

**BUDDHISM IN CENTRAL ASIA:
HISTORICAL AND CULTURAL CONTEXT OF KAZAKHASTAN**



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Dedicated to the memories of my father

Muhammad Yousuf

Declaration

I, **Waheed Yousuf**, declare that this work which is named “**Buddhism in Central Asia: Historical and Cultural Context of Kazakhstan**” is a result of my individual efforts and endeavors. It has not been submitted to any other university for any kind of degree.

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I hereby declare this research work as the outcome of Mr. **Waheed Yousuf**'s efforts and endeavors under my supervision which is titled, "**Buddhism in Central Asia: Historical and Cultural Context of Kazakhstan**" is submitted for the fulfillment of the degree of M.Phil in Asian Studies.

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Abstract

This main theme of this research is to explore the spread of Buddhism in Central Asia. The traditional concept of the spread of Buddhism was via Silk Road and china. This research concluded that monks and preachers of Buddhism spread the Buddhism with the support of traders and kings, especially Ashoka and Karishna. Moreover, the route was followed from Gandhara to Afghanistan and to central Asia

Contents

Chapter 1	1
Introduction	1
Hypothesis.....	3
Literature Review.....	3
Research Questions.....	9
Chapter 2	Error! Bookmark not defined.
Introduction to Buddhism, Buddhist Art and Architecture; Gandhara .	Error! Bookmark not defined.
Gandhara.....	Er
ror! Bookmark not defined.	
Gandhara - Meaning	Error! Bookmark not defined.
History.....	Error! Bookmark not defined.
Chapter 3	Error! Bookmark not defined.
Historical Links between Gandhara and Central Asia; Silk Road	Error! Bookmark not defined.
Geographical spread of	
Buddhism.....	Error! Bookmark not
defined.	
Multilingual literature of	
Buddhism.....	Error! Bookmark not
defined.	
Silk	
Road.....	Error!
Bookmark not defined.	
Buddhism along Silk Road	Error! Bookmark not defined.
Chapter 4	Error! Bookmark not defined.
Buddhism: Spread from Gandhara to Central Asia	Error! Bookmark not defined.
Buddhism in Central	
Asia.....	Error! Bookmark not
defined.	
Regions, sites, roads and centers of the Buddhist spread in Central	
Asia.....	Error! Bookmark not defined.
Buddhist	
monuments.....	Error!
Bookmark not defined.	

Gandhara Art: 4	
styles.....	Error! Bookmark not defined. <u>5</u>
Ethno-political context.....	Error!
	Bookmark not defined. <u>6</u>
Beginnings.....	Er
	ror! Bookmark not defined.
Art.....	Er
	ror! Bookmark not defined.
The Kushans	
.....	Error!
	Bookmark not defined.
Buddhism	
Forms.....	Error!
	Bookmark not defined.
Indigenous developments.....	Error!
	Bookmark not defined.
Buddhism in	
Kazakhstan.....	Error! Bookmark not defined.
Conclusion.....	60
Bibliography	73

Chapter 1

Introduction

In abstract terms Central Asia is not identified. It involves North and Chinese Turkestan, Tarim or Sinkiang (Xinjiang) centered in a smaller scale between Kashgar on the west and Dunhuang on the West. It also applies to the now autonomous former Soviet countries in Central Asia, also referred to as western Turkestan, and the Tibetan Plateau in the south in a broader sense. This is to say that Eastern Turkestan, which has been shown to show signs of Buddhism, is the new sovereignty of Xinjiang Uigur in China and in areas of the Middle Asian Republic.

The main aim of this research is to study the Buddhism's extends throughout Central Asia, especially its spread in Kazakhstan. In India and South and South East Asia, it has become a significant religious and ethnic power, as well as in Afghanistan and also in large parts of Central Asia. It entered Merv present in modern-day Turkmenia throughout the northwest, Termez in the southern border of Uzbekistan, and Qur'an-Tuba in the south of Tajikistan. Written sources and excavations indicate however that it occurs further north, e.g. in Samarkand, Quva, near Fergana and Aq Besim, near Frunse, in the regions south of Amu Darya (Oxus), which are not prominent. This research also discusses the ancient trading routes, monks and traders who introduced Buddhism from north-eastern China to Central Asia. Around the fifteenth century on, Buddhism practitioners ceased to exist and therefore archeological artifacts and such historical sources are now a representation of its history. This work often focuses on Gandhara and central Asia's art and architecture of Buddhism, the main source of Buddhist history. The Buddhist Art developed and spread into China, Korea and Japan under Kushan's rule because of Gandhara's Mahayana Buddhism. Chinese visitors of Gandhara praised the grandeur and existence of thousands of stupas and monasteries during the 5th to 7th centuries A.D. During their journey. Taxila is an extension of the arts of Gandhara, a significant educational centre for Buddhism, although not traditionally part of Gandhara. (Swati, 2008) There are few written documents, and so many impressive monuments including the standing Buddha sculptures of Bamiyan, or large monasteries like Dunhuang, which have amazing wall paintings, attest to the splendor and importance of Buddhism because there is nothing that demonstrates this in the area's modern societies. There are no traces of this.

The exploration accompanied pilgrims who left records of their journeys in a wide range of records of literature and epigraphy, pictures of dedication, and institutions in order to discover how and why in old times various Buddhist rituals existed beyond the original home of historical Buddha. Such sources help identify the internal and external influences that trigger this religion across and beyond southern Asia, including historical contexts and socioeconomic catalysts. The guidance allegedly delivered by Buddha to "walk in the service and joy of so many people and to teach the Doctrine that was held in monastic codes or vinayas gave the Buddhist mobility cautionary canonical authorization, even though it has not been specifically taught, ' two persons should not go one way'¹. Recommendations and practical details on the path help to create a complete image of the monks and nuns and other pilgrims who go across the highest mountains, deep valleys and spectacular deserts in the country. The Buddhist pilgrims go on a number of roads, such as rivers, capillaries and intermediate routes, which often intersect and connect with merchants and traders to accomplish both religious and economic aims, and not only on a single Buddhist path. The rapid development of the Buddhist institutions was closely related to the creation of surplus capital since both wandering and coenobitic pilgrims staying in worship monasteries required material aid. The Buddhist propagation was symbiotically linked to parallel market mechanisms by their interaction with host cultures and certain common belief.

Although the number of publications on Buddhism art and literature continues to grow, the history of Buddhism in Central Asia remains fragmented. One of the fundamental problems is that during the first CE millennium Central Asia never established a political unity. Most ethnic groups were confronted with frequent changes in the governing government, and strong neighbors like the western Sassanids, the southern Tibetans and the east Chinese continuously tried to dominate politically and economically, often through military campaigns. The nomads from the northern steppes frequently overflowed the region and, in the case of the White Huns (Hephthalites), sometimes settled and took over local regions as in case of the Uighurs, they were at times very disruptive. Powerful dynasties like Kushan, China's Tang dynasty, or imperial Tibet have never bring the whole of Central Asia under their territory. One of the few unifying elements of the region has provided by Buddhism. Buddhism itself, did not appear as a universal trend but was

¹ 1 Mahavagga 1.11.1: Caratha bhikkhave carikam bahujanahitaya bahujanasukhaya lokanukampaya. Ma ekena dve agamitta. Desetha bhikkhave dhammam. (Oldenberg, Hermann, ed. 1879. Vinaya Pitaka. London: Pali Text Society, 1.21).

expressed in different types and school practices, thereby added complexity to the entire picture. A part of this research is also discusses the Silk route role in the transmission of Buddhism. The situation of different cultures, particularly in the oasis cities along the Silk Road, has been highly complex and probably best identified with a modern word "multicultural": Chinese, Indians, Sakas, Sogdians, Tocharians, Uighurs, members of various ethnic groups and sects, to name but the most important, lived in union with numerous different religious groups.

Budhdism is Kazakhstan is also a part of this research. Kazakhstan today is mostly Muslim, but it was an important source to spread religions, including Buddhism, on Silk Route that passed. Kazakhstan's ancient art and sculptures are neither Hindu nor animistic. They are revered to the followers of Buddha, bodhisattva and monks who traveled via the Eurasian region through India and China. Buddhism spread vigorously in the 2nd century B.C, in Central Asia. It was adopted by many Turks living in Kazakhstan until Islam arrived in the country around the 8th century BC.

Hypothesis

Silk Road is the passage which helped Buddhism to spread in Central Asia especially Kazakhstan.

Literature Review

The products of Eurasia have already been covered by historically significant cultures in the early Christian ages. Instead Buddhist tribal practices began to come down trading routes to find local patronage. As with Buddhism, Central Asia has no set or consensus: it takes very different form and therefore takes a different time. Buddhist scholars (as against Muslim scholars) typically use "Central Asia" in relation to city oasis networks, such as Khotan and Turfan, which in the early century formed the traditional Silk Road between Eastern Iran and Dunhuang. Transferred by traders and monks, Buddhism is moving via the Indian subcontinent in keeping with its expansion and regional policy division. In Indian, Greek, Persian, Turkish and Chinese civilizations, complex multilingual and multicultural meetings in 7th CE have been twined in new and significant ways, resulting in Islamic hegemony. In the zones of central Asia, the through different creative and architecture, Buddhism pursued a content expression that was explained through nearly 24 languages and published in at least 17 paper and stone documents. The melting pot of Central Asia was the basis for later, longer lasting Buddhist rituals in China and Tibet, from where it passed through Korea, Japan, Mongolia and Siberia. Recent scholarships demonstrate the degree to which

Buddhist practices evolved in revolutionary dialog with Islam in Central Asia and influenced medieval European scholasticism. Nevertheless, the Central Asian Buddhism Bursary remains distant to non-specialist buddhologists and general readers, given its formative role in Eurasian history. Much of this scarcity is attributable to the shortage of primary sources: the records of archeology and material remains fragmentary, agents of transmission, translation but also innovation too often are unnamed or otherwise untraceable. No overviews of the wealthy Central Asian Buddhist bursary are available to help fill this gap. To sum up, a large number of current high-school institutions are still unavailable for non-specialists, in Europe and North America: Chinese, Japanese, Korean, Russian, Tibetan and Mongolian. Though a comprehensive guide to it would be a valuable contribution, global academic literature would be far beyond the reach (and more condensed by the Oxford Bibliographies collection of Buddhism). The article can be a purely incomplete bibliography to provide non-specialists, college instructors and general readers with available scholarships. As such, it has a European-language scholarship in its speaking profile. Nonetheless, the references listed below will take interested readers easily to large non-European research, relevant scientific papers and repositories of primary sources that are in accordance with interest and linguistic ability.

General Overviews

Few of Central Asia's general stories focus on Buddhism. A common exception is Puri 1987. However, his hope as a summary is considerably reduced to depend on obsolete and inaccurate secondary sources, discrepancies in translation of references and mistakes in simple Buddhist explanations. Litvinsky promises an exhaustive overview in 1999, but for similar reasons he is distrustful today. In Central Asian Buddhist studies, Stein 1921 is a further landmark and explains the prominent idea of "Serindia". Brough 1965 represents an important, open research into and through Central Asia of the early stage of the Buddhist dispensation. Gabain 1961 is a decent summary, but one that unfortunately leaves Iran's people entirely aside. Kudara 2002 is an open overview of Central Asia's major Buddhist phases, sites, and linguistic richness. Neelis 2011 is particularly noteworthy for rooting its description of the Buddhist dispensation to Central Asia in a wide trading route and merchant culture history. Volumes 2 and 3 of the survey by the United Nations Educational, Scientific and Cultural Organization of Central Asian Civilization (UNESCO) also provide legible surveys of Buddhistic history in the region (Dani, 1992). In

Central Asia, Walter 2014 is perhaps the most modern synopsis of wisdom on Buddhism, while in 2010, Schlingloff, etc. shows the methodological and disciplinary scale of world Wissenschaftler ' networks questioning their history.

In "Notes on Shan-Shan Third-Century and thus the History of Buddhism"(1965), Joan Brough is the coordinating prelude to a tentative date of the " Niya Papers, "a compilation of Khorosthi papers discovered by Aurel Stein, with agreed historical proofs of early Buddhist history in Central Asia." A six-volume survey on Central Asian civilization containing dozens of entries on Buddhist culture in the area by Dani, Masson and Harmatta in History of the civilizations of Central Asia in 1992. While dated in some respects, Volumes 2 and 3 (covering 700 BCE–250 CE and 250–750 CE, respectively) provide an exceptionally detailed guide to Central Asian Buddhist regional institutions in their numerous linguistic, cultural, material, and political environments.

Annemarie von Gabain in "Buddhism in Central Asia." An available, if all too brief, overview that sadly leaves aside Iranian people's role in the Buddhist history of Central Asia, in the history of the orients in the time of the world religions in 1961.

Kogi Kudaras "A Rough Sketch of Central Asian Buddhism." Pacific World (2002) states that, in addition to providing a succinct and clear historical summary, Kudara provides readers with an insight into the complexities of the Central Asian Buddhist literary past provided by the 24 writing systems and 17 In the Otani series of the Central Asian Buddhist manuscripts in the Ryukoku series, Boris Litvinsky in Die History des Buddhismus in Ostturkestan 1999 also provides a general view of the Buddhism of Central Asia (West Turkestan). Buddhism is also extended into Tibet, early Buddhist sects, their canons and monastic life in East Turkestan.

Jason Neelis in Throughout and beyond the northerly borderlands of south Asia, early Buddhist communication and trade networks reexamine literary, epigraphic and archeological facts that will clarify the history of Buddhist mobility. It offers alternative theories for Buddhist delivery, but the systematic diffusion process is generally accepted.

Baij Puri in Buddhism in Central Asia describes a comprehensive study of the city-states of Central Asia Buddhism, national Buddhist movements and their prominent figures, languages and literature, material culture and Buddhist art.

Dieter Schlingloff and Zin Monika. From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of His 18th Birthday. It contains a rich selection, from many of early Indian and Central Asian Buddhism's leading contemporary scholars, of about seventy articles. This encompasses current social, cultural, political, visual, literary and doctrinal information.

Stein's in Detailed Report of Explorations in Central Asia and Westernmost China explains the revolutionary and lasting work of art with extensive Buddhist content on Central Asian history. Remarkably for adopting the enduring word "Serindia," in what is now North West Afghanistan and former Soviet and Chinese Turkestans to demarcate those ancient civilizations.

Namba Mariko Walter's in "Buddhism in Central Asian History. "Explain the latest insightful and incisive chapters include descriptions of the state of current scholarship on Buddhist practices in Western, inner and East Asia with the Wiley Blackwell Companion to East and Inner Asian Buddhism.

Encyclopedic Entries

Ronald Eric Emmerick in "Buddhism in Central Asia" Provides a solid historical overview of Buddhist doctrinal history in Central Asia in its various linguistic and sociopolitical contexts.

Jens-Uwe Hartman in "Buddhism in Central Asia." In Encyclopedia of faith explains a much updated entry of Emmerick 1987 provides summaries of general doctrinal and sociopolitical history and sorts of Buddhism in Central Asia, a dedicated description of the Kushan Empire, and an interesting summary of "Indigenous Developments."

Jan Nattier in "Buddhism in Central Asia." In Encyclopedia of Buddhism. Suggests a thorough general summary of Central Asian Buddhist history divided consistent with eastern and western regions also as separate entries for Buddhist art in Central Asia and Buddhist literature in Gandhari.

Reference Materials

Excellent digital resources are now available that provide visually rich and comprehensive surveys of aspects of Central Asian Buddhism, including open archives of texts and material culture from the region. The International Dunhuang Project is an ambitious online collection of Silk Road materials and academic resources. It is also a lively hub for contemporary research and museum exhibits. The Digital Silk Road could also be an upscale digital humanities initiative with a

comprehensive online archive of regional cultural artifacts and secondary research materials. Both sources deal extensively with Buddhism and may help non specialists contextualize their exploration of Central Asian Buddhism in light of larger sociopolitical and cultural developments. The Silk Road Foundation is one other fairly comprehensive, though outdated and fewer dynamic, online reference worth consulting.

Silk Road Foundation.

Not as updated as other online resources, the Silk Road Foundation still contains a reasonably extensive database of articles, maps, timelines, and bibliographies which will be of great interest to non-specialists who seek to accumulate an understanding of Buddhism in Central Asia.

Digital Silk Road

An impressive digital humanities initiative that sets bent archive primary and secondary materials which can otherwise remain dispersed (the sad plight of much primary and secondary materials). Notable subprojects include historical maps of the Silk Road, a database of archaeological sites, scans of textual traces from the region, 3D reconstructions of some important sites, and a group of photographs of Silk Road sites and European expeditions. International Dunhuang Project.

This international collaborative project provides excellent resources for both educators and researchers. It provides scans of manuscripts, paintings, textiles, and artifacts from Dunhuang and thus the eastern Silk Road, much of which is connected to Buddhist history within the region.

Textbooks

Undergraduate textbooks on the Buddhist tradition need to situate Central Asian Buddhism as a formative element within the broad maturation of the Buddhist tradition. Unfortunately, many of the foremost popular introductory textbooks ignore or dwell only briefly on Central Asia as a prelude to treating Buddhist developments in China and Tibet.

For instance, Gethin 1998; Harvey 1990; Mitchell 2002; Robinson, et al. 2005; and Williams 2008 are standard undergraduate introductory textbooks with little or no treatment of Central Asia. Notable exceptions include an entire chapter dedicated to Central Asian Buddhism in Bechert and Gombrich 1984. The simplest undergraduate-level survey is Heirman and Bumbacher 2007, which provides dedicated chapters to Buddhism in Gandhara, Serindia, and therefore the Greek frontiers

of Central Asia. Readers on the religions of the Silk Road have become increasingly popular, of which Foltz 2010 is especially worthwhile to those curious about Buddhist history.

Heinz Bechert and Richard offer an introductory textbook on the Buddha history in geographical regions, the world of Buddhism: Buddhist monks and nuns in society and culture (1984); Oskar von Hinuber's chapter "North expansion: Afghanistan and Central Asia" gives a summary of the region's glorious and detailed Buddhist monastic history.

Richard Foltz in Religions of the Silk Road: Pre-modern Patterns of Globalization (2010) introduces Buddhist history in Central Asia in the context of more than two thousand years of religious history along the Trans Eurasian trade routes.

Rupert Gettin in The Foundations of Buddhism (1998) examines the broad history of Buddhist thought and practice in India, East and Southeast Asia, and the West. No sustained treatment of Buddhism in Central Asia, however.

Peter Harvey in An Introduction to Buddhism: Teachings, History, and Practices (1990) give an overview of Buddhist practices and philosophical developments in Asia and the contemporary West that devotes only a few pages on Central Asian developments.

Heirman and Stephan in The Spread of Buddhism (2007) takes a novel, deconstructive approach to introduce the spread of Buddhism out of India, paying special attention to sociopolitical and economic forces that shaped the form and content of various global Buddhism's in history.

Mitchell in Buddhism: Introducing the Buddhist Experience (2002) approaching historical Buddhist traditions alongside explorations of contemporary movements, this survey skips Central Asia in its exploration of Buddhism in Tibet, East and Southeast Asia, and the West.

Robinson, Johnson, and Bhikkhu in Buddhist Religions: A Historical Introduction (2005) provides history of the important doctrinal developments, practice innovations and institutional forms that came to constitute the Mahayana. He also introduces the varieties of global Buddhism in their historical context using broad themes such as ritual, practice, meditation, and devotionism. Unfortunately, no sustained exploration of Buddhism in Central Asia is provided.

Kurt Behrendt and Brancaccio Pia's *Gandharan Buddhism: Archaeology, Art, and Texts* is a very useful edited volume on the content and legacy of Gandharan material and textual traces, with special attention paid to deciphering the doctrinal and ritual forms of Buddhism in the region based on archaeological evidence.

James Legge's *Record of Buddhistic Kingdoms* (1886) is a widely circulated English translation of Faxian's pilgrimage tale. Legge's version is important for nonspecialist readers for detailing Faxian's impressions of living Central Asian Buddhism. This work in its original form is also critical for understanding (by means of the introduction) how Central Asian Buddhism was initially represented and consumed by European audiences.

Research Questions

1. How and which way was Buddhism reach to Kazakhstan?
2. Who were those people who took Buddhism to Kazakhstan?
3. What art and architecture was used in Kazakhstan for the promotion of Buddhism?
4. Initial sights of Buddhism in Kazakhstan?

Chapter 2

Introduction to Buddhism, Buddhist Art and Architecture; Gandhara

Buddhism

Buddhism is one of the world's traditional religions, deeply intertwined with the culture of East and South Asia. Buddha was born in a place called Lumbini in the foothills of the Himalayas (ca. 563 B.C.E.) and begins his teaching in Benares (Sarnath). His period was one of cultural, noetic and social ferment. That was the period when holy people who sought the Reality first distributed the Hindu concept of repudiating family and social existence extensively and then they wrote down Upanishads. These are often seen as shifting far from the central importance of the Vedic sacrificing of flames.

Siddhartha Gautama was the son of a queen and king. At conception, a foreteller claims that he could become a renouncer (retirement from temporal life). His dad gave him lots of luxuries and treats to save this. As a young man, he went on 4 chariot rides once and saw the worst kinds of human misery for the first time: adolescence, suffering and death (a corpse), also as an ascetic renouncement. In comparison to his experience, he knew that each one's pleasures on earth is ephemeral, and only hide human suffering. Gautama leads an ascetic life for 6 days (first published in the 3rd century BC) before determining whether a medium course between mortification and leniency of the body will be the simplest hope of attaining enlightenment.

In moderate comfort, he continues to meditate until he sees the sunshine of the truth. One night at Buddh Gaya, a village in Bihar, he sits under a pipal tree. In the morning, he is literally a Buddha, an 'enlightened one'. He starts collecting disciples, like every other religionist. Since Buddha, he becomes familiar to his followers. The Buddha has now begun to show others certain realities out of compassion for his pain as He is "the Enlightened or the Awakened." Thus the Four Noble Truths and the Eight-Fold Path were the core doctrines he taught. Buddhism draws on Buddha's life and experiences, whose teachings (known as Dharma) are always a pattern of light and relief from human misery. Around 483 B.C. Gautama gave up the ghost, his followers started organizing a spiritual movement. The philosophies of Buddha became the foundation of what Buddhism would have become.

The Four Noble Truths and therefore the Eightfold Path:

In Sarnath, the holy Hindu city of Varanasi, Gautama gives his first speech. After a time of ascetic wandering and his eventual enlightenment at Bodh Gaya, with his first teaching at Sarnath, Sakyamuni set the wheel of dharma" (dharmacakra) in motion. The wheel symbolizes the hagiographic event, remembering the Buddha's gesture to "spin the wheel of the dharma"². The widespread metaphor of "Wheel of Being," (bhavacakra), shows the cycle of rebirth in medieval Buddhist art from India, Central Asia, China, and Tibet. The dynamic turning of a wheel has versatile meanings in Buddhist arts and literature³. He also stipulates a road to enlightenment somewhat distinct from that of flower ceremonies and colorful mythology linked to the Hindu gods in his speech, still a simple text to all Buddhists.

The word of Buddha is clear for ignorance, even if it is limited to a simple list because Buddhism is generally in primordial order. He notes that enlightenment is often reached by knowing Four Noble Truths; which is often averted by following an Eightfold Path to the pain of life with which the Noble Truths are associated.

The Four Noble Truths

The Four Noble Truths, taught by the Buddha:

- The truth of suffering.
- The truth of the explanation for suffering.
- The truth of the end of suffering.
- The truth of the path that frees us from suffering.

The four Noble Truths are the suffering that is inseparably part of the everyday life of mankind; that our desires of all kinds is a justification for this agony; that the way out is to liberate ourselves by following the Eightfold Way.

²Brown, Robert L. 1996. *The Dvaravati Wheels of the Law and the Indianization of South East Asia*. Leiden: Brill.

³ Teiser, Stephen F. 2006. *Reinventing the Wheel: Paintings of rebirth in medieval Buddhist temples*. Seattle: University of Washington Press.

Eightfold Path

Buddhist scriptures, such as *The Wakening Path Lamp* (Bodhipathapradipa) and *The Road to Purity* (Visuddhimagga) indicate that Buddhagossa, Atise and other Buddhist philosophers of very tantras have developed methods in which divine goals could be accomplished in terms of "pathway" (marga)⁴. Robert Buswell and Mr. Robert Gimello claim that "the concept of ' path ' has been clarified with more encouragement, honesty, critique, and complexity than any other single religious practice," based on various "marga-schemes" for achieving Buddhist goals. (Robert E Buswell; Robert M Gimello, 1992).

The Buddha taught his followers that only by following the Eightfold Path could the highest misery, as defined within the fourth Noble Truths.

The Eightfold Path of Buddhism outlines in no particular order the following principles for ethical behavior, intellectual discipline, and knowledge attainment:

- Right understanding.
- Right thought.
- Right speech.
- Right action.
- Right livelihood.
- Right effort.
- Right mindfulness.
- Right concentration.

The Path urges the Buddhist to take the right path in eight ways to evaluate his virtuous life, many of which (as within the Jewish Commandments) are moral evils that can be prevented, but the eighth step, "the right concentration," goes to the benefit of a Buddhist ideal.

⁴ Specific headings are the Discriminatory Way (Pali Patisambhidamagga — die), the Phase of the Road of Apparition (Mayadhvakrama of Niguma) and the Great Stages of Journey Exposures (Tsongkhapa Lamrimchenmo in Tibet) as well as passages in the Dhammapada / Udanavarga anthology headings of Magga / Marga.

To Buddhism, right concentration is defined by deep meditation as concentrating on a particular object. Thus the Buddhist hopes to achieve a complete pure thinking, which ideally results in nirvana. Many of the Buddhist texts intend to 'plot' the doctrinal nuances and practices for meditation, upholding the vows of Bodhisattva and rendering the Buddhahood.⁵

Nirvana is like a blaze that involves going out. Hinduism and Jainism are also common as Buddhism. But it ends in moksha, liberation from the resurrection process, complete collapse within the two older religions. In Buddhism, it's a peaceful transcendental existence attained by everyone who becomes Buddha either in life or after death.

Types of Buddhism

Nowadays, there are many forms of Buddhism all over the globe. The main three types are:

- Theravada/Hinayana Buddhism
- Mahayana Buddhism
- Tibetan Buddhism

Mahayana means a good Vehicle. Their practitioners contend that this kind of Buddhism will bring a greater number of people to the truth than Theravada, which they dismiss as Hinayana, the small vehicle

The major difference is that the Buddha of Theravada is a historical person who shows the path towards nirvana by his example; the culture is, in fact, a person's self-disciplinary system that has no God's mark. There is still no deity in the younger yet larger religion, but there are many supernatural beings.

Gautama in Mahayana becomes the latest in a long line of the Buddhas of the last century. They need a life beyond this world, from where they are going to offer support. The Bodhisattvas, who still have to continue the ultimate human experience, will attain liberation as Buddha, are also in position there. It can also support mortals showing loyalty to them.

⁵ Sources included 37 awakening causes, five routes, six / ten steps (according to the Dasabhumika Sutra) in Bodhisattva's life, six / ten perfections and a fifty-two-stages journey in Bodhisattva.

The closest approach to religion in Theravada is that the veneration of the idols of the Buddha whose hair or tooth is the core feature of the temple. There is a chance for more complex, widespread and superstitious worship in Mahayana, with its many semi-divine figures. The greater vehicle is compliant with what it claims to be.

Buddhist Holy Book

Most sacred texts and scriptures are venerated by Buddhists. Tipitaka: These texts are thought to be the earliest collection of Buddhist writings, referred to as "three baskets."

Sutras: There are about 2,000 sutras, sacred scriptures that are mostly accepted by Mahayana Buddhists.

The Book of Dead: This Tibetan text intimately describes the phases of death.

Early Development

After Siddhartha Gautama's demise, the society that he founded slowly grew into a theological crossroads, which influenced Siddhartha's teaching. History suggests a humble beginning for Buddhism. Obviously in India, the influence of Buddha was relatively limited due to the limited amount of written documents, inscriptions and archeological data from that stage was obviously a rather low practice and some scholars suggested.

The Buddhism was quite distinct by the 3rd century BCE. In 268 BC to 232 BC, the great Mauryan Indian ruler Ashoka turning Buddhism into the state religion of India (304–232 BCE). In order to accept Buddhist values, he established a social and political climate, fostered Buddhist missionary activity and even developed some hopes of patronage and power among the Buddhist monks on the political definitive machinery. Like Asoka, with the creation of stupas and monasteries, Kanishka also adopted the Buddhist faith and with the true zeal that converts the strengthened faith within the region. The Persian rulers annexed Gandhara after Kanishka. Buddhism evolved and developed more or less in pace until around 460 A.D. When the white Huns who conducted the chaos and ruin everywhere they went all of the north-west of India became overrun. Buddhism formed such strong roots in Gandhara that the bulk of Gandhara's inhabitants remained Buddhist, given the multitude of invasions and a number of foreign laws in about one thousand years.

Buddhism was founded by original Buddha followers, as the religion of monks and monasteries. Yet, as the doctrine of Buddhism expands, generally within the sort of stupa, burial mounds and Bodhi trees. There are more Buddhist monuments and sites of adoration.

Buddhist Art and Architecture

The religion's creative expression reinforced the connection between Buddhism's adherents. The Buddhist sculpture was the focus of expressing different Buddhist ideas. Buddhism has been researched in its Buddhism as a financial, societal and cultural framework.

Art

Art by its definition can be an elusive and intangible artistic statement or tangible expression of feeling. Art objects are like films of a world of ideas which has passed away. These creations have preserved the thinking of past ages with all the vitality and inspiration of their consciousness (Agrawala, 1976). Art and architecture are key milestones in human cognitive expressions evolving. They promote and affirm creative abilities and are also an outstanding motivational tool. The Buddhist sculpture is a visionary work that draws the esthetic beauty of land and faith, and it has drawn visitors from all over the world, coming from various styles and schools of thought. The idea that they are precursors of cultural artifacts, practices and conceptual elements is brought to light by the comprehensive study of significance and theory in art and Architecture.

During the Mahayana rule in Gandhara, Buddhist art developed and spread in China, Korea and Japan. From the 5th to 7th century A.D., the Chinese pilgrims praised on their visit to Gandhara the great glory and existence of a thousand stupas and monasteries. Taxila was an extension of Gandhara art, although not geographically included, which was an excellent center for Buddhism's teachings. (Swati, 2008)

Buddhist Art

The origins of Buddhist artist practice were often characterized by the decline of the culture around the 8th century BCE, with painting sculpture, statue, pottery and all of the imaginative tradition being included. During the Kushan era, and especially in the first century AD, the king Kanishka who deified Buddha and presumedly introduced the Buddha image for the primary period, which became so prolific in defining Gandharan culture as a whole. Hundreds of these photographs were

produced and distributed throughout every region, from big hands to great colossal sculptures installed in the most sacred site of worship.

Moreover, the Buddhism saw its second rebound after Asoka during the Kanishka period. The Buddha's history was the base material for every field of Buddhist sculpture, so the great number of Buddha portraits in the chapels, stupas and monasteries are still present to this day. In so much that only everyday objects were full of religious symbols, the study was devoted only to the pursuit of moral values. The main objective was Buddha's biography, each sculpture has something to say about this character's life. Both kanjur stone, painted and plaster or schist stone was the products used. Kanjur is mainly a fossilized rock, easily designed in aspects which form the foundation for different decorative elements in Buddhist art such as pilaster, Buddha figures, brackets and other elements. After the key structure is carved of granite, often the lime plaster is used to give it a finished look. Gold and valuable gems are also used to select high-performance items, and thus the quality of the artwork depends on its use. The maximum size to build the schist stone was 2.5 m square to be transported easily and therefore the larger statues and engravings were rendered with clay and stucco.

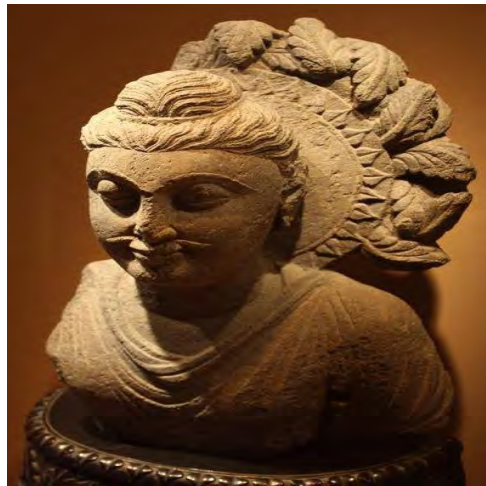


Fig: 1 Gandhara Buddha, Taxila

The Buddha has been worshiped by these sculptural representations shown in Figure 1, which had a certain form, but remained largely unchanged because of the improvements in ability. Buddha is often represented in simple monastic dresses along with hair attached in a bun called Ushnisha, so the expression on his face is almost always one of the contents. While these sculptures were originally painted in bright colours, only the stone and the plaster remains now and only a few

things are found intact with their original colours. Various religious depictions of the Buddha were rendered by diverse cultures in the area all with distinct characteristics, such as Laksanas, Mudras and different sorts of robes.

Whatever the case, Buddha still played a key role in these works, with the halo and its plain vestments automatically recognized. In addition to spouses, gods, demigods, celestials, kings, queens, male guards, female guards, singers, royal chaplains, soldiers and men, other mythological characters are seen as a neighborhood of those scenes. However, the Buddhist Art recreates the scenes in a manner so detail as to give a clear view of architectural features and everyday objects, such as beds and vases, and to the building culture of the antiquity. The Buddhist Art can give us a glimpse not only into one aspect of the region's traditional life but also into all traditional Buddhist ways of life.

One of Buddha's most important components besides the Buddha is the Bodhisattva, the Buddha's condition until he entered his glory. Most Bodhisattvas from Buddha's extensive past lives are shown in Buddhist sculpture, with the importance of Avalokateshvara, Matrya, Padmapani and Manjsuri. Bodhisattva paintings and drawings, relative to the simplicity of Buddha portraits, show a high degree of elegance, with many variations on the varying elements such as jewelry, loincloth, headdress, sandals and thus the various manifestations of the Bodhisattva can be seen from their clothing and positions most of them hands within the seven mudras.

Buddhist Architecture

Most people say of the Buddhist architectural heritage, but the abundance of stupas and other religious institutions, such as monasteries, has been the main characteristic and novelty of it for almost 1000 years.

The Stupas were constructed primarily for the worship of the Buddhist master's ashes, and the remains of the Buddha themselves were thus the most significant. Apart from Buddha, high-ranking monks were also venerated by stupas, and these buildings also represented places in which certain legendary events concerning Buddha's varied life had occurred. The Stupas were constructed primarily for the worship of the Buddhist master's ashes, and the remains of the Buddha themselves were thus the most significant. Apart from Buddha, high-ranking monks were also venerated by stupas, and these buildings also represented places in which certain legendary

events concerning Buddha's varied life had occurred in legendary events regarding the varied lives of Buddha were said to possess occurred.

The abundance of stupas in India was said to be the symbol of the reign of Asoka, who reentered Buddha's ashes in his realm in many stupas.

Although mainly a feature in architecture, the stupa nevertheless was a display and adoration vessel of prolific Buddhist art comprising sculptures, reliefs, paintings and other highly decorated components enclosing the structure and enormously contributing not only to its beauty but also to its reverence as a spiritual site. In the squares, in the niches, the stucco chapels and the stupa courts and monasteries, these pictures were put against the wall.

Stupas were constructed originally with circular foundation, but because Buddha religion was increasingly important in the area, they were elaborately planned to fill the prominence of the faith and attract more worshiper. Such Stupas were built with circular bases and were smaller. The first stupas in Kunala and Dharmarajika were little things, and eventually kings, including Asoka and Kanishka, grew to great proportions.

A base would support a drum or cylinder to which the dome would be placed, either circular or square. Steps had to be taken to overwhelm the route and to continue the rounding of the dome in a clockwise direction along a road that was bounded by the railing. Sometimes the bottom of the stupa would have several circular stories. At the ends of the lower corners, the lion capital was usually attached to the columns and therefore the top of the dome first had a harmka, an inverted square enclosure with a yasti or a column, which was equally divided by the various chattras or parachutes.

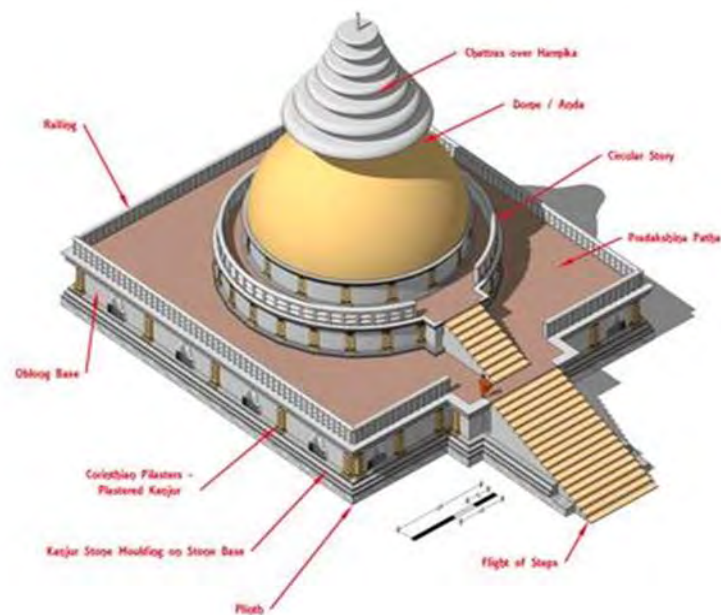


Fig: 1.1 Stupa-Isometric View Labeling

This isometric view of the stupa, shown in fig. 1.1, was a zenith for the area's Buddhist architectural accomplishments and is also intended to market religious power institutions. The stupas were adorned by countless reliefs and friezes portraying religious history and events that reinforce their position further.

The stupa was the main worship center and the monastery was supported by its architecture, the living area for monks being fully enclosed. The monasteries became an enormous part of the Buddhist community and over time was a self-supporting entity of cropland and resources distributed for their blessings from lay people and rulers. In its final form there were specified elements of the monastery that matched its fundamental functions, and these were:

- Refractory/Service Hall
- Kitchen
- Cloistered Promenade
- Bathroom next to the central water tank
- Store room

- Medical and general storage

They were typically made in mud plaster and were then drawn on or as scenes in Buddha's history (like Jinna Wali Dheri monastery in Taxila).

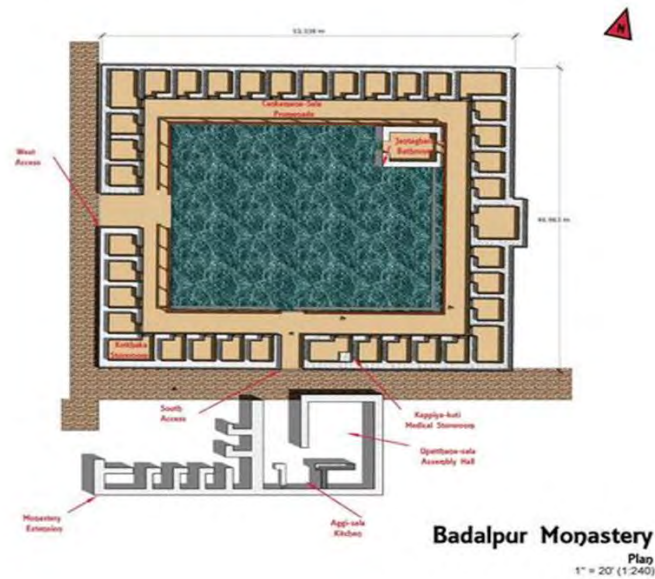


Fig 1.3 Buddhist Monastery Plan

Figure 1.3 portrays a Buddhist convent scheme that creates a Buddhist Monastery. In fact the civil architecture was also different in addition to these religious buildings in relation to the cultural prevalence that prevailed in the region. Cities varied from free-plan settlements with organics such as Bhir to settlements like Sirsukh that were stiffened, with the city of Sirkap quite entangled in layout and architecture.

More organically built out the older settlements, while the newer ones seem to be strongly rooted in the Greek Hippodami scheme, which then appears in the 1st century AD. The most ancient cities are all built up as a part of urban fabric, with shops, walks, palaces, temples, sundials, huts, villas, insulae, pavilions, streets, roads, towers, gates and fortification walls.

Although the Buddhist religion controlled the theological world, there is also ample evidence that other beliefs, such as Jainism, Zoroastrianism and early Hinduism, intermingle and flourish within a social fabric. The Jandial Temple is believed to have Zoroastrian origin while on the most street in Sirkap, next to separate stupas, a Jain temple and the Sun temple is visible.

The stupa in Sirkap shown in Fig. 1.4 below, which includes the nominal design of the double-headed eagle, placed on three various kinds of decorative arches-the Attic, Persian and Indian arches-is one of the most well-known remains. It illustrates the degree of cultural intimidation in the area we can learn from the archeological vestiges.



Fig 1.4 Double headed Eagle Stupa

Gandhara

Gandhara was the name that had been assigned to the land and its related culture in what is now Northern Pakistan and Afghanistan since the first half of the first millennium BCE until the beginning of the second millennium CE, consisting of several dynasties which ruled over equal territories, but which were related to Buddhism, in the main, and also the Indo-Greek artistic trade.

Gandhara - Meaning

In the most ancient religious literature of south Asia, Rig-veda (Griffeth 1986), which has been believed to possess around 1500 to 1000 BC (Basham 1963), the word Gandhara is introduced. Since Gandhara's definitions are significant, they are frequently interpreted as 'gand' fragrance and 'hara' the land.' means land of fragrance '. The composite type of Gandhara thus suggests "a country or piece of land whose soil produced an abundance of fragrances, which apparently became known as Gandhara "The land of fragrances".

The Gandhara is usually referred, as an' Uttara' (northern) region, which is populated by Gandharas in Vedic and Puranic literature (Rapson 1955), and also as Gandhara (Cunningham 1962). The kien-to-lo of Chinese pilgrims. Nevertheless, for the primary time only Xuan Zang (Beal, 1969)

defines the boundary calculation. Hence, Kien-to-lo calculates 1000 li from east to west and 800 li from north to west. Such scales are in line with modern Peshawar Valley since it is separated by Jalalabad hills on its western and eastern boundaries by the northern hills of the Sindhu River, Swat and Burner and the southern hills of the Kala Bagh. The term Gandhara does, it seems, not appear uncommon in the region as we have another terminology with a sequence equivalent to that of Nagarahara, Pothohara (or, quite properly, Pithohara), Vanahara, etc.

History

The ancient kingdom (Mahajanapada) in northern Pakistan and eastern parts of Afghanistan is called Gandhara. Gandhara was situated primarily in the valley of Peshawar, on Potohar plateau and on the river Kabul, The major towns were Purushapura, (Peshawar) which literally means Man's City; Varmayana and Takshashila (modern Taxila). Gandhara's hegemony continued from the first millennium BC to the eleventh century AD. It achieved its height under the Buddhist Kushan Kings from first century to the 5th century. History writer Al-Biruni employs the Hindu word Shahi to ask the ruling Hindu dynasty who succeeded the Turk Shahi and dominated the area during the period before the 10th and 11th century Muslim conquests. The term Gandharah died after it was invaded by Mahmud of Ghazni in 1021 CE. The region was controlled from Lahore or Kabul during the Muslim period The Kingdom was a part of Kabul during the Mughal period. Since the Vedic times on the banks of the Kabul River (river Kubha or Kabol) the Gandhari people have been settled right down to their confluence with the Indus. Gandhara afterward included parts of Punjab's northwest. Gandhara was a center of foreign commercial activity on the northern highway (Uttarapatha). It was a vital communication channel with ancient Iran, India and Central Asia. Gandhara's borders have changed across history. The Peshawar valley and Taxila have often been referred to collectively as Gandhara and Swat valley was sometimes mentioned. Nevertheless, the heart of Gandhara have always been the valley of the Peshawar. The rule came from the capitals of Taxila, Purushapura (Peshawar) and Udabhandapura (Hund) at the Indus in its final days. The names of the 2 Bharata sons, the Ayodhya Prince, were consistent with the Puranas. Gandhara was accused of being a triangular area situated west of the Indian River and surrounded by the Hindukush Mountains on the north. It was about 100 km east to the west and about 70 km to the north to the south. The Gandhara itself originally composed of Peshawar Valley, Swat Plains, DIR, Buner and Bajaur, all within Pakistan's modern day northern boundaries. The Greater

Gandhara boundaries (or areas in which Gandhara has formed a cultural and political supremacy) have nonetheless spread to the Kabul Valley, Afghanistan and therefore to the Potwar Plateau in Pakistan's Punjab Province, quite near to Islamabad, the capital.

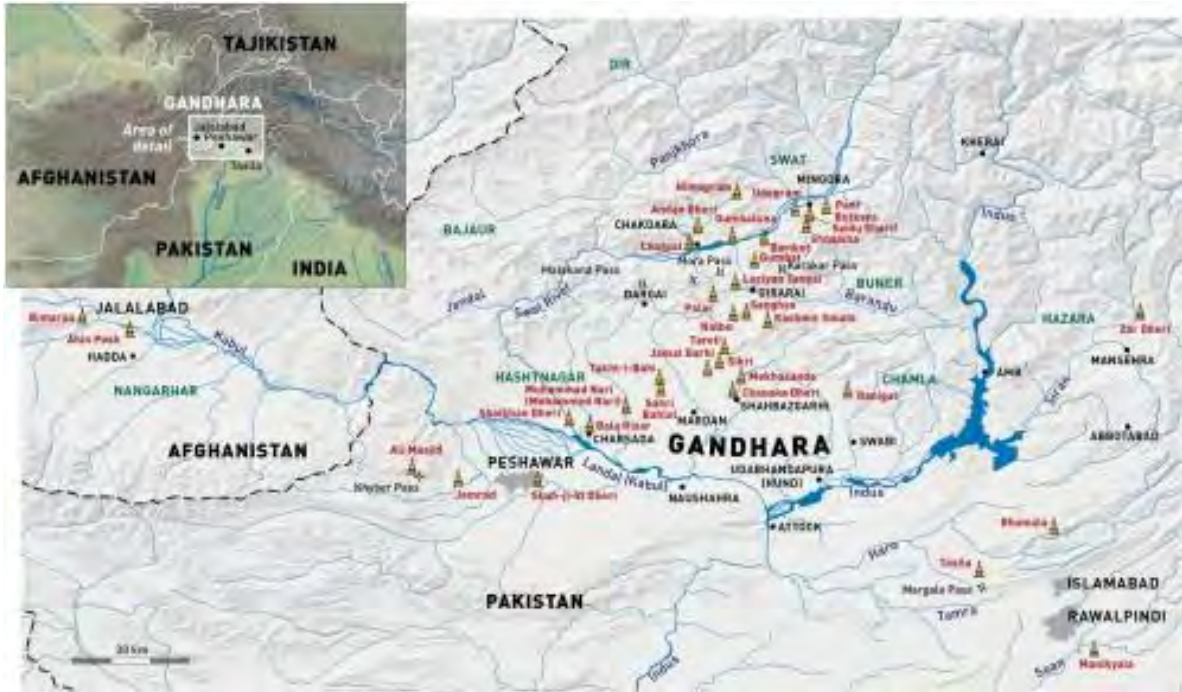


Fig 1.5: Map of Gandhara (source google)

Political History of Gandhara

Gandhara witnessed the rule of several dynasties as listed here:

1. Achaemenids (600-400 BCE)
2. Greeks (326-324 BCE),
3. Mauryans (324-185 BCE),
4. Indo-Greeks (250-190 BCE),
5. Scythians (2nd century to 1st century BCE),
6. Parthians (1st century BC to 1st century CE),
7. Kushans (1st to 5th century CE),
8. White Huns (5th century CE)
9. Hindu Shahi (9th to 10th century CE).

Gandhara under Graeco-Bactrians, Sakas, and Indo-Parthians

The fall of the Empire made the Greco-Bactrians' subcontinent hospitable. In about 185 B.C.E., Demetrius of Bactria was incorporated into southern Afghanistan, and therefore Gandhara and the Punjab were invaded and conquered by him. Later on the independence of Gandhara from Bactria and thus the formation of the Indo-Greek Kingdom resulted in conflicts between the different groups of Bactrian Greek people. His most famous king was the Menander. He governed Taxila and then Sagala (Sialkote). Taxila (Sirkap) and Pushkalavati have been rebuilt during his reign. In his discussions in the book *Milinda Panha*, he became a Buddhist and is remembered in Buddhist documents with an excellent Buddhist philosopher, Nagasena. Bactria was overrun by the Central Asian Kushans around the time Menander died in 140 B.C.E., and Greek control ended. The Sakas migrated about 80 A.D, distracted from Persia by their Parthian relatives, to Gandhara and other areas of Pakistan and western India. The first famous Sakas king was Maues in Gandhara.

The Parthians took control of eastern Persia by 90 B.C.E. and put an end to the last remains of Greek dominance of Afghanistan by about 50 B.C.E. By an Indo-Parthian dynasty, Gandhara managed to take power. The Parthians, however, tended to foster Greek cultural practices. There were ties between Rome and the Indo-Parthian kingdoms. Archeological evidence remains that architectural methods have been passed between the two regions. Christian documents say that St. Thomas the Apostle toured India about 40 C.E. and met Gondophares king of Indo-Parthia.

Over several decades, Gandhara has had many kings, but the archeological evidence indicates that during these shifts in rule the cultural tradition has tended to standardize. Although the territories included large areas, it was clearly defined and allows us to see the cultural frontiers of regions such as Mathura and Gandhara today.

Chapter 3

Historical Links between Gandhara and Central Asia; Silk Road

The Buddha or his early groups say nothing for sure. There are numerous reasons for this, starting with India's absence of writing until several hundred years after the life of Buddha (detaching the inscription from the Indus Valley, but, if so, it may not be understood). So, everything Buddha could have said, and everything that was said about him, was only spoken for a long time.



Fig 2: Map of Central Asia (Source: Google)

The result was that we had a fair understanding, but we all knew nothing factual, about what certain cultures thought about Buddha. With regard to his communities which were at first nomadic, it had started to establish monastic institutions, but many years ago what we assumed to be the earliest monastic architecture in wood that had long deteriorated into oblivion was given by stone buildings. So even the oldest textual traces of Indian institutional Buddhism are inaccessible to us forever. This was only during the reign of the Good Emperor, Asoka that we started to receive concrete information within the early third century BCE, much of which consisted of inscriptions

produced by the ruler throughout the Indian subcontinent. This provides our first hint of Buddhism's regional expansion, and it refers to a practice which has extended to the northwest of Afghanistan, the ancient Mathura, Gandhara and Pakistan long after Buddha existed, taught and his traditions exchanged in the northern central Gangetic Valley. Our earliest Buddhist manuscripts were also generated in this region. There's no doubting that oral, initial and even after the invention of writing Buddhist scriptures were conveyed, but the systems where those oral text occurred obviously were completely ephemeral. Even when we have texts, for example those that can be older, transmitted in Pali in Sri Lanka, these are subject to revision for generations to come. The Gandhari Buddhist Manuscripts on birch-bark, send us our earliest examples of Buddhist literature, indicating how highly competent and dynamic the condition of Buddhism was during the first century BC in the north-west of the subcontinent.

Geographical spread of Buddhism

Given Asia's geography, the roads that Buddhism adopted simply matched the contours of the world, which merchants have known since time immemorial. These are usually mentioned because of the Silk Routes, although in some ways they have little misleading issue. Yet really, it was much more than silk exchanged. In addition, refined silk can be a Chinese product, which means that trade links China with the western lands invariably lead to confusion, because these routes certainly have been, as far as their volume is concerned, far more interregional short-range trade networks. It concerns Buddhism too, because it is a significant exception rather than the norm that people travel long distances. Buddhist structures have increasingly expanded from India to Central Asia and eventually to China⁶. Erik Zürcher labels a basic pattern of spreading, in which wandering Buddhist ascetics established "contact expansion" residential monasteries in the vicinity of agricultural and business centres.⁷ According to Zürcher, the dissemination by contact expansion

⁶ Early comments by Erik Zürcher describe Buddhism's outlook. It must have gradually penetrated from the North-West through the two branches of the central silk road that reached the Chinese territories of Tunhuang, and from there through the Kansu corridor to the 'jump area' and the plain of Northern China. . "(Zürcher, Erik. 1959. *Buddhist Conquest in China: introducing and evolving Buddhism in early medieval China*. Leiden: Brill. 2 vol. 1:22-3).

⁷ Zürcher, Erik. 1990. "Han Buddhism and the Western Region." In Hulsewe, A.F.P., W.L. Idema, and E. Zürcher. 1990. *Thought and Law in Qin and Han China: Studies dedicated to Anthony Hulsewe on the occasion of his eightieth birthday*. Leiden: Brill, 169–171; Zürcher, Erik. 1999. "Buddhism Across Boundaries: The Foreign Input." In Zürcher, E., Lore Sander, et al. 1999. *Collection of Essays 1993: Buddhism across Boundaries: Chinese Buddhism and the Western Regions*. Sanchung, Taiwan: Fo Guang Shan Foundation for Buddhist & Culture Education. 1–60, esp. 6–12. Both articles are significant reassessments of Zürcher's earlier views.

needed sufficient surpluses accumulated by lay donors to sustain economically "parasitic" communities of pilgrims and nuns: as the local monastic community was economically parasitic, the greater amount of pilgrims in a particular parish (begging circuit) was described by the surplus output of the local lay devotees that allegedly endorsed the sagha by their presents. As every productive monastic organization tends to do, if the local monastic community grows, the surplus monks walk away and search for new hospitality; along the major roads, they will move to new places: a wealthy rural area, or an urban area. A continuous cycle of external migration and incremental growth in this way is set in motion a cycle that must have occurred very early, establishing the most fundamental, grassroots level mechanism behind the spread of Buddhism as a monastic system. (1999: 9–10) We should always talk of relays, each team member remains in a relatively small area, with the stick being offered from one runner to another.

In particular, Kazakhstan concentrates its advancement towards the North from the Bamiyan region, across mountainous terrain, then towards the East along either the North or South boundaries of Taklamakan desert, through the oasis towns in Kashgar, Kucha, Turfan to the West, Khotan, Niya and Miran to the South through meeting witnesses. The Buddhism is mainly spread across Central Asia in the North. But Buddhism, however, also spread to the west to places like Termez along the Amu Darya River, to Bactria, the Greek lands once invaded by Alexander. Unfortunately, we do really not know how far the Buddhism has extended to the West or why, when and where it ended. And this remains an exciting topic for future research.

Multilingual literature of Buddhism

One important matter was that of vocabulary, as Buddhism's beliefs, teachings, rituals and gradually even monastic structures expanded. In which language will believers receive the message of the Buddha? In the Church language, two examples are provided: either documents are retained in the same type as Judah's Scripture in Hebrew, regardless of the language they speak, or the texts can be found linguistically. We explore all styles and often experience them together on a Buddhism trek through Central Asia. In other words, the Sanskrit texts could be revered, but since this medium was foreign to people from central Asia, the texts were either translated, paraphrased or revised in the local language—perhaps with the preservation of a great Sanskrit vocabulary, even when we talked about the Buddha, his Dharma, and so on. This contributed to the assembly of a multilingual Buddhist literature in Central Asia in languages such as Khotanese

(Middle Persian), Sogdian (another Iranian type), Uighur (Turkish), Tangut, a Chinese dialect of the Chinese language, Tibetan and, finally, Chinese. As documented, the Chinese were relentlessly following the Buddhist scriptures and engaged in the largest translation project in world history, although totally unsystematically, reconstructing an evolving type of Chinese texts with an overwhelming number of very arcane text.

At an equal time we must note that the Buddhism is far from its scriptures alone and that in the often remarkable physical objects created, sculpture, drawings, banners, and others, are the first and most vibrant and simply "available" artifacts of the Buddhism and its spread throughout Asia. The latter were often rendered on silk, which the artists could only get in China. That does not necessarily mean that even within China's economic, and much less military and political sector, the artifacts themselves were made.

Silk Road

The Silk Route was a network of trade roads between Europe and the Middle East and China and the Far East. Initiated by the Han Dynasty in China, the Silk Road was used until 1453 A.D. at the formal trade opening with North, 130 B.C. When it boycotted the Ottoman Empire and stopped China's commerce. While the Silk Road has been used for international commerce for nearly 600 years, it is a major factor in trade, culture and history.



Fig 2.1: Map of Silk Road

Buddhism along Silk Road

The German scholar, who named the term, Silk Road, "identifies the complex trading relations in the area in the year 1877 and thus the best trade link between east and west, was Ferdinand Freiherr von Richthofen. It was not only a single route, it was also ties of the various highways. This includes a network of links between South and North and East Asia to the West (UNCTAD 2014). Across India, China and Central Asia, Silk Road delivered silk, paper and other products from East and West, but also distributed diverse cultures and religions in many countries in the world. Buddhism spread from North-West India to Afghanistan, Pakistan, Central Asia, Xinjiang, Korea, China and Japan. Maybe Silk Road was the most common route through which Buddhism spreads in Central Asia, particularly in Kazakhstan. In spreading Buddhism beyond Indian Territory, the Side road played a major historical role. Buddhism influences not just life and culture in the countries, but also the sphere of the wonders of literature and art. Buddhism has changed in Central Asia in alternative ways. Nevertheless, in the main Christian millennium (1,000 AD), Buddhism's history in Central Asia is closely linked to the propagation of Buddhism by the 'silk road.' Throughout India, Buddhism originated in the 5th century B.C., and many factors spread this religion. After this Chinese Turkistan (in modern Xinjiang region) from China, Korea, and Japan, Buddhism began spreading from northwest India to Pakistan and Afghanistan to Central Asia. They followed the Buddhism and introduced the sculpture, the scripture and the literature of this faith. Soon thereafter Buddhism will become a world religion with Buddhist teachings and traveling monks (Silk Road foundation, 2002). The socio-cultural history of Buddhism was developed between India and Central Asia, where a permanent cultural connection was formed. In the shaping of the social/cultural lives of Central Asian populations, the function and involvement of Buddhist thought and culture was crucial. Buddhist scholars and missionaries were involved in promoting mutual understanding of religion and culture between the Indian population and Central Asia. Various reasons shift the propagation of Buddhism throughout the world after it emerged in northern India's gangetic region in the 15th century B.C. First of all, Buddha's reorganization, helping monks because the effects of a visitor missionary are detrimental to the sea and the ground in the areas. Second, Buddhist communities and merchants have formed a conceptual union that has contributed to spread Buddhist ideas far and far and large as well as to the modern and growing Buddhist centers through the religious element. Third, in several parts of Asia kings or rulers and

their politics have conveyed the patronage of Buddhism. When Mauryan Emperor Asoka made an effort to rapidly spread Buddhism in Asia about 300 BCE, he used Buddhist strategies to depenalize their political control and power, promoting Buddhist practices and exchanges in south-east Asia and east-asia. Buddhism transmitted in Central Asia in two main branches. Hinayana and Mahayana; Hinayana spread over Kashmir, Pakistan, Afghanistan, East and Coast Iran and spread through it from then to that time throughout Iran, Uzbekistan, Turkmenistan and Tajikistan. In the early 3rd century B.C, during the Ashoka era, we started to find accurate knowledge regarding spreads of Buddhism. After 236 years of death of Buddha (Mahaparinirvana), Asoka assembled third council (Mahasangeeti) in Pataliputra to save the original form and maintain the shape of Buddhism. Approximately 1000 trained Buddhist monks participated throughout this Council that lasted 9 months. The council agreed in several places in the world to send Buddhist missionaries, and a learned Buddhist monk Maha Asthvir Majjhantika was sent to Gandhar (now in Afghanistan). (Jayawikrama, 1994). The turning point in culture of the Silk Road Buddhism for several years now has been illustrated. Asoka discovered a substitute method for spreading the Buddhism beyond present Indian Territory through edicts or inscription of a different language. Asoka's bilingual inscriptions are not only in Brahmi but in Greek, Khorosthi and Aramic which were identified in the process of excavation in April 1957 near Kandahar, Afghanistan. Silk Road in Central Asia as the Buddhist springboard particularly after Kaniska become ruler of India in the 1st century A.D. Kaniska further reinforced and extended the international basis for Buddhism founded by Asoka along Central Asian Silk Road.(Tulsiram, 2004). While they started attacking Buddhism, later they were devoted members of the religion and ardent builders of monasteries and stupas. Thus around 1st to 3rd centuries A.D Buddhism flourished in an essential part of the world. Kanishka (78-101 AD) became his greatest Patron. Researchers and archeologists found success in its numerous centers along the former Silk Road in the end of 19th and start of 20th centuries. For the great study of Buddhism and its art and literature it was helpful. Several inscriptions have incorporated the cultural aspects of research (Puri, 1987). In 629 A.D, Hiuen-tsiang arrived in Bamiyan and identified the traders coming and going. The Kushan period was widely thought to have been Bamiyan's golden era in the second and third centuries A.D. After this, the caravan travels from India to Samarkand and China via Bamiyan. The caravan from Samarkand and China, likewise, found it somehow necessary to stay in Bamiyan until entering India to break their trip. Prince Nepki in Kabul who controlled the dynasty of Kushan was the last King. But when

Alexander was invaded by Greece as Termez, and also the Amu Darya River (Oxus), so Buddhism extended to the west after all. Asoka was called the first Buddhist council under the leadership of the monk Tissa in 247 B.C in Pataliputra. Later, he and many other Buddhist missionaries send his son and younger brother to this region of Bamiyan. Majjhantika was the monk who was sent to Kandahar and Kashmir. Dhammarakshita and Malarakshita were sent to the region besides him. Majjhantika visited Peshawar and Kabul while two others visited Aryana and the western part of Iran. Buddhism later spread to Central Asia (Tulsiram, 2004). An outsized amount of initial literature and non-secular Sanskrit, Prakrit and Brahmi texts were found that have been destroyed by the climate but retained in sand in ancient towns of Central Asia. The Peshawar basin in the Kushan Empire is the source for this iconographic form. In places connected to the Gandharan cultural empire, Parinirvana images took a massive scope, especially outside this specific geographical region⁸. In the Tarim Basin at places like Kiziland Sorcuk, as well as in Dunhuang, the large parinirvanas can be found to the east of Gandhara region. In kizil caves, kucha oases with strong ties with the Gandharan environment, Parinirvana images became especially popular. In these cave sites broad parinirvanas were always positioned behind the central pillar, with all narrative details. Parinirvana imagery is particularly interesting in caves in the Indian or Central Asian context. Buddhist caves are places which inherently facilitate the practice of monastic mediation. It must be remembered that all depictions of parinirvana, regardless of their size, reflect the last converted monk Subhadra by Buddha, who meditated in front of the bed where the deceased Buddha rests. The parinirvana image of meditating Subhadra can also have served like a eulogy for the meditative monk and the important contributions of meditation in a monastic sense. Nevertheless, the main remaining idols of parinirvana are centered west of the Afghan Peshawar Basin. The sites of Shotorak, Bamiyan and Tepe Sardar all had truly colossal Buddha images⁹. In the Chinese source of the Tang period, monumental parinirvana was observed in the living rock at Bamiyan, and the reliability of ancient stories seems to have been verified by modern excavations. Finally, it should be noted that at the Buddhist site of Adjina Tepe in Uzbekistan a 12 m long parinirvana was also found. In the eighth century this Buddhist complex, situated at the edge of the Sogdian region, was demolished and gave us a valuable historical reference mark to

⁸ In Gandhara, proper parinirvana was located in the court A of the Dharamarajika Complex and the stupa 1 was added to the stupa of the central stupa at Bhamala. (Behrendt 2004, 279).

⁹ The rock cut at the Bamiyan must have measured 19 meters while the stucco from Tepe Sardar dating back to the eighth century was 18.5 m long. These parinirvanas were colossal.

the date of the monumental image. The consistent spread of imagery across the Silk Road and the Western Deccan seems to suggest that monks moved between these two regions and enabled ideas to be exchanged. Yes, on the basis of an analysis of the first three Gaosengjuan chapters, a Chinese account in 518 biographies of prominent monks-creating Buddhism in the China, Shoshin Kuwayama found that a significant number of Indian religious migrated from India to China during the fourth and fifth centuries. (kuwayama, 2006, 107-134). According to the literary records, many of these monks who go to China stayed somewhere in eastern Afghanistan and have clearly documented the main Buddhist monasteries of that period. The monk Dharmaksema originally from central India, who translated the mahaparinirvana sutra into khotan in the year 421 is a great example. In the following centuries the tradition of the Indian monks seems to have continued. The Tang Gaosangzhuàn, for example, contains the history of Dharramagupta, a monk who came from Latá and who travelled to Taxila and beyond and wrote the sutra of the Saddharmapundarika, between the lower courses on the Narmada and Tapi. While these Chinese records clearly focus solely on the movement of Indian monks northward, they suggest that between western India, the broader Gandhara area, and the Tarim basin existed a significant Buddhist conduit. This important movement of monks has perhaps provided the cave sites in the western Deccan with vital lymph at the end of the fifth century.

Another significant phenomenon that connects the religious practices of this part of India with those seen on the Silk Road is the dissemination of the images of Astamahabhaya Avalokitesvara in western Deccan. There are a number of Buddhist sources telling the story of Avalokitesvara saving his devotees from great risks, but especially in the 25th chapters of Saddharmapundarika sutra¹⁰. In western Deccan the largest concentration of this type of images of Avalokitesvara is to be found in the area of Ajanta.

Scholars also collected several rare manuscripts from the 6th to the 8th centuries A.D. The publication by P of these documents. Pelliot, K. Otani, L. Finot, S. Levi, E. Waldschmidt et al. have given us, because of the history and development and the current developments in Buddhism, other mainstream perspectives concerning the sphere of indian culture and historical presence (Levin, 1981). Throughout Mangolia and Tibet, specialists and the Manipur have spoken

¹⁰ The formula list of 8 dangers can be found in the Saddharmapundarika sutra. There are also a list of great dangers in texts such as the Anguttara Nikaya or the Divyavadana.

extensively because of the many vocabulary of Central Asia-Ararat. Bokhara may be a Buddhist term Vihara from SART or Bihara and Sartha come from West Turkestan. Indo-Iranian deposit on Oxus and Jaxartes valleys before migrating to South India and Iran, while also the home in Aryan certification, was in the Arctic, and was determined by the results of the Bell-Gangadhar tilrak. The Sanskrit word Dravinian is a known valuable source of evidence. They also mentioned a number of Sanskrit terms taken from Dravinian languages. Central Asia's philosopher Lord Buddha ' Turkey' is' Turushka.'¹⁴ recognize an identical syllable' Shka' is Sanskrit and' youngest' of the low suffix' Kanishka ' says the proof. Turkestan is that its suffix is that Central Asia's former name derives from the Sanskrit term' Sthan.' In Sanskrit, the term "chest armor" (B. A. Litvinsky, 1964). Influence of Gandhara in Central Asia It is impossible to speak of Buddhism without considering an excellent impact on the Central Asian art phenomenon. It has been shown that art can be the synthesis of Eastern and Western traditions. Link the most influential and permanent monument to the Buddhist art world on the Silk Road, one of the most significant Buddhist sculptures and murals. The effects of a substitution form, Buddha contact with gandharan culture, are typically an image of the Buddha in Hellenic (ancient Greek society). Gandhara's style represented the traditional elements of India, Iran, Afghanistan and the surroundings throughout most of the second millennium until the top of the eighth century. The Gandhara was mainly founded because of Greek effects in the field of Buddhist sculptures; it was an indigenous Buddhist creation. The Buddhist convents, stupa as well as cave art spread the Buddhism along the Silk Road. (Silk Road Foundation, 2002).

Chapter 4

Buddhism: Spread from Gandhara to Central Asia

Buddhism in Central Asia

Central Asia is not a definitive word. This refers in a broader context to the region historically known as East or Chinese Turkestan because it is situated in the west between Tarim Basin and Sinkiang and in the east between Dunjuang. This corresponds to the so-called East or Chinese Turkestan area. It also applies to central Asia in the broader sense, commonly known as western Turkey, and the entire Tibetan plateau in the East. There are now independent states in the old Soviet republics. Eastern Turkestan, i.e. Xinjiang Uighur autonomous region, within the People's Republic of China and Central Asia, where there are still traces of Buddhism, should be included.

Although a missionary campaign has never grown, the teachings of Buddha expanded throughout the centuries: first to South-East Asia, then through China to Central Asia, and thus to the whole of East Asia. It often developed organically in these regions because of local interest in international merchants' Buddhist beliefs. Kings often adopted Buddhism to help bring spirituality to their people, but nobody had to convert. Men have been cooperative in determining what is beneficial by making the teachings of Buddha publicly available. Buddhism spread across various perspectives from Gandhara to Central Asia.

Regions, sites, roads and centers of the Buddhist spread in Central Asia

The Buddhist expanded from Gandhara to and through Central Asia in the following areas:

- Indus region: Swat (Uddiyana), Gandhara, Punjab, and the area of the Upper Indus.
- South Central Asia regions: Arachosia, Nangarhar, Kabul, Kapisa, Parvan, Bamiyan, South Bactria
- West Central Asia regions: North Bactria, Margiana, Sogdia, Fergana, Chu
- East Central Asian regions: South Tarim, North Tarim

Buddhist monuments

Buddhist monuments' main types are: monasteries, cave monasteries, temples stupas, manuscripts and inscriptions, Gandhara worship artifacts and sculpture. Their ratio and percentage vary from

region to region. Monasteries are the absolute majority of temples in Gandhara, South Central Asia and Tarim. Cave monasteries are the most frequent in sedimentary rock areas, i.e. in South Central and N-Tarim. All around there are temples, typically in the region of the monastery. In the north of the Amudarya (N-Bactria, Fergana, Chu), where only seven monasteries are established, are located the vast number of Buddhist temples, which are separately monuments. The most common manuscripts can be found on the route from Kashmir to Tarim, that is, on the quickest road between India and China. Texts from different schools, written in a variety of scripts and languages, are a witness to the existence of a multi-lingual sangha ("buddhist community").

Gandhara Art: 4 styles

The Buddhist phases coincide with four successive Gandhara art styles. The first form of Gandhara is characterized by introducing Greek and Roman styles to humanistic representations of narrative Indians and classic constructs (1st BC-1st AD, Saka), circumscribed in the Gandhara, Udyana and Nangarhara districts.

The second style of Gandhara (2nd-3rd AD, Kushan) in Gandhara's blooming phase is related to Gandhara, Kabul and Bactria, and slightly to the Tarim. This is distinguished by the addition of the statuary of Parthia practices in royal robes depicting Bodhisattva. In Bactria, there is a specific style of Buddhist stuccos that influences the mainstream of art in Gandhara.

While Gandhara is under threat of Sassanid and Kidarite invasions, Gandhara's third style (IV-V AD, late Kushan-Sasanian) evolves. The Iranian effect is expressed primarily at newly constructed sites of Kapisa (Bamyan) and Bactria-Tocharistan by adding rich ornamentations and abstract images. The late Kushan-Sasanian style spread to Tarim where Buddhism grew and gained local characteristics.

At a period when the Indus valley was cut off from Central Asia and began to fade, the Gandhara fourth style (6th-8th, Hephtalite-Turk), the last stage of the Gandhara art, emerges. It was a Renaissance in Buddhist art under Turkish influence, depicted well in places such as Fondukistan, Bamyan and Ghazni, with the intermixing of the Gandhara culture, the East Persian ornamentation and the Indian Gupta style (which is prevalent in the Ganges Valley in the V-VI centuries).

This last Gandhara style merged with Central Asian, Turkish and Chinese influences in the Tarim Basin and had an influence on western Central Asia as well as on some newly constructed sites in

South-Central Asia (Fondukistan). The Kizil grottoes in Tarim have the oldest pieces of cave art (Kusha, N-Tarim, III-VIII AD) Here, there may be three styles: red (III-IV AD), which resembles Gandharan Kushan, blue (V-VI), which resembles Gandharan Late Kushan Sasanian and a third type (VII-VIII), which was developed under Tang and indicates that there was no involvement of influences of China in the two previous ones.

Chinese and Tibetan influences take precedence in the Bezeklik post-Gandharians (Turfan, N-Tarim, VIII-XIV) complex which formed under Tang (VII-VII) as well as the Uighur rule (IX-XIII). Right across the eastern borders of Tarim, the Dunhuang murals (Gansu, IV-XIV) depict the continuity of the above-mentioned Gandharan and Post-Gandharan styles which demonstrate separate influential phases between Central Asian and the Chinese region.

Ethno-political context

The most important participants, along with monks, are merchant families or guilds of different ethnicities, engaged in international trade: they have been the major workers during the whole period, concerning the popular protagonists of the propagation of Buddhism. The first translators to be converted into Chinese (II-III AD) Buddhist scriptures, mainly funded by families of foreign traders who lived in China, were the interactors of merchants and monks in all the Silk Road settlements and monasteries.

Only Buddhist types indicate commercial patterns in those monasteries of various schools did not increasingly scatter in adjacent areas, but rather by long hops on fragmented roads pursuing the chances provided by merchant guardians. This trend of transmission would only alter if the Buddhism was embraced by strong Central Asian nomadic nomad tribes and empires as state religion (Xianbei, Tibets, Karakitai, Mongols, Jungars). The peoples living around the Buddhist spreading centers were also important elements of its propagation, and so as their representatives, encouraged or inhibited the flood.

Generally speaking, we can say that the Iranian borders (which included Zoroastrianism after AD III as a compulsory state religion) stopped Buddhist expansion and diverted it to Central Asia. During the most widespread era of the Buddhism, not only Indian and East and Southeast Asian religious and cultural influences, but also in Afghanistan and in major parts of Central Asia were made a crucial influence. In the northwestern portion of Turkmenia it entered Merv, Termez, and in the south of Uzbekistan it hit Qur'an-

tuba. Although it is still far north to Samarkand, Quva near Fergana and Aq Bisim near Frunse, written sources and excavations indicate that in these areas it did not become very much famous south of Ami Darya (Oxus). It is not the most significant place in the world. Monks and merchants brought the Buddhism from the north-west of the Indian subcontinent to Central Asia and further east to China along traditional ancient routes. It was the robust expansion of Islam in all those regions that eventually displaced different religious traditions in such a way that the collapse of Buddhism started before the turn of the millennium in western Central Asia and was continuously pushed back to the east. The final Buddhism followers were lost since about the fifteenth century, and so an interpretation of its history is entirely predicated today on archaeological remains and such historic traveling Chinese Indian pilgrimage accounts as Faxian (5th century), Xuanzang (7th century), Huizhao (8th century) and others.. There are mostly remarkable monumental artifacts such as Bamiyan's two sculptures of the Buddha stones, 174 and 115 meters tall (but Taliban demolished them in 2001), or large cave monasteries such as Dunhuang, which display the significance and splendor of Buddhism, with its fascinating wall paintings., as no traces of it are found in the present-day cultures of the area.



Fig: 3 Spread of Buddhism (source google.com)

Buddhism's spread was gradual and took place in many forms in Asia. As a traveling teacher, Shakyamuni Buddha set a precedent with those from the nearby kingdoms who were responsive and concerned. His monks had been instructed to travel throughout the world and to explain his lessons. He did not ask others to reject and cultivate their own faith and be a replacement, and he did not even attempt to establish his own religion. The primary purpose of the Buddha was only to help people transcend their own discontent and misery because of their lack of understanding of nature. Later generations were motivated by his example and shared his ways, useful to others in their lives. Often this is how "Buddhism" is now popular.

The approach was sometimes organically developed. As with the arrival of Islam in Indonesia and Malaya afterward, for example, as Buddhist merchants arrived and settled in several areas, certain local people inevitably gained curiosity in the views of these outsiders. In the 2nd century before and after the Christian era, this process has taken place in the oasis states along the Silk Road in Central Asia with Buddhism. Although local rulers were having more insights into the Indian faith, monks from the tribal area of merchants were welcomed as counselors or instructors and many eventually adopted the Buddhist philosophy. The gradual cultural assimilation, in the centuries after the 2nd century BCE, of a conquering people like Greece to the Gandhara Buddhist culture, was another organic process.

Often the spread was partly due to the influence of a conservative king who had taken Buddhism to himself and promoted it. For starters, Buddhism expanded across northern India in the mid-3rd century BC due to King Ashoka's private assistance. Yet he instructed his people to follow ethical advice in their society and persuaded others to obey the Buddha's teachings by upholding the values themselves by placing edicts graven on iron pillars throughout the world.

However, by sending a body of foreign officials including King Devanampiya Tissa of Sri Lanka into faraway land, King Ashoka was deliberately patronized beyond his empire. Some occasions, at his own behest, he would assign monks as envoys. The visiting monks would only make Buddha's teachings available and people would not be forced to convert, but could just settle for themselves. This is often shown by the fact that Buddhism quickly took hold in areas such as although no significant impact is demonstrated in places like the Greek colonies in central Asia, southern India and Southern Burma.

Many religious kings, such as the influential Altan Khan of Mongolia in the 16th century, welcomed Buddhist teachers and added Buddhism to the official religion of the state to help unify their subjects and improve their rule. Meanwhile, they outlawed certain rituals of non-Buddhist, indigenous faiths and even threatened those who obey them, but they were mostly political. These visionary rulers never pressured subjects to accept Buddhist values or recognition. Often this is not part of the religious faith. While the history of Buddhism in Central Asia is fragmented, there seems to be an ever-increasing number of publications, especially on the area's Buddhist art and literature. One of the key issues is that Central Asia has never established political unity during the first century. A mess among ethnic groups has often been changed and communities that control politics and economy have always been threatened, often by violence and military activity, as has the Sassans in the west, the Tibetans in the south, or the Chinese in the east. The northern steppe group of Nomadic tribes conquered the region sometimes, causing significant devastation, during their path from Afghanistan to India, as in the case of the White Hun, but sometimes sedentary and adopting local cultures, as in the case of the Uighurs. Powerful empires like Kushans, the Chinese Tang Dynasty, or Imperial Tibets have never been able to control Central Asia as a whole. One of the few uniting aspects in the world was offered by Buddhism. Nevertheless, Buddhism itself was not seen as a single trend, but expanded in various forms and structures and thus added to the whole scope of the scene. Must be very complicated and is perhaps better described by the trendy word "multicultural," particularly within the oasis towns along Silk Road. Chinese, Indians, Sakas, Sogdies, Tibetans, Tocarians, Uighurs, leaders of very different ethnicities and religions have come together to be one of the major ones, adopting various religious practices such as Islam, Manichaeism, Zoroastrianism, Nestorian Christianity.

Beginnings

Buddhism entered in Central Asia through the northwest of the Indian subcontinent. The expansion into Afghanistan must have been accomplished by uniting India's major parts and pushing northwest frontier of India before Kabul and Kandahar into Afghanistan by the Mauryan dynasty of India and particularly under Ruler ' Asoka (c. 268–233 BCE). The prominent rock art set by Asoka in many parts of the kingdom demonstrate this expansion. In northwestern Pakistan (in Shabaz Garhi and the Mansehra region) and in Afghanistan (at Kandahar, Lampaka and on the Laghman River), these manuscripts are preserved. As such, Asoka embraced his Empire's various

religious causes, but in particular Buddhism, which he has a strong inclination. In accordance with these inscriptions. Because he has been depicted together in the Buddhist scriptures by the leading promoters of religion the Buddhism case has accelerated throughout his rule and has favored stability during the period of the Maurya, from an ascetic revolution primarily in north-eastern India especially along trade routes.

In comparison to these inscriptions, only a few traces persist during that period of the existence and expansion of Buddhism. The Dharmarajika stupa, an elaborate discovery in Pakistan within the old city of Taxila. The stupa date from the Mauryas. It is a well-known thing. That example shifted at the outset of the Christian period when another great empire appeared in the north-west that promised everlasting peace and stability. The Kushan Empire conquered the northwest of Afghanistan and established an empire that stretched from Bactria to Northern India and East Turkestan during the first century CE. Commercial roads are secure and provide for the delivery and distribution for a long distance with intellectual content and non-materials. Kanishka, a member of Kushan, is identified in Buddhism sources as a genuine Buddhist supporter, like Asoka before him (1st half of the 2nd century). No external evidence to confirm Kanishka's Buddhist image is present because of Asoka's inscriptions, but he seems to have stupas and a monastery close to Kapisi. While the Kushan rulers have sponsored many faiths, the Kanishka tradition indicates that under Kushans Buddhism flourished. There is also the image of a standing Buddha among the various pantheons portrayed on his coins. Just a few Monasteries seem to have returned to the modern era, which means that institutionalized Buddhism was actually less common than normal, as far as datable archeological remains are known.

Art

During the Kushan Dynasty, Buddha was created as a particularly significant breakthrough of the human form. In the past, Buddha had only been aniconically portrayed throughout sculpture, for example by a wheel symbolizing primary teachings. If Mathura in northern India or in Gandhara, a neighborhood in north Pakistan, created the primary Buddha figure is still debating is still a matter of discussion, now many scholars conclude that Gandhara took the step from being aniconic to an iconic. Using Greco-Roman styles and Indian imagery merged, Gandhara's artists developed a specific style that inspired India's architecture and became a model for Buddhist art in Central and Eastern Asia. It has been documented that the Buddha was Apollo, like Herakles, a

non-human Buddha attendant, or Tyche / Fortuna, a goddess for Hariti. Bactria and Gandhara had Greeks, and so the presence of the Roman and Hellenistic culture persisted till first century, since the Alexander's Indian expedition in the fourth century.

Art from Gandharan art shows the significance of the Bodhisattva cults, perhaps Siddhartha (Buddha before enlightenment), and Maitreya (future Buddha), but in spite of a tremendous abundance of surviving carvings there are only some that are undoubtedly connected with the Buddhism of Mahayana its Buddhas and Bodhisattvas.

The Kushans

For his or her coins and inscriptions, the Kushans used Gandhari, the mid-Indian language used to administrative purposes in Kharoshti script. Khotan's presence spread well into Central Asia and the administrative documents written in Gandhari from between 200 and 320 are located in the Shan Shan (Kroraina) stretch of river Niya, a short distance east of Chotan, up to Lob Nor. The orthodox faculty of Buddhism Dharmaguptakas also used Gandhari for an equal time. Translations of this text from the beginning of the 5th century into Chinese, but only one text, the famous Dharmapada manuscript which was written over 100 years ago in Khotan and was possibly from the 2nd or 3rd centuries CE, has been known to us until recently. Since the 1990s however, in Afghanistan, there has been a constantly increasing number of Dharmaguptaka texts. The school's significance within the Kushan Empire is verified and the Dharmaguptakas are the first to introduce Buddhism into south and east Central Asia.

The Sarvastivadins were evidently another dominant branch of Buddhism in the Kushan Empire. They often initially must use a Middle Indian script, but for their commentaries and poetic literature, Sanskrit was slowly adapted, and their sacred literature was gradually without a critique. In the Sarvastivada, primarily along the Northern Silk Road, the cave Monasteries in the Oasis of Kuca, Karasahr and Turfan have become key bastion. This is complicated, if not impossible, so far. Shigao, the first known Buddhist translator to become successful in China around 140 CE, probably used Sarvastivada, but came from Parthia within Central Asia. A collection of manuscripts and the oldest of those dates in the 2nd century CE was found in the monasteries along the northern route. These are handwritten palm leaves from India. The Sanskrit manuscripts,

indeed written in Central Asia, probably date back to the fifth century were written on paper, a cloth from China, but which not used at that time in India and Afghanistan

Buddhism's Forms

Reconstructs of the discovery of manuscripts and therefore reports of Chinese pilgrims are needed to re-enact and distribute various types of Buddhism in central Asia. Evidence shows that the northern and southwards divisions of the Silk Road split transparently within Buddhism. The Silk Road divided into two routes inbetween Kashgar on the west of the Tarim Basin and Anxi at its east end, which went from mountains to oases, skirting the terrible desert of Takla Makan. On the North Route the oasis connected Tumsuq, Kuca, Karashar, Turfan and Hami is pursued and on the South Route continues besides the Kunlun to Khotan, after that to Niya, Dunhuang and Miran. Mainstream Buddhism in Sarvastivada School serves the bulk of the monasteries in northern route. The vast majority of the manuscripts of Sanskrit found in the Sarvastivadins belong to the scriptural and post canonical literature. It is the Udanabarga, a really common collection of verses supposedly spoken by Buddha, which is represented by the most important number of manuscripts. Next to the Pratimokṣasutra the Buddhist monks ' confession method. The quantity and order of its reign are consistent to the school, so the text volume is one of the most possible claims to determine the variety of monasteries along the northern route. Fragments of this text indicate the possible existence of nunneries for the Buddhist nuns, but the fragments are few and no place of found has proved to be monasteries for nuns. A few from those of the Mulasarvastivadins, in addition to works from the Sarvastivada vinaya (collection of the Buddhist rules), and in all three texts of Dharmaguptakas corpus. Needless to say, the latter are written not in Gandhari, but in Sanskrit, apparently under the Sarvastivadin influence. A number of Mahayanasutras fragments have been identified, but belong to not more than 30 manuscripts, most of them in Sorcuq and the Toyoq oases further east.

On the opposite, Khotan must be the core of Mahayana Buddhism number one, because almost all of the Sanskrit texts which have been identified there are the sutras for "the Great Vehicle."

In Khotan there was a culture penetrated by Buddhism in the 2nd century consistent with Chinese texts. The Chinese town of Luoyang Zhu Shixing, who in the 3rd century learned Prajnaparamita literature, gone towards western side in search of the Pancavi (Padding), that he discovered in the town of Khotan.

The Chinese translation of this work was by the Khotanese Moksala in 291, while the Chinese capital Chang'an was repeated by a Khotanese, Gigitamitra, in 296. Therefore, within the third century, Khotan was already an established centre for studies of Mahayana. Nevertheless, no manuscripts which were discovered in Khotan belong to the earlier period. These are mostly from the seventh century until the tenth century and include both Sanskrit texts and Sanskrit translations into Khotanese, an Iranian edition. The Prajnaparamitasutra, the Suvarabhasottamasutra, and the Saghaasutra are very famous and therefore the all-present Saddharmapuarikasutra has never wonderfully been translated into Khotanese. One of the most esteemed manuscripts in Central Asia is the so-called Kasgar text of the Saddharma-puarikasutra. This consisted originally of 459 leaves, 447 of which are preserved in their whole or in pieces and is now dispersed throughout St Petersburg, London, Berlin, Dalian and New Haven. The discoveries, notably those of Khotan and Duntuang, are a not-too-uncharacteristic example of the destiny of the many manuscript discoveries.

Throughout Central Asia, the "Church tongue" remained Indian Scripture (Nattier 1990), and from the 5th century onwards only Sanskrit. Thus, the writing contains a very significant proportion of Indian documents. To date in the western part of Bactria, Sogdiana and Afghanistan, there has been no localization of any of these languages or dialects. In Bactrian, two Buddhist texts discovered in Afghanistan in the 1990s, are not interpreted, but are written in Bactrian first. The Sogdians played a crucial role in the spread of Buddhism to the West, taking over long-distance trade since the third century, creating a trade network from Samarkand far away to China. But once you finally began to convert Buddhist scriptures into your own tongue, you did not use Sanskrit sources, yet Chinese. Nonetheless, in Eastern Turkestan things were different: Sanskrit books, alongside translations into languages and dialects, were found and used in the region until the height of Buddhism. Sarvastivadin literature includes writings in Tokharian, the easternmost of Indo-European languages, found mainly in Kuca, Karasahr, and Turfan and indicate that it was actually the Tokharians who wrote the first Sanskrit Scriptures of that faculty. Most Sanskrit texts with Tocharian glosses support this belief. To some point, this also applies to the literature of the Uighurs. In the 840s, most of this Turkish group had settled in the Kuca, Karasahr and Turfan oases, but also in Hami and the Gansu Corridor, since the decline of their empire in the further North-East of the Orkhon basin. In the oasis of Turfan in Xoco was founded a Uyghur Kingdom,

which lasted between 850 and 1250. Sanskrit were also used by the Uighurs, but from the 8th or 9th century an increasing number of texts, mainly of Mahayana heritage, were translated from Chinese into Uighur.

Indigenous developments

It seems as though none of the Buddhists in Central Asia succeeded in developing a crucial native literary culture which endorsed the classic literature, very different from those in China and later in Tibet. There are only a couple of individual works in the dialects; a well-known example can be an additional Khotanese, momentarily called after the first authorized by the "Book of Zambasta," which is a prolix verse description of Buddhism from the seventh century. Of note is that "The Khotanese do not respect Buddhist law in Khotanese in the least. They recognize that poorly in Sanskrit. In Khotanese it does not seem to them to be the rule. The rule applies to the Chinese in Mandarin. This actually stuck to Sanskrit, because the conclusive citation of distal literature can be one of the reasons for the relatively few indigenous works in languages and dialects, to the khotanes, who tend to be a law whose sense they don't at all understand" (Emmerick 1968).

The Maitreyasamitinataka, in the 26 books, is "a dramatic account of the long-term interactions with the Buddha, Maitreya," as among the most major works from the Northern route. Although the text appears to be of Indian origin, it was originally written under the title Maitrisimit in Karasahr in Tocharian and then translated into Uigur. It testifies to the Maitreya cult's important position in Central Asian Buddhism. This religion was followed similarly by Mainstream and Mahayana Buddhism adherents, and Maitreya is devoted substantially to a whole portion of the Book of Zambasta. "As with Amitabha, the most popular Central Asian Buddha meditation, there was much mention of Iranian history or a minimal level of influence. While both figures show certain aspects also identified by the gods of Iran, these facets can be as explained away in relation to India.

One of the most important sites in the city is the Qianfo-dong temple (the "cave of the thousand Buddhas") near Dunhuang. The Indo-Scythian Dharmaraka, one of the successful Buddhist translators in Chinese language, and one of his Chinese supporters, built there about 230 CE. The

caves are famous for their excellent mural preserved but one surprised the eu scholars who came in the first quarter of the 20th century again. They were guided by the local attendant to a formerly fortified-off area, concealing a spectacular manuscript setThe Tangut conquered Dunhuang, possibly before 1035, when 40 to 50 000 texts were not written, both Chinese and Tibetan. The last one was from the eighth and ninth cents, when the kingdom of Tibet took possession of the majority of the eastern Turkestan. In the manuscript not only Chinese or Tibetan texts are involved, but also Uighur, Sanskrit, Tocharian, Chotanic, and Sogdian texts (most of them have been found in Dunhuang in these languages in the last two cases).

While Dunhuang Tibetan texts are of particular importance in the first history of Tibet, Central Asian Buddhism was little influenced by the Tibetan conquest. Only the Uighurs translated Buddhist texts into their own language from Tibetan, but once they had begun, it was after the turn of a millennium when Tibet had long lost all political power in Central Asia. It was very unique for the Chinese Buddhism. It was primarily the monks of Central Asia who introduced the new religion into China during the early centuries and became influential in the transmission of the texts to get to know the Chinese about Buddhism. Other than the popular Kumarajiva, Buddhism possibly would never have had a lasting effect on Chinese culture. Kumarajiva was raised in Kuca, and was delivered to Chang'an at the beginning of the fifth century, as the son of an Indian father and princess of the city. Through his research was established a substitution translation method, which finally managed to portray Buddhism in a suitable literary form to the Chinese palate. The relation was partly reversed from the period of the Tang. Instead, Chinese Translations of Indian texts originally were translated to Khotanese, Sogdan and Uighur. Buddhist literature was not imported from Central Asia. Buddhism had disappeared by the very top of the primary millennium, in the western part of Central Asia. About 950, the rulers decided to embrace Islam came to an end in Khotan. In a few more years, Buddhism has only existed on the northern route of the Silk Road, but this must have collapsed already at this stage. This finally disappeared from the Turfan oasis in the late fifteenth century, when Xoco's king withdrew his support from the local monks.

Buddhism in Kazakhstan

Buddhism is the world's oldest religion in the sixth century BC, Buddhism was founded in India. The founding father of Buddhism, Shakyamuni Buddha, organized religion with strict rules beginning from dawn.

Kudos to the flexibility of lessons, Buddhism can evolve too many social contexts, many lessons of individuals, and several methods at different periods. Buddhism occurs and is extending across the world and the light is becoming more and more apparent all over the world. Throughout Asia, North and South America, some Buddhists live.



Fig: 3.1 Map of Kazakhstan (Source google)

According to researchers, Buddhism within the Republic of Kazakhstan, the penetration of Buddhism into Central Asia from India to Pakistan and Afghanistan. Before the age, Buddhism was widely known in countries like Parthia, Kangyuy, Bactria and Sogdiana. The teachers go everywhere to spread the Buddha's righteous Dharma; especially within the 2-3 century BC, these people were involved within the spread of Buddhism, dominated by the Sogdia (an ancient civilization of the Iranians and a province of the Achaemenes Empire). Persia, 18th within the list of Behistun epitaphs of Emperor Darius).

This has left many legacies of the age just like the Buddhist cultural relics found along the whole ancient Silk Road (territory of the countries of Kazakhstan, Uzbekistan, Turkmenistan and Kyrgyzstan). The foremost famous of the Buddhist monasteries among them is that the Karatobe monastery within the 2-3 century. Termez; religious establishment within the Sanzar valley in Sughd; complex of monuments in Marry; Adzhina Tepe Buddhist monastery within the 7th-8th century. In Tokharistan; Buddhist old temple in Kuva (Ferghana), Ak-Beshim church and Hong Ha river in 7 rivers (Zhetysu).

Historically, a total of five former central soviet-Asian republics comprising Western Turkistan were found by Buddhism: Turkmenistan, Uzbekistan, Tajikistan, Kyrgyzstan and Kazakhstan. It initially spread to Parthian countries from Gandhara (Pakistan) and Afghanistan ¹¹ in 1st century BC, and Bactria. Parthia was controlled by Turkmenistan and north-east Iran; Bactria was occupied by southern Uzbekistan, Tajikistan, and northerly Afghanistan. ¹².

¹¹ In Turkmenistan, in Mary (Merv) and in Ashkabat, the ruins of two Parthian Buddhist stupas have been identified respectively. Also near Ashkabat were Buddhist caves.

¹² In Kara Tepe, Fayas Tepe and Dalverzin Tepe, the remains of a stupa in Zormala and of Buddhist wall murals in Balalyk Tepe were found near to Termez in southern Ukraine, in both the Surkhane Darya region. Ajina Tepe in southern Tajikistan has excavated the ruins of a Buddhistic temple.



Fig 3.1.1 (Source: studybuddhism.com)

Fig 3.1.1 describes the spread of Buddhism in the states of Central Asia especially how Buddhism reached Kazakhstan is discussed below.

Sogdia

In Central Uzbekistan and North West Tajikistan, Buddhism has spread to Sogdia, mainly from Bactria. In Sogdian, Samarkand's capital city, two big Buddhist monasteries were reported by the pilgrim Xuanzang, a Chinese pilgrim of the 6th century.

Western Ottoman Empire

In the southeastern region of Turkistan Buddhism expanded from Sogdis and Kashgar / Khotan rivers into Taraj (Talas) River Valley to the south and hence north, in the Seventh Century, as the Turks of Mongolia controlled most of Central Asia. The Chu River Valley in Kyrgyzstan.

The West Ottoman Empire was made up of these areas. In the 8th century, Tibet's control over Eastern Turkistan also led to the establishment of Lamaism in East Kyrgyzstan.¹³

While Islam settled in the southern part of the CAs in the 9th and 10th centuries and the northern part in the 11th, Buddhism did not stop entirely in the north. There was Islam still poor and there was shame combined, like Buddhism. Sufism, a non-denominational religion, stresses contemplation and a congregation of devoted adherents who work around a teacher, has always been the most common type of Islam in the entire country.

Dzungar Mongol

The Dzungar Mongols¹⁴ of eastern Turkistan in the east and south of the lake, the tent monasteries in Semiraichi region of eastern Kasachstan followed the Gelug tradition of Lamaism and broke the Kalmyk in the early 17th century. In Balake between the 17th and the 18th centuries, and the Bay of Issek Kul in Kyrgyzstan between the middle of the 17th and the middle of the 18th centuries. The Kalmyks also had temple monasteries in various areas of Kazakhstan before they migrated to the Volga region.

In regions of east of Kazakhstan that circle the Balkhash Lake, Dzungar also built stone monasteries. The monasteries of Gelug were invaded to Russia till the middle of the 19th century. The amount of Dzungar's was established before it was overthrown by the Manchu in the middle of the 18th century and whether the Dzungar refugees were founded, who eventually decamped to Kazakhstan and brought East Turksistan into the Manchu empire.

It is unclear whether they survived the destruction or not? In comparison, many of them could be made by Kalmyks who, in the late 18th century, migrated from Volga to East Turkistan but stayed in Kazakhstan. The problem is deceptive, because Dzungars are commonly known as Kalmyks in Russian.

¹³ There have been discoveries in the valley of Sayram Kelye near Shymkent in the Taraz (Talas) river and in the Tektur Mas valley in the province of Jambyl in Dzhambul. Archeologists expect the Buddhist relics will also be located in Kos Tobe, near Taraz. The Chu river valley is located on the northern shore of the Issyk Kult Lake at Kyzyl Uzen near the modern Cholpon Ata, at Ak-Beshim (Suyab) and Balasaghun near Tokmok (Tokmak) and at the Krasnoya river Chu river tributary. Buddhist sites were found.

¹⁴ Several stones were discovered from this period on the southern shore of Lake Izsyk Kul at Tanglaly-Tas in Shemirechye, at different locations near Almaty and in Zanka Gorge.

There is a long and interesting tradition of the propagation of Buddhism in Russia. In recent times the capital of Russia has also become centers for Buddhist activities, along with the three Russian Buddhist republics of Buriatia, Kalmykia and Tuva, the city of St. Petersburg and Moscow.

Kazakhstan is not directly connected with Buddhist tradition, a component of the Soviet Union from the 1936-1991s of the 20th century. Kazakhstan is regarded as the 'Land of the Great Steppe;' its land includes the past of Turkish nomads as the most important country in Central Asia and therefore the ninth largest nation in the world, with 18 million inhabitants.

The prairies became a part of the Mongolian empire in the thirteenth century under the command of Genghis Khan (Genghis Khan 1162-1227). Kazakhstan arose as a separate group around the 16th century, and all Kazakhstan was dominated by the Russian Empire in the mid-19th century.

Kazakhstan can currently be a multiethnic republishing nation with an extensive cultural openness history. 131 ethnic groups are eligible. There are all free. The core of the religion is Christianity, preceded by romanism and the second greatest conservative Chretienty. Paganism, tengrism, shamanism, and caricature are the beliefs of the people of Kazakhstan. In the Kazakhstan country, Buddhism can be today, together with Catholicism, Hinduism, Judaism and thus the Baha faith, as a minority religion.

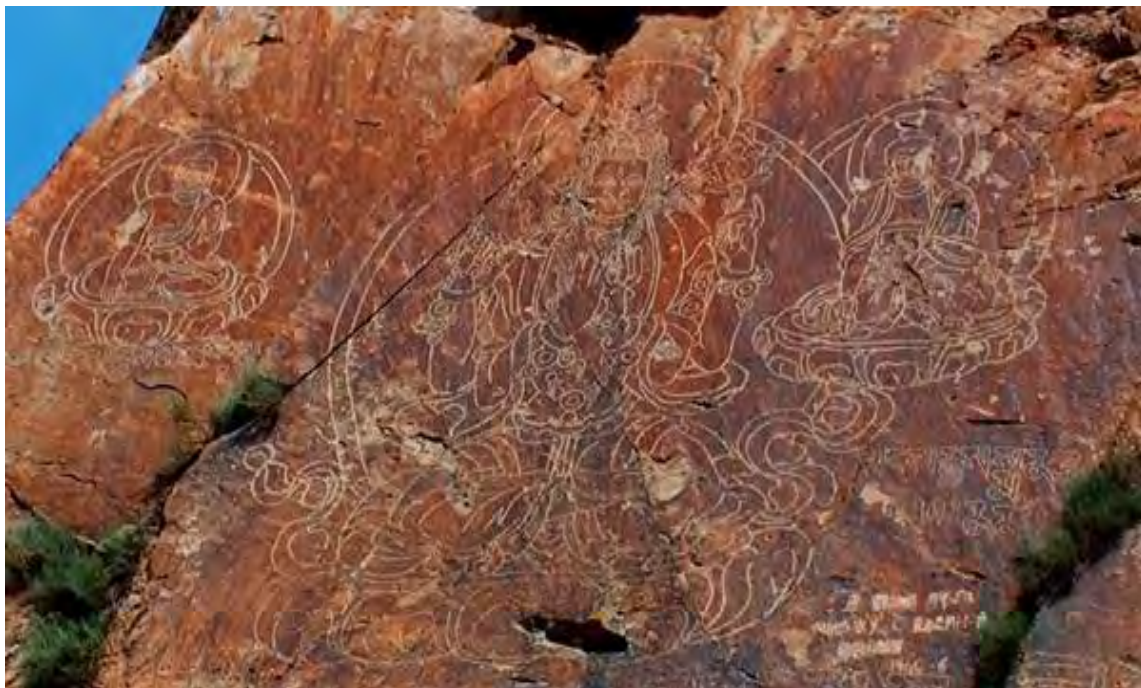


Fig: 3.2 Shakyamuni Buddha, Bodhisattva Avalokiteshvara and Medicine Buddha in Tamgaly-Tas.(Source: google)

Kazakhstan's Buddhist background is less well documented. The Buddhism had a strong impact on the Turks right from the beginning of the 6th century. The major supporters of the Buddhism were Western Turkish Khagan or Western Turkish Dynasty, comprising Modern Kazakhstan, Uzbekistan, and portions of Kyrgyzstan, Turkmenistan and Russia from the early 7th to 8th century. In the 10th century, Islam during the Karakhanid period was proclaimed a state religion, which led to the decline of Buddhism. But, through the Dzungar attacks, Buddhism began to revive within the prairies from the 15th through the 18th centuries.

In the former Soviet Republic, several Buddhist objects are found; Tamgaly-Tas (a Kazakh square, located in Oblys Almaty, 60 km north of the town) are two of the main symbolic artifacts. Bridge at the Ili River's right bank) and Tekeli Stela.

In Dzungarian times (early 18th century), Buddhist drawings of depictions of Buddha, Bodhisattva and therefore the Six-Paths Mantra were carved: the Om Mani Padme Hum.

It is a blatant mischaracterization of an ancient Buddhist temple in Central Asia, whereas in the other rocks in Kazakhstan there were Buddhist texts and mantras, Buddha and Bodhisattvas found.

A UNESCO World Heritage Site and one of Kazakhstan's best tourist destinations is the Buddhist Tamgaly Monument, 170 km northwest of Almaty. The massive cliffs have been marked by thousands of painted and sculptures in stone from the Bronze Age. There are often remarkable representations of Buddhas and Bodhisattvas with Tibetan inscriptions.

Tekeli Stela is a 3 meter high boulder that appears like a pyramid near to Tekeli in Almaty. The stupa, a snow-lion carrying a stupa and a Kalachara ("the clock of time") Hieroglyphics are traditionally etched with pictures from Tibet's Buddhism.

In the 8th to 13th centuries, there are Kayalyk settlement, remains of the Silkroad Region, and the World heritage since 2014. In the location around 200 km from the center of Taldykorgan, much of the soil and boulders are left, including a Buddhist temple.

In the vast territories of Kazakhstan still are numerous Buddhist icons and other objects. A subterranean building was uncovered near Sairam in southern Kazakhstan and scientists believe that it may be a former Buddhist temple of the 6th century.

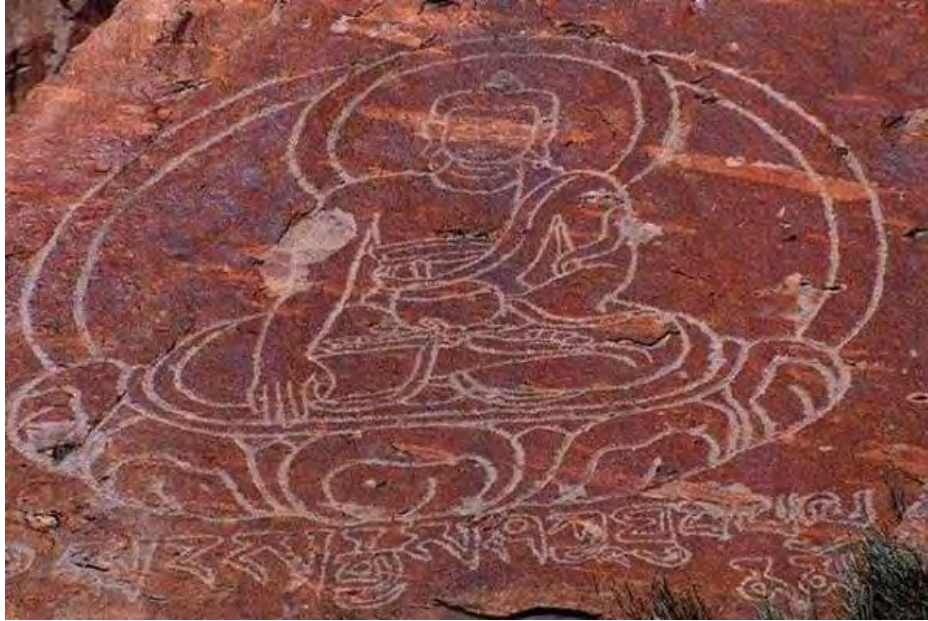


Fig: 3.3 Tamgaly Tas Gorge - Buddha ancient petroglyph (source: studybuddhism.com)

Due to the orders of the Kalmyks, leaders Alai-Tai and Ochirtus (a set of kalmykes, also called dzungars), the two old ruins dating from the 17th century are constructed. The two ruins date from the 17th century. In 1607, peanut had fled Dzungaria and taken possession of what was then Kazakhstan in Northwest China).



Fig: 3.4 Tekeli stupa

The remains of a Buddhist temple in Karagande Oblast are now renamed Kyzyl Kensh Castle, the Kyzyl Kensh Town or Kazakhstan's Red Ore. The root of this cripple remains a mystery: the remnants of the ancient Buddhist trone, the remnants of Ochirtu-taisha and inhabitants of the Buddhism monastery of the 17th century. Another hypothesis came into existence in the 18th century as a Kalmyks Buddhist stronghold as they tried to remain on their territory.

Local citizens continue to experience Buddhist places because they have been taken into account of dangerous and bad activities (according to the Culturemap.kz website) to meet them. By the twentieth century there remained some walls, although only some restauration work remains today.



Fig: 3.5 Tamgaly-Tas petroglyphs (sacred text Om mane padmehum)

In 1670 another Buddhist Ruin was built by Ablai-Taisha from 1654-1656 and destroyed by Ablai Kamenogorsk in the 17th century. Not too far is Ust-Kamenogorsk. Just the stone wall surrounding ancient fortification and a non-secular location.

There was now a long-time self-contained, old temple, but the name Semey is common, named after the ancient Buddhist temple in that place, previously Semipalatinsk. Semipalatinsk ("seven palaces") Old Dorzhinkit house, where Semey now sits. In the last years of the 17th century, the existing monasteries were abandoned.

Once widely used in Eastern Kazakhstan and therefore Ahetyu, Buddhist monasteries of the Kalmyks are many of their difficult Yurts.



Fig: 3.6 Carved Buddha (Source: silkadv.com)

However, the Kalmyks were a gaggle of Oirats whose ancestors immigrated to Russia from Dzungaria in 1607. They established and built the Kalmyk Khanate within the Northern Caucasus territory from 1630-1724. Today they constitute the bulk of the population of the Autonomous Republic of Kalmykia on the West Coast of the Caspian. Their religion is especially Lamaism. Minority is Orthodox in Russia, most are Sunni Muslims in Kyrgyzstan, Lamaism in Ukraine.



Fig: 3.7 The mantra "Om Mani Padme Hūm" is engraved in Tibetan in Tamgaly-Tas (Source: silkadv.com)

There are two officially registered Buddhist organizations in Kazakhstan, located in Almaty and western Kazakhstan. The primary is Won Buddhist Church (Modern Buddhism: Won Buddhism), Korean Buddhism was founded in 1997. The founder is Bak Jungbin (1891-1943).

The second Buddhist organization in Kazakhstan is that the local Buddhist Religion Association of the town of Uralsk, in western Kazakhstan. Founded in 1996 under the Tibetan Buddhist Way (Geluk) school, the permanent teacher is that the Doctor of Buddhist Studies (Geshe Lharampa) Jigme Wangchuk, who was sent to Uralsk from Drepung Gomang Monastic University within the south. India with the blessing of His Holiness the Dalai Lama and therefore the Venerable Telo Tulku Rinpoche, the Supreme Head of the Kalmykia Buddhist Church (of the Russian Federation). The director of the association is Lyudmila Bykova.



Fig: 3.8 Tekali Stela, near the town of Tekeli within the Almaty Region. (Source: dostoyanieplaneti.ru)

Buddhist groups exist in other cities but they're not officially registered - for instance, Kazakhstan's Diamond Way Buddhism, regarding the Buddhist traditions of Karma Kagyu and Lama Denmark Ole Nydahl.

In 2013, a Lisianthus stupa to guard the capital Almaty from earthquakes and other natural disasters was inbuilt Raiymbek district. Kazakh citizen Aleksander Gritskov has come up with a

replacement solution to guard the nation's capital, Almaty, from the earthquake, alongside Tenzin Thinley, who helped create a 6-meter-tall Sand Tower.

Aleksander Gritskov has studied in tantric monastery in Dharamsala for five years and came to Mongolia to get the relics jewels needed to "energize" the stupa. He explained that the development of the Sand Stupa stupa in Raiymbek village began in July 2012, the Sand Stupa stupa was built under the demonstration and guidance of the Dalai Lama.

Buddhists believe that the Lisianthus stupa features a miraculous power of kindness and may soothe the facility of nature, including earthquakes.

UNESCO preserved art and architecture of Buddhism in Kazakhstan

There is only one Buddhist site under UNESCO World Heritage list in Kazakhstan.

Petroglyphs of Tamgaly-Tas

Tamgaly-Tas petroglyph is a UNESCO preserved site of Kazakhstan, located in the oblates of Almaty, 60 km north of this city, on the right bank of the Ili river. It was inscribed on the UNESCO world heritage list in 2004 as a cultural site.

The petroglyphs form a cult ensemble from the Dzoungare period (early 18th century), with the representation of four Buddhas, a Bodhisattva and the presence of 20 inscriptions of a Buddhist character (Om mani padme hum).

It is the only example of a Buddhist temple of this type in Central Asia, although some Buddhist inscriptions are found on other rock art sites in Kazakhstan.

"Stones with signs" or "Written rocks", as translated from the Kazakh language Tamgaly-Tas. Now the tract is often called the Buddha Temple in the open. This place is located 80 km from Almaty, directly above the Ili River.



Fig: 3.9 (Source: dostoyanieplaneti.ru)

Buddha Temple is certainly not a temple in its traditional sense. On a rock above the river, an image of the Buddha and his Bothisattvas is carved, to which a staircase leads.



Fig: 3.10 (Source: dostoyanieplaneti.ru)

There are several legends around these images. According to one of them in the 10th century. Several Buddhist monks from somewhere from Southeast Asia came to Semirechye with a mission. When they reached the Ili River and stopped for the night, an earthquake occurred and a piece of rock fell to the ground. Buddhists considered this a sign and decided to return. And on a

smooth piece of rock, they carved three images of Buddha and Bodhisattvas. Below, in Sanskrit, they carved the sacred text Om mane padmehum.



Fig: 3.11 sacred text Om mane padmehum (Source: dostoyanieplaneti.ru)

According to another legend, merchants from India went through these places, the river spilled and destroyed the bridge, on which caravans usually went. But the earthquake struck a rock, and a ford formed in the river, along which merchants crossed to the other side. And in gratitude, they carved images of Buddha. I was interested in how much time they lost behind the arts, but there is no answer to this question on the Internet.



Fig: 3.12 carved images of Buddha (Source: dostoyanieplaneti.ru)

Scientists adhere to the third version. Kalmyks left images and inscriptions in the 15th century. At least, the inscriptions on the stones around the Buddha are made in Kalmyk and ancient Turkic languages



Fig: 3.13 carved images of Buddha with inscriptions (Source: dostoyanieplaneti.ru)

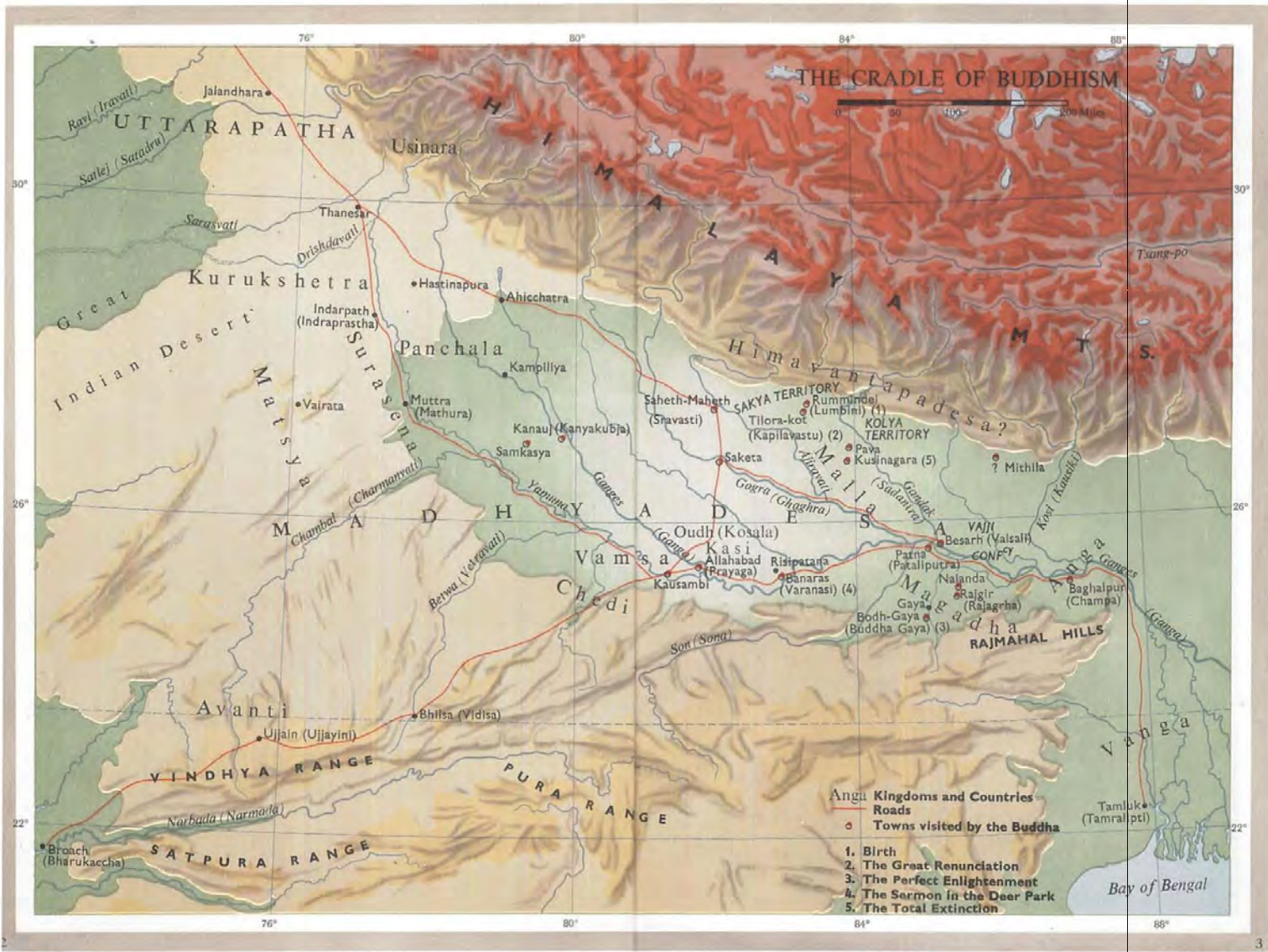
Conclusion

This study has sought to shed light on the journey of Sidharta Gautama from Lumbini to the enlightened Buddha, and after his death how the teachings became a religion and spread far from Gandhara to Central Asia and beyond via Silk Road. It has found that Buddhism has undergone considerable changes over the time. From the teachings of Buddha, Buddhism converted into many sects such as Hinayana Buddhism, Mahayana Buddhism or Theravada Buddhism and Tibetan Buddhism etc. Unlike what is commonly assumed, Buddhism is not simply a version of Buddha's teachings. It changed with the passage of time. Quite to the contrary, Buddhism in Gandhara is slightly different than Buddhism reach to Central Asia or any part of the world like the patterns of Buddhist art which is slightly different from one another. But the features of Buddhist architecture shows similarities. Contrary to studying Greco Buddhist art from Gandhara as an isolated phenomenon, this makes us think about the wider scope of cultural interaction, trade, and exchange networks throughout Eurasia. On a practical level, what routes, connections, and processes enabled this kind of interaction in the first place? And why did it become so successful for Buddhism in Gandhara specifically? That subsequently leads to the question how elements from Gandharan Buddhist material culture spread beyond that region, and how they contributed to the large-scale spread of Buddhist culture throughout Asia. Buddhism indeed continued to spread far, towards both East and South, but at its origin it also met and interacted with the West. This process certainly does not appear to have been a clear-cut case of origin and transmission and certainly not one of specific cultural 'filtering'. More than anything, the archaeology of Gandhara suggests that Buddhist material culture was inherently layered, flexible, and interactive from its very start. Perhaps that original characteristic enabled, or at least encouraged, its large-scale spread and appropriation throughout the very diverse cultures of South and Central Asia. The re-examination of Gandharan sites and objects could reveal new insights into particular archaeological sites studies, but it also reminds us about the potential influence as historians of our own viewpoints. We will also be inclined to look beyond Gandhara by seeking to see beyond societies and ethnic groups. In that way, singular sites and even individual objects can become valuable sources about the widespread interactive networks that seemed to prevail throughout ancient Eurasia and Kazakhstan that seem to have convened, possibly in multiple ways, in the Gandhara region from the 2nd-1st century BCE onwards. On a practical level, this requires a substantial re-examination of archaeological data from both Gandhara and Central Asia especially Kazakhstan. The often

scattered locations of artefacts and incomplete records can provide some challenges, but initial results have already shown that the interaction between Hellenistic and Buddhist elements in Gandhara can be seen as part of a much larger material culture process, which was marked by diversity and flexibility. Subject matter, techniques, material choices, and physical contexts were apparently interchangeably available, depending on the requirements for the artefacts and architecture in question. Based on such findings, the continuing study of cultural interaction between Gandhara and Central Asia promises to yield yet many more insights. And, in particular, will expand our understanding of the spread of Buddhist culture beyond cultural categorization, as well as beyond Gandhara.

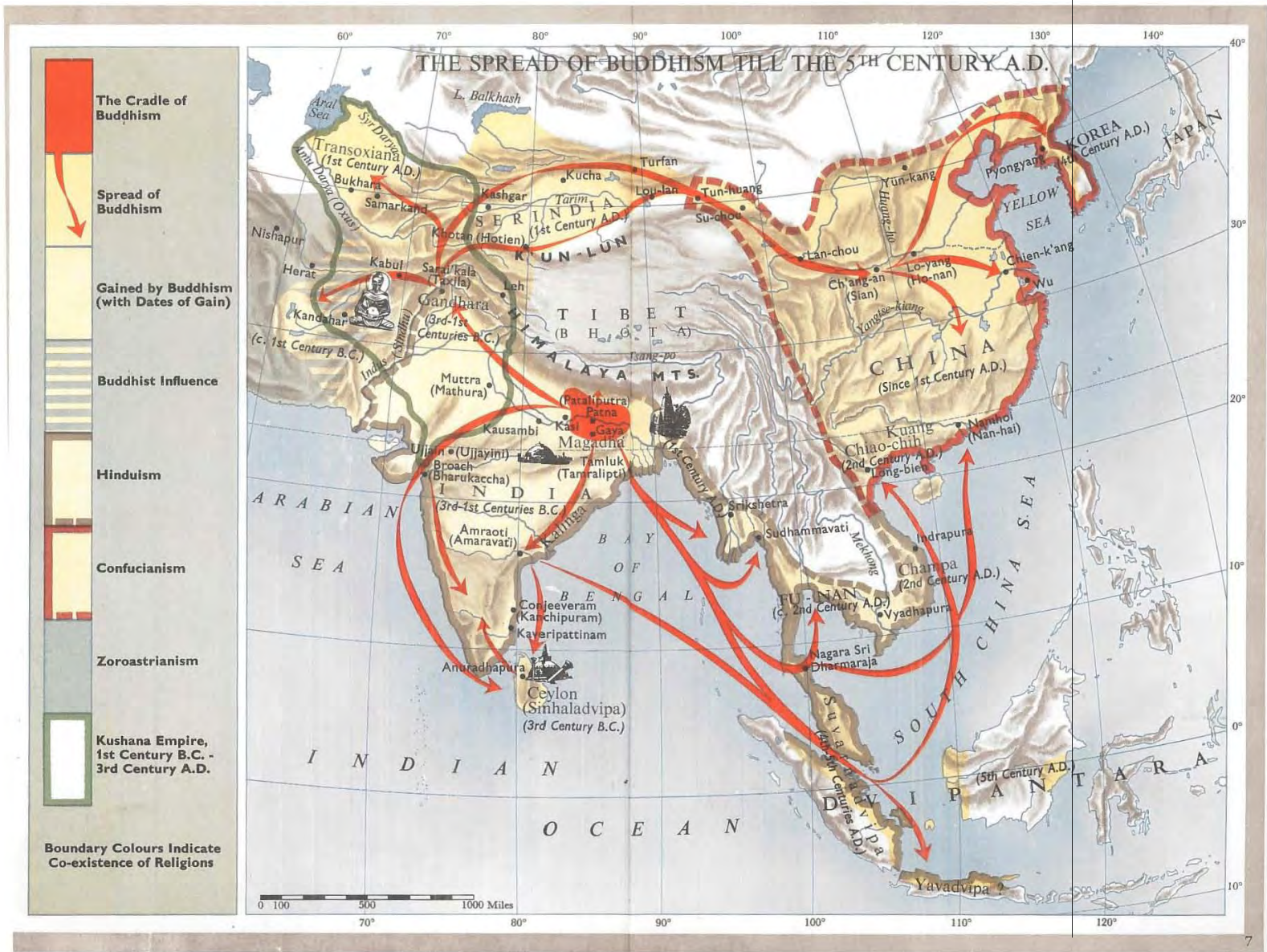
"A single move by man; a major step by mankind," it is said. In order to find eternal enlightenment, the phrase will be ideal in regard to Xuanxung's great voyage from China to India. The door to the Chinese, the Indians, and the Eurasian Kingdoms was opened to cultural and commercial exchanges. In order to facilitate cooperation between Asian countries, and to check the social and political tension between the 'Eurasian heartlands,' a tradition should be maintained in future times. Buddhism has for many centuries been the eternal source of humanity's knowledge, serenity and peace and may be used to remove the increasing religious and political hegemony for the future.

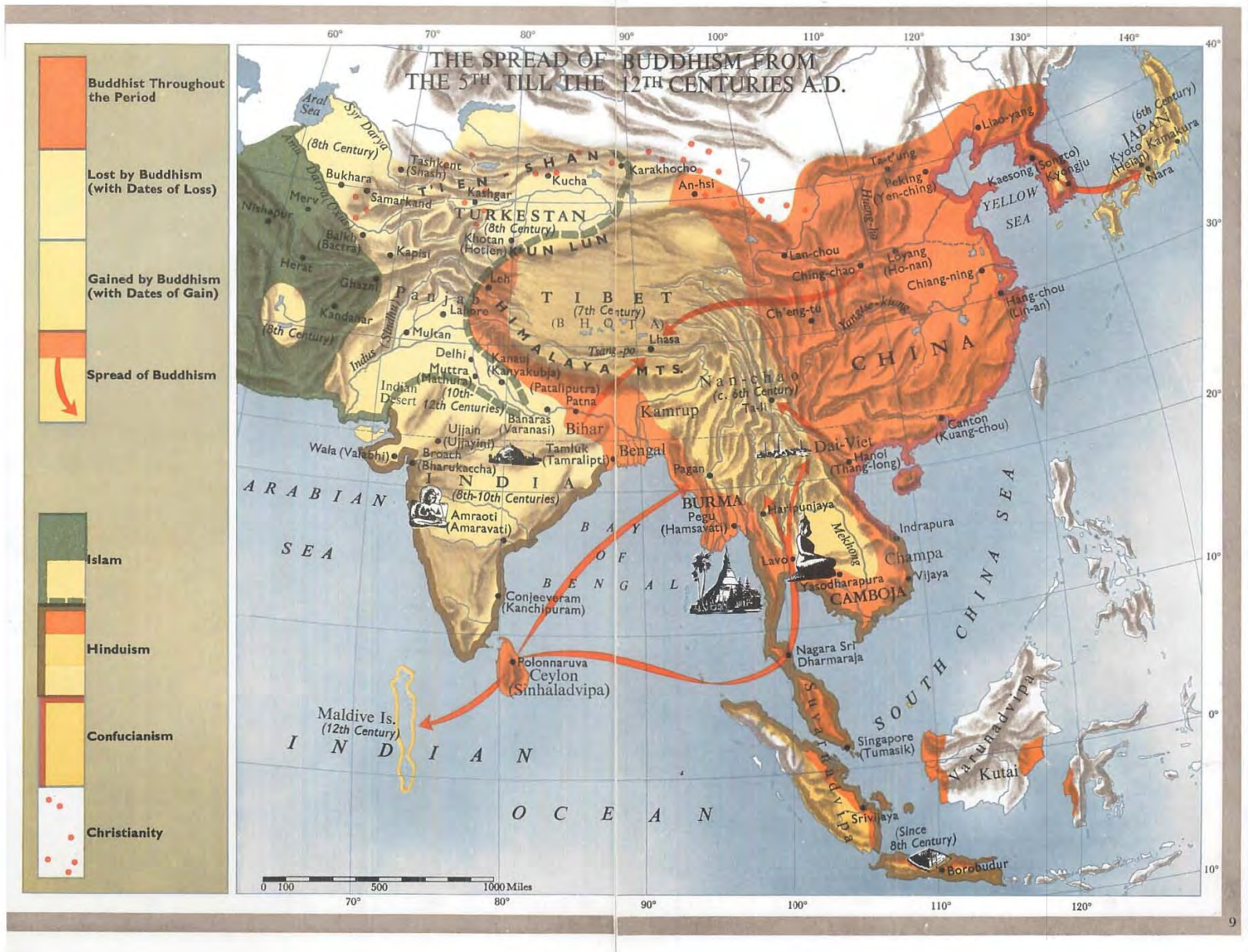
Kazakhstan is very rich in Buddhist Archaeology but there is very less work done in this field. So many sites are not fully excavated or found in the country. There is a dire need of research upon the Buddhist sites of Kazakhstan to reconstruct the past.



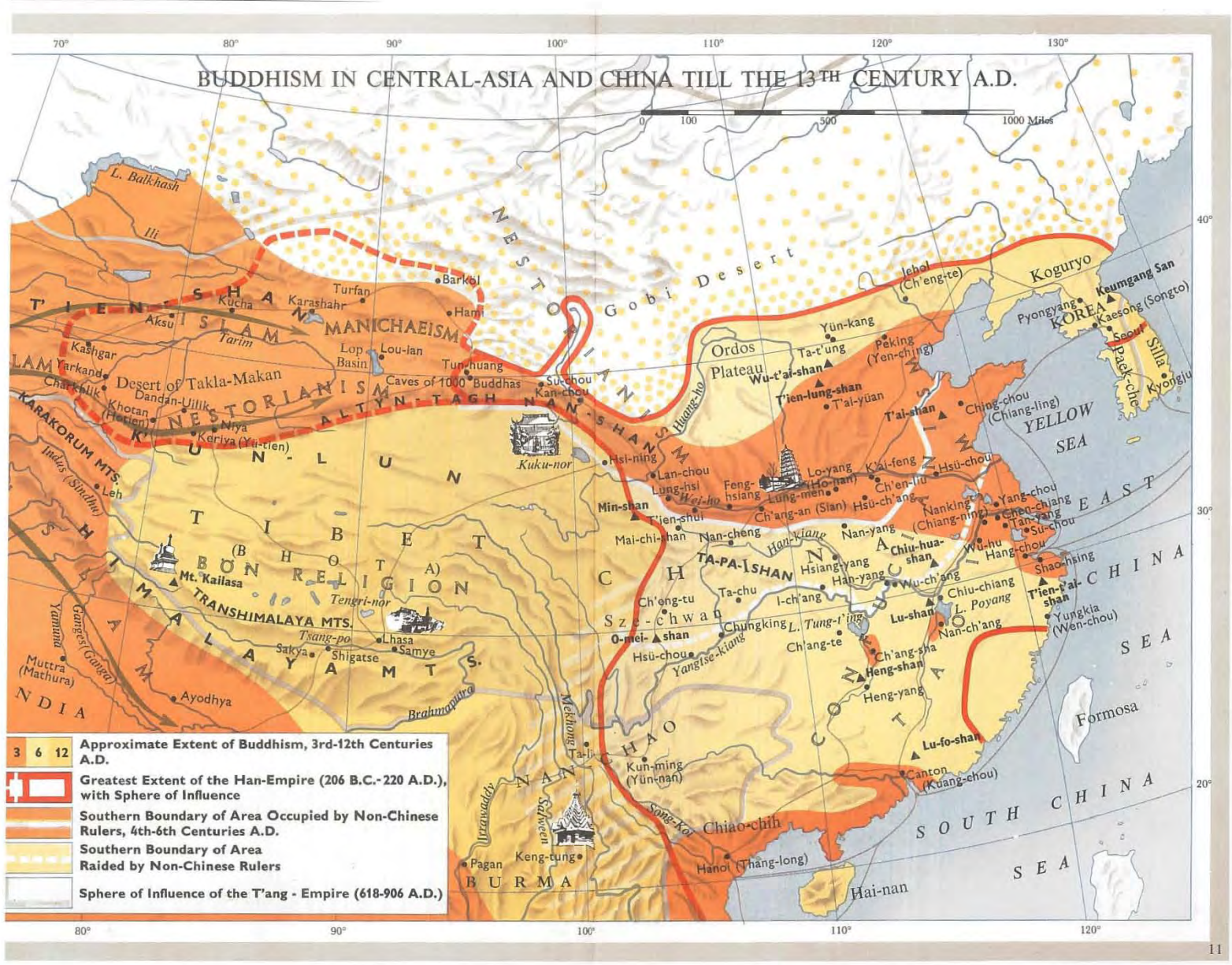


Annex-II

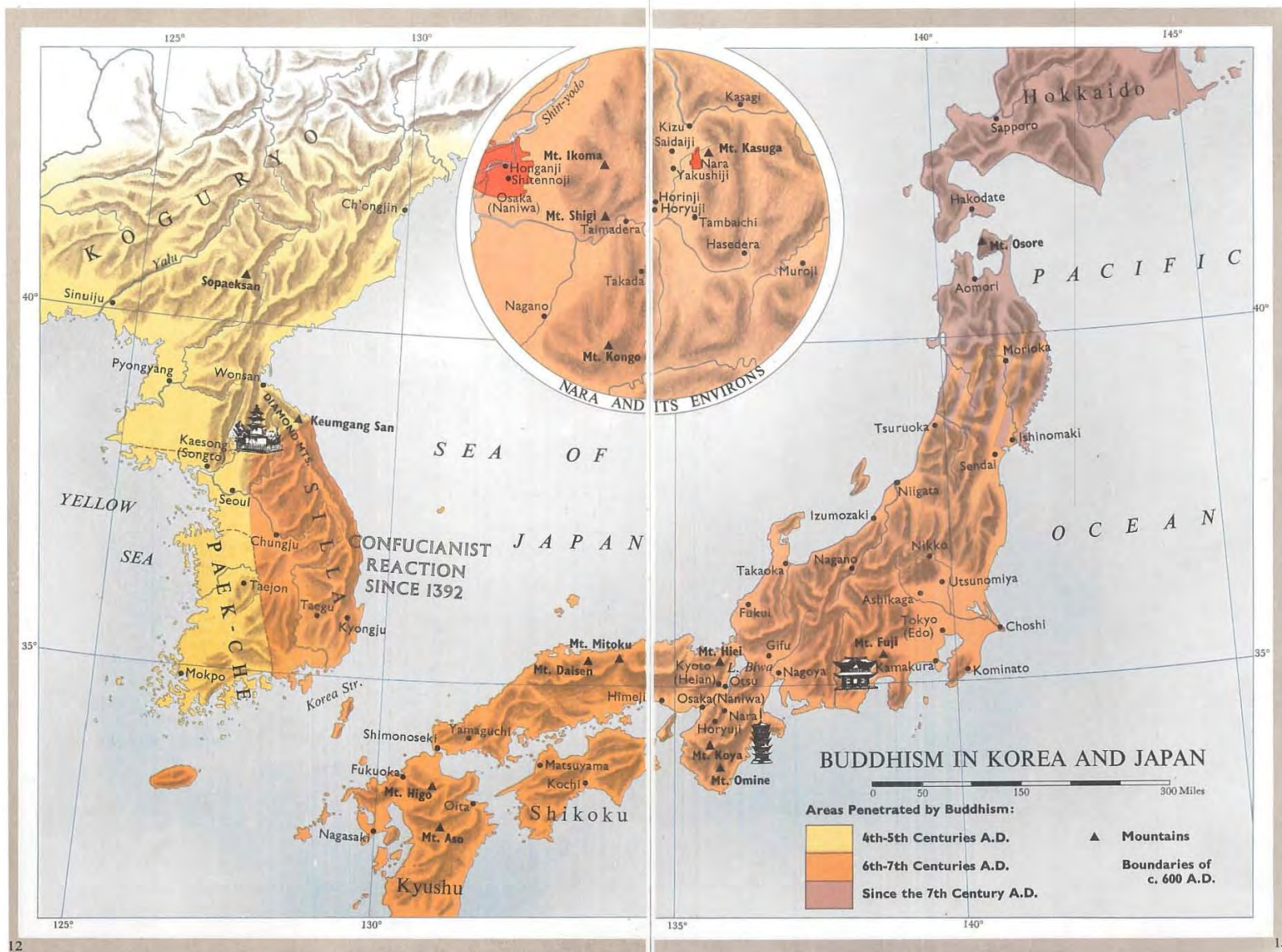


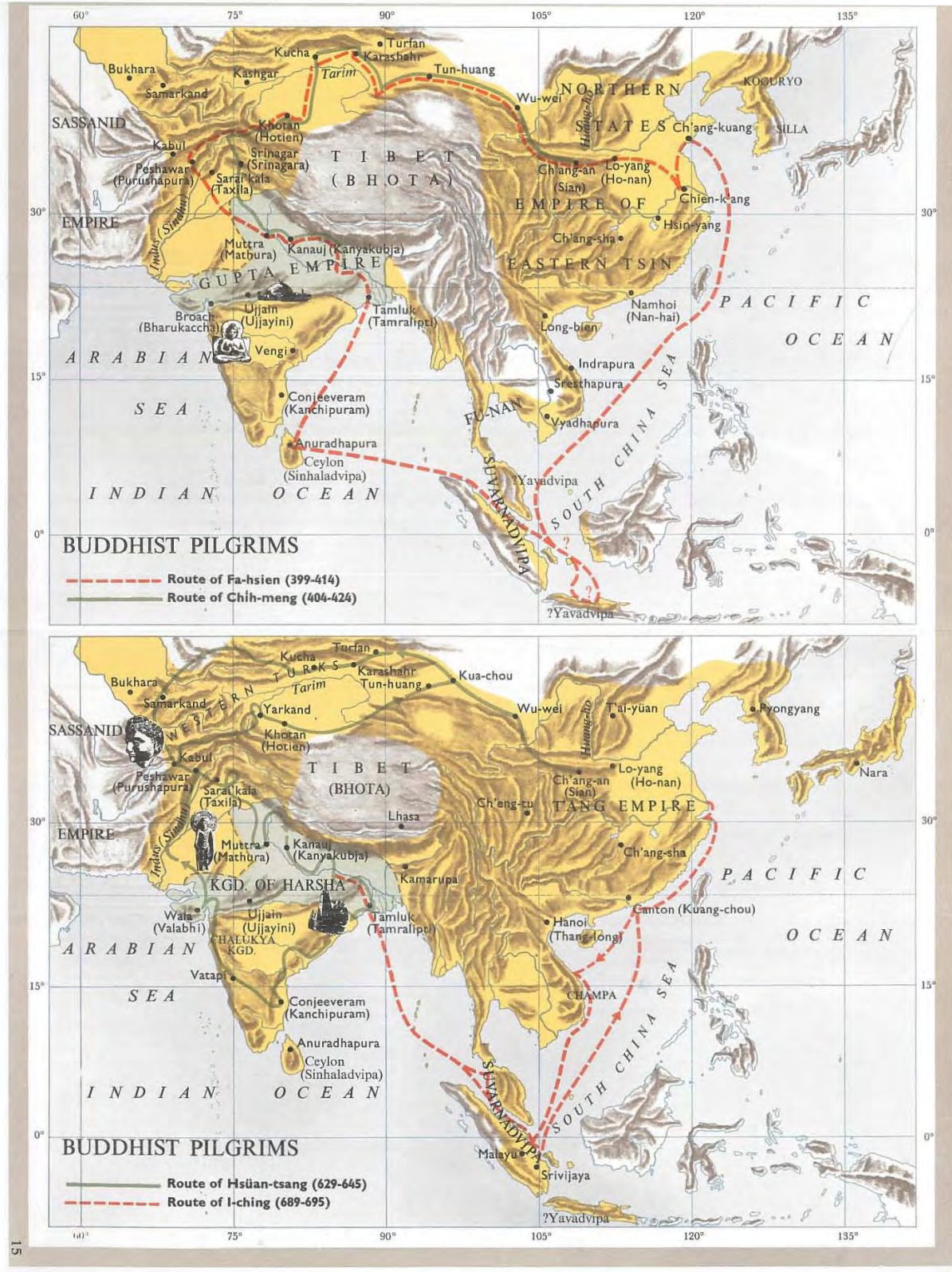


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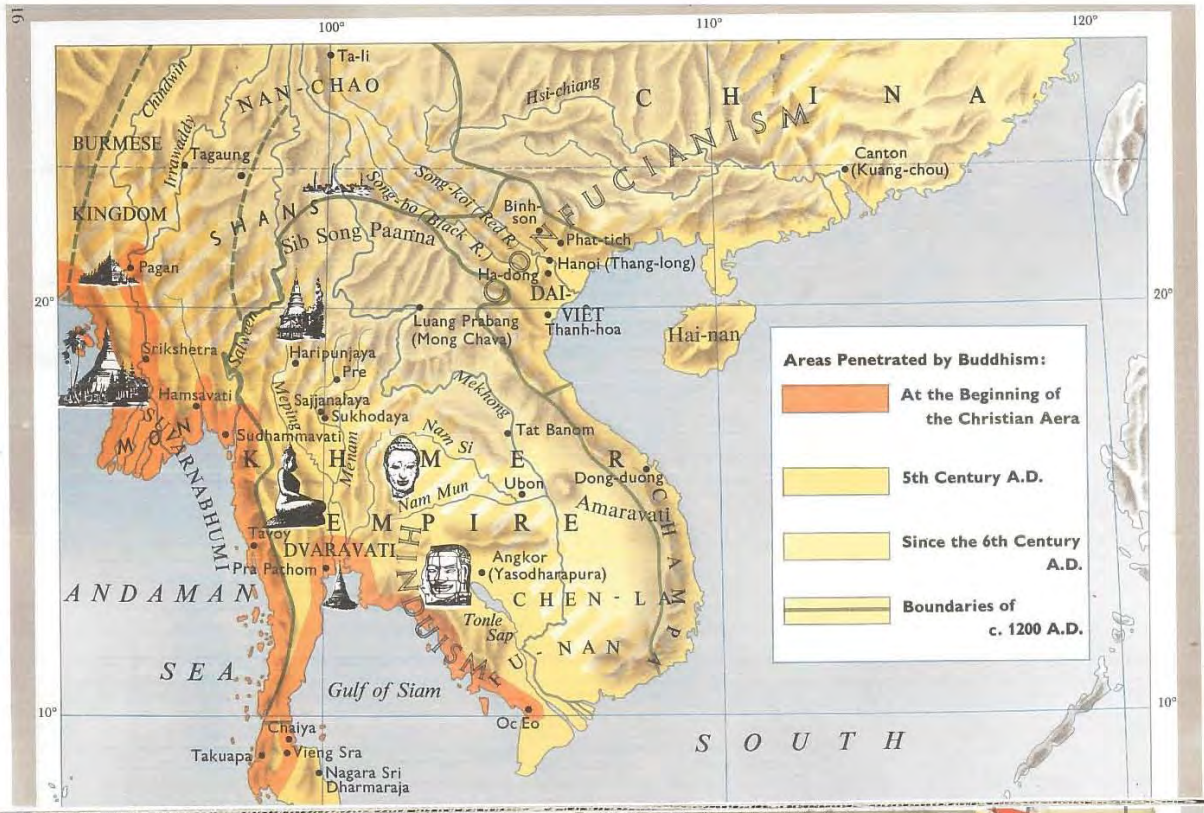


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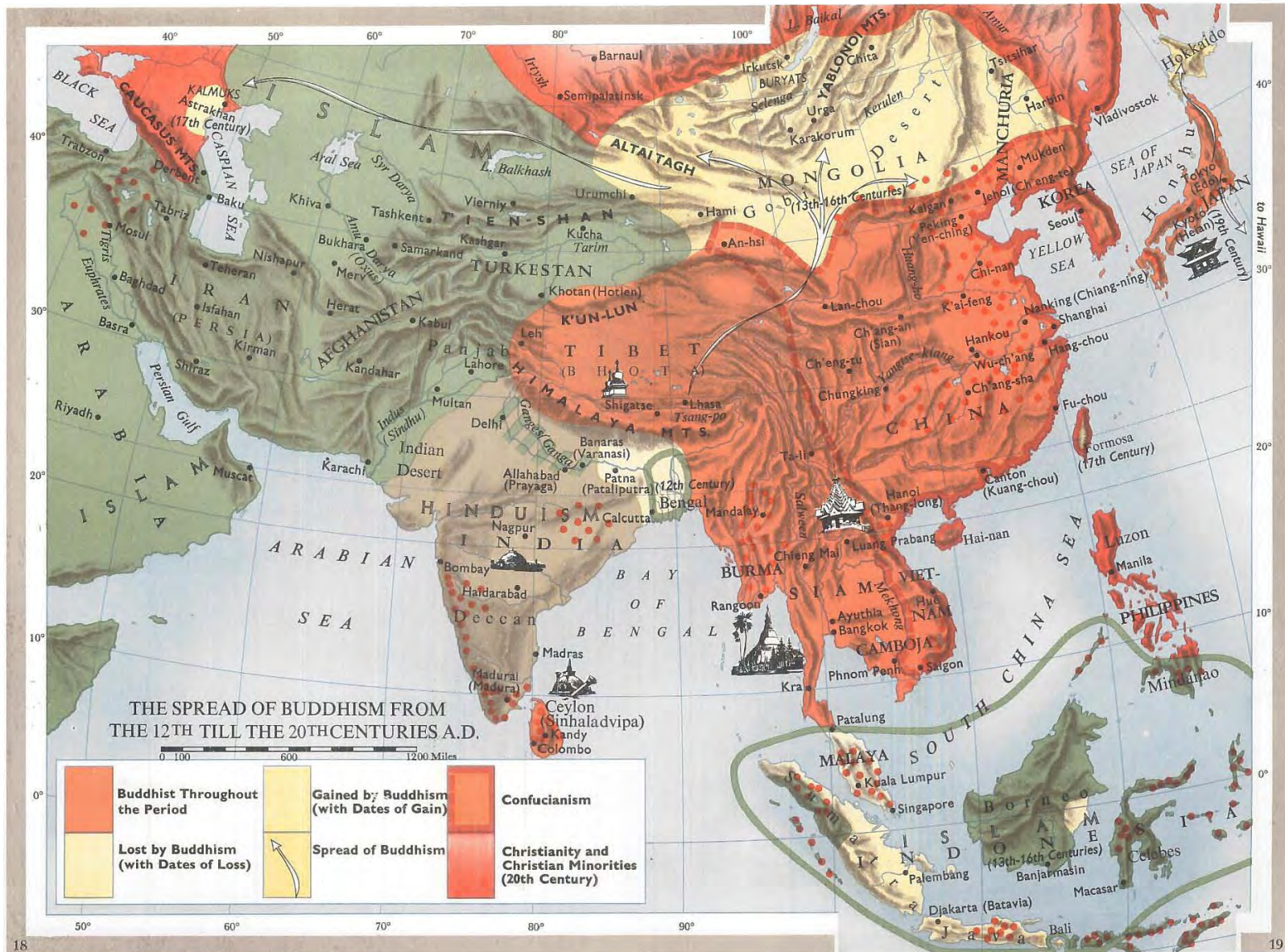


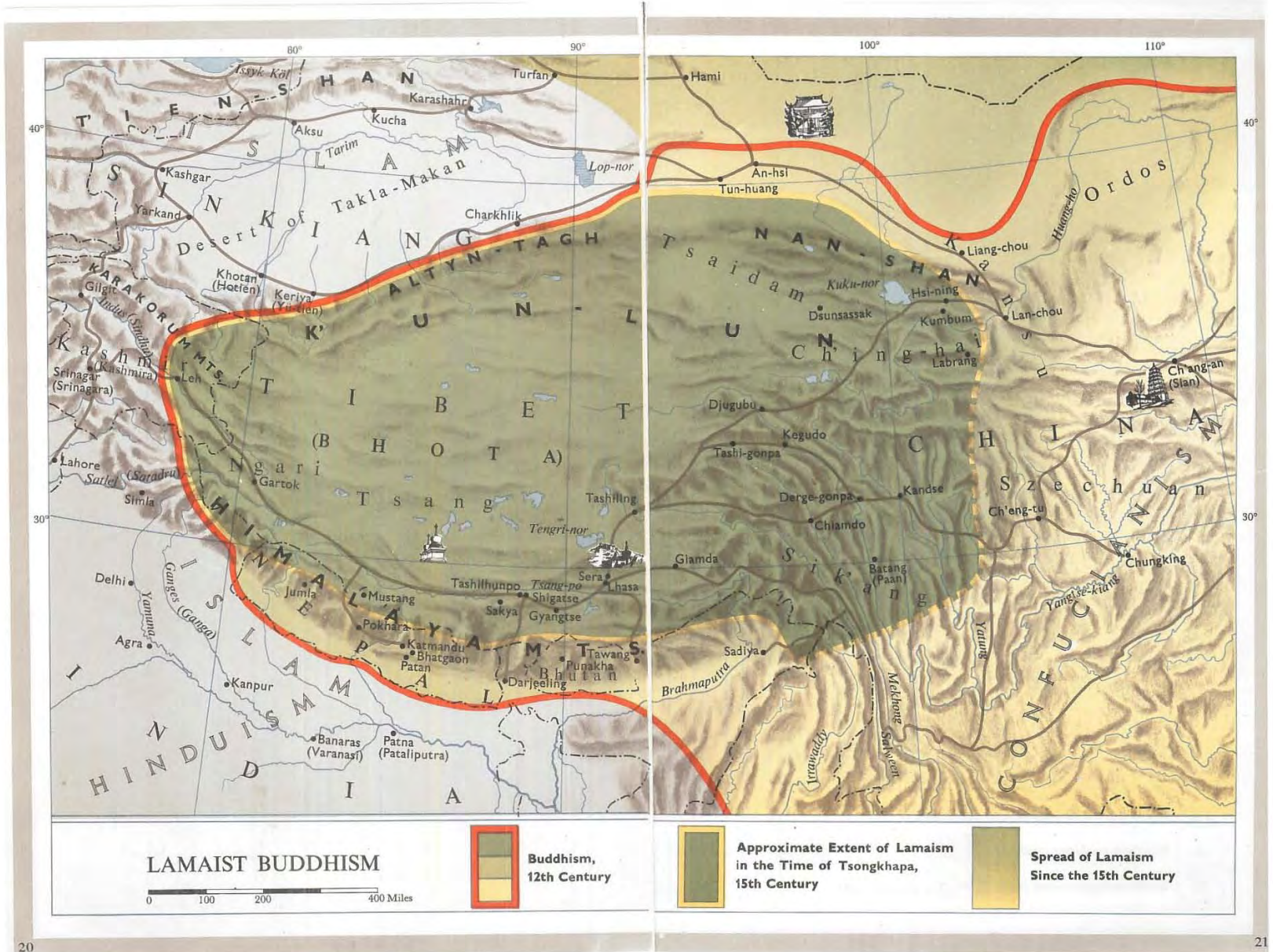


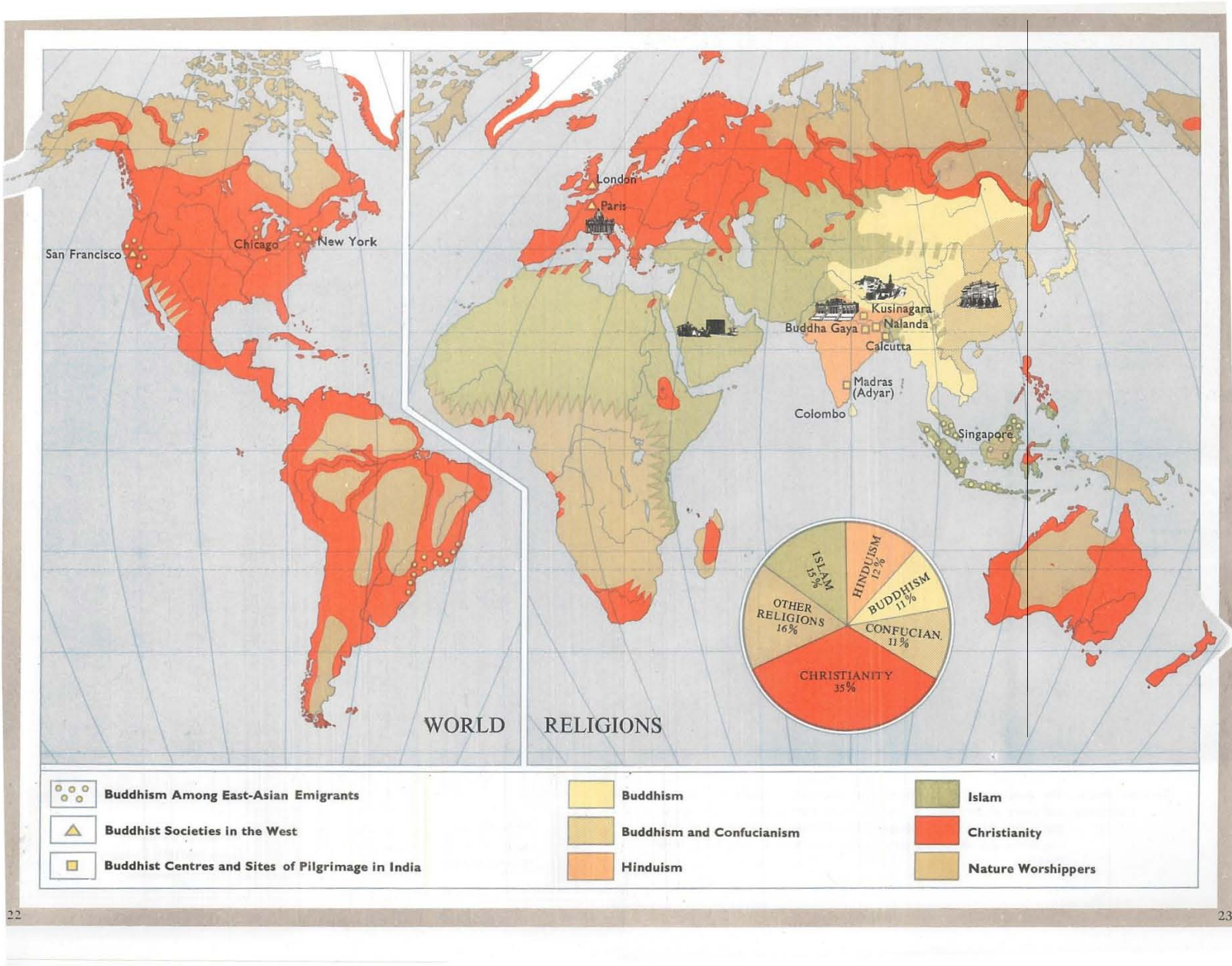
Annex-VI



Annex-VII







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