

BUDDHIST SITES IN PAKISTAN: AN INTRODUCTION TO GANDHARA HERITAGE

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SECTION ONE
GANDHARA REGION

MAPPING ANCIENT GANDHARA

Ancient Gandhāra corresponds to modern day north Pakistan, mainly the Peshawar valley and Potohar plateau as well as parts of Afghanistan.

Its three main capital cities were "**Purushapura**, (Peshawar), **Pushkalavati** (Charsada) and **Takshashila** (Taxila).

Gandhara became a major center of Buddhism in the Indian subcontinent from the 1st century CE to approximately 7th century CE.



The kingdom of Gandhara was geographically situated at the **Silk Road**, and by virtue of that Gandhara culture thrived on the cross-roads of world cultures (Indian, Central Asian, Iranian, Greek and Roman).

Due to its strategic location, Gandhara became a hub of religious syncretism and cross-cultural fermentation.

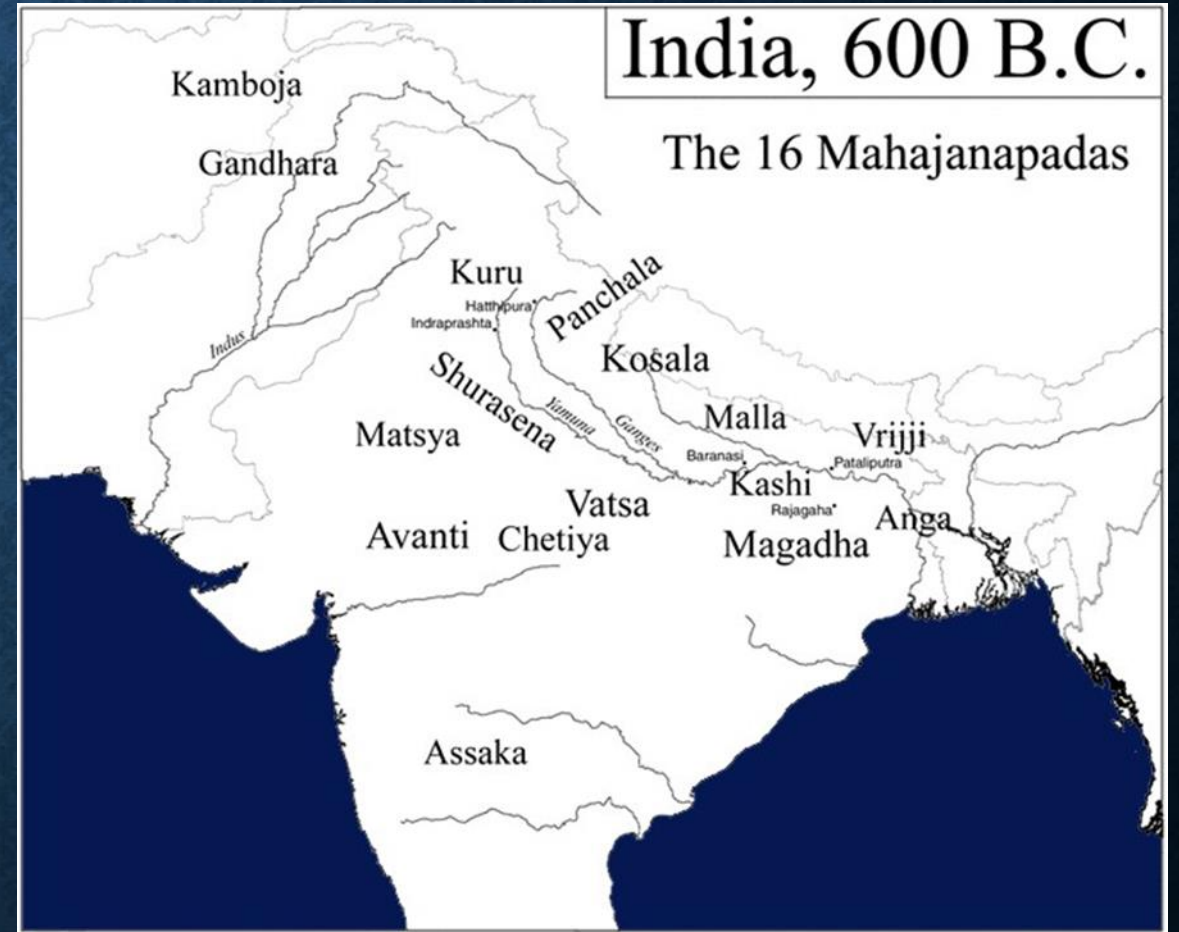


SUCCESSION OF DYNASTIC RULE IN GANDHARA

POLITICAL HISTORY OF GANDHARA

Gandhara witnessed the rule of several major powers of antiquity as listed here:

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



UNBROKEN SUCCESSION OF IMPERIAL PATRONAGE OF BUDDHISM IN GANDHARA

The Mauryan emperor **Asoka** (reigning ca. 268-232 B.C.E) is remembered for the Ashoka pillars and edicts, for sending Buddhist monks to Sri Lanka and Central Asia, and for establishing monuments marking several significant sites in the life of Gautama Buddha. It includes the stupa at Dharamrajika at Taxila, and Butkara in Swat, among others

Menander, an Indo-Greek ruler in the Punjab in the second century B.C.E., was also a major patron of Buddhism, according to Pali and Chinese literary traditions.

Kaniska, the greatest king of the Kushan dynasty in 1st century CE, who ruled over Pakistan, Afghanistan, Kashmir and Central Asia was a great patron of Buddhism.

Saka and **Parthian** dynasties continued to support Buddhist institutions, since their names and titles appear on coins and in Buddhist inscriptions and texts of the period.



JATAKA TALES: BUDDHIST RELIGIOUS SOURCES ON GANDHARA

- In the Buddhist religious canon, Gandhāra was one of the great regions (mahjanapada) of the ancient Pakistan.
- Jataka tales were the moral stories of the past lives of Buddha, as Bodhisattvan (A bodhisattva is any person who is on the path towards Buddhahood).
- Jataka tales are dated between 300 BC and 400 AD and form core of the ancient Buddhist popular literature. Jātaka scenes are inscribed at the caves temples in Sri Lanka and India, including Ajanta Caves.
- Although Sakyamuni Buddha did not visit Gandhara during his lifetime (ca. 5th century B.C.E.), Buddhist traditions localized several *jataka* stories about his previous lives in the Gandhara region, such as the following stories
- **No. 96: TELAPATTA-JĀTAKA.**
- **No. 406: GANDHĀRA-JĀTAKA.**
- .



TELEPATHA JATAKA: THE STORY OF KING OF TAXILA



Telapatta Jataka
illustrated in Cave no 5 at
MulKirigala Temple. Sri
Lanka, warning about the
vices of men: lust for
beauty, music, food,
comfort, and sweet-
smelling things

SECTION TWO:
SIGNIFICANCE OF GANDHARA FOR THE
HISTORY OF BUDDHISM

1. GANDHARA AS THE SEAT OF WORLDS ANCIENT CENTER OF LEARNING AT TAKSHASHILA

- The Buddhist sacred scriptures, the *Jatakas*, mention Takshashila as a centuries-old centre for learning. The university offered 63 courses that included Vedas, astronomy, philosophy, surgery, politics, warfare, commerce, music, archery, and other performing arts
- According to the *Pali Canon*, Brahmin princes and students migrated from Greece, Persia and Central Asia to enroll at Takshashila.
- Its alumni included a thorough list of notables: **Jatopil**, the commander in chief of Banaras; **Jivaka**, the physician who cured Buddha and **Parasasenajit**, the ruler of Kosala.
- It was here that the *Mahabhart*a was first said to be recited.

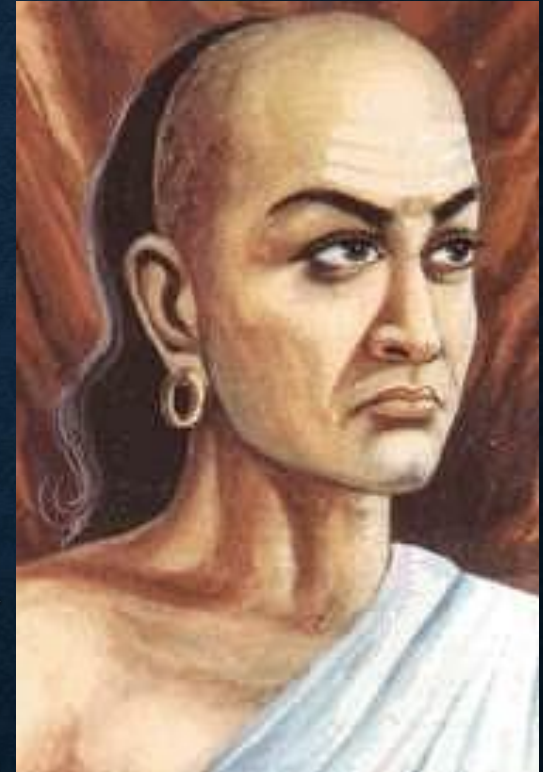
PANINI: TEACHER AT TAKSHILA UNIVERSITY

- Dakṣiṣputra Pāṇini, (4-6th century BCE) was an ancient Sanskrit philologist, grammarian, and a venerated researcher in Hinduism. He taught and wrote at the Taxila University during the Mahajanapada era.
- Considered as the father of Indian linguistics, Pāṇini was born in Salatura of ancient Gandhara, at present day Chota Lahor, a small town at the junction of the Indus and Kabul rivers in Swabi.
- He is best known for his book the *Ashtadhyayi* which is one of the oldest linguistic and grammar text of Sanskrit surviving in its entirety.



KAUTILYA CHANAKYA: TEACHER AT TAKSHILA UNIVERSITY

- Chanakya (350-275 BCE), also known as Kautilya and Vishnugupta, a teacher and later the prime minister under the reign of Chandragupta Maurya (321-c.297 BCE), founder of the Mauryan Empire (322-185 BCE).
- He is best known as the author of the political treatise Arthashastra which he wrote as a kind of instruction manual for the young Chandragupta on how to rule effectively. His magnum opus talks about various subjects of power and facets of governance. It enlists the duties of the ruler, the associates, and the advisor; discusses intricate matters, such as the art of diplomacy, the rules of unleashing and defending wars, the duties of the state during peacetime; domestic governance affairs like taxation, commerce, law, municipal affairs; social norms and customs; and artisan work, agriculture, medicine, and census.



2. THE SITE OF FOUNDING SCRIPTURES OF BUDDHISM.

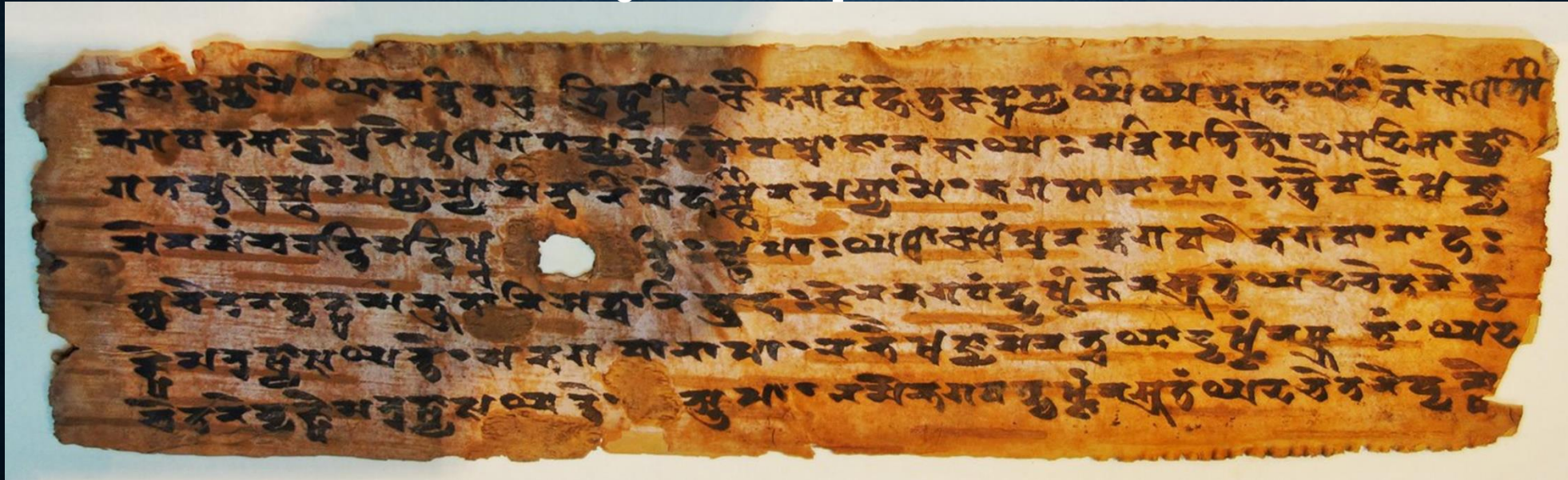
- Ghandhara region is the source of ancient Buddhist texts which predate the earliest Pali manuscripts by several centuries. One of the most famous collection is of birch bark and clay coated **Gilgit manuscripts** which were discovered in early 20th century at Gilgit, an important city on the Silk Road.

This corpus of manuscripts contains, sutras from the Buddhist canon, including Lotus Sutra. The manuscripts were written in Buddhist hybrid Sanskrit language in the Gupta Brahmi and Post Gupta Brahmi script from about the second century to sixth century CE. Since that initial discovery, hundreds of similar manuscripts and fragments have been recovered, all from the Gandhara region.

The Hand Painted Covers in which the Gilgit Manuscripts were kept



A leaf from the Gilgit Manuscript



3. THE SITE OF TEACHERS OF BUDDHISM

The works of Gandharan scholars formed the basis of translation of Buddhist religious canons into the languages of the countries in Central Asia, East Asia and China.

- **Lokakṣema**, a Buddhist monk from Gandhara traveled to China during the Han dynasty and translated Buddhist texts into Chinese, and, as such, is an important figure in Chinese Buddhism.
- **Jñānagupta**, a Buddhist monk from Gandhara travelled to China and was recognized by Emperor Wen of the Sui Dynasty. He is said to have brought with him 260 sutras in Sanskrit, and was supported in translating these into Chinese by the emperor.
- **Prajñā from Kabul in Gandhara** visited Tang China and contributed several important retranslations of Sanskrit sutras into Chinese.

Lokakṣema



THE SECOND BUDDHA FROM GANDHARA

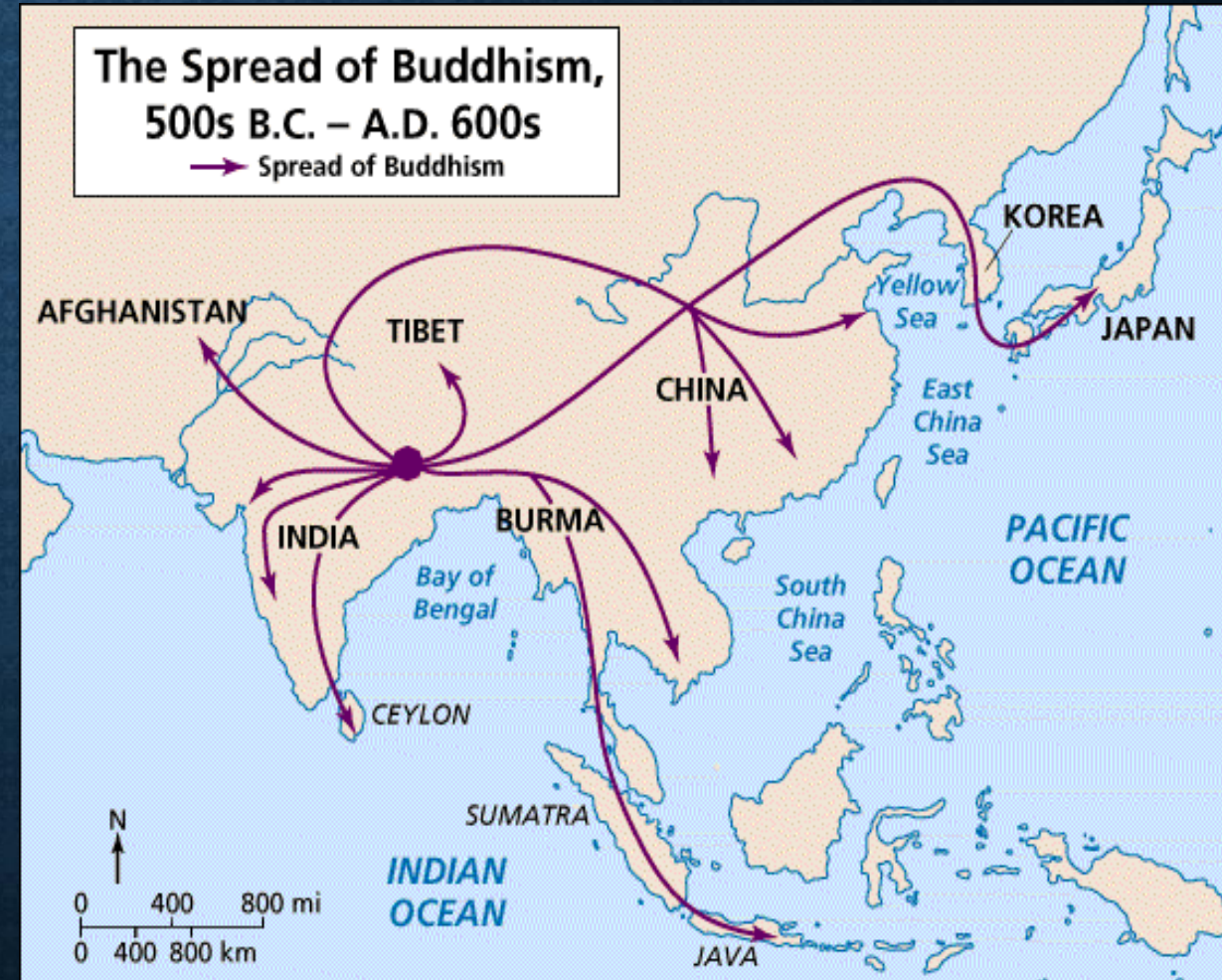
Padmasambhava, a Buddhist sage from, Swat valley, then called Oddiyāna, spread **Vajrayana Buddhism** to Tibet. He is credited with establishing the Samye monastery, the first Buddhist monastery in Tibet in the 8th century CE.

Also known as Guru Rinpoche, he is considered the second Buddha and his appearance was predicated by Buddha Shakyamuni in the Mahaparinirvana Sutra.



4. GANDHARA AS THE RELIGIOUS HUB ON THE SILK ROUTE THROUGH WHICH BUDDHISM WAS TRANSMITTED TO THE WORLD

- Buddhist establishments initially spread beyond Gandhara to Central Asia and China during the Kushan period .
- For many centuries thereafter, routes through Gandhara linked older Buddhist centers in India with emerging Buddhist communities along the Silk Routes.
- For example, Buddhist monasteries in Gilgit in northern Pakistan maintained close ties with monasteries in Bamiyan in central Afghanistan and with Khotan in the Tarim Basin.
- Accounts of Chinese pilgrims who traveled to Gandhara show that various parts of the Buddhist world were closely interconnected during the first millennium C.E.



CHINESE BUDDHIST PILGRIMS TO GANDHARA

- Out of hundreds of anonymous Chinese Buddhist monks, who traveled to Gandhara to seek knowledge of original scriptures, the most celebrated were Faxian in 4th century and Xuanzang in 6th centuries CE.
- The accounts of their travel formed the basis for the British rediscovery of Gandhara civilization in the 19th century.



5. THE SITE OF ANTHROPOMORPHIC REPRESENTATION OF BUDDHA THROUGH GANDHARA SCULPTURE

- Greco-Roman influences led to the emergence of anthropomorphic depictions of the Buddha in the 1st century CE. 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.
- Historians claim that the invasion of regional center Taxila by Macedonian King Alexander in 326 B.C. led to the marriage of Hellenic and Buddhist cultures, which gave birth to the Greco-Buddhist art of Gandhara. The Greco-Buddhist art also advanced northward to Central Asia, strongly influencing the art of China, Korea and Japan.



FASTING BUDDHA

The sculpture of Fasting Buddha is a depiction of Siddhartha as a yogic ascetic in an emaciated state. Seated in a meditation pose, with the body reduced to a frame of skeleton, Fasting Buddha is ranked as one of the most valued treasures of Gandhara art. The anatomical knowledge of the ancient sculptors is reflected in the attention to the realist details of human body such as veins, ribs and bones.





- Gandhara art, for which Pakistan is known for all over the world, emerged under the Kushans in from first to fifth centuries CE., who ruled Gandhara as well as Sindh, as a distinctive style of sacred art, marked by Greco-Roman elements.
- As an aesthetic expression of Buddhist ideas, Gandhara sculpture and relief illustrated the stories of Buddha and Bodhisattvas, and other members of the Buddhist pantheon that adorned the stupas and monasteries spread all over Pakistan.

BUDDHIST ART WAS ANICONIC

In the earliest phase, lasting until the 1st century CE, has been described as aniconic: the Buddha was only represented through symbols such as an **empty throne**, **Bodhi tree**,

Buddha's footprints and **the dharma wheel**

This was in conformity with an ancient Buddhist prohibition against showing the Buddha himself in human form



**SECTION THREE:
BUDDHIST HERITAGE SITES IN
PAKISTAN**

The Buddhist heritage in Pakistan, consisting of stupas and monasteries, is largely concentrated in the ancient borders of Gandhara, though the archeological remains of Buddhist civilization are found in parts of Punjab and Sindh.

PESHAWAR MUSEUM

Located on the Sher Shah Suri road, the Peshawar Museum has one of the most extensive collections of ancient and medieval history, spanning over 15 thousand exhibits in four major sections. Given the historical location of Peshawar city as one of the imperial centers of the Gandhara kingdom, Peshawar Museum has one of the world's largest collections of Buddhist sculptures and artifacts of cultural history. It became the regional hub to house and exhibit artifacts excavated in the early 20th century from all the major sites in Khyber Pakhtunkhwa,



SPHOLA STUPA

Sphola Stupa is located about 25 kilometers from Jamrūd on the old caravan route of ancient Silk Road in the historic neighborhood of Khyber Pass. Perched on a high rocky ledge, the Sphola Stupa dates back to the Kushan period, which lasted between the 2nd to 5th centuries CE. Built of solid stone masonry, the central dome rests upon a three-tiered base. The artifacts and sculptures excavated from the Sphola stupa in the early 20th century are exhibited in the Peshawar Museum, Peshawar.



JAHANABAD BUDDHA

Jahanabad Buddha is remotely situated by a small river near village Jahanabad at a distance of about 10 kilometers from Mingora. It is a six-meter tall image of a seated Buddha carved into a high rock face of a reddish color. The Jahanabad Buddha is claimed to be the largest carved Buddha in Central Asia after Bamiyan in Afghanistan.



MANSEHRA ROCK EDICTS

Mansehra Rock Edicts are fourteen laws of the Mauryan emperor Ashoka inscribed on rocks in Mansehra in Khyber Pakhtunkhwa. The edicts are cut into three boulders and date back to the 3rd century BC. Written in the ancient Indic script of Gandhara called Kharosthi, the edicts mention aspects of Ashoka's dharma.



SHINGARDAR STUPA

Ghalegay, the capital of the former state of Swat is the site for a majestic stupa, considered to be the largest in India and Pakistan. It is situated on the main Grand Trunk Road, near Mohallah Shingardar, Swat.



BUTKARA

Butkara 1 is located about one kilometer from the Swat museum in Saidu Sharif. It houses a stupa, which dates from the 2nd century BC, built by the Mauryan emperor Ashoka to house the ashes of the Lord Buddha. The stupa was enlarged during the following centuries every time by building over and encapsulating the previous structure. Around 200 votive stupas surround the central stupa.



TAKHT-I-BAHI

A UNESCO World Heritage site since 1980, Takht-i-Bahi is located 15 kilometers from Mardan. Translated as the throne of the water spring, Takht-i-Bahi is an ancient Buddhist monastery that was founded in the 1st century CE and remained in use until the 7th century. It is divided into several separate sections such as monastery court, assembly court, chapel, valuated chambers, and private houses.



SHATIAL ROCK CARVINGS

Shatial village used to be an ancient halting-place for caravan routes along the Indus river, presently located on the Karakorum Highway (KKH) near Chilas. Shatial is known for its boulders which are profusely covered with rock engravings dated between 5000 BCE and 1000 CE.



TAXILA MUSEUM

Taxila Museum is a colonial-era building located on the Taxila Haripriur Road adjacent to the first historic city of Bhir. The museum holds more than 1,400 Gandhara era artifacts for the period between the 1st to the 7th centuries CE. In addition to Buddhist works, this museum also includes artifacts from Hinduism and Jainism.



BAMALA STUPA

Bhamala stupa is part of the UNESCO world heritage site, located at a distance of 25 kilometers from Taxila Museum, at the foothills of Marhi in Haripur District, on the bank of Haro River. The Bhamala complex houses the remains of a cruciform-style stupa, a monastery, chapels, and votive stupas.



JULIAN MONASTERY

Julian is located in Haripur District, Khyber Pakhtunkhwa at a distance of 3 kilometers from Taxila Museum. Perched on a low hilltop, it is one of the most well preserved Buddhist monastic complexes with a number of stupas and rooms of different sizes for housing and living. The main stupa adorned with stucco sculptures reflecting Greek, Persian, and Roman aesthetic influences is surrounded by a number of smaller size votive stupas. The rooms of the monastery with walls built in diaper masonry-style face a central courtyard. Other architectural structures include an assembly hall, kitchen, and storeroom.



SIRKAP CITY

Sirkap is situated on the Taxila Haripur Road, at a distance of 2 km from Taxila Museum. The city of Sirkap was founded around 180 BC and rebuilt by successive rulers of the Greco-Bactrian kingdom.



THE MANKIALA STUPA

The Mankiala stupa is situated near the village of Tope Mankiala, close to the Grand Trunk Road at a distance of 25 kilometers from Rawalpindi. It is one of the largest stupas of Gandhara which has been cited by ancient Chinese and Korean travelers. It was built by Khushan emperor Kanishka in the 2nd century CE



JINNAN WALI DHERI

Jinnan Wali Dheri translated as the mound of demons is an archaeological site on the left bank of Haro River near Taxila, Pakistan, dating to the 5th century CE. It is one of the best-preserved Buddhist monastic complexes in Taxila. The complex includes the main stupa, relatively smaller in size, votive stupas, and a monastery with cells and a central hall. The fragments of murals, depicting scenes from Jataka tales were found on the walls of the corridor of a monastery leading to the main stupa.



DHARMARAJIKA STUPA

The Dharmarajika stupa is located at a one-kilometer distance from Taxila Museum. It is one of the most sacred stupas containing the relics of the Lord Buddha deposited by Mauryan king Ashoka.



THE NATIONAL MUSEUM OF PAKISTAN

The National Museum of Pakistan at Karachi has a collection of 58,000 old coins and hundreds of well-preserved sculptures. It has more than 70,000 publications, books, and other reading materials. It houses a total of 11 galleries including a gallery of Gandhara civilization.



STUPA OF MIR RUKAN

The stupa of Mir Rukan is one of the better-preserved structures situated about 15 kilometers southeast of Daulatpur town in District Shaheed Benazirabad in Sindh. Based on the archeological evidence of potsherds, it is dated back to a period between the 6th to 11th centuries CE.



MOENJADARO STUPA

One of the most dramatic structures in the center of a large Indus city, the Buddhist stupa was constructed with unbaked brick over the ruins of Moenjodaro in the 2nd century CE.





**SECTION FOUR:
GANDHARA RESOURCE CENTER:
A GRASS ROOT INITIATIVE FOR CREATING A
HOME BASE FOR BUDDHISM IN PAKISTAN
(SUPPORTED BY C2D)**

Gandhara centre seeks to revive Taxila's history as Buddhist centre of learning



Facilities

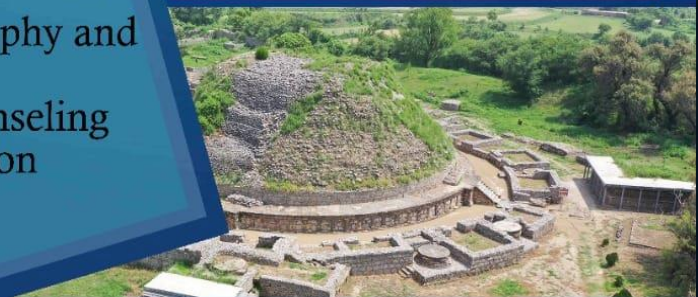
- Tourist Facilitation Center
- Gandhara Art Gallery
- Heritage Book Corner
- Crafts and Souvenir Shop
- Lodging and Camping



Services

- Tourist Information
- Certified Tour Guides
- Drawing, Painting, Calligraphy and Stone Art Classes
- Education and Career Counseling
- Research and Documentation
- Editing and Proof Reading
- Event Photography

GANDHARA RESOURCE
CENTER PAKISTAN



1. PUBLIC LECTURE SERIES ON GANDHARA

THE SIGNIFICANCE OF GANDHARA FOR BUDDHISM, BY DR SAMANA SIRI, AT THE SRI LANKAN HIGH COMMISSION, MAY 2019



ART AND ARCHEOLOGY OF GANDHARA BY DR ESTHER PARK, AT THE NATIONAL INSTITUTE OF FOLK AND TRADITIONAL HERITAGE, ISLAMABAD, MAY 2019



A LECTURE ON THE ACTIVITIES OF JAPANESE ARCHEOLOGICAL MISSION IN PAKISTAN, BY DR SATOSHI NAIKI, NOVEMBER, 2019



Forthcoming Lecture:

14th
November,
2019
Venue & Time:
TBC

'Japanese
Archaeological
Mission
in Pakistan'

. Dr Satoshi Naiki
Kyoto University, Japan

Host: Center for Culture & Development
Islamabad
www.c2d.org.pk

VENUE: Conference Room PTDC Head Office, Islamabad

Hybrid in person /Via Zoom

TIME: Jan 20, 2022 15:00 Islamabad

ZOOM LINK: <https://zoom.us/j/98433551418?pwd=ZFVyV1NZcENNR3h4VitseStuYitnUT09>

ROUNDTABLE ON HERITAGE LEGISLATION OF PAKISTAN: Issues, Constraints and Challenges

20TH
JAN
2022
15:00 PST

INTERNATIONAL PRESENTERS:

Dr. Gamini Wijesuriya
Dr. Vishakha Kawathekar
Dr. Dowon Kim
Dr. Rohit Jigyasu

NATIONAL PRESENTERS:

Dr. Nadeem Tarar
Mr. Aftab Rana
Prof. Sajada Haider Vandal
Mr. Kamran Lashari

DISTINGUISHED EXPERTS
AND SCHOLARS WILL JOIN IN
FOR PANEL DISCUSSION



2. CELEBRATION OF BUDDHIST RITUALS FOR CULTURAL DIPLOMACY

BUDDHIST PRAYER CEREMONY ON VESAKH DAY, MAY 2019

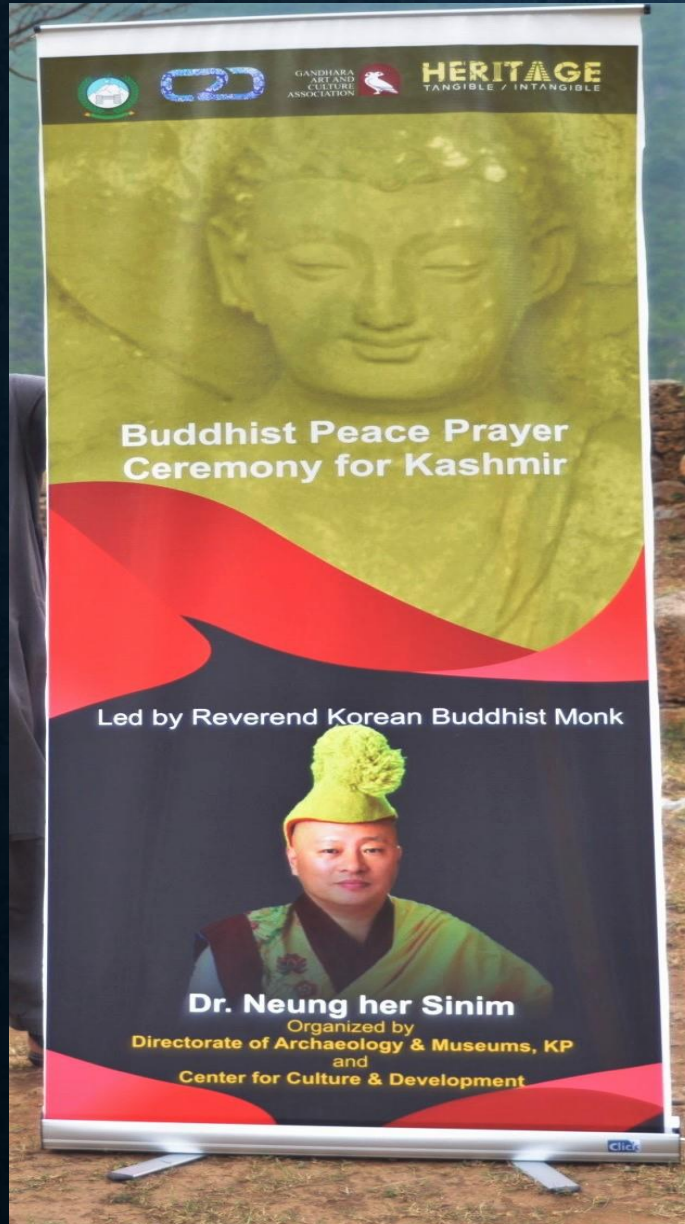
- **Pakistani Tourism Minister shaking hands with reverend Buddhist monk from Malaysia during the ceremony**



**Sri Lankan High Commissioner,
Pakistani Buddhist and Malaysian
Monk at Dharmrajika Stupa**



BUDDHIST PEACE PRAYER CEREMONY LED BY REV BUDDHIST MONK FROM KOREA, AT BAMALA STUPA



TAKSHASILA VESAK DAY FESTIVAL CELEBRATED AT TAXILA, 16TH MAY, 2022



At the Mahabodhi tree Taxila with ambassadors of Thailand, Sri Lanka and Nepal for the commemoration of Vesak Day



At the monastery of Mohra Marudu with the Pakistani Buddhists, school children and the ambassadors of Thailand, Sri Lanka and Nepal for the commemoration of Vesak Day.

3. GANDHARA TOURISM

TOURIST MAP OF GANDHARA

TOURIST GUIDE MAP OF GANDHARA HERITAGE SITES IN PAKISTAN



Pakistan



گندھارا

Gandhara
Heritage
Sites in
Pakistan



GANDHARA HERITAGE SITES DISTANCE FROM ISLAMABAD (Kilometers)

01.	Sphola Stupa, Jamrud	201
02.	Peshawar Museum, Peshawar	180
03.	Badalpur Stupa, Haripur	40
04.	Jehanabad Buddha, Swat	281
05.	Nemogram Stupa, Swat	180
06.	Swat Museum, Swat	235
07.	Bazira, Barikot, Swat	217
08.	Rock Edicts, Mansehra	134
09.	Bhamala Stupa, Haripur	55
10.	Jaulian Monastery and Stupa, Haripur	41
11.	Shingardar Stupa Swat	215
12.	Ghalegay Rock Carving, Swat	240
13.	Butkara I, Mingora	229
14.	Amluk Dara Stupa, Swat	220
15.	Shahbaz Garhi Rock Edicts, Mardan	136
16.	Takht - e - Bahi Stupa, Mardan	158
17.	Seri Bahlol, Mardan	157
18.	Ranigat, Buner	121
19.	Jamal Garhi, Mardan	155
20.	Shatial Rock Carvings, Chilas	396
21.	Thalpan Rock Carvings, Chilas	396
22.	Kargah Buddha, Gilgit	516
23.	Manthal Rock, Skardu	649
24.	Lahore Museum, Lahore	371
25.	Taxila Museum, Taxila	43
26.	Dharmarajika Stupa, Taxila	63
27.	Bhir Mound, Taxila	43
28.	Sirkap City, Taxila	38
29.	Sirsukh City, Taxila	62
30.	Mohra Muradu, Taxila	65
31.	Pipplian Stupa, Taxila	67
32.	Jinnan Wali Dheri, Taxila	68
33.	Katas Raj Stupa, Chakwal	157
34.	Mankiala Stupa, Rawalpindi	37
35.	Buddhist Stupa, Mohenjodaro	1051
36.	National Museum, Karachi	1411
37.	Mir Rukan Stupa, Benazirabad	1151
38.	Sudheran Jo Daro, T. M. Khan	1279

HERITAGE TOURS

A French delegation given
guided tour of Taxila Museum



A Japanese delegation given a
guided tour of Dharmarajika
Stupa



Turkish ambassador given a
VR tour of Mohra Marudu
monastery



Guided tour of Sirkap for the Pakistani tourists



Guided tour of Dharmarajika Stupa for the school teachers and students



4. TAXILA CHAUPAL: REVIVING THE COMMUNITY SPIRIT FOR HERITAGE AWARENESS





www.c2d.org.pk



You are cordially invited to join us for

TAXILA CHAUPAL

at historic **Nikra Bangla**, Khanpur Road
on Saturday, 20th November 2021
from 2:00 pm to 5:00 pm

**Celebrating the legacy of Sir John Marshall and
Khan Sahib Ahmad Din Siddiqui**

RSVP:

Iftikharuddin Siddiqui: 0313-5238070

Riaz Ahmed: 0311/0331-5186858

Iftikhar Ahmed: 0301 5343914

GANDHARA RESOURCE CENTER PAKISTAN



Sir John Hubert Marshall



Khan Sahib Ahmad Din Siddiqui



www.c2d.org.pk

You are cordially invited to join us for

TAXILA CHAUPAL

at **Bhir Mound**, the first capital city
on Saturday, 6th November 2021
from 2:00 pm to 5:00 pm

**Remembering Macedonian King Alexander and
Raja Ambhi of Taxila at Bhir city**

RSVP:

Riaz Ahmed: 0311/0331-5186858

Iftikharuddin Siddiqui: 0313-5238070

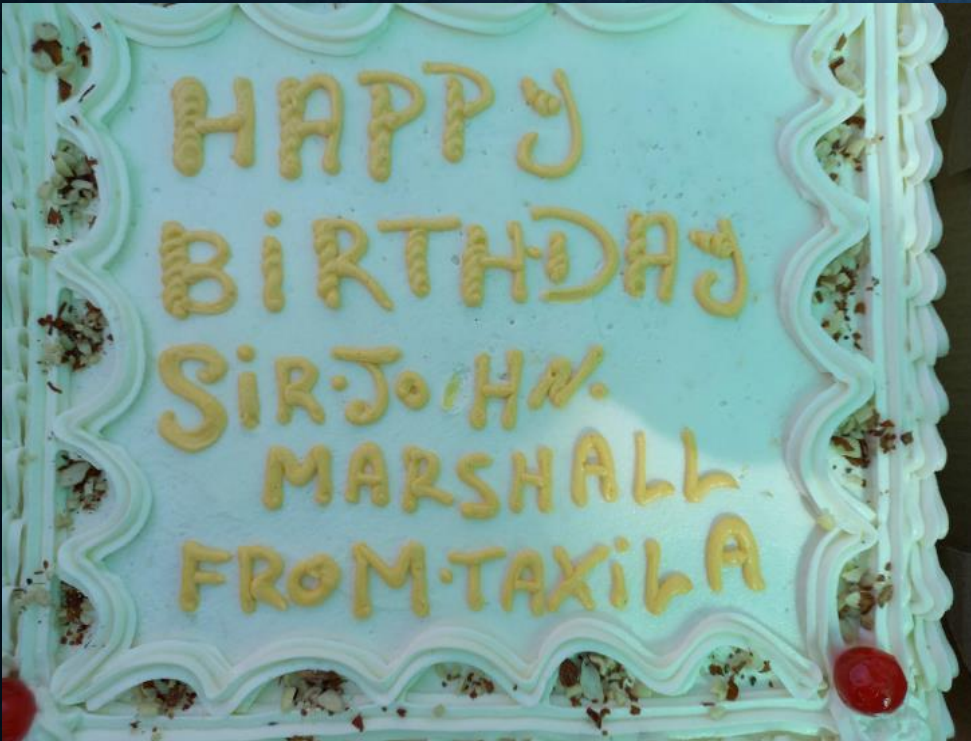
Iftikhar Ahmed: 0301 5343914

GANDHARA RESOURCE CENTER PAKISTAN

Raja Ambhi offering presents to Macedonian
Conqueror Alexander, 326 BCE



Community celebration of birthday of Sir John Marshal, the British archeologist, who excavated Takshasila, 2021





DISTINGUISHED GUESTS OF TAXILA CHAUPAL



Parshant Singh
Assistant Controller
University of the Punjab
Lahore.



Munwer Lal
President
All Pakistan Buddhist Social
Welfare Association
Sindh.



Juman Lal
School Teacher (Retd)
School Education &
Literacy Department
Govt. of Sindh.



www.c2d.org.pk

TAXILA CHAUPAL

You are cordially invited to join us
at the entrance lawn of **Sirkap**
on Saturday, 30th October 2021 from 3:00 pm to 5:00 pm

Exploring Religious Heritage Tourism of Gandhara

RSVP:

Riaz Ahmed: 0311/0331-5186858

Iftikharuddin Siddiqui: 0313-5238070

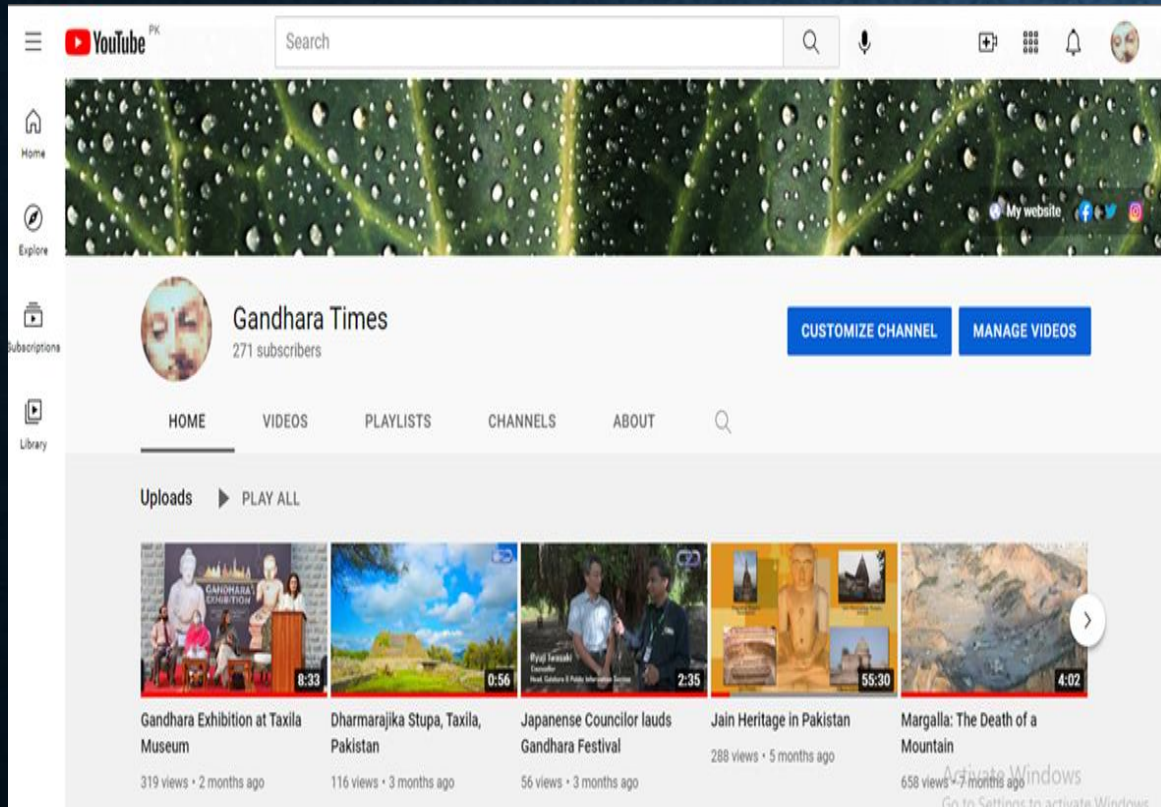
Iftikhar Ahmed: 0301 5343914

GANDHARA RESOURCE CENTER PAKISTAN



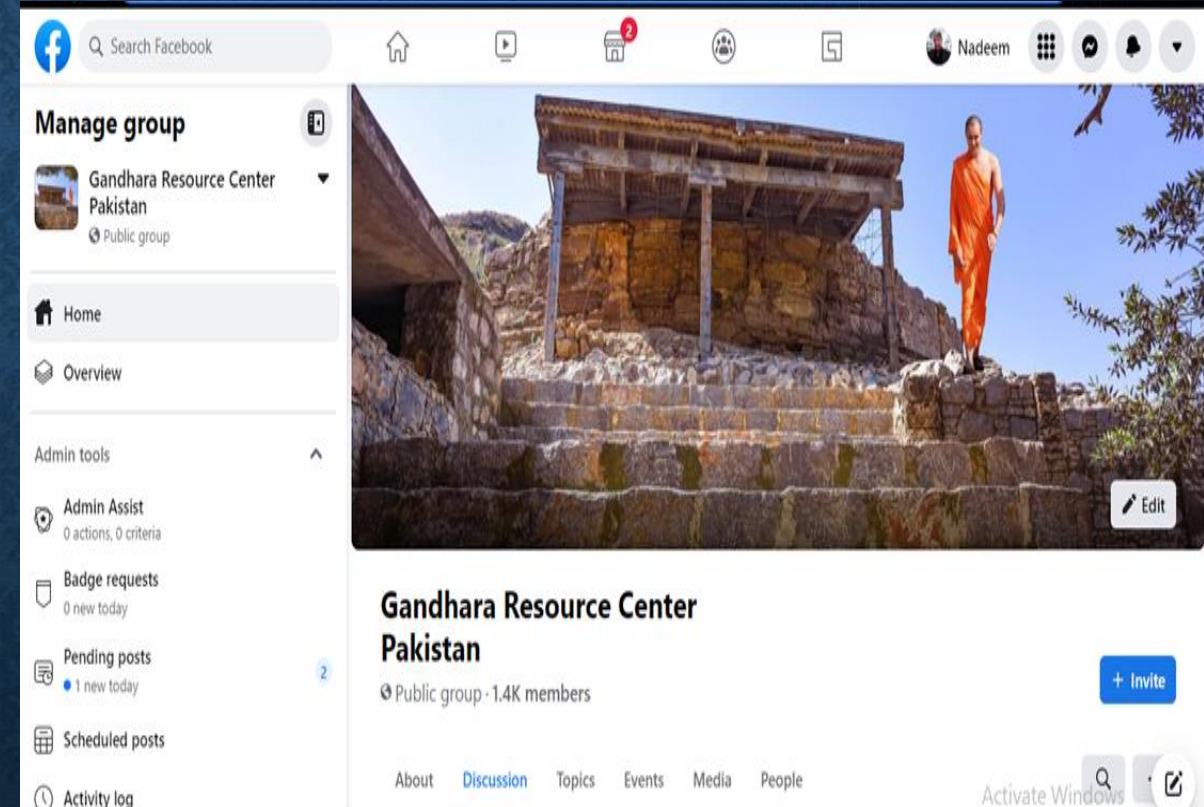
5. SOCIAL MEDIA OUTLETS: YOUTUBE CHANNEL AND FACEBOOK PAGE

Gandhara Times



https://www.youtube.com/channel/UCyvSj2PoQY7897PZ_Eo8pcw

Gandhara Resource Center Pakistan



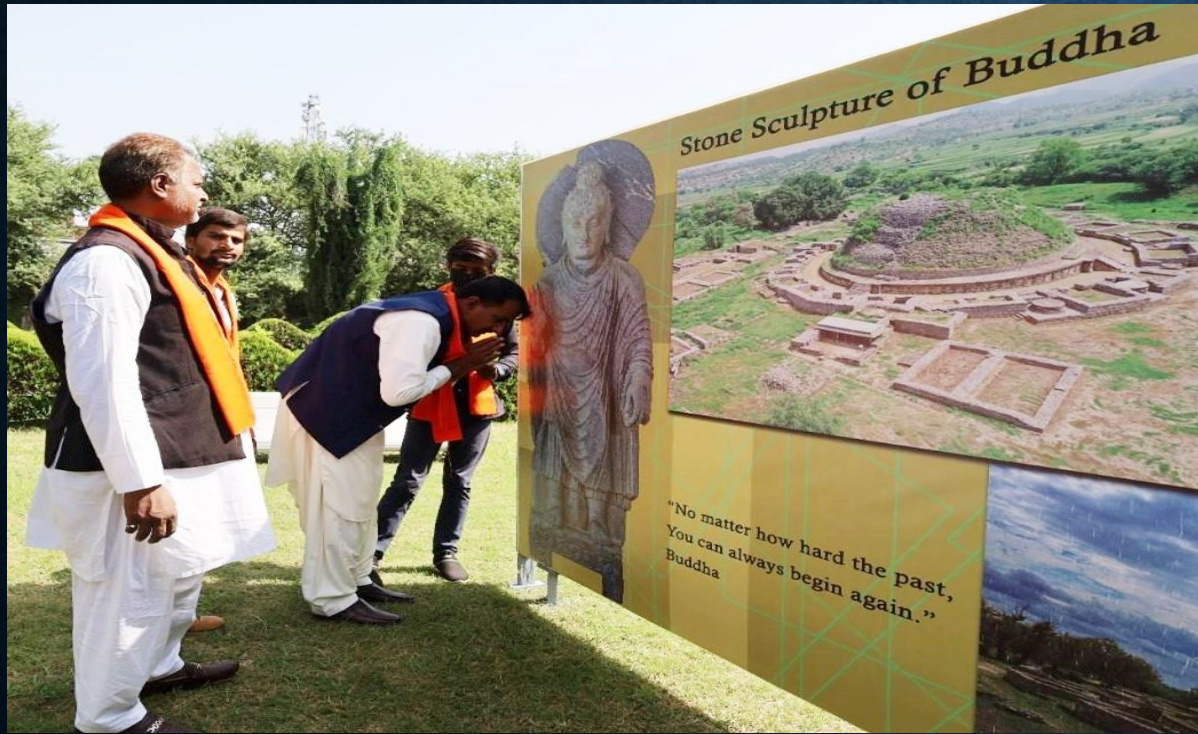
<https://www.facebook.com/groups/755748721657929>

6.EXHIBITIONS AND ARTISTS RESIDENCIES

GANDHARA SEMINAR HELD AT TAXILA MUSEUM, SEPTEMBER, 2021



GANDHARA EXHIBITION HELD AT TAXILA MUSEUM, DECEMBER, 2021



KOREAN BUDDHIST MONK PRODUCED INSPIRED WORKS OF ISLAMIC CALLIGRAPHY AS ARTISTS IN RESIDENCE AT GANDHARA RESOURCE CENTER, 2019

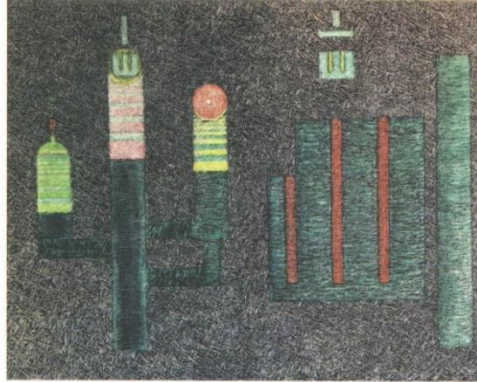
Buddhist Monk and Islamic Scriptures - A work of Art

ABOUT THE EXHIBITION

The art works by reverend monk, Dr. Neung Hur, are inspired by a spiritual experience, at the Bhamala Stupa, Haripur, (KP) Pakistan, after the conclusion of Buddhist led peace prayer ceremony for Kashmir in October, 2019, which stirred up a thunder storm with sudden flashes of lightning, giving the present exhibition its theme: the divine light and spiritual energy.

As an Artist in Residence at the Gandhara Research and Resource Center, which is a project of Center for Culture and Development, Islamabad, reverend monk, Dr. Neung Hur, has produced a large body of work, inspired from local and Islamic cultural and aesthetic traditions, while creatively fusing it with Buddhist inspired color symbolism, which is on display in the exhibition at the AQS Gallery, as a token of his love for Gandhara, the Pakistan's symbol for inter faith harmony.

The art works draw attention to the universal human energy that unites us, and lifts the veil over the facade of cultural diversity that divides us. The self-realization of the unity of human nature, paves the way for inter-religious understanding and world peace. The artist painted his works while pondering over the message of the prophet of Islam, Muhammad (PBUH), received from the God and what reverend Gautama Buddha had said over a millennium earlier.



THE ARTIST PROFILE



Reverend Neung Hur, is a Buddhist monk from Korea, who specializes as an Oriental doctor, and also holds two PhD degrees, in the disciplines of Philosophy and Psychology. He has served in monasteries in Tibet, Russia and Mongolia for over 20 years. Reverend monk has been promoting peace through energy healing tours all over the world. In his energy healing sessions, various religious groups gathered together to receive treatment, this included Russia Orthodox Church, Christianity, Hinduism, Buddhism and Islam. Through his healing tours, he has endeavored to cure the human body of diseases while trying to mitigate religious conflicts through art.

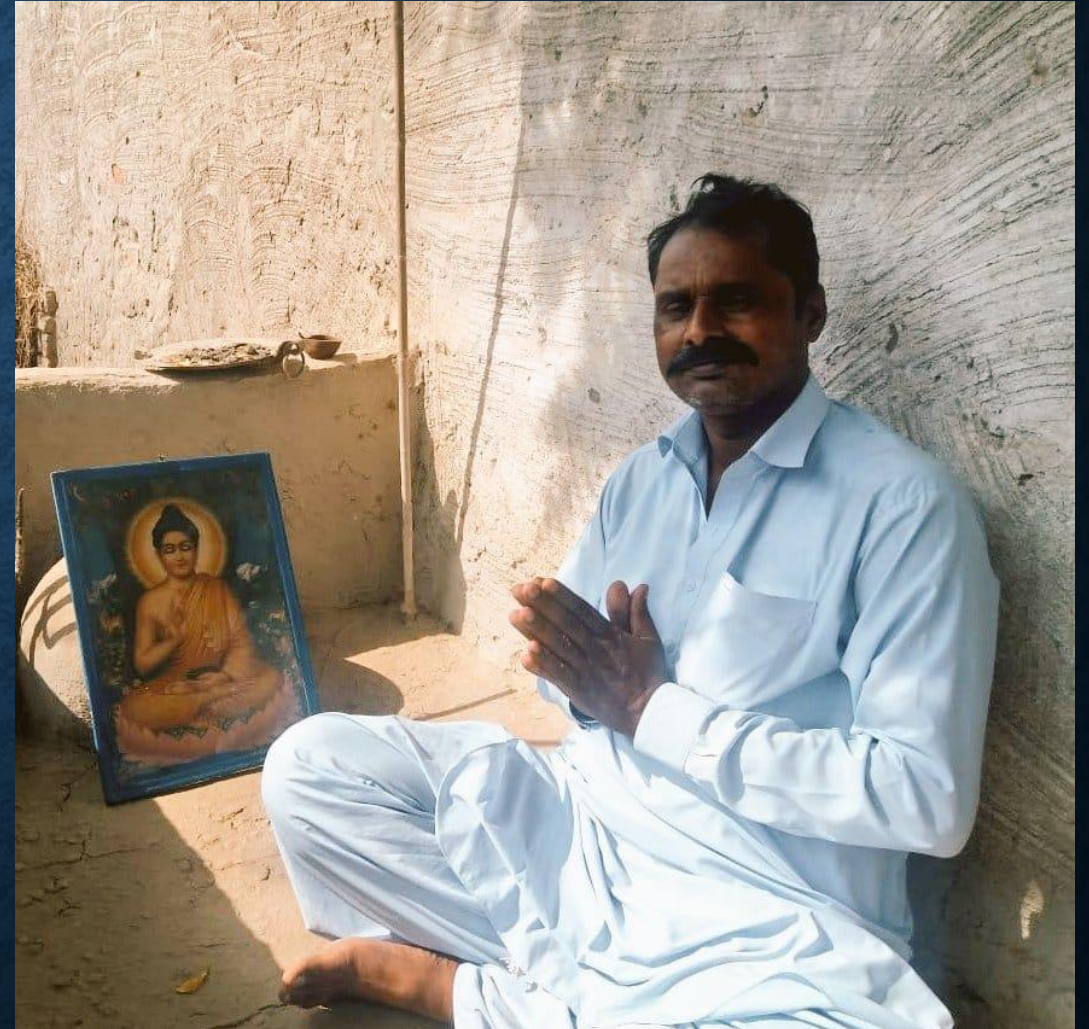
As a seasoned artist, who is well versed in several Asian styles as well as trained in European realism, he had held 80 group exhibitions and 10 solo exhibitions in several countries of the world, including Korea, France, Russia and Mongolia. The Buddhist Monk and Islamic Scriptures: A Work of Art, is his first solo show in Pakistan.

CONTEMPORARY ART OF GANDHARA: THE WORKS OF PAKISTANI ARTIST AS ARTIST IN RESIDENCE OF GANDHARA RESOURCE CENTER, 2020



7. LOBBYING FOR PAKISTANI BUDDHIST

- There is a community of few thousands, Pakistani Buddhist in Sindh and South Punjab, who can be trained and gainfully employed in religious tourism.
- Their role as domestic custodians of Pakistani Buddhist heritage can go a long way in promoting Buddhist heritage tourism in Pakistan



PAKISTANI AND SINDHI BUDDHIST PRAYING TOGETHER AT THE BUDDHIST TEMPLE IN ISLAMABAD, 2021



KOREAN BUDDHIST MONK INTERACTIONS WITH PAKISTANI ARMY OFFICERS AND AN ISLAMIC CLERIC



8. DIGITAL DOCUMENTATION AND RECONSTRUCTION OF BUDDHIST HERITAGE

PANORAMIC LANDSCAPES OF GANDHARA

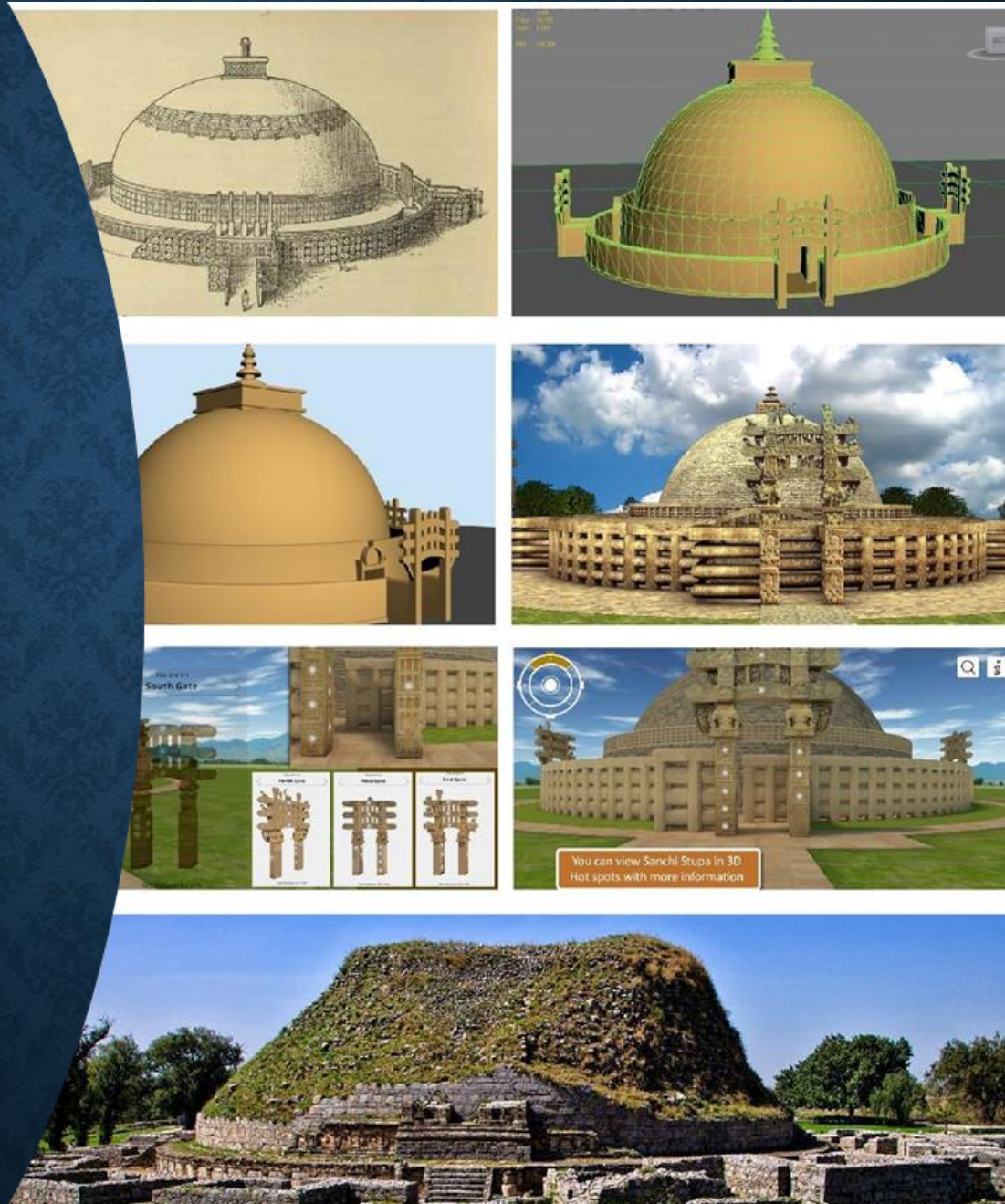


Manikyla Stupa



USE OF VIRTUAL REALITY CAN HELP TO PRESERVE AND PROMOTE GANDHARA HERITAGE TOURISM

- In the age of digital media, there is immense potential in the use of the latest technologies of 3D imaging of the artifacts, sites and monuments towards the preservation and promotion of the Gandhara cultural heritage assets.

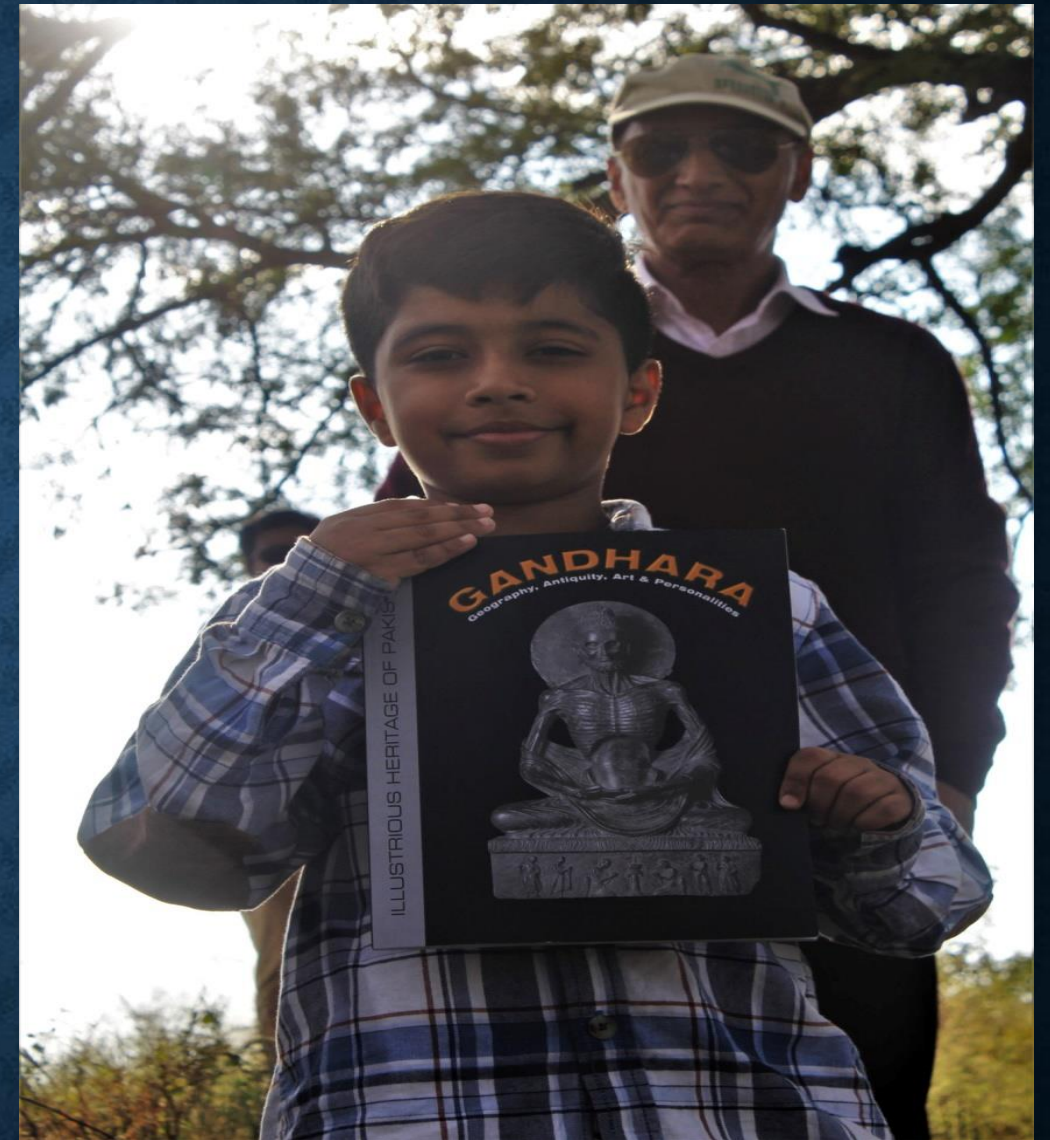




MOHRA MORADU

Documentation and Development

The Buddhist Architecture of Gandhara in Pakistan



THANK YOU FOR YOUR ATTENTION