

nepal

# LUMBINI, NEPAL

BIRTHPLACE OF THE BUDDHA

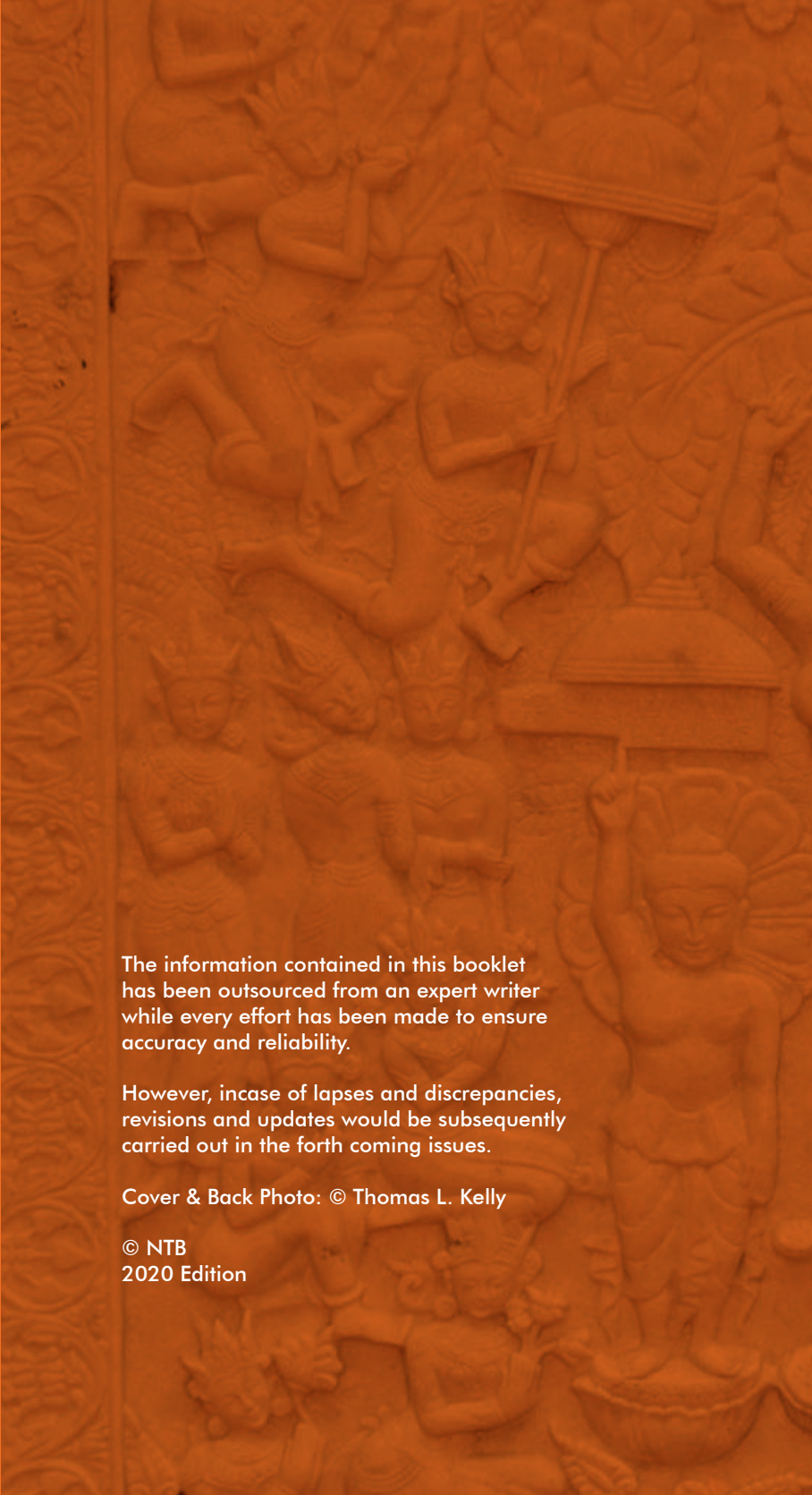


**"Birthplace of The Buddha,  
who crosses the riddle of the ocean of existence,  
who shows the path of emancipation,  
who is the symbol of peace and compassion."  
- Mahaparinirvana Sutra**



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# LUMBINI

## BIRTHPLACE OF THE BUDDHA

Maya Devi Temple  
© Thomas L. Kelly



Eternal Flame  
© Susheel Shrestha



Lotus Flower  
© Susheel Shrestha

Lumbini is the place where Prince Siddhartha (known as Buddha) was born. It is said that here the newly born Prince took his first seven steps and uttered an epoch-making message to the suffering humanity. This happened in a beautiful sal grove, which is now the focal point of the Lumbini Garden area. Maya Devi, the queen of Shakya King Suddhodhana of Kapilvastu, while passing through the Lumbini Garden, on the day of “**Vaisakha Poornima**” (Full Moon Day of May 623 B.C.) took a bath in the **Pushkarini** (the Sacred Pond) and soon after she took support of a tree branch, then gave birth to the Crown Prince Siddhartha, who became Buddha. The Lumbini Garden covers an area of 1 x 3 sq. miles (2.56 sq. km) and encompasses three zones each covering one square mile connected with walkways and a canal. The area has a sub tropical monsoon climate with a warm wet season.

# THE FOUR GREAT SIGNS

## TEACHINGS OF THE BUDDHA



Siddhartha realized that life is full of sorrows—birth is sorrow, death is sorrow, meeting with unpleasant thing is sorrow, parting with pleasant thing is sorrow, every wish unfulfilled is sorrow. But the turning point of his life came when he saw the four great signs that profoundly shook him from deep within.

He saw an old man, a sick man, a corpse and an ascetic. He saw an old man and understood the futility of youth; he saw a sick man and realized the transitoriness of health; he saw a funeral procession— the wailing and crying of the relatives of the deceased and reflected that such life has no significance whose end is so tragic; and finally he saw a wandering ascetic who had given up the world and looked contented and at peace with himself and the world. “I shall be like him.” Siddhartha thought.

### RENUNCIATION

One fine night when everyone was asleep he bid a silent farewell to his wife and son at the age of 29. He mounted his horse and set out of his palace in search of truth. He cut his





long hair and donned the robe of an ascetic and for six years he practiced severe asceticism thinking this would lead him to enlightenment. He sat in meditation and ate only roots, leaves and fruit. At times he ate nothing. He could endure more hardships than anyone else, but this did not take him anywhere. He thought, "Neither my life of luxury in the palace nor my life as an ascetic in the forest is the way to freedom. Overdoing things cannot lead to happiness. " He studied with the most famous sages, but still he did not find an end to suffering. He joined a group of men who believed enlightenment could be found by denying the body nourishment and sleep, thereby mastering pain. For years the prince ate and slept very little. He grew as thin as a skeleton, however, he did not waver from his practices.

Finally, he realized that he was getting nowhere. Though he had neglected his bodily needs, he had not found an end to the suffering. Thus, when a young woman came to him offering food, he accepted and regained his strength and started meditating until he could ultimately find enlightenment as he sat under a Bodhitree in deep meditation.

## ENLIGHTENMENT

On a full-moon day in May, he sat under the Bodhitree in deep meditation and said. "I will not leave this spot until I find an end to suffering." During the night, he was visited by Mara, the evil one, who tried to tempt him away from his virtuous path. First he sent his beautiful daughters to lure Siddhartha into temptation. Next he sent bolts of lightning, wind and heavy rain. Last he sent his demonic armies with weapons and flaming rocks. Siddhartha, concentrating on his goal, one by one, met the armies and defeated them with his virtue.

As the struggle ended, he realized the cause of suffering and how to remove it. He had gained the most supreme wisdom and understood things as they truly are. He became the Buddha, 'The Awakened One'. From then on, he was called Shakyamuni Buddha.

Buddha elucidated the Four Noble Truths in his first sermon, given at the Deer Park in Sarnath that the world is full of sufferings, there is a cause to every suffering, suffering can be ceased or greatly reduced and the ultimate goal for attainment is Enlightenment which can be realized by following the noble eight-fold path.

## NOBLE EIGHT FOLD PATH

As per Buddha's teachings by following the noble eight-fold path the cause of the sufferings can be ascertained, the fetters of the mind be broken and the path of liberation be achieved. The stages of the eight-fold path are Right Views, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Meditation and Right Mindfulness. He stressed on the Middle Path as embodied in the noble eight-fold path shunning either extreme asceticism or indulgences in the desire of the body.

The way of Buddha is selfless service to humanity through the path of compassion. He kept silence on the existence of God and taught that all phenomena, including beings, are in a constant state of flux — always changing, always becoming, always dying and each thought-moment conditions the next thought-moment. When the bodies die the so-called being have within themselves the power to regenerate and take a new form.

He also believed that through the power of meditation, it is possible to see things as they are and get freedom from the fetters of the mind which is the root cause of all the sufferings in the world.





## LUMBINI RE-DISCOVERED

*Inside Mayadevi Temple*  
© Susheel Shrestha

The history of Lumbini was re-established with the visit of the Mauryan Emperor Ashoka, who made a pilgrimage in 249 B.C., and erected a stone pillar bearing an inscription stating “**Hida Budhe Jate Shakyamuniti**”, which means that Shakyamuni Buddha was born here. After his visit structural activities started to mark the birthplace of the Lord Buddha. He worshipped the nativity tree, the bathing pond and also visited other surrounding historical sites such as Kapilavastu, Ramagrama and Niglihawa.

Later on, three famous Chinese pilgrims – Tseng Tsai (4<sup>th</sup> century A.D.), Fa-Hien (5<sup>th</sup> century A.D.) and Hiuen Tsang (7<sup>th</sup> century A.D.) visited Lumbini. Hiuen Tsang’s travel account gives a detailed description of the area, including the Ashoka Pillar with a horse carved on the top of it. King Ripu Malla (1312 A.D.) of Karnali, marked his visit by an engraving on the Ashoka Pillar. After 14<sup>th</sup> century A.D. the sites were forgotten, neglected and shrouded in bushes. The association of Lumbini with the Buddha went slowly to oblivion for almost 600 years, and the name Lumbini gradually changed to Rummindei and then to Rupandehi, the present name of the district.

In the process of an archaeological survey in 1896, General Khadga Shamsher Rana and Dr. Alois Fuhrer discovered the Ashoka Pillar in Lumbini. In the 1930s, General Kaiser SJB Rana carried out a large scale excavation at Lumbini. The most important archaeological discoveries in Lumbini are Buddha’s nativity, the gold casket, charred human bones, terracotta sculpture of a Bodhisattva and the Marker Stone.

In 1956, on the occasion of the fourth world Buddhist conference, late King Mahendra visited Lumbini and wanted to improve it. Further, the pilgrimage of the then UN Secretary

General U. Thant proved a milestone of the modern history of Lumbini. Deeply influenced by Lumbini's sanctity, U. Thant wanted the Government of Nepal to develop Lumbini as an international pilgrimage and tourist center. In 1970 Prof. Kenzo Tange of Japan was assigned to create the Lumbini Master Plan, which was approved by the Government in 1978. In 1985 the Lumbini Development Trust (LDT) was established to take over the responsibility of the overall management and development of Lumbini.

## 1. STROLLING AROUND THE LUMBINI GARDEN

Some of the details of Lumbini Master Plan developed by Prof. Tange are still in the process of completion. The Master Plan includes canals, gardens, library, museum, monastic zones and areas for amenities. The areas are linked with the Central Link (1.5 km long corridor canal flanked by two brick pedestrian walkways), designed to help visitors prepare for their visit to the Sacred Garden and the monasteries. Please refer to the map at centre spread page .

### a) WALK AROUND THE LUMBINI CULTURAL SITE

Your visit can start from the Lumbini Museum that displays ancient coins, religious manuscripts, terra-cotta fragments and stone and metal sculptures. On the other side you will see the **Lumbini International Research Institute**, a peculiar architectural design, that provides research facilities for the study of Buddhism and other religions, and contains over 30,000 books on religion, philosophy, art and architecture. Besides, there are Peace Hall (Auditorium), Archaeological Office, high school complex, boat station, Lumbini Square, Symbolic Pavilion and Camping Ground, all of which are yet to be completed. Passing through the **Friendship Bridge**, the symbol of coexistence, one will enter the Monastic Enclaves, bisected by the proposed Central Link, where there are 42 plots allotted for new monasteries of Theravada and Mahayana sects of Buddhism. To the east, 10 out of 13 monasteries have been constructed and to the west, 22 out of 29.

### b) WALK THROUGH THERAVADA MONASTIC ZONE

This route enters the Eastern Lane of the Theravada Monastic Zone, crossing the **Thai Monastery** and Stupas, built by the Government of Thailand. The architectural design is typical to Thai environs. There after, one will pass a monastery constructed by the Maha Bodhi Society of Kolkatta, India; neighboring is



one built by the Buddhist Society of West Bengal, India. One will pass the Burma Temple and the monastery built by the Government of Myanmar. Next one passes the **Sri Lankan Monastery** constructed by the Government of Sri Lanka followed by one built by the International Gautami Nun Society, Nepal – a typical monastery replicated from Swayambhu, with the Buddhist philosophy of 13 steps to Nirvana and three pinnacle stages. One can enter the **Nepal Vipasana Center** and practice meditation techniques. Other monasteries also provide meditation practice. Further information can be sought from the Tourist Information Center nearby. After the serenity of the spiritual atmosphere, one will enter the **Sacred Garden** after passing the symbol of peace and prosperity of human existence – the Eternal Peace Flame.

### **c) STROLLING AROUND THE SACRED GARDEN**

This garden is the heart of Prof. Tange's design, the ultimate objective of the plan, to create an atmosphere of spirituality peace, universal brotherhood and non violence consistent with Lord Buddha's message to the world. The zone shelters ancient monuments in a freshly restored atmosphere. **Maya Devi Temple** is the heart of all monuments at this holy site. The temple complex bears the testimony of several phases of construction over the centuries. It was fully restored and reopened in 2003 during the celebration of the 2547th auspicious birth anniversary of Lord Buddha. Inside the temple, there are remains of structures of the early Maya Devi Temple that dates back to the 3rd century B.C. to 7th century A.D.

*Maya Devi Temple*  
© *Susheel Shrestha*





**THE NATIVITY SCULPTURE** is the shrine of Maya Devi, which depicts Queen Maya Devi grasping a tree branch with her right hand. Next to her is standing Gautami Prajapati, her sister in a supporting posture at the time of delivery. The far right shows figures of Brahma and Indra, wearing conical crowns, standing in devotion before the queen to receive the divine child, as narrated by Buddhist literature. At the bottom of the panes is the newly born Prince Gautam (Buddha) with a halo around his head standing upright on a lotus pedestal with two celestial figures receiving him.

**THE MARKER STONE** (conglomerate) located deeply buried in the sanctum sanctorum pinpoints the exact spot of the auspicious birth of Lord Buddha. This was discovered after a meticulous excavation of the Maya Devi Temple in 1996. The Marker Stone 70 x 40 x10 cm, is now preserved with a covering bulletproof glass.

**PUSHKARINI** is believed to be the most sacred pond of the Shakyas in which Maya Devi took her bath before giving birth to the Prince, Buddha. It is also the pond where the infant Buddha





Marker Stone  
© Susheel Shrestha



Ashoka Pillar  
© Susheel Shrestha

was given his first purification bath. The pond has two deep well, terraced steps and is riveted by beautifully layered bricks of 1933-39.

**ASHOKA PILLAR** is an important evidence of the birthplace of Buddha. The inscription engraved by Ashoka is still intact and testifies the authenticity of the birthplace. The text written in Brahmin script records the visit of King Priyadarsi who ordered structures built to protect the site.

One can also see the brick masonry foundations, known as the **GROUP OF STUPAS** and vihars, built in the period of Mauryan Gupta and Kushana (between the 3rd century B.C. and the 2nd century A.D.) which are evidence of the early devotee desire to be near the sacred birthplace. On the back side, one can view a brick pillar know as **MAHENDRA STAMBHA**, erected around the 1970s, to commemorate the initiative of U. Thant and and King Mahendra. On the eastern side are standing two monasteries, Lumbini Buddhist Monastery (the Hinayana Buddhist sect) built in 1953 and Dharma Swami Maharaj Buddhist Monastery (the Mahayana Buddhist sect) built in 1968.

#### **d) WALK THROUGH THE WESTERN LANE (MAHAYANA) MONASTIC ZONE**

One can witness the later development of Buddhism in Mahayana, Bajrayana and Lamaism Buddhist sects. Exiting through the Shanti Deep, one will pass the Panditaram Meditation Center. Continuing on, the Western Lane bisects the south and north Monastic Zone. The first major site is the Dharmodaya Sabha, a typical Nepali style monastery with Bahal (holy courtyard), Gumba (monastery) and Stupa. On the continuation of the southern lane, is Manang Stupa built by the Manang Buddhists of Nepal, typical to the Tibetan Buddhism style. Further is the Korean Monastery and monastery guest house. Leading to the northern complex one will see the China Temple (the Chinese Monastery), with typical architecture from the Tiananmen Square, Beijing. Further is the Vietnamese Monastery, typical of Vietnam. On the continuation are French and Austrian Monasteries and a guest house for meditation practice. On the north is the Japanese Monastery. Adjacent is the Ladakh Monastery, built by Buddhists from Ladakh, India. Nearby are two German Monasteries. The last monastery

*Thai Monastery*  
© *Susheel Shrestha*



located at the north end is proposed for construction by Nepali Buddhists. Plots have also been allotted to Buddhist groups from Austria, Mongolia, Malaysia and Bhutan.

#### **e) STROLL AROUND THE NEW LUMBINI VILLAGE**

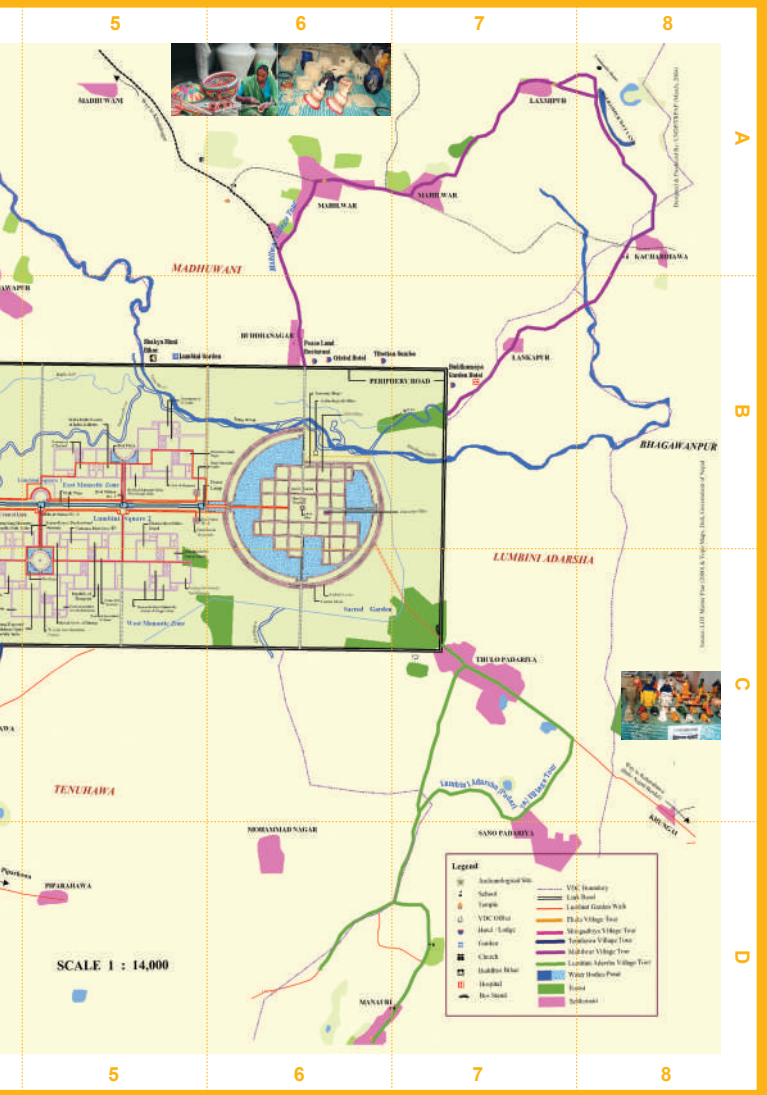
The northern part of the Master Plan has been designed as the gateway to the outer world and amenities for the visitors to find comfortable lodges, restaurants and camping facilities. The first interface of this garden is the **World Peace Stupa**. On the western side is the **Crane Sanctuary and Wetland Garden** established by the International Crane Foundation (USA) in collaboration with Lumbini Crane Conservation Center and LDT. The forest and wetland harbor 200 blue bulls and 300 bird species. The southern part offers a camping ground. The eastern side has the **Lumbini Hokke Hotel** with distinctive Japanese hospitality. Another **Hotel Mikassa** was also constructed jointly by a Japanese organization and the Government of Sri Lanka. The Nepal Council for Preservation of Buddhist Religion, at the east zone of highway, displays the Thangka Exhibition.

*A typical village in Lumbini.*  
© NTB









Lumbini Hokke Hotel	B3	Nepal Vipassana Centre	B5	Shivagadhiya	B2
Lumbini Square 1 and 2	B5	Niglihawa (Circuit Tour)	CM	Shivagadhiya Village Walk	C1,C2,D1,D2
Madhubani Village Walk	A6-8,B6-8	North Pond	B3,B4	Sokyo Organisation, Japan	C4
Madhuwani	A5	Panditarama, Myanmar	B5	South Pond	B4
Mahabodhi Society of India, Kolkata	A5	Panditpur	D2	Souvenir Shops	B6
Mahajidiya	D4	Parsa Chowk	B3	Tara Foundation Duesseldorf, Germany	
Mahendra Pillar	B6	Pasindih	C1	C4	
Mahilawar	A6	Peace Lamp	B5	Tarkulaha	D3
Manang Sewa Samiti, Nepal	C5	Peace Land Restaurant	B6	Tellar River	B5-8
Manauri	D6	Peace Stupa	B3	Tenuhawa Village Walk	C4
Maya Devi Temple	B6	Pilgrim Accommodation (Sri Lanka)	C3	Thulo Padariya	C7
Medical Centre	B4	Piparahawa	D5	Tibetan Gumba	B6
Mikasa hotel	C3	Police Station	C4	Tilaurakot (Circuit Tour)	CM
Mohammadan Nagar	D6	Ramawapur	B4	Tourist Information (proposed)	B4
Monastery—Republic of Mongolia	B5,C5	Ramgrama (Circuit Tour)	CM	Vietnam Phat Quoc Tu	C5
Monastery—Royal Gov. of Bhutan	B5,C5	Reiyukai International, Japan	B4	W. Linh Son, Buddhist France	C5
Museum (Govt. of India)	B4	Sacred Garden Zone	B6,B7,C6,C7	West Monastic Zone	C5
Nadla Nala	B5	Sagarhawa (Circuit Tour)	CM	Yong Do Society, South Korea.	C5
Naukadiha	D1	Sano Padariya	D7		
Nepal Council for Preservation	B4	Shakya Muni Bihar	B5		



## 2. LUMBINI - BUDDHIST CIRCUIT TOUR

The Lumbini Circuit Tour goes through Tilaurakot, Kudan, Gotihawa, Niglihawa, Sagarhawa, Aurorakot, Devadaha and Ramagrama all bearing significance to the life, enlightenment and death of Buddha. There are 62 archaeological sites scattered outside the Lumbini Garden.

**a) TILAKURAKOT** has been identified by archaeologists as the actual capital of Kapilvastu and the home of King Suddhodhan, father of Prince Siddhartha who later went on to become the Buddha. This is believed to be the place where Lord Buddha spent the first 29 years of his princely life. Chinese travelers who visited Tilaurakot more than 2,500 years ago reported seeing numerous stupas, monasteries and palaces. The Chinese pilgrims Fa-Hien and Hiuen-Tsang noted that they saw Kapilavastu in complete ruins and counted 10 deserted cities within Kapilavastu. King Virudhaka, who massacred the Shakyas during the last days of Lord Buddha, is said to have destroyed the cities.

Located about 27 kms west of Lumbini and 3 kms from Taulihawa town, a joint effort by Nepali and Japanese archeologists recovered the royal town of Tilaurakot, the elaborate gateway in the western side, the twin stupa of the Buddha's parents, and King Suddhodhan's palace in and around the Tilaurakot mound. Historically, Kapilavastu was named after Saint Kapil. The Buddha visited Kapilavastu several times during his life. The first nunnery in Buddhist history was also established in Kapilavastu.

The earth rampart, the brick fortification, the ancient habitation, and the 13 layers of human depositions dating between 8 B.C.





*Kudan*  
© Susheel Shrestha



*Gotihawa*  
© Gyanin Rai

and 2-3 A.D are the most noteworthy in the historic ruins. The Kapilavastu Museum exhibits coins, pottery and toys dating back to the 7<sup>th</sup> century B.C. and 4<sup>th</sup> century A.D. . The terracotta figures recovered at Tilaurakot belong to pre-Mauryan, Mauryan, Sunga and Kushana periods.

**b) KUDAN** is located some 4.5 kms south of Tilaurakot, is a mound of structural ruins. A pond nearby appears to be the ruins of stupas and monasteries. These are believed to be the Kasaya Stupa, where a Kasaya (yellow robe worn by monks) was presented to Lord Buddha. This is where King Suddhodhana met Lord Buddha for the first time after he returned from cosmic enlightenment.

**c) GOTIHAWA** located about 3 kms southwest of Taulihawa, is believed to be the birthplace and the place of Nirvana of Krakuchanda Buddha, who came before Shakyamuni Buddha. Brick structures of stupas and monasteries can be seen in the area outside modern Gotihawa village. At the center of the main mound the remains of a broken Ashoka Pillar lie. Adjoining the pillar on the northeast side is a huge stupa with rings of wedge-shaped ancient bricks, identifying the Nirvana Stupa of Krakuchanda Buddha. The villagers are still using an ancient well in the center of the village. The development of the site is believed to have started in the 6<sup>th</sup> century B.C. Rectangular and wedge-shaped bricks containing large amount of rice husk, straw and vegetation dating back to the 3<sup>rd</sup> century B.C. are found here. It is speculated that the enlargement of the stupa was carried out during the Sunga and Kushana period (end of the 1<sup>st</sup> century B.C. to the 2<sup>nd</sup> and 3<sup>rd</sup> century A.D.).









*Niglihawa*  
© Gyanin Rai

**d) NIGLIHAWA** is a significant archaeological site about 7 kms north of Taulihawa where the remains of a broken Ashoka Pillar lie close to a large pond. Emperor Ashoka built a stupa and set up a pillar when he visited the site during his pilgrimage. Discovered by renowned archaeologist, Dr. Alois Fuhrer in 1895, this pillar is 15 feet tall with inscriptions on its upper portion. It is believed that Kanakmuni Buddha was born and enlightened here. The Ashoka Pillar attests that Emperor Ashoka enlarged the stupa enshrining the relics of the Kanakmuni Buddha. Fa Hien and Hiuen Tsang also describe the Kanakmuni Stupa and Ashoka Pillar in their travel accounts.

**e) SAGARHAWA** is the forest site where the ruins of an ancient pond were excavated in 1895. Archeologists have identified this site as the “Palace of the Massacre of the Shakyas.” The ruins of ancient site lie on the west and south banks of the pond known as Lumbu Sagar. Sagarhawa is about 12 kms north of Taulihawa.

**f) AURORAKOT** is a large rectangular fortified area with remains of ancient moat and brick fortification east of Niglihawa,



*Ramagrama*  
© Gyanin Rai

and about 10 kms northeast of Taulihawa. A walled fortress in ancient times, this citadel was believed to be the natal town of Kanakmuni Buddha.

**g) DEVDAHA**, 54 kms east of Lumbini across the Rohini River, is the ancient capital of the Koliya kingdom. It is the maternal hometown of Queen Mayadevi, Prajapati Gautami (Siddhartha's stepmother) and Princess Yasodhara (Siddhartha's consort). This is where Prince Siddhartha spent his childhood. Seven years after his Enlightenment Lord Buddha visited Devdaha and ordained followers of Jain Sadhu Nirgrantha Nathputra. There are several other sites around Devdaha such as Kumarbarti, Khayardanda, Bairimai/Kanyamai, Bhabanipur/Devidamar, Mathagadi (ancient weapons).

**h) RAMAGRAMA** is a brick mound on the bank of the Jharahi River. It is a 7-meter high brick stupa containing one of the eight Astha Dhatu (relics) of Lord Buddha. The king of Ramagrama, the eighth king to obtain the Buddha's relics, built the stupa. History mentions that Emperor Ashoka wanted to open it but was not permitted.

### 3.VILLAGE TOUR/ WALK



A walk through the villages surrounding Lumbini, interaction with the warm and hospitable local people, buying their authentic handicraft products and observing their traditional rituals will bring one closer to understanding the diversity of Terai cultures in Nepal. Tour of villages also gives opportunity to observe Terai landscapes and vegetation found in the outskirts of the settlements. The people in these traditional villages offer a peek at their agro-based rural lifestyle, colorful costume, festivals which they celebrate with much joy and their gracious hospitality. They belong to different religions, caste and creed, with agriculture as main occupation. The main festivals celebrated by the people are Nagpanchami, Holi, Dasain and Tihar. Tourists can visit the local temples and mosques or partake in the cultural ceremonies. The wetland areas, lakes and ponds in the villages also offer bird watching opportunities. Visitors have the option of choosing to walk through the villages, riding through a on local rikshaw or bullock cart.

The main ethnic groups living in the villages are Tharu, Yadav, Harijan, Lodh, Kurmi, Chamar, Gupta, Mallah, Shreevastav, Kohar, Murau, Goshami, Brahmin, Chhettri and Muslim. The language spoken are Bhojpuri and Nepali.

**a) EKALA** offers cultural sightseeing in the village and bird watching at Lake Karbolaha that has a crane sanctuary nearby. Visitors can also visit religious sites of Shiva temple,





*Lumbini in Garden*  
© Susheel Shrestha



*Sarus Crane*  
© NTB



*Lumbini in Garden*  
© Susheel Shrestha

Kalimaisthan temple and mosque. They live in traditional stone or tent-houses.

**b) KHUDABAGAR** offers cultural sightseeing in the village and birdwatching at Punnihawa Lake which is a wetland area. Tourists can also visit the recently set up Tharu museum.

**c) TENUHAWA** offers peek at the Muslim culture and bird watching at crane sanctuary near Karbolaha Lake toward the north-west of the village. Here you can observe women working at indigenous crafts making colorful baskets, handicraft items that are also available on sale at different sales outlets. One can also pay visit to the mosque in the village.

**d) LUMBINI ADARSHA** has archaeological sites that date back to the 4th and 5th century. Visitors can also visit the Shiva shrines and observe customary traditional costumes, the local agro-based lifestyle. Lumbini Adarsha leads to the ancient villages of Padariya, Manauri and Khungai.

**e) MADHUVANI** also offers sightseeing of rural Terai life and bird watching at Haththihawa and Tharunia lakes. Dhaulagiri and Annapurna ranges in the north can also be seen during clear winter mornings. In addition one can also visit temples of Durga, Shiva, Kalikasthan and Samaimaisthan, in the village. Local handicrafts are available at sales center and hotels. Biraha culture is the main cultural attraction here.

## ENTRANCE FEES

Entrance Fees is free for the Monks and Nuns

### MAYA DEVI TEMPLE COMPLEX

Entrance	Camera Fees	Fees
For Foreigners	Rs. 200	US\$ 1 for Still Camera US\$ 10 for Video Camera
For SAARC countries	Rs. 100	US\$ 1 for Still Camera Rs. 200 for Video Camera
For Indian Nationals	Rs. 16	Rs. 15 for Still Camera Rs. 200 for Video Camera
For Nepali Nationals	Free	Rs. 15 for Still Camera Rs. 200 for Video Camera

### LUMBINI MUSEUM

Entrance	Camera Fees	Fees
For Foreigners	Rs. 50	US\$ 1 or Rs. 75 for Still Camera US\$ 10 or Rs. 750 for Movie Camera
For Indian Nationals	Rs. 10	Rs. 15 for Still Camera Rs. 200 for Movie Camera
For Nepali Nationals	Rs. 10	Rs. 15 for Still Camera Rs. 200 for Movie Camera
Filming (Per Day)		
For Foreigners		US\$ 500
For Nepali Nationals		Rs. 5000

*(Script is mandatory to be approved by LDT & Department of Archaeology)*

### ENTRY FEES IN LUMBINI

Camera Fee	:	Rs. 15 (Indian)
Video Camera	:	Rs. 200/- (Nepali, Indian, SAARC), 750/10 USD
Entrance	:	Rs. 16 , 100 (SAARC), 200
Vehicle Entrance	:	Rs. 100 (4 VDCs around Lumbini), 300 (Others) [Only small vehicles are allowed]
Filming per day	:	Rs. 5000/ (Nepali) 500 USD (Foreigner)



# LUMBINI HANDICRAFTS



Local Handicrafts  
© NTB

The community members of Lumbini are also ingenious craftsmen. The handicrafts of Lumbini include:

1. Flower and fruit baskets, trays, tea mats, ladies bags, dry flower pots, Christmas accessories etc. These are made from natural fiber-based handicrafts made from the locally available banana fibre, elephant grass, muj (local name) grass.
2. Clay Sculpture of Pancha Buddha, Lord Buddha, Little Buddha, Mayadevi Temple, Shakya Muni made from the soil of Lumbini are available. The raw material used is the holy soil of Lumbini—birthplace of Lord Buddha.

These natural fiber-based handicrafts are made by Terai women from Rupandehi villages. These women who are among the marginalized and disadvantaged groups, are rich in their Terai culture and indigenous skills. Production of these handicrafts is part of their culture. The handicrafts, relatively less expensive despite the immense effort that goes into the making, are popular among tourists. Tourists buy them as souvenirs for friends and relatives back home. The fact that they are made of natural and local raw materials adds to the value to these items. Buying these items and handicraft products, contributes to the



livelihood of poor and disadvantaged women of community. The handicraft items are available at Mahilabar Bazaar and Visitors' Information Center, gift and accessory shops of Lumbini Development Trust (LDT).

### **GETTING THERE**

Lumbini is in Rupandehi district of Province 5. There are regular flights to Bhairahawa (also called Siddharthanagar) from Kathmandu. Bhairahawa is the nearest town to Lumbini. The flight takes about 35 minutes. You can take a taxi, three-wheeler, or a bus from Bhairahawa airport to Lumbini—a distance of 22 kms. Traveling the 300-km distance from Kathmandu to Lumbini by road takes about 10 hours.

### **TOURIST SERVICES**

There are many budget hotels and lodges, as well as modern class star hotels, in and around Lumbini. Information Center of LDT for visitors is located inside the Sacred Garden. All hotels make arrangement of local guides on request. The hotels also provide vehicle, bicycle and organize cultural programs if requested by guests. The handicraft sales outlets are in Mahilawar and in LDT ground premises at the Visitors' Information Center and gift shops.

#### **WHEN YOU ARE INSIDE THE LUMBINI GARDEN, PLEASE:**

- » Follow the foot trails
- » Do not pluck the flowers
- » Do not walk on the monuments
- » Do not litter around
- » Do not collect bricks
- » Use toilets and rubbish bins
- » Do not offer milk, water and coins to the pillar and the Nativity Sculpture
- » Use the donation box for donation
- » Do not encourage begging
- » Use the meditation platform for meditation
- » Do not collect soil from the Sacred Garden
- » Get permission from LDT for using camera
- » Be sensitive while taking pictures (get permission to take photos of people)

## SUGGESTED ITINERARIES FOR LUMBINI BUDDHIST CIRCUIT AND VILLAGE TOUR

### Option 1 (4-5 days)

DAY	FROM-TO	ACTIVITIES	TIME	OVERNIGHT
Day 1	Kathmandu– Bhairahawa– Lumbini	Flying from Kathmandu-Bhairahawa. Driving from Bhairahawa-Lumbini. Observing Lumbini Gardens and surrounding areas.	30 min. (Flying) 30 min (Driving)	Lumbini (Hotels, lodges)
Day 2	Lumbini	Visit the Mayadevi Temple and tour of surrounding areas of LDT. Visit the surrounding villages and observe rural lifestyle.	2-3 hrs. or more (LDT tour) 2-3 hrs. (Village tour)	Lumbini (Hotels, lodges)
Day 3	Lumbini– Buddhist Circuit Tour	Driving and visiting religious and archaeological sites at Gotihawa, Kudan, Tilaurakot, Niglihawa, Sagarhawa and Lumbini.	6-8 hours (Tour)	Lumbini (Hotels, lodges)
Day 4	Lumbini – Devadaha– Ramagrama– Bhairahawa– Kathmandu	Driving and visiting religious and archaeological sites at Devadaha, Ramagrama and then driving to Bhairahawa. Fly back to Kathmandu from Bhairahawa.	3-4 hrs. (Visit) 30 min (Flying)	Kathmandu

### Option 2 (5-6 Days)

DAY	FROM-TO	ACTIVITIES	TIME	OVERNIGHT
Day 1	Kathmandu– Lumbini	Driving Kathmandu-Lumbini. Visiting the Mayadevi Temple and LDT surrounding areas.	8-10 hrs. (Driving)	Lumbini (Hotels, lodges)
Day 2	Lumbini	Visiting the Mayadevi Temple and LDT surrounding areas. Visit the surrounding villages and observe rural lifestyle.	2-3 hrs. or more (LDT tour) 2-3 hrs. (Village tour)	Lumbini (Hotels, lodges)
Day 3	Lumbini– Buddhist Circuit Tour	Driving and visiting religious and archaeological sites at Gotihawa, Kudan, Tilaurakot, Niglihawa, Sagarhawa and Lumbini.	6-8 hours (Tour)	Lumbini (Hotels, lodges)
Day 4	Lumbini– Devadaha– Ramagrama– Chitwan	Driving and visiting religious and archaeological sites at Devadaha, Ramagrama. Driving to Chitwan.	3-4 hrs. (Visit)	Chitwan (Hotels, lodges)
Day 5	Chitwan– Kathmandu	Driving from Chitwan – Kathmandu.	5-6 hrs. (Driving)	Kathmandu

## ACCOMMODATION

**Nepal Country Code : 977, Lumbini Area Code : 71**

NAME	ADDRESS	TEL	FACILITY
Hokke Hotel	Lumbini	580236	Star Class
Lumbini Buddha Hotel	Padariya	580114	Lodging/ Food
Siddhartha Guest House	Lankapur	580238	Lodging/ Food
New Lumbini Garden (New Crystal) Hotel	Mahilwar	580145	Star Class
Buddha Maya Garden	Lankapur	580220	Star Class
Hotel Lumbini	Mahilwar	580142	Lodging/ Food
Lumbini Village Lodge	Mahilwar	580258	Lodging/ Food
Hotel Lord Buddha Int.	Mahilwar	580169	Lodging/ Food
Gautam Buddha Lodge	Padariya	580138	Lodging/ Food
Lumbini Garden Lodge	Mahilwar	580146	Lodging/ Food
Sri Lanka Pilgrims Rest	LDT	580109	Lodging/ Food
Lumbini Buddha Garden Resort	Parsha	98570-22819	Lodging/ Food

*Note: All hotels provide vehicle service, local guide, cultural programmes and village bicycling on request. All hotels and restaurants are affiliated to the functional group of Lumbini Panorama Hotel and Lodge Management Group and Lumbini Local Restaurant Group.*

## Distance for Lumbini Circuit Tour

SN		FROM TO	KM	DRIVE
1	Airport	Maya Devi Temple	17.4	25 Min
2	Butwal	Maya Devi Temple	21.1	30 Min
3	Maya Devi Temple	Kudan	29.42	45 Min
4	Kudan	Gotihawa	4.33	15 Min.
5	Gotihawa	Tilaurakot	7.32	20 Min.
6	Tilaurakot	Niglihawa	8.85	20 Min.
7	Niglihawa	Aaraurakot	1.25	3 Min.
8	Aaraurakot	Sagarhawa	5.21	10 Min.
9	Sagarhawa	Devdah	65.3	1.5 Hrs.
10	Devdah	Ramagrama	25.19	40 Min.
11	Ramagrama	Bhairahawa	28.56	1 Hr.
12	Bhairahawa	Airport	3.7	5 Min.
13	Lumbini Garden	Walk	7.5	x
14	Ekala Village	Walk	3	x
15	Shivagadhiya Village	Walk	3.5	x
16	Tenuhawa Village	Walk	2.2	x
17	Lumbini Adarsha Village	Walk	5.5	x
18	Madhuvani Village	Walk	6.5	x





DONATION-BOX  
दान-पात्र

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Experiences!*

