Gandharan buddhism pdf

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The lecture will discuss the rich Gandharan production of Buddhist art (2nd -3rd c., CE) with special emphasis on narrative reliefs and icons depicting the Buddha, as well as stupas enshrining sacred relics. The artistic evidence will be examined from an original vantage point highlighting placement, visual sources and ritual uses for Buddhist art and
architecture uncovered in the Peshawar plain and in the Swat valley of Pakistan. The focus will be placed on selected Buddhist narratives that reflect religious concerns unique to this ancient frontier region of the Northwest of Drexel
University Dr. Pia Brancaccio is Professor of Art History at Drexel University in Philadelphia, USA. She has done extensive research on Buddhist art in ancient South Asia, with a special focus on the ancient regions of Gandhara and the Western Deccan. She is a longstanding member of the Italian Archaeological Mission in Pakistan, and her
 publications on Gandharan art include the co-edited volume Gandharan Buddhism: Archaeology, Art and Text (UBC Press, 2006), in addition to several articles and book chapters. She is currently investigating the relationships between Buddhist art and drama in Gandharan Buddhism: Archaeology, Art and Devotion in Ancient Gandhara Where: Online
                                                                         (Hong Kong Time: UTC+08:00) Language: English Zoom Link: Password: 774860 The following is a guest post by Jonathan Loar, a South Asia reference librarian in the Asian Division. It is adapted from a longer post on the 4 Corners of the World blog. The Gandhara scroll as it arrived at the
Library in a pen case. Asian Division . Photo: Holly Krueger. The Library's Gandhara Scroll, one of the world's oldest Buddhist manuscripts, has been painstakingly preserved and digitized, making it available to readers online after years of delicate work. The document, written on a birch bark scroll about 2,000 years ago, offers rare insight into the
 early history of Buddhism. The story of its preservation at the Library began in 2003, when the Library acquired the scroll from a private collector. It arrived, in pieces, in an ordinary pen case, accompanied by a handwritten note: "Extremely fragile, do not open unless necessary." Its digitization was completed earlier this year by the coordinated
efforts by the Digital Scan Center, Conservation Division and Asian Division. The scroll originated in Gandhara, an ancient Buddhist kindgom located in what is today the northern border areas of Afghanistan and Pakistan. Surviving manuscripts from the Gandhara, an ancient Buddhist kindgom located in what is today the northern border areas of Afghanistan and Pakistan. Surviving manuscripts from the Gandhara, an ancient Buddhist kindgom located in what is today the northern border areas of Afghanistan and Pakistan.
digitized. Asian Division. Understanding the history of the region helps us realize the significance of this scroll. Gandhara was a major cultural crossroads between Greek, Iranian, and Indian traditions. The region was under the rule of numerous kings and dynasties, including Alexander the Great, the Mauryan emperor Ashoka and the Kushan
 emperor Kanishka I. Between the reigns of Ashoka and Kanishka I, Gandhara became a major seat of Buddhist art, architecture and learning. One of the Buddha with wavy hair, defined facial features, and contoured robes
reminiscent of Greco-Roman deities. Gandharan scrolls were typically buried in terracotta jars and interred in a stupa, a dome-shaped structure often containing Buddhist texts or relics. The Library's scroll retains 75 to 80 percent of the original text, missing only its beginning and end. Its preservation is due in part to the region's high altitude and
dry climate. The completeness of the scroll makes it noteworthy because many of the other surviving Gandharan manuscripts are even more fragmentary. Th scroll is written in Gandharan manuscripts are even more fragmentary. The scroll is written in Gandharan manuscripts are even more fragmentary.
Conservators are using gold-handled dental tools, an eye surgery tool and an array of treatment-specific, handmade light glass weights. Photo: Yasmeen Khan. The Library's scroll has been called the Bahubuddha Sutra, or "The Many Buddhas Sutra," in the scholarship of the University of Washington's Richard Salomon, one of the world's leading
 experts on Gandharan Buddhism and the Gandhari language. Salomon explains that the likely identification of this scroll as the Bahubuddha Sutra stems from its similarity to a Sanskrit text of the same name found in the much larger Mahavastu, or "Great Story," a biography of the Buddha and his past lives. Locating a very early attestation of the
 Bahubuddha Sutra in the Gandhari language thus sheds new light on the formative period of Buddhist literature. Many people are probably familiar with the story of Siddhartha Gautama, who reached enlightenment underneath the Bodhi tree in Bodh Gaya in eastern India and became the Buddha. He lived about 2,500 years ago. Various Buddhist
traditions, including the very early Mahayana tradition of ancient Gandhara, also refer to previous buddhas whose lives stretch across a cosmic understanding of history, eons and eons before the birth of Siddhartha Gautama. The Library's Gandharan scroll is narrated in the voice of the Buddha summarizing very brief biographies of thirteen buddhas
who came before him, followed by his birth and enlightenment, and ending with the prediction of the future buddha, Maitreya. With regard to conservation, it is safe to say that the Gandhara scroll is one of the most complicated and fragile items ever treated at the Library of Congress. After its arrival in 2003, it took several years of thought and
planning to devise a treatment strategy. A memorable anecdote from this time period is that the conservator practiced her unrolling technique on a dried-up cigar—an item that only approximates the difficulty of working with a compacted birch bark scroll. Conservators use gold-handled dental tools and specially-made bamboo lifters to work on the
 scroll. Photo by Yasmeen Khan. With assistance from a conservator at the British Library who had worked on similarly ancient materials, the treatment plan was put into action: Gradual humidification over a few days, careful unrolling by hand with precision tools on a sheet of inert glass, followed by placing another sheet of glass on top once the
scroll was completely unrolled. The edges were then sealed. The six largest scroll fragments — which contained the majority of the text — were placed inside one glass housing, while another was used for the more than 100 smaller fragments, some with only parts of a single syllable. Both glass housings were then placed in specially constructed drop
spine boxes designed to protect the scroll from damage caused by vibration. Glass housing, shock-absorbing foam, sturdy boxes—all of these contribute to the scroll is too fragile for public display. This is the reason for the excitement behind its new digital reincarnation,
a format in which this unique item can be shared with a global audience. Conservation staff turning the Gandhara scroll during its digitization. Photo: Jonathan Loar. Subscribe to the blog—it's free!—and the largest library in world history will send cool stories straight to your inbox. Buddhist culture of ancient Gandhara The Buddhas of Bamiyan, an
example of late Gandhāran Buddhist monumental sculpture. Topographic map of the region showing major Gandhāran and Bactrian sites The Dharmarajika Stupa and ruins of surrounding monasteries Kushan territories (full line) and maximum extent of Kushan dominions under Kanishka the Great (dotted line), which saw the height of Gandhāran
Buddhist expansion. Conjectural restoration of Takht-i-Bahi, a major Buddhist monastery in Mardan, Pakistan Gandhāra which was a major center of Buddhism in the Indian subcontinent from the 3rd century BCE to approximately 1200 CE.[1][2] Ancient Gandhāra corresponds to modern
day north Pakistan, mainly the Peshawar valley and Potohar plateau as well as Afghanistan's Jalalabad. The region has yielded the Gandhāra Buddhist texts written in Gāndhārā Prakrit the oldest Buddhist artistic and architectural culture which blended
 elements from Indian, Hellenistic, Roman and Parthian art. [4] Buddhist Gandhara was also influential as the gateway through which Buddhist sources, Gandhara was one of the great regions (mahjanapada) of ancient India (a geographical concept that included many other
parts of modern South Asia). Under the Mauryan empire (ca. 300-185 BCE), its capital was the city of Taxila.[6] The center of ancient Gandhāra was the Peshawar basin in northwestern Pakistan which extends westward into Afghanistan along the Kabul River.[7] This region exerted cultural and linguistic influence on what has been called "Greater
Gandhāra" which encompasses the surrounding areas eastwards across the Indus River (such as Taxila), north towards the Swat Valley and Upper Indus, west towards the Swat Valley and Upper Indus, we will not to the Swat Valley and Upper Indus, we will not towards the Swat Valley and Upper Indus, we will not towards the Swat Valley and Upper Indus, we will not towards the Swat Valley and Upper Indus, we will not towards the Swat Valley
Gāndhārī language and the Kharosthi script later used by Gandhāran Buddhists. These edicts confirm the existence of Buddhism in Gandhāra during his reign.[8] Kharosthi inscriptions have been found as far west as Wardak along the Kabul river, Uzbekistan (Termez) and Tajikistan (Anzhina-Tepe) and as far south as Mohenjo-Daro and Baluchistan.
[9] According to Xuanzang, there were six great stupas founded by Ashoka in Gandhāra, the largest of which is the Dharmarajika Stupa at Taxila. The archaeological and epigraphic evidence points to the first monasteries and stupas dating from the end of the third century BCE.[10] The Indo-Greek Kingdoms later controlled the area, and some of
 their kings, such as Menander I (ca. 155–130), were seen as promoters of Buddhism in Buddhism, which saw the first representations of anthropomorphic Buddhas, with Greco-Buddhist art styles that can be seen in the drapery and hair style.[12] Successive
conquerors of the region included the Indo-Scythians and Indo-Scythi
included monasteries adjacent to a central stupa containing relics of the Buddha, which was the central focus of lay and monastic veneration and donations in the Gandhāran city of Peshawar (Skt. Purusapura), the capital of the
 Kushan empire.[15] The name of Huvishka, Kanishka's successor, was attached to a large monastic complex at Mathura.[2] During this time, sculptures and narrative reliefs were used to embellish Buddhist structures, focusing on the life of Gautama Buddha.[16] The archaeological record shows a dramatic increase in the patronage of Buddhist sites
sometime in the 3rd century, with many more images and shrines being added during this period. [16] Most of the extant architecture dates from this period and includes sites such as Taxila and the large monastic institutions like Takht-i-Bahi, Sahri-Bahlol, Jamal Garhi, Ranigat, and Thareli. [14] The Kushan support of Buddhism and their
 establishment of secure trade routes from Gandhāra to Asia allowed Buddhism to continue its spread to Bactria, Central Asia and China along the Silk Road.[15] The cult of the Bodhisattva Maitreya was particularly strong during the Kushan empire, as shown by the abundance of Maitreya images found in Gandhāra.[17] Other major sites from the
 Kushan period include the Butkara Stupa and Barikot. Kharosthi inscriptions indicate the existence of the following Buddhist schools in Gandhāra: the Dharmaguptaka, the Mahāsamghika.[18] Richard Salomon has attributed most of the Gandhāra: the Dharmaguptaka school who were a
major Buddhist school in the region.[19] During the Chinese pilgrim Faxian's visit to the region, he reported that most monks where practicing non-Mahayana in Gandhāra.[21][22] After the fall of the Kushanas, small kingdoms ruled the
area, most friendly to Buddhism who continued to promote Buddhist stupas and monasteries. [23] Buddhism began to weaken in the region after the second half of the fifth century, Buddhist sites show considerable decline. [24] When the
Chinese monk Xuanzang (602-664) visited Taxila and Gandhara, many monasteries were deserted.[25] However, Buddhism continued to thrive in areas outside the Gandharan core of Peshawar, like in the Swat Valley, Kashmir, and Afghanistan's Bamiyan was one of the main cities of Buddhist activity in the region as shown by the
remains of the monumental Buddha sculptures known as the Buddhas of Bamiyan. They are believed to have been carved sometime between the 3rd to 6th centuries CE.[26] Bamiyan seems to have continued to be a strong Buddhist site in the 7th century. The Chinese Buddhist pilgrim Xuanzang visited the site in 630 CE, and described Bamiyan as a
 Buddhist center with "scores of monasteries, and thousands of monks who study the Lokottaravada".[27] Another important Gandharan site in which Buddhism remained strong during the 7th century was the northern city of Gilgit, a key city on the Silk Road which was visited by Chinese pilgrims to study Buddhism.[28] The region was ruled by the
Patola Shahi dynasty of the Kingdom of Gilgit in the 600s and 700s, which were adherents of Vajrayana Buddhism.[29] The city later came under the rule of the Hephthalites (a.k.a. White Huns) around the middle of the fifth century.[31] They were then
 replaced by the Hindu Shahis who followed Hinduism although Buddhism continued to flourish. [32] Xuanzang (602 - 664) passed through Gandhara and found numerous functioning monasteries. He was followed by Ou K'ong who visited in 753 AD. [33] A Buddhist monk was present in Baramulla in 13th century. The Muslim invasions of India caused
further damage to the Buddhist culture in Gandhāra, and Buddhist culture in Gandhāra, and Buddhist triad. From left to right, a Kushan devotee, Maitreya, the Buddha, Avalokitesvara, and a Buddhist monk. 2nd-3rd century, Gandhara
 Evolution of the Butkara stupa Because the region was at a cultural crossroads, the art of the Gandhāran Buddhist was a fusion of Greco-Roman influences led to the emergence of anthropomorphic depictions of the Buddha in the 1st century CE.[34] The height of this
 artistic style was during the Kushan empire. Many examples of Gandhāran Buddhist sculpture have been found, showing the influence of Greco-Roman sculpture. Gandhāran architecture can be divided into four major phases:[35] Phase I (ca. 200 BCE - middle 1st century CE), characterized by sacred structures in and around Sirkap, Butkara I and the
 earliest remains of the Dharmarajika complex. This phase pre-dates the popularization of Buddha images. Phase II (ca. middle to late 1st century CE) - Characterized by the expansions of Butkara I and Dharmarajika complex by the addition of stupas, relic shrines and monasteries. Narrative reliefs on the biography of the
Buddha are central to this phase, which include anthropomorphic images of the Buddha. Phase II (early 3rd century CE), a period of great prosperity, the phase I and II sites are enlarged and modified. A focus on devotional images of Buddhas and Bodhisattvas and the shrines to house them can also be seen, and towards the
end of this period, monumental imagery appears (some more than 11m high). Stupas became embellished with rows of Buddhas and Bodhisattva statues. Phase IV (ca. 5th century to 8th century
Swat valley however, and many rock cut Buddhas of Bamiyan. Buddhist texts The Gandhāran Buddhist texts are the oldest Buddhist manuscripts yet discovered (circa 1st century CE). The material is scattered throughout several collections around the
 world, and is very fragmentary. Most are in the Gandhārī language and the Karosthi script, on either birchbark manuscripts or palm leaf. Gandhāran manuscripts or palm leaf. Gandhāran manuscripts and Mahāyāna texts.[36] Material which parallels Pali Canon
texts has been found, such as the Rhinoceros Sutra (Gandhārī: Khargaviṣaṇa-sutra) and a parallel to the Anattalakkhana Sutta.[37] Mahāyāna Pure Land sūtras were brought from the Gandhāra region to China as early as AD 147, with the work of Kushan monk Lokakṣema who translated important Mahayana sutras like the Aṣṭasāhasrikā
Prajñāpāramitā Sūtra.[38] The earliest of these translations show evidence of having been translated from the Gāndhārī language.[39] The Lokakṣema corpus emphasizes ascetic practices and forest dwelling, and absorption in states of meditative concentration.[40] Some scholars also trace the Mahāyāna Longer Sukhāvatīvyūha Sūtra to the
Gandhāra region during the Kushan Empire. [41][42] Influence Vairochana statue from Pakistan (possibly Gilgit region), 9th-early 10th century Due to Gandhāran Buddhism of Central Asia and East Asia. During the Greek and Kushan eras, the Khyber pass was an important
trade route and a key highway connected Peshawar with Bactria (and the city of Balkh, or Bactra) through the pass.[43] This was the main route through which Buddhist culture thus extended into the cities of Northern Afghanistan (e.g. Kunduz), South Uzbekistan (e.g. Termez),
Turkmenistan (e.g. Merv) Tajikistan and south eastern Kyrgyzstan (in the Chui Valley).[44] Gandhāran missionaries were influential in bringing Buddhist culture to China during the Han-dynasty (202 BCE-220 CE), through contacts at the towns and cities of the Tarim Basin located in modern Xinjiang, such as Khotan and Turpan.[45] The region was
briefly ruled by the Kushans under Kanishka, and this allowed Buddhist missionaries easy access to the towns of the Tarim Basin.[46] Important Buddhist figures from Greater Gandhāra who acted as translators in China include Lokakṣema, An Shigao, Dharmarakṣa (265–313), Zhi Qian (220–252), Jñānagupta (561–592), and Prajñā (c. 810). Vajrayana
 Buddhists from the Greater Gandhāran regions of Gilgit and the Swat Valley (which is possibly the widely cited Oḍḍyāna) were also influential on the establishment of Tibetan Buddhism. Xuanzang notes during his travels to the region (629-645) that he found many Buddhists which were inclined towards Tantric practices. The presence of Tantric
 Vajrayana Buddhism in the region during the 7th and 8th centuries has been confirmed by recent archaeological finds which includes rock cut sculptures of Avalokiteshvara, Vajrayana siddha figure. [47] list of Gandharan monks Main article: list of people from Gandharan monks Main article: list of people from Gandharan monks from modern day's
 Gandhara region of Pakistan in chronological order; Founders of various Buddhist schools Gandharan Buddhist monks directly or indirectly developed important schools of Japan, as well as traditions of Dzogchen and Yogachara in East
Asia. Gandharans were instrumental in spreading Buddhism to China, Korea and Japan and thus deeply influenced East Asian philosophy, history, and culture. Founders of various buddhist schools and traditions from Gandhara are as follows; Wall painting at Paro Bridge, Bhutan, of Gandharan monk Padmasambhava. Garab Dorje (1st century),
founder of Dzogchen (Great Perfection) tradition. Kumāralāta (3rd century), Kumāralāta was the founder of Sautrāntika school of Buddhism. Japanese wood statue of Gandharan monk Asanga from 1208 CE Vasubandhu (4th century), Vasubandhu is considered one of the most influential thinkers in the Gandharan Buddhist philosophical tradition. In
 Jōdo Shinshū, he is considered the Second Patriarch; in Chan Buddhism, he is the 21st Patriarch. His Abhidharmakośakārikā ("Commentary on the Treasury of the Abhidharma") is widely used in Tibetan and East Asian Buddhism. Gandharan monk and Yogacara philosopher Vasubandhu as Chan patriarch in a Chinese illustration. Asanga (4th century),
 he was "one of the most important spiritual figures" of Mahayana Buddhism and the "founder of the Yogachara school". Padmasambhāva (8th century), he is considered the Second Buddhist texts
 into Chinese. Lokakṣema (2nd century), translated important Sanskrit sutras into Chinese during the rule of Sui dynasty of China. Prajñā (9th century), translated important Sanskrit sutras into Chinese during the rule of Sui dynasty of China. Prajñā (9th century), translated important Sanskrit sutras into Chinese during the rule of Sui dynasty of China.
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