



Let Us Worship Dambadiva with a Faithful Heart



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Chief advisor

**The Most Venerable Waskaduwe Dhammissara Nayaka Thera,
Chief Incumbent of the Bodhirukkharamaya, Vihara Mawatha,
Wellawatte, Colombo; Samachinisuru Sasana Kirti
Vichitrabhanaka Dharma Kirti Sri Saddharmacharya.**

Tour organiser

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Government Reg. No. W/A 46666

An institution registered with the Ministry of Buddha Sasana.

Tours You Can Join With Us

12-Day Dambadiva Pilgrimage

Every year:

Tours depart in March, November and December.

Sacred sites on this tour:

Varanasi / Bodh Gaya / Rajgir / Vaishali / Kushinagar / Lumbini / Kapilavastu / Sravasti / Sankassa / the place in Delhi where the Satipatthana Sutta was taught

Special merit-making:

Observance of the precepts (sil), a milk-rice offering and an alms-giving to the Sangha at Bodh Gaya.

Worship of the Kapilavastu relics kept at the National Museum, Delhi.

- Air-conditioned buses
- Sri Lankan-style meals
- Those who wish may visit the Taj Mahal, one of the Seven Wonders of the World, at their own cost
- Delhi city tour and shopping trip
- Bottled drinking water
- Flights Colombo – Delhi
- No train journeys

Price Rs.

- Accident insurance cover of Rs. 400,000 for every pilgrim under 70
- Two travel bags
- Indian and Nepali visas
- Air tickets
- Entrance fees to the Buddhist sites are included in this price.

No money is collected along the way.

15-Day Dambadiva Pilgrimage

Every year:

Tours depart in February, March, August and November.

Sacred sites on this tour:

Sanchi / Kosambi / Varanasi / Bodh Gaya / Rajgir / Vaishali / Kushinagar / Lumbini / Kapilavastu / Sravasti / Sankassa / the place in Delhi where the Satipatthana Sutta was taught

Special merit-making:

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- Flights Colombo – Delhi – Colombo

Price Rs.

- Accident insurance cover of Rs. 400,000 for every pilgrim under 70
- Two travel bags
- Indian and Nepali visas
- Air tickets
- Entrance fees to the Buddhist sites are included in this price.

No money is collected along the way.

8-Day Dambadiva Pilgrimage

Every year:

Tours depart in February, July and December.

Sacred sites on this tour:

Varanasi / Bodh Gaya / Kushinagar / Lumbini / Sravasti / Rajgir / Nalanda / Vaishali

- Observance of the precepts (sil) at Bodh Gaya.
- Air-conditioned buses.
- Air-conditioned hotel rooms (two people per room).
- Flights Colombo – Varanasi.
- Buffet meals at the hotels.

Price Rs.

- Air tickets.
- Indian and Nepali visas.
- Accident insurance.
- Entrance fees to the Buddhist sites are included in this price.
- No money is collected along the way.

Luxury Bangkok Tour

4 nights, 5 days.

Every year:

April / May – December / January

Places on this tour:

- Temples and city tour.
- Safari World.
- Dinner cruise.
- Dream World.
- Snow World.
- Shopping trip.

Price Rs.

- Air tickets.
- Visa fees.
- Accident insurance.
- 3-star hotels.
- Breakfast, lunch and dinner.
- Air-conditioned vehicles.
- Entrance fees are included in the price.
- No money is collected along the way.

Distances Between Sites on the Dambadiva Tours

From	To	Distance
Chennai (Madras)	Bhopal	1,496 km
Bhopal	Sanchi	55 km
Bhopal	Varanasi	816 km
Varanasi	Sarnath	12 km
Sarnath	Bodh Gaya	265 km
Bodh Gaya	Rajgir	80 km
Rajgir	Nalanda	13 km
Rajgir	Vaishali	102 km
Vaishali	Kushinagar	240 km
Kushinagar	Lumbini	176 km
Lumbini	Kapilavastu	88 km
Kapilavastu	Sravasti	146 km
Sravasti	Sankassa	400 km
Sankassa	Agra	185 km
Agra	New Delhi	200 km
New Delhi	Chennai (Madras)	2,243 km

Verses for Worshipping the Buddhist Sites of Dambadiva

These Pali verses are given in their original form, as recited by pilgrims.

Varanasi

සංකප්පයං දස සහස්සිය ලෝක ධාතුං
දේසේසි යත්ථ භගවා වර ධම්ම චක්කං
බාරාණාසී පුර සමීප වරේ මිගානං
තං ධම්ම චේතිය මහං සිරසා නමාමි.

Bodh Gaya

යස්මිං නිසප්ප වජිරාසන බන්ධනේන
ජේත්වා සවාසන කිලේස බලං මුඛින්දෝ
සම්බෝධි ඤාණ මච ගම්ම විහාසි සම්මා
තං බෝධි චේතිය මහං සිරසා නමාමි.

Kushinagar

කත්වාන ලෝක හිත මත්ත හිතංව නාථෝ
ආසිතිකෝච උපචත්තන කානනමිහි
යස්මිං නිසප්ප භගවා නිරූපාදිසේසං
නිබ්බාණ චේතිය මහං සිරසා නමාමි.

Lumbini

මායා සුතෝ සුගත සාකිය සීහ නාටෝ
ජාතක්ඛණෝ සපදසා මහිවංක මිත්වා
යස්මිං උදිරසි ගිරං වරලුම්ඛිණියං
තං ජාත චේතිය මහං සිරසා නමාමි.

Ananda Bodhi

සුරෝපිතං සුදත්තේන
සම්බුද්ධේන අපි පූජිතං
ආනන්ද ඛෝධි නාමෝ'යං
දුමින්දං සිරසා නමාමි.

The Gandhakuti at Jetavana

සාවන්ටියං ජේතවනේ විහාරේ
බුද්ධෝ විහාසි සුවිරං ජනනා භිනාය
දේසේසි ධම්ම විනයං සනරාමරානං
තං බුද්ධ චේතිය මහං සිරසා නමාමි.

The Stupa at Sankassa

සබ්බඤ්ඤනාථ පවරෝ වරදේව ලෝකා
සංකස්ස නාම නගරං අවරෝහයින්වා
දේසේසි ධම්ම මතුලං මිදං පණීතං
තං බුද්ධ චේතිය මහං සිරසා නමාමි.

India

It would be fair to say that India is not merely an ancient land, but one of the very first places where human life took root. Indian history is so long that tracing it is like searching for the beginning of samsara itself. Here we describe only briefly the present state of this land with so distant a past.

India is the largest of the democracies, with a population of around 800 million. It is bordered by China, the Himalayas, Nepal, Pakistan and Burma, and by the Indian Ocean. Its many peoples mainly use 15 officially recognised languages. The population is about 82.8% Hindu, 11.3% Muslim, 2.6% Christian, 2.0% Sikh, 0.8% Buddhist and 0.5% Jain.

Ancient India (Bharata) was governed as sixteen great kingdoms (the Mahajanapadas). Today India is divided politically into 30 states, each with its own government. New Delhi is the capital of all India, and the main power of government rests with the central government.

Having won independence in 1947 after 130 years of British rule, India keeps striding into a new era, growing both materially and spiritually. Yet it must be said that its ancient customs have hardly changed. The number of people embracing Buddhism grows steadily, because those of low caste have no other refuge. In any case, it is admirable how the Indian people live contentedly, using goods and food produced in their own country.

Chennai (Madras)

The city of Madras is known today as Chennai. For Sri Lankan pilgrims arriving in Madras, the Maha Bodhi rest house is the safest haven. Madras is the capital of Tamil Nadu state, a large city, and today a well-known medical centre.

The Madras Maha Bodhi rest house, built with great foresight by the Anagarika Dharmapala, made great progress while the Venerable Ellawala Nandiswara Thera was its head. Through its social work, such as supporting the religious and cultural activities of Tamil Buddhists, the institution has built close unity and cooperation with the Tamil Buddhist community. At the Madras Maha Bodhi centre you can gain some understanding of the noble religious and social service that our Sinhala monks carry out for Buddhists and non-Buddhists alike, living here amid many hardships. Madras is also where you can see Marina Beach, said to be the largest beach in Asia.

Sanchi

Taking a train on the Delhi line from Madras Central station, through Tamil Nadu, Andhra and Maharashtra, after 1,484 km you reach Bhopal station, the capital of Madhya Pradesh. From there Sanchi is 46 km away.

The Sanchi sacred site stands on a beautiful red-stone hilltop about 300 feet high. It is also known as Chetiyagiri. In Ashoka's time Sanchi belonged to the kingdom of Avanti; today it is in Madhya Pradesh. It was from Sanchi that Arahant Mahinda set out for Sri Lanka to share the heritage of the Dhamma with its people. Vidisha, the home town of Queen Vedisa, Mahinda's mother, lies only 8 km from Sanchi. Sanchi is a place of austerity that recalls Mihintale in Sri Lanka. Its Buddhist

monuments are thought to have been begun in the Mauryan era, in the 3rd century BC. Besides its three stupas, the Great Stupa, the relic stupa of Sariputta and Moggallana, and the stupa of Moggaliputta Tissa, the foundations of thousands of other stupas remain. The art of the site developed step by step through the Shunga, Kushan, Gupta and Satavahana periods. The Shunga era began with King Pushyamitra, under whom the Sanchi stupas were damaged; but his son Agnimitra built stone railings around the stupas and had them finely carved. The Great Stupa was faced with stone and coated with plaster, which you can still see today.

The Great Stupa of Sanchi is an art gallery and an encyclopaedia of Buddhism. Around it, at the four cardinal points, stand four gateways (toranas) richly carved with scenes from the life of the Buddha and the Jataka stories. These four stone gateways lead into the stupa terrace. Around the stupa, on a platform about 15 feet high, run two stairways with a stone railing. In the middle rises the grain-heap-shaped stupa. On its summit a square stone railing encloses a stone parasol (chatra), reflecting the earliest stage of the Buddhist tradition.

You can still see the remains of the nunnery where Theri Sanghamitta lived at Sanchi before she brought the sacred Bodhi branch to Sri Lanka. Nearby are also the ruins of a tunnel that King Ashoka built from the palace at Vidisha to Sanchi. Sanchi too suffered the destructive effects of the Muslim invasions. From the hilltop you can see the Vindhya range stretching to the horizon.

At Sanchi, which gave the people of Sri Lanka Buddhism and a wealth of precious cultural heritage, the Maha Bodhi Society has built a special Buddhist temple. Close to the railway station in Sanchi town is the Maha Bodhi rest house, where every pilgrim can find lodging.

Varanasi (Benares)

From Bhopal station, after 816 km by train, you reach Varanasi station. A further 12 km brings you to the deer park at Isipatana (Sarnath). Today's Varanasi is also known as Benares and Kashi.

The Chaukhandi Stupa (the Stupa of Meeting)

The Tathagata walked 18 leagues from Bodh Gaya to the deer park at Isipatana, Benares, intending to give his first sermon to the five ascetics. The place where the five ascetics met the Buddha and spoke with him is the Stupa of Meeting. Emperor Ashoka built a great stupa here, and you can still see a memorial that King Akbar added to its top in the 16th century, when India was under Muslim rule. The stupa stands beside the main road, about 1 km from the deer park.

The Dhamekh Stupa

Within five days of hearing the Dhammacakkappavattana Sutta, the five ascetics, one after another, became stream-entrants (sotapanna). On the sixth day the Tathagata preached the Anattalakkhana Sutta to them, and the world's first five arahants arose. For this reason this noble ground became deeply revered by the faithful. The stupa built here by Emperor Ashoka is the Dhamekh Stupa. Built of stone, it too was caught up in the Muslim invasions, yet its form survives intact. Of its several names, Kashi and Varanasi are the ones mostly used today. The city is called Varanasi because of the two rivers, the Varuna and the Assi, that flow on either side of it. Today Varanasi is in Uttar Pradesh. Isipatana means "the place where the sages (isi) alighted": a peaceful setting where sages from the Himalayan forests gathered for philosophical discussion whenever they came to the city. It is said the

name Isipatana is used both because it was the land of sages and because 500 Paccekabuddhas, making way for the birth of our Buddha, attained parinibbana here together and fell to this ground.

The deer forest is called Migadaya. There is a delightful story of how the deer here were granted safety. Even today the area is called Sarnath, meaning the place where the deer were granted safety. To recall the ancient deer park, a sanctuary with a large herd of deer can still be seen at one end of the Isipatana grounds.

Having attained Buddhahood, the Bodhisatta Siddhartha preached the Dhamma for forty-five years to bring peace to the three worlds; that blessed teaching began at the deer park of Isipatana. On the full-moon day of Esala in 590 BC, as the sun set and the moon rose on the horizon, the Supreme Buddha addressed the five ascetics and began preaching the Dhammacakkappavattana Sutta at Isipatana. Delighting five humans and sixty million deities and Brahmas, the Bringer of Peace preached the Sutta in a Brahma-like voice, and of the five ascetics who heard it, the ascetic Kondanna realised the Four Noble Truths. The deer park is the wondrous ground where the Triple Gem first appeared in one place. It is one of the four places that every Buddha always keeps (avijahita). The Buddha also spent his first rains retreat at Isipatana.

The Dhammarajika Stupa

After meeting the five ascetics, the Buddha came to the deer park at Isipatana to preach the auspicious Dhammacakka Sutta. In the 3rd century BC, at the place where the Dhammacakkappavattana Sutta was preached on that Esala full-moon day, Emperor Ashoka enshrined relics of the Buddha and built a stupa 46 feet 3 inches high: the

Dhammarajika Stupa. Emperor Ashoka is believed to have placed inside it an image of the Buddha in the Dhammacakka mudra and a stone inscription. Today only its foundation can be seen.

The Dhamma Hall

The day after the five ascetics attained arahantship, while the Buddha was resting at night, Yasa, the son of a rich man of Benares who had fulfilled the perfections through many lives, came to the deer park. Hearing the Dhamma from the Buddha, he was ordained. His father and mother, who came searching for him, and his former wife also went for refuge to the Triple Gem, and 54 of Yasa's friends were ordained too. The place where all this happened is the Dhamma Hall. Emperor Ashoka had a seat with beautiful carvings made here. The remains left after the Muslim invaders destroyed it are protected under a cover built by the late Prime Minister Nehru, and the seat can still be seen today.

The Old Mulagandhakuti Vihara

The Buddha spent his first rains retreat with sixty arahants in the deer park at Isipatana. In keeping with the surroundings of the time, they stayed in shelters roofed with leafy branches; because they were roofed with leaves (pan), the name pansala (temple) came into use. The dwelling made for the Buddha was called a vihara. The vihara built in this way for that first rains retreat is known as the Mulagandhakuti Vihara.

Emperor Dharmasoka, who became king 236 years after the Buddha's parinibbana, built a complete brick vihara here in honour of the Buddha and set up stone inscriptions. Within the vihara there were a

walking terrace, a rest house and cells for the chief disciples. Of the Mulagandhakuti Vihara, which fell to the Muslim invasions, only ruins scattered over a large area remain today.

The Underground Walking Path

This is a walking path set into the ground, said to have been used for walking meditation by the monks of old. It was built so that light falls into the darkness, helping one walk mindfully.

The Deer Park

This deer park was made to recall the ancient Migadaya. You can see hundreds of deer here, and their gentle ways are a delight to watch.

The New Mulagandhakuti Vihara

There is no dispute that, after Emperor Dharmasoka, the person who devoted his life to the Buddha's teaching in India was the Anagarika Dharmapala. Fit to be called the greatest Sinhala figure of the 20th century, the Anagarika Dharmapala served Sarnath in a special way until the last moment of his life.

With generous support from Mrs Mary Foster Robinson and devoted Buddhists, the stone Mulagandhakuti Vihara was built to the plan of the old one. Relics of the Buddha received from the Indian government (found at Nagarjunakonda) are safely enshrined beneath the seat of the Buddha image. The image, in the Dhammacakka mudra, was carved by an Indian sculptor and gilded with the help of the Burmese government. The murals on the walls were painted by the internationally famous Japanese artist Kosetsu Nosu. Behind the Buddha image, the ashes of Sri Devamitta Dharmapala (the Anagarika

Dharmapala's monastic name) are enshrined and honoured. The new Mulagandhakuti Vihara was opened in 1932. Even today, every evening at about 7.00 pm, the Triple Gem is worshipped and the Dhammacakka Sutta is recited here.

The Sacred Bodhi Branch

To mark the opening of the new Mulagandhakuti Vihara, a branch of the Sri Maha Bodhi of Sri Lanka was brought here and planted in the vihara grounds by the Anagarika Dharmapala in 1932. It stands on the south side of the vihara and today is beautifully kept within a large Bodhi enclosure. In front of the Bodhi tree, the Burmese government has made statues showing the Buddha preaching his first sermon to the five ascetics.

The Dharmapala Memorial

At one end of the deer park garden stands a memorial built where the body of the Venerable Sri Devamitta Dharmapala, who gave his whole life to the Buddha's teaching, was cremated. Many visitors pause here in silence, bowing their heads and recalling his great virtues. Below it is a small zoo with birds.

The Dharmapala Museum

Here you can see letters and documents, objects and photographs that the Anagarika Dharmapala used until the end of his life, along with many writings about him. A visit to the museum gives a good understanding of his life.

The Sarnath Museum

The Sarnath Museum, run by the Department of Archaeology, displays Buddha images in various mudras, parasols and other artefacts found during excavations of the deer park at Isipatana.

The Ashoka Pillar

At every sacred site King Ashoka visited on his Dhamma pilgrimages, he had the significance of the place, the date of his visit and his own thoughts on the Dhamma carved on stone pillars. Ashoka pillars with such inscriptions can be seen at Bodh Gaya, Vaishali, Kushinagar, Sarnath, Sanchi and elsewhere. The lions and the Dhamma wheel on the capital of the Sarnath pillar have been adopted as the state emblem of modern India, a constant reminder to the world of his priceless service. The Sarnath pillar was broken in the Muslim invasions, but its inscription survived. The upper part with the lion capital is kept safe in the Sarnath Museum, and the late Prime Minister Nehru had a stone cover built to protect the lower part that remains.

Harishchandra Ghat (a cremation ghat on the Ganges)

Hindus regard the water of the Ganges as holy, believing the river flows from the great toe of Maha Brahma. Hindus who hope to reach the Brahma world after death are cremated, and their ashes are cast into the river. There are many sacred cremation ghats like this along the Ganges. Using only a little firewood, the bodies are turned again and again with bamboo poles as they burn, and the partly burned

remains are pushed into the river. This is a high custom among Hindus; some 25 to 30 bodies a day appear to be cremated this way. This side of Indian culture may be a new experience for you.

The Palace of Brahmadatta

From Sarnath, crossing Benares and the Ganges (by the large Rajghat bridge), about 5 km further on you reach the present town of Ramnagar. Here you can still see the Brahmadatta palace, linked to the King Brahmadatta often mentioned in the Jataka stories. Part of it has been set up as a museum. The Brahmadatta line of Kashi is still living; the present king is very old and, by hereditary right, is chancellor of Benares Hindu University. Old possessions of the Benares dynasty are on display, and the throne room and inner palace can still be seen, together with a large collection of weapons. The palace grounds, rising from the bank of the Ganges, cover some 5 acres. Its main gate is still guarded by palace guards.

When the king is in residence, the royal flag, two white fish on a red background, flies over the palace.

Bodh Gaya

About 265 km from Varanasi, beside the Neranjara river in Bihar state, lies Bodh Gaya, in the ancient kingdom of Magadha. Bodh Gaya is the holy ground where every Bodhisatta attains Buddhahood, and it was here that our Gotama Buddha too became enlightened. Nowhere else on this great earth can bear the weight of Buddhahood; that is why the place of the Bodhi tree at Gaya Sisa is called the navel of the earth. The name comes from an ancient sage called Gaya. It is one of the avijahita places that every Buddha keeps.

The Sacred Jaya Sri Maha Bodhi

It was at the foot of the Sri Maha Bodhi that the Teacher of the Three Worlds, by the power of the thirty perfections, defeated all the forces of Mara and, shaking countless world systems, realised the supreme Dhamma. The Maha Bodhi is one of the things that came into the world together with Prince Siddhartha's birth. For more than two thousand five hundred years this king of trees has received the special honour and offerings of countless monks, laypeople, kings, merchants, ordinary people, Buddhists and non-Buddhists alike. The Bodhisatta attained full enlightenment at the foot of this Bodhi tree on a full-moon day in the year 2513 of the Kali Yuga. On behalf of the people of Sri Lanka, the late President R. Premadasa had a special golden railing placed around the Sri Maha Bodhi and a gilded canopy made over the Vajrasana, a special honour for the whole of Sri Lanka.

The Vajrasana (Diamond Throne)

At the place where the Buddha attained supreme Buddhahood, you can still see the carved stone seat made by Emperor Dharmasoka. This Vajrasana is 7 feet 6 inches long, 4 feet 10 inches wide and 3 feet high.

The Mahabodhi Temple

The archaeologist Alexander Cunningham says this temple was built by Emperor Dharmasoka in 250 BC. In front of the Vajrasana, in the middle of the stupa, is a shrine holding a gilded Buddha image in the earth-touching mudra (bhumisparsha). Facing east, the image is deeply moving. The stupa, which Emperor Dharmasoka built of clay brick, was restored in AD 450 by a Burmese king, Sado. Since then it has been improved under the patronage of many kings, but its basic design does not appear to have changed. In 1893 the Anagarika Dharmapala

founded the Maha Bodhi Society and worked with great self-sacrifice to protect the temple. About 160 feet high, its base is a square with sides 50 feet long. Buddha images in various mudras were once set in the beautifully decorated niches on every level, though today most of them are empty. Around the temple you can see the places where the Buddha spent the seven weeks after his enlightenment, marked by the Archaeological Survey of India.

Sujata's House

Across the Neranjara river, this site appears as a small mound of old bricks. King Ashoka is said to have built a stupa here. The ancient village of Senani in the Uruvela region is known today as Bakraur.

Where the Milk-Rice Was Offered

This place must be reached on foot, about 3 km from Bodh Gaya, near the Neranjara river. Beside a very old banyan tree are statues showing Sujata offering milk-rice.

Where the Bowl Was Placed in the River

After eating the milk-rice, the Bodhisatta resolved, "If I am to become a Buddha today, let this bowl float upstream," and placed it on the Neranjara. Burmese Buddhists have made a statue of this scene here.

Where Sotthiya the Brahmin Offered Kusa Grass

On his way to Bodh Gaya after eating Sujata's milk-rice, near the Neranjara river, the Bodhisatta met Sotthiya the brahmin, who offered him eight handfuls of kusa grass. A statue of this can be seen here today.

The fire hall: the place where the three Kassapa brothers, the matted-hair ascetics, were tamed.

Dungeshwari, Where the Austerities Were Practised

About 15 km from Bodh Gaya, at the far edge of the Uruvela region, this place lies in a range of barren hills. It is a very hard journey to reach it. Today it is a sacred monastery where Tibetan lamas live. In a stone cave here the Bodhisatta lived during his years of austerities. The area is home to very poor people.

Rajagaha (Rajgir)

About 80 km from Bodh Gaya lies Rajagaha, the capital of the old kingdom of Magadha, known today as Rajgir. It is a protected city ringed by five hills: Gijjhakuta, Pandava, Isigili, Vebhara and Vepulla. In the Buddha's time it was ruled by the kings Bimbisara and Ajatasattu. As you enter Rajgir you can see the ancient wall that surrounded the city.

The Veluvanaramaya (Bamboo Grove), the Gijjhakuta (Vulture's Peak), the Isigili mountain, Maddakucchi, Jivaka's mango grove, the Kalandaka nivasa, the Moranivapa, the Pippali cave, the Sattapanni cave, the Udumbarikarama, the Sitavana, the Paribbajakarama, the Vedisagiri, the Indasala cave, the Pasanaka Cetiya, the Latthivana and the Sumagadha tank are some of the places where the Buddha stayed from time to time in Rajagaha. Today all of them can be seen as ruins.

Where King Vidudabha's Chariots Sank

Learning that the Sakyan kings despised him, King Vidudabha set out to war to destroy them. As he passed through Rajagaha, the Buddha, then staying at the Veluvanaramaya, foresaw the disaster that Vidudabha would bring on his kinsmen. To prevent it, he resolved that all the war chariots should sink into the rock, and so, the story goes, every chariot sank into the stone and the march was halted. The rock, which still preserves the marks of the sunken wheels along the route, tells us this wondrous story even today.

Jivaka's Mango Grove

Coming down from the Gijjhakuta you reach Jivaka's mango grove. When the Buddha fell ill, the physician Jivaka, who had long aspired to treat him, offered him a pair of fine Siveyyaka robes in his mango grove. Hearing the merits of offering robes, Jivaka became a stream-entrant. Since the Veluvana was far for him to visit the Buddha, he built a monastery in the mango grove and offered it; it became known as the Jivakambavanaramaya. King Ajatasattu, who had fallen under Devadatta's influence, gained right view after Jivaka brought him to the Buddha staying in this monastery and he heard the Samannaphala Sutta.

The Gijjhakuta (Vulture's Peak)

Climbing the Gijjhakuta hill is not very tiring. It is named Vulture's Peak because of its rock crags shaped like a vulture with spread wings and a vulture at rest. King Bimbisara had a monastery built for the Buddha on its summit, a square enclosure on the hilltop. A flight of steps led to it from inside the hill, and one can imagine that the Buddha came up to the summit through that passage. It was on the Gijjhakuta

that the Buddha approved the Atanatiya Sutta, composed by the Four Great Kings for the protection of the fourfold community. On one side of the hill you can see the path where the Buddha did walking meditation; here occurred the grievous incident of Devadatta rolling a rock down onto the Buddha. Beside the path you can also see Ananda's cell, Moggallana's cell, and the Sukarakhata cave, where Sariputta attained arahantship and where the Vedanapariggaha Sutta was preached to the wanderer Dighanakha. Mahayana Buddhists hold that the Buddha preached the Saddharma Pundarika (Lotus) Sutta here, so they hold the Gijjhakuta in great reverence, and they have confirmed this by building the Peace Pagoda on a higher hilltop to one side.

The Peace Pagoda

On the summit, reached by a chairlift built by the Japanese government, stands the World Peace Pagoda. On its four sides are carved the birth of Prince Siddhartha, the Enlightenment, the first sermon and the Parinibbana; the figures are gilded. You can also visit the Japanese Buddhist temple here. Below, the Gijjhakuta makes a beautiful sight.

Bimbisara's Jail

Beside the Gaya–Rajgir road is the place where King Ajatasattu imprisoned his father, King Bimbisara. A set of fetters and iron chains found here are kept in the Nalanda Museum. From the prison cell one can see the path on the Gijjhakuta where the Buddha walked. It is said that the only comfort of King Bimbisara, who suffered terribly in prison, was the sight of the Buddha walking on the Vulture's Peak. The Janavasabha Sutta of the Digha Nikaya records that after his death

King Bimbisara was reborn as Janavasabha in the court of King Vessavana, and that he came to see the Buddha, related everything, offered praise, walked around him and paid homage before vanishing.

The Great Stupa (with the Vala Sanghata mechanism)

On the right of the Rajgir–Gaya road, enclosed by a wall, the place now called Maniyar Math was once the relic chamber known as the Great Stupa. After the Buddha's parinibbana, the share of relics belonging to Rajagaha went to King Ajatasattu of Magadha. On the advice of Arahant Maha Kassapa, the king enshrined the relics and built a stupa that was very discreet and well protected. So that no one could take the relics, a Vala Sanghata mechanism was installed, with metal figures holding swords that turned ceaselessly. It is well known that Emperor Dharmasoka, who built eighty-four thousand stupas and monasteries across India, obtained the relics to enshrine in them from this Great Stupa. The story of the Vala Sanghata mechanism is told in detail in the Dhatuvamsa. Today only the ruins of the stupa can be seen.

The Sattapanni Cave

The archaeologist Cunningham says the cave on the southern slope of the Vebhara hill, known today as Son Bhandar, is the Sattapanni cave. Three months after the Buddha's parinibbana, with five hundred arahants taking part under the guidance of Arahant Maha Kassapa and with King Ajatasattu as patron, the First Council was held in a special pavilion built in front of this cave. After the Dhamma and Vinaya were recited, suitable leaders were chosen and entrusted with carrying each part of the teaching forward faithfully. On the rock in front of the cave are many holes, which must have been cut to hold the posts and beams

of the hall built for the Council. Sattapanni is the name of a tree (the devil's tree). A headless Buddha image and a stone inscription have been found in the cave.

Some identify this as the place where King Bimbisara's treasury stood. The cave later belonged to the Jains, and carvings of Mahavira and the Jain teachers can be seen on its walls.

The Tapoda Hot Springs

The hot springs can still be seen today. One of them is said to be the place where the Buddha bathed. Tapta means heated water, and each spring here has a different temperature. The hot water flowing down is now piped into several tanks, which have become bathing places for the brahmins. Separate tanks are kept for each caste. Water dirtied by the upper castes' bathing and washing flows down into a large tank below: the swimming pool of the low castes, where they bathe and wash their clothes happily. Yet they are people just like us. It is a moment that brings to mind the lesson of the four castes and the outcastes of the Buddha's India. The Dhamma also records how, as the Venerable Samiddhi, skilled in Dhamma discussion, was bathing in the Tapoda, a goddess came and urged him to give up the monk's life for worldly pleasures. Believing the hot springs heal illness, many Hindus and Buddhists bathe in them.

The Veluvanaramaya (Bamboo Grove)

This was the first monastery King Bimbisara offered to the Buddha. Because it was full of bamboo and because squirrels were given sanctuary here, it became known both as the Veluvanaramaya and as the Kalandaka nivasa (squirrels' feeding place). The Buddha spent five rains retreats here, and many of the most important events of the

Buddha's teaching took place during that time. The day after offering the monastery, King Bimbisara invited the Buddha and the Sangha, gave a complete alms-giving, transferred the merit to his departed relatives, and the Buddha preached the Tirokudda Sutta in thanksgiving. It was here too that Upatissa and Kolita, who had aspired to be chief disciples, came to the Buddha and were ordained. Sunita and Sopaka received the Buddha's help at the Veluvanaramaya, and it was from here that the Buddha set out on his first journey to Kapilavastu to see his kinsmen after his Enlightenment. Today hardly any monastic ruins remain at the Veluvana. The Archaeological Survey of India appears to be working to give it the beauty of a lovely garden, planting bamboo, building ponds and filling it with flowers.

Nalanda University

About 8 km from Rajagaha you reach the ruins of Nalanda University. One view is that the place was named Nalanda because our Bodhisatta, in a past life, was born here and gave alms without ceasing. Another well-known view is that the university was called Nalanda because it gave knowledge without limit, and that the area around it later took the same name. Founded in the 3rd century BC, the university's golden age is considered to be the 5th to 7th centuries AD. King Kumaragupta in the 5th century, King Harshavardhana in the 7th and King Devapala in the 9th each worked especially hard to develop it. Ruins 10 km long and 5 km wide can be seen today. Records say it had some ten thousand students and about fifteen hundred teachers. At this, the world's oldest Buddhist university, large numbers of monks from East and West studied the Dhamma, the Vinaya and the Abhidhamma, languages, astronomy, mathematics, literature, Ayurveda and many other subjects. The great philosophers Nagarjuna, Vasubandhu, Asanga, Silabhadra, Santideva, Dharmakirti, Asvaghosa and Dhammapala were

among Nalanda's renowned teachers; Dhammapala was a Sri Lankan monk who for a time served as head of the university. Built to a fine architectural plan, with lecture halls, dining halls, residences, granaries, toilets, bathhouses and wells, the university grounds also held stupas, shrines and Buddha images, as the ruins still show clearly. It is said to have had three great libraries, named Ratnadadhi, Ratnasagara and Ratnaranjaka.

The Mughal invasions robbed the world of a priceless treasure revered across the world. In the 12th century Bakhtiyar Khilji, while some twenty thousand teachers and student monks were taking their meal, locked all the gates on every side and burned the whole university. The three libraries alone are said to have burned for six full months. Visiting the museum, any thoughtful person can grasp even today the scale of this cursed and brutal act. Grains of burnt rice can still be seen inside fragments of charred alms bowls. Nearby you can also see the Pavarikambavanaramaya and the ruins of a great stupa built by Emperor Ashoka to enshrine the relics of Arahant Sariputta, known today as the Sariputta Stupa.

Vaishali

Vaishali was the capital of the Vajji kingdom. The ancient city of Vaishali is today's Besarh, in the Muzaffarpur district of Bihar state, and it is known now as Vaishali. In the Buddha's time the Licchavi kingdom, ruled in harmony by 7,707 princes, was a very prosperous and exemplary republic. The name Licchavi is said to come from their very fine, almost translucent skin (a thin skin). The city was said to be as splendid as a city of the gods. The Maha Parinibbana Sutta records

that the Licchavi kingdom had its own code of laws for its government, seven of which are known as the seven conditions of welfare (aparihaniya dhamma).

The Coronation Tank

In front of the museum you can see the coronation tank of the ancient Licchavi kings, still full of clear water. It was used for the blessing given by sprinkling water from a right-turning conch after a king was crowned. In those days it was guarded and covered with a metal net. It is said that in the Buddha's time General Bandhula took water from this tank by force.

The Relic Stupa

The stupa in which the Licchavi kings enshrined their share of the Buddha's relics can be seen today in the middle of a field near the ruins. The foundation of this stupa, about twenty-five feet across, can still be seen. In the rainy season the area is flooded.

Where the Ratana Sutta Was Preached

The Buddha visited Vaishali several times. The most important was his visit to end the three fears (of famine, disease and evil spirits) that had struck the city. At the invitation of the Licchavi Mahali, the Buddha came to Vaishali with Venerable Ananda and the Sangha, preached the Ratana Sutta to protect the city, and had blessed water sprinkled. It is said the Buddha stayed in Vaishali for a week, preaching the Ratana Sutta seven times, and that 584,000 beings realised Nibbana here. The ruins of a great stupa later built by Emperor Dharmasoka where the Ratana Sutta was preached can still be seen; it is about 300 feet around.

The Kutagara Hall

A little beyond the place where the Ratana Sutta was preached, only the foundation of a large building can be seen today: the Kutagara Hall. It was built and offered by Ambapali, a very famous courtesan of Vaishali in the Buddha's time. The Buddha spent his fifth rains retreat in the Kutagara Hall, and here Maha Pajapati Gotami and five hundred Sakyan women received ordination. That was the beginning of the order of nuns.

The Ashoka Pillar

At the place where the Ratana Sutta was preached stands a stone pillar erected by King Ashoka, 45 feet high. It is said to be the only Ashoka pillar in all India that survives unbroken, and also the heaviest of them. On top is a lion. This is also the village where the Buddha spent his last rains retreat, and the sorrowful lion faces the direction in which he set out for Kushinagar to attain parinibbana.

Kushinagar

Kushinara, in the Deoria district of Uttar Pradesh, is known today as Kushinagar. In the Buddha's time it was the kingdom of the Malla kings. For three reasons, the Buddha chose the Upavattana sal grove of the Mallas at Kushinara for his parinibbana:

1. As he attained parinibbana at Kushinara, he would preach the Maha Sudassana Sutta, and many who heard it would understand that they should do good.

2. Had he passed away anywhere else, Subhadda would not have seen him. Subhadda was one whom the Buddha himself had to guide; he became an arahant while the Buddha was still alive, and the last disciple.
3. Had he passed away elsewhere, there would have been a great conflict over sharing the relics, with blood flowing like river water. At Kushinara, the brahmin Dona would calm the dispute and divide the relics fairly.

Considering these three reasons, the Buddha came to Kushinara for his parinibbana.

The Parinibbana Image

This image, about 1,500 years old, was brought from Mathura to Kushinara by a monk named Haribala, who lived in the time of King Kumaragupta (AD 413–455). It is the work of a master sculptor: though made of stone, it is so lifelike that no one can see it without tears. The image shows the Buddha passing into parinibbana. Mr Carlyle pieced together the tiny fragments of the image, which had lain buried in the earth, and restored it. The lips, cheeks and face show the weariness of the Blessed One, who for forty-five years gave his whole life to the welfare of the world, and the sacred feet show the illness of his body; he lies with a weak body but a fully awake mind. The eyes and the toes of both feet show the ebbing of life. Looking from the feet towards the face, you see the stillness of one at peace in parinibbana. The image is about 20 feet long and rests on a couch about 28 feet long and 8 feet wide. It is gilded. In front of the couch are figures of Venerable Ananda weeping in deep grief, the last disciple Subhadda in meditation, and

Queen Mallika weeping and beating the ground with both hands. The shrine that holds the Parinibbana image has an unusual shape; it is 30 feet long and 12 feet wide.

The Parinibbana Stupa

The Parinibbana Stupa, built by the Malla princes at the place where the Buddha passed away, was restored by Emperor Dharmasoka in the 3rd century BC. When the ruins were examined in 1911, a copper plate and many artefacts were found in the relic chamber. Records say King Kumaragupta raised the stupa to a height of about 167 feet. Today you can see the Parinibbana Stupa rebuilt by Burmese Buddhists, 165 feet around and 75 feet high.

Where the Buddha Last Drank Water (Mathakuar)

As the Buddha walked from the village of Beluva to Kushinara for his parinibbana, he rested here, thirsty, and Venerable Ananda brought him water from the Kakuttha river. It was here too that the Malla prince Pukkusa offered the Buddha a pair of precious robes. Today the site stands beside the main road and is known as Mathakuar. Inside a shrine built here you can see a Buddha image carved as he sat resting, thirsty.

The Makutabandhana Stupa (Cremation Stupa)

About 2 km along the main road from the Parinibbana Stupa, where the Buddha's body was cremated, stands the Makutabandhana Stupa. This was the royal ground where the Malla kings held their coronations; choosing their most honoured ground for this shows the

Mallas' reverence for the Buddha. Because the stupa was built at the place of cremation, it is also called the cremation stupa, and because the remaining embers were enshrined in it, it is also known as the Angara (embers) stupa. Today only crumbling bricks remain. Near it are eight small stupas, said to have been built to recall how the relics left after the cremation were divided among eight kingdoms under the brahmin Dona. Of these too only ruins remain.

The Kakuttha River

A small stream still flows right beside the garden of the Makutabandhana Stupa: the ancient Kakuttha river. Over time, much of it has been covered by sand and become dry land. In the rainy season a large area floods and it flows on like a river. It is said that when the Buddha was thirsty, Venerable Ananda came to the Kakuttha river and brought him water.

The Lumbini Sal Grove

The road from Kushinara to Nepal is very scenic. After 140 km you reach the border between India and Nepal, at a place called Sonauli. Entering Nepal at Sonauli and travelling about 25 km further, you reach the Lumbini garden in beautiful surroundings. Buddha images line the road; it is a Buddhist setting, and a signboard announces "Siddhartha Nagar".

The Lumbini sal grove, between Kapilavastu, capital of the Sakyans, and Devadaha, capital of the Koliyans, belonged to the people of both. It is thought to be named after the mother of Queen Mahamaya. On his way to Devadaha the Buddha preached the Devadaha Sutta here.

There are many ruins in the Lumbini sal grove. The spot where Siddhartha Gotama was born is enclosed by an iron railing, and the Ashoka pillar stands there.

Inscriptions on the Ashoka pillar record that in the twentieth year of his reign King Ashoka came to Lumbini with Arahant Upagupta and set up a stone pillar with a horse figure at the birthplace of the Sakyamuni, and declare that the village of Lumbini was freed from taxes. In front of the pillar is a beautiful pond, believed to be the one in which Queen Maya bathed before the prince was born. Today this site belongs to Nepal.

The Maya Devi Temple

At the entrance to the Lumbini garden, inside the temple, is a stone panel carved with the birth of Prince Siddhartha from Queen Mahamaya as she held a sal branch. It was found during excavation of the site. Because a Hindu priest here smeared sandalwood paste on the panel while making vows for childless mothers, the queen's face has worn away. A marble image of the birth has now been made and placed beside it. Indians believe it is the image of a goddess able to grant children to childless women.

Kapilavastu

Kapilavastu lies about forty miles south of the Himalayan range. In 1975 Indian archaeologists identified the village of Piprahwa, in the Basti district of Uttar Pradesh, as ancient Kapilavastu. By the 6th century BC Kapilavastu was the capital of the Sakyan state. The name Sakya is thought to mean "the able ones". The Tipitaka records that

more than a hundred thousand families lived in this wealthy city and that it was rich in fields and crops. Prince Siddhartha, born the son of King Suddhodana, lived here for twenty-nine years.

The Nigrodharama

After the Buddha visited Kapilavastu, King Suddhodana built the Nigrodharama monastery and offered it to him. The ruins of the Nigrodharama, with its 32 rooms, can still be seen.

The Relic Stupa

As the Maha Parinibbana Sutta of the Digha Nikaya relates, after the cremation at Kushinara the brahmin Dona divided the relics among eight kingdoms, and one share went to the Sakyans. The ruins of the stupa in which the Sakyans enshrined their share can be seen today. Excavations in 1971 confirmed beyond doubt that this is Kapilavastu: two stone caskets found in the stupa record that they held the relics received by the Buddha's kinsmen. In 1978 the Kapilavastu relics were brought to Sri Lanka, giving hundreds of thousands of Buddhists a precious chance to worship them. Today the Kapilavastu relics can be seen, kept with great reverence in a precious golden casket at the National Museum in Delhi.

King Suddhodana's Palace

Some distance from the main road lie many ruins that suggest a large palace with many rooms. It is believed to be the palace of King Suddhodana.

Sravasti (Savatthi)

In the Buddha's time, Savatthi was the most prosperous city of northern India. It stands on the southern bank of the Aciravati river and was ruled by King Pasenadi of Kosala. It is said to be called Savatthi from the phrase sabbam atthi, "everything a person needs is here". Today the area is known as Saheth-Maheth.

The New Jetavanaramaya (Sri Lankaramaya)

The monastery where our Sri Lankan monks live, in front of the Jetavana at Savatthi, is the New Jetavanaramaya. It was first known as the Sri Lankaramaya. The building of the new Jetavana temple can be seen as a special step in the service of the late Venerable Matiwala Sri Sangharatana Thera to Buddhism in India. It has a beautiful image house, its walls painted with scenes from the Buddha's life. There are rest facilities for pilgrims, and inside the shrine you can see and worship the Buddha's relics and receive blessings with the relic casket placed on your head.

Anathapindika's Mansion

About 1 km from the Jetavana you can see the ruins of the mansion of the merchant Anathapindika. The merchant Sudatta, called Anathapindika because he fed the helpless, spent 540 million to build the Jetavanaramaya and offer it to the Buddha. As the Buddha's chief lay supporter, he is said to have gone to the Jetavana three times a day to attend on the Buddha, and to have given alms to 500 monks every day at his mansion. The storerooms where his gold was kept can still be seen among the ruins.

The Angulimala Stupa

Its ruins, near Anathapindika's mansion, can still be seen. Returning to the Jetavana after taking alms at the merchant's mansion, the Venerable Angulimala heard a pregnant mother in a house by the road suffering badly in labour. He told the Buddha and, to help her, recited the Angulimala Paritta as an act of truth, and the child was born without pain. The stupa built at that place became known as the Angulimala Stupa.

The Ananda Bodhi Tree

The Ananda Bodhi was planted so that people could make offerings on the Buddha's behalf when he was away from the Gandhakuti. In front of the Jetavana, at Venerable Ananda's initiative, the merchant Anathapindika planted the Ananda Bodhi, and the Buddha, by spending a whole night beneath it in meditative attainment, made it worthy of veneration. For more than two thousand five hundred years it has filled the Buddha's absence at the Jetavana, and today the Ananda Bodhi stands old and frail, yet unharmed.

The Jetavanaramaya

In his third year after Enlightenment, at the invitation of the merchant Anathapindika, the Buddha came from Rajagaha to Savatthi. Anathapindika bought the park belonging to Prince Jeta, son of the Kosala king, by covering the whole ground with gold coins, built the Jetavana monastery and offered it to the Buddha. It is said he spent 180 million to buy the land, 180 million to build the monastery and 180 million on the offering ceremony, 540 million in all. The Jetavanaramaya is not a single monastery but a whole complex. The Buddha lived at the Jetavana for nineteen years in all; about eighty per

cent of the suttas of the Sutta Pitaka and about seventy-five per cent of the Vinaya rules were preached here. Within the Jetavana grounds you can see the cells built for the eighty great disciples, including Arahants Sariputta and Moggallana and Venerable Ananda, the Buddha's attendant.

The Gandhakuti

The Gandhakuti where the Buddha lived is thought to have been about 8½ feet long and 8 feet wide. The place of the Buddha's bed is the same for every Buddha and never changes, so it is regarded as one of the four avijahita places. Apart from the place of the bed, the square area of about 50 feet is where the Buddha held Dhamma discussions with the arahants, monks and lay followers. The hall in front is where the fourfold community gathered to see the Buddha. Only the foundations of the Gandhakuti remain today; the building measured about 115 feet by 90 feet, on a foundation about 8 feet high. It is said Anathapindika made the roof of sandalwood. In front of the Gandhakuti, the well whose water the Buddha drank for nineteen years can still be seen, full of water and well protected.

The Dhamma Hall

In front of the Gandhakuti you can still see the Dhamma Hall, large enough for a thousand people to gather. In its centre is a platform about 5 feet high, 8 feet long and 6 feet wide, thought to be the seat from which the Buddha preached. What wonders must have taken place in this hall in those days.

The Pubbarama

South of Anathapindika's mansion you can see the Pubbarama, built by the great lay follower Visakha. Having left her jewelled ornament behind in the Dhamma Hall, she felt she should not take it back, sold it for 260 million and built the Pubbarama, which she offered to the Buddha and the Sangha. The Buddha lived here for six years. Today you can see how all of it has fallen into ruin.

The Gandamba Stupa

About 1 km from the Jetavana, beside the main road, is this site: a stupa built where the Buddha performed the Twin Miracle for the last time to tame the sectarian teachers. Today it looks overgrown. At the mango tree that sprang up where the gardener Ganda's offered mango had been eaten and its seed planted, the Buddha performed the Twin Miracle, then spent the seventh rains retreat in the Tavatimsa heaven, rising into the sky from here to preach the Abhidhamma to his mother, the deity, and the gods. Emperor Dharmasoka built this stupa.

The Stupa at Sankassa

Sankassa holds a special place in Buddhist history. In the Farrukhabad area of Uttar Pradesh, Sankassa is known today as Sankisa, about 400 km from Savatthi. It is one of the avijahita places that every Buddha keeps.

Having performed countless miracles under the Ganda mango tree and tamed the sectarian teachers, the Buddha went to the Tavatimsa heaven and preached the Abhidhamma to the gods for the whole three months of the rains. After the Pavarana, on the Vap full-moon day, he descended to Sankassa amid offerings from Sakka, Brahma and the

gods. It is said that as the Buddha set his feet on the earth at Sankassa, the jewelled staircase created by the gods sank into the ground. Emperor Dharmasoka built a great stupa here, enshrining a jewelled staircase within it. Today it is badly crumbling.

That great miracle, at which, it is said, the gods and Brahmas who came with the Buddha from heaven saw human beings and human beings saw the gods and Brahmas, is the Descent from the Heavens (Devavarohana). It is also called the miracle of the opening of the worlds (lokavivarana). On that day the future Buddha, the Bodhisatta Metteyya, received a definite prophecy and entered the noble state of a monk at this very place.

Agra

The capital of the Mughal empire was today's city of Agra, home of the Red Fort and the Taj Mahal, both considered sights to visit on the Dambadiva pilgrimage. Even today most of its population is Muslim.

The Red Fort

This is the palace complex of several Mughal royal families. Protected by moats and walls, the Red Fort shows what royal luxury really meant. Here you can see palaces, ponds, pools, theatres, harems, queens' chambers, storerooms, mosques, marble carvings and royal audience halls. The Emperor Akbar, who lived in the 16th century, built this Red Fort of red stone as his capital, on high ground in the beautiful valley beside the Yamuna river.

The Taj Mahal

About one kilometre from the Red Fort, on the bank of the Yamuna, stands the Taj Mahal, said to be one of the wonders of the world. Mumtaz, the beloved queen of Akbar's son Shah Jahan, died giving birth to her fourteenth child. Devastated by her early death, Shah Jahan laid her embalmed body to rest and created this beautiful tomb. Built entirely of marble, the Taj Mahal has three main gateways, each 157 feet long, 117 feet wide and 100 feet high. It is said that twenty thousand slaves worked on it for twenty years. In 1631 the king approved the design of Ustad Ahmad of Persia and entrusted him with building the Taj Mahal, though some believe the Venetian Veroneo was its architect. Shah Jahan's "reward" to the great craftsman who created it was to have him blinded. Even so, by creating one of the world's most remarkable buildings for the sake of love, Shah Jahan became immortal.

New Delhi

New Delhi is a prosperous and beautiful city. It may have been so in the Buddha's time too, since the country then called Kuru is today's Delhi region. Today Delhi, bordering Haryana, is the capital of modern India: a vast city whose edges you cannot see. Its buildings and roads seem laid out to a plan, and the trees planted neatly along the roads make it even more beautiful. It is a crowded city, so travel with great care.

The building that stands out proudly in New Delhi is the Rashtrapati Bhavan, the presidential palace, a huge dark reddish building with the Indian flag flying above it. As you tour New Delhi you will be able to see the following places.

The Lok Sabha (Indian Parliament), India Gate, the museums that gather the life stories of India's great leaders such as Mahatma Gandhi, Sri Jawaharlal Nehru (India's first Prime Minister), Smt Indira Gandhi, Sanjay Gandhi and Rajiv Gandhi, the Lotus Temple (headquarters of the Bahai faith), and many other attractive sights along the way. The Lakshmi Narayan Temple (Birla Mandir) is another special place. Next to it stands the Maha Bodhi temple of New Delhi, where our Sinhala monks live.

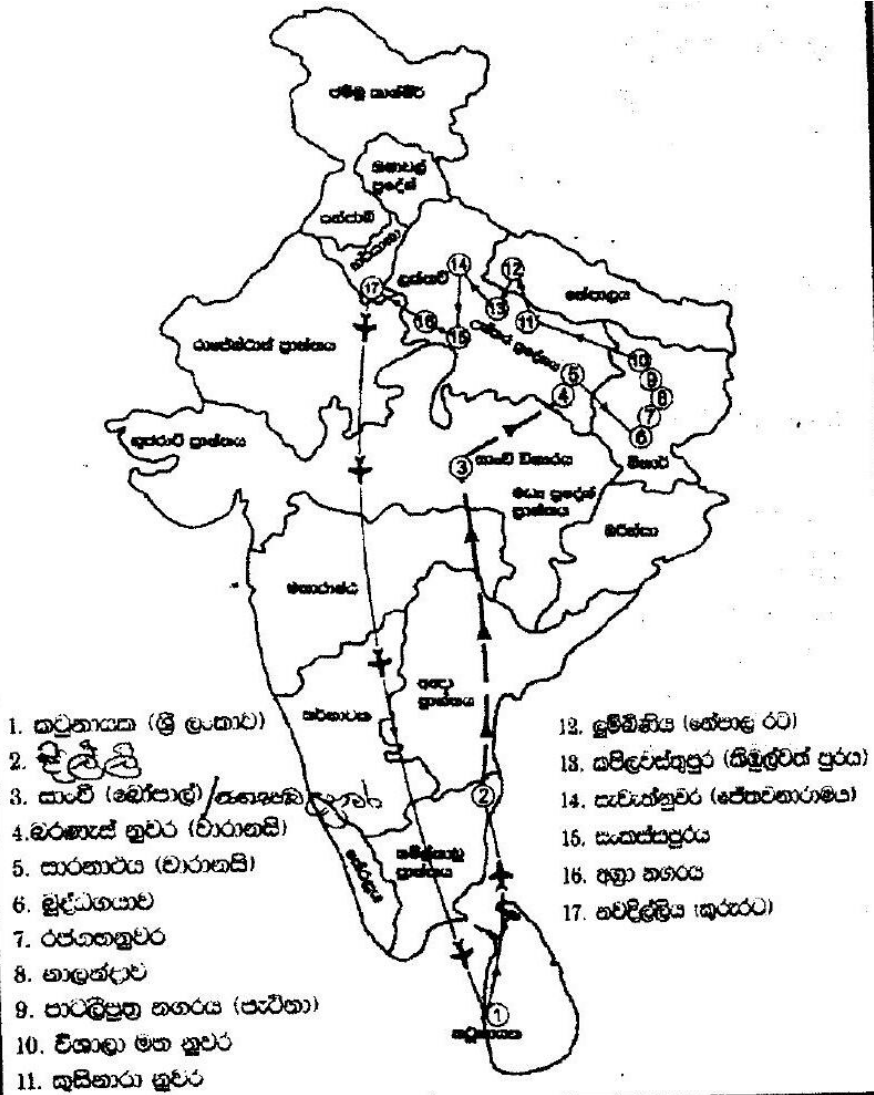
Sagar Nagar (Where the Satipatthana Sutta Was Preached)

About 10 km from Delhi you can see this place. The Buddha chose Kammasadamma, a market town of the Kuru country, to preach profound teachings such as the Satipatthana Sutta, surely because the people there were wise enough to understand such deep Dhamma. An inscription King Ashoka had carved on a rock here is protected by the Archaeological Survey of India.

Kosambi

In the Buddha's time Kosambi was the capital of the Vatsa (Vamsa) kingdom, and King Udena of Kosambi was a famous king. The Ghositarama, Kukkutarama, Badarikarama and Pavarikarama monasteries, the Parileyya forest and the Simsapa grove are places where the Buddha stayed. It is at Kosambi that we meet the stories of Magandiya, Samavati and Vasuladatta. The Buddha's forehead relic was last kept at the Ghositarama in Kosambi, and that Gandhakuti can still be seen. It was Arahant Mahadeva who brought the forehead relic from the Ghositarama to Sri Lanka, and it is said the great Seruvila stupa was later built to enshrine it.

The Dambadiva Pilgrimage Route



The route map is reproduced from the original booklet; its place names are in Sinhala. The numbers correspond to the list below.

No.	Place
1	Katunayake (Sri Lanka)
2	Delhi
3	Sanchi (Bhopal) / Kosambi
4	Varanasi (Benares)
5	Sarnath (Varanasi)
6	Bodh Gaya
7	Rajgir
8	Nalanda
9	Pataliputra (Patna)
10	Vaishali
11	Kushinagar
12	Lumbini (Nepal)
13	Kapilavastu (Tilaurakot)
14	Sravasti (Jetavana)
15	Sankassa
16	Agra
17	New Delhi (Kuru)

From the Tour Organiser

Drawing on the experience of many years of pilgrimages to Dambadiva, I began a Dambadiva pilgrimage service under the name Lakdiva Charika. This booklet was prepared for the benefit of the devotees who travel to Dambadiva with us.



In preparing it I deeply value the advice and guidance I received from Mr K. P. D. Samarasekara of Mahalwarawa, who has wide experience of the Dambadiva pilgrimage, and from the Venerable Waskaduwe Dhammissara Thera, chief incumbent of the Bodhirukkharamaya, Wellawatte, and my special heartfelt thanks go to Mr Ananda N. Tilakaratne, Attorney-at-Law.

With thanks,

Palitha Matharage

Tour Organiser

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