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SANCHI

46



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CHAPTER I

INTRODUCTION

On the main line of the Central Railway, between Bhilsa and Bhopal, lies the village of Sanchi—a place which is important and familiar to archaeologists and students of Buddhism. In the minds of people who have visited or read about the place, Sanchi conjures up a vision of the unique carved Gateway and the Great Stupa in the background.

The stupas—Buddhist monuments—are also known as the Bhilsa Topes, since they are situated near Bhilsa. The Sanchi stupas are only one of the many groups of such monuments. Besides Sanchi, there are four other groups. One is on the hill above Sonari, the second at Satdhara, the third at Pipaliya (Bhojpur) and the fourth at Andher. None of these four are, however, as interesting or as large as the one at Sanchi. The exact geographical location of Sanchi is five miles south-west of Bhilsa, a district head-quarter in the State of Madhya Pradesh.

The Sanchi stupas are some of the most ancient monuments in India, dating back to the reign of the famous Emperor Asoka in the 3rd century B.C. Sanchi's history covers a period of nearly thirteen hundred years and runs parallel with Buddhism's rise and decay in India.

The existence of such a large number of Buddhist monuments in the neighbourhood of Bhilsa is explained by the fact that the famous Vidisa of Kalidasa's *Meghadoota* stood near the present-day Bhilsa. The confluence of the rivers Betwa and Bes was the location of that popular and proud capital of Eastern Malwa during the heyday of Buddhism. Vidisa became an important centre for the Buddhists. The area lying

outside the city with its small hills provided an ideal setting for the Buddhist monasteries and monuments. There was the double advantage of absolute quiet and peace and of nearness to a flourishing city from which large numbers of worshippers could come. The summits of the hills also commanded a grand view of the picturesque surroundings.

One peculiar thing to notice about Sanchi is that, in spite of its being an important centre of Buddhism, history does not relate that Lord Buddha ever visited the place. Lumbini, Bodh-Gaya, Sarnath and Kasia, where the other famous Buddhist monuments are to be found, are all intimately connected with Buddha's life. Lumbini was his birth-place, Bodh-Gaya was the scene of his Enlightenment, Sarnath heard his first sermon and Kasia was associated with his *Nirvan*. Sanchi, however, has no link with any aspect of his life. The Chinese pilgrims, Fa Hien and Hiuen Tsang, visited India, the former in the 4th-5th century A.D. and the latter in the 7th century A.D. and have left a vivid account of India at that time. We owe them much valuable information about the other ancient centres of Buddhism, but nothing about Sanchi. Stranger still, not even in Buddhist literature is there any mention about the place. Nonetheless, the fact remains that the stupas of Sanchi are undoubtedly the most perfect specimens of Buddhist architecture.

CHAPTER II

HISTORICAL BACKGROUND

There have been three major periods in Sanchi's archaeological history. The first period began in the 3rd century B.C. (Asoka's reign) and ended with the fall of the Kshatrapas in 400 A.D. The second commenced with the rise of Chandragupta II and continued up to the death of Emperor Harsha (647 A.D.). The last period extended through the middle ages to the end of the 12th century A.D.

According to an inscription at the site of the monuments, the original name of Sanchi was Kakanava or Kakanaya. In course of time, the name changed to Kakanada-bota and then to Bota-Sri-parvvata. *Mahavamsa*, the Buddhist chronicle of Ceylon, narrates that Asoka, while he was Viceroy of Ujjayini, married the daughter of a banker of Vidisa, who later gave birth to two sons, Ujjeniya and Mahendra, and a daughter, Sanghamitra. At another place in the book, it is recorded that Asoka's wife lived in a large *vihara* which she had erected herself. This *vihara* was situated at Chetiyagiri near Vidisa.

It is possible that Sanchi was known at that time as Chetiyagiri. Marshall gives many arguments in favour of this assumption. That Asoka set up one of his edict pillars at Sanchi and that relics of the Mauryan era have been discovered at Sanchi support the view that Sanchi and Chetiyagiri are the same. There may be some uncertainty about this view, but Sanchi undoubtedly became the stronghold of Buddhism during Asoka's time.

The Mauryan Empire quickly decayed after the death of Asoka in circa 236 B.C. The Sungas then succeeded to the Magadha throne. The capital of the western territory in this period was Vidisa. Though this dynasty was not Buddhist, many monuments of major importance came to be erected at Sanchi during their time. The second and the third stupas, excepting the gateway of the latter, were constructed in this

period. The great stupa was originally an exposed brick structure of much smaller size. The credit of extending the great stupa to its present dimensions and its encasing in stone also belongs to this very period. The ground balustrade of the Great Stupa and Pillar No. 25 were also constructed at this time.

The sculpture on these monuments is of a high order. Marshall has remarked, "the wonderful sense of decorative beauty which pervaded it. . . . from first to last has been the heritage of Indian art."

The decline of the Sungas came about the year 70 B.C. Their rule in Eastern Malwa was substituted probably by that of the Andhras who continued their sway up to 150 A.D. They were displaced by the Western Kshatrapas and Sanchi and Vidisa were occupied by them till the end of the 4th century A.D. At this time, the whole of Malwa was annexed by Chandragupta II to the Gupta Empire.

Sometime during the reign of Emperor Skandagupta, the Gupta Empire was invaded by the White Huns. But Skandagupta inflicted a crushing defeat upon them. Towards the close of the 5th century or the beginning of the 6th century, the Huna Chief, Toramana, occupied a large part of western India. Toramana was followed by his son Mihiragula, who came to the throne about A.D. 515. According to Hiuen Tsang, his capital was Sakala or Sialkot. (*Classical Age, Bharatiya Vidya Bhavan Publications, p. 35*)

For nearly three quarters of a century, northern India lay dormant and it was only in A.D. 606, with the accession of Harsha of Thanesar, that a revival began. King Harsha brought northern India under his central authority and governed it with great brilliance and energy till 647 A.D.

The art of the 6th and 7th centuries A.D. at Sanchi consists of images which do not form part of any single tale. The walls of the monasteries at Sanchi were, at one time, adorned by beautiful paintings. Unfortunately, these paintings no longer exist.

Medieval history after the time of Harsha till about the 11th century did not exert any significant influence on Sanchi.

Moreover, Sanchi does not have any Buddhist structure of this period. There seems to have been a decline in the religious influence of Buddhism in Central India at this time.

Later mediaeval art contributed much to the architecture and sculpture of Sanchi. All the edifices on the eastern terrace besides the large number of detached carvings, statues and stupas came into existence in this period. The decay of Buddhism is reflected in the decline of Buddhist art. This influence increases progressively and Temple No. 45 looks clearly different in structure from the monuments of the Gupta age.

For nearly six hundred years, Sanchi must have been deserted, because history has no record of it from the 13th century till the year 1818 when the monuments were rediscovered by General Taylor. By that time, the populous city of Vidisa had also decayed, and its place had been taken by the modern town of Bhilsa, formerly known as Bhailasvamin. Bhilsa, as modern history tells us, was attacked and devastated thrice by the Moslem invaders and its temples were destroyed by Aurangzeb's army. Surprisingly enough, the prominent hill monuments of Sanchi, situated hardly five miles away, were left untouched.

The monuments of Sanchi, when discovered by General Taylor, were found to be well-preserved. Of the four gateways, three were still standing and the fourth had fallen at its place. The great dome of the stupa and part of its balustrade were found in good condition. The second and third stupas were also undamaged. Several other structures and minor stupas were damaged and only their ruins remained.

The discovery of the Sanchi stupas aroused great interest in archaeological circles. For the monuments, however, it proved to be unfortunate, as irreparable damage was done to them by irresponsible people looking for treasure and relics. Most of the structures were thus damaged and some were even destroyed through this treasure hunt.

At this time, nobody seems to have thought of repairing and preserving these monuments of exceptional historical and archaeological value. The richly carved gates, however, attracted much attention and casts of the Eastern Gateway

were prepared for presentation to the national museums of Europe in 1869. By the time the Government took measures to repair and restore the structures in 1881, considerable damage had been done by men as well as by the encroaching forest. The first steps towards its preservation were taken by the Curator of Ancient Museums at that time, Major Cole. He had the vegetation covering the monuments cleared and closed a gaping breach in the Great Stupa. The fallen gates were put back in their proper places. There still remained much to be done as the monasteries and several temples were yet to be dug out of the debris. This work was begun as late as 1912 under the direction of Sir John Marshall, then Director General of Archaeology in India. The work had to be done slowly and took seven years. The jungle was cleared and the buried monuments were reclaimed.

Repair and reconstruction were taken up next. The southwest quadrant of the Great Stupa had to be dismantled and reconstructed. Its stairway, berm and the *harmika* balustrades were restored. The massive pillars of Temple No. 18 were in a dangerous position, and had therefore to be set afresh in the perpendicular. Temple No. 45 had decayed badly and was expected to crumble any moment and had to be repaired immediately. The retaining wall between the central and eastern terraces was reconstructed. Another major work was the rebuilding of the dome, balustrades and the umbrella of the Third Stupa. A modern drainage system was provided around the Great Stupa and the site was levelled and planted with trees and flowering plants to make it attractive and beautiful.

The last but not least important work was the building of a museum at the site, where loose pieces of sculpture, inscriptions and other things of archaeological interest were stored and catalogued. Plans and photographs are also there, which can be of great help to those who want to study the monuments scientifically.

CHAPTER III

THE GREAT STUPA AND OTHER IMPORTANT STRUCTURES

The stupas are typical of Buddhist architecture in India. Almost hemispherical in shape, these brick structures were originally funeral mounds. It was only during Asoka's time that they acquired their sacred character. Later, the stupa began to be used for enshrining the relics of holy men other than those of Lord Buddha.

The Great Stupa at Sanchi has a hemispherical dome which is flattened at the top. A high terrace surrounds it at the base. The terrace, known as *medhi*, was used in ancient times as a *pradakshina-patha* or processional path. The terrace is reached by a double flight of stairs on the southern side. There is a second terrace around the stupa at ground level, which is enclosed by a stone balustrade. At the top of the stupa, there was a third balustrade around the sacred umbrella.

The balustrade at ground level is of plain stone and is divided into four segments by four gates facing east, west, north and south. These four entrances have richly carved gateways of unique construction.

The original structure of the Great Stupa was, it is said, built by Asoka. It was about half the size of the present stupa. The enlargement of the stupa and the application of the stone casing was done a hundred years later. The balustrade around the base was also built at this time. The four gateways had, however, to wait until the second half of the first century B.C. to be erected.

THE GATEWAYS

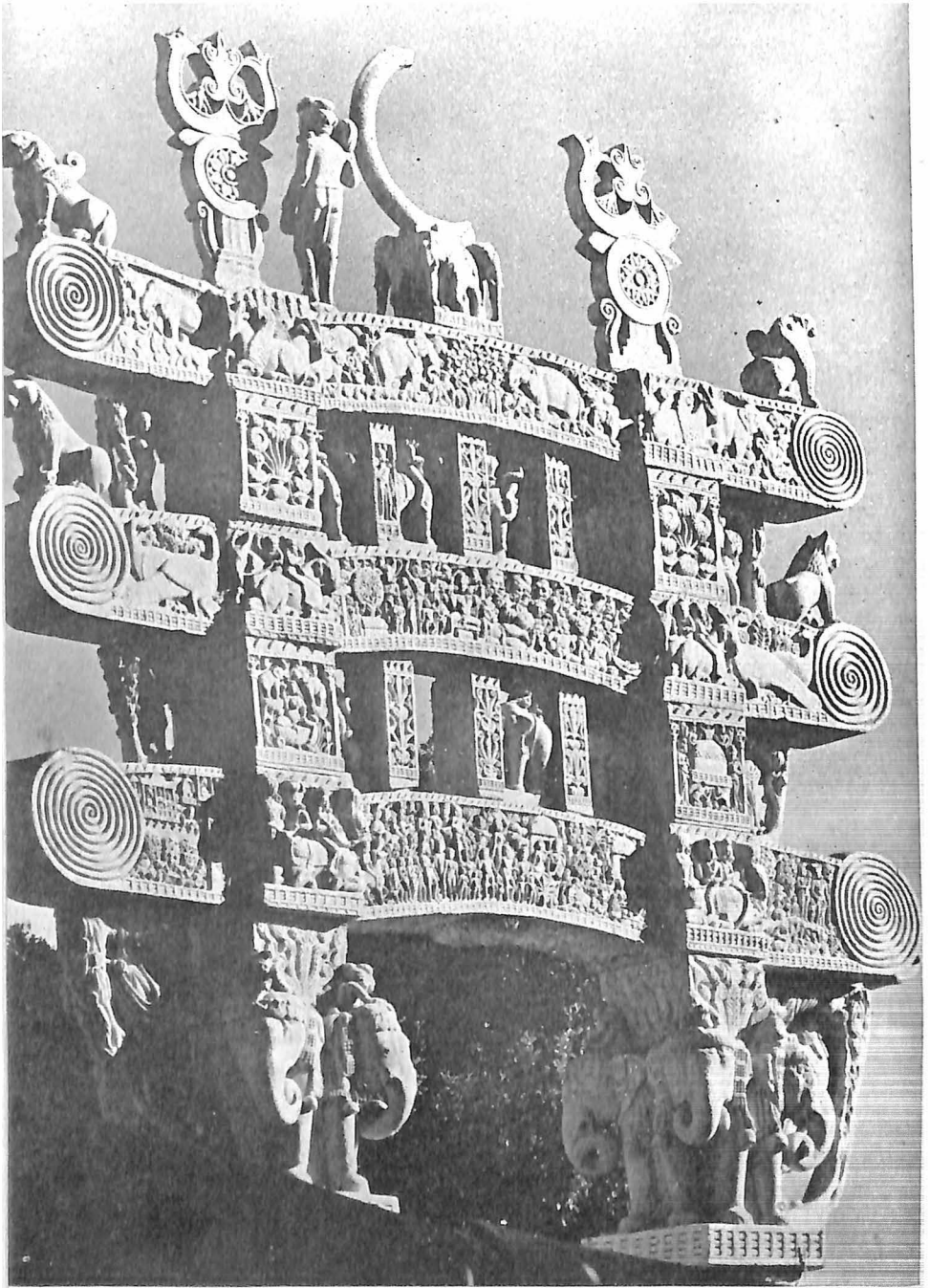
The rich carving on the gateways presents a striking contrast to the plain appearance of the stupa in the background. The Southern Gateway was the first to be erected and was followed by the Northern and Eastern. The Western Gateway was the last to be built. All the four gateways are alike in design. According to Sir John Marshall, "all the four gateways were of similar design," but only the Northern Gateway now retains all its ornaments. Although built of stone, they look more like a product of the carpenter's art. They are in a good state of preservation even after two thousand years and this is amazing when we consider the fact that the method of construction employed was unsuited to stonework.

Each gateway consists of two square pillars, at the top of which are two capitals with elephants, standing dwarfs or forefronts of lions, set back to back. Three architraves with voluted ends rest on the capitals. The architraves are separated by square blocks set in the same vertical line above the pillars, two on each side. Each of the two spaces between the architraves and the blocks is filled up by four figures separated by three narrow vertical pieces of stone. The spaces between the architraves, on the outer sides, are occupied by smaller figures of *yakshinis* and lions. Many of the figures have two faces looking in opposite directions. At the top of the gateway is mounted a *dharma chakra*—the most distinctive emblem of Buddhism. The *dharma chakra* now remains only on the Northern Gateway. The *chakra* is supported on lions or elephants and a *yaksha* stands on either side. The *yakshas* are flanked on both sides by tridents (*triratna*). The whole surface of the gateways is rich with bas-reliefs depicting legends from the *Jatakas*, scenes from Lord Buddha's life or important events from later Buddhist religious history. A panel in one of the gateways deserves special mention. It represents the visit of Emperor Asoka to Bodh-Gaya. This is the only portrayal we have of this great patron of Buddhism, though its authenticity may be doubted.

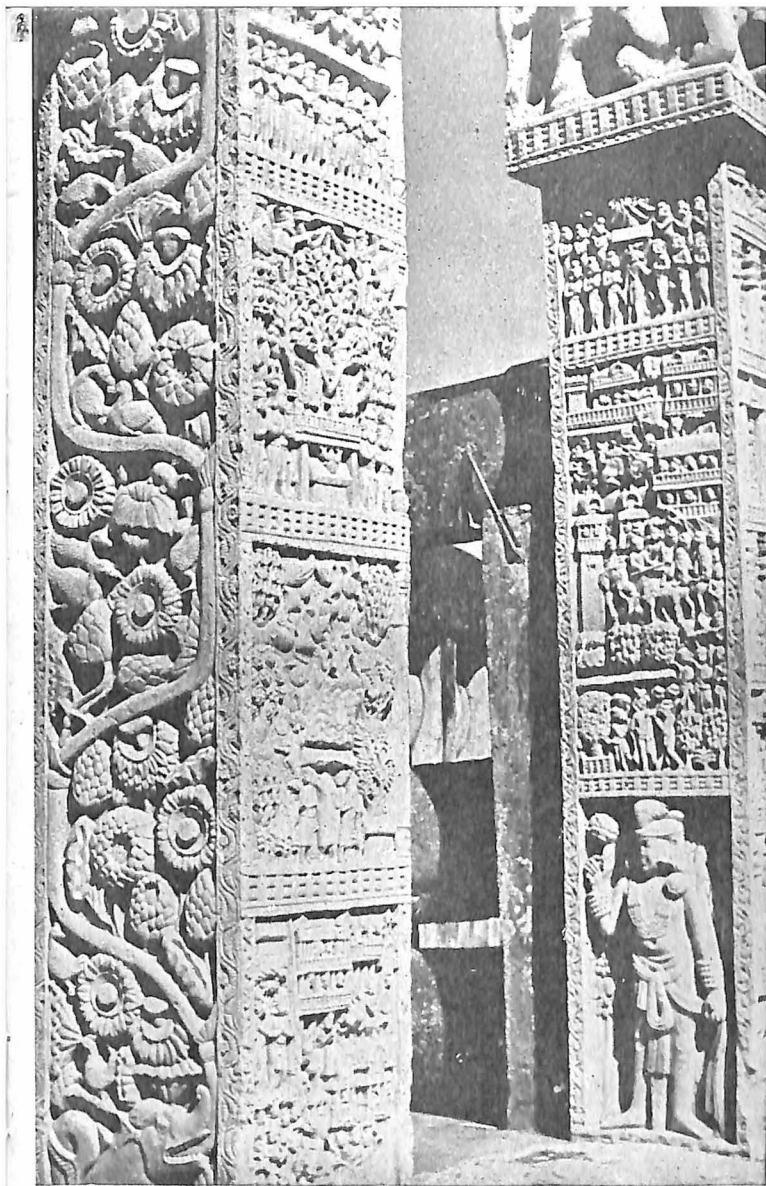
The elaborate detail and the enormous number of reliefs and figures on the gateways must have taken a long time to

The Great Stupa and one of its gateways



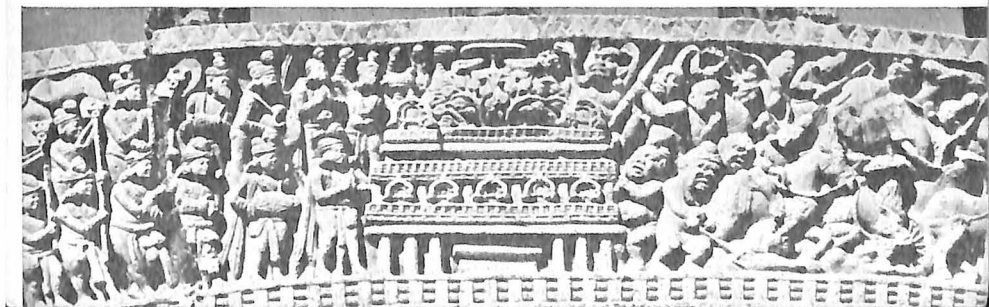


A view of the Northern Gateway from the back



These elaborately carved pillars belong to the Eastern Gateway

Close-up view of an architrave of the Western Gateway. The panel depicts the Enlightenment of the Buddha.





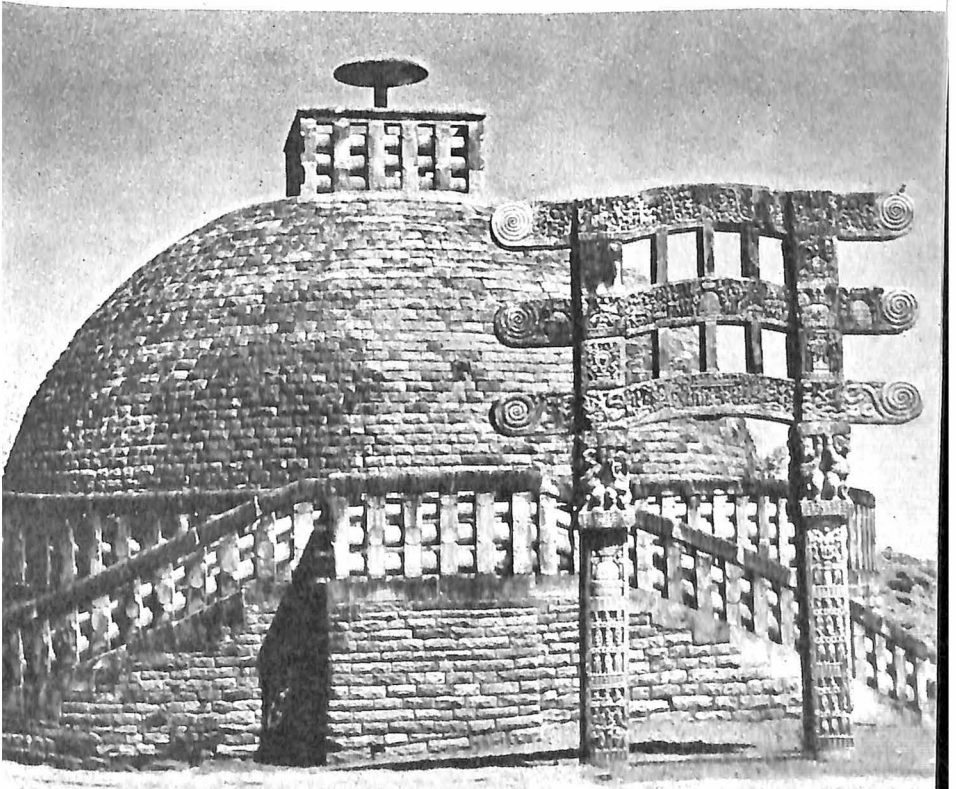
A beautifully sculptured bracket-figure in the Eastern Gateway

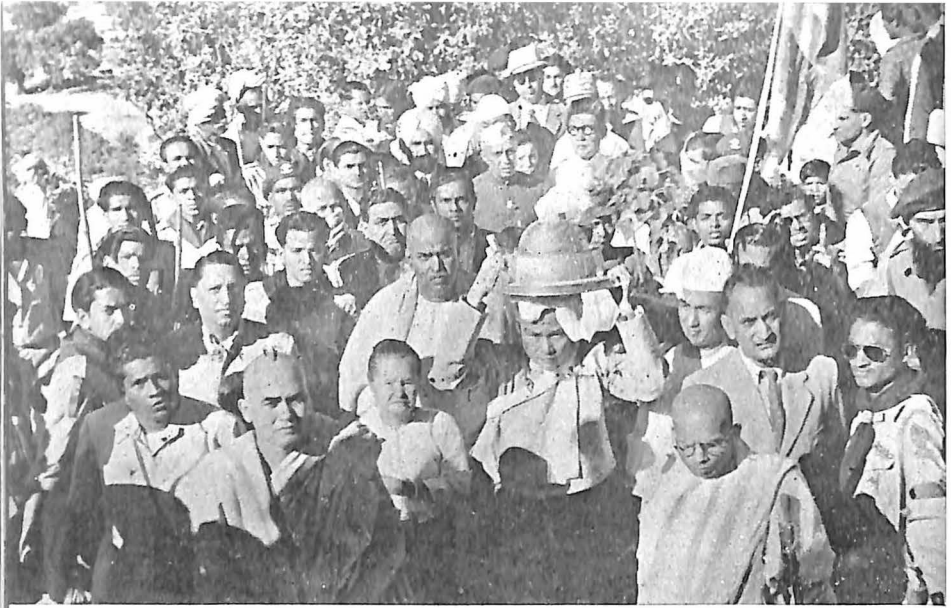
Stupa No. 3. This Stupa has a single gateway and it was inside it that the relics of Sariputta and Mahamogallana were found.

These figures of lions are from the Stupa



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Great

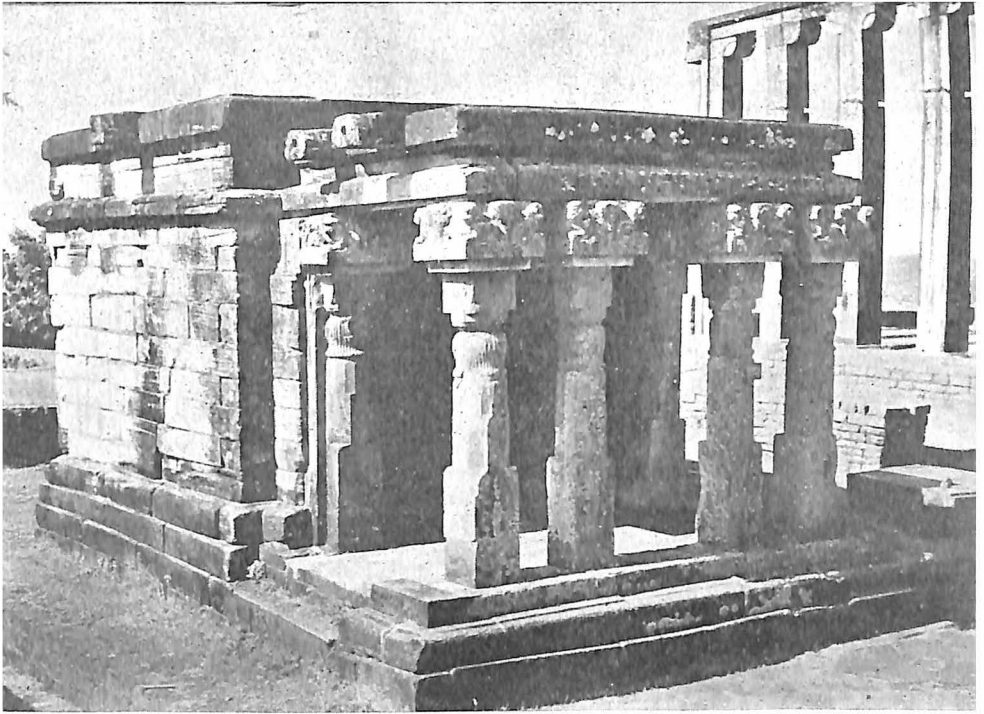




Carrying the sacred relics of Sariputta and Mahamoggallana for consecration in the new 'vihara'. The procession includes Mr. U. Nu and Mr. Jawaharlal Nehru.

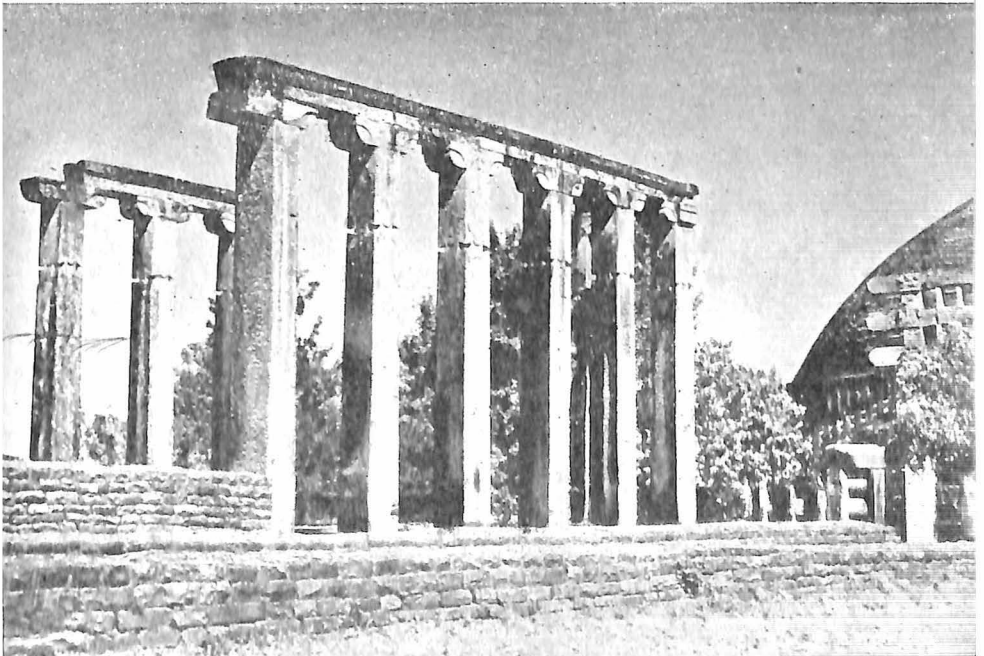
The new chetiyagiri 'vihara'. The sacred relics were consecrated here on November 30, 1952.





Temple No. 17—a structure of the Gupta Age

*Pillars of a 'Chaitya Hall' of the 7th century A.D.
(Temple No. 18)*



The broken remains of a pillar and its lion-capital



complete. This fact explains the lack of uniformity in style. The workmanship, however, is of a uniformly high order. The postures of the figures are free and natural and the expression is intensely sincere. The faith and spiritual beliefs of the people find their complete manifestation in the art of the reliefs. "Free alike from artificiality and idealism, its purpose was to glorify religion...by telling the story of Buddhism in the simplest and most expressive language that the chisel of the sculptor could command and it is just because of their sympathy and transparent sincerity that these carvings voiced so truthfully the soul of the people and still continue to make an appeal to our feelings."

SMALLER STUPAS

There are many smaller stupas at the site. Three of them deserve special mention. The small stupa near the base of the hill, in the west, had the relics of Mogaliputta, Kasyapa and several others enshrined in it. Its railings are adorned with carved medallions. The second stupa (No. 2) is built on the edge of a rock on the western side of the hill. This has no gateway. The well-preserved railing round the base, however, exhibits diverse types of reliefs. The workmanship is primitive and contrasts with the highly developed art of the sculptures on the gateways of the Great Stupa. Figures of living beings are crude but decorative design is exceptionally powerful. The third stupa (No. 3) is truly remarkable. It stands to the north-east of the Great Stupa and although very similar to it in design is much smaller in size. The body relics of two of the most famous disciples of Lord Buddha, Sariputta and Mahamogallana were found in this stupa. The relic chamber was set in the centre and was covered by a large slab of stone. Inside were two stone boxes with *Sariputasa* inscribed on the lid of one and *Mahamogalanasa* inscribed on the lid of the other. Discovered by General Cunningham, the relics were taken away to London, but were recently restored to India.

Scattered all over the region are found numerous stupas.

There is a group of eight stupas at Sonari, only a few miles away from Sanchi. Two of these are built in square courtyards and many relics were dug out of one of these. Of the two stupas at Satdhara, the smaller one had also relics of Sariputta and others. Interesting groups of stupas exist at Bhojpur and Andher and important relics were found in some of them.

The whole tract around Sanchi is sacred to Buddhists all over the world. Apart from their religious sanctity, the magnificent old stupas offer great attraction as works of art. The shrines and monasteries clustering around the stupas endow the whole scene with a strange fascination. They conjure up a picture of the monastic life that once flourished on this serene hillock.

TEMPLES

The Chaitya Hall (Temple No. 18) holds special interest for archaeologists. Situated in front of the Southern Gateway of the Great Stupa, its architecture is very different from that of the other monuments in Sanchi. Though the Hall is in ruins, it has a charm of its own, its simple columns being suggestive of the ancient Greek temples. This structure is comparatively recent (about the 7th century A.D.) but excavations have disclosed the existence of three older temples built on the same site at different periods.

Temple No. 17 has a square chamber with a flat roof and a portico in front supported on simple pillars. The symmetry and perfect proportions of this small temple, its plain surfaces and the restraint of its ornamentation make it comparable to the best among the classical Greek temples. This temple belongs to the 4th century A.D. The advent of the Guptas added an entirely new chapter to the history of Indian temple architecture. It introduced the temple with a cubical cella (*garbha-griha*) and a single entrance and porch (*mandapa*).

ASOKA PILLAR

Situated near the Southern Gateway of the Great Stupa are the broken remnants of the Asoka pillar. The capital has

four lions standing back to back. A stump of the pillar still remains intact. All the other pieces have been recovered and laid alongside the stump. The capital is preserved in the Sanchi museum. When intact, the pillar measured 42 feet in height. The shaft was round and slightly tapered towards the top. Unlike the Sarnath pillar, it had no "wheel of the law" (*dharma-chakra*) supported by the lions. The entire pillar was well finished and highly polished. Unfortunately disfigured now, the lions are an excellent specimen of early sculpture. "The spirited vitality of the animals combined with a certain tectonic conventionality.....brings them into harmony with the architectural character of the monument" and also remarkable is "the tense development of the muscles, the swelling veins, the strong set of the claws and the crisp treatment of the mane disposed in short schematic curls." The pillar is remarkable both for its exquisite craftsmanship and for the royal edict inscribed upon it.

MONASTERIES

There are, at Sanchi, the remains of several monasteries which date from the 4th to the 12th century A.D. The first monasteries built at the site were of wood and some have decayed completely, while others were buried under structures built later. Among the many buildings that are still exposed to view are monasteries Nos. 36, 37 and 38. The building plan of these monasteries is the same as that found at many other places in India. A square courtyard is flanked on all the four sides by cells and a pillared verandah while the centre of the courtyard is occupied by a raised platform. Most of the monasteries were double-storeyed, the upper storey being probably built of timber. A monastery occupying the highest ground on the eastern side is the most interesting. It had many courtyards surrounded by cells for monks. What appears to be the principal courtyard had a lofty shrine of the Buddha on its eastern flank.

CHAPTER IV

THE HILL OF SANCHI

The hill on which the monuments of Sanchi are situated is about 300 feet high and is shaped like the back of a whale. The village of Sanchi is situated near the middle of the hill. An offshoot of the Vindhya, the hill is made up of sandstone of different colours. A luxuriant growth of shrubs and trees covers the hillsides and imparts a natural charm to them. The steep slopes are all densely covered with vegetation but the southern face is the most thickly wooded. The *khirni* tree and the wild custard apple grow in great abundance. The Sanchi hill looks particularly charming in the early days of spring when "the *dhak* or 'flame of the forest' as it has so happily been called, sets the hillside ablaze with its clusters of gorgeous blossoms, affording a strangely gay and dazzling setting to the grey ruins that crest the ridges above."

APPROACH ROADS

The direct road linking the railway station and the hill is also the main path of ascent on the rocky slope towards the village of Sanchi. There is a small ancient pond near the place where the road takes a turn to the right. From this place to the brow of the hill, big slabs of stone have been used to pave the road. The road turns southwards and runs for about eighty yards before entering the site from the north-west. This road was built in 1883 by Major Cole and extensive repairs were carried out by Sir John Marshall in 1915.

During the heyday of Vidisa, the main entrance was on the north-eastern corner and the road began its ascent near the Purainia tank. After crossing the Chikni Ghati, it curved

to the north and reached the north-eastern entrance. This ancient road passed nearly 50 yards east of the gateway. Another branch took off from the road and ended in the middle of the eastern side. The road was built of 12-foot long slabs of stone. Stretches of the main old road still exist near the Chikni Ghati and below the northern wall.

There was yet another path which ascended the hill on the western slope, touching Stupa No. 2 and then curving round to the western flank of the enclave. Its entrance was near Stupa No. 7.

THE HILL-TOP

All these roads lead to the top of the hill which measures 400 yards by 220 yards, the larger dimension being from north to south. It rose in a gentle gradient towards the east and the highest place was under Temple No. 45.

CIRCUIT WALL

A solid circuit wall of stone girdles the plateau. This wall was, it is believed, erected in the 11th or 12th century A.D. Extensive repairs were undertaken in 1883 and 1914. The foundation of the wall rests mostly on bare rock except for the remains of structures belonging to the late mediaeval period. The old entrance through the wall was located at the place where the ancient roadway crossed the line of this wall which was built much later. The modern entrance in the north-west corner was built in 1883 along with Major Cole's new roadway.

Calcutta via Nagpur & Itarsi.	974	182·05	87·18	55·21	29·83	29
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Madras ..	953	178·20	85·53	54·03	29·28	35
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N.B.—Pathankot Express from Delhi and Bombay stops at Sanchi. Punjab Mail and G.T. Express will halt for Air-Conditioned and First Class passengers travelling over 100 miles to or from Sanchi station. Passengers are advised to inform the Station Master, Bhopal or Bina, as the case may be, for passengers getting down at Sanchi and to the Station Master, Sanchi, for passengers leaving Sanchi.

<i>(c) Road Connections</i>				<i>Distance</i>	<i>Route</i>
				Miles	
Bhopal	..	..	..	42	Raisen.
Bombay	..	..	..	532	Nasik-Dhulia-Indore-Dewas-Bhopal.
Calcutta	..	..	..	932	Asansol-Dehri-Banaras-Allahabad-Rewa-Jabalpur-Saugor-Raisen.
Delhi	..	..	..	507	Mathura-Agra-Gwalior-Shivpuri-Guna-Bina-Bhopal.
Madras	..	..	..	1058	Bangalore-Belgaum-Poona-Nasik-Dhulia-Indore-Dewas-Bhopal.

N.B.—Route-charts and details of road information may please be obtained from the Automobile Association.

(d) Transport :

There are bus services connecting Bhopal with Sanchi (42 miles) and Sanchi with Bhilsa (Vidisa) 6 miles.

<i>From</i>	<i>Distance</i>	<i>Fare</i>	<i>Frequency</i>
Bhopal ..	.. 42 miles	Rs. 2·16 (upper) Rs. 1·40 (lower)	Thrice daily.
Vidisa ..	.. 6 miles	Re. 0·30 (upper) Re. 0·22 (lower)	Thrice daily.

For chartering of special buses, please write to the Depot Manager, Madhya Bharat Roadways, Bhopal (M. P.).

The monuments and rest house, circuit house, dak bungalow are within walking distance from the Railway Station.

Accommodation :

(a) *Hotels* Nil.

(b) *Railway Retiring Rooms* Two double bed rooms—charges Rs. 2.00 per bed per 24 hours. No arrangement for food. Complete bedding is provided. Fitted with modern sanitary fittings. For reservation, write to the Station Master, Sanchi.

(c) *Dak Bungalows etc.*

1. *Tourist Bungalow:*

Telephone No. 3, Telegraphic Address : TOURBUNGLO.

Single Rooms 6; Double Rooms 2.

Rates : Single Room—Rs. 7.00 per day.

Double Room—Rs. 10.50 per day (excl. boarding charges)

Food is available at fixed rates.

The rooms are fully furnished, complete bedding and fans provided, electricity supply 24 hrs. Each room with attached bath and modern sanitary fittings, hot and cold running water. Common lounge and refrigerator.

For reservation write seven days in advance to :

The Incharge, Tourist Bungalow, Sanchi (M.P.)

2. Circuit House :

Double Rooms—2.

Rent Rs. 1·50 per head per day
plus electricity charges. Khansama (cook) attached. For reservation write to :

The Executive Engineer,
P.W.D., B&R Division III,
Bhopal or the Assistant Engineer,
P.W.D., Raisen.

3. P.W.D. Rest House :

Double Rooms—2.

Rent Rs. 1·50 per head per day.
Khansama (cook) attached. For reservation, write to the Executive Engineer, P. W. D. B&R Division III, Bhopal or the Asstt. Engineer, P. W. D., Raisen.

4. Mahabodhi Dharmashala.

Miscellaneous :

Prohibition.—There is no prohibition in Sanchi but no liquor is available locally. The nearest place where liquor can be bought is Bhopal.

Guide-Service.—Guide-lecturer from the Department of Archaeology is available; no service fees.

Special permission is required to take photographs in the museum and it may be obtained from the Superintendent, Department of Archaeology, Central Circle, Bhopal, on payment of a fee of Rs. 2. Other regulations concerning the taking of photographs in the museum and monuments may please be checked with the above-mentioned office.

Entrance fee to the monuments is 50 nP. only.

Exchange Rate.—Rupee 1 or 100 Naye Paise=1s. 6d., 21 cents.

REFERENCE BOOKS FOR FURTHER STUDY:

Sanchi.—Published by the Deptt. of Archaeology, Govt. of India

A Guide to Sanchi.—John Marshall

The Monuments of Sanchi.—John Marshall (3 vols).

Sanchi and Its Remains.—F. C. Maisey

Acc. Bombay-Sanchi by rail

1st day Bombay dep. afternoon (by rail)
2nd day Sanchi arr. morning (17 hours journey)
Sightseeing in Sanchi
3rd day Sanchi dep. noon (by rail)
4th day Bombay arr. morning.

Delhi-Sanchi-Delhi

1st day Delhi dep. night by rail
2nd day Sanchi arr. mid-day (14 hrs. journey)
3rd day Sanchi dep. afternoon by rail
4th day Delhi arr. early morning

Note:

1. Direct rail connections to Madras also are available from Sanchi.
2. Between Bombay and Sanchi, other places of interest are: Ajanta Caves (37 miles from Jalgaon Rly. Station) and Bhopal (29 miles from Sanchi). Between Delhi and Sanchi, the places of interest are Mathura, Agra and Gwalior.

The information contained in the Appendix is liable to changes from time to time. Visitors are, therefore, advised to consult their travel agents or the nearest Government of India Tourist Office for up-to-date information.

