

# A Study of Religious Life of Kanishka on the Eve of Kushan Conquest

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**Abstract –** The 6th century BC is set apart as a time of progress in north India as it saw the foundation of realms, theocracies and chiefdoms, and the rise of towns. The stretch from north-west and Punjab moved to the Gaṅgā fields during this period, in spite of the fact that the previous region proceeded with its action. At this point the focal point of the civilisation had moved eastwards, and four extraordinary realms to be specific, Kosala, Magadha, Vatsa and Avanti lied outside the prior zone of Brāhmaṇic culture. Of the four we think most about Kosala and Magadha, the main scenes of the exercises of the Buddha and of Mahāvīra, the author of Jainism. Right now is critical to comprehend that the Buddhist hallowed writing that was formed in a few dialects, viz. Pāli, Sanskrit and a few different lingos, give us data about these realms and subsequently give us affect about the structures and change that occurred in the public arena and governmental issues in that locale at 2 purpose of time. Additionally it gives us an impression of the structures and change that occurred in Buddhist strict practices, on the loose. It is appropriate, thusly to examine the artistic sources that not just endure data about the lessons, practices and life of Buddha, yet additionally discusses the supporters of this confidence since 6th century.

**Key Words:** Buddhism, During, Kaniṣka

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## INTRODUCTION

Besides, Kaniṣka generously belittled craftsmanship and engineering. He was an incredible manufacturer and, as Aśoka, established numerous cloisters, chaityas and stūpas over his realm. Like, he was additionally liable for the foundation of a Buddhist religious community (in the Peshawar region) and a dynastic asylum at Surkh-Kotal; while the last was known as the Kaniṣka-vihāra, the first came to be known as KaneskoOanindoBagolaggo. The Great Tope (Stūpa) at Peshawar raised by Kaniṣka was visited by Fa-hsien, the principal Chinese pioneer, in the start of the fifth century AD. He watched, "Of the considerable number of pagodas and sanctuaries seen by the traveler not one could contrast and this in loftiness and poise and convention says that of the different pagodas in the possessed universes this one takes the most elevated rank". According to him, the stop was 400 feet in tallness; the base being in five phases and 150 feet high. The remains of this stop have been related to the remnants known as "Shāh-Jī-KīDherī" close Ganj Gate on the south-eastern edges of current Peshawar.

The adjustments as support, the division of Buddhism in various groups and the advancement of craftsmanship and engineering in the post-Mauryan stage till the decay of the Kuṣāṇa time frame shapes

the center of the penultimate section. It is here that we try to investigate the changing nature and structure of the religion that was established in the 6th century BC. Additionally we would investigate the social and strict noteworthiness of Buddhism during the period being talked about in order to certify the story.

## THE CHALLENGE NAVAYANA BUDDHISM

Ambedkar's understanding of the Buddhist Dhamma was, at last, a significant test to the current types of Buddhism itself. Indeed, Ambedkar himself called it Navayana, to check its qualification from the three acknowledged 'methods for' Buddhism: the Theravada (or Hinayana), the Mahayana and the Vajrayana. The term has gotten generally acknowledged, and the qualification, as we will see, was a thoroughgoing one. The decision of Buddhism, and its reevaluation, didn't leave a vacuum. It followed longer than a century-and-a-portion of social radicalism, spearheaded by a 'shudra', Jotirao Phule, in Maharashtra, that was set apart by solid enemy of station developments both among wide areas of non-Brahmans in south and west India and among Dalits all through India. A significant subject of this rush of developments was to uncover the job of Brahmanic Hinduism as the ideologicalreligious factor behind the rank

framework; an enormous number of pioneers of these developments split away from 'Hinduism' and searched for strict other options, or options in skepticism, as on account of the south Indian pioneer Periyar. Phule himself had regard for the Buddha as a satyapurush or man of truth, his most noteworthy commendation; however he knew little of what the Buddha had instructed. It was another Dalit pioneer, Pandit Iyothethe Thass of Tamil Nadu, who previously took up Buddhism toward the start of the twentieth century and gave it a mass base in Tamil Nadu, and in parts of Burma and South Africa settled by Dalit vagrant workers.

Ambedkar's decision of Buddhism and his acting it like an option in contrast to Brahmanism had its premise in Indian history, yet his comprehension of Buddhism and his reevaluation of it owed a lot to Iyothethe Thass and to Laxmi Narasu, another pioneer of this Sakya Buddhism of the mid twentieth century. When Ambedkar drove a large number of Dalits for a mass pledge taking of Buddhism in 1956 in Nagpur, he didn't just propose to Buddhism in India Introduction incidental. Be that as it may, the contention between classes is consistent and never-ending. It is this which is the foundation of all enduring on the planet. I need to discover an answer for this issue of social clash (Ambedkar 1992: 57–58).

In this manner, in Ambedkar's understanding, Gotama's inquiry starts with the Marxist issue of social misuse and class battle! Ambedkar's variant of the appropriate response that the Buddha discovered shows up similarly radical. His forswearing that dukkha, distress or enduring, was vital to Buddhism originates from his acknowledgment of the far reaching thought that the thought includes a critical perspective on the world and prompts idealism. Ambedkar evidently paid attention to this analysis with the goal that he was prepared to deny what many (counting the greater part of the soonest Buddhists) have seen as the quintessence of Buddhism, viz., the four honorable facts. Ambedkar contends that a long way from declaring that distress and enduring are unavoidable attributes of the current world, the reason for Buddhism is to end enduring right now. In his form, the Buddha's first lesson isn't a decree of the realities however of the 'center way', dismissing austerity from one viewpoint and guilty pleasure in common extravagance on the other, trailed by the announcement of a basic yet honorable ethical quality. He has the Buddha state, No uncertainty my Dhamma perceives the presence of misery however overlook not so it additionally lays equivalent weight on the evacuation of affliction. My Dhamma has in it both expectation and reason. Its motivation is to expel Avijja, by which I mean obliviousness of the presence of anguish. There is trust in it since it demonstrates the best approach to stop human sufferings (Ambedkar 1992: 130). And afterward the five Parivrajakas welcome this first lesson by saying, 'never throughout the entire existence of the world has salvation been considered

as the gift of joy to be achieved by man right now on this planet independently!' (Ambedkar 1992: 130–31). This is, once more, an extreme takeoff from the story told in every single other type of Buddhism.

Ambedkar's craving to have a Buddhism without 'karma' (kamma in Pali) as connected to resurrection in its regular comprehension is likewise radical. It is reasonable, since from one perspective, the idea of the karma/resurrection connect is a magical supposition for which there can't be any logical proof, while then again, it tends to be utilized in practically any general public to persuade adherents rejects the customary form of Siddhattha's Parivraja or 'going forward', contending that the narrative of being moved by seeing a dead individual, a wiped out individual, and an old individual was difficult to accept since such sights more likely than not been known to anybody; claims that the 'four Aryan facts'—distress, the beginning of distress, the suspension of distress, and the path to the end of distress—are not part of the first educating of the Buddha. 'This equation,' he states straight, 'cuts at the base of Buddhism. In the event that life is distress, passing is distress and resurrection is distress, at that point there is a finish of everything.'

## BUDDHISM AS RATIONAL AND HISTORICAL

There are two significant purposes of translation at issue here which should be analyzed. The first has to do with the way to deal with religion. Ambedkar's Buddhism apparently varies from that of the individuals who acknowledge by confidence, who 'go for asylum' and acknowledge the group. This at the very least is quite obvious from its premise: it doesn't acknowledge in totality the sacred texts of the Theravada, the Mahayana or the Vajrayana. The inquiry that is then unmistakably advanced: is a fourth yana, a Navayana, a sort of futuristic Enlightenment variant of the Dhamma extremely conceivable inside the system of Buddhism? The second essential contrast is that between the verifiable, mentally and socially arranged this-common translation of the Buddha and his Dhamma, and an ahistorical, spiritualistic, cosmological one. For example, the Buddha to Ambedkar is a man, however certainly a bizarre and convincing one, and the objective of the lessons is arranged to social reproduction and individual development right now. To the extent the purpose of 'technique' is concerned—confidence versus reason in taking a gander at religion—it tends to be noticed that all incredible strict scholars (who have not asserted to establish 'new' lessons) have reconsidered their conventions.

This translation/reevaluation might be done intentionally or in the conviction that one is recouping a 'genuine' religion. Understanding inside the Buddhist custom itself was initially done by the gathering who carried on the Sangh after Gotama's

demise and gathered the primary 'sacred texts' which came to establish the Pali group. There is sufficient vulnerability in what the expressions of the Buddha truly were, as far as principles of chronicled grant, to make different translations conceivable. Very likely these first understandings which brought forth Theravada Buddhism relied much upon the 'good judgment' strict philosophical thinking about the time, including the karma/resurrection system, which Gotama himself may have been endeavoring to rise above. Reevaluation was done once more, maybe more 'deliberately,' by numerous supporters of the Mahayana, with splendid scholars, for example, Nagarjuna starting to lead the pack themselves, to deconstruct and dislodge the 'four honorable certainties' from their situation of centrality, while equal patterns built up that changed the Buddha into a cosmological and otherworldly focal figure more significant than any holiness.

Tantric or Vajrayana Buddhism spoke to a further reevaluation. At long last in the time of the advanced recovery of Buddhism in India and somewhere else, there are radical reevaluations by Sangharakshata (in changing the idea of the Buddhist request), and in India by Ambedkar himself as well as by Iyothethass and Laxmi Narasu, who spearheaded the possibility that 'karma' could be isolated from resurrection. Concerning the way to deal with religion by and large and to the Dhamma explicitly, we may take note of the well-known final expressions of the Buddha (given in the Mahaparinibbansuttanta) at the time he was confronting his demise: What, at that point, Ananda? does the Order expect of me? I have lectured reality without making any qualification among exoteric and obscure tenets... Should there be any one who harbors the idea, 'It is I who will lead the fellowship,' or 'The Order is reliant on me,' he is the person who should set down guidelines concerning the Order. Presently the Tathagata, Ananda, thinks not excessively it is he who should lead the fellowship, or that the Order is subject to him. Why at that point would it be advisable for him to leave directions in any issue concerning the Order? I as well, O Ananda, am currently developed old and loaded with years; my excursion is attracting to its nearby, I have arrived at my whole of days, I am turning eighty years of age and similarly as an exhausted truck, Ananda, can be propped up just with the assistance of thongs, so the body of the Tathagata must be propped up by dressing it up.

### RELIGIOUS LIFE OF KANISHKA ON THE EVE OF KUSHAN CONQUEST

On the eve of the Kushan success of Kashmir strict life of the Valley was portrayed by the concurrent presence of various religions and convictions of various inceptions - neighborhood, Iranian, Greek and Indian. These beliefs were in a state of steady motion basically owing to their shared cooperation and borrowings, bringing about strict syncretism. Most importantly, the history of Kashmir was

underlined by a remarkable tolerant ethos which hurled liberal rulers who disparaged all religions notwithstanding of the individual confidence of the ruler. Infact, strict syncretism and toleration were shared by all the human advancements and societies of the time; and it was this strict convention which was acquired by the Kushans all through their stay from their central command at Bactria through Gandhara to Kashmir. The history of concurrence of strict cliques and strict syncretism is as old as the history of Kashmir. This isn't the spot to give insights regarding it. We may, notwithstanding, quickly portray the strict profile of Kashmir from the period of Indo-Greeks, similarly as with them we additionally observe the presentation of some new strict patterns which had a suffering effect.

### REVIEW OF LITERATURE

**Thapar, Romila, (2014)** The need of clarifying the authoritative writings offered ascend to a huge writing by method for discourses. These editorials not only clarified the writings by including basic notes, yet in addition methodically orchestrated the topic, and included legends and different incidental issues. The pundits additionally endeavored to recreate the life of the Buddha from the dissipated notification in the Piṭakas, and the outcome was the 12 Nidānakathā. Another most noteworthy of the Pāli group was Buddhaghosa who presumably thrived in Ceylon during the rule of Mahānāma (c. 413 AD). He created Visuddhimagga, the primary orderly and thoughtful treatise on Buddhist tenets and composed scholarly editorials on practically all the books of the Pāli Tri-Piṭaka. The other two acclaimed non-sanctioned Buddhist works of Ceylon were Dīpavaṃsa and Mahāvaṃsa. The first was made in the fourth or the start of the fifth century AD and was for the most part dependent on the Sinhalese critique.

**Oldenberg, H., and T.W. Rhys Davids, (2016)** As the Vedic time frame attracted to close a critical progress occurred in north India with the foundation of realms, theocracies and chiefdoms, and the development of towns. Consideration currently moved from the north-west and Punjab to the Gaṅgā plain, in spite of the fact that the previous territory proceeded with its activity. The expansion of agribusiness in 13 center Gaṅgā bowl was altogether a rice wonder. Other than in creature grouping there was the nearness of the wild ox. Wet rice development was an emotional change as it delivered a bigger yield which permitted a greater surplus. This was for the most part a result of the yearlong accessibility of water from the waterway Gaṅgā just as inexhaustible measure of rains.<sup>15</sup> An expansion in the surplus ensured an increment in population<sup>16</sup> which likewise recommends a significant measure of increment in number of settlements just as their general appropriation design in the Gangetic fields.



**Sharma, R.S., (2016)** An expansion in the surplus was joined by urbanization wherein, in the previous period there had been encounters and lodging between nations dependent on family association and others encountering the start of majesty. Anyway during this time changeless settlement in a specific zone gave a topographical personality to a family, or an alliance of factions, and in this manner this character was given solid shape by its guaranteeing ownership of the domain, at that point naming it after the decision tribe.

**Mukherjee, B.N., (2014)** The lofty long stretches of V'ima was combined with increment in exchange, other than foundation of social and political ties, between the Kuṣāṇas and the Khotan region of the Chinese Turkestan. The "bull and camel" type coin of Kujula and some copper coins of V'ima and Kaniṣka were recorded to have been found in the Khotan region.<sup>94</sup> It was not unnatural for the coins of the Kuṣāṇas, who were keen on exchange, to reach Khotan by method for business and even to impact the neighborhood metrology and to be utilized there as spaces for re-striking. All these could have been occurred without having any Kuṣāṇa political authority over Khotan. This chance can be considered if just the name of Khotan is shown on coins of V'ima Kadphises. Truth be told, all the letters in the field on the "bull and camel" type copper coins of Kujula and of V'ima Kadphises can be clarified as secluded or mixes of Kharoshṭī characters.

There is no uncertainty that V'ima transformed the Kuṣāṇa coinage. He most likely improved the cash framework in three phases. From the start he printed copper coins on the weight standard of Attic tridrachms and Attic drachms (utilizing "bull and camel" kind of his granddads) and with engravings in Greek and Kharoshṭī characters. He likewise gave a second assortment of "drachms" in copper ("enthroned ruler: two figures") bearing legends just in Greek characters.<sup>96</sup> Then he stamped the coins of the notable Soter Megas series.<sup>97</sup> In the legends of the coins of these two arrangement he utilized his titles and not the individual name, presumably affected by the training for the most part followed by the contemporary majestic Parthian coinage.<sup>98</sup> Only on one piece his name happened. On this coin the Prākṛit engraving can be perused as Maharajasa Rajatirajasa Tratarasa Vamasa. In the last stage V'ima presented gold coinage on the Roman standard and the copper coins following Attic meteorology. The coins of the last arrangement bear Greek legends in Greek characters and Prākṛit legends in the Kharoshṭī content. Just the Greek legend was utilized in an assortment of copper coins. This training was maybe at first followed by his child Kaniṣka-I, who, in any case, before long changed over to the utilization of the Bactrian legends in the Greek content. The Rabatak engraving plainly demonstrates his reception of the Bactrian language in inclination to the Greek language.

**Raychaudhari, H.C., (2013)** It isn't sure whether V'ima began the procedure reconstruction while he was a co-leader of his granddad. This was anyway improbable due to the chance of contradiction of the initial two arrangement of the V'ima's specie with certain highlights of his granddads coinage. Maybe in the Kuṣāṇa Empire the lesser co-ruler didn't strike coins. All things considered, V'ima maybe started the procedure of reconstruction after he turned into the autonomous sovereign of the realm in or not long after c. Advertisement 46. The way that V'ima embraced the notable "lord at special raised area" instituted gadget from the coins of the magnificent Parthian ruler Gotarzes II (AD38-51) as one of the front sorts of his coins bearing his names counts well with the proposed date of transformation.

## CONCLUSION

The average citizens in the period c. B.C. 200-A.D. 300 continued being one of the principal supporters of Buddhism. In any case, the distinguished help was assistant and the primary piece of the endowments started from normal residents who followed arranged occupations. The various word related social occasions like bricklayers, craftsmans, cover sellers, weavers, recorders, representatives, shippers, etc. The gahapatis are moreover seen as making blessings, yet when stood out from endowments by financial specialists and dealers, they are less in number. The upāsaka and upāsikā are referenced now and again, anyway most of the lay admirers are having no such sobriquets.

A significant component of progress observable during our period were the gathering or aggregate gifts made by specific families, the residents or towns, the Buddhagosthi of specific spots or the ivory laborer's societies. The people group support in that capacity was not seen in the age of the Buddha. This people group or gathering personality depended on connection ties, town solidarity, or word related ties spoke to and authorized through a society.

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