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the path
THE BUDDHIST CIRCUIT



the Path



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Foreword

There are numerous sites in Uttar Pradesh that are associated with Lord Buddha and Buddhism. In fact Uttar Pradesh along with modern Bihar form the hub of early Buddhism. It was from these parts that the religion spread to the rest of the world. This book is an attempt to showcase the prominent Buddhist sites in Uttar Pradesh, mainly:

- Kapilvastu - The capital city of Shakya clan whose ruler was King Suddhodana, father of the ‘Enlightened One’
- Sarnath - Where the Buddha after attaining enlightenment delivered his first historical sermon
- Sravasti - Where he spent 27 monsoons and showed his divine prowess
- Sankisa - It is said that Gautam Buddha descended here after giving a sermon to his mother in heaven
- Kaushambi - Where Buddha visited in the sixth and ninth years after attaining enlightenment
- Kushinagar - Lord Buddha achieved his Mahaparinirvana, freedom from cycle of birth and rebirth

Uttar Pradesh is a cradle of Buddhism where all significant aspects of Buddha’s life can be seen and experienced.

Director General Tourism
Uttar Pradesh



the buddha

Buddhism is a world religion and is based on the teachings of Siddhartha Gautama, who is known as the Buddha (literally the Enlightened One or Awakened One).

Siddhārtha Gautama was the historical founder of Buddhism. After asceticism and meditation, he discovered the Buddhist Middle Way—a path of moderation away from the extremes of self-indulgence and self-mortification. Early texts suggest that Gautama was not familiar with the dominant religious teachings of his time until he left on his religious quest, which is said to have been motivated by existential concern for the human condition.

Siddhartha was born in a royal Hindu Kshatriya family. The Buddha's father was King Śuddhodana, the leader of Shakya clan, whose capital was Kapilavastu, Uttar Pradesh. Queen Maya, his mother, on her way to her father's kingdom gave birth to her son at Lumbini, Nepal, in a garden beneath a sal tree. The infant was given the name Siddhartha (Pāli: Siddhattha), meaning "he who achieves his aim". During the birth celebrations, the hermit seer Asita journeyed from his mountain abode and announced that the child would either become a great king (chakravartin) or a great holy man.

When he reached the age of 16, his father arranged his marriage

to a cousin Yaśodharā . They had a son, named Rahul. Siddhartha is then said to have spent 29 years as a prince in Kapilavastu. Although his father ensured that Siddhartha was provided with everything he could want or need, Buddhist scriptures say that the future Buddha felt that material wealth was not life's ultimate goal.

At the age of 29, Siddhartha left his palace to meet his subjects. Despite his father's efforts to hide from him the sick, aged and suffering, Siddhartha was said to have seen an old man. When his charioteer Channa explained to him that all people grew old, the prince went on further trips beyond the palace. On these he encountered a diseased man, a decaying corpse, and an ascetic. These depressed him, and he initially strove to overcome ageing, sickness, and death by living the life of an ascetic and hence left his princely abode for the life of a mendicant.

Gautama initially went to Rajagaha and began his ascetic life by begging for alms in the street. After King Bimbisara's men recognised Siddhartha and the king learned of his quest, Bimisara offered Siddhartha the throne. Siddhartha rejected the offer, but promised to visit his kingdom of Magadha first, upon attaining enlightenment.

He left Rajagaha and practised under two hermit teachers. After mastering the teachings of Alara Kalama (Skr. Ārāda Kālāma), he was asked by Kalama to succeed him.

Siddhartha and a group of five companions led by Kaundinya are then said to have set out to take their austerities even further. They tried to find enlightenment through deprivation of worldly goods, including food, practicing self-mortification. After nearly starving himself to death by restricting his food intake to around a leaf or nut per day, he collapsed in a river while bathing and almost drowned. Siddhartha began to reconsider his path. Then, he remembered a moment in childhood in which he had been watching his father start the season's plowing. He attained a concentrated and focused state that was blissful and refreshing, the jhāna.

According to the early Buddhist texts, after realizing that meditative jhana was the right path to awakening, but that extreme asceticism didn't work, Gautama discovered what Buddhists call the Middle Way—a path of moderation away from the extremes of self-indulgence and self-mortification.

Gautama was famously seated under a banyan tree - now known as the Bodhi tree - in Bodh Gaya, India, when he vowed never to arise until he had found the truth. Kaundinya and four other companions, believing that he had abandoned his search and become undisciplined, left. After a reputed 49 days of meditation, he is said to have attained Enlightenment. From that time, Gautama was known to his followers as the Buddha or "Awakened One" ("Buddha" is also sometimes translated as "The Enlightened One"). He is often referred to in Buddhism as Shakyamuni Buddha, or "The Awakened One of the Shakya Clan."

According to Buddhism, at the time of his awakening he realized complete insight into the cause of suffering, and the steps necessary to eliminate it. These discoveries became known as the "Four Noble Truths", which are at the heart of Buddhist teaching. Through mastery of these truths, a state of supreme liberation, or Nirvana, is believed to be possible for any being. The Buddha described Nirvāna as the perfect peace of a mind that's free from ignorance, greed, hatred and other afflictive states, or "defilements" (kilesas). Nirvana is also regarded as the "end of the world", in that no personal identity or boundaries of the mind remain. In such a state, a being is said to possess the Ten Characteristics, belonging to every Buddha.

After his awakening, the Buddha met two merchants, named Tapussa and Bhallika, who became his first lay disciples. The Buddha intended to visit Asita, and his former teachers, Alara Kalama and Uddaka Ramaputta, to explain his findings, but they had already died.

He then travelled to the Deer Park near Vārānaśī (Benares) in northern India, where he set in motion what Buddhists call the Wheel of Dharma by delivering his first sermon to the five companions with whom he had sought enlightenment. Together with him, they formed the first Sangha: the company of Buddhist monks.

All five become Arahants, and within the first two months, with the conversion of Yasa and fifty four of his friends, the number of such Arahants is said to have grown to 60. The conversion of three brothers named Kassapa followed, with their reputed 200, 300 and 500 disciples, respectively. This swelled the Sangha to more than 1000.

For the remaining years of his life, the Buddha is said to have travelled in the Gangetic Plain, in Uttar Pradesh, Bihar and southern Nepal, teaching a diverse range of people: from nobles to outcaste street sweepers, murderers such as Angulimala, and cannibals such as Alavaka. From the outset, Buddhism was equally open to all races and classes, and had no caste structure.

The Sangha traveled through the subcontinent, expounding the Dharma. This continued throughout the year, except during the four months of the Vassana rainy season when ascetics of all religions rarely travelled. One reason was that it was more difficult to do so without causing harm to animal life. At this time of year, the Sangha would retreat to monasteries, public parks or forests, where people would come to them.

The first Vassana was spent at Varanasi when the Sangha was formed. After this, the Buddha kept a promise to travel to Rajagaha, capital of Magadha, to visit King Bimbisara. During this visit, Sariputta and Maudgalyayana were converted by Assaji, one of the first five disciples, after which they were to become the Buddha's two foremost followers. The Buddha spent the next three seasons at Veluvana Bamboo Grove monastery in Rajagaha, capital of Magadha.

Upon hearing of his son's awakening, King Suddhodana sent, over a period of time, ten delegations to ask him to return to Kapilavastu. On the first nine occasions, the delegates failed to deliver the message, and instead joined the Sangha to become Arahants. The tenth delegation, led by Kaludayi, a childhood friend of Gautama's (who also became an Arahant), however, delivered the message.

Two years after his awakening, the Buddha agreed to return, and made a two-month journey by foot to Kapilavastu, teaching the Dharma as he went. Buddhist texts say that King Suddhodana invited the Sangha into the palace for a meal, followed by a Dharma talk. After this he is said to have become a Sotapanna. During the visit, many members of the royal family joined the Sangha. The Buddha's cousins Ananda and Anuruddha became two of his five chief disciples. At the age of seven, his son Rahul also joined, and became one of his ten chief disciples. His half-brother Nanda also joined and became an Arahant.

Of the Buddha's disciples, Sariputta, Maudgalyayana, Mahakasyapa, Ananda and Anuruddha are believed to have been the five closest to him. His ten foremost disciples were reputedly completed by the quintet of Upali, Subhoti, Rahula, Mahakaccana and Punna.

In the fifth Vassana, the Buddha was staying at Mahavana near Vesali when he heard news of the impending death of his father. He is said to have gone to King Suddhodana and taught the Dharma, after which his father became an Arahant.

The king's death and cremation was to inspire the creation of an order of nuns. Buddhist texts record that the Buddha was reluctant to ordain women. His foster mother Maha Pajapati, for example, approached him, asking to join the Sangha, but he refused. Maha Pajapati, however, was so intent on the path of awakening that she led a group of royal Sakyan and Koliyan ladies, which followed the Sangha on a long journey to Rajagaha. In time, after Ananda championed their cause, the Buddha is said to have reconsidered and, five years after the formation of the Sangha, agreed to the ordination of women as nuns. He reasoned that males and females had an equal capacity for awakening. But he gave women additional rules (Vinaya) to follow.

Buddha found patronage in the ruler of Magadha, emperor Bimbisara. The emperor accepted Buddhism as personal faith and allowed the establishment of many Buddhist "Viharas." This eventually led to the renaming of the entire region as Bihar.

The Maurya empire reached its peak at the time of Emperor Asoka, who himself converted to Buddhism after the Battle of Kalinga. This heralded a long period of stability under the Buddhist emperor. The power of the empire was vast - ambassadors were sent to other countries to propagate Buddhism.

The Buddha did not appoint any successor and asked his followers to work for personal salvation. The teachings of the Buddha existed only in oral traditions. The Sangha held a number of Buddhist councils in order to reach consensus on matters of Buddhist doctrine and practice. Buddha attained Parinirvana in the abandoned jungles of Kuśināra, modern Kushinagar in Uttar Pradesh.



Welcome to the Path of the Buddha, organized and made simple for all as 'The Buddhist Circuit'. Uttar Pradesh Tourism is privileged to be a part of this international circuit. It goes without saying that Uttar Pradesh is the cradle of Buddhism where different aspects of Lord Buddha's life are elaborated for the fortunate to see and experience. What a devout can perceive of the entire life of Lord Buddha in Uttar Pradesh, cannot be replicated anywhere else. The fragrance of the Lord still lingers in Uttar Pradesh. It's only a question of visit to experience it.

It is a journey purely for internal peace. A journey through the austere Stupas and ancient monasteries reverberating with the mystical chants of sacred Buddhist mantras, that will instantly transport you to thousands of years in the past, when a prince renounced all worldly pleasures to turn into an ascetic, centuries before the birth of Christ.

The story is so old, that every point on the Buddhist circuit has a history steeped in myth and meaning; every monument stands testimony to faith fused into reality; as centuries passed and people lost bits of their oral heritage. In Sanskrit, the word "Bodh" means knowledge; Buddha would thus mean "One who has attained all knowledge" or "one in whom there is no conflict, no suffering", in short, one, who has mastered himself. The Chinese would call him the Zen Master.

For more than 40 years, Gautam Buddha traveled across the Gangetic Plains and talked to the people about his doctrine. This is how Buddhism spread across the world and Gautama Buddha came to be regarded a revered saint.

If you are looking for the same Buddha in you, the main sites of interest would be:

Kapilvastu : Where Prince Siddharth grew up as a child.

Sarnath : Where he held his first public discourse.

Kaushambi : Where Buddha delivered many a sermons.

Sankisa : Where he descended after addressing his mother in Heaven.

Sravasti : His favorite monsoon retreat.

Kushinagar : Where he attained Mahaparinirvana (Demise).



Stupa At Kapilvastu

Once the capital city of the mighty Shakya clan, it was in Kapilvastu's opulent environs that prince Siddharth (later Lord Buddha) spent most of his early childhood. Kapilvastu was the seat of King Suddhodhana, the father of the Enlightened One. The excavations at the site has been identified with the present day township of Piprahwa. One and a half kilometer away from Piprahwa lie the two excavated mounds. The bigger one, with a thick walled structure was supposedly King Suddhodhana's palace. The Second is identified as the ruins of Piprahwa Stupa, erected by Shakya rulers. While excavating this site an inscribed seal was discovered, which read '*Om Devaputra Vihare Kapilvastu Bhikku Sanghas*' (This is the Devaputra Vihara of the Kapilvastu Bhikshu Sangha). There also lies a small Sri Lankan monastery, the Mahindra Mahavihara in the vicinity of these ruins. Meandering their way through Kapilvastu, the devotees feel transferred thousands of years back to an era when young Prince Siddharth having seen the pains of life, renounced all worldly riches and pleasures in search of the path which leads to cessation of suffering and salvation for which he proceeded to Bodhgaya, now in Bihar.



Stupa At Kapilvastu

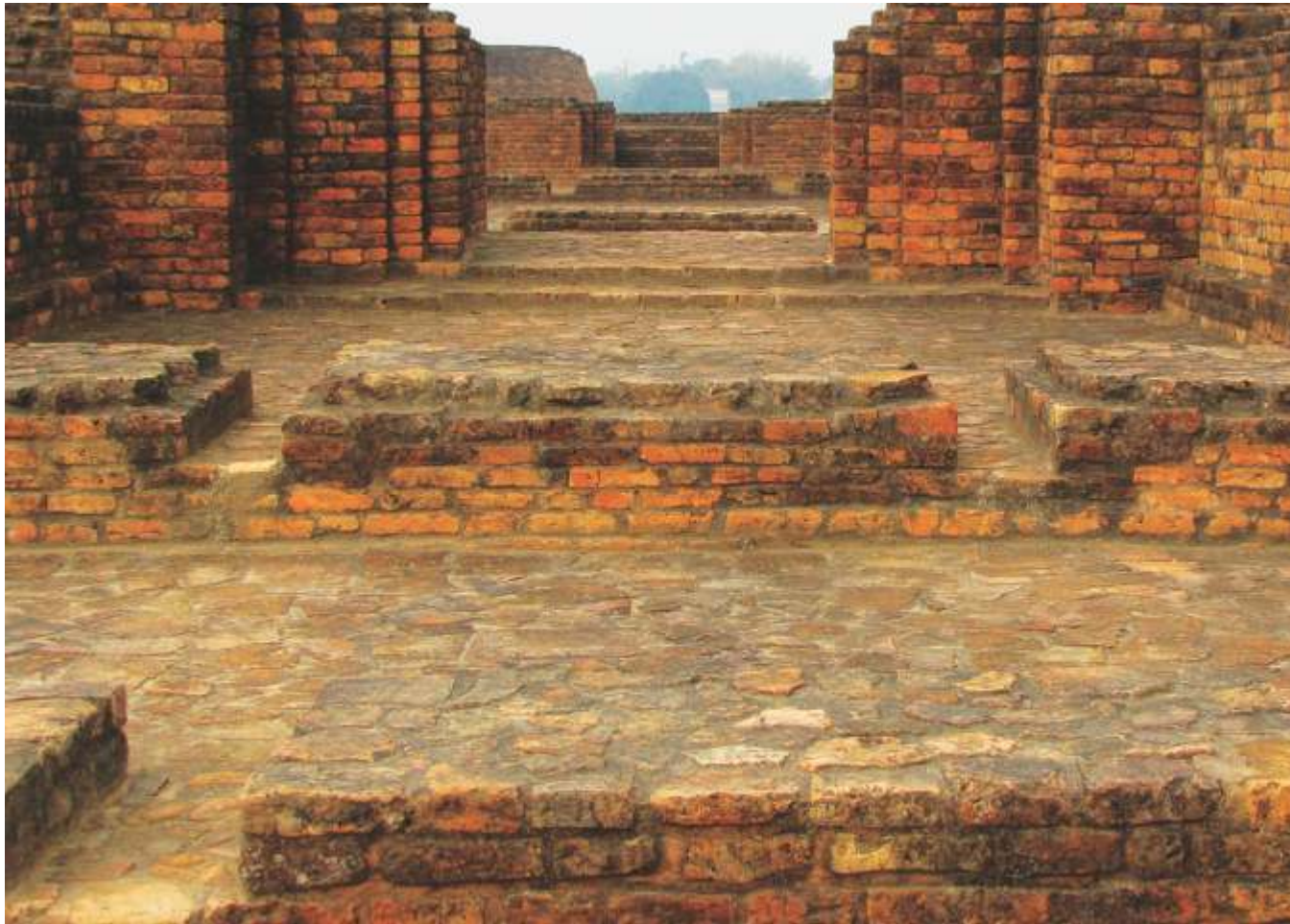


Stupa At Kapilvastu





Ganwaria Archaeological Site



Ganwaria Archaeological Site





Accessibility

Air

Gorakhpur Airport-109 Km. Sravasti airstrip-146 Km. Kasia airstrip-160 Km. Amausi Airport, Lucknow-310 Km. and Babatpur Airport, Varanasi-330 Km.

Rail

Nearest Railway Station is Naugarh 22 km.

Road

Some of the major road distances are : Berdipur-8 Km., Sonauli-48 Km., Lumbini (Nepal)-74 Km., Gorakhpur-104 Km., Sravasti-147 Km., Kushinagar-157 Km., Lucknow-308 Km., Varanasi-327 Km.

UP Tourism Accommodation

- UPSTDC Tourist Bungalow. Phone: 05544-261489.
Email : rahitbkapilvastu@up-tourism.com

Other Accommodation

- Sri Lankan Temple Dharamshala.
- The Royal Retreat (Heritage Hotel), Shivpati Nagar (14 km from Kapilvastu). Phone: 05544-261219.
- Satkar Hotel at Naugarh (14 km), Siddharth Nagar. Phone: 05544-222777.

Nearest Tourist Information Centre

- U.P. Govt. Tourist Office, Siddharth Nagar-22 km.
- U.P. Govt. Tourist Office, Civil Lines, Gorakhpur.
Phone: 0551-2335450.
- U.P. Govt. Tourist Information Centre, Gorakhpur Railway Station.
- U.P. Govt. Tourist Office, Rahi Tourist Bungalow Campus, Sonauli.
Phone: 05522-238201.



Lotus Pond



Ganwaria Archeological Site



Buddha's Statue At The Thai Temple



About 10 km. from the holy city of Varanasi, Sarnath is the place where more than 2,500 years ago Buddha delivered his first sermon after attaining enlightenment. An imposing conical structure, 34 meters in height, called Dhamek stupa signifies the "seat of the holy Buddha." There are also the ruins of Dharmarajika Stupa, besides the original Mulgandhakuti Temple, which according to Hieun Tsang was about 61 mtr. high. That's the place where Buddha rested and meditated in Sarnath. After converting to Buddhism, Emperor Ashoka visited Sarnath in 273-232 B.C. and erected a smooth glistening stone pillar here, to mark the foundation of the Buddhist Sangha. The Lion Capital on top of this pillar is now India's National Emblem. Then there is the Chaukhandi Stupa, which was a terraced temple during the Gupta period (4th to 6th century) All three stupas-- Dharmarajika, Chaukhandi and Dhamek are outstanding in their architectural features. A journey to Sarnath would be incomplete without a visit to the library at Mugandh Kuti Vihara, which houses some amazing frescoes done by Koset Nosu. The Sarnath Museum, not far from the site, also houses some of the finest specimens of Buddhist sculpture.



Dhamek Stupa



Chaukhandi Stupa





Group Of Votive Stupas



Group Of Votive Stupas





Accessibility

Air

The nearest airport is Lal Bahadur Shastri International Airport (Babatpur): 30 Km.

Rail

Sarnath is directly connected by Varanasi - Gorakhpur Exp. and Varanasi - Bhatni - Varanasi Exp., Train No. 55149, 15159, 15008 etc.

Sarnath is directly Connected by one train - Budha Purnima Express upto Bodhgaya (M.W.F.)

Road

Sarnath, 10- km from Varanasi, is well connected by road to other destinations of the state.

UP Tourism Accommodation

- Modern Reception Centre, Sarnath. Ph. +91-9580574420
- UPSTDC Rahi Tourist Bungalow, Sarnath. +91-542-2595965
Fax: +91-542-2595379, e-mail.: rahimrigdave@up-tourism.com

Other Accommodation

- Forest Rest House, Sarnath.
- Mahabodhi Society Dharamshala, Sarnath. Ph. +91-542-2595955, Telefax : +91-542-2595922 Fax: +91-542-2595877
- Jain Dharamshala, Sarnath.
- Sarnath Motel & Resort. Ph. : +91-542-2591212, 2591213
- Hotel Surabhi International. Ph.: +91-542-2587993, Fax : +91-542-2587992
- Kumar Guest House. Ph. : +91-542-2587373
- Lotus International, Mawaiya, Sarnath. Ph. : +91-542-2595259
- New Sarnath Guest House, Opp. Thai Temple, Sarnath. Ph. : +91-542-2595371
- Buddha International, Sarnath. Ph. : +91-9415273646



Meditating Monk

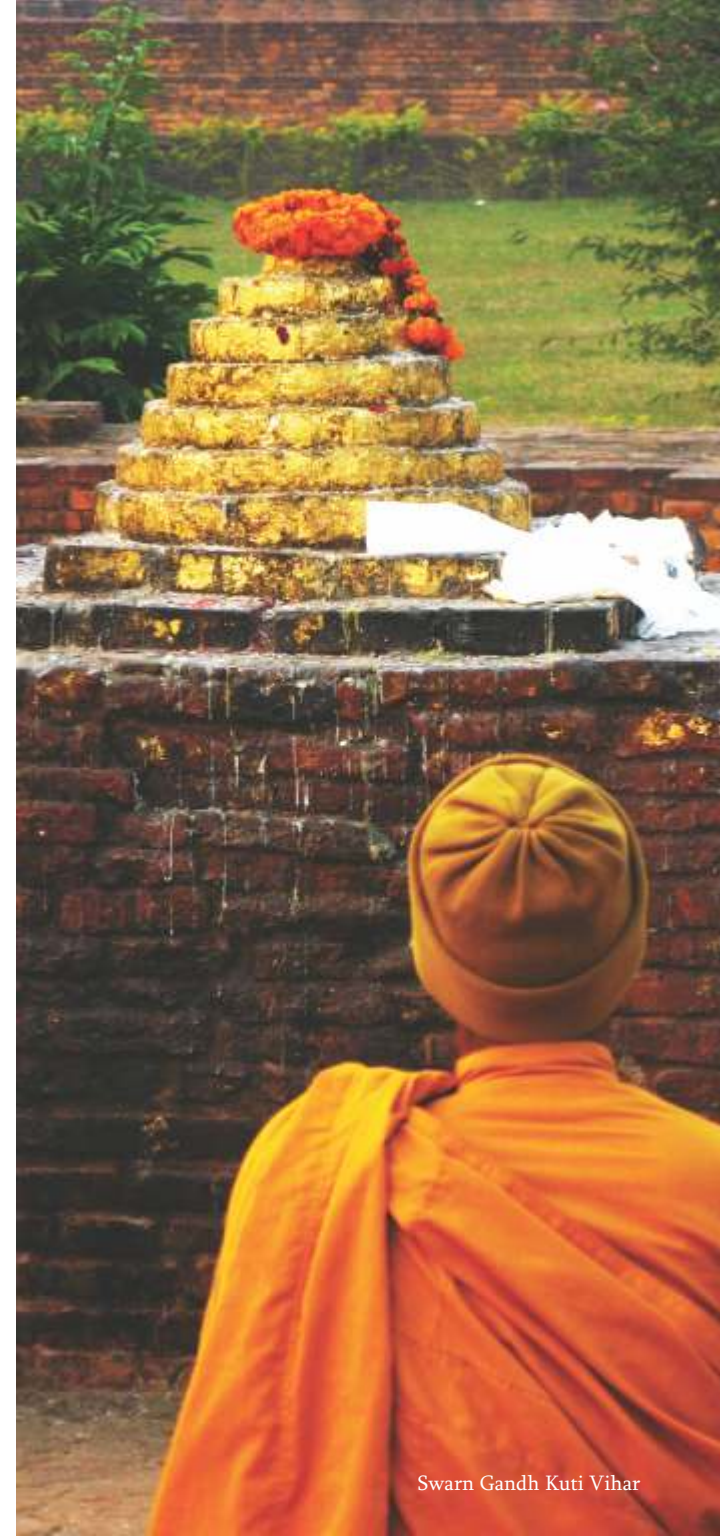


Engraving On The Main Stupa



After attaining Enlightenment Lord Buddha was constantly mobile spreading his message of humanity, Universal brotherhood and salvation amongst the different segments of the society. This service to humanity would stop for a brief period in the monsoons. This period too, however, would be used by Lord Buddha to meditate and preach, on choosing an ambient place. It was during this process that Lord Buddha turned towards Shravasti, 134km. from Lucknow. The town played host to Lord Buddha for 24 years and was his annual rainy season retreat. Believed to be founded by the mythological King Sravast (hence names after him), the site holds ruins of many ancient Stupas, majestic monasteries and beautiful temples. This place also has an Anand Bodhi tree, an offspring of the original bodhi tree, planted by Buddha's main disciple Anand.

The site of Mahet is spread over an area of 400 acres. The two main attractions here are the Pakki Kuti and the Kachchi Kuti while Sahet, spread over an area of 32 acres and a little distance away from Mahet, it was here that Anathpindak, a wealthy merchant, constructed the Jetavana Vihar. The remnants of several temples, Stupas and Viharas have been found here. Like wise the huge World Peace Bell is another attraction, which was established with the help of the Japanese. The motive was to convey the message of humanity of Lord Buddha through the bell's toll. There are also the Thai-Sri Lankan-Myanmar-Chinese-Korean Buddhist Temples, the Shobhnath Temple, Swarna Gandha Kuti, the Ananda Bodhi Tree and the Angulimal Cave here.



Swarn Gandh Kuti Vihar



Maheth - Pakki Kuti



Maheth - Kachchi Kuti





Eight Stupas



Prayers At Swarn Gandh Kuti Vihar





World Peace Bell



Daen Mahamongkol Chai

Set up as a centre of learning by Maha Upasika Sitthipol Bongkot of Thailand, this Thai meditation centre is a unique experience for visitors to Sravasti. The entire area is converted into a natural forest surrounded by a fresh water reservoir, houses six large halls of approximately 3000 capacity each for meditation, several solitary meditation huts, large dinning halls and a state of art reserve osmosis purification plant. About 200 women from various countries committed to service of mankind promote non formal education and other charitable activities from the centre. The eco friendly dwelling, management and lifestyle of the settlement inculcate within the visitor a sense of protection of biodiversity and compassion for all beings.



Buddha's Statue At Daen Mahamongkol Chai



Daen Mahamongkol Chai Thai Monastery



Meditation Center





Accessibility

Air

Nearest Airport is Lucknow - 176 km, from where Sravasti can be reached by rail upto Balrampur via Gonda.

Rail

Nearest railway station is at Balrampur : 17 Km. The rest of the route can be covered by road.

Road

Bus services are available from all major neighboring centres. Sravasti is - 119 km from Basti and - 17 km. from Balrampur.

UP Tourism Accommodation

- Tourist Bungalow, Katra, Distt.-Sravasti. Ph. 05252-265302
E-mail: rahitbsravasti@up-tourism.com
- Tourist Bungalow, Bahraich Road, Balrampur.
Ph. 05263-232456, 236039
E-mail: rahitbbalrampur@up-tourism.com

Other Accommodation

- Lotus Nikko Hotel, Sravasti. Ph. 05250-265291-93
- Inspection Bungalow, PWD .
- Burmese Temple. Rest House.
- Chinese Temple Rest House.
- Jain Dharamshala.

Nearest Tourist Information Centre

- Up. Govt. Tourist Office, Tourist Bungalow Campus, Balrampur.
Ph. 05263-232456
- Up. Govt. Tourist Office, Civil Lines, Faizabad. Ph. 05278-223214



Buddha's Statue At Daen Mahamongkol Chai



Jaina Temple



Ashokan Elephant Pillar



Sankisa is identified with the present village of Basantpur in Farrukhabad district of Uttar Pradesh. Situated on the banks of river Kali, Sankisa is most easily accessible from Agra which is 175 km away on the Agra-Mainpuri road. The nearest railhead is Pakhna which is 11.5 km away. Sankisa is the place where the Buddha descended from heaven along with Lord Brahma and Devraj Indra after giving a discourse to his mother, Mayadevi. Emperor Ashoka erected an elephant pillar here to mark this holy spot.



Accessibility

Air

Agra 207 km., Amausi, Lucknow 245 km.

Rail

Nearest railway station Pakhana 10 km. and Neemkaroli 14 km.

Road

Fatehgarh 40 km., Farrukhabad 45 km., Kanpur 175 km., Agra 200 km.

U.P. Tourism Accommodation

UPSTDC Rahi Tourist Bungalow, Sankisa. Ph.: 05692-264008,
E-mail: rahitbsankisa@up-tourism.com

Other Accommodation

Royal Regency. Ph.: 09415066702

Burmese Temple-Myanmar Dharmashala. Ph.: 05692-264131

Srilankan Temple. Ph.: 05692-264131



Engraving On The Ashokan Elephant Pillar



Buddha Temple



Ashokan Pillar

In his bid to spread his message Lord Buddha also visited Kaushambi, 60km. from Allahabad, counted one amongst the most prosperous cities of those times. It was the Capital city of the then Vatsa Janpada, with Udayan as the king. This place is believed to have been visited by Lord Buddha in the 6th and 9th year after attaining enlightenment. He delivered several sermons here, elevating it to a centre of higher learning for the Buddhists. Excavations have revealed ruins of an Ashokan Pillar, an old fort and the Ghositaram Monastery, besides a huge number of sculptures and figurines, cast coins and terracotta, objects.



Ruins of Ghoshita Ram Vihar



Ruins of Ghoshita Ram Vihar





Accessibility

Air

The nearest airport is Bamrauli, Allahabad 40 km., Ph.: 0532-2580453, 2580452, Babatpur, Varanasi 200 km., Amausi, Lucknow 260 km.

Rail

Rail Route is available till Bharwari(15 km) but the convenient rail connections are available from Allahabad Railway Station(60 km.), which is well connected with all major cities.

Road

Allahabad 60 km., Kanpur 150 km., Varanasi 185 km., Sarnath 190 km., Lucknow 260 km.

Bus Station, Civil Lines, Allahabad. Ph.: 0532-2407257

UP Tourism Accommodation

- Rahi llawart tourist bungalow, 35 , M.G. Marg, Civil Lines, Allahabad. Ph: 0532-2102784, E-mail: rahilawart@up-tourism.com
- Rahi Triveni Darshan, Yamuna Bank Road, Kydganj, Allahabad. Ph.: 0532-2558646, E-mail: rahitriveniallahabad@up-tourism.com

Other Accommodation

- P.W.D.Dak-Bungalow at archeological site, Ph.: 8601551860
- Jain Dharamashala, Kaushambi, Ph.: 0532-3256891
- Sri Lanka Buddha Vihar , Kaushambi, Ph.: 9838737889
- Jain Dharamashala, Kaushambi , Ph.: 9838897072



Ruins Of Ghoshita Ram Vihar



Inscription On Ashokan Pillar



Buddha's Statue At Mata Kuar Shrine

Kushinagar, is one of the principal centre of Buddhist pilgrimage, is the place where Lord Buddha left his corporeal self and attained Mahaparinirvana. The credit for bringing this ancient site to light goes to General A. Cunningham and A.C.I. Carlyl, who, after excavating the site in 1861, Later, between 1904 and 1912, several excavations conducted by the Archaeological Survey of India at Kushinagar confirmed its identity.

The monuments of Kushinagar are situated in three distinct groups comprising the main site of the Nirvana Temple, the central stupa and surrounding monasteries, the Mathakuar shrine to the southwest, and the Ramabhar Stupa a kilometer to the east

Nirvana Stupa is a huge brickwork stupa, exposed by Carlyl in 1876, which stands at a height of 2.74 mtr. A copper vessel was unearthed at this site. It bore an inscription in ancient Brahmi, which stated that Lord Buddha's remains had been deposited here. Mathakuar shrine lies about 400 yards from the Parinirvana stupa. A black stone image of the Buddha in the bhumi sparsha mudra was recovered here. The last sermon by Lord Buddha was given here. Ramabhar Stupa is a large stupa which rises to a height of 49 ft. It marks the site where the Lord Buddha was cremated. In ancient Buddhist texts this stupa has been referred to as Mukut-Bandhan Vihar.



Mahaparinirvana Temple



Reclining Buddha





Ramabhar Stupa



Myanmarese Temple





Thai Temple



Relics Of Buddha In The Thai Temple



Accessibility

Air

Kasia airstrip-5 Km, Gorakhpur Airport-46 Km, Amausi Airport, Lucknow-360 Km, Babatpur Airport, Varanasi-286 Km.

Rail

The Nearest railway stations are Deoria-35 Km and Gorakhpur- 53 km, which are linked with important destinations. Kushinagar does not has a Railway Station, one has to go up to Gorakhpur by train and from there reach Kushinagar by road.

Road

Situated on National Highway No. 28, with frequent bus services, Kushinagar is well connected with other parts of the state. Some major road distances are : Gorakhpur-53 km, Lumbini (Nepal)-177 km, Kapilvastu-157 km, Sravasti-253 km, Sarnath 274 km.

UP Tourism Accommodation

- Rahi Pathik Niwas (UPSTDC), Kushinagar. Ph. 05564 - 273045, 273046, Fax: 05564 - 273045 E-mail.: rahipathikniwas@up-toursim.com

Other Accommodation

- Hotel Nekko Lotus, (3 Star) Ph.: (05564) 273025-26
- International Guest House. Ph.: (05564) 273082
- Birla Hindu Buddha Dharmshala. Ph.: (05564) 273090
- Burmese Dharamshala Ph.: (05564) 273105
- Hotel Royal Residecy, (3 Star) Ph.: (05564) 273011-15
- Hotel The Imperial, (3 Star) Ph.: (05564) 273096-97
- Linshon Chinese Rest House Ph.: (05564) 273093



Statue Of Buddha In The Myanmarese Temple



Offerings At Ramabhar Stupa

New Discovery at Deogarh



133 km. from historic Jhansi city, Deogarh (in district Lalitpur), is of great antiquarian, epigraphical and archaeological importance.

Near the Jain Complex in Deogarh some beautiful rock-cut images of Lord Buddha have been found in the nearby forest & hillock. Thus, due to this new discovery, Deogarh has become important for Buddhist devotees.

How to get there :

- Air - Nearest airport is Gwalior (M.P.) - 235 km.
- Rail - Nearest convenient railway station is Lalitpur - 33 km.
- Road - Deogarh is connected with regular bus service from Lalitpur, Jhansi and Lucknow.

Where to stay :

U.P.S.T.D.C. Tourist Bungalow. Tel. : 05176-282681, E-mail: rahitbdeogarh@up-tourism.com

Hotels & Dharmashalas are also available in Deogarh town.

U.P.S.T.D.C. Hotel Veerangana, Shivpuri Road, Jhansi. Tel. : 0510-2449473, E-mail: rahiveerangana@up-tourism.com

Tourist Information Centre :

U.P. Govt. Regional Tourist Office, Hotel Veerangana Campus, Shivpuri Road, Jhansi. Tel. : 0510-2441267, E-mail: jhansiuptourism@gmail.com

Tourist Information Centre, Jhansi Railway Station, Tel.: 0510-2442622

Apart from the museums at Varanasi, Kushinagar and Gorakhpur, fine collections of Buddhist Sculptural art are treasured in the museums of Mathura, Sarnath, Allahabad and Lucknow. The Govt. Museum at Mathura, famous for the largest collection of Kusana Art, is a repository of Buddhist art too. Buddha images housed here of the Gupta period are among the masterpieces of world art.

The Sarnath museum is another treasure trove of Buddhist sculptural art. Some of the finest images of Buddha and Panels depicting important episodes from his life can be seen here. The museums at Allahabad and Lucknow also have seizable collection of Buddhist sculptural art.

- Sarnath Museum
Phone : 0542-2595095, Fax : 0542-2595096
E-mail : museumsrnthasi@gmail.com
- Kapilvastu Museum
- Kushinagar Museum
Phone : 05564-273114
E-mail : kushinagarmuseum@gmail.com
- Mathura Museum
Phone : 0565-2500847
E-mail : mathuramuseum@gmail.com
- Allahabad Museum
Phone : 0532-2407409, 2408690
E-mail : allahabadmuseum@rediffmail.com
www.theallahabadmuseum.com
- Deptt. of Ancient History, Allahabad University Museum
- Lucknow Museum
Phone : 0522-2206158, Fax : 0522-2206157
E-mail : statemuseumlucknow@gmail.com