

# “Four Places of Buddhist Pilgrimage in India”

by Bro. Chan Khoon San, Malaysia 2009

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# INTRODUCTION

The idea of a pilgrimage came from the Buddha himself over 2500 years ago! In answer to Ven. Ananda's concern that the monks would no longer be able to see the Buddha and pay their respects after his *Parinibbana*, Buddha advised pious disciples to visit **Four Places, the sight of which will inspire faith (*saddha*) and religious urgency (*samvega*) after He was gone.** These places are called *Samvejaniya-thana* in Pali or places that arouse awareness and apprehension of impermanence. **What are the Four Places?**

**LUMBINI:** “**Here the Tathagata was born!** This, Ananda, is a place that a pious disciple should visit and look upon with feelings of reverence.”

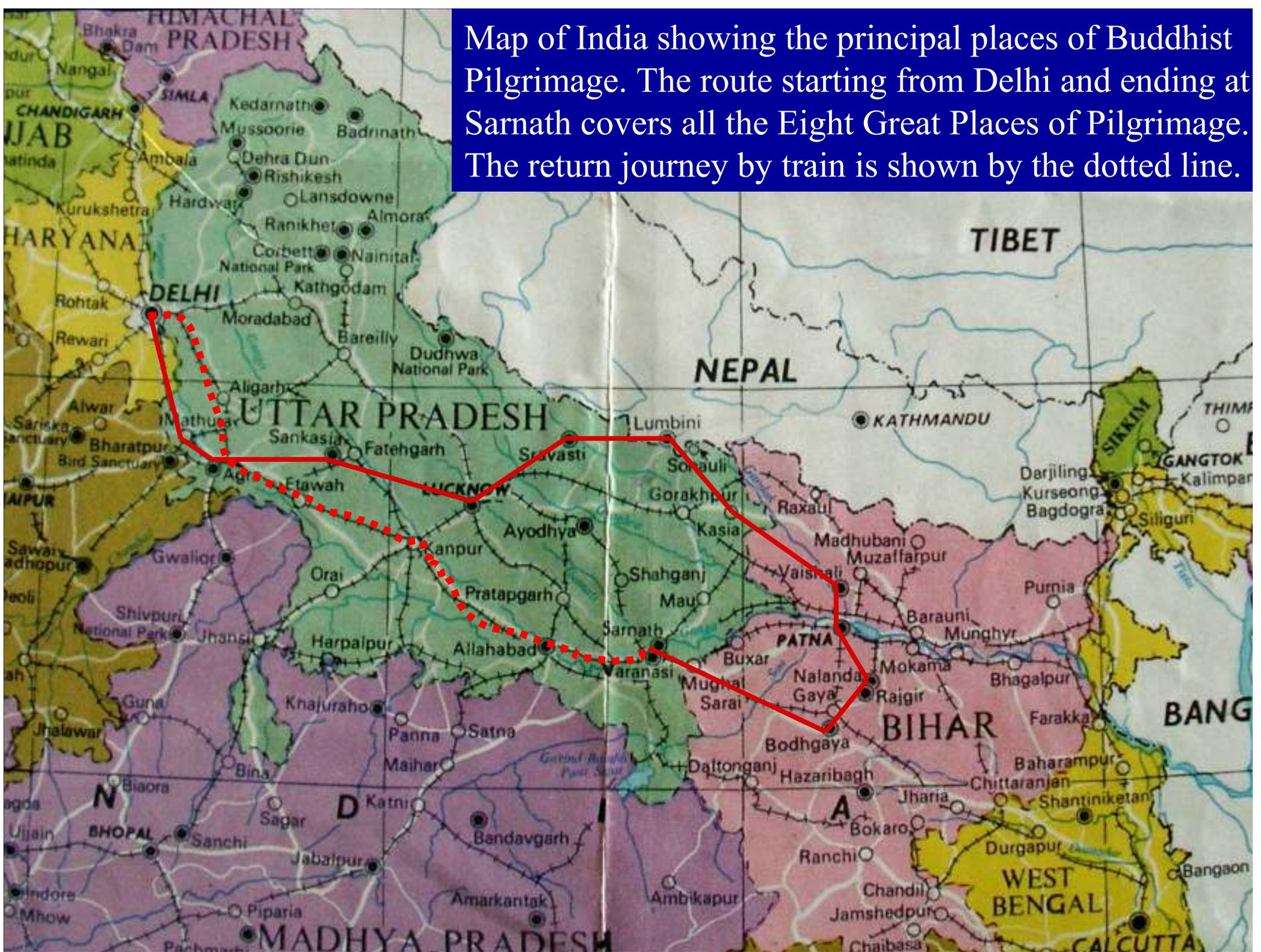
**BUDDHAGAYA:** “**Here the Tathagata attained the unexcelled Supreme Enlightenment!** This, Ananda, is a place that a pious disciple should visit and look upon with feelings of reverence.”

**SARNATH:** “**Here the Tathagata set rolling the Wheel of Dhamma!** This, Ananda, is a place that a pious disciple should visit and look upon with feelings of reverence.”

**KUSINARA:** “**Here the Tathagata passed away into Parinibbana.** This, Ananda, is a place that a pious disciple should visit and look upon with feelings of reverence.”

*“And whosoever, Ananda, should die on such a pilgrimage, with his heart established in faith, he at the breaking up of the body, after death, will be reborn in a realm of heavenly happiness.”* **Mahaparinibbana Sutta V, 16**

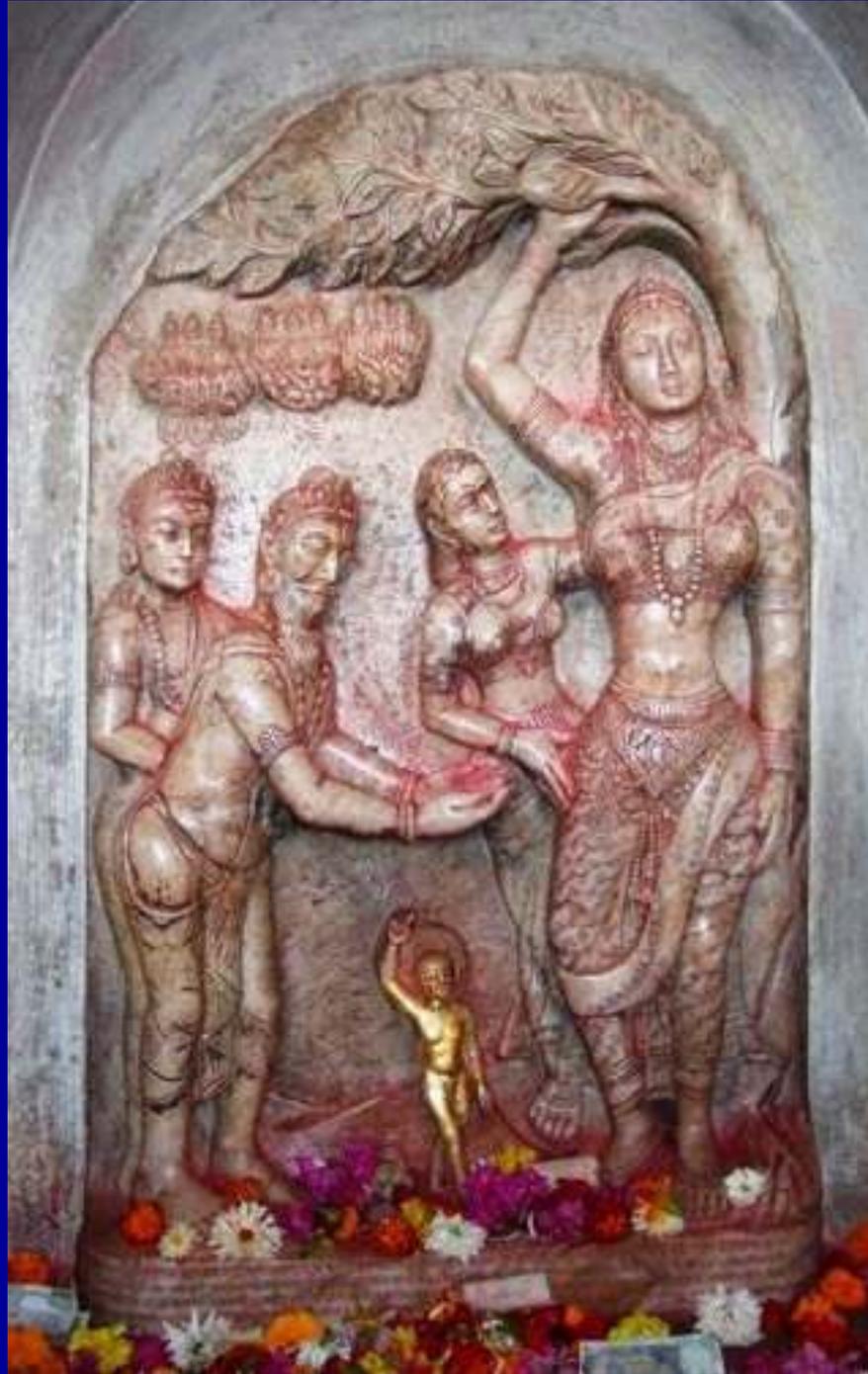
Map of India showing the principal places of Buddhist Pilgrimage. The route starting from Delhi and ending at Sarnath covers all the Eight Great Places of Pilgrimage. The return journey by train is shown by the dotted line.



## LUMBINI: BIRTHPLACE OF THE BUDDHA

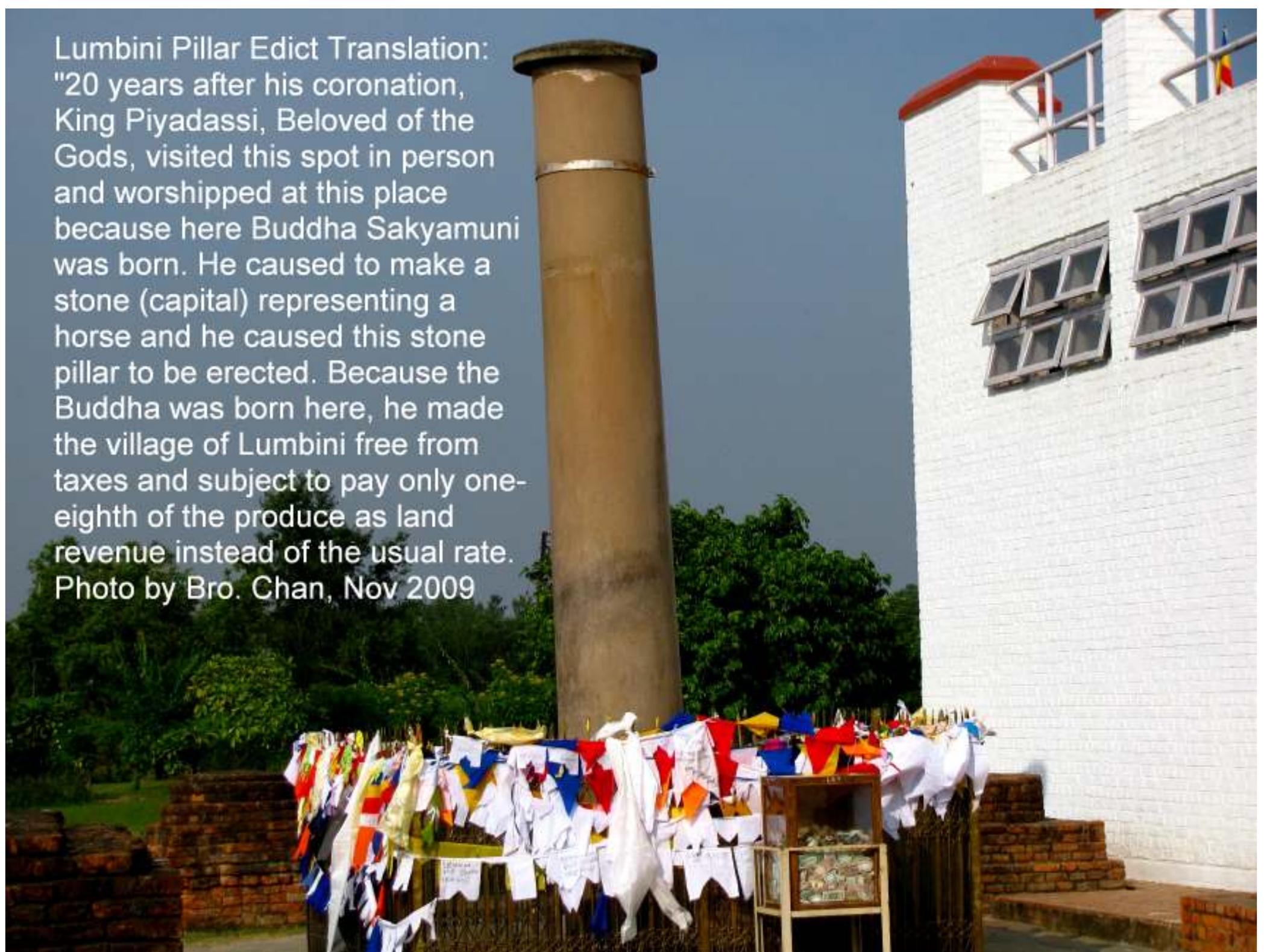
**Lumbini** is located in Nepal, about 20 km from the border town of **Bhairawa**, just across the Indian border crossing at **Sonauli**.

The Buddha was born on the **full-moon day of Wesak**. His mother was **Mahamaya Devi**, chief consort of **King Suddhodana**. Already 56 years old and in the final stage of pregnancy carrying the **Bodhisatta for 10 full months**, she was traveling to her parents' home in **Devadaha** to deliver her first child following the tradition of her **Koliyan clan**. Along the way, the entourage passed **Lumbini Garden, a pleasure grove of Sala trees**, which were then in full bloom. She decided to stop there to admire the flowering trees and plants. Soon she began to experience signs of impending birth. Quickly she summoned her female servants to cordon off the area with curtains. Then holding on to the branch of a **Sala tree with her right hand for support, she gave birth to the Bodhisatta while standing up.**

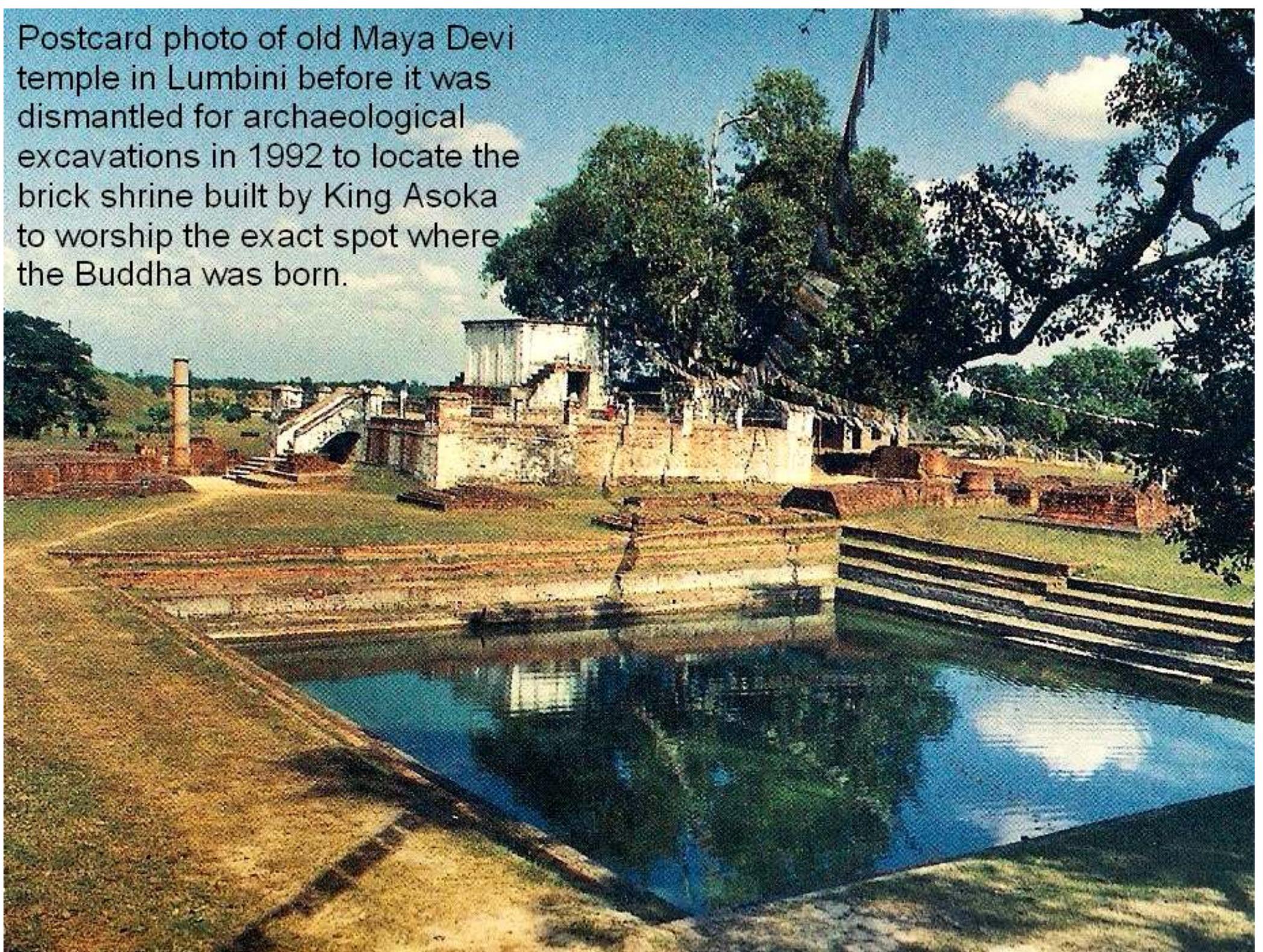


In 249 BC, **King Asoka** visited Lumbini as part of his pilgrimage to the sacred Buddhist places and worshipped the sacred spot where the Buddha was born. To commemorate his visit, he built an **Asokan Pillar** with a **horse capital** and an **edict written in Brahmi**. Today only 6.7 metres of the pillar still stands but without its horse capital. According to ancient Buddhist literature, when Asoka visited Lumbini, he erected a brick shrine and placed a “**Marker Stone**” on top, to worship the exact site of the Buddha’s birth. In 1992, archaeologists started excavations at the old Maya Devi temple and discovered the marker stone pinpointing the exact spot where the Buddha was born.

Lumbini Pillar Edict Translation:  
"20 years after his coronation,  
King Piyadassi, Beloved of the  
Gods, visited this spot in person  
and worshipped at this place  
because here Buddha Sakyamuni  
was born. He caused to make a  
stone (capital) representing a  
horse and he caused this stone  
pillar to be erected. Because the  
Buddha was born here, he made  
the village of Lumbini free from  
taxes and subject to pay only one-  
eighth of the produce as land  
revenue instead of the usual rate.  
Photo by Bro. Chan, Nov 2009

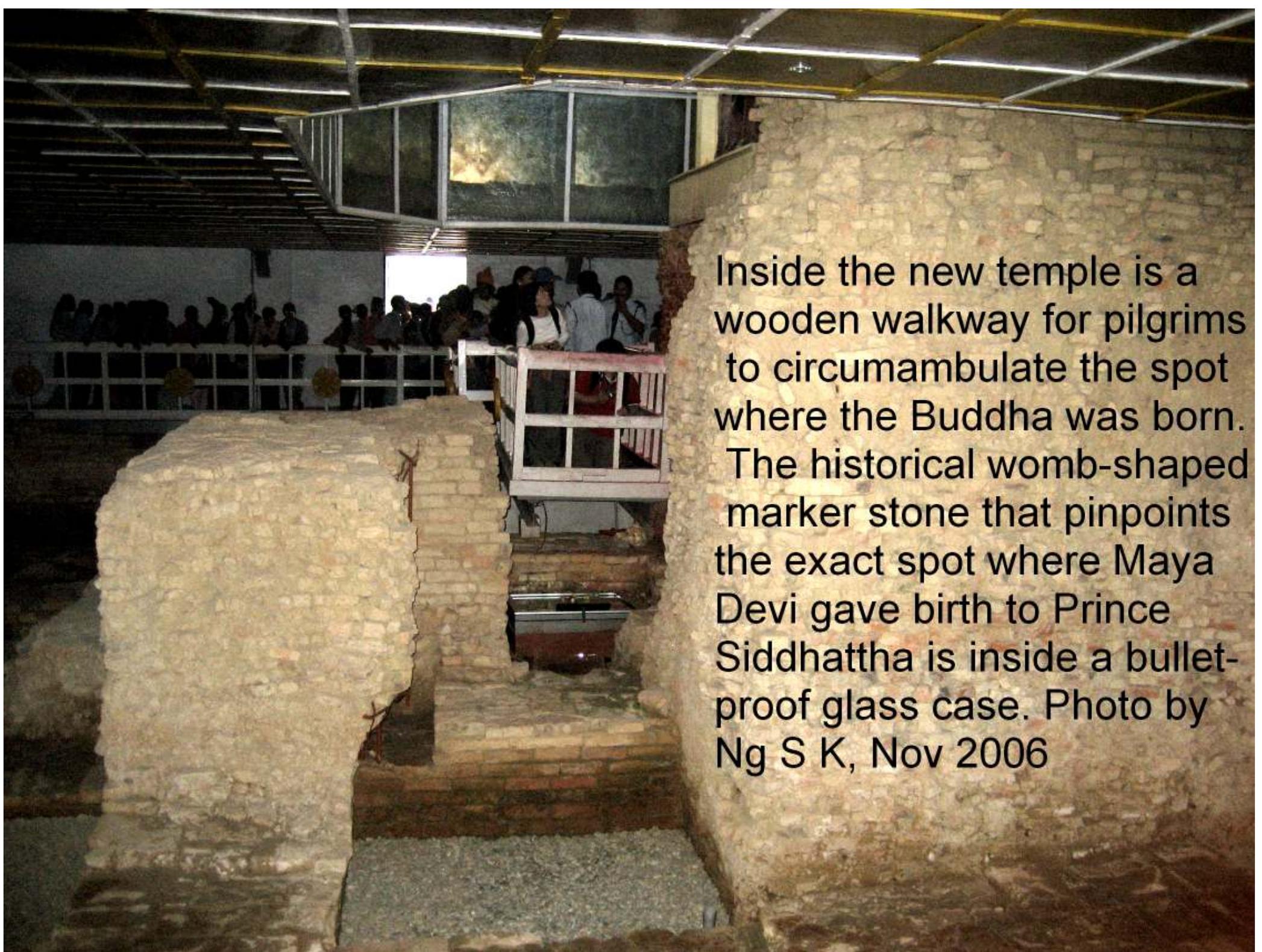


Postcard photo of old Maya Devi temple in Lumbini before it was dismantled for archaeological excavations in 1992 to locate the brick shrine built by King Asoka to worship the exact spot where the Buddha was born.



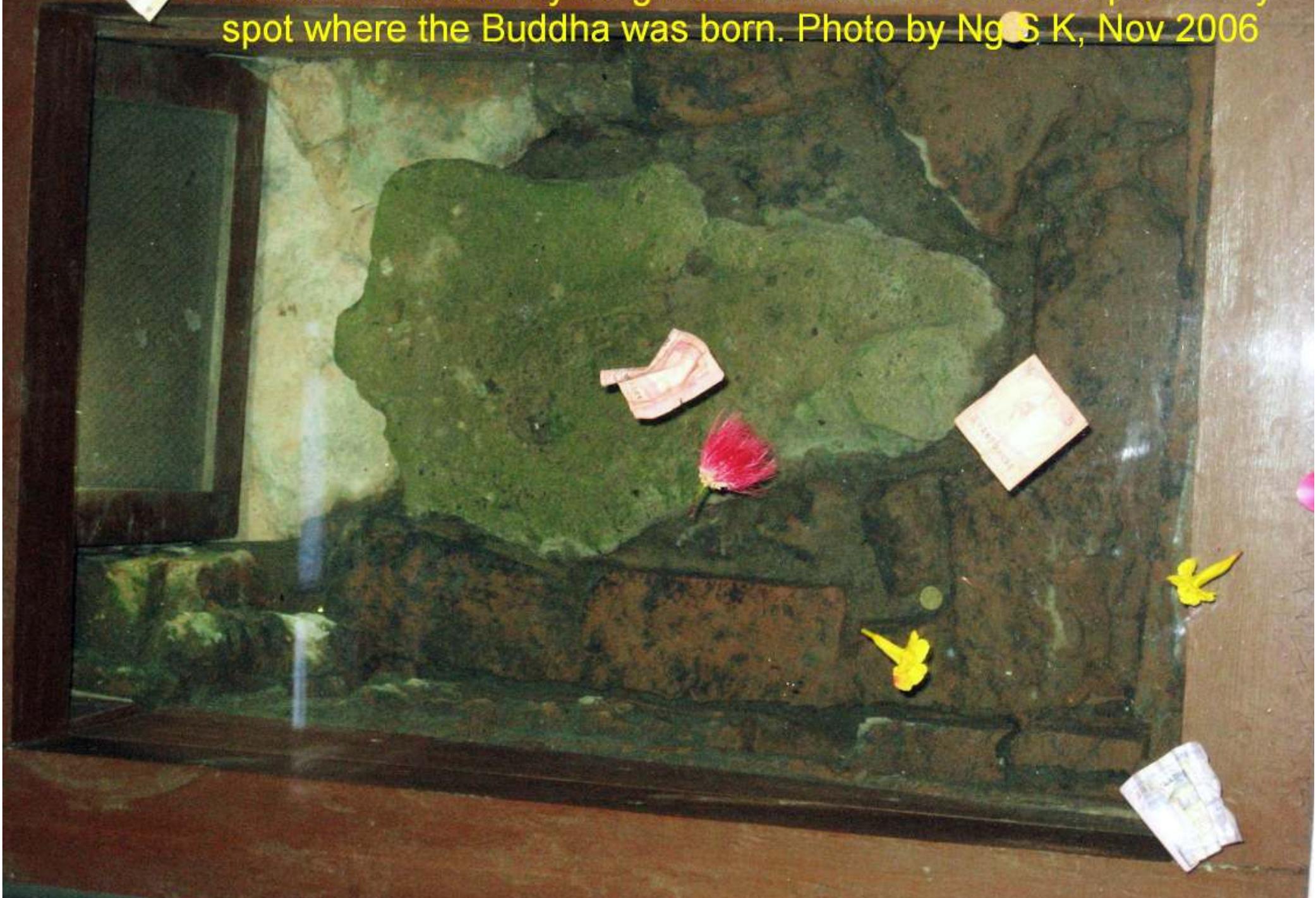
Exact spot where the Buddha was born is not located at the Asokan pillar but inside this new temple built over the remains of the old Maya Devi temple, which was excavated in 1992. In the foreground is the Puskarni pond where Maya Devi washed herself before giving birth. Photo by Bro. Chan, Nov 2009





Inside the new temple is a wooden walkway for pilgrims to circumambulate the spot where the Buddha was born. The historical womb-shaped marker stone that pinpoints the exact spot where Maya Devi gave birth to Prince Siddhattha is inside a bullet-proof glass case. Photo by Ng S K, Nov 2006

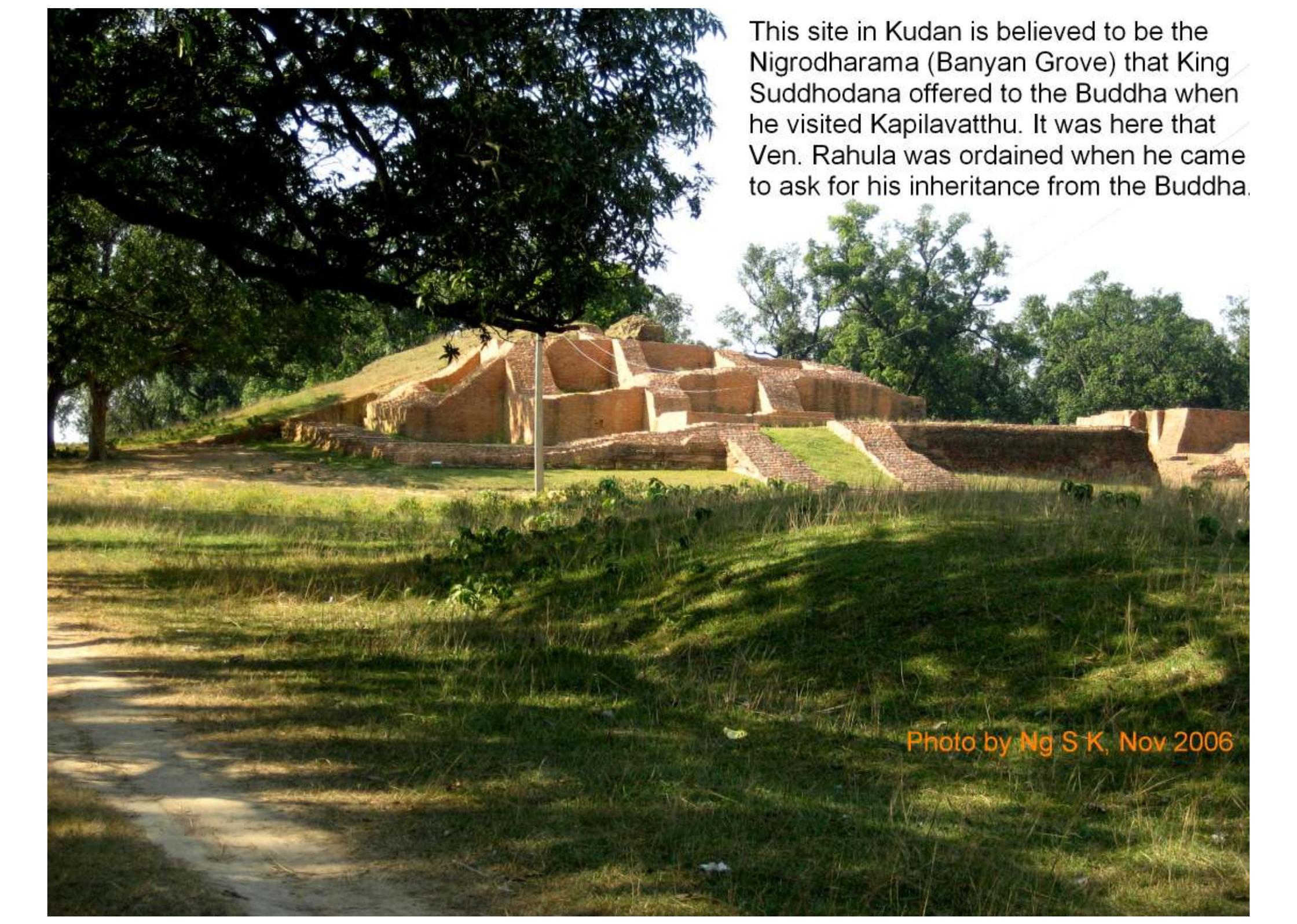
Marker stone shaped like a womb, which was placed on top of a brick shrine built by King Asoka in 249 BC to worship the very spot where the Buddha was born. Photo by Ng S K, Nov 2006



The photograph captures the archaeological site of Kapilavatthu in Tilaurakot, Nepal. In the foreground, several large, rectangular stone blocks are arranged in a grid-like pattern, likely remnants of a paved path or a platform. The ground is covered with green grass and some dry patches. In the middle ground, a low wall made of reddish-brown bricks or mud-brick is visible, with three people standing near it, looking towards the right. The background is dominated by a large, leafy tree on the right side, and a line of trees under a clear sky. The overall scene is bright and sunny.

Ruins of Kapilavatthu is located at Tilaurakot, 27km west of Lumbini. Here one can still see the site of the Eastern Gate, from which the Bodhisatta set out on the night of his Great Renunciation when he was 29 years old.

Photo by Ng S K, Nov 2006



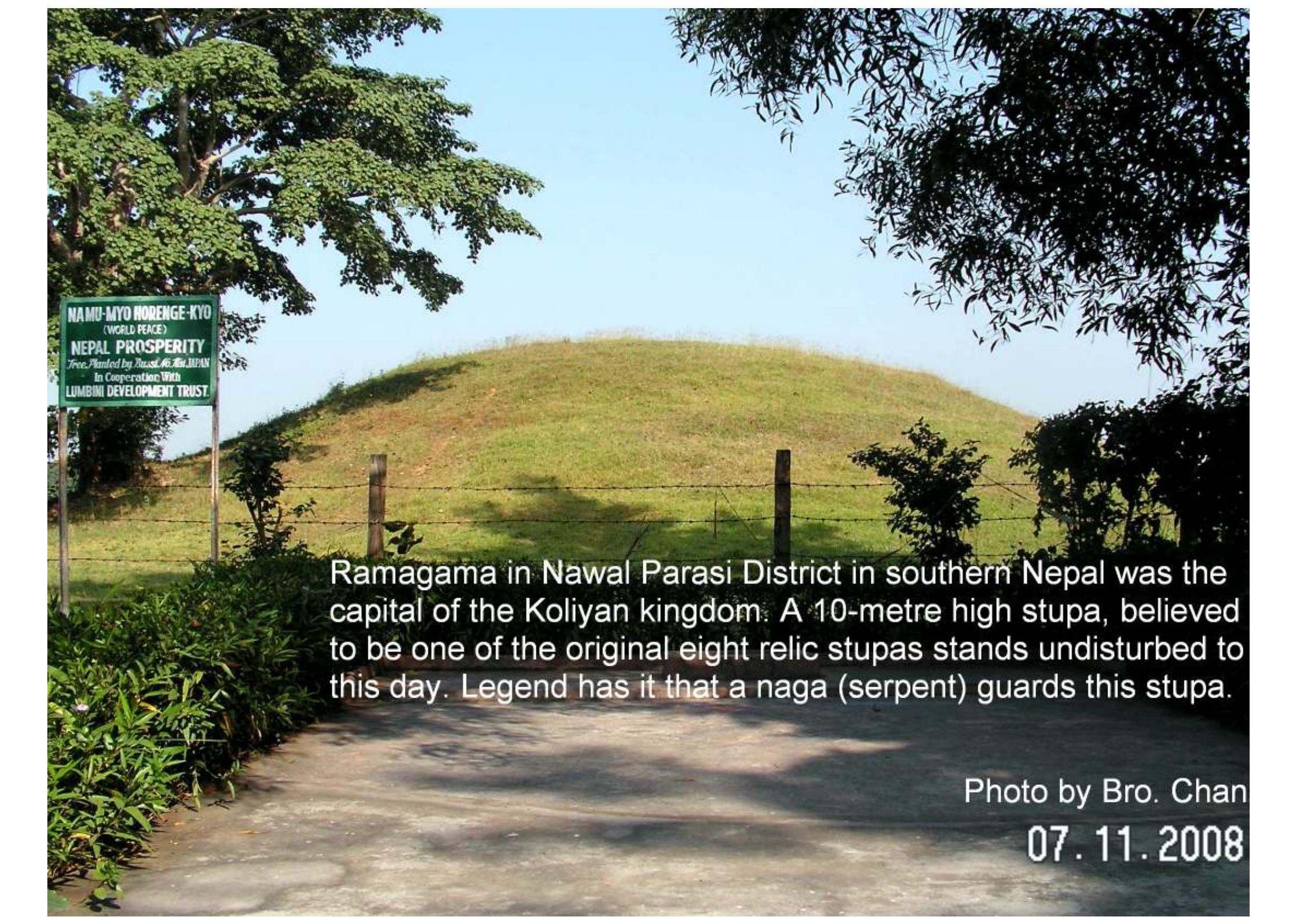
This site in Kudan is believed to be the Nigrodharama (Banyan Grove) that King Suddhodana offered to the Buddha when he visited Kapilavatthu. It was here that Ven. Rahula was ordained when he came to ask for his inheritance from the Buddha.

Photo by Ng S K, Nov 2006

The road from Bhairawa to Ramagama passes the scenic Rohini River that separates the kingdoms of Sakyans and Koliyans. Both tribes nearly fought over its water rights but the Buddha intervened to solve their dispute. In the background are the foothills of Himalayas.

Photo by Bro. Chan, Nov 2007



A photograph of a grassy hill in Nepal. In the foreground, there is a dirt path and a fence made of wooden posts and wire. To the left, a green sign is mounted on a wooden post. The sign contains text in white and green. The background shows a large, rounded hill covered in green grass under a clear blue sky. There are trees and foliage in the foreground and on the right side of the frame.

**NAMU-MYO HORENGE-KYO**  
(WORLD PEACE)  
**NEPAL PROSPERITY**  
*Tree Planted by Buddhist Mission JAPAN*  
In Cooperation With  
**LUMBINI DEVELOPMENT TRUST.**

Ramagama in Nawal Parasi District in southern Nepal was the capital of the Koliyan kingdom. A 10-metre high stupa, believed to be one of the original eight relic stupas stands undisturbed to this day. Legend has it that a naga (serpent) guards this stupa.

Photo by Bro. Chan

07.11.2008

# **Bodhgaya, Place of Supreme Enlightenment**

**Buddhagaya**, where Buddha attained Supreme Enlightenment on the full-moon day of **Wesak in 588 BC**, is the most hallowed place on earth to Buddhists. According to the Commentary, the Seat of Enlightenment (**Bodhi Pallanka**) at Buddhagaya is one of the four **places that do not vary for all Buddhas (Avijahitatthanani)**. **King Asoka** was the first to build a shrine at this sacred spot. In the 1<sup>st</sup> century AD, two **Sunga queens** enlarged the Bodhi shrine and in the 2<sup>nd</sup> century AD, the **Kushan king Huviska** (111-138 AD) built a temple on the site to install a Buddha image, which was then in vogue. Cunningham suggested that the entire **Mahabodhi Temple as seen today follows the Huviska structure**. As it was built over the remains of the Asoka shrine, the position of the Diamond throne remains unchanged. Inside the temple, one comes face-to-face with a great gilded image of the Buddha from 10<sup>th</sup> century AD seated on a patterned cushion instead of a lotus. It is supported by a pedestal, decorated with figures of lions and elephants.

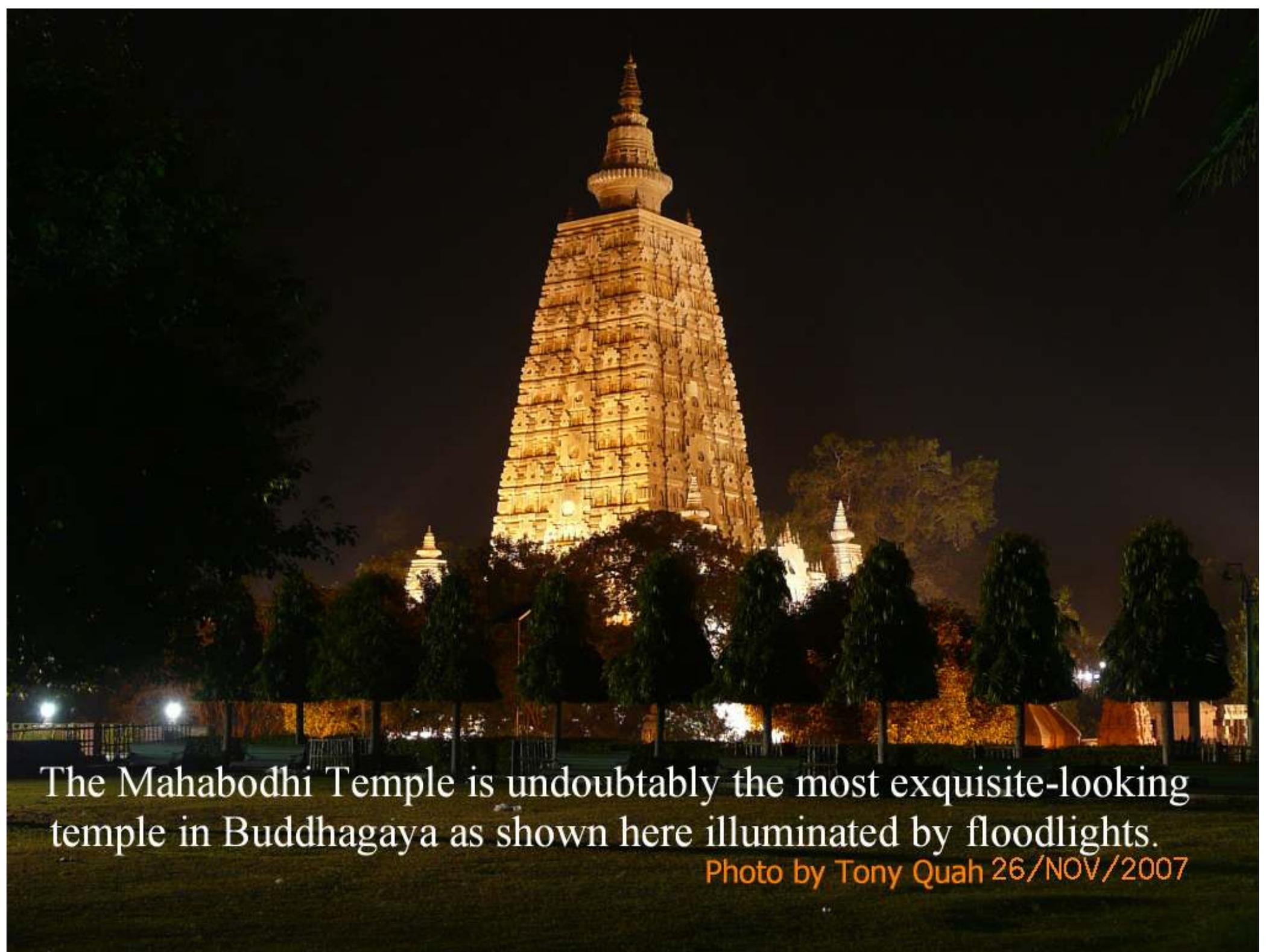
At the back of the Mahabodhi Temple is the **Bodhi Tree** under which the Buddha attained Supreme Enlightenment. It is a **Pipal tree (*Ficus religiosa*)**, also known in Pali as '*assattha*'. The Diamond Throne is located between the Bodhi tree and the rear wall of the temple. It marks the actual spot of the **Seat of Enlightenment (Bodhi Pallanka)**. It is said that the **Buddha sat facing east** with his back to the trunk of the Bodhi tree. A red sandstone slab measuring 2.3 meters long by 1.3m wide by 0.9m high now marks this holy spot. While in the Mahabodhi Temple, pilgrims should visit the seven places associated with the Buddha's Stay at each place for seven days after Enlightenment:

- **First Week on the Throne (*Pallanka Sattaha*)**
- **Second Week of the Unblinking Gaze (*Animisa Sattaha*)**
- **Third Week on the Walk (*Cankama Sattaha*)**
- **Fourth Week in Jewelled House (*Ratanaghara Sattaha*)**
- **Fifth Week at Ajapala Nigrodha Tree (*Ajapala Sattaha*)**
- **Sixth Week at Mucalinda (*Mucalinda Sattaha*)**
- **Seventh Week at Rajayatana Tree (*Rajayatana Sattaha*)**

The Mahabodhi Temple in  
Buddhagaya is the most  
hallowed place on earth to  
all Buddhists who come  
from all over the world to  
pay homage under its  
sacred Bodhi tree where  
Lord Buddha attained  
Supreme Enlightenment

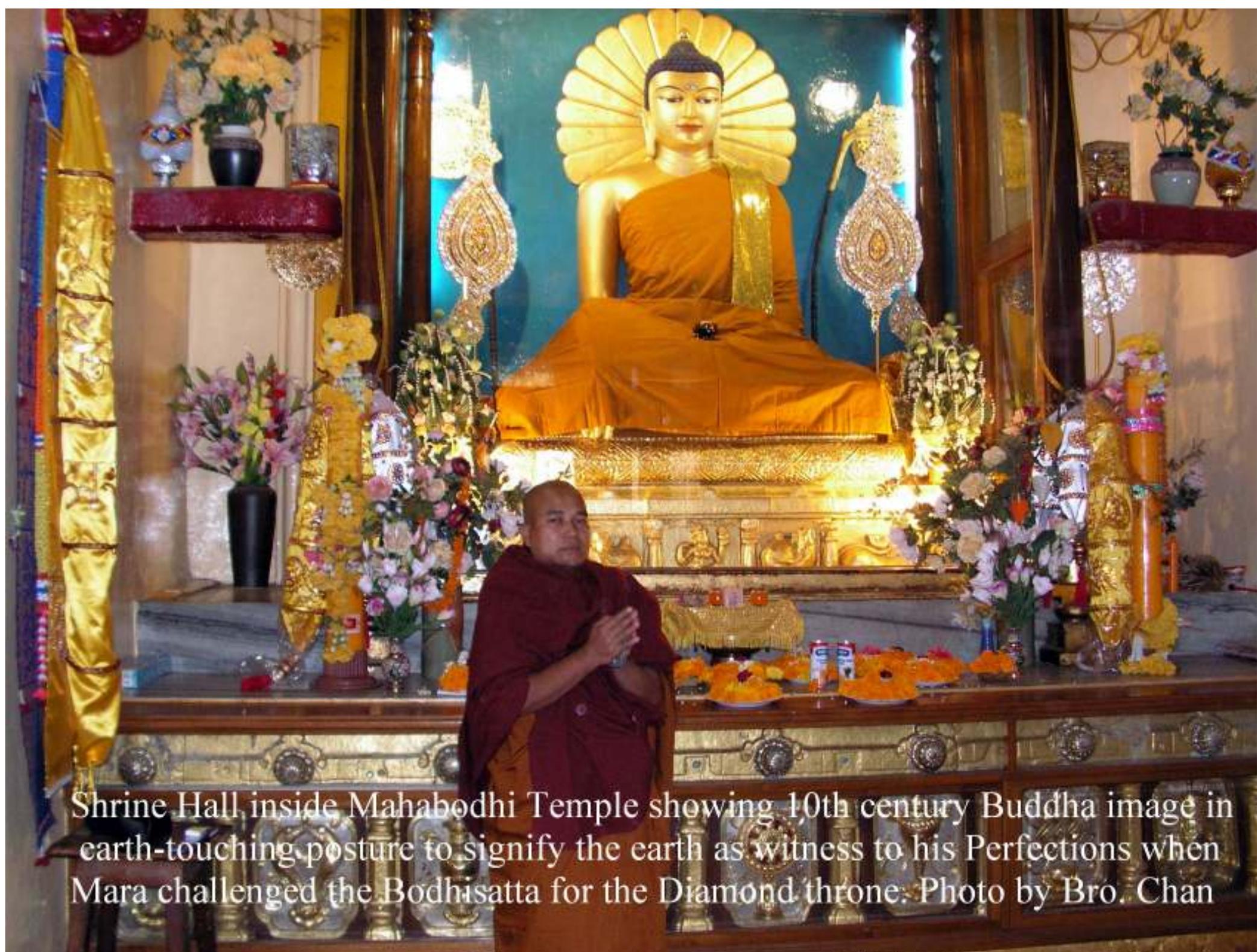


Photo by Tony  
Quah 26/NOV/2007

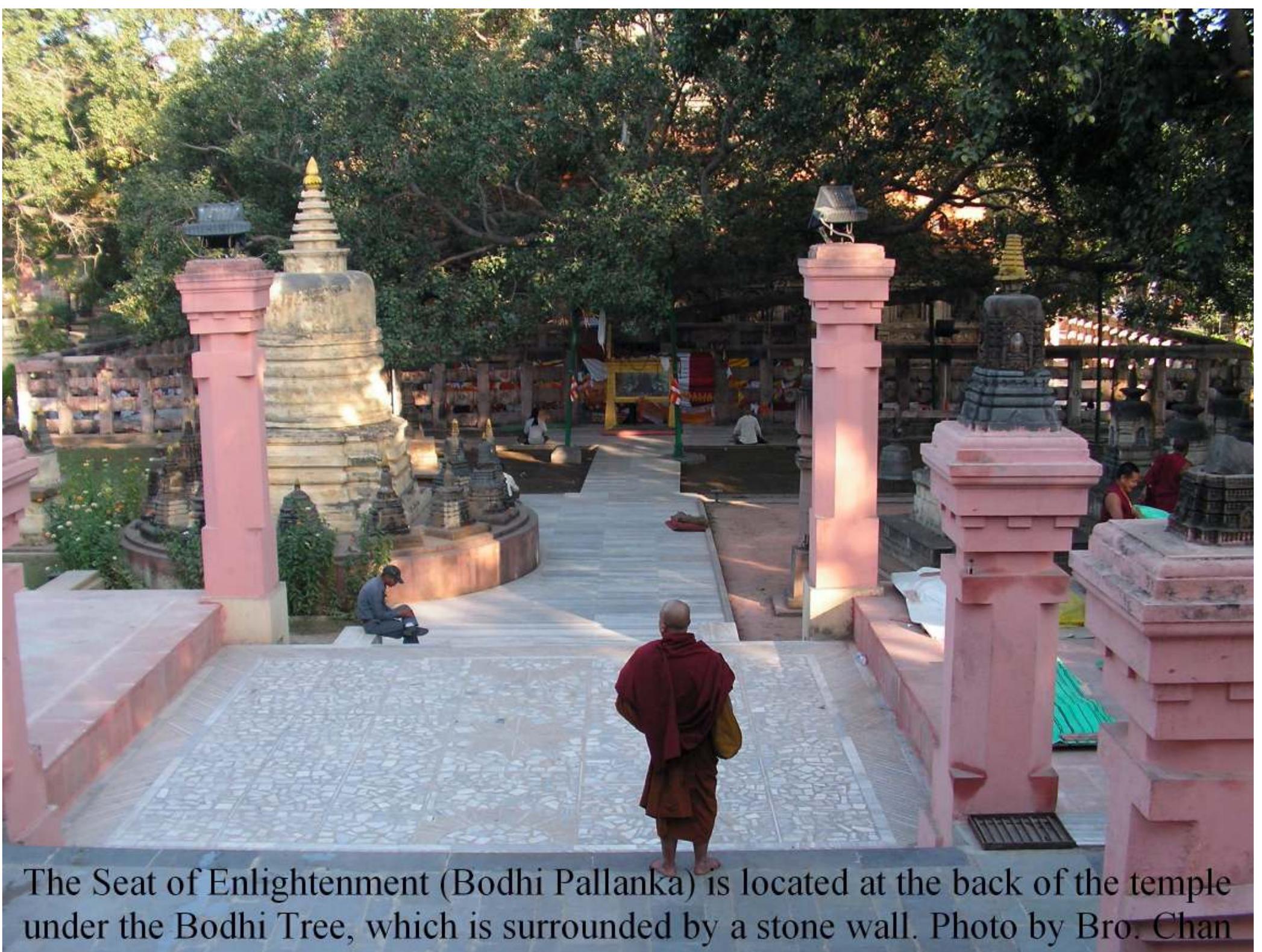


The Mahabodhi Temple is undoubtedly the most exquisite-looking temple in Buddhagaya as shown here illuminated by floodlights.

Photo by Tony Quah 26/NOV/2007



Shrine Hall inside Mahabodhi Temple showing 10th century Buddha image in earth-touching posture to signify the earth as witness to his Perfections when Mara challenged the Bodhisatta for the Diamond throne. Photo by Bro. Chan



The Seat of Enlightenment (Bodhi Pallanka) is located at the back of the temple under the Bodhi Tree, which is surrounded by a stone wall. Photo by Bro. Chan



Bodhi Tree under which the Buddha sat on the eve of Enlightenment. In 1876, the old decaying tree fell down during a storm. The present tree is a sapling from it planted by Cunningham. Photo by Bro. Chan



Diamond Throne on which Buddha sat when he attained Enlightenment. He sat facing east (towards the left). Photo by Bro. Chan, Nov 2005

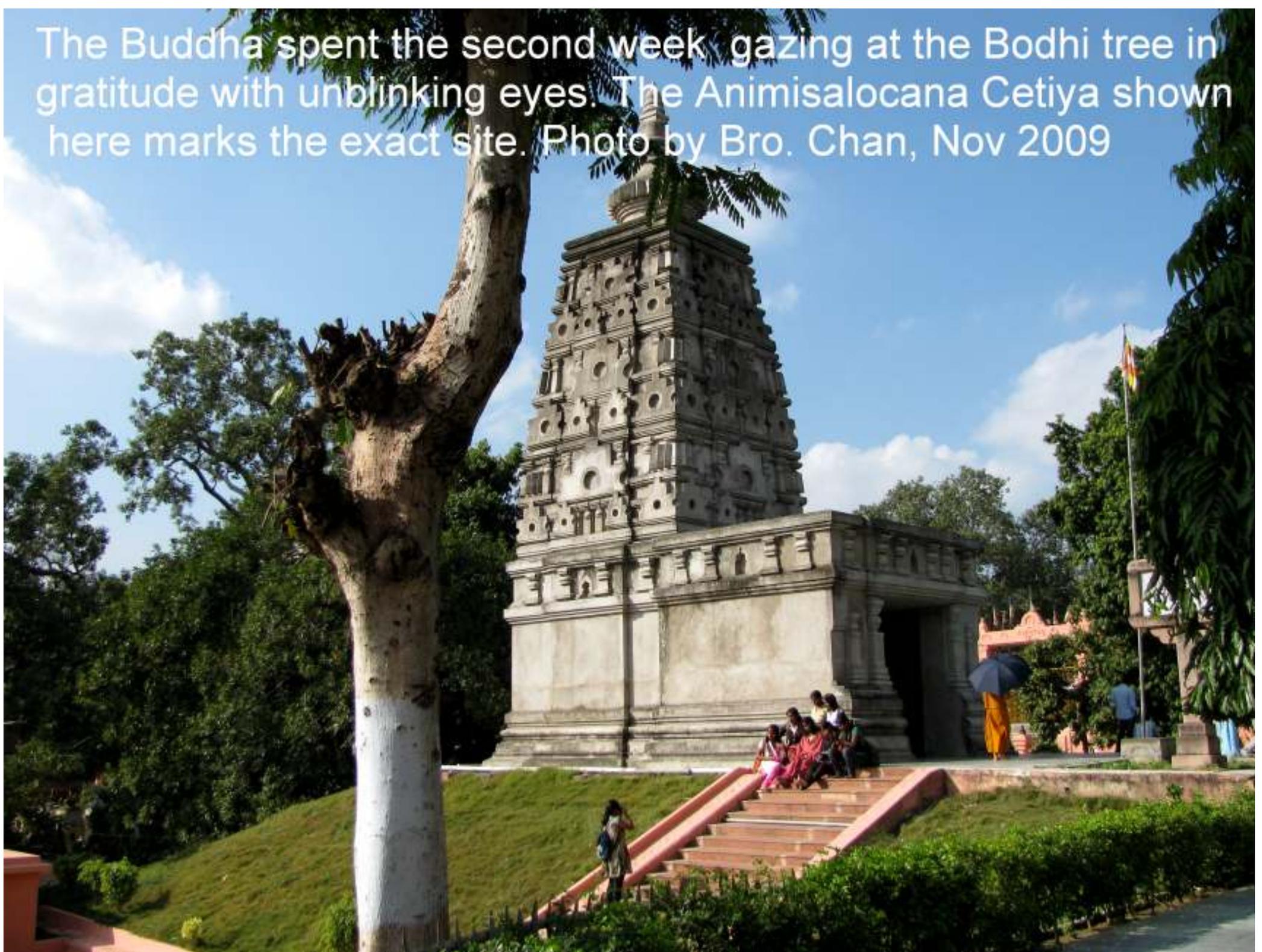


After Enlightenment, Buddha spent the 1st week in meditation under the Bodhi tree experiencing the bliss of Arahantship.

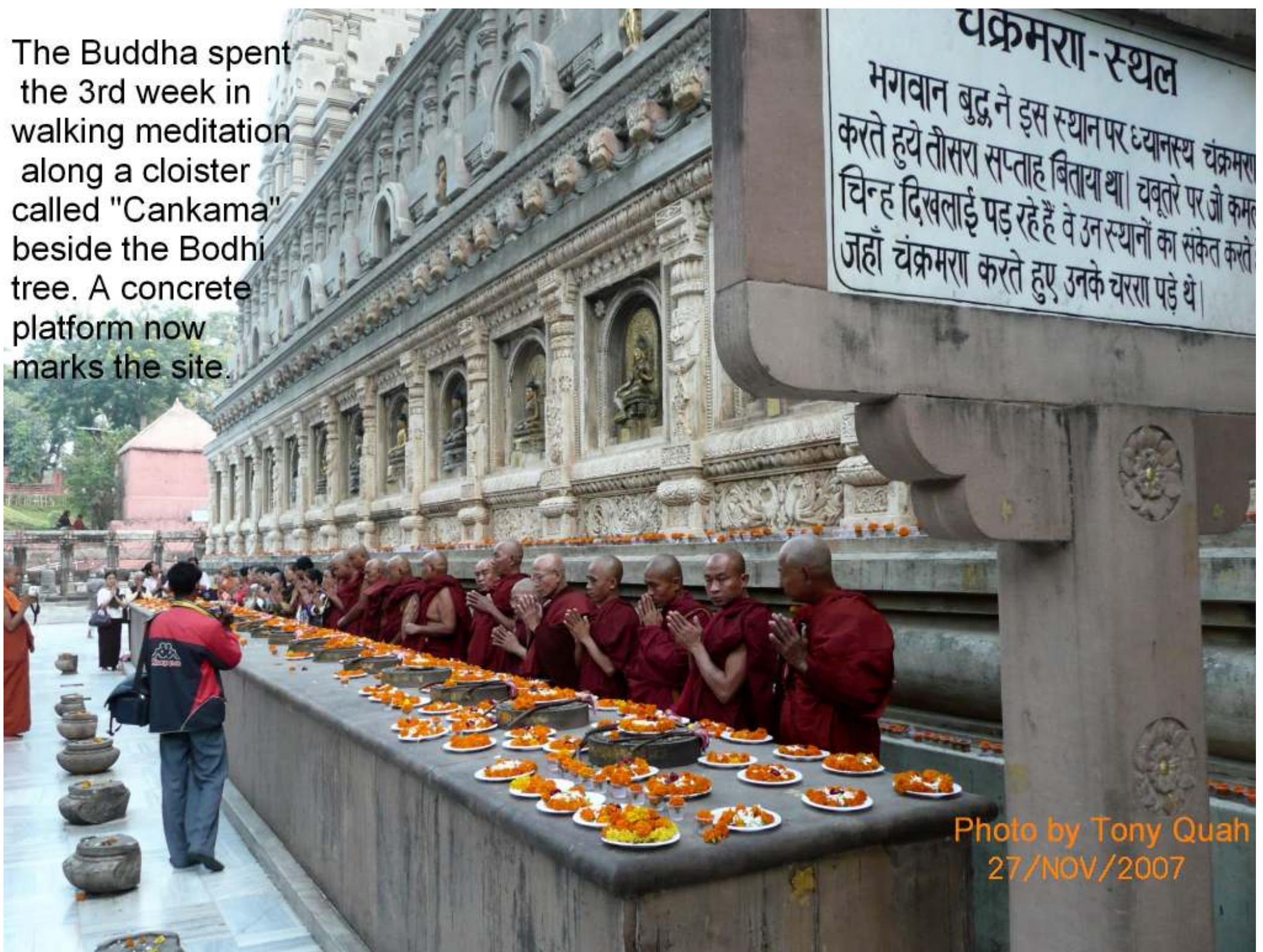
BODHI PALLANKA (THE PLATE OF ENLIGHTENMENT)  
PRINCE SIDDHARTHA ATTAINED BUDDHAHOOD (FULL ENLIGHTENMENT) IN THE YEAR 623 B.C. ON THE VAISAKHA FULL MOONDAY SITTING UNDER THIS PLEEPUL (BODHI) TREE  
THE VAJRASANA OR THE DIAMOND THRONE WHICH IS UNDER THIS BODHI TREE IS THE CENTRAL PLACE OF WORSHIP.

Photo by Ng S K, Nov 2006

The Buddha spent the second week gazing at the Bodhi tree in gratitude with unblinking eyes. The Animisalocana Cetiya shown here marks the exact site. Photo by Bro. Chan, Nov 2009



The Buddha spent the 3rd week in walking meditation along a cloister called "Cankama" beside the Bodhi tree. A concrete platform now marks the site.



चक्रमरा-स्थल  
भगवान बुद्ध ने इस स्थान पर ध्यानस्थ चक्रमरा करते हुये तीसरा सप्ताह बिताया था। चबूतरे पर जो कमल चिन्ह दिखलाई पड़े रहे हैं वे उन स्थानों का संकेत करते जहाँ चक्रमरा करते हुए उनके चररा पड़े थे।

Photo by Tony Quah  
27/NOV/2007

The Buddha spent the 4th week in the Ratanagarha (Jewelled house) reflecting on the Abhidhamma. As he contemplated on its deep and profound doctrine, there arose great rapture in his Omniscient mind which caused the body to emit rays of various colours.

Photo by Bro. Chan, Nov 2009

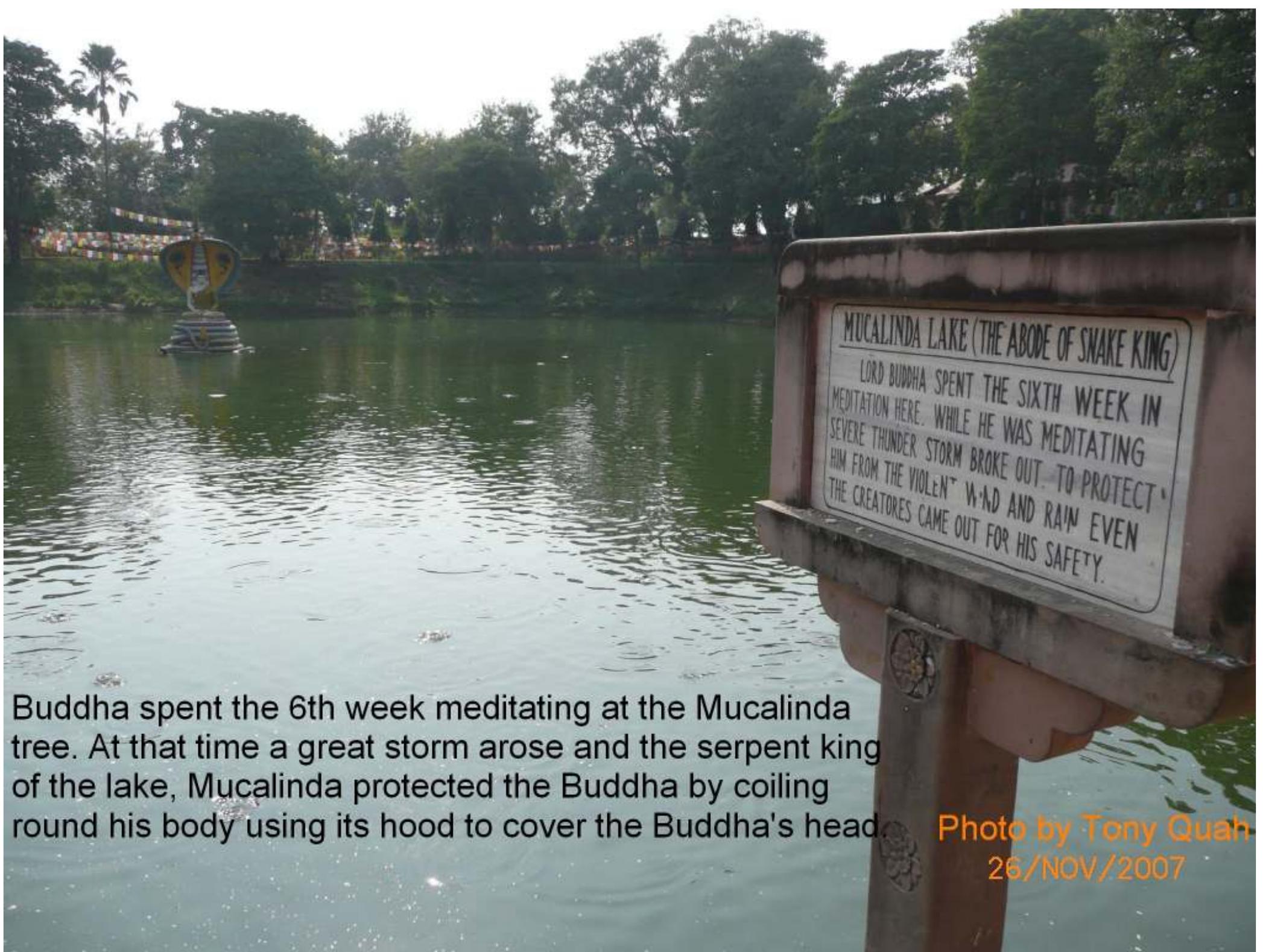


AJAPALA NIGRODHA TREE (BANYAN TREE)

LORD BUDDHA SPENT THE FIFTH WEEK UNDER THIS TREE IN MEDITATION AFTER ENLIGHTENMENT. HERE HE REPLIED TO A BRAHMANA THAT ONLY BY ONE'S DEEDS ONE BECOMES A BRAHMANA, NOT BY BIRTH.

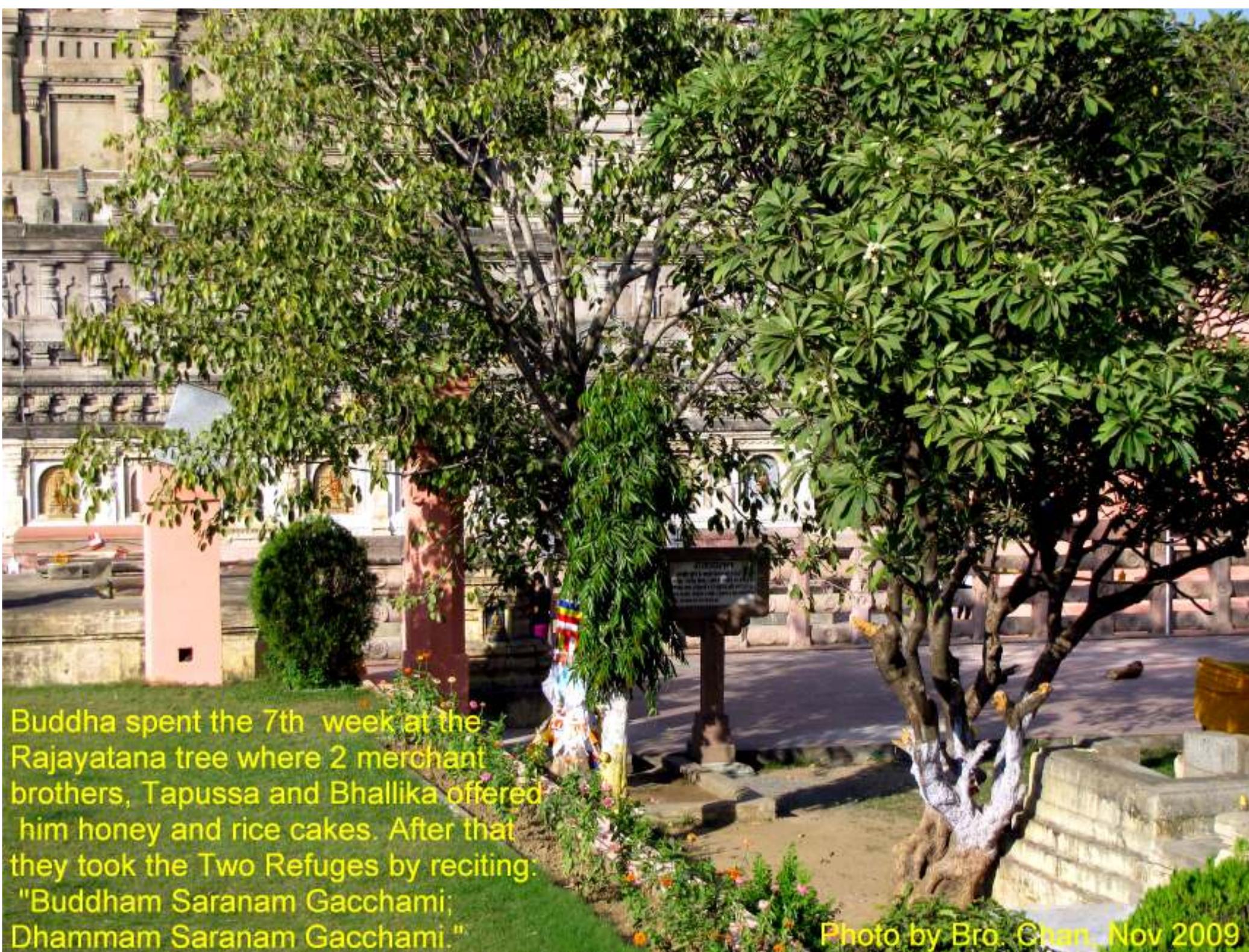
The Buddha spent the 5th week at the Ajapala Nigrodha tree (Goatherd's Banyan). The site is located at the bottom of the staircase as one enters the Mahabodhi Temple in Buddhagaya.

Photo by Tony Quah  
27/NOV/2007



Buddha spent the 6th week meditating at the Mucalinda tree. At that time a great storm arose and the serpent king of the lake, Mucalinda protected the Buddha by coiling round his body using its hood to cover the Buddha's head.

Photo by Tony Quah  
26/NOV/2007

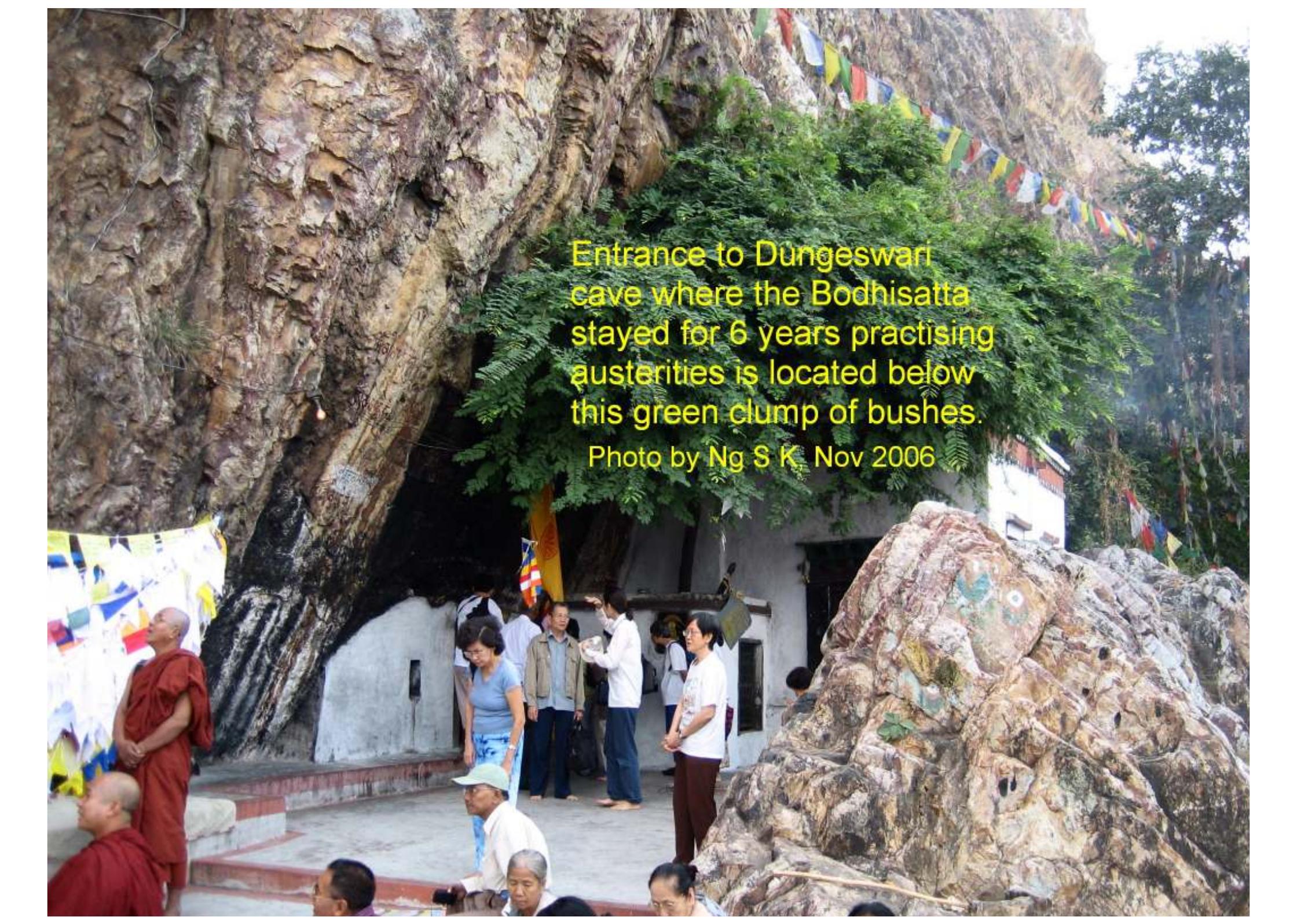


Buddha spent the 7th week at the Rajayatana tree where 2 merchant brothers, Tapussa and Bhallika offered him honey and rice cakes. After that they took the Two Refuges by reciting:  
"Buddham Saranam Gacchami;  
Dhammam Saranam Gacchami."

Photo by Bro. Chan, Nov 2009

Prior to Enlightenment, the Bodhisatta was staying at a thickly forested area near Dhongra hill. Tradition says that he lived in a cave now called Dungeswari where he underwent painful and profitless self-mortification for 6 years. Photo by Bro. Cheng C H, Nov 2002



A photograph of the entrance to the Dungeswari cave. The cave is a dark opening in a large, textured rock face. A dense green clump of bushes is situated above the entrance. A string of colorful prayer flags hangs across the top of the scene. In the foreground, several people are gathered, including two Buddhist monks in maroon robes on the left and a group of people in the center. A large, decorated rock is on the right. The scene is outdoors with trees and a building visible in the background.

Entrance to Dungeswari  
cave where the Bodhisatta  
stayed for 6 years practising  
austerities is located below  
this green clump of bushes.

Photo by Ng S K, Nov 2006

As a result of his 6-year long austerity practices that included extreme fasting, his body reached a state of extreme emaciation. Because of eating so little, his belly skin adhered to his backbone so that if he touched his belly skin, he encountered his backbone.



At this point, the Bodhisatta realized the futility of the path of self mortification and decided to pursue the Middle Path.



Fasting Siddhartha 2nd-3rd century AD,  
84 x 53cm, Sikri (Mardan) Lahore Museum

Bridge across the Neranjara River to Senanigama (present day Bakraur) where the lady Sujata offered milk rice to the Bodhisatta prior to his Enlightenment. River is dry in November. Photo by Bro. Chan, Nov 2005



Built by King Asoka, Sujata Stupa in Bakraur village commemorates the offering of milk rice by the lady Sujata to the Bodhisatta prior to his Enlightenment.

Photo by Bro. Chan, Nov 2005





This flat area of exposed rock at Gayasisa is believed to be the site where the Buddha preached the Fire Sermon to 1000 matted hair ascetics led by the Kassapa brothers. The place is located half-way up Brahmayoni Hill which can be seen on the left side of the old road from Bodhgaya to Gaya.

Photo by Bro. Chan, Nov 2009

# SARNATH, PREACHING OF FIRST SERMON

After spending seven weeks at the seven places in Buddhagaya, the Buddha was undecided about teaching the Dhamma that he had discovered to others. **Brahma Sahampati**, on reading his thoughts, implored him to teach otherwise the world would be lost without the Dhamma. Out of compassion, he decided to go to Sarnath to preach to his former companions, the **Five Ascetics**, who had abandoned him when he forsook the path of self mortification and adopted the **Middle Path** or the **Noble Eightfold Path**.

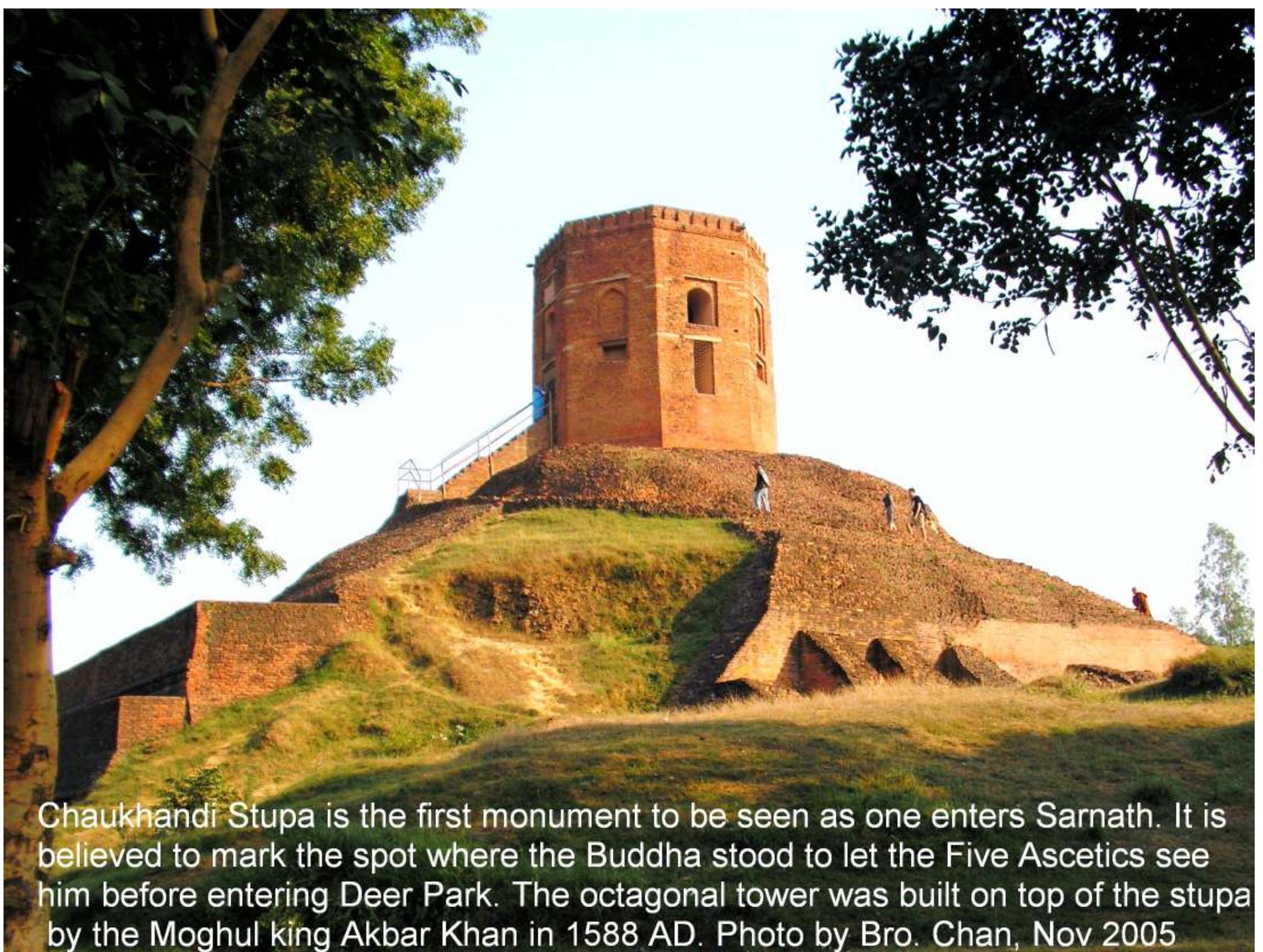
Travelling on foot, the Buddha arrived at **Deer Park or Isipatana in Sarnath on the full-moon day of Asalha** (Chinese 6<sup>th</sup> lunar month). When the Five Ascetics saw him, they were skeptical that he had realized enlightenment but the Buddha was able to convince them of his attainment. That night, the Buddha delivered the historic First Sermon, *Dhammacakkappavattana Sutta* or **Discourse on Turning of the Wheel of Dhamma**, which led to **Ven. Kondanna** attaining first stage of Sainthood at the end of the discourse.

The remaining four, namely: **Ven. Vappa, Bhaddiya, Mahanama and Assaji** attained first-stage sainthood successively over the next four days. Next day the Buddha preached the *Anattalakkhana Sutta* or **Discourse on Non Self**, hearing which all attained Arahantship. In Sarnath too, the Buddha converted the rich man **Yasa and his 54 friends**, who all became Arahants. These were the first sixty Arahant disciples of the Buddha who formed the original **Bhikkhu Sangha**. These events occurred during the first rainy season or Vassa. After the rains had subsided, the Buddha instructed his sixty disciples to disseminate the Teaching, no two disciples going by the same road.

Thus Sarnath became famous because of the following events:

- **First sermon, Discourse on Turning the Wheel of Dhamma.**
- **Founding of Bhikkhu Sangha & spreading of the Dhamma.**
- **First Rains Retreat took place in Sarnath.**

According to Commentary, all Buddhas preach their first sermon in Deer Park, Isipatana in Sarnath. It is called **Avijahitathanani** or one of the four places that do not vary for all Buddhas.

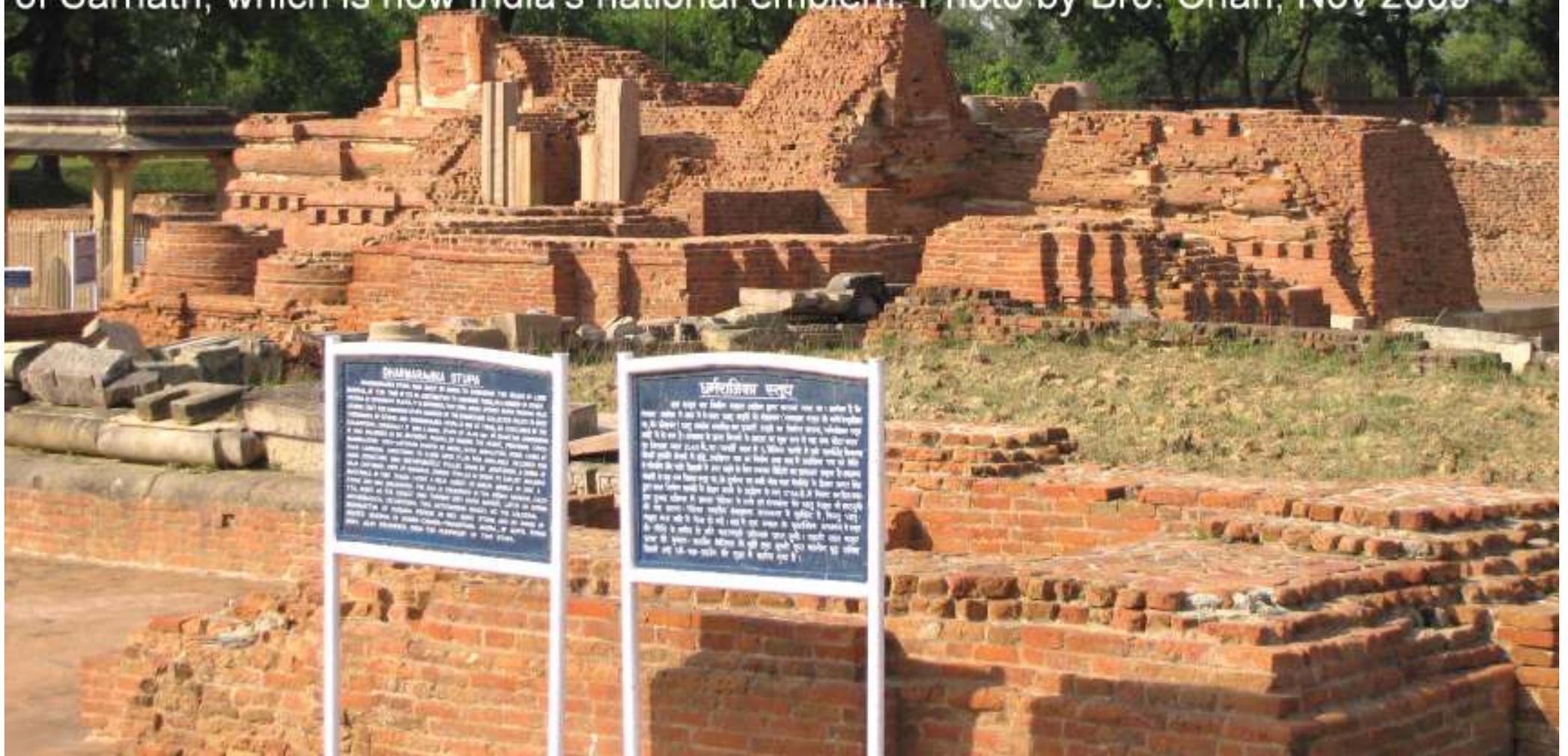


Chaukhandi Stupa is the first monument to be seen as one enters Sarnath. It is believed to mark the spot where the Buddha stood to let the Five Ascetics see him before entering Deer Park. The octagonal tower was built on top of the stupa by the Moghul king Akbar Khan in 1588 AD. Photo by Bro. Chan, Nov 2005



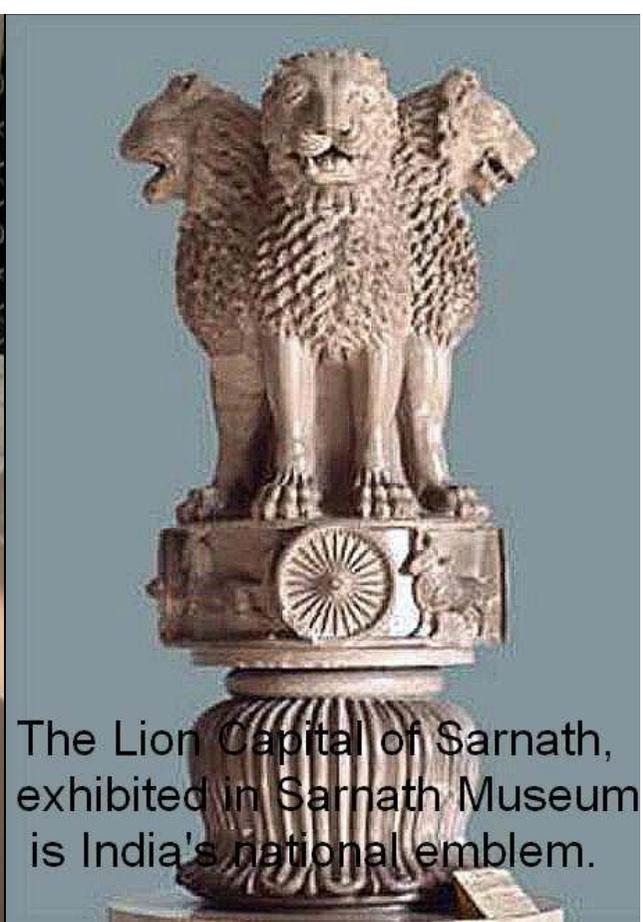
Dhammarajika Stupa built by King Asoka is believed to be the site of the First Sermon. Today only the base remains after it was pulled down in 1794 by Jagat Singh, mayor of Benares, who looted its bricks for building houses. Inside, workmen found a casket containing Buddha's ashes which were thrown into the Ganges by Jagat Singh. Photo by Ng S K, Nov 2006.

Ruins of the Mulagandhakuti or Main Shrine believed to be the site of the first kuti used by the Buddha. On the left is a pavilion where a 2-m high Askoa pillar stands. The original pillar was 15 metres high and surmounted by the famous Lion Capital of Sarnath, which is now India's national emblem. Photo by Bro. Chan, Nov 2009





Fragments of original 15-m high Asoka pillar in Sarnath, which contains an Edict in Brahmi, warning the monks and nuns against creating a Schism in the Sangha. Inset is a picture of the Lion Capital which once surmounted this pillar. Photo by Tony Quah



The Lion Capital of Sarnath, exhibited in Sarnath Museum is India's national emblem.

25/NOV/2007

Mulagandhakuti shrine, site of first temple in Sarnath. According to Dhammapada Commentary, as soon as the rich man Nandiya donated the temple to Buddha, a mansion arose in heaven to await him due to his good kamma.

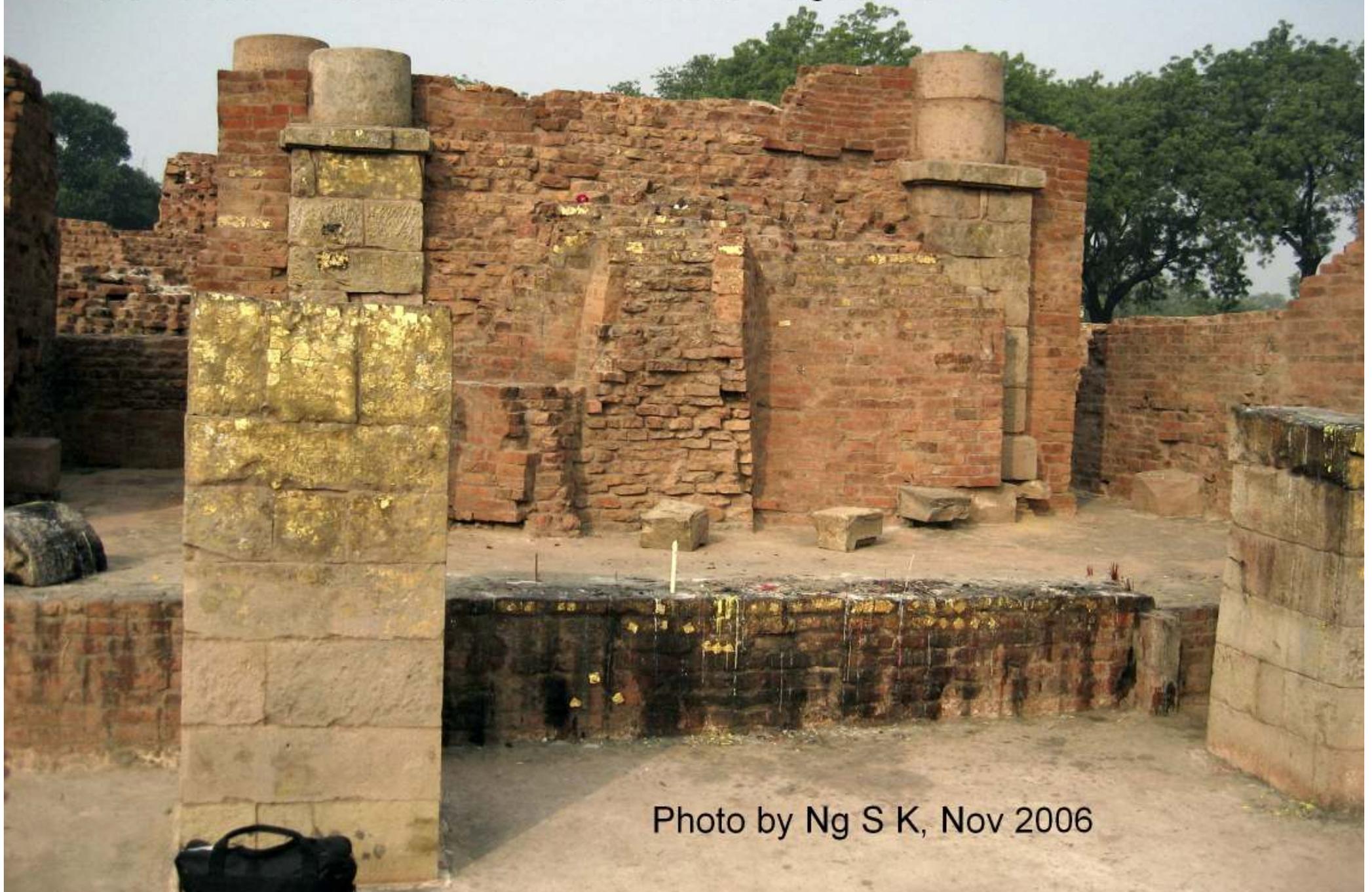


Photo by Ng S K, Nov 2006

Dhamekh Stupa at 44 m tall by 29 m diameter is the most imposing structure in Sarnath. It was first built by King Asoka & during Gupta period, the lower portion was encased in stone with beautiful carvings. The stupa is believed to mark the site where Buddha preached the second sermon, the Discourse on Non-self.

Photo by Bro. Chan, Nov 2009



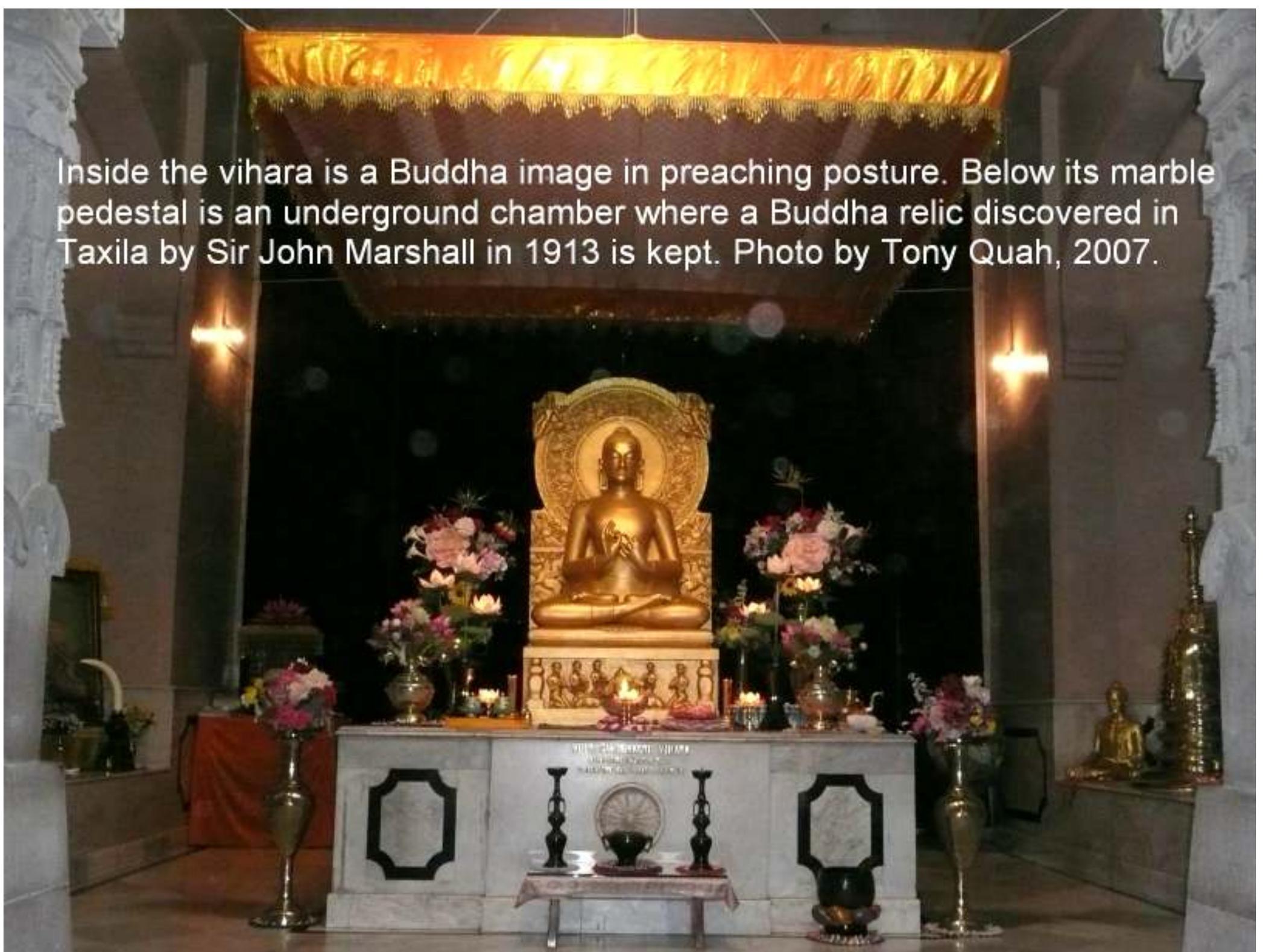
Pancayatana (5-bases) shrine is believed to be the site where the Buddha converted the rich man Yasa. When his 54 friends learnt about his conversion, they too joined the Sangha and became Arahants. Photo by Ng S K, Nov 2006



Mulagandhakuty Vihara was built in 1931 by the Mahabodhi Society of India through the untiring efforts of its founder, Anagarika Dhammapala, to turn Sarnath into a living shrine. Before that, Deer Park was a grazing ground for wild pigs. Photo by Bro. Chan, Nov 2009



Inside the vihara is a Buddha image in preaching posture. Below its marble pedestal is an underground chamber where a Buddha relic discovered in Taxila by Sir John Marshall in 1913 is kept. Photo by Tony Quah, 2007.



Shrine at the Mulagandhakuty Vihara depicting the preaching of the First Sermon by the Buddha to the Five Ascetics. Photo by Ng S K, Nov 2006



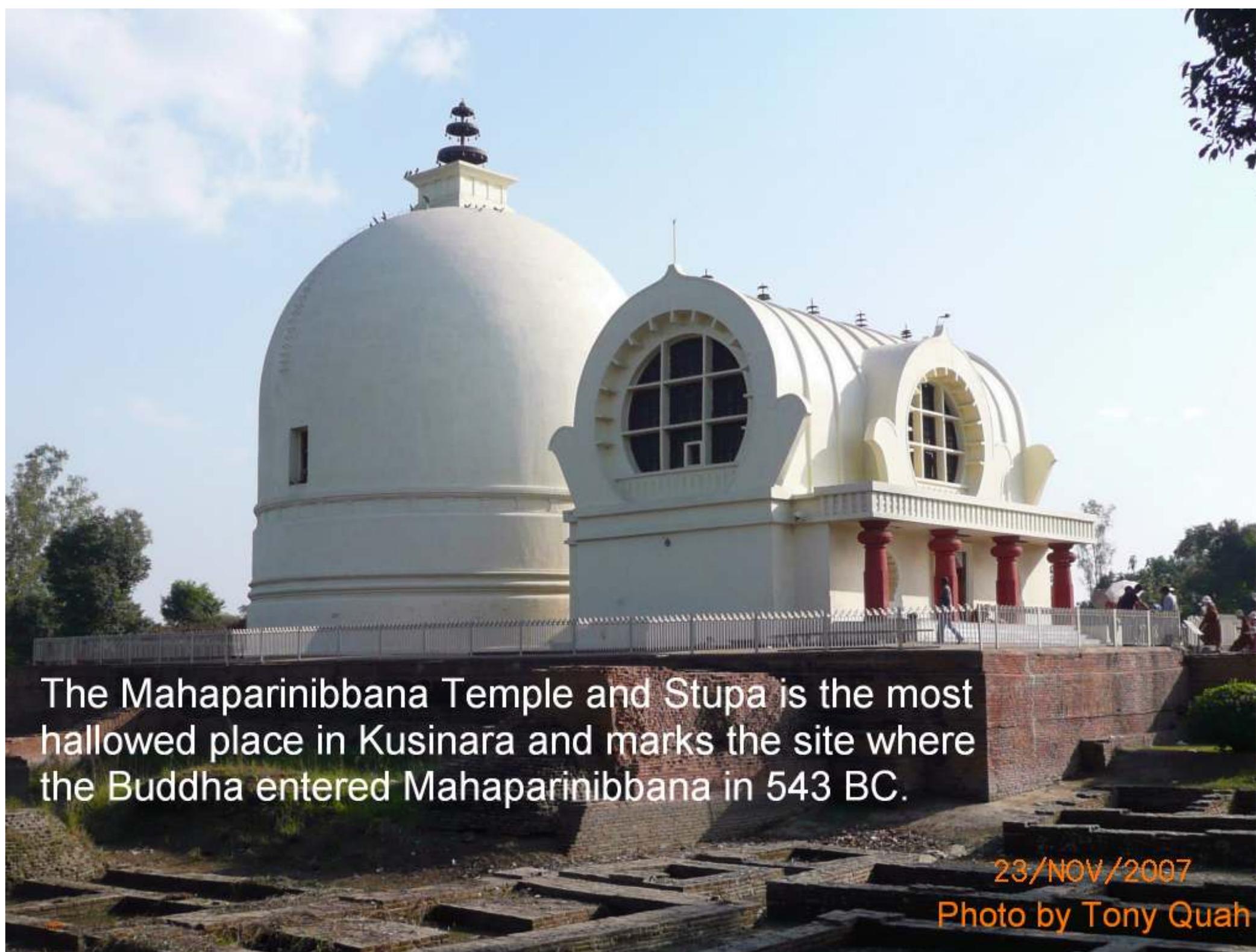
**SAMYAMA CHAKKA PAVATTANA**  
 (THE WHEEL OF LAW)  
 FIRST SERMON OF THE SAKYAMUNI BUDDHA DELIVERED AT THE ISIPATANA DEVA  
 PALI (ENGLISH SCRIPT)

1. **Uppadati Aloka Uppadati Tam Khe panin**  
 2. **Uppadati Aloka Uppadati Tam Khe panin**  
 3. **Uppadati Aloka Uppadati Tam Khe panin**  
 4. **Uppadati Aloka Uppadati Tam Khe panin**  
 5. **Uppadati Aloka Uppadati Tam Khe panin**  
 6. **Uppadati Aloka Uppadati Tam Khe panin**  
 7. **Uppadati Aloka Uppadati Tam Khe panin**  
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## **KUSINARA, PLACE OF MAHAPARINIBBANA**

Three months before he reached the age of eighty, the Buddha renounced his will to live at the **Capala Shrine in Vesali**. Traveling in stages via **Pava** where he ate his last meal offered by the smith **Cunda**, he reached the final resting-place at the **Sala grove** of the Mallas by the bank of the **Hirannavati** River in **Kusinara**. There on the full-moon day of **Wesak in 543 BC**, the Buddha passed into Mahaparinibbana, the passing away into Nibbana wherein the elements of clinging do not arise. His last convert was the wandering ascetic **Subhadda**. His last words to the bhikkhus were: “*Handa ‘dani bhikkhave amantayami vo: Vaya-dhamma sankhara. Appamadena sampadetha.’*”

**Translation: “Indeed, bhikkhus, I declare this to you: It is the nature of all conditioned things to perish. Accomplish all your duties with mindfulness.”**



The Mahaparinibbana Temple and Stupa is the most hallowed place in Kusinara and marks the site where the Buddha entered Mahaparinibbana in 543 BC.

23/NOV/2007

Photo by Tony Quah

Rear view of the Mahaparinibbana Temple showing the bell-shaped Mahaparinibbana Stupa. In the foreground is a low brick stupa, which is believed to be the site where the Buddha entered Parinibbana under the twin sala trees in 543 BC. Photo by Tony Quah, Nov 2007



This 5th century image of the Buddha entering Mahaparinibbana is very special. It can arouse strong emotions depending on where one stands looking at it. Viewed from the middle, one can discern a mood of suffering in the face but viewed from the head, one can discern calm and peace in the facial expression.

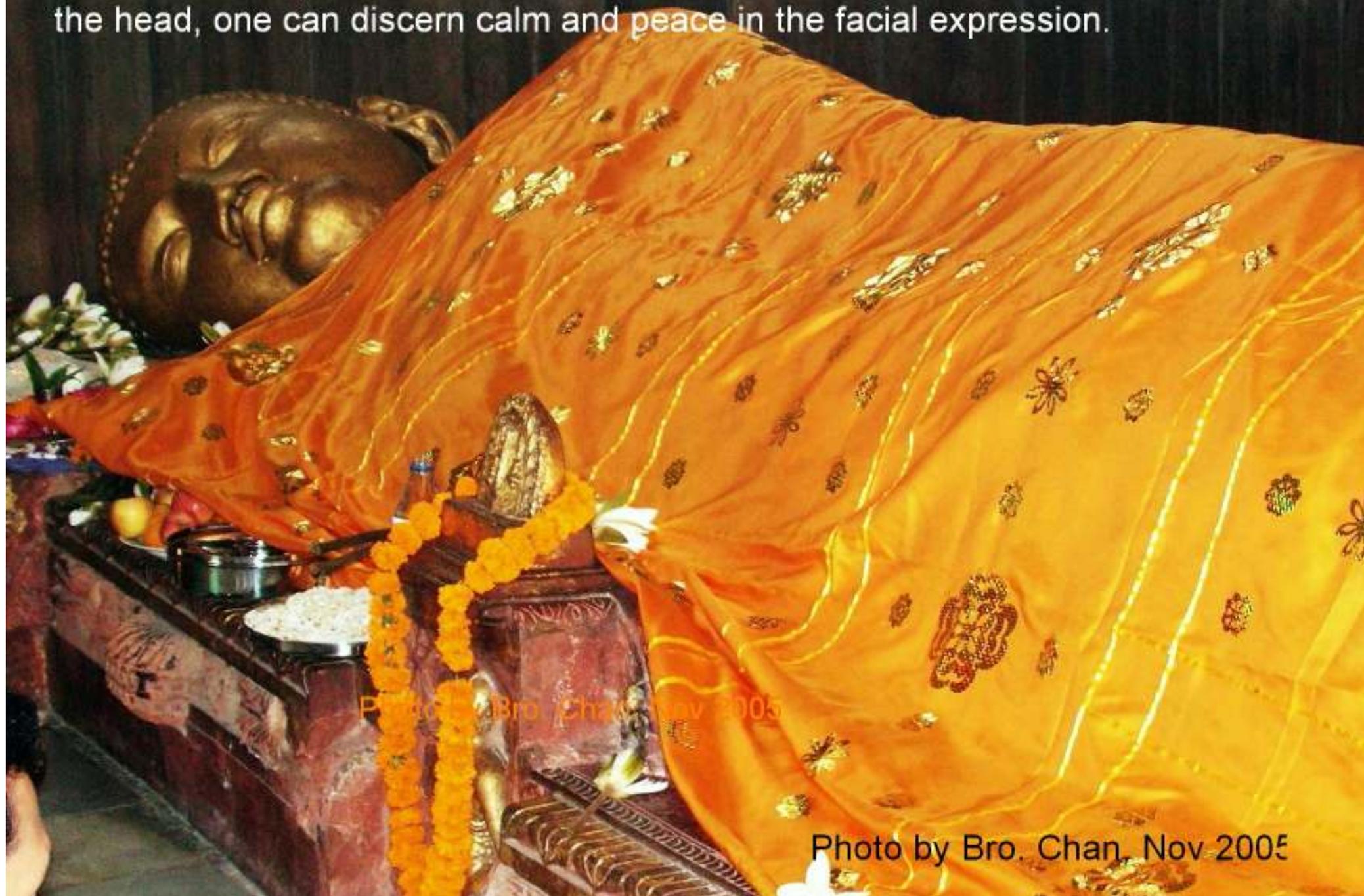


Photo by Bro. Chan, Nov 2005

Photo by Bro. Chan, Nov 2005

The unique facial expression of this recumbent image captures the Bliss of Peace (Santisukha) as the Buddha enters Mahaparinibbana on his eightieth birthday in Kusinara. Photo by Bro. Chan, Nov 2005



Matha Kuar shrine situated 400 m from the Mahaparinibbana Temple is believed to be the place where the Buddha took a rest before proceeding to the Malla's Sala Grove where he entered Parinibbana. Inset on the left is the 3-metre high Buddha image inside the shrine.



Photo by Tony Quah  
23/NOV/2007

Buddha image inside the  
Matha Kuar shrine. Photo  
by Bro. Chan, Nov 2007.



The Buddha was accorded the funeral of a Universal Monarch. His body was wrapped in cotton and put in an iron coffin filled with oil and cremated at the Makutabandhana, the consecration ground of the Mallas. Cremation Stupa shown here was erected by the Mallas and expanded by King Asoka during 3rd century BC and later during the Gupta period.

08.11.2008  
Photo by Bro. Chan

## **DISTRIBUTION OF THE BUDDHA'S BODILY RELICS**

As soon as Buddha's passing away became known, leaders of eight states came to Kusinara to claim their share of his relics after the cremation, viz: (1) **King Ajatasattu of Magadha**, (2) **Licchavis of Vesali**, (3) **Sakyas of Kapilavatthu**, (4) **Buliyas of Allakappa**, (5) **Koliyas of Ramagama**, (6) **Brahmin of Vetthadipa**, (7) **Mallas of Pava** and (8) **Mallas of Kusinara**.

To satisfy the claimants and prevent fighting, the **Brahmin Dona** divided the relics into 8 equal measures using an urn. Each tribe received one measure of Buddha's relics while **Dona** took the **urn**. Later when the **Moriyas of Pipphalivana** arrived, there were no more relics, so they took the ashes. These men returned home and built **ten stupas; eight for the relics, a ninth for the urn and a tenth for the ashes**.

Afghanistan

Kamboja

Kandahar

Pakistan

Sīvi

Sovīra

Uttarapatha

Surat̥ṭha

Aparanta

Sāgala

Taxila

Gandhāra

Lahore

Kurū

Thuna

New Delhi

Surasena

Sankassa

Maccha

Cetī

Ujjeni

Nagapura

Srinagar Kashmir

Jhelam

Chenab Ravi

Sutlej

Indus (Sindhu)

Sutlej

Ganga

Yamuna

Pañcāla

Saranath

Payāga

Pātaliputta

Bārāṇasi

Rājagaha

Bodhgaya

Magadha

Vaṃsa

Ukkala

Paṇḍu

Calcutta

Vaṅga

Ukkala



Four Holy Sites



Stūpas erected over the Buddha's relics

Ancient Cities

Modern Cities

Ancient States

Modern States

Border of Majjhimadesa

Rivers

400 Miles

Brahmaputra

Tibet

Nepal

Sākya

Lumbinī

Malla

Kosala

Kusināra

Anomā

Pātaliputta

Rājagaha

Magadha

Vaṃsa

Ukkala

Paṇḍu

Calcutta

Vaṅga

Ukkala

Rāmogāma

Pāvā

Donegāma

Mahī

Bhaddiya

Campa

Anga

Magadha

Vaṃsa

Ukkala

Paṇḍu

Calcutta

Vaṅga

Ukkala

Ukkala

Pipphalavara

Vehadipa

Allakappa

Gajargala

Vesālī<sup>2</sup>

Belvuva

Anga

Magadha

Vaṃsa

Ukkala

Paṇḍu

Calcutta

Vaṅga

Ukkala

Ukkala

Brahmaputra

Tibet

Tibet

Sākya

Lumbinī

Malla

Kosala

Kusināra

Anomā

Pātaliputta

Rājagaha

Magadha

Vaṃsa

Ukkala

Paṇḍu

Calcutta

Vaṅga

Ukkala

Ukkala

Ukkala

Brahmaputra

Tibet

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Sākya

Lumbinī

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Brahmaputra

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Sākya

Lumbinī

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Kusināra

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Pātaliputta

Rājagaha

Magadha

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Pātaliputta

Rājagaha

Magadha

Vaṃsa

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