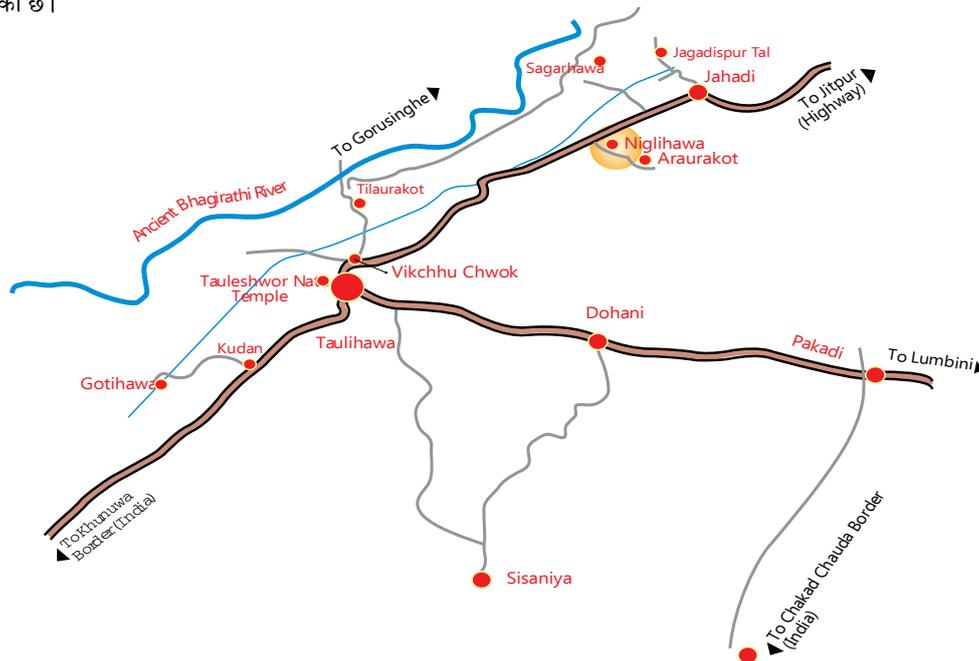
Niglihawa (निलिहवा)

The Birthplace of Kanakamuni Buddha
कनकमुनि बुद्धको जन्म स्थल

Niglihawa is identified as the holy place where Kanakamuni Buddha was born. It is a significant archaeological site situated about 7 km northeast of Taulihawa, where, close to a large pond lie the remains of a broken Asoka Pillar. Emperor Asoka visited the site in 249 BC and erected the stone pillar with an inscription to attest the birthplace of the Kanakamuni Buddha. The Asoka inscription engraved on the pillar in Brahmi script and Pali language attests the fact that Emperor Asoka enlarged the Kanakamuni Buddha's stupa and worshiped it and erected a stone pillar to mark the birthplace of Kanakamuni Buddha on the occasion of the twentieth year of his coronation. Dr. Alois Fuhrer discovered this pillar in 1895. The Pillar is now in a broken state and two pieces of the pillar have now been sheltered to protect them from the weather and human or animal interference. The lower part of the pillar with an edict measures 10 feet, 6 inches (3.20 m). The upper half of the Pillar is 14 feet 9 inches in length with 2 feet diameter at its uppermost and 2 feet 6 inches at its lower end. The pillar also bears an inscription of the year 1234 (Saka Era corresponding to 1312 AD). This inscription belonged to King Ripu Malla of the Western Nepal. The inscription written on the upper piece contains the words: Om mani padme hum and Sri Ripu Malla Chiram Jayatu 1234. Chinese pilgrims, Fa-Hsien and Hiuen-Tsang, describes the Kanakamuni Stupa and Asoka Pillar in their travel accounts. Unfortunately, both the basement and the capital of the pillar together with the lion atop of which Hiuen Tsang spoke are still missing.

कनकमुनी बुद्धको जन्मस्थलोको रूपमा परिचित यस स्थलमा सम्राट अशोक ई.पू. २४९ मा आफै आइ यो शिलास्तम्भ खडा गरेको उल्लेख शिलालेखमा कुँदिएको छ। हाल अशोका स्तम्भ दुई टुक्रामा विभक्त भएको अवस्थामा रहेको छ। विभक्त अशोका स्तम्भको १४ फिट ९ इन्च लामो माथिल्लो टुक्रालाई जमिनमा गाडिएर रहेको अभिलेख सहितको पहिलो टुक्रा भएको स्थानमा छानासहितको ओत मुनी राखी संरक्षण गरिएको छ। अशोका स्तम्भमा राजा रिपु मल्लद्वारा लिखित अभिलेख समेत रहेको छ।

अशोका स्तम्भमा स्तूपलाई दोस्रो पटक टूलो बनाउन लगाइएको अभिलेख भएको र प्रसिद्ध चिनियाँ यात्रीहरू फासियन र ह्युएन शाङले समेत आफ्नो यात्रावर्णनमा कनकमुनी बुद्धको स्तूपमा भ्रमण गरेको उल्लेख गरेका छन्। पुरातत्वविद् डा. फुररले आफ्नो २ पटकको खोज भ्रमण (ई.सं. १८९६ र १८९७) पश्चात् तयार गरेको प्रतिवेदनमा यो स्थलमा बुद्ध कनकमुनीको टूलो स्तूप रहेको र उक्त स्तूप सम्भवतः भारतमा विद्यमान स्तूपहरू मध्ये पुरानो हुन सक्ने दाबी गरेका छन्। यद्यपी सो स्तूप यहाँ अभिसम्म भेटिएको छैन। पूर्वी भागमा रहेको पोखरी निर्माणको क्रममा सो स्तूप क्षति भएको हुन सक्ने अनुमान गरिएको छ।





Gotihawa (गोटिहवा)

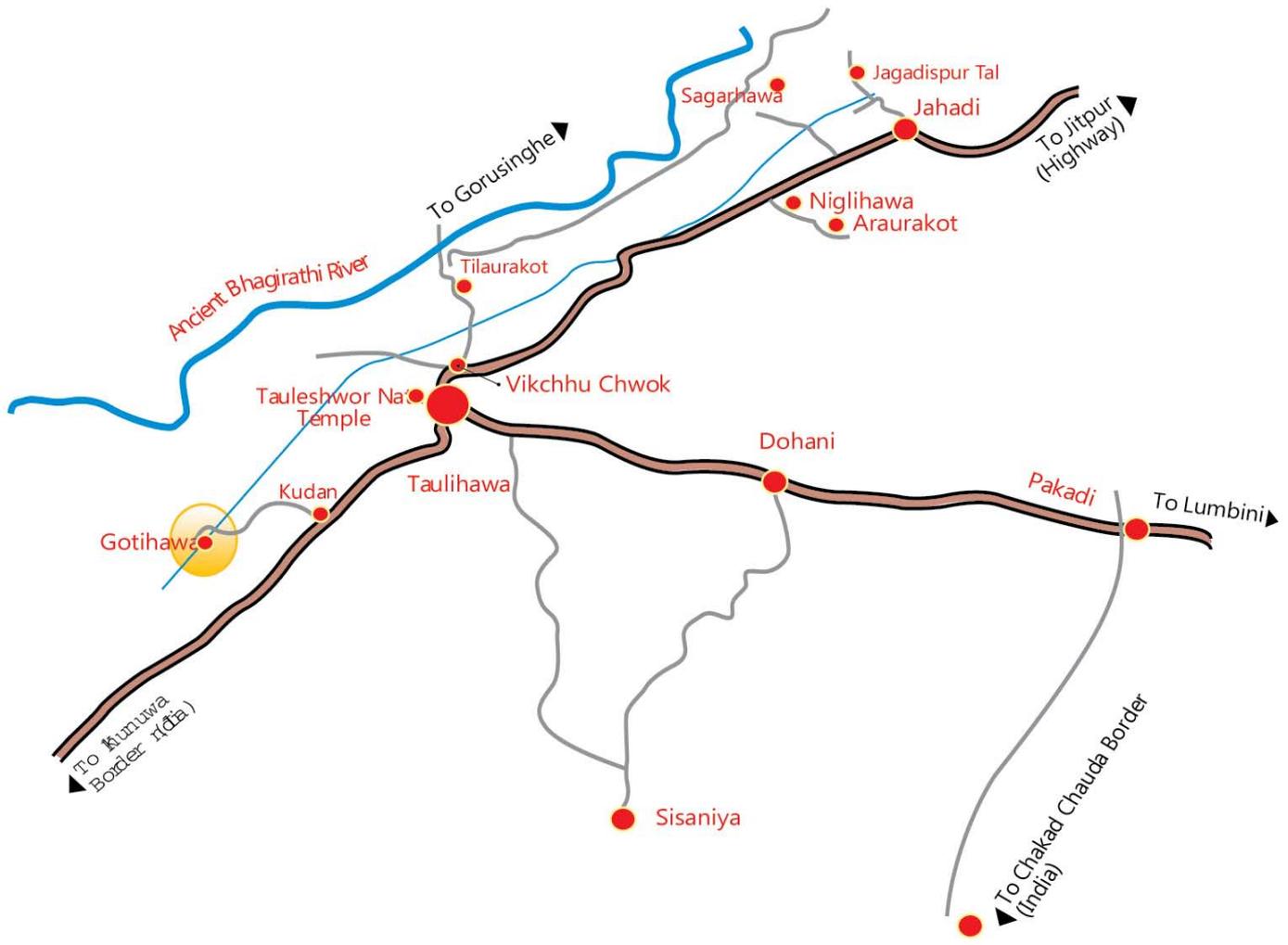
The Birthplace of Kakruchhanda Buddha

Located about 8km southwest of Taulihawa, Gotihawa is identified with the holy place where Krakuchhanda Buddha was born, attained enlightenment and met his father after his enlightenment. Gotihawa is an important historic, archeological as well as religious site of Buddhist world. Emperor Asoka visited the site in 249 BC, erected the stone Pillar and built a big stupa, dedicating to the Krakuchhanda Buddha. The inscription bearing upper portion of the pillar is broken off long ago, and is still missing. The area outside modern Gotihawa village is covered with ancient potteries, brick structures of stupas and monasteries. Although, human activities of 10th/9th century BC have been traced, the site of Gotihawa is believed to have started developing from 6th century BC.



गोटिहवा तिलौराकोटबाट ८ किलोमिटर दक्षिण पश्चिममा अवस्थित एक प्राचीन सम्पदा हो। यो ऋकुछन्द बुद्धको जन्म, ज्ञानप्राप्ती र ज्ञानप्राप्ती पछि उनले आफूना पितालाई भेट गरेको पवित्र स्थलको रूपमा परिचित छ।

इसा पूर्व २४९ मा राजा अशोकले यही स्थानलाई नै ऋकुछन्द बुद्धको जन्मस्थलको रूपमा पहिचान गरि अशोक स्तम्भ गाडेका थिए। स्तम्भको माथिल्लो भागको टुक्रा भाँचिएर लामो समयदेखि हराइरहेको छ। यहाँ ईटाको खण्डहर, कुवा लगायतका बस्तुहरु छरिएर छोपिएर रहेका छन्।



SAGARAHAWA

(सगरहवा)

The Massacre Site of the Sakyas

Sagarahawa is a forest site with the ruins of ancient constructions and a long pond, Lumbu sagar. The site lying about 10km north of Taulihawa is identified as the place where the Sakyas were massacred by the King Virudhaka, the son of Prasenajita Raja of Kosala out of revenge. Later, in the memory of the noble Sakyas, hundreds of stupas were built there by their descendants. Also known as Lumbu Sagar, meaning a long lake, Sagarahawa is 1,059 feet long and 225 feet wide. The ancient ruins, primarily the stupas and monasteries, are situated on the west and south banks of the pond. Earlier Chinese traveler Hiuen Tsang (636 AD) on his travel account describes his visit to Sagarahawa and presence of several hundred thousands of stupas, indicating the spot where the members of the Sakya tribe were slaughtered. Dr. Fuhrer in 1897 AD, on behalf of the Government of Nepal, carried out the first excavation in Sagarahawa and uncovered thousands of small relic stupas arranged in long symmetrical rows on the four sides of the largest square stupa standing at the center of the battlefield. Major relics found inside the stupa during the excavation include bones, gold, silver, crystal, garnet and ruby etc.

शाक्यमुनी बुद्धको जीवनको उत्तरार्धतिरको शाला राज्यका राजा विरुढकले प्रतिशोधवस प्राचीन कपिलवस्तु राज्यका शाक्यहरूको सामूहिक बध गरेको स्थानको रूपमा सगरहवालाई चिनिन्छ। लुम्बु सागरको नामले समेत चिनिने यो पोखरीको हालको लम्बाई १०५९ फिट र चौडाई २२५ फिट रहेको छ। प्राचीन स्तुप तथा विहार लगायतका संरचनाका भग्नावशेषहरू पोखरीको पश्चिम तथा दक्षिण भागमा रहेका छन्। सगरहवामा शाक्य वंशको बध गरिएको र सोको सम्झनामा सयौं स्तुपहरूको निर्माण गरिएको कुरा चिनियाँ यात्री हुयन साङको सन् ६३६ को यात्रा वर्णनमा पाइन्छ। सन् १८९७ मा नेपाल सरकारको तर्फबाट डा. फुरहरद्वारा गरिएको उत्खनन अन्वेषणमा ठूलो र वर्गाकार स्तुपको चारै दिशामा हजारौंको संख्यामा साना स्तुप भेटिएको र मुख्य स्तुपभित्र हड्डी, सुन, चाँदी, क्रिस्टल, (Garnet) तथा रुबी लगायतका सामग्री भेटिएको थियो।





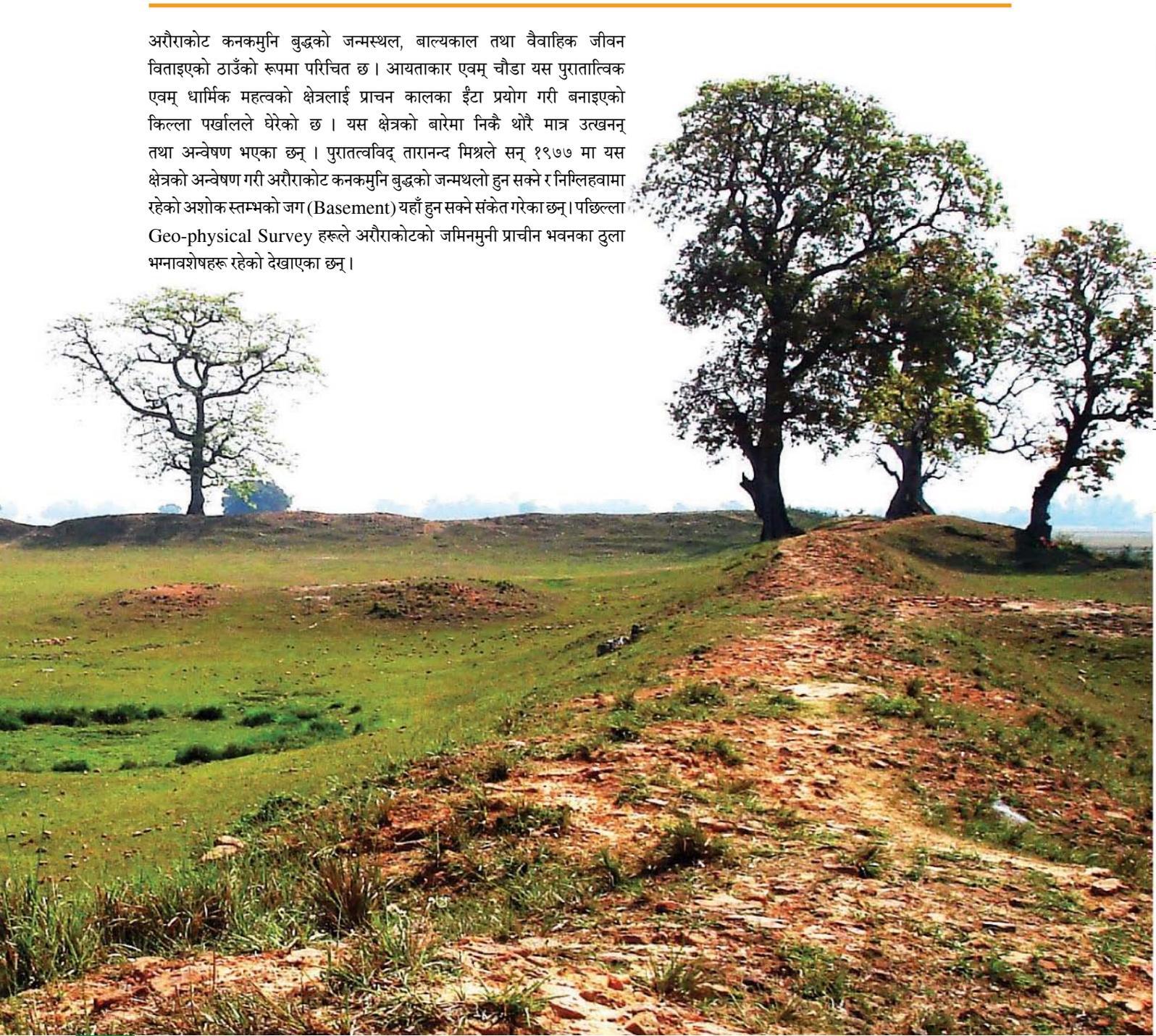
सगरहवा ताल/ Sagarahawa Tal

ARAURAKOT (अरौराकोट)

The Natal Town of
Kanakamuni Buddha

Located to the 1.4km east of Niglihawa and about 10 km northeast of Taulihawa, Araurakot is identified as the Natal Town of Kanakamuni Buddha where he lived, grew up, and spent his married life. It used to be a walled forest in ancient times. It is a large rectangular fortified area with the remains of ancient moat and brick fortifications. A massive fortification wall has enclosed a large rectangular piece of ruined area. The wall seems to have been built in the ancient times as bricks and antiquities dating to historical times are seen scattered on the surface. Very little has been done to excavate the details of this site. A UNESCO led joint geophysical survey of LDT, DoA, and Durham University, UK under JaFIT project in 2015 unveiled many huge structural ruins underneath the citadel.

अरौराकोट कनकमुनि बुद्धको जन्मस्थल, बाल्यकाल तथा वैवाहिक जीवन विताइएको ठाउँको रूपमा परिचित छ। आयताकार एवम् चौडा यस पुरातात्विक एवम् धार्मिक महत्वको क्षेत्रलाई प्राचन कालका ईटा प्रयोग गरी बनाइएको किल्ला पर्खालले घेरेको छ। यस क्षेत्रको बारेमा निकै थोरै मात्र उत्खनन् तथा अन्वेषण भएका छन्। पुरातत्वविद् तारानन्द मिश्रले सन् १९७७ मा यस क्षेत्रको अन्वेषण गरी अरौराकोट कनकमुनि बुद्धको जन्मथलो हुन सक्ने र निग्लिहवामा रहेको अशोक स्तम्भको जग (Basement) यहाँ हुन सक्ने संकेत गरेका छन्। पछिल्ला Geo-physical Survey हरूले अरौराकोटको जमिनमुनी प्राचीन भवनका ठुला भग्नावशेषहरू रहेको देखाएका छन्।



JAGADISHPUR JALASAYA (जगदिशपुर जलाशय)

Visiting the Indigenous Tharu
Cultures and Country's Largest
Human Made Reservoir at the
Home Town of Lord Sakyamuni
Buddha

Jagadishpur Jaldasaya Tharu Home-stay is situated on the bank of Nepal's largest man made reservoir, Jagadishpur Tal, about 10 km north of Tilaurakot in Kapilavastu district. The indigenous Tharu communities residing in the Jagadishpur Tal area, who substantially claim to be the descendants of the ancient Sakyas are also the custodians of many ancient Buddhist heritage sites including Tilaurakot, Niglihawa, Sagarhawa etc. In recent days, these Tharu people are also preserving and promoting the country's largest man made reservoir, The Jagadishpur Tal (listed as a RAMSAR site) making it a suitable habitat for many residential and migratory birds. Jagadishpur Tharu Home-stay is an effort of these local people to offer basic but unique accommodation facilities and cultural experiences to the visitors who come to Jagadishpur reservoir and Buddhist heritage sites.

जगदिशपुर मानव निर्मित मुलुककै सवैभन्दा ठूलो जलाशय हो । यो कपिलवस्तु जिल्लाको प्राचीन तिलौराकोट देखि १० किलोमिटर उत्तरमा अवस्थित छ । यो ताल रामसार क्षेत्रको सूचिमा सुचिकृत छ । यहाँ एकैपटक हजारौंको संख्यामा चराहरूको अवलोकन गर्न पाइन्छ । यो जलाशय आसपासमा ऐतिहासिक थारु बस्ती छ । परम्परागत जीवनशैली, थारु जातिले प्रयोग गर्ने भाँडाकुँडा र खानाका परिकारहरू थारु जातिका आकर्षण हुन् ।

प्रमुख पर्यटकीय आकर्षण

- १६९ प्रजातिका हजारौं चराहरूको एकैपटक अवलोकन
- विहान र साँझ तालको वरिपरि ५ किलोमिटर लामो पदयात्रा
- भ्यू टावरबाट दूरविनको सहायताले विभिन्न प्रजातीका चराहरूको अवलोकन
- भगिरथि नदीको किनारमा अवस्थित प्राचीन तिलौराकोट साभेदारी बन क्षेत्रको पदयात्रा
- बाणगंगा नदीमा फिसिड तथा स्वीमिङ गर्न सकिने
- तालमा डुंगा यात्रा
- थारु होम स्टेमा बस्ने, थारु संस्कृतिका विभिन्न परिकारहरू खाने तथा नाचगान गर्ने





જાગદીશ્વર તાલ/Gagadishpur Tal

Recommended Tour Itineraries and Activities



i. Day-Tour to Ancient Kapilavastu

- Arrival in Taulihawa by public bus or private vehicle.
- Visit to Tilaurakot, the ancient capital city.
- Visit to Kapilavastu Museum.
- Visit to Kudan and Gotihawa.
- Visit to Niglihawa and Araurakot.
- Visit to Jagadishpur Tal.
- Departure.

ii. 1 Night and 2 Days Tour to Ancient Kapilavastu

DAY 01:

- Arrival in Taulihawa by private vehicle or public bus.
- Visit to Tilaurakot, the ancient capital city; feel spiritually awakened by visiting the Eastern Gate (Mahabhiniskramana Dwara), and visit other important monuments and sites in and around Tilaurakot.
- Visit to Kudan where Lord Sakyamuni Buddha met his father King Suddhodhana for the first time after enlightenment.
- Visit to Gotihawa, the birthplace of Krakuchhanda Buddha (the earlier Buddha).
- Visit to Sisaniya, the industrial city of Sakya era.
- Observation of evening lighting and chanting ceremony at one of the Viharas at Kudan or Tilaurakot.
- Stay at hotels/lodges in Taulihawa or at the Tharu homestay in Jagadishpur.

DAY 02:

- Visit the Niglihawa: The birthplace of Kanakamuni Buddha (the earlier Buddha).

- Visit to the Arourakot: The natal town of Kanakamuni Buddha.
- Visit to Sagarhawa: The massacre site of the Sakyas.
- Lunch at Tharu homestay at Jagadishpur village.
- Visit to Jagadishpur Tal and enjoy bird watching, leisure walks and sightseeing.
- Depart to the desired destination.

iii. 2 Night and 3 Days Tour to Ancient Kapilavastu

DAY 01: Programs as suggested above.

DAY 02:

- Programs as suggested above and stay at the Jagadishpur Tharu home-stay.
- In the evening enjoy Tharu cultural dance at the home-stay.
- Spend leisure time sitting at the edge of the reservoir or watching the tranquil lake water and birds from the view tower.

DAY 03: Sightseeing tour to other pilgrimage, cultural and natural sites

- Enjoy guided jungle walk to Tilaurakot Sajhedhari forest and ancient Bhagirathi river (Banganga river).
- Enjoy fishing and swimming in the Banganga river.
- Visit Banganga Laxman Ghat.
- Day hiking and trekking to Churia Hill through Madhuban Dham, Kapila Dham and Shringi Ashram.
- Visit Shivagadhi with 1-2 hours of hiking.
- Hike back to Dhankhola (on highway) and depart to the desired destination.

DEVADAHA

(देवदह)

The Maternal Hometown
of Queen Mayadevi, Lord
Sakyamuni Buddha's Mother

Devadaha, the ancient capital of the Koliya Kingdom, located 57 km east of Lumbini, is identified with the maternal hometown of Queen Mayadevi, Prajapati Gautami and Princess Yasodhara, the mother, step-mother and consort of Lord Sakyamuni Buddha respectively. It is believed that Prince Siddhartha had spent some years of his childhood with his step-mother/aunt Prajapati Gautami in Devadaha. After seven years of his enlightenment, Lord Sakyamuni Buddha had visited Devadaha and had ordained the follower of Jain Sadhu Nirgrantha Nathputra. Present Devadaha area has been identified as ancient Koliya Kingdom with the reference of distance and direction from Lumbini and other Buddhist sites provided by various early Buddhist scriptures and archaeological excavations. Nevertheless, it requires a full-fledged archaeological research to locate the exact capital city of the ancient Koliya.

Situated at Devadaha Municipality, Ward No. 10, about half kilometer north of Ghodaha, Devadaha is a pond having religious and historical significance. In Sanskrit language, Deva means god and daha means a pond, hence the literal meaning of Devadaha is “pond of the god”. It is believed that the gods and goddesses and saints bathed in this pond. Prince Siddhartha himself is believed to have bathed in this holy pond during his visit here in Devadaha. It is believed that the water of this holy pond was supplied in the Koliya palace. The Koliya kingdom received its name Devadaha from this very holy pond.

Significant Sites: Bhawanipur/Devidamar, Khayardada, Devadaha, Kanyamai, Bairimai, Rohini River, Kumarabarti, Kotiamai, Historical Well, Pakadi Tree, Mathagadhi, Mayadevi Park, Sispur Tharu Village, Sarantandi Magar Village, Khairahani Gurung Village etc.

देवदह प्राचीन कोलिय राज्यको राजधानी हो । यो बुद्ध जन्मस्थल लुम्बिनीदेखि ५७ किलोमिटर पूर्वमा छ । यो ठाउँ शाक्यमुनि बुद्धकी आमा मायादेवी, कान्छिआमा प्रजापति तथा श्रीमति यशोधराको माइती गाउँको रूपमा समेत परिचित छ । शाक्यमुनि बुद्धले बाल्यकालका कैयौँ समय आफ्नी कान्छी आमाको साथमा यहाँ विताएको भन्ने मान्यता समेत रहिआएको छ ।

बुद्धले आफ्नो ज्ञानप्राप्तिको सातौँ वर्षमा आफ्ना सहयोगीहरूसँग देवदहको भ्रमण गरेका थिए भन्ने कुरा विभिन्न ग्रन्थहरूमा लेखिएका छन् । विभिन्न प्राचीन सम्यता,पुरातत्वविद्हरूको अन्वेषण तथा थुप्रै उत्खननहरूबाट प्राप्त सामग्रीहरूले देवदहलाई प्राचीन कोलिय राज्यको राजधानी भएको प्रमाणित गरेका छन् ।

प्रमुख पर्यटकीय आकर्षण

- आध्यात्मिक पर्यटकहरूका लागि भवानीपुर, कन्यामाई, बैरिमाइ मन्दिर तथा मायादेवी, प्रजापति तथा यशोधराको माइती गाउँ भवानीपुरको दर्शन तथा अवलोकन
- रोहिणी नदीमा स्नान
- प्राचीन कोलिय कालखण्डको पाकरी वृक्षको अवलोकन तथा भ्रमण
- घोडाहा तथा भवानीपुर क्षेत्रमा रहेको सिमसार क्षेत्रको भ्रमण
- बुद्ध पूर्णिमा, चैते दशैं लगायतका चाडपर्वहरूमा सहभागीता
- सांस्कृतिक धरोहरको रूपमा रहेका सिसपुर थारु गाउँ तथा सरनटांडी मगर वस्तीको अवलोकन, स्थानीय नाचगान तथा कृषि कर्ममा सहभागीता



भवानीपुर



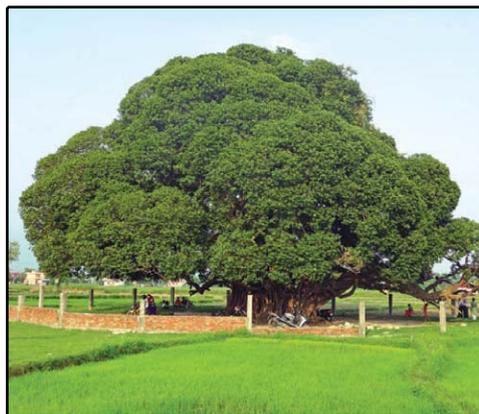
Mayadevi Stupa at Mayadevi Park



Rohini river



Ancient Well



Structural Ruins at Kanyamal



Distance between Bhawanipur and Various other Sites

| | | | |
|---------------------------------|------|--------------------------------------|---------|
| Bhawanipur → Lumbini | 57km | Bhawanipur → Devadaha..... | 4km |
| Bhawanipur → Manigram..... | 10km | Bhawanipur → Khayardanda..... | 4km |
| Sitalnagar → Sunawal | 7km | Bhawanipur → Sarantandi..... | 7km |
| Bhawanipur → Sitalnagar | 4km | Bhawanipur → Marthagadhi..... | 13km |
| Bhawanipur → Butwal | 17km | Bhawanipur → Pakadi Tree | 2.8km |
| Bhawanipur → Panditpur | 14km | Bhawanipur → Ramagrama..... | 25.19km |
| Bhawanipur → Mayadevi Park..... | 3km | Bhawanipur → Ramnagar-Ramagrama | 33.5km |
| Bhawanipur → Kanyamai | 3km | | |



Sarantandi Magar Village

Recommended Tour Itineraries and Activities



Tour Highlights

- Pilgrimage and spiritual visit to Bhawanipur, Kanyamai and Bairimai Temple in Devadaha: The Maternal hometown of Lord Sakyamuni Buddha's mother Queen Maya Devi, stepmother Queen Prajapati Gautami and wife Yasodhara.
- Visit other important archaeological, spiritual and pilgrimage sites including Khayardada (considered to be the capital city of Ancient Koliya Kingdom), Mathagadhi (ancient fort), and ancient Bangala well etc.
- Take holy bath in the holy Rohini river and Devadaha.
- Visit the symbolic Koliya era tree: The Pakadi Tree in Devadaha.
- Observe meditation in the spiritual vibes at Simsar (wetland) site in Ghodaha and Bhawanipur.
- Observe various festivals and events including Buddha Purnima, Chaitra Dashain etc.
- Visit cultural villages such as Sispur Tharu village, Sarantandi Magar village and Khairahani Gurung village.

Itineraries

i. Day Tour to Devadaha (Suitable for local and regional visitors having their own vehicle)

- Arrival at Devadaha (Ghodaha) and visit the ancient and sacred Devadaha (lake).
- Visit Khayardanda.
- Visit Kanyamai and Bairimai temples and associated archaeological sites.
- Visit the Pakadi Tree.
- Visit Bhawanipur and pay homage to the temple dedicated to Queen Mayadevi and other significant religious and archaeological monuments such as the long stone column, stone image of Sun God, ancient brick well etc.
- Visit ancient Bangala well and Mayadevi Ban Batika.

ii. 1 Night and 2 Days Tour to Devadaha including Ramagrama

DAY 01:

- Arrival at Bhawanipur by private vehicle.
- Arrival at Devadaha (Ghodaha) and visit the ancient and sacred Devadaha area.
- Visit Khayardanda,
- Visit Kanyamai and Bairimai temples and archaeological sites.
- Visit the Pakadi Tree.
- Visit Bhawanipur and pay homage to the temple dedicated to Queen Mayadevi and other significant religious and archaeological monuments such as the long stone column, stone image of Sun God, ancient brick well etc.
- Visit ancient Bangala well and Mayadevi Ban Batika.
- Visit the ethnic Tharu community at Sispur, Magar community at Sarantandi village and Gurung community at Khairahani village.
- Stay overnight at Sitalnagar, Khairahani or Sunwal.

DAY 02:

- Visit Ramagrama Stupa and observe the site and meditate.
- Visit a temple consisting of a standing image of Lord Sakyamuni Buddha, built by a Japanese
- Experience Tharu cultures in Barahi Mahuwa Tharu village nearby Ramagrama.
- Visit Triveni Dham, Gajendramokchha Dham and Balmiki Ashram.
- Visit other cultural and natural sites.
- Travel back to Bhairahawa via Ramagrama or visit Daunne Devi Temple and monastery on the way to Chitwan.

RAMAGRAMA STUPA (रामग्राम स्तूप)

The Only Stupa with the Sacred
Corporeal Relic of
Lord Sakyamuni Buddha

Ramagrama Stupa is situated in the southwestern part of Nawalparasi district of Lumbini zone, Nepal. Ramagrama is about 50km east of Lumbini and 29km east of Bhairahawa. Ramagrama Stupa is one amongst the eight original relic stupas where the corporeal remains of Lord Sakyamuni Buddha were enshrined. The 7m high brick mound (stupa) is located on the bank of Jharahi river. Enlisted as UNESCO's Tentative List of World Heritage Property in 1996, Ramagrama is a site of great archaeological and pilgrimage importance as the stupa is believed to have contained the only body relics of Lord Sakyamuni Buddha and not interfered by Emperor Asoka in the 3rd century BC. Among the eight Lord Sakyamuni Buddha's relic stupas, this is the only one which is still in its

original form. Therefore, it is one of the holiest pilgrimage sites for Buddhists who dream of making a pilgrimage to Ramagrama at least once in their lifetime. Subsequent to the Mahaparinirvana, the body of Lord Sakyamuni Buddha was cremated by the Mallas of Kushinagar and the body remains were distributed among eight claimants, including the Koliyas of Ramagrama. The Koliya King, having enshrined the body relics of Lord Sakyamuni Buddha, erected the stupa with great devotion and reverence. According to Chinese traveler Hiuen Tsang, people witnessed miracles at the holy site. They occasionally saw divine light flashing around the stupa; sick people were cured after praying at the stupa. Even Emperor Asoka himself witnessed a Nag (snake god) and elephants worshipping this Astudhatu (relic) stupa.

Panditpur: Based on the findings of the recent excavations carried out by the Department of Archaeology (DoA) of the Government of Nepal, Panditpur area of Nawalparasi district (13.5km from Ramagrama and 14.5km from Bhawanipur) has also been identified as an important archaeological site. Considering the huge area covered by the ruins, some archaeologists have claimed it to be the possible palace site of the ancient Koliya Kingdom.

रामग्राम स्तुप ऐतिहासिक, पुरातात्विक तथा धार्मिक स्थल हो । सदरमुकाम परासीदेखि दक्षिण तर्फ तीन किलोमिटर पार गरेपछि पूर्वतर्फ भरही खोलाको किनारमा समतल मैदानमा देखिने शुम्को नै रामग्राम स्तुप हो । करिब ८० फिट चौडाइ, ९० फिट लम्बाइ र ३० फिट उचाइ भएको यो स्तुप चिल्लो ईटाले बनाइएको छ ।

बौद्ध ग्रन्थहरूका अनुसार बुद्धको महापरिनिर्वाणपछि रामग्रामका कोलीयहरू कुशीनगर पुगी 'भगवान् बुद्ध हाम्रै वंशका हुनुहुन्छ, त्यसकारण बुद्धका अवशेषमा हाम्रो पनि अधिकार छ, हामीले पनि अस्तु अवशेष पाउनुपर्छ' भन्ने दाबी गरे । विवादका बाबजुद पछि आठ भाग लगाइएको अस्तु मगध, वैशाली, कपिलवस्तु, अल्लकप्प, रामग्राम, वैपदीप (विष्णु दीप) पावा र कुशीनगरलाई प्रदान गरिएको थियो ।

पछि मगधका अजात शत्रुले सबै स्तुपमा रहेको अस्तु संकलन गरी विशाल स्तुप निर्माण गर्ने क्रममा सबै स्थानबाट अस्तु ल्याइएको तर रामग्राममा नागहरूले सुरक्षा गरेको हुनाले लिन नसकिएको मान्यता छ । सम्राट् अशोकले जम्बुदीपमा ८४ हजार स्तुप निर्माण गर्दा पनि यहाँको अस्तु लैजान नसकेको हुँदा बौद्ध धर्म र संस्कृतिको दृष्टिले यसको विशेष महत्व रहेको छ ।

Distance from Ramagrama to Various Sites

| | | | |
|----------------------------------|--------|---------------------------------------|----------|
| Ramagrama (Stupa) → Bhumahi..... | 11km | Panditpur → Parasi Bazaar | 9km |
| Ramagrama → Sunwal | 13.5km | Ramagrama → Bhawanipur | 25.19 km |
| Parasi Bazaar → Triveni..... | 23km | Ramagrama → Bhairahawa..... | 28.56 km |
| Parasi Bazaar → Maheshpur | 11km | Ramagrama → Lumbini | 49.5km |
| Ramagrama → Parasibazaar | 4.5km | Ramagrama → Ramnagar-Bhawanipur | 33.5km |
| Ramagrama → Panditpur | 13.5km | Sunwal → Sitalnagar | 7.0km |



Anoma River, Triveni (त्रिवेणीघाट)

युवराज सिद्धार्थ २९ वर्षको उमेरमा दरबार छोडेपछि आफ्ना सहयोगीहरूका साथ अनोमा नदी तटमा पुगेका थिए। त्यहाँ उनले राजर्षी बन्न कपाल खौरी आफुले लगाएका वस्त्र, मुकुट, गरगहना समेत खोलेर सारथी छन्नाध र घोडा कन्थकका साथ फिर्ता पठाए। त्यहीबाट उनले गेरु वस्त्र धारण गरी भिक्षुको रूपमा मगध राज्य तर्फ प्रस्थान गरेको थिए। राजकुमार सिद्धार्थले कपाल खौरेर भिक्षु बनेको यही घाट अनोमा घाट हो भन्ने पुरातत्वविदहरूको धारणा छ। यो ठाउँ नवलपरासीको त्रिवेणी नदी किनारमा अवस्थित छ। हिन्दु धर्मालम्बीहरूका लागि समेत पवित्र तीर्थस्थल हो।

In the 6th century BC, Siddhartha the Prince of Kapilvastu, left for enlightenment through the eastern door of Tilaurakot Royal palace, at the mere age of 29. He reached the banks of the Anoma River, shaved his head and sent back the royal clothing and ornaments with horse Kanthak and horse rider, Chhana to the palace. At present, that place is called Triveni ghat. Anoma River is also referred to as river Narayani. This also signifies that river Narayani has been a pious site for Buddhist since the ancient period.





Recommended Tour Itineraries and Activities

Tour Highlights

- Pilgrimage and Spiritual visit to the Ramagrama Stupa, the only stupa in the world where the sacred relics of Lord Sakyamuni Buddha are still interred.
- Visit other important archaeological, spiritual and pilgrimage sites in Ramagrama including the nearby Japanese temple with the standing image of Baby Buddha.
- Take spiritual and religious bath at the holy Jharahi River at Ramagrama.
- Participate at meditation sessions with spiritual vibes at Ramagrama Stupa.
- Visit other religious, cultural and natural sites such as Triveni Dham, Madarbaba Ashram, Daunne Devi Hill etc.
- Visit the nearby Tharu and mixed culture villages.

Itineraries

i. Day Tour to Ramagrama (Suitable for local and regional visitors having their own vehicle)

- Arrival in Ramagrama via Bhumahi or Sunwal or Bhairahawa.
- Visit Ramagrama.
- Meditation, recitation, participation at spiritual discourses, circumambulation etc. at the relic stupa site.
- Visit the Baby Buddha Temple built by Bishinokai, Japan.
- Visit the Gandaki Irrigation Canal, Gandak Hydropower station and border market at Maheshpur (10.5km south from Ramagrama Stupa).

ii. 1 Night and 2 days tour to Ramagrama including Devadaha

DAY 01:

- Visit the Ramagrama Stupa and worship, meditation, recitation, participation at spiritual discourses, circumambulation etc. at the stupa site.
- Visit the Baby Buddha Temple built by Bishinokai, Japan.
- Experience the Tharu cultures in Barahi Mahuwa Tharu village near Ramagrama.
- Visit Triveni Dham, Gajendramokchha Dham and Balmiki Ashram (optional).
- Travel back to Ramagrama and visit Panditpur, the archaeological place.
- Stay overnight at Parasi Bazar, Sunwal, Sitalnagar or Khairahani.

DAY 02:

- Arrival at Devadaha (Ghodaha) and visit the ancient and sacred Devadaha area.
- Visit Khayardanda,
- Visit Kanyamai and Bairimai temples and other archaeological sites.
- Visit Pakadi Tree.
- Visit ancient Bangala well and Mayadevi Ban Batika.
- Visit Bhawanipur and pay homage to the temple dedicated to Queen Mayadevi and other significant religious icons of Gods and Goddesses including the stone image of Sun God, and observe archaeological monuments such as the long stone column, ancient brick well etc.

Butwal and Surroundings

(बुटवल क्षेत्र)

Sprawled on both sides of the East-West Highway, at the threshold of the great Mahabharat range and 44km northeast of Lumbini is the city of Butwal. It is an emerging tourism hub for domestic and MICE (Meetings, Incentives, Conference and Exhibitions) visitors. This beautiful city also serves as a gateway to Lumbini, Palpa Tansen, Ridi and Dhorpatan, the major tourist destinations in the region. Tourist attractions in the vicinity of Butwal include Jit Gadhi (historical fort), Siddhababa Dham, Ramapithicus park, Mani Mukunda Sen Botanical Garden, Hill park etc. The ancient Silk Road sub-corridor connecting The Tibet AR of China via Mustang and Lo Manthang with Sunauli also passes through this point. Nuwakot Durbar, Sainamaina and Parrowa Bolbum Dham are the nearest sites of interest to visit from Butwal. Visitors can also have a home-stay experience at a nearby village of Dobhaanghat.

बुटवल पूर्व पश्चिम राजमार्गको मध्यभागमा अवस्थित छ । बुटवल क्षेत्र सांस्कृतिक पुरातात्विक तथा ऐतिहासिक महत्वको क्षेत्र हो । नेपालीहरूले अंग्रेजहरूलाई परास्त गरेको जितगढी किल्ला, डेढ करोड वर्ष अगाडीको मानव रामापिथेकषको बंगारा भेटिएको स्थान, चुरे पर्वत, सिद्धबाबा क्षेत्र, मणिमुकुन्द सेन उद्यान, नुवाकोट गढी, हिलपार्क, निलकण्ठ बाबा धाम, मुक्तिनाथ धाम, पर्रोहा बोलबम धाम, शंकरनगर बनविहार, मोक्षधाम लगायतका पर्यटकीय क्षेत्रहरू यहाँ अवस्थित छन् ।



जितगढी किल्ला/Jitgadhi:

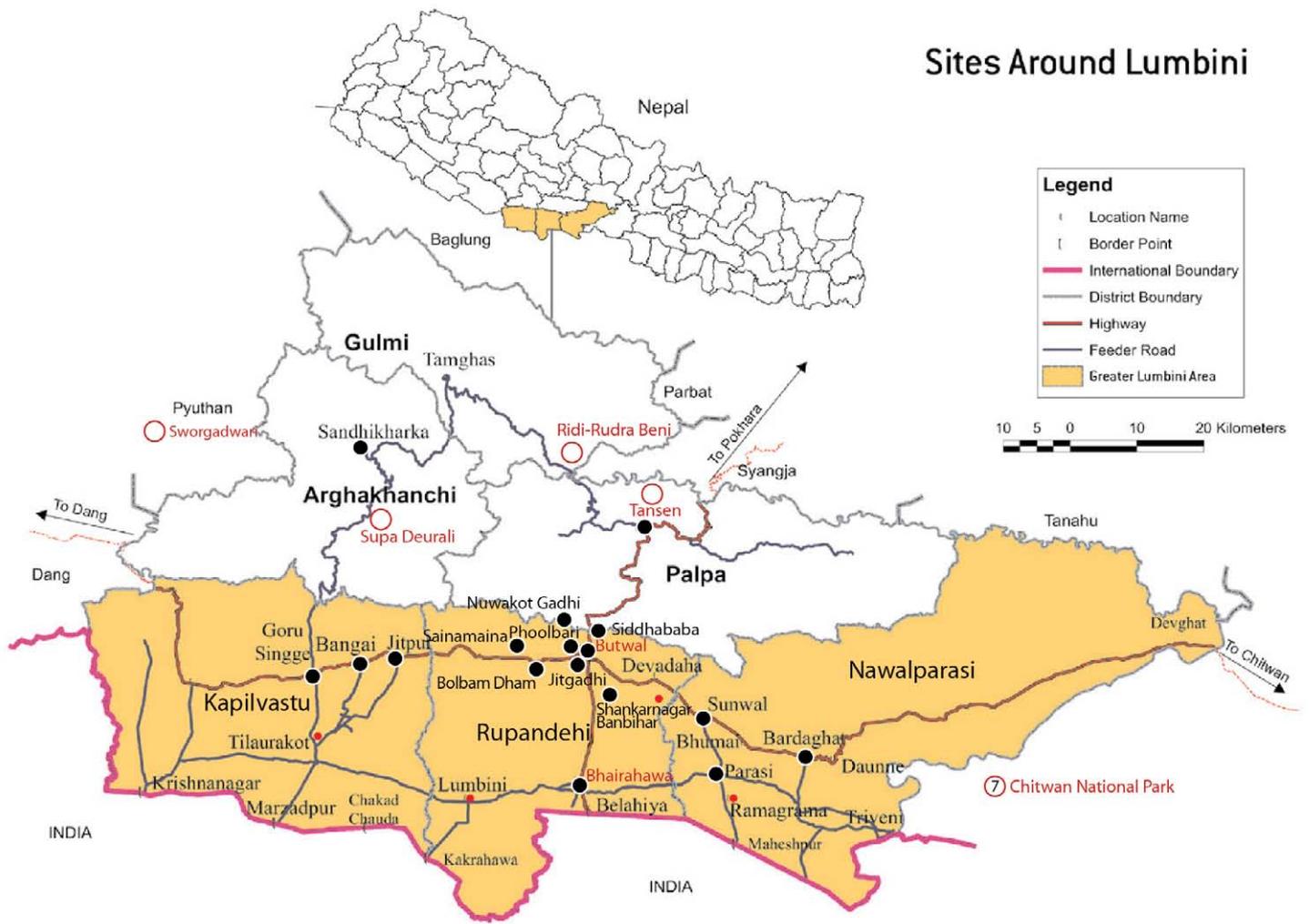
बुटवल उपमहानगरपालिका वडा नं २ मा तिनाउ नदीको किनार र नुवाकोटको फेदिमा रहेको जितगढी किल्ला नेपालकै गौरवपूर्ण पर्यटकीय क्षेत्र हो । यो किल्ला ऐतिहासिक धरोहर हो । सन् १८१४ देखि १८१६ सम्म अंग्रेजसंग युद्ध हुँदा नेपाली सेनाले अंग्रेजमाथि विजय हासिल गरेको यो किल्लाको बुटवल उपमहानगरपालिकाले संरक्षण र प्रचारप्रसारको अभियान तीव्र पारेको छ ।

Situated on the bank of Tinau River at the foothills of Nuwakothill of Butwal sub-metropolitan city Ward No. 2, Jitgadhi is a historic fort where Nepali soldiers defeated British aggressors. The fort symbolizes the bravery and gallantry of Nepalese soldier who got victory over British troops during Nepal-Anglo War of 1814-1816. The fort as a symbol of victory and national pride attracts large number of visitors.



abj n/Butwal

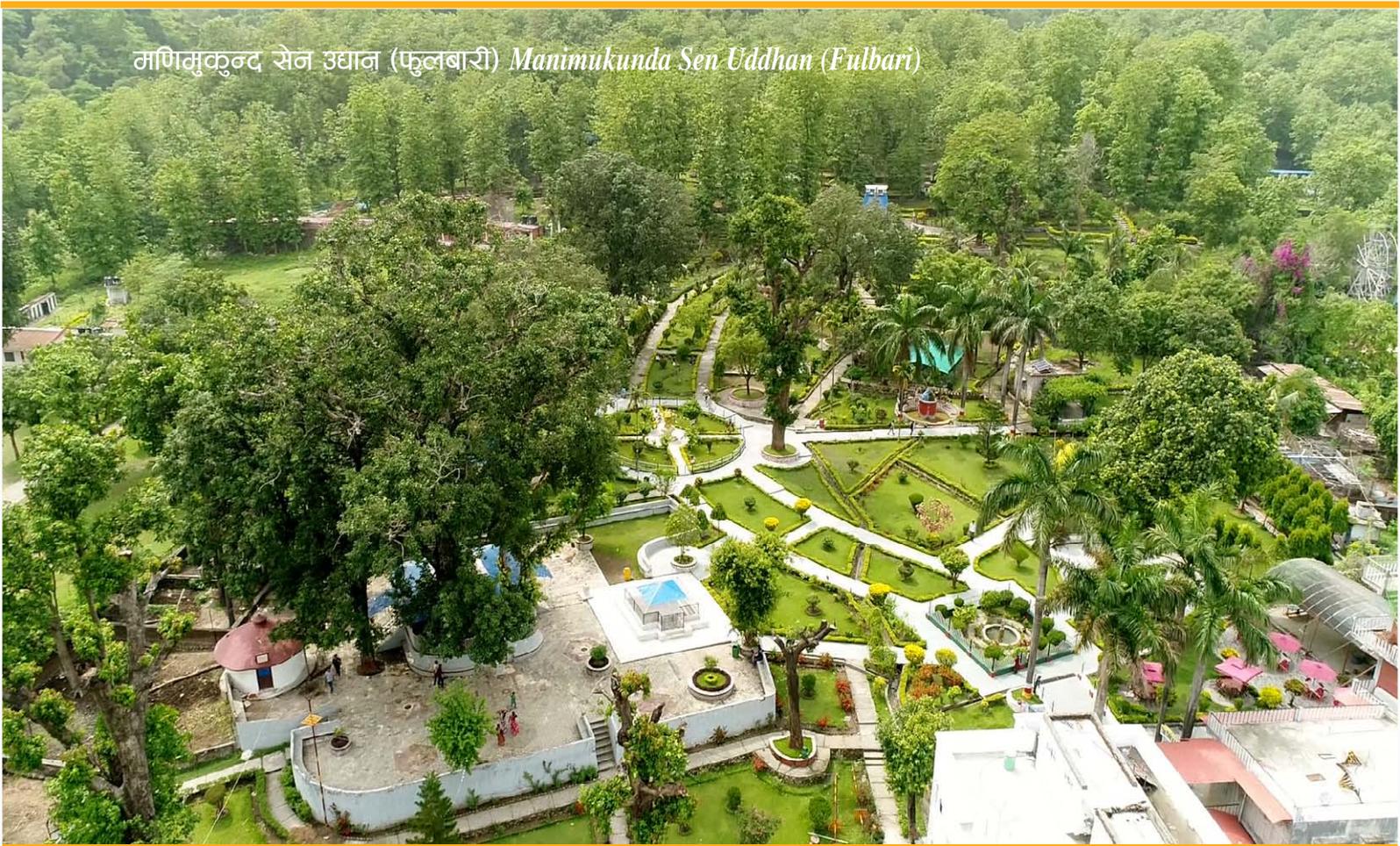
Sites Around Lumbini



Butwal – Sainamaina 11.8 Km
 Butwal – Parroha Bolbam Dham 8.6 Km
 Butwal – Siddhababa Dham 2.4 Km

Butwal – Shankarnagar Banbihar 6 Km
 Butwal – Nuwakot gadhi 11 Km
 Butwal – Muktinath Dham 5 Km

मणिमुकुन्द सेन उद्यान (फुलबारी) *Manimukunda Sen Uddhan (Fulbari)*





सिद्धबाबा



तिनाउ



नुवाकोट गढी



हिलपार्क



परीहा धाम



मुक्तिनाथ धाम



शंकरनगर वन विहार



Sainamaina/सेनामैना

Sainamaina, the ancient town, is situated on the slope of the hill immediately north of Bankatwa village about 13 km northwest from Butwal Bazar. It is also called ancient Samagama and Mainapur town according to the Buddhist literature. In fact, the site looks like an open museum due to the scattered monumental and habitational structures as well as artifacts all around the thorny jungle and in the new settlemental area of the landless people. The site yielded the fragments of pottery, precisely hewn slabs of stones, brickbats, terracotta animal and human figurines, fragments of bangles, beads and stone sculptures on the surface. There are three ancient ring wells of stone and bricks. Stone sculptures were found from Jogidada, which are kept in Lumbini.

रुपन्देहीको सैनामैना नगरपालिका स्थित सैनामैना क्षेत्र सांस्कृतिक एवं पुरातात्विक दृष्टिले महत्वपूर्ण स्थान हो। प्राचीन शाक्यहरूको कपिलवस्तु राज्यको भौगोलिक क्षेत्रभित्र पर्ने विभिन्न उत्पादनशील गाउँहरू मध्ये रामगाम गाउँलाई नै कालान्तरमा सैनामैना भनिएको पुरातत्वविदहरूको मान्यता छ। मायादेवीले यहाँकी मैना नाम गरेकी रानीसँग सेना लगाएकाले सैनामैना भन्न थालिएको पनि भनिन्छ। यसै गरि भारतमा भएको सैनिक विद्रोहको अवसरमा लखनउकी रानी वेगम आफ्ना सेना, मैना (सेना र भरिया) सहित उत्तरपट्टी सुरक्षा किल्लाको खोजीमा आउँदा यसै ठाउँमा बसेको हुँदा त्यसपछि यसको नाम सैनामैना रहन गएको स्थानीय बुढापाकाको भनाई छ। यसको ध्वनी सामिप्यता र छरिएर छोपिएर भू-धरातलमा रहेका स्मारक तथा अवशेषहरूले यहाँको सभ्यता शाक्यहरूको अवशेष हो भन्ने तर्कलाई समर्थन गर्दछ। प्राचीन समयमा घना बसोवास रहेको यस क्षेत्रमा मध्यकालतिर उजाड भइरहेको खण्डहर क्षेत्रमा लखनउकी रानी वेगम आइ सुरक्षार्थ बसेको देखिन्छ। यहाँ विभिन्न व्यक्तिहरूले गरेको उत्खननका क्रममा स्त्री पुरुषका युगल मूर्ति, योगीमूर्ति, दरवारको भग्नावशेष, टुडीखेल, कुवा, ओखल आदि वस्तुहरूको अस्तित्व भेटिएको थियो। रानी कुवा, पत्थर कुवा र टूलोकुवाबाट अहिले पनि स्थानीयले पानीको प्रयोग गर्ने गर्छन्। यत्रतत्र पाका ईटाहरू, माटाका भाँडावर्तन, खेलौना र मूर्तिका टुक्राहरू भेटिएका हुनाले यसको प्राचीनता पुष्टि हुन्छ। यसको संरक्षण र विकासका लागि सैनामैना नगरपालिकाले उत्खनन र गुर्योजना निर्माणको प्रकृया अघि बढाएकाले यो महत्वपूर्ण पर्यटकीय क्षेत्रको रूपमा विकास भइरहेको छ।

Palpa Tansen & Surroundings

(तानसेन, पाल्पा क्षेत्र)

Palpa Tansen and Surroundings Located 39km north of Butwal and 119km southwest from Pokhara, Palpa Tansen, also known as the Queen of the Hills for its pleasant climate, is a typical Newari town of western Nepal. It is located at an altitude of 1372m on the southern slope of the Srinagar hill. The history of Tansen started from around the 11th century when the region was a part of the Barah Magarat, the twelve territories administered by the Magar rulers. The town evolved as a market centre for the Newar traders and artisans famous for their metal and Dhaka (cloth) industry. Some historians see Tansen as a replica of the Kathmandu valley in terms of the Newari architecture and living heritages. Ruins from the Sen Period (15th to 18th century) can be observed at various sites in Tansen. Tansen is popular for its traditional compact settlements dotted with numerous temples, monasteries and sculptures such as Bhairavasthan temple, Purankot Durbar, Srinagar Durbar (fort), the Bansha Gopal, the Mukundeshwar Mahadeva, and Amar Narayan temple, the Ran-Ujjeshwari Bhagawati temple and the Tansen Durbar. Tansen is included in UNESCO's Tentative World Heritage list since 2008. Other attractions include Ranimahar, Ridi, Bougha Gumha home-stay village, Madanpokhara, Kaudeko Lekh (view point), Bagnas, Srinagar hill etc. Baldyangadi, one of the most important palaces of Barah-Magarat regime, lies on the way to Padini Tapobhumi from Saljhandi.

तानसेन श्रीनगर पर्वतको काखमा अवस्थित रमणीय पर्यटकीय एवं महत्वपूर्ण व्यापारिक केन्द्र पनि हो। धौलागिरी, अन्नपूर्ण, मनास्लु, गौरीशंकर जस्ता प्रसिद्ध हिम श्रृंखलाहरूको दृश्यावलोकनका साथै दक्षिण तर्फको माडीफाँट र तराईको विशाल फाँटको दृश्यावलोकन गर्न सकिने यो ठाउँ मल्लकालीन र शाहकालीन वास्तुकलाबाट पनि सुशोभित छ।

प्रसिद्ध अमरनारायण मन्दिर, तानसेन दरबार, शीतलपाटी, भगवतीमन्दिर, आनन्दविहार, वीरेन्द्र फूलवारी आदि यस शहरका मुख्य पर्यटकीय महत्वका सम्पदा हुन्। तानसेन पुरानो समयमा सेनवंशी शासकहरूको राजधानी समेत थियो। यो मनोरम र स्वस्थकर हावापानीका लागि पनि अनुपम रहेको छ। मगर भाषाको तानसिंबाट नामाकरण भएको यो नगर ढाका र करुवाका लागि प्रसिद्ध छ।

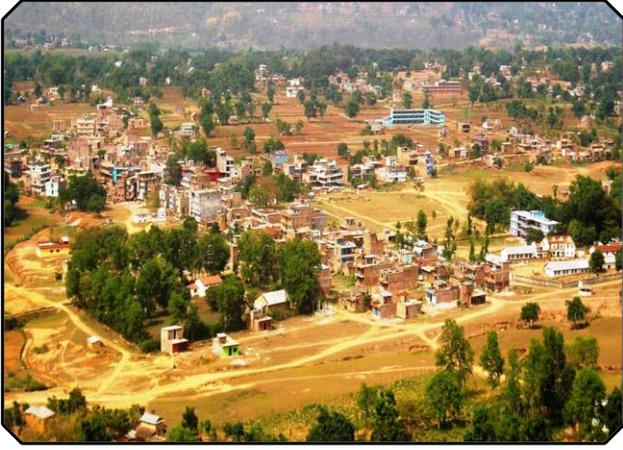
पाल्पा जिल्लामा पर्ने पवित्र धार्मिक तथा ऐतिहासिक स्थल रिडीले गुल्मी र स्याङ्जा जिल्लालाई समेत समेटेको छ। कालीगण्डकी तटमा अवस्थित यो ठाउँमा पाल्पाका राजा मुकुन्दसेनले निर्माण गरेको ऋषिकेशव मन्दिर रहेको छ। रुरु ऋषिले तपस्या गरेको यो ठाउँलाई रुरु क्षेत्रपनि भनिन्छ। माघे संक्रान्तिका दिन यस ठाउँमा विशेष मेला लाग्दछ।

प्रमुख पर्यटकीय आकर्षण

- तानसेनको प्राकृतिक सुन्दरताको अवलोकन
- शीतलपाटी, ऐतिहासिक पाल्पा दरवार, भगवती मन्दिरको अवलोकन
- श्रीनगरमा वनभोज तथा पदयात्रा
- हिमश्रृंखलाको अवलोकन तथा फोटो कैद
- भैरवस्थान मन्दिरमा पूजा अर्चना, परम्परागत रोट बनाउने विधिको अवलोकन
- सुन्तला, काफल, ऐसेलु लगायतका फलफुलहरूको स्वाद ग्रहण
- रानीमहल सम्म मोटरसाइकल वा घोडा यात्रा
- क्याम्पफायरिङ्ग, होम स्टे तथा कालीगण्डकी नदीमा स्नान



बानरजीव/11/11/2021



रामपुर, पाल्पा



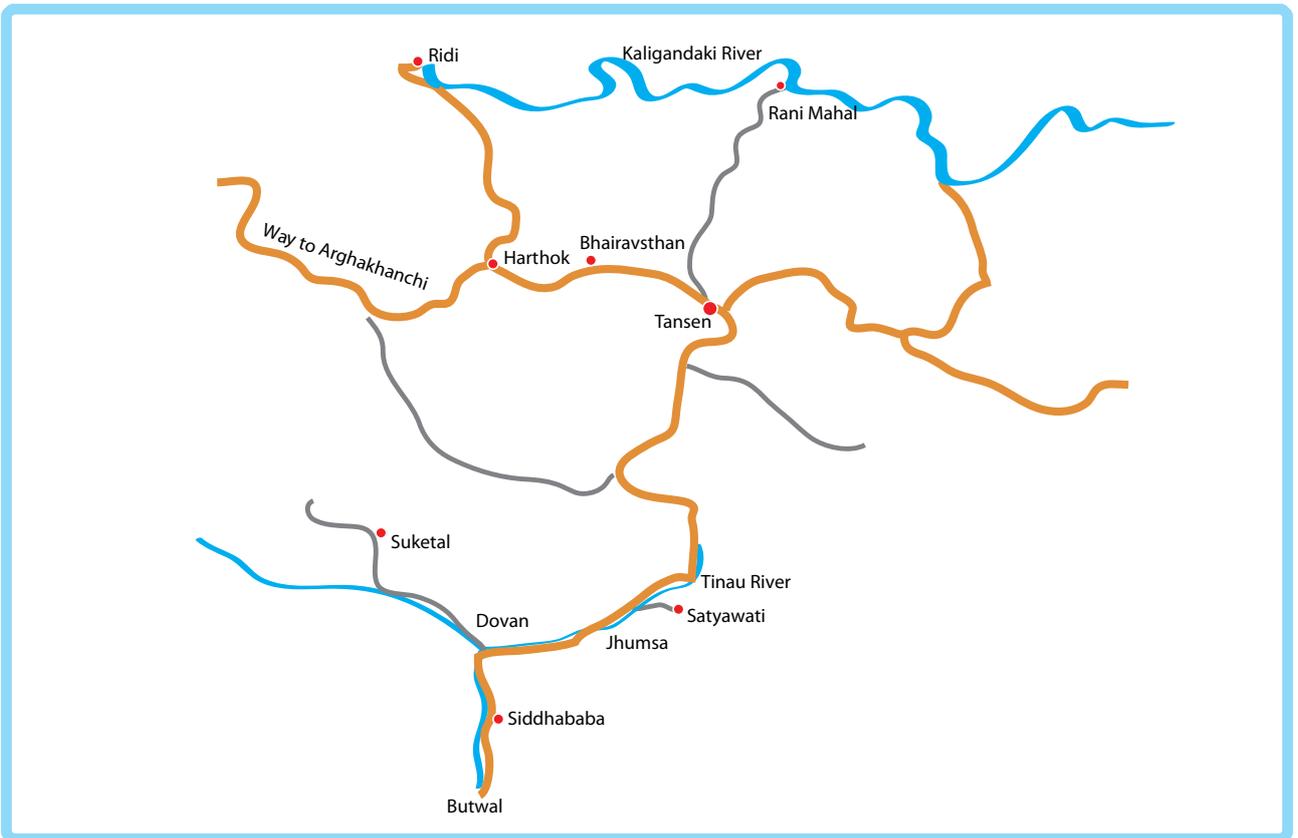
सत्यवती, पाल्पा



राम्दीपुल, पाल्पा



सुकेताल, पाल्पा



Tour Activities Around Palpa





Bhairavsthan (भैरवस्थान)

पाल्पा जिल्लाको तानसेनबाट पश्चिमपट्टि पर्ने रिब्दिकोट गाउँपालिकामा अवस्थित भैरवको मन्दिर ऐतिहासिक एवं सांस्कृतिक दृष्टिले महत्वपूर्ण स्थान हो। यो मन्दिर पाल्पाका सेनराजाकै पालामा स्थापना भएको मानिन्छ। राजा मुकुन्दसेन प्रथम बढी महत्वकाक्षी एवं धार्मिक भएकाले उनले काठमाण्डौंमा आक्रमण गरि मत्स्येन्द्रनाथको रथको अगाडि राखिने भैरवलाई पाल्पा ल्याएका हुन् भन्ने गरिन्छ। त्यसैगरि पाल्पाका सेन राजा भैरव सेनले यहाँको मूर्ति काशीबाट ल्याई प्रतिस्थापन गरेकाले भैरवनाथ भनिएको भन्ने पनि गरिन्छ। अग्लो थुम्कोमा अवस्थित देवालय उत्तर दक्षिण फैलिएको आयतकार रूपमा छ। यहाँ मन्दिर, पाटी, सत्तल, घर समेत जोडिएको हुँदा बीच खण्डमा फराकिलो छ। यसको सम्मुख एसियाकै ठूलो भनिने त्रिसुल र स-साना त्रिसुलहरू समेत राखिएका छन्।



Ranimahal (रानीमहल)

Situated about 13 km. away from Tansen bazar on the bank of Kali Gandaki River, Rani Mahal is an amalgam of culture and nature. Also known as the Taj Mahal of Nepal, Rani Mahal was built by General KhadgaShumsher Jung Bahadur Rana in 1893 as the symbol of love for his beloved late wife Tej Kumari. Beautiful palace sitting on a massive rock at a secluded and a quiet place mesmerizes the visitors with its rich architecture and history.

तानसेन बजारबाट करिब ८ किलोमिटर उत्तर कालिगण्डकीको किनारमा अवस्थित रानीघाट वा रानीमहल सांस्कृतिक एवं प्राकृतिक सम्पदाको अनुपम संगमस्थल हो। गण्डकीतटमा अर्वास्थित विभिन्न घाटहरूमा जस्तै यहाँ पनि विभिन्न पर्व एवं उत्सवहरूमा टाढाटाढाबाट श्रद्धालुहरू स्नान एवं धार्मिक अनुष्ठानका कार्यक्रम गर्न आउने गर्दछन्। यस स्थानको महत्व बुझि तत्कालिन पाल्पा गौँडाका तैनाथवाला वडाहाकिम खड्ग शम्शेरले आफ्नी दिवंगत पत्नी तेजकुमारीको संभनामा पाश्चात्य शैलीको दरवार निर्माण गरेको हुनाले यसलाई रानीघाट भनेर चिनिएको हो। उक्त दरवारलाई रानीमहल पनि भन्ने गरिन्छ। कालिगण्डकीको किनारमा अवस्थित थुम्को माथि जस्तापाताले छाइएको दवरवारमा आवासीय शैलीका विभिन्न कोठाहरूका साथै प्रशासनिक कक्ष समेत निर्माण गरिएको छ।



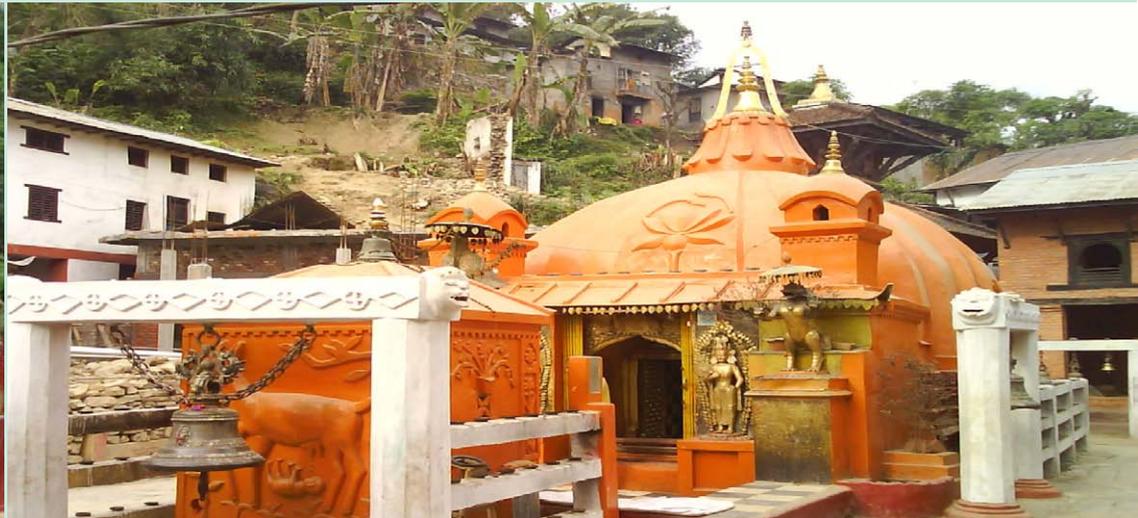
Ridi (रुरु क्षेत्र, रिडी)

Lying at the confluence of the Ruru and Kaligandaki rivers, where the districts of Palpa, Gulmi, and Syanja intersect, Ridi, also known as Rurukshetra, has been described in the Hiamavatkhanda and Varaha Puranas as a sacred place. Shaligrams, which are worshipped as the manifestation of Lord Vishnu, are found here in great abundance, and it is an idol of Rishiksha made completely of shaligrams that is the chief object of worship here. It was found in the waters of the Kaligandaki by King Mukunda Sen, who subsequently built a temple to house the idol. The temple itself was rebuilt in 1762 AD by Ranadutta Pandey. With numerous temples of other gods and goddesses present, Ridi is an important place of pilgrimage, particularly for those that wish to perform Pitri Tarpana in the Kaligandaki river, and thousands of devotees visit the site every year, especially during the festivals of Kartika Purnima and Makar Sankranti.

रिडीक्षेत्र पाल्पाको उत्तर पश्चिमी भागमा पर्दछ । यस स्थानमा पश्चिमबाट पूर्वतर्फ बग्ने रिडी खोला र उत्तरबाट दक्षिण बग्ने कालीगण्डकी नदी आपसमा मिसिएका छन् । रिडीक्षेत्र पाल्पा, गुल्मी र स्याङ्जाको सिमानामा पर्दछ । यही कालीगण्डकी र रिडी खोलाको दोभान नै रिडी या रुरुक्षेत्रका नामले प्रसिद्ध छ । रिडी या रुरुक्षेत्रको महिमा गान हिमवत्खण्ड र वराह पुराणमा पाइन्छ । विष्णुको स्वरूप मानिने शालिग्राम पाइने हुनाले रुरुक्षेत्रको विशेष महत्व रहेको हो । रिडीमा ऋषिकेश विष्णुका साथै अन्य देवीदेवताका मठमन्दिर र मूर्तिहरू छन् । यीमध्ये शालिग्राम प्रस्तरबाट निर्मित ऋषिकेश विष्णुको मूर्ति सबैभन्दा महत्वपूर्ण मानिन्छ । पाल्पाली राजा मुकुन्द सेनले कालीगण्डकीमा स्नान गर्दा उक्त मूर्ति पानीमा भेट्टाएर त्यहाँ प्रतिष्ठापन गराएको उल्लेख छ । यहाँ राधाकृष्ण, विष्णु, राम, हनुमान् लगायतका थुप्रै देवीदेवताका मूर्ति र मन्दिरहरूसमेत छन् ।

पर्यटकीय आकर्षणहरू

- कालिगण्डकी नदीमा स्नान
- रिडी क्षेत्रका विभिन्न मन्दिरहरूमा पूजा आराधना
- १० कि.मी. टाढा रहेको रुद्रवेणी पवित्र क्षेत्रको अवलोकन
- डांडाकांडा सहित हरियालीको अवलोकन
- रिडि क्षेत्र नजिकै रहेका भरनाहरूको दृष्यावलोकन





Resunga (रेसुङ्गा)

अमूल्य सांस्कृतिक एवं प्राकृतिक सम्पदाले परिपूर्ण रेसुङ्गा मानव सृष्टिसंग सम्बद्ध, भृगु ऋषिको तपोभूमि, रुरुको शिरोभाग, पुलस्य पुलह ऋषिको तपोभूमि हो। यो क्षेत्र महर्षि, राजर्षि, देवर्षि एवं ब्रह्मर्षिको बासस्थानयुक्त सुनौलो पुरास्थल हो। समून्द्र सतहदेखि ७६८२ फिटको उचाइमा रहेको स्थानको नामाकरण ऋष्यश्रृंग, रिस्स्यश्रृंग, रिस्सासिंग, रिसिंग, रिस्सुङ्गा हुँदै रेसुङ्गा भएको तथ्य उल्लेख छ। खासगरि अर्जुनलेक र रेसुङ्गाको बीचमा रहेको समतल तम्घास क्षेत्रबाट तपोभूमिको रूपमा यहाँ विभिन्न ब्यक्तिहरु आएको तथ्य विश्वसनीय छ। यहाँको भौगोलिक अवस्थाले पाषाण युगमा पनि यहाँ विभिन्न मानवसम प्राणीको अस्तित्व रहेको प्रतीत हुन्छ। श्रृंग ऋषिले तप गरेको हुँदा यहाँ जोसमनी सन्त परम्पराका प्रबर्तक शशिधर स्वामी आएका थिए। यहाँको प्राकृतिक सुन्दरता विछट्टै छ। घना बनगंजल, विभिन्न प्राकृतिक तथा जैविक विविधता, नजिकै देखिने हिमश्रृंखलाले यहाँ पुग्ने पर्यटकहरु मन्त्रमुग्ध हुने गर्छन। केही वर्षदेखि यहाँ पोखरी रहेको सम्मो भागसम्म मोटरबाटो पुगेको छ। पैदल हिँड्नेहरुका लागि पनि छोटो गोरेटो बाटो उपलब्ध छ।

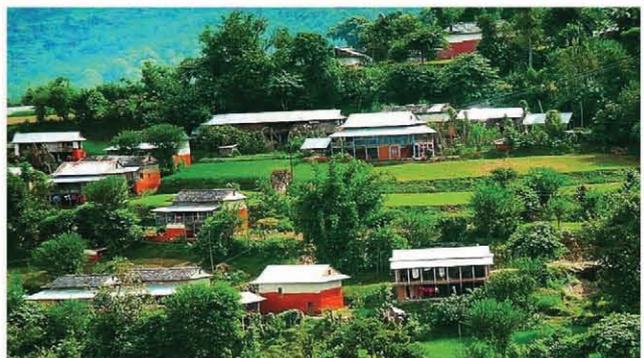
प्रमुख पर्यटकीय आकर्षणहरु

- सदरमुकाम तम्घास बजारदेखि पदयात्रा
- ऐतिहासिक पोखरीमा स्नान
- विक्रम सम्वत १९८४ मा निर्माण गरिएको ऐतिहासिक यज्ञशालाको अवलोकन
- राधाकृष्ण स्थान, सिद्धबाबा स्थान, विष्णु मन्दिर र विष्णुपादुका स्थानहरुमा पुजा आराधना, अवलोकन तथा विभिन्न धार्मीक कार्यमा सहभागिता
- चुचुरोमा रहेको भ्यू टावरबाट पश्चिम नेपालका विभिन्न जिल्लाहरुको एकैपटक अवलोकन
- विशिष्ट खालको दूरविनबाट तराइका फाँटहरुका साथै भारतको नौतनवा, गोरखपुर लगायतका क्षेत्रहरुको अवलोकन
- जैविक विविधताहरुको अध्ययन, अवलोकन
- जाडो मौसममा हिउँ खेलन पाइने
- हिमश्रृंखलाहरुको नजिकैबाट अवलोकन

The hilltop of the Rurukshetra, Resunga is the invaluable natural heritage where great sages Bhrgu and PalasyaPulaha had meditated in ancient times. The hill situated at an elevation of 7682 m. above sea level is regarded as the sacred haven of the sages of humans and gods by the Hindus. It is believed that the hill got its name from sage Shringa; and it perverted from RishwaShringa, to Rissashinga, then Risinga, later Risunga and finally became present name Resunga.



Tour Activities Around Resunga/Ridi





Supadeurali Temple (सुपादेउराली मन्दिर)

Supa Derail Temple (SupaDeuraliMandir) is a Hindu temple dedicated to devi which is situated in the town of arghakhanchi district, sandhikharka municipality in province no.5, Nepal. It is one of the famous pilgrimage site of western Nepal surrounded by magnificent hills. This place is worth visit for pilgrimage purpose as well as sightseeing a panoramic view.

SupaDeurali is connected with a myth story of a Lahure "the soldier in Indian army". It is believed that when he was going to India he worship in the temple and vowed to the deity that if he return safely he will offer golden chain to the temple. He was successful in his mission but while returning back home he ignore and pass the way secretly. The miraculous power of Supadeurali brought him in temple and set the Lahure affixed at the middle of rock to be statue. The statue of lahura can still be visible in the rock near temple. The importance of the significance of the devotees that can be seen here is increasing every day.

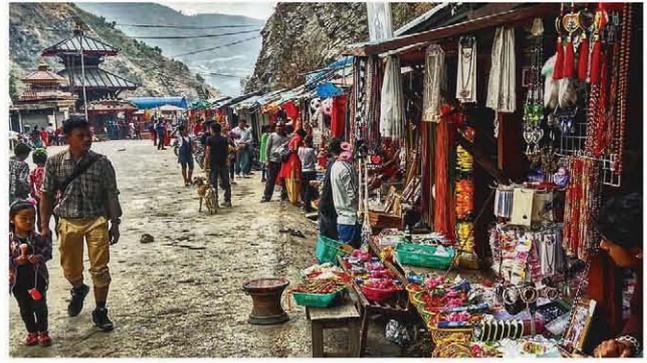
The deity has not only fulfilled the wish of many devotees but also it has been a boon for many children who are receiving education as the blessing of the deity.

सुपा देउराली भण्डै ४,५०० फिटको उचाइमा अवस्थित अर्घाखाँची जिल्लाको पर्यटकीय तथा धार्मीक तीर्थ स्थल हो । त्यस मार्गमा आवत जावत गर्ने धर्मात्माहरूको इच्छा पूरा गराईदिने सुपादेवी स्थानीय क्षेत्रमा आस्थाकी प्रतीक मानिन्छन्। सन्धिखर्क गोरुसिङ्गे राजमार्ग स्थित सुपाखोलाको पश्चिम पाउमा अवस्थित छयो मन्दिर। नरपानी र फलामे दुवै अग्ला महाभारतको बीच अधिक उचाइको भञ्ज्याङमा अवस्थित सुपामन्दिर कहालीलाग्दो भीमकाय खोंचमा रहेको छ। सयौं फिटमाथिबाट मन्दिरको पूर्वमा खस्ने सुपाखोलाको आकर्षक प्राकृतिक छँगोले प्रत्येक यात्रुको मन लोभ्याउँछ। तराईको सिरसिरे हावा यही सुपाको छेंडो भएर निरन्तर हिमालतर्फ बतासिने भएकोले सुपा देउराली सदावहार उच्चशिखर मानिन्छ। दुईटा फूल र दुइको चढाएर देउराली प्रतिको सद्भाव दर्शाउने बटुवाहरूको सनातन परम्परा अक्षरस छ।

प्रमुख पर्यटकीय गतिविधि

- सुपा देउराली देवीको दर्शन, पूजा आरधाना, टीका ग्रहण
- लाहुरे टाँसिएको विश्वास गरिने पहराको अबलोकन
- नजिकै रहेको नरपानीमा बनभोज वा नाचगान
- नरपानी लेकको जैविक विविधताको अध्ययन, अबलोकन
- लामो रेन्जको हिमाल अबलोकन र फोटोग्राफि
- साइकल, वाइक तथा घोडायात्रा
- नरपानीहुँदै पाणिनी तपोभूमी सम्म पदयात्रा
- गुराँस, काफल, ऐसेलु लगायतका फलफुलहरूको स्वाद लिने

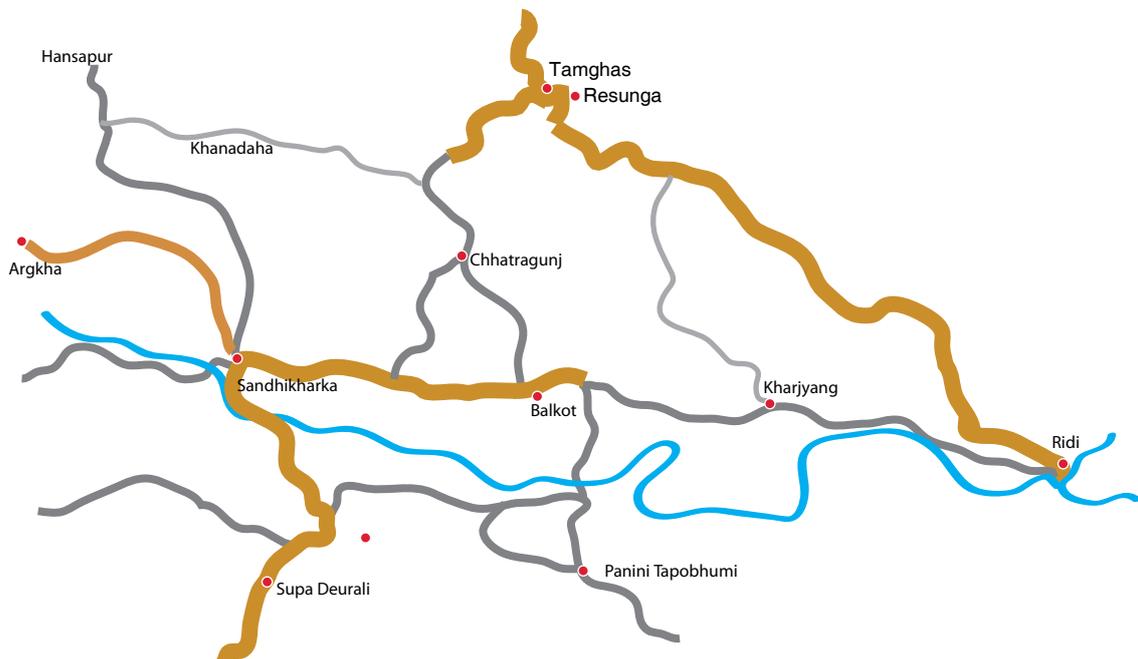
Tour Activities Around Supadeurali





पाणिनी तपोभूमि (पणेना)

पाणिनी ऋषिले तपस्या गरेर अष्टाध्यायी व्याकरण तयार पारेकै कारण यो ठाउँको नाम पणेना रहेको हो । पणेना र पोखराथोक गाविसको माथि लेकमा उच्च पहाडी भू-भागमा पर्ने 'पाणिनी तपोभूमि' अति मनोरम रमणीय स्थलको रूपमा परिचित । यो एउटा ठूलो जङ्गलको बीचमा अवस्थित छ । यस तपोभूमि वरिपरि रहेको जंगलमा १ हजारभन्दा बढी प्रकारका जडिबुटी र सयौ प्रकारका जङ्गली पशुपक्षीहरू पाइन्छन् । यस ठाउँको ठीक बीच भागमा एउटा ठूलो दह (ताल) छ । यो ताल आकर्षणको केन्द्रबिन्दु बनेको छ । तालको प्रमुख विशेषता भनेको तालभित्रकै पानी उत्तरतर्फबाट कालिगण्डकी र दक्षिणतर्फबाट बाणगङ्गामा मिसिन आउँछ । यहाँ विभिन्न मन्दिरहरू, यज्ञशाला, पाकशाला, भ्युटावर, बगैँचा, पाणिनी ऋषिको मूर्ति आदि छन् ।



Major Sites Around Gulmi & Arghakhanchi



मदाने डाँडा, गुल्मी



अर्घा, अर्घाखाँची



बलकोट पौवा, अर्घाखाँची



छत्रदेवालय, अर्घाखाँची



मालारानी, अर्घाखाँची



धुकोट गुफा, गुल्मी



रुद्रवेणी धाम, गुल्मी



डमरु दह ठाडा, अर्घाखाँची



चारपाला दरबार, गुल्मी



टिमुरे ताल, गुल्मी

SWARGADWARI (स्वर्गद्वारी)

Swargadwari is a hilltop temple complex and pilgrimage site in Pyuthan District, Nepal commemorating the special role of cows in Hinduism. It is said to have been founded by one Guru Maharaj who spent most of his life in the vicinity herding and milking thousands of cows. According to traditional stories, some of his devotees followed him to see where he took the cows, but they never could find him. Before he left physical body the Guru gave some of his powers to a few disciples. On the day he departed his physical body by his own wish, a number of people gathered around him at the place where he habitually meditated. The Guru left his body after bidding goodbye to his disciples and other followers. His favourite cow also died at the same instant, then the rest of the cows miraculously disappeared within a few days. There are also accounts of cows emptying their milk by themselves every day at the same time, at the place where the Guru died. Swargadwari is counted among Nepal's top pilgrimage sites.

- It is listed in a national inventory of cultural and historic heritage sites.
- In the aftermath of the 1996-2006 Nepalese Civil War, donations of straw and hay had diminished to a point where resident cattle at Swargawari were in danger of starving.
- It is the one of the popular Hindu's religious place. It is located in southern part of pyuthan district.
- Main visitor of this religious area are Nepalese and Indians.

Trekking

swargadwari is also popular for the trekking. it takes two days to reach there by foot.

The footfall in swargadwari increase dramatically on June-July. Anyone can reach there from two routes; from bhingri, and from Ghorahi. It takes around 5 hours from bhingri to reach swargadwari, and around 8 hour from Ghorahi, dang. but the routes are extremely breath taking. It lies on the top of the hill, surrounded by pine forest. There are vast number of Rhododendron trees on the way and in swargadwari itself.

स्वर्गद्वारी प्युठान जिल्लाको सदरमुकाम खलंगाबाट करिब २६ किलोमिटर पश्चिममा अवस्थित धार्मिक पर्यटकीय स्थल हो । नेपालका प्राचीन मन्दिरहरू मध्ये यो मन्दिरलाई एक मानिन्छ । पौराणिक कालमा पाण्डवहरू स्वर्ग जाँदा यहाँको बाटो भएर गएको द्वार हुनाले स्वर्गद्वारी नाम रहेको जनविश्वास रहेको छ । यहाँ परापूर्व कालमा ऋषिहरू बसेर तपस्या गर्ने गरेको र भगवान ब्रह्मा स्वयंले यहाँ तपस्या गरेको भन्ने जनश्रुति छ । स्वर्गद्वारीमा ऐतिहासिक अग्निखण्ड, गुफा, महादेव स्वर्ग गएको बाटो, यहाँ पालिएका गाई, महाप्रभुको दर्शन गर्नाले पुण्य पाइने र मनोकांक्षा पूरा हुने विश्वास छ । वैशाख पूर्णिमा, बुद्धजयन्ती र उभौली पर्वको अवसरमा स्वर्गद्वारीमा हरेक वर्ष मेला लाग्छ ।

प्रमुख पर्यटकीय आकर्षण

स्वर्गको द्वार- (गुप्तीसागर) स्वर्गद्वारीको उच्चटाकुरामा एउटा गुफा रहेको छ । उक्तगुफा बाट प्रभुले स्नानको निमित्त २३०० मिटर तललुग्नी माडीको दोभानमाभर्नु भई सोहि द्वार मार्फत नै फिर्ता हुने गर्नु हुन्थ्यो भन्ने चलन छ र हाल उक्त गुफाको द्वारलाई स्वर्गको द्वार (स्वर्ग जाने बाटो) र गुप्ती सागर भन्ने चलन छ ।

हवनकुण्ड : यहाँ अग्नि स्थापनागरि दिप प्रज्वलीत भएको र हालसम्म निरन्तर अग्नि जली रहेको छ भने दिनमा २ कि.ग्रा. घिउ चढाएर पुजा गरिरहने हवन कुण्ड आश्रम भित्र रहेको छ । वेद गुरुहरूद्वारा पुजा गरिने उक्त हवनकुण्डको विभुती प्रसादीको रुपमा ग्रहण गरिन्छ । उक्त विभुती ग्रहण गर्दा रोग व्याधि नलाग्ने विश्वास छ ।

गौशाला : प्रभुको १९९७मा मृत्यु हुनु पूर्व करिव एक हजार गाई आश्रममा रहेका थिए भने हालगाई गोरु १५० र भैसी २५ वटा रहेका छन । यिनीहरूको पालन पोषण गर्न ३० जना ग्वालाहरू रहेका छन् । दुध घिउवाट आश्रमको नित्य पूजा आजा र आउने पाउनाहरूलाई चियाको व्यवस्था गर्ने गरिएको छ ।

पाँच कुण्ड : आश्रमभित्र गणेश पञ्चाङ, शिवपञ्चाङ, देविपञ्चाङ, सुर्यपञ्चाङ, विष्णुपञ्चाङ गरी ५ कुण्डहरूमा वैदिक विधीपूर्वक दैनिक ३ पटक पूजागरिन्छ । पुजाको समयमा सिंगो स्वर्गद्वारी गुञ्जयमान हुन्छ ।

प्रभुको रथयात्रा : तिहारको औसीका दिन र दशैंको फूलपातीका दिन प्रभुको सम्भनामा देश विदेशबाट आएका हजारौ भक्तजन समेतको उपस्थितीमा प्रभुको रथयात्रा निकाल्ने प्रचलन रहेको छ ।

शिद्धवाताको मन्दिर : आश्रमदेखि माथिपट्टिको डाडामा शिद्धवाताको मन्दिर रहेको छ र त्यसमा महिनाको पहिलो आईतवार पुजागर्ने प्रचलन रहेको छ ।

हिम श्रृंखला अवलोकन : स्वर्गद्वारी उच्च पहाडी क्षेत्र भएकाले यहाँबाट हिमाली क्षेत्रको लामो भाग नजिकै देख्न सकिन्छ । धौलागिरि, माछापुच्छ्रे लगायतका दर्जनौ हिमश्रृंखला मनमोहक देखिन्छ ।

मुख्य मेला लाग्ने दिन : आश्रममा मुख्य मेला बैशाख पुर्णीमा, जेष्ठ, भाद्र, कार्तिक र माघे सक्रान्तिमा लाग्ने गर्दछ र यहाका मुख्य तिर्थयात्रीहरू भारतको उत्तर प्रदेश र विहार क्षेत्रका रहेका छन भने नेपालका आन्तरिक तिर्थयात्रीहरू आउने गर्छन् ।



नारीकोट, प्युठान



गौमुखी, प्युठान

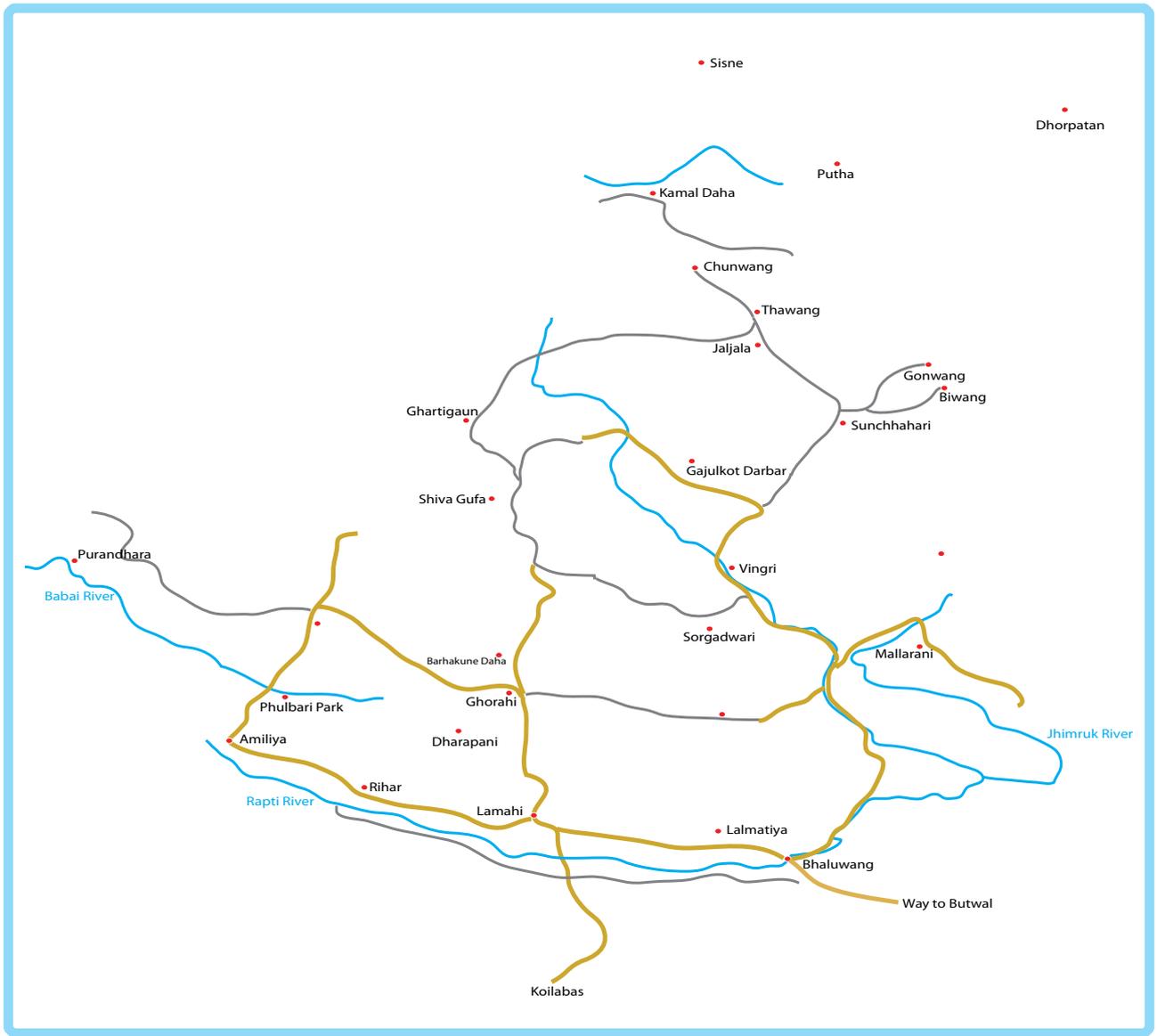


खलङ्गा, प्युठान



Tour Activities Around Sorgadwari





LUMBINI TO SWARGADWARI TOUR PACKAGE

ITINERARY OPTION 1

If arrived Lumbini in the morning

Day 1: Take breakfast in Lumbini and visit Local sight seen at Lumbini and Butwal Manimukunda Park After Lunch drive to Palpa visit some Tourist place and overnight at Palpa Tansen HOME STAY

Day 2: Early in the morning visit local sight seen at Palpa after Breakfast drive to Ridi we will arrive Ridi and Take lunch and visit some Tourist place After that drive to Tamghash we will arrive Tamghas then go Resunga visit in the evening return back to Tamghash or if you interested can overnight at Resunga Ashram

Day 3: Early in the morning Breakfast After that drive to Sandikharka (Arghakhanchi) on the way we will visit local sight seen like Supa Deurali Temple overnight at Sandikharka (Arghakhanchi)

Day 4: Early in the Morning Breakfast then drive to Swargadwari, Pyuthan On the way we will visit NARSING STAN HANGSAPUR BAMRUK we will arrive at swargadwari, Pyuthan hotel check inn overnight at Swargadwari, Pyuthan

Day 5: Early in the morning breakfast then return back to lumbini on the way Lunch

ITINERARY OPTION 2

If Arrived Lumbini in the day

Day 1: visit inside Lumbini overnight at Lumbini .

Day 2: After breakfast drive to Palpa (near 85 KM driving hrs 2.5 hrs) Journey will start around 08 Am we will arrive 10:30 after re-fresh take lunch then visit Palpa tourist place included Rani Mahal Overnight at Home stay at time you will feel own house

Day 3: After Breakfast drive to Ridi (around 65 Km driving 1:5 hrs) Journey will start around 08 Am will arrived around 09:30 then visit Tourist place and doing Puja after that take Lunch ,After Lunch drive to Tamghash (40 KM driving 1 Hrs) we will arrived around 02Pm directly going Resunga (3 KM take time 15 Minute) if you are interested to stay at Ashram can stay or return back to Tamghash overnight at Hotel

Day 4: Early in the morning Breakfast After that drive to Sandikharka (Arghakhanchi) on the way we will visit BichitraGufa (cave) DhurkoteGulmi (15 KM Driving 1 Hrs) and NARSING STAN HANGSAPUR BAMRUK Arghakhanchi (35 KM 2 Hrs) then (73 KM 3 Hrs) we will arrived Sandikharka Arghakhanchi 18 :00 overnight at hotel Sandikharka (Arghakhanchi)

Day 5: Early in the Morning Breakfast then drive to Swargadwari, Journey will start 08 Am (On the way we will visit SupaDeurali Arghakhanchi we will arrive around 16:00 at swargadwari, Pyuthan if you are interested to overnight at Ashram can at swargadwari, Pyuthan or we have to return back to Bhingri for overnight at hotel check in overnight at Swargadwari, Pyuthan

Day 6: Early in the morning breakfast then drive to butwal on the way you can visit Tilaurakote and Mani Mukundapark Butwal overnight at Butwal



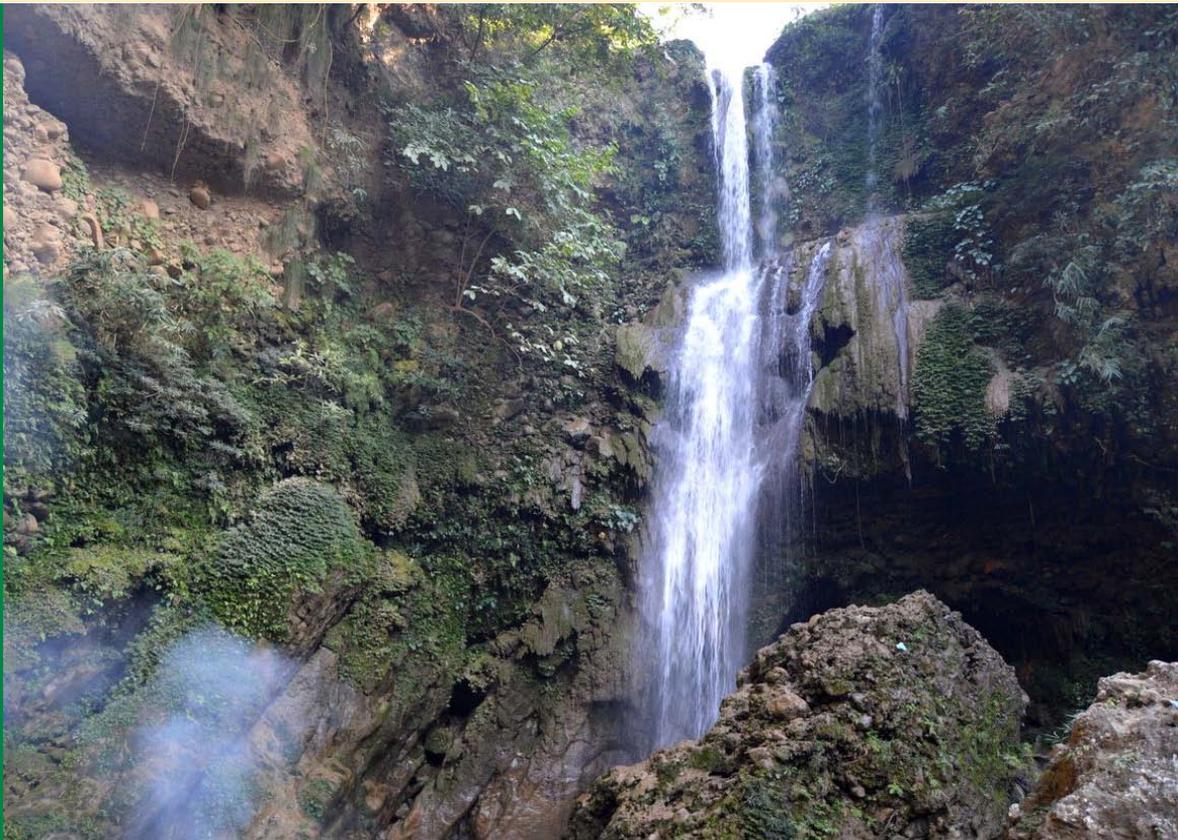
धारापानी धाम

दाङको घोराही उपमहानगरपालिका वडा नं ५ मा अबस्थित धारापानी धाम दाङको प्रमुख धार्मिक पर्यटकीय स्थल हो । पाण्डवेश्वर मन्दिरको नामले पनि चिनिने धारापानी धाम शहरी क्षेत्र देखि नजिकै पर्ने भएकाले पर्यटनको उत्कृष्ट गन्तव्य बन्दै गएको छ । पवित्र धार्मिक पर्यटकीय स्थल धारापानी धाममा मुलुककै अग्लो भनिएको त्रिशुल स्थापना गरिएको छ । मन्दिरमा ५५.५ फिट अग्लो र ८ हजार १ सय १३ किलो तौलको त्रिशुल छ । सुन, चाँदी, पितल, तामा, र फलामबाट तयार गरिएको उक्त त्रिशुल मुलुककै ठूलो त्रिसुल भएको दावी गरिएको छ ।

Situated at Ghorahi Sub-metropolitan city Ward No. 5 of Dang, Dharapani Dham is an important religious as well as tourist destination. Also known as Pandaveshor Temple, Dharapani Dham is famous for the tallest Trisula (trident) possibly of the country itself that measures 55.5 feet in length and weighs 8113 kg. Large number of devotees and visitors flock at the Dham all round the year; close location from the city and easy access have made the destination popular among the visitors.

पुरन्धारा

पुरन्धारा भरना एक पटक पुग्ने पर्ने पर्यटकीय गन्तव्य हो । यो भरना बबई गाउँपालिका अन्तर्गत मथुरेकोट नजिकै रहेको छ । यसको उचाइ लगभग १०० फुट छ । यस भरनाबाट बगेको पानी जम्मा भई एउटा पोखरी बनेको छ, र यो अन्तिममा बबई नदीमा मिसिन्छ ।





बराह क्षेत्र

बहार क्षेत्र पवित्र धार्मिक तथा पर्यटकीय क्षेत्र हो। चारैतिर जंगलले घेरिएको यो क्षेत्र अहिले लोकप्रिय पर्यटकीय गन्तव्य बनेको छ। बाह्रकुने ताल र त्यस वरिपरिको प्राकृतिक वातावरण मनमोहक छ। बाह्र वटा कुनामा निर्मित भएकाले यसलाई बाह्रकुने ताल भनिएको हो। अहिले तालको बिचमा मन्दिर र वरिपरी सिँढी निर्माण भएको छ। डुंगा मार्फत तालको अबलोकन गर्ने ब्यवस्था समेत मिलाइएको छ। सन्तान प्राप्तिका लागि बर मामन आउने र सन्तान प्राप्तिपछी भेडाको बली दिने प्रचलनअनुसार यहाँ वर्षेनी हजारौं भेडाको बली दिइन्छ। कर्णाली प्रदेशबाट आएका बाह्र भाइ बराहमध्ये कैलु बराहको बासस्थान मानिने यो दह एकै रातमा उत्पत्ति भएको किंवदन्ती छ।

रिहार

रिहार मध्यपश्चिम क्षेत्रकै एक चर्चित धाम हो। यसलाई धार्मिक पर्यटकीय गन्तव्यको रूपमा चिनिन्छ। स्थानीय बुढापाका अनुसार भण्डै पाँच हजार वर्ष पहिले रिहार धामको उत्पत्ति भएको हो। यो धामको अवलोकन गर्न भारतको उत्तरप्रदेशबाट ठूलो मात्रामा पर्यटकहरू आउने गर्छन। यादव र थारु जातिका समुदाय मानिसहरू पुजारी रहने रिहारमा हरेक वर्षको माघे संक्रान्तिको अधिल्लो दिनदेखि एकसातासम्म बगारबाबा मेला लाग्ने गर्दछ। यो मेला नै यहाँको प्रमुख आकर्षण हो।





सिस्ने हिमाल/Sisne Mountain

सिस्ने हिमाल रुकुम को उत्तरी सिमानामा अवस्थित रमणिय एबम् सुन्दर हिमाल हो । यस हिमाललाई स्थानिय भाषामा मुर्कुट्टा हिमाल पनि भनिन्छ । यो हिमाल कान्जिरोवा हिम श्रृंखला अन्तर्गत पर्दछ । यसको उचाई ५,८४१ मि. छ । यस हिमालमा हालसम्म कसैले पनि आरोहण नगरेका हुनाले यो हिमाललाई कन्या हिमाल पनि भनिन्छ । यो हिमालको वरिपरि विभिन्न साना - ठूला हिम तालहरू छन् । रुकुमकोटको पूर्वी -उत्तरका मैदान डाँडा वा खोर्सले लगायतका डाँडाबाट सिस्ने हिमालको मनमोहक दृश्य अवलोकन सकिन्छ ।

Situated at the northern boundary of Rukum district, Sisne Mountain is one of the most beautiful mountains of Nepal. The mountain located at Kanjirova mountain range measures 5841 meter high. It is locally known as Murkutta (scarecrow) Himal and virgin mountain, yet not climbed by any climber.



जलजला र थवाङ्ग/Jaljala & Thabang

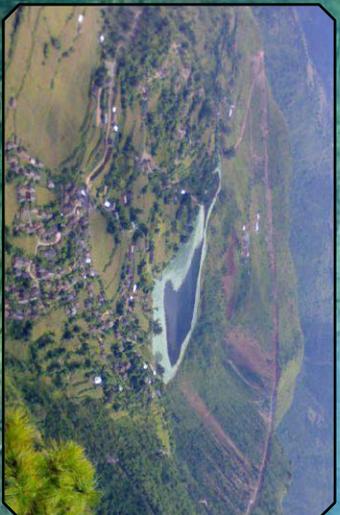
रोल्पाको जलजला ऐतिहासिक तथा धार्मिक पर्यटकीय क्षेत्र हो । हाल यहाँ जलजलादेवीको मन्दिर लगायतका धार्मिक संरचनाहरू निर्माण भएका छन् । मन्दिरको नजिकै निर्माण गरिएको जलाशयले यहाँको आकर्षण बढाएको छ ।

यहाँको जमिनमा पाइला राख्दा थलथल गर्छ । श्रद्धालुले जमिनमा हिँड्दा कपासमा हिँडेजस्तो अनुभव गर्छन् । जलजलामा धूपी, बाँज, सेतो गुराँस, लालीगुराँस, भोजपत्र, लेकाली सल्लालगायत वनस्पति र जडीबुटी पाइन्छन् । यस्तै डाँफे, मुनाल, कालिज, बनेल, बाघ, भालु, घोरल, मृग, राते लगायत पक्षी तथा जनावर पनि यहाँ प्रशस्त पाइने भएकाले पर्यटकहरूको घुईचो लाग्ने गरेको छ । जलजलाबाट धौलागिरि र सिस्ने हिमाल श्रृंखला नजिकैबाट देख्न सकिन्छ । यहाँ स्थानीय मगर रोका थरका पुजारी मात्रै हुन्छन् ।

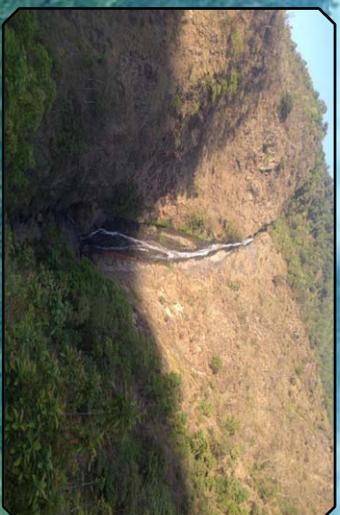
Jaljala is an important religious as well as tourist destination of Rolpa district. Recently built beautiful pond has added gaiety to the temple of Jaljaladevi. The visitors can have unique experience of “walk on the cotton” while stepping on the vicinity of the temple. Similarly, Thabang is famous as the cradle of Maoist revolution as the revolution began from here. The Gorilla Trekking Route is being promoted to offer experience of Gorilla warfare to the tourists.



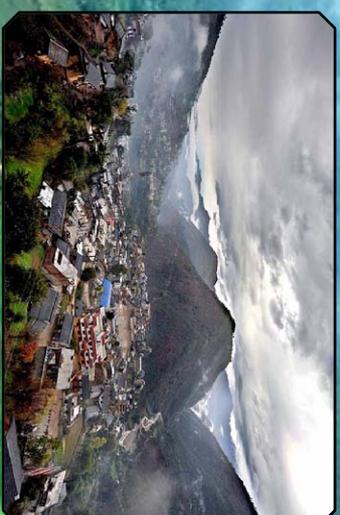
गजुलकोट दरबार, रोल्पा



कमला दह, सक्नुम



सुन छापी भन्जना, रोल्पा

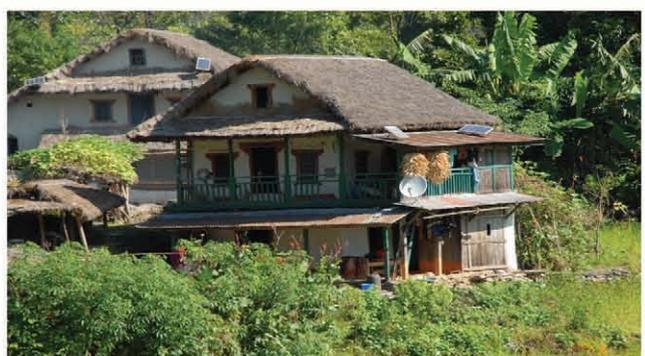


लिवाङ्ग, रोल्पा



शवार, रोल्पा

Tour Activities Around Rolpa

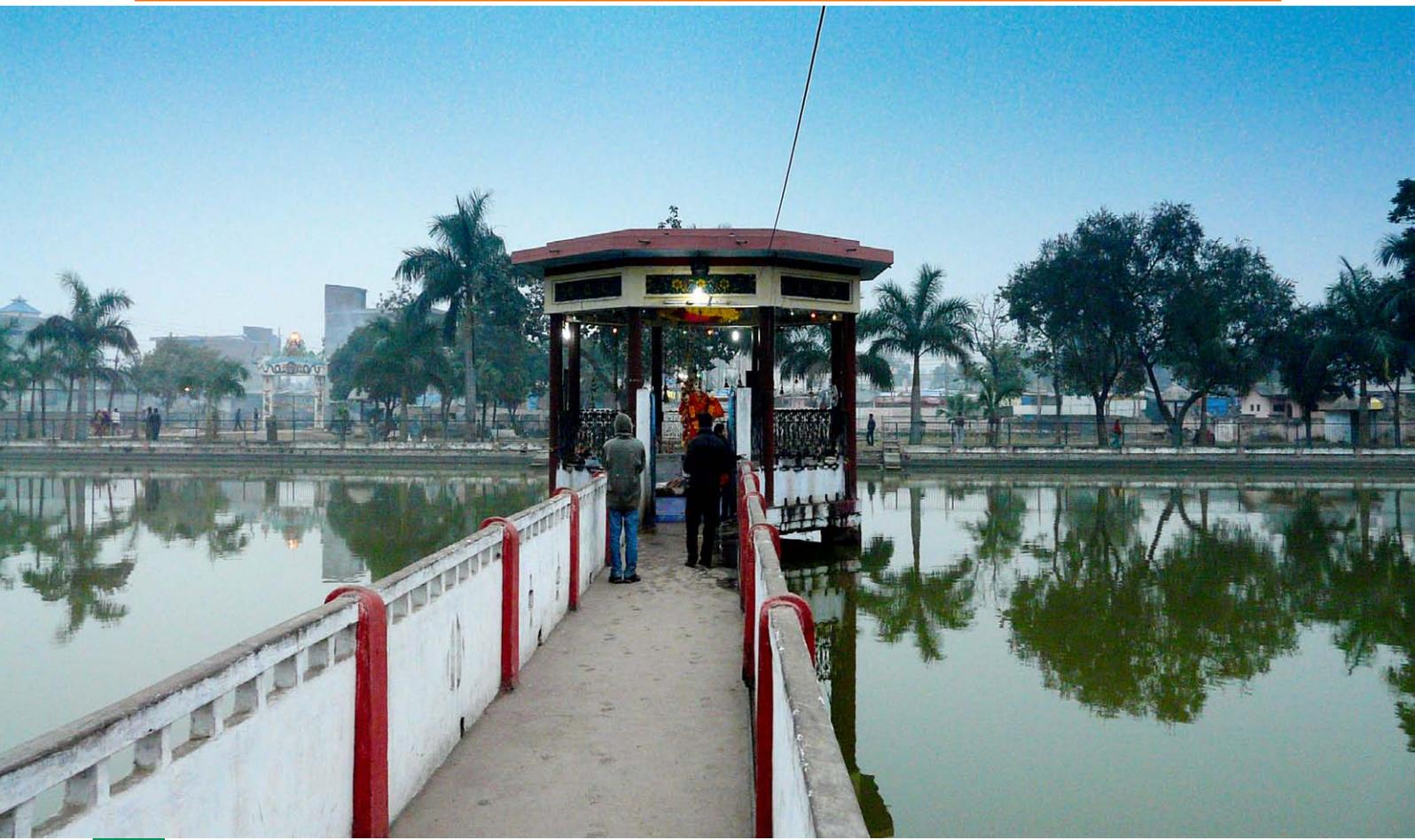




बागेश्वरी मन्दिर/ Bageshwori Temple:

बागेश्वरी मन्दिर नेपालगञ्जमा रहेको एक प्रशिद्ध मन्दिर हो। बाँके जिल्लाको नेपालगञ्जमा अवस्थित यस मन्दिर रहेको स्थानमा सतिदेवीको जिब्रो पतन भएको विश्वास गरिन्छ। यस स्थानमा सर्वप्रथम किन्नरगणहरूले पूजा आराधना गरेको मानिन्छ।

Located at Nepalgunj, the temple of Bageswari is one of the most famous temples of Nepal. The religiosity of the temple is very high as it is believed to have fallen the tongue of the Satidevi here. The Kinnars are worshiped first here then the deity is paid homage.



Major Sites Around Dang, Banke & Bardiya



बाँके राष्ट्रिय निकुञ्ज, बाँके



गाभर भ्याली होमस्टे, बाँके



कर्णालीपुर, चिसापानी



पाण्डवेश्वर धाम, दाङ



ठाकुर बाबा, बर्दिया



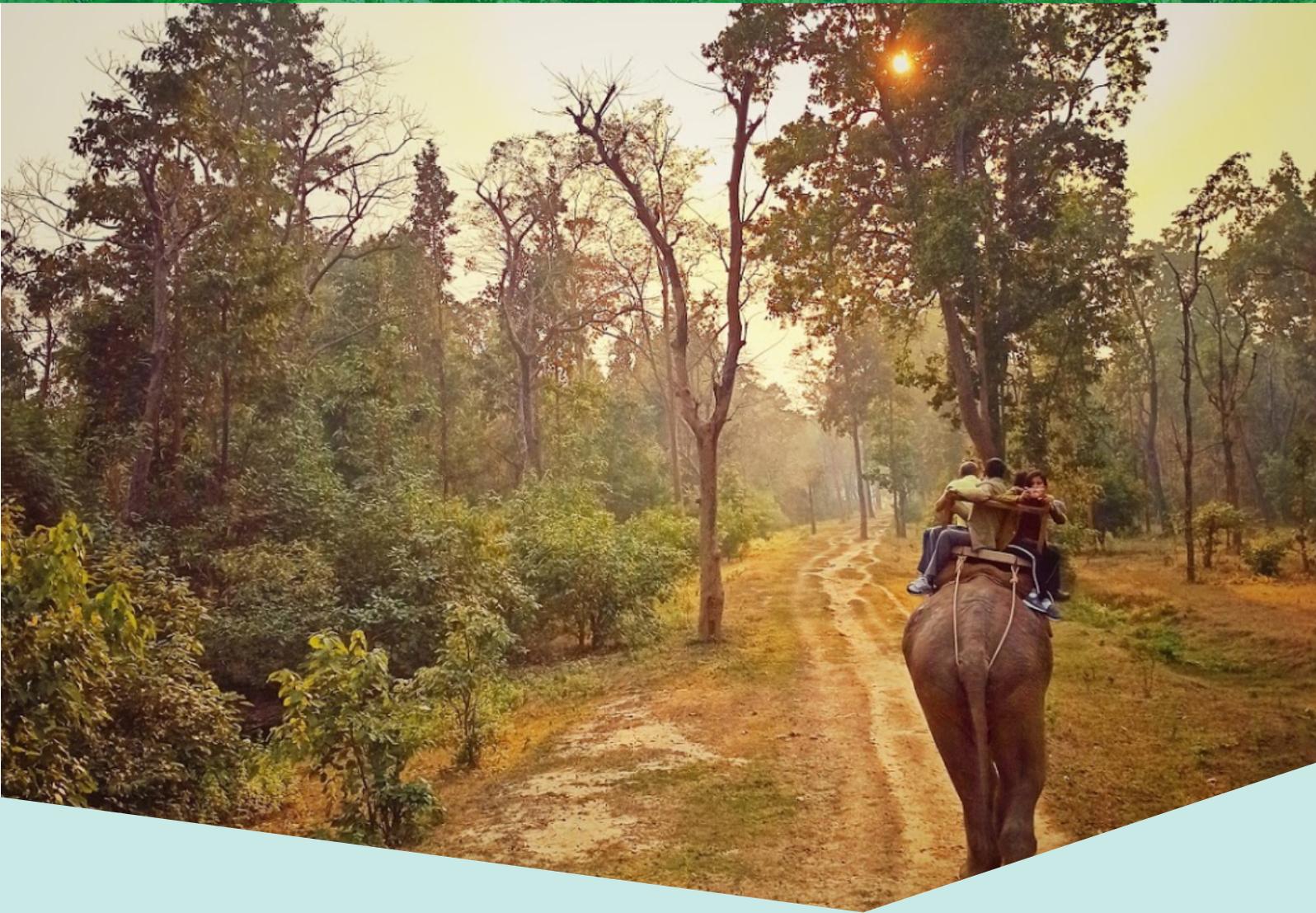
कृष्णसार संरक्षण क्षेत्र, बर्दिया



कृष्णसार संरक्षण क्षेत्र

Banke National Park

(बाँके राष्ट्रिय निकुञ्ज)



बाँके, दाङ र सल्यान जिल्लाको ५५० वर्ग कि.मि. क्षेत्र समेटि नेपालको दशौँ राष्ट्रिय निकुञ्जको रूपमा बाँके राष्ट्रिय निकुञ्जको स्थापना भएको हो। यस निकुञ्जको पूर्वी सिमाना शिवखोला, पश्चिम कोहलपुर सुर्खेत राजमार्ग, उत्तर चुरे पर्वत र दक्षिण पूर्व-पश्चिम राजमार्ग रहेको छ। नेपाल सरकारले बाघ संरक्षणका लागि अन्तर्राष्ट्रिय समुदायसँग गरेको प्रतिबद्धता अनुरूप बाघको वासस्थान र जैविक मार्ग संरक्षण गर्ने उद्देश्यले २०६७ आषाढ २८ गते बाँके राष्ट्रिय निकुञ्जको स्थापना भएको हो।

यो निकुञ्ज पाटेबाघ र हात्तीको महत्वपूर्ण वासस्थानको रूपमा रहेको छ। निकुञ्ज भित्र वन्यजन्तु आवतजावतमा अप्ठेरो पर्ने महादेवपुरी बोटलनेक क्षेत्र पनि पर्दछ। यो निकुञ्ज नेपालका २०० वटा जैविक क्षेत्र मध्ये एउटा भाग पनि हो। यहाँ जैविक विविधताको दृष्टिले ८ वटा इकोसिष्टम, १२४ वनस्पति प्रजाति, ३२ प्रजातिका स्तनधारीहरू, ३०० भन्दा बढी प्रकारका चरा प्रजाति, ५८ प्रजातिका माछाहरू, २२ सरीसृप तथा ६ प्रकारका उभयचरहरू पाइन्छन्।

सन् २०१८ को बाघ गणना अनुसार यस निकुञ्जमा २१ वटा पाटे बाघ रहेका छन्। यस क्षेत्रमा ११ प्रजातिका दुर्लभ तथा संकटापन्न स्तनधारीहरू र ५० प्रजातिका अन्तर्राष्ट्रिय स्तरमै दुर्लभ चराहरू रेकर्ड गरिएका छन्। बाँके, दाङ र सल्यान जिल्लाको ३४३ वर्ग कि.मि. क्षेत्रलाई समेटेर निकुञ्जसँगै यसको मध्यवर्ती क्षेत्रको पनि घोषणा भएको थियो, जसमा बाँकेका ७, दाङका ३ र सल्यानका ३ वटा गा.वि.स. पर्दछन्। यी गा.वि.स.मा भण्डै ४३,००० मानिसहरूको बसोबास रहेको छ। यो निकुञ्ज पश्चिममा बर्दिया राष्ट्रिय निकुञ्जसँग जोडिएको हुँदा ठूला वन्यजन्तुको लागि एकदमै महत्वपूर्ण वासस्थानको रूपमा रहेको छ। गतवर्षदेखि यस निकुञ्जमा हात्ति सफारी र जंगल सफारी खुला गरिएको छ।

Banke National Park (BaNP) was established as 10th Park on 12th of July 2010 which reflect Government's commitment in Biodiversity conservation at the landscape level. It was also recognized as gift to the earth in 1998. The Park is linked with transboundary Landscape that joins Suhelwa Wildlife Sanctuary in India through national and community forests towards south. It joins with Bardia National Park (BNP) towards west which further links with Katarniaghat Wildlife Sanctuary in India via Khata corridor, national forest and community forests. There are about 4,861 households with 35,712 populations residing in buffer zone. Indigenous Tharu community, Brahmin, Chhetri, Magar, Tamang, Majhi, and Gurung are living in the buffer zone.

Climate: The Park has three distinct seasons: winter, summer and monsoon, each providing a unique experience. From October to early April, weather is dry, days are warm, and nights are cool and pleasant. From April to June, temperature grows up to 45°C in May/June. The hot humid days gives way to monsoon rains that lasts until September.

Facilities: There are few health posts in the buffer zone and a teaching hospital about 50 km from Park head office, thus a first aid kit including medicines to purify water is advisable. Communication facility is well established. Fuel stations are limited to highway and self arrangement is encouraged for interior visits. Hotels and lodges are available along the southern border of the Park and few other locations with basic services required for tourists.

How to get there: There are regular flights and tourist coaches from Kathmandu to Nepalgunj. It takes approximately 5 to 6 hour drive on a regular or hired bus/taxi from Lumbini to Park's head office. It takes about eight hours bus ride (270 Km) from Mahendranagar and seven hours (250 Km) bus ride from Dhangadi to reach Park's head office.

Location, Area and Boundary: BaNP (550 square kilometer) lies in Banke district and its buffer zone (343 square kilometer) covers parts of Banke, Bardia, Dang and Salyan districts of Mid Western Development Region. It is located between 81° 39' 29" to 82° 12' 19" east longitude and 27° 58' 13" to 28° 21' 26" north latitude. The core area is delineated by Chisapani-Obary section of east-west highway and cultivated land in the south, the Churia ridge in the north, Shiva khola in the east and Kohalpur- Surkhet road in the west. The core area of the Park (61.5%) entirely falls in Banke district and buffer zone (38.5%) falls in Banke district in the south and west, and Dang and Salyan districts in the north.

Bio-diversity and habitat: BaNP contains an array of eight ecosystem types such as Sal forest, deciduous Riverine forest, savannahs and grasslands, mixed hardwood forest, flood plain community, Bhabar and foot hills of Chure range. It is a home to 124 plants, 34 mammals, more than 300 birds, 24 reptiles, 7 amphibians and 58 fish species. 90% natural forest coverage composed of mainly Sal, Karma, Khair and Sissoo. Three species of mammals (tiger, striped hyaena, four-horned antelope), four species of birds (giant hornbill, black stork, Bengal florican, and lesser florican) and two species of reptiles (gharial crocodile and python) residing in the Park are protected by the National Parks and Wildlife Conservation Act 1973. The habitat of flood plain, foot hill and Churia hill are of prime concern to conserve major focus species such as royal Bengal tiger, Asiatic wild elephant and four-horned antelope. Furthermore, the Rapti River on the south and Babai River on the north forms the life line of the Park.





Krishnasar Conservation Area

कृष्णसार संरक्षण क्षेत्र

कृष्णसार संरक्षण क्षेत्र लुम्बिनी प्रदेशको बर्दिया जिल्लामा छ । गुलरिया नगरपालिका अन्तर्गत खैरापुर क्षेत्रमा रहेको १६.९५ वर्ग कि.मि. क्षेत्रलाई नेपाल सरकारले २०६५ साल फागुन २३ गते कृष्णसार संरक्षण क्षेत्रको रूपमा घोषणा गरेको हो । कुल क्षेत्रफल मध्ये कृष्णसारको वासस्थान क्षेत्र ५.२७ वर्ग कि.मि. र वरिपरिको प्रभावित क्षेत्र ११.६८ वर्ग कि.मि. रहेको छ ।

२०३१ सालमा बर्दिया वन्यजन्तु आरक्ष स्थापना भएको बेला बाँके र बर्दिया जिल्ला लगायत समग्र नेपालबाटै कृष्णसार लोप भइसकेको आशंका गरिएको थियो । बर्दिया वन्यजन्तु आरक्ष (हाल बर्दिया राष्ट्रिय निकुञ्ज) खडा भइसकेपछि २०३२ अशोजमा बाँके र बर्दियामा कृष्णसार बाँकी छन् कि भन्ने बारे खोजी गरियो । त्यसबेला बर्दिया जिल्लाको खैरी पण्डितपुरको जंगल किनारको आवादी क्षेत्रमा एउटा सिङ भौँचिएको बूढो भाले, एउटा वयस्क भाले, तीन वटा पोथी र चार बच्चाहरू समेत जम्मा ९ वटा कृष्णसार फेला परेका थिए । यसरी फेला परेका कृष्णसारको पूर्ण संरक्षणको लागि तत्कालै वन विभागको सशस्त्र सुरक्षा गार्ड खटाई कृष्णसार संरक्षण चौकी खडा गरिएको थियो । त्यसपछि कृष्णसारको संरक्षणका लागि कृष्णसार संरक्षण क्षेत्रको स्थापना भएको हो । फलस्वरूप कृष्णसारको संख्यामा वृद्धि भई हाल तिनको संख्या २८१ पुगेको छ ।

कृष्णसार खुला घाँसे मैदान अर्थात् दुबो र काँसको मैदानमा बस्न रुचाउँछ । त्यसैले आवादी छेउमा घरपालुवा जनावर गाई, भैसी, भेडा बाख्राहरू सँगसँगै चर्ने र बस्ने गर्दछ । यिनीहरूको निरन्तर अवलोकन गरी संख्या अद्यावधिक गर्ने गरिएको छ ।

Krishnasar Conservation Area is a protected area for the major purpose of protecting the endangered blackbuck. Krishnasar Conservation Area was declared in 2009 covering an area of 16.95 sq. km in Bardia district of the Lumbini Province.

This is the first organized effort to conserve the endangered Blackbuck (*Antelope cervicapra*). Blackbuck is one of the protected species under the National Parks and Wildlife Conservation Act 1973 and enlisted as endangered and listed under Appendix II of CITES.

Blackbuck is primarily a grazer and prefers flat to slightly undulating terrain. The population in Khairapur was gone down to 9 in 1975 and due to persistent conservation efforts, the population reached up to 177 in 1990. Then again the population has declined gradually due to habitat loss and degradation and anthropogenic interferences. Now, the population of Blackbuck in Krishnasar Conservation Area is more than 200. To protect the species, a guard post was established on-site in 1975.

It is located in the western lowlands of Nepal. It lies in the Gulariya municipality of Bardiya district. Krishnasar Conservation area has a tropical monsoon climate. The weather remains dry from October to early April. The temperature during April to June increases to 45 degree Celsius.

Bardiya National Park

(बर्दिया राष्ट्रिय निकुञ्ज)

Bardia National Park Nepal is the largest untouched wilderness in the Terai region of Nepal. The park protects 968 sq km of sal forest and whispering grassland, bordering the Geruwa and Karnali Rivers. The atmosphere is wonderfully tranquil and with the current slump in tourism, you may well have the whole place to yourself. There are estimated to be around 22 royal Bengal tigers and 100 one-horned rhinos at Bardia but these animals are elusive and sightings are rare. Other mammals in the park include grey langurs, rhesus macaques, leopards, civets, hyenas, sloth bears and barking, spotted, sambar and hog deer. Bardia also has more than 250 species of birds, including the endangered Bengal florican and sarus crane. Gharial and marsh mugger crocodiles and Gangetic dolphins are occasionally spotted on rafting and canoe trips along the Geruwa River. Be warned that Maoist rebels are active on the fringes of the national park. Visitor numbers have plummeted since the start of the insurgency and most

२०३२ साल (सन् १९७६) मा कर्णाली वन्यजन्तु आरक्षको रूपमा स्थापित यो निकुञ्ज पछि बर्दिया वन्यजन्तु आरक्ष बन्यो । २०४५ मंसिर २० गते बर्दिया राष्ट्रिय निकुञ्जको रूपमा घोषणा भएको थियो । हाल प्रदेश नं ५को बर्दिया जिल्लाका कर्णाली र बबई नदीका केहीभाग समेत समेटेको यो निकुञ्ज तराईका राष्ट्रिय निकुञ्जहरू मध्ये सबैभन्दा ठूलो हो । यस निकुञ्जको मध्यवर्ती क्षेत्र वि.सं. २०५३ मा घोषणा भएको थियो । शुरुमा ३२७ वर्ग किलोमिटर क्षेत्रफल समेटेर घोषणा भएको मध्यवर्ती क्षेत्र सन् २०१० मा १८० वर्ग किलोमिटर थप गरी सुर्खेत तर्फ विस्तार गरिएको छ ।

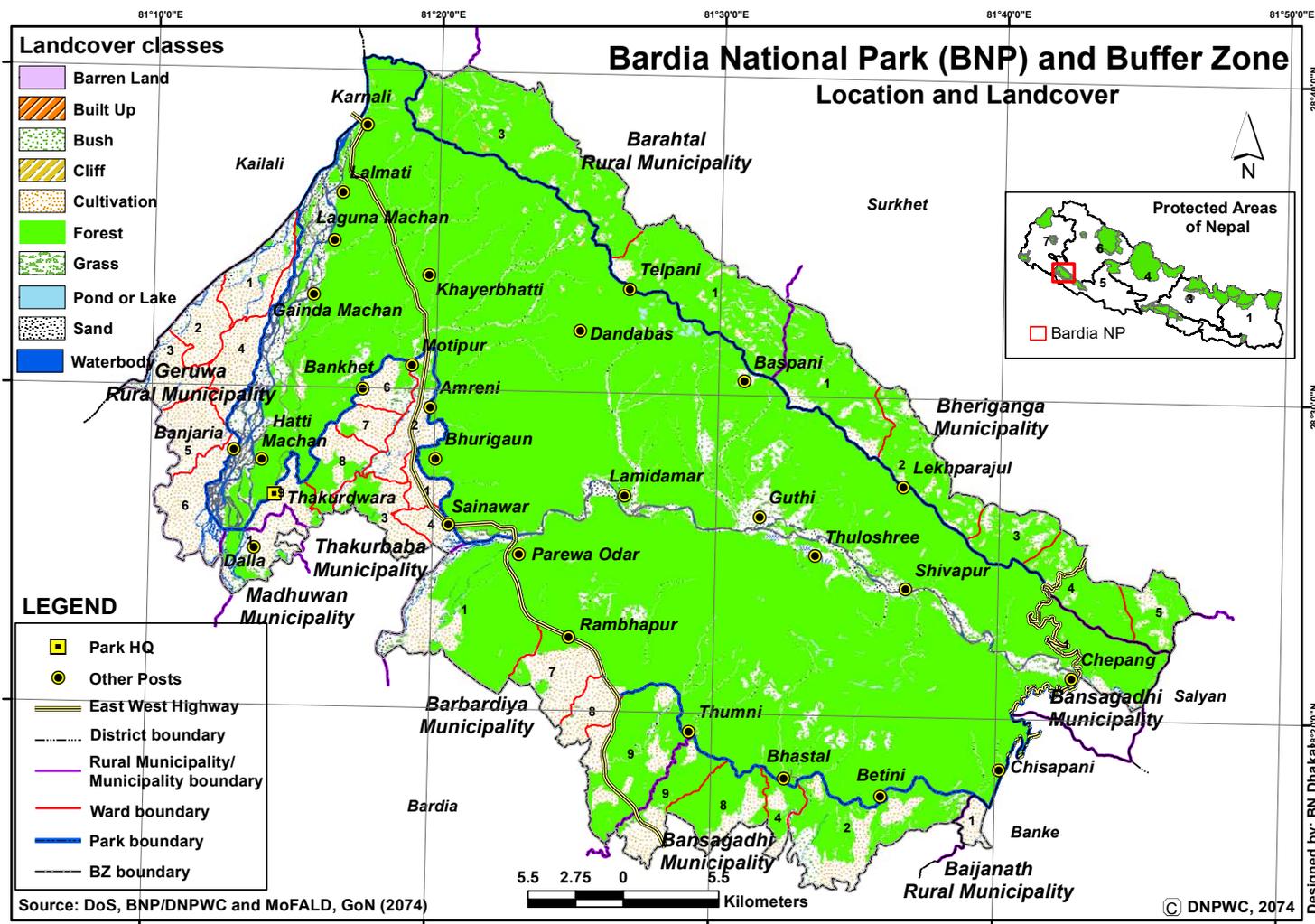
पाटे बाघ, एक सिंगे गैंडा, चितुवा, घोडगधा, जरायो, चित्तल, लगुना, बाह्रसिङ्गा र जंगली हाती लगायत ५६ प्रजातिका स्तनधारी वन्यजन्तु यस निकुञ्जमा पाइन्छन् । जलचरहरूमा घडियाल गोही, मगर गोही, सोंस र विभिन्न किसिमका माछा यहाँ पाइन्छन् । यस निकुञ्जमा हालसम्म ४३८ थरी रैथाने र बसाई सरी आउने चराहरूको अभिलेख गरिएको छ ।

पहिला बर्दियाको बघौरा फांटमा राजाहरू बाघ तथा हातीको शिकारको लागि आउने गर्दथे । यहि क्रममा एकपटक शिकारको लागि आएका राजाले शिकारको लागि बाघ नपाएपछि त्यस क्षेत्रलाई राजाको शिकार क्षेत्रको रूपमा संरक्षण गर्न सुरुवात गरेका थिए । पछि त्यहि क्षेत्रलाई कर्णाली संरक्षण क्षेत्रको रूपमा चिनियो। पछि सन् १९८२ मा यसलाई शाही बर्दिया वन्यजन्तु आरक्ष नामाकरण गरियो र सन् १९८४मा पुनःबबई नदी आसपासको क्षेत्रलाई समेटियो । सन् १९८८मा बर्दिया राष्ट्रिय निकुञ्जको रूपमा यस क्षेत्रलाई घोषणा गरिएको थियो ।

प्रमुख पर्यटकीय आकर्षणहरू

- हाती वा जिपबाट जंगल सफारी
- बाघ,जंगली हाती, गोही, मृग प्रजातीका जनावरहरूको अवलोकन
- सयौं प्रजातीका चराचुरुङ्गी अवलोकन
- कर्णाली नदीमा डुंगा वा रूयाफ्टिङ मार्फत जलयात्रा
- थारु होमस्टेमा थारु संस्कृति अवलोकन
- जैविक विविधताको अध्ययन







3 Nights 4 Days Package Program

Itinerary in detail

Day 1:

- Drive to Bardia National Park by private car or Public vehicles from Lumbini.
- Arrival and Relax in our Tharu bar or beautiful garden.
- Discover Tharu life and culture through our Tharu village and culture tour. This essentially dances performed by local Tharu dance troupes and is a highlight of any visit to Forest Hideaway. You will see the colorful dances with traditional costumes and music.
- Stay overnight in Forest Hideaway Hotel and Cottages.

Day 2:

- Whole day walking safari to view Gangetic Dolphin- swimming possible.
- Walking in allows you to explore the rich diversity of the jungle, grasslands and rivers. This is the best way to see wildlife and nature close up. Your guide can give you in-depth information on the habitats you pass through, details of the plant and animal life you encounter and will brief you on general tracking tips.
- Stay overnight in Forest Hideaway Hotel and Cottages.

Day 3:

- Exploration of Tiger territory (Half day Walking)
- Elephant back safari
- Bardia National Park provides a number of well looked after domestic elephants. These fearless, majestic animals provide the safest and easiest way to move around inside the park. Walking through tall grasslands and dense jungle, you'll sight wildlife safely from the back of the elephant.

- Jeep safari
- This is the fastest way to explore the park, allowing you to journey deep into the jungle. You visit some of the best viewing towers and you go off-road in a four-wheel drive vehicle for an unforgettable safari experience.
- Option: Rafting (minimum 4 persons)
- An early morning 30 km drive by jeep will drop you by the Karnali River. This is followed by a serene day rafting down the gentle Karnali. Drifting down the river allows you to spot wildlife, especially the endangered freshwater Gangetic dolphin, the gharial crocodile, exotic birds and big game on the nearby river banks. Swimming is also possible and sometimes the dolphins may join you!
- Stay overnight in Forest Hideaway Hotel and Cottages.

Day 4:

- Early morning Bird watching followed by chance to relax or explore the surrounding village.
- Explore the community forest, river habitats and open water areas to see the wide range of varieties of birds. Bird watching is best done on foot for the least disturbance, but you can take a jeep safari or drift down the Karnali River for sightings of the many river birds. Our well-trained guides can help identify the different varieties of resident and migratory birds encountered. During the months of September, November, February and April, migratory birds arrive to augment then number of residential birds giving birdwatchers a great opportunity to enjoy their sport.
- Departure after lunch to Nepalgunj Airport by private car and fly back to Kathmandu and transfer to your own Hotel.

Tour Activities Around Bardiya



Dhorpatan Hunting Reserve

(ढोरपाटन शिकार आरक्ष)

Dhorpatan Hunting Reserve adjoins Rukum, Myagdi and Baglung districts in the Dhaulagiri Himal range in West Nepal. Putha, Churen and GurjaHimal extend over the northern boundary of the reserve. Dhorpatan Hunting Reserve was established in 1983 and was gazetted in 1987. Management objectives of the reserve allow sports hunting and preserve a representative high altitude, ecosystem in Western Nepal. The reserve extends over an area of 1325 km² and is the only hunting reserve in the country to meet the needs of hunting for Nepalese and foreign hunters of blue sheep and other game animals. Local people depend on the reserve to meet their requirements of timber, fuel-wood, fodder, and pasture.

The Tibetan refugee camp near the reserve headquarters has put more human pressure in the forest. Every year livestock grazing activities begin from February and last until October. More than 80,000 livestock enter the reserve for grazing. The majority of people belong to the Mongoloid race, including Mugar, Thakali and Gurung. Amalgamation of different ethnic groups has resulted in a mixed pattern of cultures.

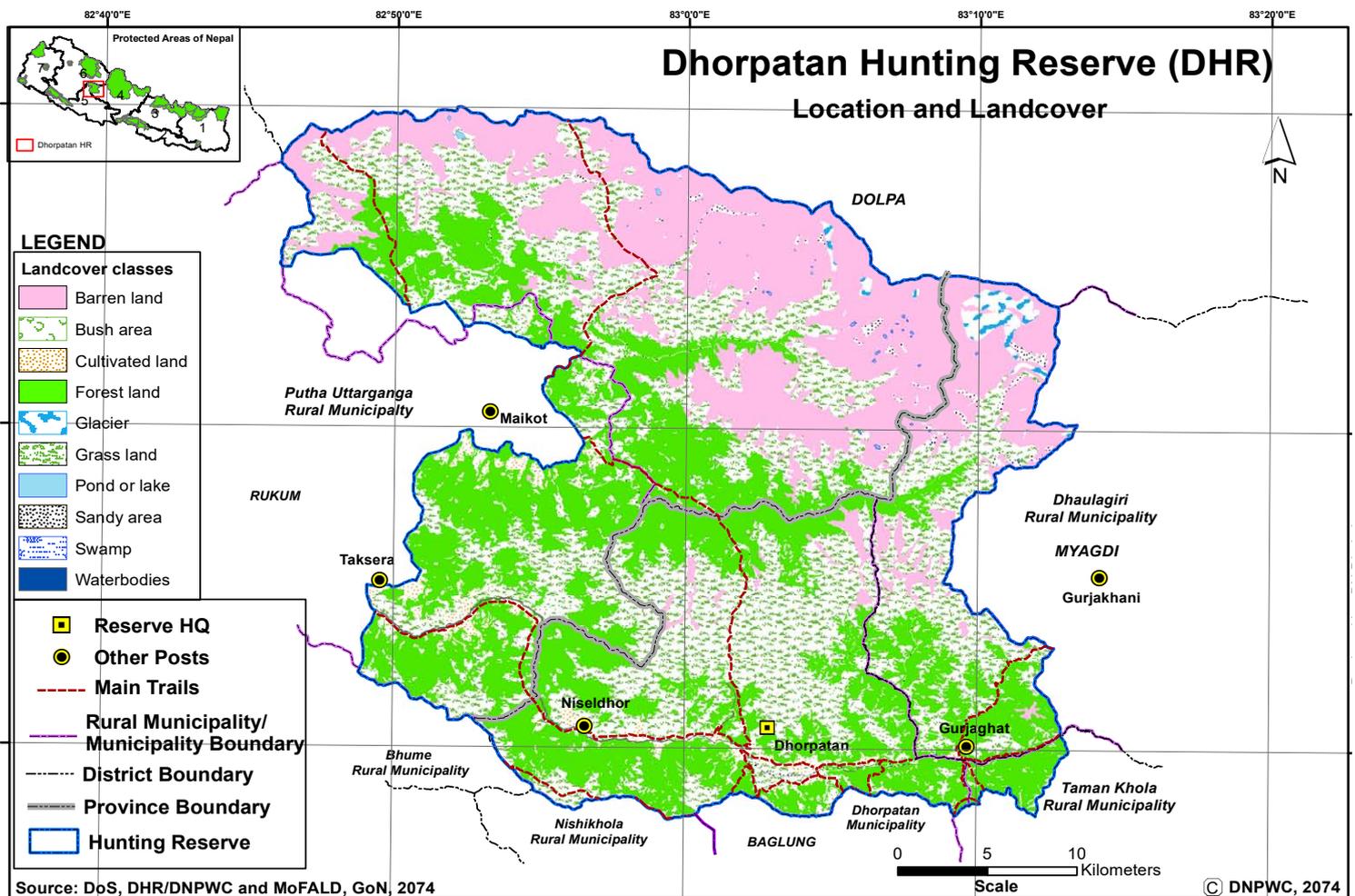
The area's vegetation is characterised by well-developed mixed-hardwood forest at lower elevation and many plant species of drier climate to the north. Tree species include fir, pine, birch, rhododendron, hemlock, oak, juniper and spruce. As in many other protected environments of Nepal, the reserve includes several villages inhabited by hill tribes as well as people of Tibetan descent who supplement farming with trade and animal husbandry. The reserve is one of the prime habitats of blue sheep, a highly prized trophy animal, which is the main target of hunters. Other game species are ghoral, serow, Himalayan tahr, black bear, pheasant and partridge. Endangered species of the area include the red panda and cheer pheasant. Controlled hunting is allowed with proper licence and certain seasons of the year. Game licence is issued by the Department of National Parks and Wildlife Conservation in Kathmandu and there are a few hunting outfitters who can make arrangements for expeditions. Besides hunting, Dhorpatan is also an attractive destination for the trekkers and wildlife enthusiasts as protection has enabled animal numbers to increase in this rarely visited area.

ढोरपाटन शिकार आरक्षको स्थापना विक्रम सम्वत् २०४४ साल (सन् १९८७) मा भएको हो । १,३२५ वर्ग कि.मि.मा फैलिएको यो केन्द्र हालको ४ र ५ नम्बर प्रदेशको सिमा क्षेत्रमा पर्छ । रुकुम,बागलुङ्ग र म्याग्दी जिल्लाका केही भागमा यो शिकार आरक्ष फैलिएको छ । यस आरक्षमा ३२ प्रजातिका स्तनधारी जनावर पाइन्छन् । प्रमुख जनावर नाउर, भारल, थार र हिमाली भालु हुन् । यहाँ दुर्लभ एवं संरक्षित पंछीको सूचीमा परेका डाँफे, मुनाल, चिर लगायत १६४ प्रजातिका चराहरू पाइन्छन् । वन्य जन्तुको सदुपयोगका साथै संरक्षण होस् भन्ने हेतुले यस क्षेत्रलाई शिकार आरक्ष बनाइएको हो । आरक्षलाई सुनदह, सेड, दोगाडी, बासेँ, फागुने र घुस्तुड ६ ब्लकमा विभाजन गरी शिकार खेल्न दिने व्यवस्था मिलाइएको छ । यहाँ लिखित अनुमति लिएर तोकिएको समय र क्षेत्रमा तोकिएको जनावरको शिकार गर्न पाइन्छ ।

पेशेवरविदेशीशिकारीहरूकालागियोआरक्षएकप्रमुखगन्तव्यकैरूपमा रहेको छ।राष्ट्रियनिकुञ्जतथावन्यजन्तुसंरक्षणविभागलेसमयसमयमाशिकारगरिनेमुख्य वन्यजन्तु नाउर र भारलको गणना तथा अनुगमन गरी वार्षिक कोटा निर्धारण गरी प्रतिस्पर्धाको आधारमा शिकार गराउने गरेको छ ।

प्रमुखपर्यटकीय आकर्षणहरू

- चितुवा,भालु, मृग प्रजातीका जनावरहरूको अवलोकन
- सयौं प्रजातीका चराचुरुङ्गी अवलोकन
- हिमश्रृंखलाको नजिकैबाट अवलोकन
- अनुमति लिएर शिकार समेत गर्न पाइने
- जैविक विविधताको अध्ययन
- ठूला ठूला पाटनहरूको मनमोहक दृष्य





FESTIVALS AND EVENTS

यस क्षेत्रमा मनाइने चाडपर्वहरू



Buddha Purnima/बुद्ध जयन्ती:

The full moon during the month of May is celebrated as Buddha Jayanti or Buddha Purnima or Baishakh Purnima or Vesak Day around the world. Lord Sakyamuni Buddha was born on Purnima meaning full moon in Sanskrit, of Baishakh, the first month of Nepali calendar in 623 BC, got enlightenment on Baisakha Purnima of 588 BC and passed away on Baishakh Purnima of 543 BC. This auspicious day is therefore a Trisamyoga (threefold blessed) and is celebrated to mark the birth anniversary, the day of enlightenment and the day of Mahaparinirvana (passing) of Lord Sakyamuni Buddha.

The event is celebrated enthusiastically but in a gentle manner, keeping in mind the Buddha's teaching of peace and compassion. People go to viharas, stupas and shrines to pay homage to Lord Sakyamuni Buddha by offering prayers and recite Buddhist sutras. Kheer (rice pudding) is served to recall the story of Sujata, who offered Lord Sakyamuni Buddha a bowl of Kheer to give up extreme austerity that eventually helped him get enlightened.

Month:
Baishakh/May

Venue:
Lumbini, Ancient
Kapilavastu,
Devadaha,
Ramagrama,
Buddhist
monasteries
across the region

Key Features:
Paying homage to
Lord Sakyamuni
Buddha;
worshiping,
praying and
reciting Buddhist
sutras, offering
flowers, lighting,
serving food to
Vikchhus and
helpless.

संसारमा दुःख छ र दुःख हटाउन सके निर्वाण वा शान्ति प्राप्त हुन्छ भन्ने ज्ञानका प्रवर्तक गौतम बुद्धको जयन्ती बुद्ध पूर्णिमा वा वैशाख पूर्णिमाका दिन विश्वभर मनाइन्छ । बुद्धको जन्म, ज्ञान प्राप्ति, महापरिनिर्वाण (मृत्यु) वैशाख पूर्णिमाकै तिथिमा परेकाले यस दिन नेपाललगायत विश्वका बौद्ध धर्मावलम्बीले बुद्धप्रति भावपूर्ण श्रद्धा र भक्तिले बुद्धजयन्ती मनाउने गर्छन् । वि.सं. २००८ जेठ ८ गते बुद्ध जयन्तीका दिन पहिलोपटक सार्वजनिक बिदा तथा वि.सं. २०१२ फागुन ७ गते लुम्बिनीमा बुद्धजयन्तीका दिन हत्या, हिंसामाथि प्रतिबन्धको घोषणा गरिएको थियो । विश्वशान्तिका अग्रदूत मानिएका गौतमबुद्धको जन्मजयन्तीका दिन संयुक्त राष्ट्रसंघीय प्रणालीमा पनि सन् २००२ देखि सार्वजनिक बिदा दिइँदै आएको छ ।



Ramadan (Ramazan)/रमजान:

Ramadan, also pronounced as Ramazan, Ramadhan, or Ramathan is the ninth month of the Islamic calendar. The Muslims observe fasting (Sawm or Roza) for the whole month of Ramadan to commemorate the first revelation of the holy Quran to Muhammad. Observing Roza is regarded as one of the Five Pillars of Islam. All Muslims, except those who are ill, travelling, elderly and women who are pregnant, breastfeeding or having menstrual period fast during Ramadan that lasts for 29–30 days, based on the sightings of the crescent moon. The Muslim communities in and around Lumbini region also observe Ramadan with equal devotion. They fast from dawn till the sunset (they do not drink even water) and refrain from smoking, and engaging in sexual relations and sinful behavior like false speech (insulting, backbiting, cursing, lying etc.) and aggressive actions. Muslims eat and drink before dawn and after sunset only during the whole month. They believe that spiritual rewards (thawab) are multiplied if the fasting is observed in the month of Ramadan. During this festival people gather in Mosques, offer salat (prayers) to Allah and recite the verses of Quran. They give Zakat (charity, alms) to needy people. The day of Eid al-Fitr marks the end of Ramadan on which people exchange greetings to each other and feast on the best food.



रमजान इस्लाम धर्मावलम्बीहरूको महत्वपूर्ण चाड हो । रमजान महिना मुसलमानका लागि शुभलाभको महिना हो । एक महिनासम्म मनाइने यो चाडमा सात वर्षदेखिका सबै व्यक्ति अनिवार्य रोजा (उपवास) बस्नुपर्ने हुन्छ। घाम उदाउनुभन्दा डेढ घण्टाअगावै सरगाही (खानेकुरा) खाएर प्रारम्भ गरिने रोजा घाम अस्ताएपछि फलफूल तथा मिठाइ खाएर समाप्त गरिन्छ । यो समयलाई रोजा खोल्ने समय भनिन्छ । दिनभर केही पनि खान नहुने यो पर्वमा मुसलमानहरूले आ-आफ्नो गच्छेअनुसार विभिन्न किसिमका परिकार बनाई रोजा खोल्ने गर्छन् । रोजाको समयमा कुनै पनि खानेकुरा मुखमा हाल्नु हुँदैन, जानेर थुक पनि निल्नु हुँदैन भने दिउँसो सबै मानिसले दतिवन गरी मुख धुनु पर्छ । रोजाको समयमा श्रीमान् र श्रीमतीबीच शारीरिक सम्पर्क गर्न हुँदैन । शरीर र मन दुवै शुद्ध रहनु पर्ने रोजामा महिलाहरूको महिनावारी सुरु भएमा त्यो महिलाको रोजा हुँदैन र महिनावारी रोकिएपछि पुनः रोजा बस्नु पर्ने हुन्छ । आर्थिक रूपमा सम्पन्न मुसलमानले रोजाको समयमा गरीब, दीनदुखीहरूलाई आफ्नो सम्पतिको अढाई प्रतिशत जकात (कर) निकाल्नु पर्छ अर्थात् दान गर्नुपर्छ । तीस दिनको रोजा पूरा गरेपछि पुरुषहरू इद्गाहमा र महिलाहरू एकान्त ठाउँमा गएर सामूहिकरूपमा नमाज पढ्ने गर्छन् र अन्त्यमा एक आपसमा अँगालो मारेर इद्मुवारक भन्दै बधाई साटासाट गर्छन् । नमाजको समयमा शरीरसँगै लुगाफाटो पनि शुद्ध राख्नु पर्ने कडा धार्मिक नियम छ ।

Month:
Jestha/May

Venue:
Muslim communities and mosques

Key Features:
Fasting (Sawm or Roza), refrain from sinful behaviors, gathering in mosques, offer of salat (prayers) to Allah, giving Zakat (charity) to needy people, exchange greetings etc.



Teej Vrata (Haritarika)/हरितालिका

Teej festival is observed by Hindu women on the third day of the waning moon of Nepali month of Bhadra to worship Lord Shiva. Commemorating Goddess Parvati's union with Lord Shiva, the Hindu women observe it for well-being and long life of their husband and children and purification of one's body and soul in this as well as next lives to come.

The festival is a three-day-long celebration that combines lavish feasts as well as austere fasting. The first day of Teej is called Dar Khane Din (feasting day). Women visit their parents' home or assemble with family members and friends at a place in their finest attire and enjoy the grand feast, normally hosted by male members of the family. It provides an opportunity for women to share their happiness and pains with families, siblings and old friends. The second day is the day of austere fasting. Some women live without food and a drop of water while others take liquid and fruit. Married women observe the fasting for long life, happiness and prosperity of their husband and family while unmarried women fast wishing for a good husband.

The Hindu women line up at Shiva temple in their finest sartorial ensembles and offer flowers, sweets, coins, oil lamps etc. and worship the Lord Shiva with profound devotion. Once the worship is over they indulge in dancing and singing with equal fervor. On third day of the festival, Rishi Panchami, the women pay homage to saptarshi (seven Hindu sages), offer prayers to deities, and brush their teeth with 360 small twigs of datiwani (sacred plant). The women are considered absolved from all their sins which have been committed knowingly or inadvertently after completing this ritual. The Hindu women follow similar rituals and organize cultural programs in and around Lumbini during this festival.

Month:
Bhadra/
September

Venue:
Observed by
Hindu women
at home and
in Shiva
temples in
Bhairahawa,
Butwal,
Tansen,
Triveni etc.

Key Features:
Feasting,
fasting,
performing
cultural dance
in finest red
attire, visiting
nearby Shiva
temple,
worshiping
and offering
flowers,
taking bath
and chewing
Dattiwani.

तीज हिन्दू नारीहरूले मनाउने एउटा महत्वपूर्ण चाड हो । यो चाड भाद्र शुक्ल द्वितीया देखि पञ्चमी सम्म ४ दिन मनाइन्छ । तीजमा भगवान शिवको आराधना गरिनुका साथै नाचगान मनोरञ्जन समेत गर्ने गरिन्छ । नेपाली हिन्दू महिलाहरूद्वारा स्वतन्त्र र आनन्दमय रूपमा मनाइने तीज अन्य धर्म र जातजातिका नेपाली महिलाहरूले पनि हर्षोल्लासका साथ मनाउन थालेका छन् ।

यो पर्व मुख्य रूपले नेपालभर मनाइन्छ भने भारतका कुनै कुनै प्रान्तमा मनाइन्छ । भनिन्छ, आद्य शक्ति भगवान शिवकी अर्धाङ्गीनी हिमालय पुत्री पार्वतीले भगवान शिवको स्वास्थ्य तथा शरीरमा कुनै वाधा उत्पन्न नहोस् भनेर पहिलो व्रत राखेकै थिएँन् त्यो दिन यहि हरितालिका तिजको दिन थियो । त्यसै दिन आजसम्म हिन्दू नारीहरूले यो पर्व मनाउदै आएका छन् ।





Month:
Ashwin/October

Venue:
Hindu
households,
Durga temples,
public spaces

Key Features:
Worshipping of
Goddess Durga,
growing Jamara
(seedlings
of maize or
barley); family get
together; getting
Tika on forehead
and blessing from
seniors.

Bada Dashain/ बडा दशैं

Durga Puja in Nepal is celebrated as Dashain or Tika. The festival marks the victory of Goddess Durga over demon king Mahishasura. The festival also epitomizes the victory of virtue over vice or good over evil. It is the longest, and auspicious festival celebrated by Nepali and its diaspora all over the world. It is also an occasion when all the family members get together and meet old friends. The festival is observed for 15 days, starting from the shuklapaksha (bright lunar fortnight) of the month of Ashoj (September or October) and concluding on purnima, the full moon. The first day of Dashain is observed as Ghatasthapana by worshipping the Goddess Durga, setting up a kalash (a brass, copper or silver pitcher with large base and narrow mouth to dispense water) with holy water and sowing jamara (seeds of barley and maze sewn in a bed of soil, cow dung and sands in a plate made of sal leaves left left in the dark area for sprouting). Goddess Durga and the kalash are worshiped for nine days in a row. The seventh, eighth and ninth days are grandly celebrated as Fulpati, Mahaastami and Mahanawami respectively. The Goddess Durga is worshiped in saktipith (the temples dedicated to Goddess Durga and her other incarnations) in many ways with or without animal sacrifices. The tenth day is celebrated as Vijaya Dashami or Tika (victory day of Goddess Durga over Mahishasura). The senior family members bless the younger ones with Tika and jamara. The Hindus in and around Lumbini celebrate Dashain by worshipping image of Goddess Durga for fifteen days.

दशैं वा बडा दशैं (दशहरा, विजया दशमी नवरात्र) नेपालीहरूको प्रमुख चाड हो । राष्ट्रिय चाड दशैं (नवरात्र) हिन्दु धर्मवलम्बीहरूले आश्विन महिनाको शुक्ल प्रतिपदाका दिनदेखि नवमी सम्म (नवरात्रभर) शक्तिको आराधना गरी दशैं दिन विहान दशमीका दिन टीका-प्रसाद ग्रहण र विशेष रूपमा पुर्णिमा सम्म (प्रसाद ग्रहणका लागि) मनाउने गर्छन् । आश्विन शुक्ल प्रतिपदा (घटस्थापना)मा जमरा राखी नवमीसम्म नवरात्र विधिले प्रत्येक दिन फरक देवीहरूको पूजा हुन्छ । प्रतिपदा देखि क्रमशः शैलपुत्री, ब्रह्मचारिणी, चन्द्रघण्टा, कुम्भाण्डा, स्कन्दमाता, कात्यायिनी, कालरात्री, महागौरी, सिद्धिदात्री गरी नवदुर्गाको पूजा गर्दै सप्तशती (चण्डी) पाठ गरी नव दुर्गा र तृशक्ती महाकाली, महालक्ष्मी र महासरस्वतिको विशेष पूजाआजा र आराधना गरिन्छ ।

विजयादशमीको दिन भगवतिले दानवी शक्तिमाथी र रामले रावणमाथी विजय हासिल गरेको उपलक्ष्य र खुसीयालीमा नवदुर्गा भवानीको प्रसाद स्वरूप रातो टिका र जमरा लगाउने चलन छ । आश्विन (असोज) महिनाको शुक्ल पक्षको दशमी तिथिको दिन यस पर्वको प्रमुख दिन हो । भगवान् रामले यसै दिन रावणको वध गरि असत्य माथि सत्यको विजय गरेकाले यस दिनलाई विजया दशमी भनिएको हो । यस पर्वमा आफ्ना नाता कुटुम्ब, टुला बडा र मान्यजनबाट टिका तथा जमरा लगाउने र आशीर्वाद प्राप्त गर्ने, नयाँ कपडाहरू लगाउने, आफ्नो क्षमता अनुसार मिठो खाना खाने-ख्वाउने, घर आँगन, बाटोघाटो, गाँउ बस्ती सफासुगर राख्ने जस्ता काम गरिन्छ ।

दशैं वर्षका तीन अत्यन्त शुभ तिथिहरूमा पर्छन् । चैत्र शुक्लको एवं कार्तिक शुक्लको प्रतिपदा तिथि । यी दिनहरूमा हिन्दुहरू नयाँ कार्य सुरु गर्दछन् । शस्त्रको पूजा गर्दछन् । प्राचीन कालमा राजाहरू यस दिनमा विजयको प्रार्थना गरेर रण-यात्राको लागि प्रस्थान गर्दथे । रावणको विशाल पुतला बनाएर जलाईन्छ । यो शक्ति-पूजाको पर्व हो, शस्त्र पूजनको तिथि हो । हर्ष एवं उल्लास तथा विजयको पर्व हो । हिन्दु संस्कृति वीरताको पूजक अनि शौर्यको उपासक हो । व्यक्ति र समाजको रगतमा वीरता प्रकट होस् भन्ने ध्येयले दसैंको उत्सव सुरु भएको हो । दसैं पर्वले दश प्रकारका पापहरू- काम, क्रोध, लोभ, मोह, मद, मत्सर, अहङ्कार, आलस्य, हिंसा र चोरी त्याग्ने प्रेरणा दिन्छ ।





Tihar/ तिहार

Tihar, also known as Deepawali, Deewali and Yamapanchak, is a five-day long festival where crow, dog, cow and Laxmi (the Goddess of wealth), oxen and kin brothers are worshipped. It is second biggest Hindu festival after Dashain in Nepal. Popularly known as the festival of lights among visitors, the houses are illuminated with diyos (oil lamps) and colorful tinsel lights throughout the night.

The first day of the festival is Kaag Tihar and crows are worshiped and offered foods with a believe that it prevents grief and untimely death in the family. The following day is Kukur Tihar or the day to worship the dog. People offer garlands, tika and food to dogs and acknowledge its loyalty and service to human beings. The third day is celebrated as Gai Tihar and Laxmi Puja. Cows are worshiped in the morning with garland and offered the food they like. In the evening, people worship Laxmi and welcome her to their homes with much enthusiasm by illuminating their rooms, houses and surroundings believing that she likes those places which are well lit and bright in the night. The fourth day is observed as Goru Tihar or Govardhan Puja and oxen are worshiped with garland and offered foods. The fifth or the final day of Tihar is Bhai Tika. Sisters worship their brothers by offering a long and colorful vertical tika on their foreheads, garland of marigold and delicious dishes wishing them long and prosperous life. The brothers, in turn, promise to look after the sisters, offer gifts and money and thank them for their love and care. This festival which tightens the warm relationship between brothers and sisters is celebrated by the Hindus living in and around Lumbini region with equal enthusiasm and indulgence.

Month:
Kartik/October
to November

Venue:
Hindu
households,
temples, public
spaces

Key Features:
Worshipping
crows, dogs,
cow/oxen and
offering food;
welcoming and
worshipping
Laxmi (goddess
of wealth);
lighting oil
lamps; playing
Deusi and
Bhailo; eating
sel roti, offering
tika and
garland and
delicious food
to brothers by
sisters.

तिहार हिन्दु धर्मावलम्बीहरूको दशैं पछिको सबैभन्दा ठूलो पर्व हो। यो पर्व कार्तिक कृष्ण पक्ष त्रयोदशीका दिन काग तिहारको नामले शुरु भएर कार्तिक शुक्ल पक्षको द्वितीया तिथिको भाइटीकासम्म मनाइन्छ। पाँच दिनसम्म मनाइने भएकाले यसलाई यमपञ्चक पनि भनिन्छ। यो पाँच दिवसीय पर्व विशेष गरी नेपालमा मनाइन्छ। हिन्दू धर्मावलम्बीले दीपावली (दिवाली) को रूपमा यस पर्वलाई धूमधामसाथ मनाउँछन्। यसलाई दीपावली अनि दिवाली नामले पनि चिनिन्छ। यमराजले आफ्नी बहिनी यमुनाका घरमा आतिथ्य ग्रहण गरेको हुनाले यी पाँच दिनलाई यमपञ्चक भनिएको छ।

यही दिन भगवान् धन्वन्तरीको जन्म भएको हुनाले यसलाई धन्वन्तरी जयन्ती वा धनतरेस पनि भनिन्छ। यसै दिन साँझमा घरको मूलद्वारको सामु यमराजलाई दीपदान गर्नाले मृत्युदेव प्रसन्न भई आरोग्यता तथा दीर्घजीवन प्रदान गर्छन् भन्ने विश्वास छ। त्यो घरमा कहिल्यै पनि अपमृत्यु वा अल्पमृत्यु हुँदैन भन्ने मान्यता छ। यमपञ्चकमा क्रमशः काग, कुकुर, गाई, लक्ष्मी, गोवर्धन र भाइ पुजा गरिन्छ। पिड खेल्ने, दीपावली गर्ने र देउसीभैलो खेल्दै सेलरोटी आदि मिष्ठान्न खाई रमाइलो गरी तिहार मनाउने गरिन्छ।





Chhath Parva/ छठ पर्व

The four-day long Chhath Parva is primarily observed from Kartik Shukala Chaturthi to Kartik Shukala Saptami (October/November) by natives of Mithila region, but it is gaining popularity in other parts of Nepal in recent days. The festival is dedicated to the Sun (Suryadev) and observed by thanking him for sustaining life and prosperity on the earth. People worship the sun to ensure the longevity, stability and prosperity of family members, friends and relatives.

The first day of the Chhath is Naha Kha meaning bathe and eat. People clean their home and surroundings and take a holy dip in nearby river or pond. They offer water, flowers, and fruits to the sun and take only one meal on this day. Kharna or Lohanda is the second day of the festival and people break fasting after the sunset by worshiping the earth and offering kheer (rice pudding), puris (bread), and fruits, mainly bananas. Chhath is the third day on which people prepare Prasad (holy fruits and foods offered after puja) whole day at homes. In the evening, all adherents gather at the nearby river, lake or pond to make Sanjhiya Arghya (evening offerings) to the setting sun. Holy lamps are lit under a canopy of five sugarcane sticks to mark Kosi puja on the third night by the families having new birth or marriage in the family. The five sticks signify the human body elements or Panchatatva: the earth, water, fire, air and sky. Evening cultural programs with folk songs, music and dances add to festivity of Chhath. The fourth and final day is Bihaniya Arghya, meaning morning offerings to the sun. The devotees, along with their family and friends, assemble at river, lake or pond before sunrise and make morning offerings to the rising sun. People break fasting after morning offerings and Prasad along with foods are distributed to the families and friends.

Month:
Kartik /
November

Venue:
Danda river,
Tinau river,
Jharahi river
(Ramagrama),
Bhagirathi river
and Triveni
Dham

Key Features:
Taking a bath
at holy rivers or
ponds; offering
fruits (mainly
babanas) and
flowers to Sun
god; worshiping
of earth.

छठ पर्व नेपाल र भारतका उत्तरीय क्षेत्रमा हिन्दूहरूले मनाउने एक महत्वपूर्ण पर्व हो। यो पर्वमा षष्ठी भगवतीको पूजा अर्चना गरी पुत्र, पति र परिवारको कल्याणको कामना गर्ने गरिन्छ। नेपालको विशेष रूपले तराई(मधेश) क्षेत्रमा श्रद्धा एवं भक्तिपूर्वक यो पर्व मनाइन्छ। यस पर्वको अवसरमा पञ्चमीका दिनदेखि व्रत बस्ने महिला तथा पुरुषले निष्ठापूर्वक पवित्र जलाशयमा स्नान गरी बेलुकीपख दूध, चामल र सख्खरको खीर पकाई प्रसादको रूपमा आफूले खाने र व्रत नबस्ने परिवारका सदस्यलाई पनि खाउने चलन छ।

परम्परानुसार छठका दिन साँझ अस्ताउँदो सूर्यलाई जलाशयमा उभिएर पूजासहित अर्घ दिएपछि रातभर नदी तथा तलाउ किनारमा बसी भजनकीर्तन गर्दै भोलिपल्ट सप्तमीका दिन बिहान उदाउँदो सूर्यलाई पुनः अर्घ दिई पूजा विसर्जन गरिन्छ। यश पर्वमा मुस्लिम समुदायका व्यक्ति पनि सहभागी हुन्छन्। पवित्र मनले छठ पर्व मनाउँदा पारिवारिक कल्याण, सन्तानसुख तथा मनोकामना पूरा हुने विश्वास गरिन्छ।



Gaijatra/गाईजात्रा

Gai Jatra (Procession of Cow) is one of the most popular festivals in Nepal. King Pratap Malla of Kathmandu introduced it in the medieval period in order to make his queen smile, who was grief-stricken by untimely death of her beloved son. Today, it is celebrated with humorous acts, parody, mimicry comedy etc. to forget the grief caused by the death of close relatives and family members. Traditionally, the family whose member had died in the preceding year must participate in the public procession in the streets of the city leading a cow. If cow is not available, young kids dressed as cow are taken in the procession. The participants act like monkeys and other animals to remind people that the death eventually befell in their family too. Once the cow procession is over, participants dress up and wear masks and entertain people with songs, jokes, mockery and humors until late evening. The Newar communities in Bhairahawa, Butwal and Tansen observe Gai Jatra with more fervor.



Month:
Bhadra/August

Venue:
Tansen, Palpa,
Butwal and
Bhairahawa
(especially
among Newari
communities)

Key Features:
Observed by
the family
which has lost
member in the
preceding year;
procession
of cow;
dressing up
and wearing
masks and
entertaining
people with
songs, jokes,
mockery and
humors until
late evening.

गाईजात्रा भनेर मनाउने यो पर्व नेवारहरूको मौलिक पर्व हो। पितृको सम्भनामा नेवार समुदायले यो जात्रा मनाउने गर्दछन। दिवङ्गत आफन्तको सम्भना तथा आत्माको शान्तिका लागि यो पर्व मनाउने गरिन्छ। हिन्दुधर्म अनुसार यस पर्वका बारेमा पद्मपुराणमा उल्लेख छ। यमलोकको मुख्यढोका वर्षभरि बन्द रहने र पृथ्वीलोकमा गाईजात्रा निकालेपछि यमलोकको ढोका खुल्ने र मृतआत्माहरूले यमलोक प्रवेश पाई मुक्ति पाउने गरुड पुराणमा उल्लेख भएको छ।

गाईलाई नगरपरिक्रमा गर्नाले वर्षभरि मृत्यु भएका व्यक्तिहरू गाईको पुच्छर समाई वैतरणी पार हुन्छन् भन्ने धार्मिक विश्वास छ। दिवङ्गत भएका आफन्तको सम्भनामा गाईजात्राका सहभागीलाई श्रदालुले दूध, फलफूल, रोटी, चिउरा, दहीका साथै अन्न र द्रव्य दान गर्ने चलन रहिआएको छ। यस पर्वका क्रममा प्रहसन सामाजिक विकृतिप्रति व्यङ्ग्यात्मक प्रदर्शन नाचगान तथा मृत व्यक्तिको सम्भनामा रामायणका कारुण रसका गीतहरू पनि गाईने चलन छ।

लोसार

लोसार, अथवा लोसर, ल्योसार वा ल्होसार, विशेषतः तिब्बती, नेपालको शेर्पा, गुरुङ र तामाङ जातीले नयाँ वर्षको रूपमा मनाउने नेपालको एक मुख्य पर्व हो। लोसार बौद्ध धर्म अनुयायी तामाङ, शेर्पा, गुरुङ, थकाली आदि जातीले महत्वपूर्ण पर्वका रूपमा मनाउँछन्। यो चाड नेपालका विभिन्न जातजाती, धर्मात्मवी खासगरी मंगोल मूलका केही प्रजातिहरूले धुमधामका साथ मनाउछन्। यद्यपि पछिल्लो समयमा नेपालमा बसोबास गर्ने सबै जातीले यो चाड मनाउन थालेका छन्।

नेपालमा लोसार मनाउने प्रचलन चिनिया सभ्यताबाट तिब्बत हुँदै भित्रिएको अनुमान गरिन्छ। हाम्रो देशमा मुख्यतः तीन प्रकारको लोसार मनाइने गरेको पाइन्छ। तमु लोसार, सोनाम लोसार र ग्याल्पो लोसार।

लोसार दुइ शब्द मिलेर बनेको छ। जसको अर्थ भोटभाषासंग सम्बन्धित शेर्पा, भुटानी, योल्मो, डोल्पाली इत्यादि भाषाहरूमा लो अर्थात वर्ष वा साल भन्ने हुन्छ भने सार को अर्थ नयाँ भन्ने हुन्छ। यसैले लोसारको अर्थ 'नयाँ वर्ष भन्ने बुझिन्छ। र, यसै अनुरूप यस चाडलाई मनाउने गरिन्छ। लोसार मनाउने समुदायले बौद्ध ज्योतिष शास्त्रमा उल्लेख भए अनुसार 'लो' अर्थात वर्षलाई १.ज्यिवा, २.लअङ्, ३.ताग, ४.योस, ५.डुग, ६.डुल, ७.त, ८.लुग, ९.टेल, १०.ज्य, ११.ख्यी, १२.फगा गरी बाह्रवटा जीवजन्तुका नाम दिएर गन्ने गरिन्छ र उक्त बाह्र वर्षसमाप्त भए पछि फेरि उही नाम दोहोर्याएर वर्ष गरिन्छ।





Maghi Parva/माघे संक्रान्ति

Maghe Sankranti, the first day of the month of Magh (January/February) marks the beginning of the sun's journey to northern hemisphere from the south according to the Hindu Lunar calendar. Tharu communities of Nepal celebrate the day as Maghi, their new year. The Hindus take holy bath known as Makar Snan in holy rivers and Lord Vishnu and the sun are worshipped for good health and prosperity. The Hindus also believe that the person died on this auspicious day attain moksha (salvation). Traditional salubrious foods such as sesame Laddu (ball-shaped sweet), ghee, yam and sweet potatoes are enjoyed in the households. Maghi is celebrated from last week of Paush (ninth month) to 3rd of Magh (tenth month) of Nepali calendar and is the biggest festival of the Tharu community. Nomination of Bhalmansa (chief of community), Guruwa (a necromancer for community worship and healing of people) and Chiragi (security chief to defend the community) is an important social event during the festival. The responsibility of each member of the family is also assigned on the day of Maghi for the entire year. All the family members, relatives and friends come together for the celebration. The Tharus in the Lumbini area enjoy a big feast with lavish amount of meals and homemade liquor in the festival. The Tharu communities in and around Lumbini completely immerse themselves in cultural programs and processions of folk music, songs and dances during Maghi.



Month:
Magh/January

Venue:
Tharu villages,
Magar villages
(Jagadishpur,
Sainamaina,
Khudabagar,
Sispur, Panditpur,
Ramagrama,
Dang, Bardiya,
Rolpa)

Key Features:
Taking holy bath
(Makar Snan)
in Holy rivers;
enjoying a big
feast with lavish
amount of meat
and homemade
liquor; organizing
cultural programs
and processions
in traditional
costumes.

माघी नेपालमा बसोबास गर्ने थारू समुदायले मनाउने प्रमुख चाड हो। माघीलाई थारूहरूको मौलिक संस्कृतिले भरिएको सबैभन्दा ठूलो पर्वको रूपमा लिइन्छ।

माघी पर्वलाई नयाँ वर्षको रूपमा पनि लिइन्छ। पुस मसान्तमा लेनदेन,

हरहिसाब चुक्ता गर्ने र माघ १ गतेदेखि नयाँ हिसाबकिताब सुरु गर्ने प्रचलन छ। माघीमा नै घरपरिवारभित्र होस् या गाउँ समुदायमा आगामी वर्षको लागि खेतीपातीलगायत यावत् अन्य व्यवहारहरूको नवीकरण गरिन्छ।

माघे सङ्क्रान्तिको अघिल्लो दिन अर्थात् पुसको अन्तिम दिन घर घरमा सुँगुर काट्ने चलन छ, जसलाई 'जिता मरना दिन' भनिन्छ। पुस मसान्तमा घरघरमा सुँगुरको

मासु, ढिकरी (पिठोको एक परिकार), माछालगायतको परिकार बनाएर जाँड-रक्सीको साथ खानपिन गरेर रातभर नाचगानका साथ रमाइलो गर्ने प्रचलन छ। माघीमा नाचिने विशेषे मधौटा नाच लोकप्रिय छ। माघे सङ्क्रान्तिको दिन बिहान सबै जना नजीकैको खोलानालामा नुहाउन जाने चलन छ। नुहाइसकेपछि घरमा आई दाल, चामल, नून छोएर आफूभन्दा ठूलालाई ढोग गरी आशीर्वाद लिइन्छ। माघको दोस्रो दिन खिचडी बनाई खाने चलन रहेको छ। यो दिनलाई माघीको दिन स्नान गरी तिलको आगो तापनाले वर्ष भरको पाप पखालिन्छ भन्ने मान्यता छ। दाङ-देउखुरीमा पर्ने धार्मिकस्थल रिहार थारू समुदायको परम्परागत देवथानको रूपमा रहेको छ, त्यहाँको तातो कुण्डमा स्नान गर्न माघीको दिन भक्तजनहरूको ठूलो घुइँचो लाग्दछ। त्यहाँ भारतबाट समेत ठूलो संख्यामा तीर्थालुहरू आउँछन्। त्यहाँ स्नान गरेमा मनोकामना पूरा हुने, निःसन्तानले सन्तान पाउने भन्ने धार्मिक विश्वास छ। यसैगरी दाङ-देउखुरीकै गोबरडिहाको जङ्गलवा कुट्टीमा पनि माघे सङ्क्रान्तिका मानिसहरू रातभरि जाग्राम गरी पूजाआजा गर्छन्। यसलाई बाघनाथ बाबा कुट्टी भनिन्छ। त्यस्तै, दाङ-देउखुरीको कालापानीको कुण्डमा स्नान गरी पूजा गर्नाले लुतोलगायतका रोग निको हुन्छ भन्ने जनविश्वास छ। यो ठाउँ स्थानीय थारू भाषामा खौराबाबाको नामले प्रख्यात छ। खौराबाबालाई शिवजीको अर्को रूप मानिन्छ।



Holi/फागुपूर्णिमा

Holi, or Fagu Purnima is a Hindu spring festival, also known as the festival of colours or the festival to splash love, care and colors among families and friends. The festival signifies the victory of good over evil, a festive day to meet family and friends, forget and forgive, and repair broken relationships. It is celebrated on the Purnima (full moon) of Falgun month in Nepali calendar (February/March).

Like in many other places in Nepal, the effigy of wicked Holika is placed on a pyre, signifying Holika Dahan (destruction of Holika) in the Lumbini region also. People gather around the fire to sing and dance. Holi fervor begins after Holika bonfire. Children and young people play with dry colours, coloured solution, water guns and balloons filled with coloured water and roam around the neighborhoods and other places to splash colours on each other. People enjoy party, drinks and festive foods such as bhujia, mathri, malpuwas and other regional dishes in the evening. Visitors to Nepal enthusiastically join the local youths to celebrate the Holi and some appear totally immersed in the colors.

Month:
Chaitra
/March

Venue:
Public spaces,
tourist centres,
neighborhoods
and
households.

Key Features:
The effigy of
wicked Holika
is placed on the
pyre and set
fire, signifying
Holika Dahan
(bonfire);
feasting,
singing,
dancing,
colouring each
other for whole
day.

होली पर्व प्रत्येक वर्षको फाल्गुण शुक्ल पूर्णिमा दिनमा मनाइने हिन्दूहरूको प्रमुख चाड हो। हिन्दू संस्कृति अनुसार यसको इतिहास त्रेता युगसँग जोडिएको छ। त्रेता युगमा भगवान विष्णुका परम भक्त प्रह्लादसँग यस चाडलाई जोडेर हेरिन्छ, हिरण्यकश्यपुका पुत्र प्रह्लादलाई आफ्नै बाहिनी (प्रह्लादकी फुपु) होलिकाले आगोमा भष्म पार्न लाग्दा होलिका आफै आगोमा भष्म भएकी थिइन र विष्णु भक्त प्रह्लादलाई केही नभएको त्यही दिनको सम्झनामा होली पर्व मनाउन सुरु भएको मानिन्छ।

होली रङ्गहरूको चाड हो। होलीको दिन मानिसहरूले एक अर्कामाथि विभिन्न प्रकारका रङ्गहरू हालेर एक अर्कालाई रङ्गिन बनाउँछन्। होली खेल्ने दिन भन्दा एक दिन पहिला राती होलीका दहन गरिन्छ। राती होलीका दहन गरिसके पछि बिहान पानीमा रङ्ग घोलेर एक अर्कामाथि फाल्ने चलन छ। होलीको अघिल्लो साभ नेपालको वसन्तपुर दरवार अगाडि 'होलिका दहन' गरेर यस चाडको सुरुवात गरिन्छ। हिरण्यकश्यपुकी बाहिनी होलिकाले विष्णुका परम भक्त हिरण्यकश्यपुका छोरा (प्रह्लाद)लाई मार्न अग्निमा आसन गर्दा होलिका आफै जलेर नष्ट भएको र असत्य माथि सत्यको जित भएको दिनको सम्झनामा यो पर्व मनाउने गरिन्छ। नेपालमा पहाडी क्षेत्रमा फागु पुर्णिमाको दिन होली मनाइन्छ भने त्यसको भोलिपल्ट मात्र तराईमा होली मनाइन्छ। होलीमा पानी छ्याप्ने, अबिर, केशरी लगायत रङ लगाउने चलन छ।



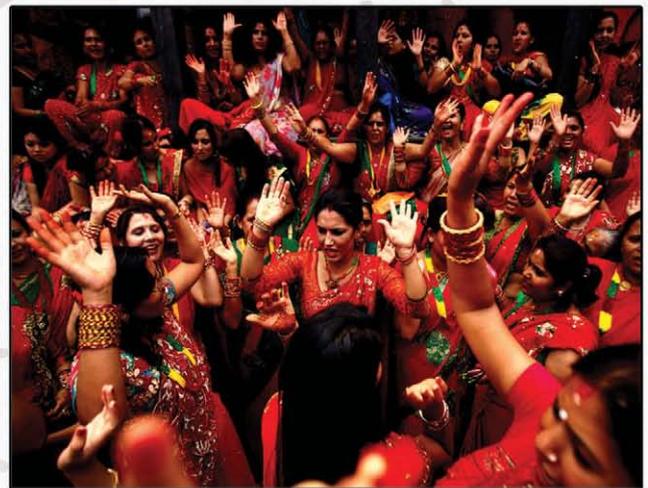


Major Festival and Events in GLA & Province 5.

| Festivals and Events | Date/Duration | Location |
|--|---|---|
| Nepali New Year | 1st day of Baishakh (Nepali calendar)/ mid April | Lumbini and major park in the cities across the GLA |
| Buddha Purnima (Jayanti) | Full moon of Baishakh; falls in 1st or 3rd week of May | Lumbini, Ancient Kapilavastu, Devadaha, Ramagrama; Buddhist monastic sites in Tansen, Shankarnagar etc. |
| Ramadan/ Ramazan | Ninth month of the Islamic calendar; starting from last week of May and continues for 30 days | Muslim communities and mosques in the GLA |
| Ropain Festival (Festival of paddy plantation) | Ashad 15, last week of June | Paddy fields near Bhairahawa, Chhapiya, Lumbini, Kapilavastu etc. |
| Bolbum Parva | Every Monday in the month of Shravan/ mid July to mid August | Tauleshwor Nath, Laxmanghat (Kapilavastu), Paryowa Dham (Sainamaina), Prakateshwor Mahadev (near Bethari), Triveni Dham |
| Rakshya Bandhan (Rakhi) | Last week of Shrawan or 1st week of Bhadra/ 2nd or 3rd week of August | Every household throughout the Hindu communities in GLA |
| Gaijatra (Festival of Cow) | Last week of Shrawan or 1st week of Bhadra/ 2nd or 3rd week of August | Tansen, Palpa, Butwal, Bhairahawa especially among Newari communities |
| Krishna Janmasthan (celebration of Lord Krishna's birth day) | 1st or 2nd week of Bhadra/ 3rd or 4th week of August | Krishna temples throughout the Hindu communities in GLA |

| Festivals and Events | Date/Duration | Location |
|-------------------------------------|---|---|
| Teej Vrata | 2nd or 3rd week of Bhadra/ last week of August or 1st week of September | Observed by Hindu women in households and Shiva temples in Bhairahawa, Butwal, Tansen, Triveni etc. |
| Atawari Parba (celebrated by Tharu) | First Sunday of the first Sukla Paksha after Krishna Janmastami; Asoj/ August or September | Tharu houses, community spaces |
| Jitiya Parba | 1st week of Aswin/ in between 3rd or 4th week of September | Hindu and Tharu households community spaces; observed by Nepali married women |
| Durga Puja (Dashain) | Main celebrations are for about 5 days in between last week of Aswin to 3rd week of Kartik/ in between 1st to 4th week of October | Hindu households, Durga temples, public spaces |
| Depawali (Tihar/ Festival of light) | Between 3rd week of Kartik to 1st week of Mangshir/ in between 4th week of October to 1st week of November | Hindu households, temples, public spaces |
| Chhata Parwa | Kartik Shukala Chaturthi to Kartik Shukala Saptami/ October or November | Holy rivers and lakes including Puskarini pond at Lumbini, Bhagirathi river (Kapilavastu), Laxmanghat, Tinau, Danda, Triveni Dham |
| Kartik Purnima (Nahana Puja) | Purnima (full moon) of Kartik (November–December) | Holy rivers, Shiva temples; Ramghat at Bhagirathi river, Triveni at Sapta Gandaki river |
| Sakya Monlam | Being observed in Lumbini in every winter (Nov./Dec.) since 1993 | Celebrated in Lumbini by Tashi Raptan Monastery |
| Ubhauri and Udhaul Parva | Last week of Mangshir/ 2nd week of December | Among the Kirat communities living in and around Lumbini |
| Tamu Lhosar | 2nd week of Poush/ last week of December | Among the Gurung communities living in Jagadishpur, Butwal, Bhairahawa, Khairahani |
| English New Year and Eve | 3rd week of Poush; 31 December and January 1 | Lumbini, Bhairahawa, Butwal |

| Festivals and Events | Date/Duration | Location |
|---|---|---|
| Maghi Parba/ Maghe Sankranti | Magh 1/ 2nd or 3rd week of January | Tharu villages, Magar villages (Jagadishpur, Sainamaina, Khudabagar, Sispur, Ramagrama) |
| Magh Purnima | Full moon of Magh month/ January– February | Triveni Dham, Lumbini |
| Sonam Lhosar M | Magh Sukla Pratipada (on new moon) of Magh month/ last week of Jan. or 1st week of Feb. | Monasteries, Buddhist shrines, households of Tamang community etc. |
| Gyalpo Lhosar | Tibetan New Year; Falgun 16/ last week of Feb. or 1st week of March | Monasteries, Buddhist shrines, public spaces, households of Sherpa community |
| Phagu Purnima or Holi (Festival of colours) | On full moon in Falgun/ February or March | Public spaces, tourist centres, households |
| Chaitra Navami/ Chaite Dashain | Last week of Chaitra/ 1st week of April | Bhawanipur (Devadaha), Triveni Dham, Ramghat |
| Chaite Purnima | Last week of Chaitra or 1st week of Baishakh/ 3rd or 4th week of April | Mayadevi temple, Lumbini |



आदिवासी थारु संस्कृति Indigenous Tharu Culture



नेपालको समथर दक्षिणी भेगमा वसोवास गर्ने आदिवासी जातिनै थारु हो। यो जातिलाई प्रकृतिप्रेमी र सांस्कृतिक सम्पदाले सम्पन्न मानिन्छ। प्रायः हिन्दु र बौद्ध दुवै धर्म मान्ने उनीहरू प्रकृतिपूजक हुन्। उनीहरू वनदेवी लगायत वनका अनेक प्रेतात्माहरू र देवीदेवताहरू मान्दछन्। उनीहरूको आफ्नै भेषभूषा, गरगहना र परम्परागत शैली छ। भौगोलिक क्षेत्रअनुसार आ-आफ्नै प्रकारको भाषा, रहनसहन, संस्कार, मूल्यमान्यता, सांस्कृतिक रीतिरिवाज आदि अँगालेको पाइन्छ।

थारुहरू लुम्बिनी, कपिलवस्तु, देवदह, रामग्रामसहित नेपालको मध्य पश्चिम पहाड सुर्वेत उपत्यका, भित्री तराई भनिने दाङ उपत्यका, देउखुरी उपत्यका, चितवन उपत्यका, माडी उपत्यका, मरिनखोला उपत्यका तथा कमला उपत्यकाका साथै नेपालको समग्र तराईमा बसोबास गर्दछन्। पूर्वीया र पश्चिमा थारूलाई डंगौरा थारू तथा पश्चिम नेपालकै अर्को समूहलाई राना थारू गरी जम्मा दुई समूहमा थारू भाषालाई वर्गीकरण गरेको पाइन्छ।

जंगलको छेउछाउ र नदी किनारमा बस्न रुचाउने, प्रायः पशुपालन व्यवसाय गर्ने, माछा मार्ने यो समुदायको प्रमुख पेशा भने कृषि हो। तर, अधिकांश थारू समुदाय भूमिहीन छन्। लामो समय कम्पेया र कमलहरीका रूपमा काम गरेको यो समुदायलाई अहिले मुक्त गरिएको छ। उनीहरूको प्राकृतिक स्रोत साधनसँग अन्योन्याश्रित सम्बन्ध रहेको पाइन्छ।

यस समुदायको मुख्य पर्व माघी हो। यसलाई उनीहरू नयाँ वर्षको रूपमा मान्ने गर्दछन्। यही अवसरमा उनीहरूले आफ्ना मुखिया (बडघर) चुन्ने गर्दछन्। उनीहरू परम्परागत संस्था बडघर प्रणालीमा अनुशासितरूपमा बस्ने गर्दछन्। यिनीहरूले दसैं, तिहारका अलावा जितियाका साथै अन्य पर्वहरू समयानुसार मनाउँछन्। आजभोलि बुद्धपूर्णिमालाई पनि वडो उत्साहकासाथ मनाउने गर्छन्।

ती पर्वहरूमा विभिन्न किसिमका गीत शुरु, लय र ताल मिललाई नाचगान गरी रमाउने गर्दछन्। भमरा नाँच, सखिया नाँच र लौरो नाँच विशेष लोकप्रिय मानिन्छन्। थारूका हरेक घरमा कुल देवता हुन्छन्। कुलदेवता रहेको ठाउँमा घरमूली नै सुत्नु पर्ने नियम छ। यिनीहरूका सामूहिक देवता 'बरदम' र 'भूइहार' हुन्, जसलाई चैत्र र भाद्रमा पूजा गर्नुपर्छ।

थारूहरूको पारिवारिक र सामाजिक चाड पर्व मनाउँदा पुरोहितको दूलो भूमिका हुन्छ। यिनीहरू 'देउहार' भन्ने ईष्ट देवताको पूजा गर्छन्। विवाहमा केटी पक्षले र केटीका साथी (सज्जिनीले)जन्ती वा केटा पक्षलाई जथाभावी सराप दिने र गाली गर्ने चलन छ। बेहुली अन्माउँदा अन्य चीजको अतिरिक्त एउटा कचौरा पनि दिने गरिन्छ, जुन बेहुलीलाई अत्यन्तै दुःख पर्दा विषपान गर्न दिइएको हो भन्ने विश्वास गरिन्छ।

ऐतिहासिक रूपमा थारूलाई राजपूत स्त्रीहरूसँग सम्बन्धित देखाइएको छ। मुलसमानहरूले राजपूतमाथि आक्रमण गर्दा राजपूत महिलाहरू थारूहरूसँग भागेर आएको आख्यानका आधारमा हाल पनि थारू महिलाले आफ्नो श्रीमानलाई भात दिँदा खुट्टाले धकेलेर दिइ आफ्नो जातीय प्रभुत्व कायम राख्न खोजेको पाइन्छ। थारू जातिको एउटा मुख्य विशेषता संयुक्त परिवार हो। ३-४ पुस्तासम्मका १ सय ५० जना सम्मको संख्यामा थारू परिवारहरू रहेको पाइन्छ। खासगरी पश्चिम तराईका थारू जातिमा संयुक्त परिवारको अवधारणा व्याप्त छ। यसबाट खेती र पशुपालनजस्ता सामूहिक जीविका चलाउन सजिलो भएको छ। लुम्बिनीको खुदावगरमा थारू संग्रहालय छ। परम्परागत जीवनशैली र कृषि कार्यलाई देख्न सकिन्छ। सैनामैना र जगदिशपुरमा स्थापित होमस्टेमा थारू जीवनशैलीका अतिरिक्त खाना, सस्कृति, नृत्य, आदिको भरपुर मनोरञ्जन गर्न पाइन्छ। देवदहको सिस्पुरमा र रामग्राममा थारूका परम्परागत घर, जीवनशैली र जैविक प्रकृतिका फार्म देख्न सकिन्छ।



The Tharus are ethnic people, indigenous to the Terai, the southern plains of Nepal and are very close friend of the nature. They perform Hindu as well Buddhist rituals and also worship the nature. Tharu community is the tribal community residing in the Terai region of Nepal, from the time immemorial. Whereas Rana, Kathoriya and Dangaura sub-group of the Tharus are in the majority in the western Terai, Paschuan (western) and Rautar sub-groups are in the majority in Lumbini region. The indigenous Tharu communities residing in the peripheral areas of the major Buddhist sites such as Lumbini, Ancient Kapilavastu, Devadaha and Ramagrama also substantially claim to be the descendants of the ancient Sakyas and Koliyas. In recent days, these Tharu people are protecting and promoting these Buddhist heritage sites as a true custodian. Some studies, including Malaria resistant genetic character of the Tharus have proven that this community has been staying in this geographical region and climate at least for two thousand five years. Things to Experience in Tharu Villages Nature-close type of traditional lifestyle, traditional food, cuisine, traditional music/song/dance, unique housing pattern and architecture and craftsmanship are interesting things for the visitors to observe and experience in the Tharu villages. Also famous for their resistance to the Malaria, Tharu community resides near marshlands, river, flooded plains

and forest and thus largely depends on various types of freshwater fishes, crabs, snails, mussels etc. The Tharus consider Anadi rice (a sticky rice) and mouse from paddy fields as important foods. Other food items include: pig, wild boar, chicken, wild rabbit, pigeon meat, jungle yam, wild root vegetables wild legumes (black lentil etc.), wild mushrooms etc.

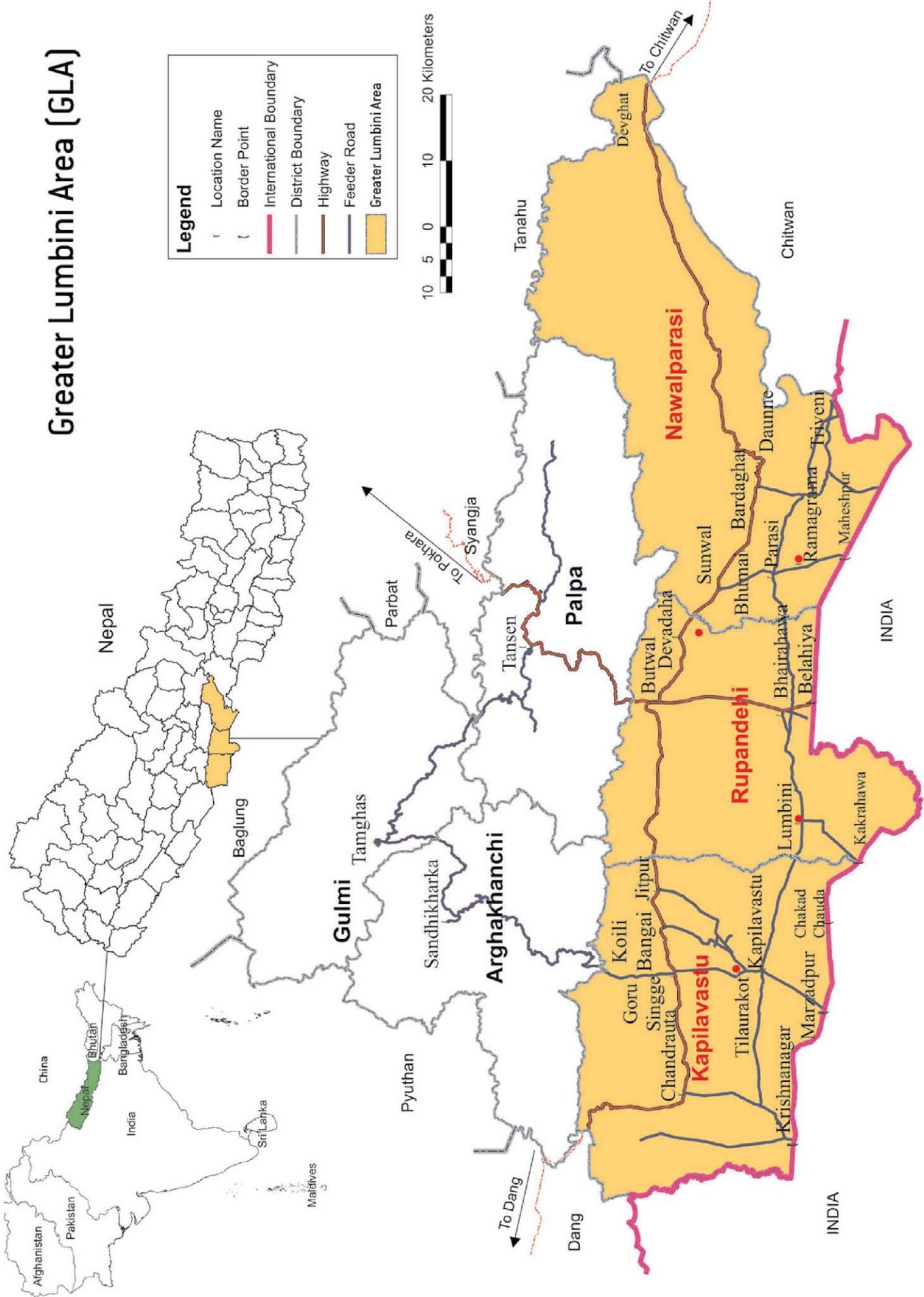
Cuisine of Tharu communities varies according to the regions and the festivals. Dhikri, one of the most popular Tharu cuisines, steamed rice flour bread of various shapes is eaten with spicy chutney, lentils or curry. Another popular food Chichar is prepared from steaming Anadi rice. Likewise, Ghonghi (muddy snails) is a much-loved cuisine of Tharu people. These snails are cleaned, boiled then cooked using various spices. Most of the Tharu people used to live in the wooden Badaghar (longhouses) in a joint family of many generations. Jhumra dance, Sakhiya dance and Stick dance are some of the popular dances performed by the Tharu community. However, only two types of dances, Stick dance and Dandiya dance can be observed in Jagadisapur Tharu Home-stay, Kapilavastu. Tharu women are the best artisans to weave fiber and Muchha based crafts including Dhakiya, tray, tea mat, table mat etc. Maghi Parva, Jitiya Parva and Atwari Parva are the major festivals of Tharu people. The Tharus also celebrate Buddha Jayanti with great enthusiasm in recent days.



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Greater Lumbini Area (GLA)



Legend

| | |
|-----|------------------------|
| () | Location Name |
| () | Border Point |
| () | International Boundary |
| () | District Boundary |
| () | Highway |
| () | Feeder Road |
| () | Greater Lumbini Area |





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