

# SAKYAMUNI BUDDHA

Indeed, the founder of Buddhism, Siddhartha Gautama (Sakyamuni), had a noble and prominent upbringing as a prince rather than being born into humble circumstances. However, it was through his profound realization and awakening that he transcended the worldly pursuits and suffering, despite being born into a life of luxury and privilege. What sets him apart is that, instead of solely focusing on his own liberation, he made a great vow to seek the path of eternal liberation for all sentient beings. He selflessly renounced his royal life and dedicated himself to the compassionate mission of alleviating the suffering of all beings.

Sakyamuni Gautama's unwavering determination and compassion led him to establish Buddhism, a great spiritual tradition representing the ultimate truth. His teachings encompassed the understanding of reality, the nature of suffering, the path to liberation, and the cultivation of virtues such as compassion, wisdom, and mindfulness. His profound spiritual wisdom and noble aspirations have been a source of inspiration and admiration.

The enlightened spirit exemplified by the Buddha is truly remarkable and deserving of our reverence and admiration. It serves as a timeless reminder of the potential within all individuals to transcend worldly attachments and strive for the welfare and liberation of all beings.



## THE TEN OUTSTANDING DISCIPLES WHO ACHIEVED REMARKABLE ACCOMPLISHMENTS IN THE DIRECT LINEAGE OF THE BUDDHA

1. Shariputra: Renowned for his wisdom and considered the foremost in terms of wisdom among the disciples.
2. Maudgalyayana (Moggallana): Known for his supernatural powers and considered the foremost in terms of psychic abilities.
3. Mahakasyapa: Regarded as the foremost in asceticism (austerities) among the disciples.
4. Anuruddha: Possessed the divine eye, the foremost among the disciples in terms of clairvoyance.
5. Subhuti: Recognized as the foremost in understanding emptiness (the concept of emptiness or non-self).
6. Purna Maitrayani-putra: Revered as the foremost in expounding the teachings (Dharma).
7. Katyayana: Acknowledged as the foremost in debating and discussion.
8. Upali: Revered as the foremost in Vinaya (monastic discipline and rules).
9. Rahula (the Buddha's son): Regarded as the foremost in practicing secret or esoteric teachings.
10. Ananda (the Buddha's cousin and personal attendant): Recognized as the foremost in learning and memorization.

These ten exceptional disciples were highly accomplished in their respective areas and contributed significantly to the preservation, dissemination, and deepening of the Buddha's teachings.



# “AN OUTLINE OF THE DEVELOPMENT OF CHINESE BUDDHISM”

Since the establishment of Buddhist teachings by Siddhartha Gautama (Shakyamuni Buddha), apart from the purely religious accounts found in the scriptures, it is difficult to definitively determine the specific scope and influence of Buddhism's spread, its territorial reach, and the number of people affected. During his lifetime and the two centuries following his parinirvana (passing away), it can be generally acknowledged that Buddhism had spread to the following regions:

- North, reaching the southern foothills of the Himalayas, including places like Nepal.
- South, extending to the Vindhya Mountains.
- West, reaching as far as Mathura.
- East, encompassing the region of Magadha (modern-day Bihar) and beyond.

In general, the spread of Buddhism did not extend beyond the region between Central India and Eastern India, remaining mostly within the Gangetic plain. However, it is estimated that tens of thousands of people were directly influenced and educated by the Buddha's teachings. Considering the population of ancient India, this can be regarded as a significant and influential movement, causing a sensation during that time.



## FAMOUS EMPEROR ASHOKA

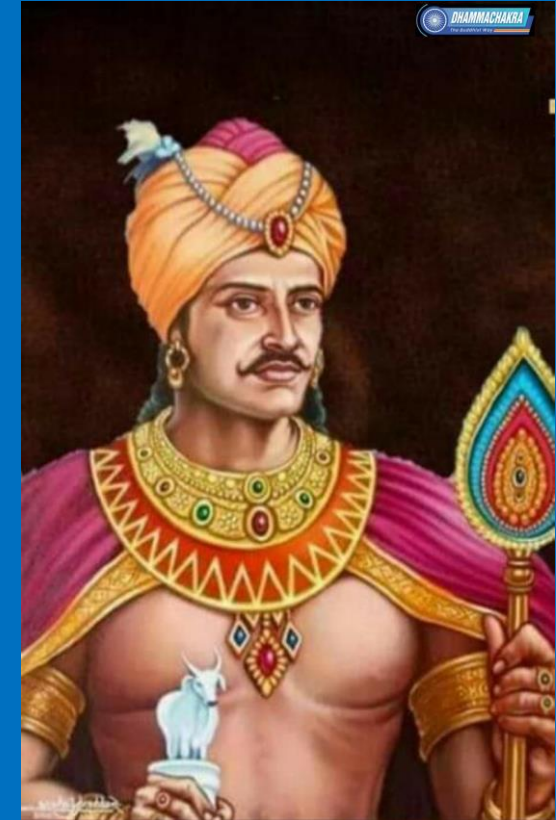
The true propagation and expansion of Buddhism relied not only on the efforts of the Buddha's disciples in preaching and conversion but also on political support. In the two hundred years following the Parinirvana (passing away) of the Buddha, India witnessed the rise of a renowned king whose heroic deeds rival those of Alexander the Great. This king is the famous Emperor Ashoka, who is considered one of the most devout Buddhist rulers in world history. In Buddhist terminology, he is referred to as the "Great Protector of the Dharma."

Emperor Ashoka played a crucial role in promoting and safeguarding Buddhism. After his conversion to Buddhism following the brutal Kalinga War, he embarked on a path of non-violence, compassion, and righteous governance. He actively propagated the teachings of Buddhism throughout his vast empire, employing various means such as inscribing edicts on pillars and rocks, sending missionaries to neighboring countries, and fostering moral and ethical values among his subjects.

Ashoka's support and patronage provided Buddhism with political backing, enabling its widespread acceptance and influence across different regions. His efforts not only contributed to the expansion of Buddhism within his realm but also influenced the development and spread of the religion beyond India's borders, reaching as far as Sri Lanka, Central Asia, and Southeast Asia. As a devout follower of Buddhism, Ashoka's devotion and commitment to the Dharma earned him the title of the "Great Protector" or "Great Guardian" of Buddhism.

During the reign of Emperor Ashoka, Buddhism flourished and spread beyond India to various countries in Europe and Africa.

In the Edicts of Emperor Ashoka inscribed on the thirteenth rock pillar, it is recorded as follows: "In the ninth year of Emperor Ashoka's reign, he conquered Kalinga... After conquering Kalinga, he earnestly protected the Dharma, took refuge in the Dharma, and sought to propagate the teachings of the Dharma." It further states: "The king's dominion extended to the barbarian tribes residing in the mountains and forests. Out of compassion for them, he encouraged them to take refuge in the Dharma... For the sake of the happiness and joy of all sentient beings, which is the ultimate victory, he considered the victory of the Dharma as the greatest victory. The victory of the Dharma spread within the king's realm and extended to neighboring countries, spanning a distance of six hundred yojanas. The Yavana (Greeks) King Antiochus (Antiyoko), King Turamaya (Ptolemy), King Antikine (Antigonas), King Magas (Make), and King Alikasadra (Alexander)... all followed the Dharma preached by Emperor Ashoka."



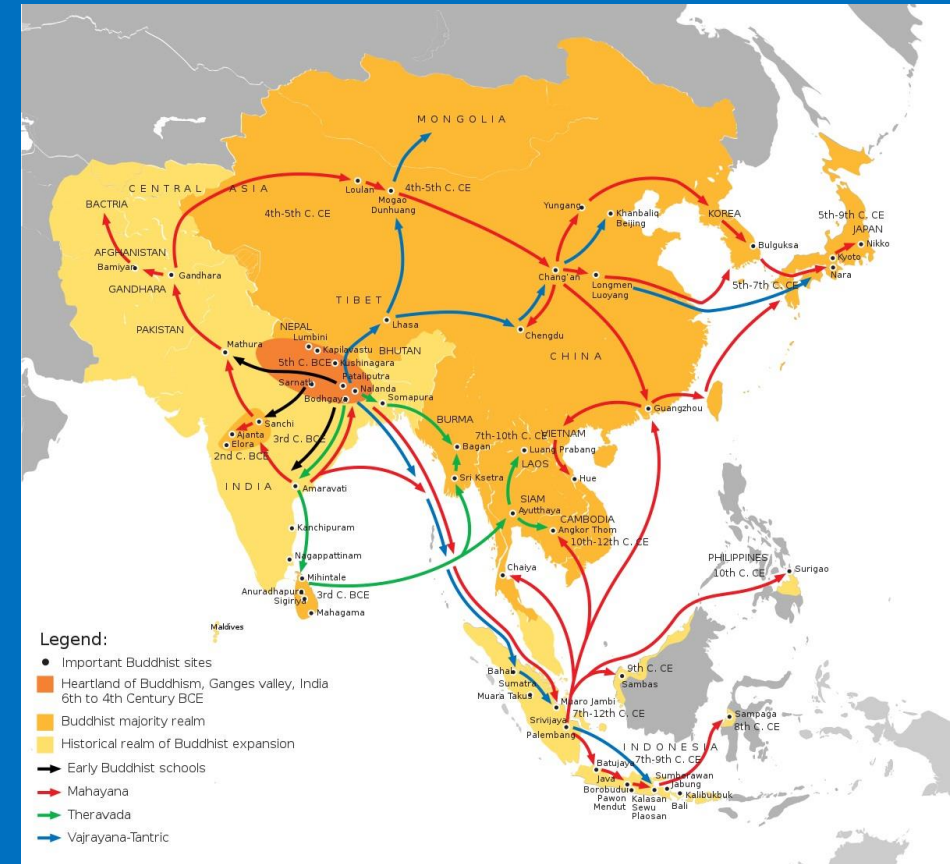
## SPREAD OF BUDDHISM FROM INDIA TO CHINA

### Main Timeline

- After the reign of Emperor Ashoka, around the 2nd century AD, the rise of the Kushan Empire in India led to a revival of Buddhism. The Kushan Empire, descended from the Yuezhi people, gradually annexed parts of Northwest India and Central India. After embracing Buddhism, the Kushan Emperor initiated a gathering of Buddhist scholars and practitioners, including the friends of the world, Kumārajīva, and Upaḍhyāya, in the city of Kaniṣka. They compiled scriptures, which took twelve years to complete. During the Tang Dynasty, the great master Xuanzang studied in India and brought back a collection of sutras, vinaya, and treatises, most of which originated from this gathering.
- In the following centuries, Nagarjuna, a bodhisattva who emerged in South India in the 2nd and 3rd centuries, made significant contributions to the propagation of Buddhism. In the mid-4th century, the brothers Vasubandhu and Asanga promoted the study of the Mahayana teachings and expounded on the doctrines of Yogācāra and Madhyamaka, gaining fame during their time. In the 5th century, the Chinese monk Faxian, who studied in India during the Eastern Jin Dynasty, arrived in India even before Xuanzang and returned with scriptures.
- In the mid-6th century, scholars such as Dignāga, Dharmakīrti, and Sthiramati propagated the teachings of Yogācāra and the Madhyamaka school. At the beginning of the Tang Dynasty, the great master Xuanzang arrived in India after these scholars and sought teachings from the masters Jñānaprabha and Prajñākaramati, as well as lay practitioner Vijñānagupta. However, their teachings were rooted in the doctrines of Yogācāra and Madhyamaka.
- Meanwhile, India also had renowned monks such as Bodhidharma, Bodhidharma's disciple Dazu Huike, Zhenche, Shanavasa, and Damo Jiduo, who came to China to propagate Buddhism and translated numerous scriptures.
- In the late 7th century, the Chinese monk Yijing studied in India and remained in the surrounding regions of the South China Sea before returning to China, where he made significant literary contributions.
- In the 8th century, as Buddhism declined in India, masters such as Śāntarakṣita, Padmasambhava, and Vimalamitra traveled to China to propagate the teachings of the esoteric tradition.
- By the 12th century, with the advent of Islam in India, many Buddhists sought refuge in South India and Tibet, leading to the gradual decline of Buddhism in its homeland.

# MAPS OF ANCIENT BUDDHIST ASIA

A dozen maps illustrating the development of Buddhism and key events in its history during its first 1,000 years.



**BEGINNINGS OF BUDDHISM – 6TH-5TH C. B.C.  
BUDDHA LIVED AND TAUGHT IN A SMALL AREA OF N. E. INDIA**



**THE MIDDLE LAND**

**BIRTH IN  
LUMBINI**

**PASSING AWAY  
AT KUSINĀRĀ**

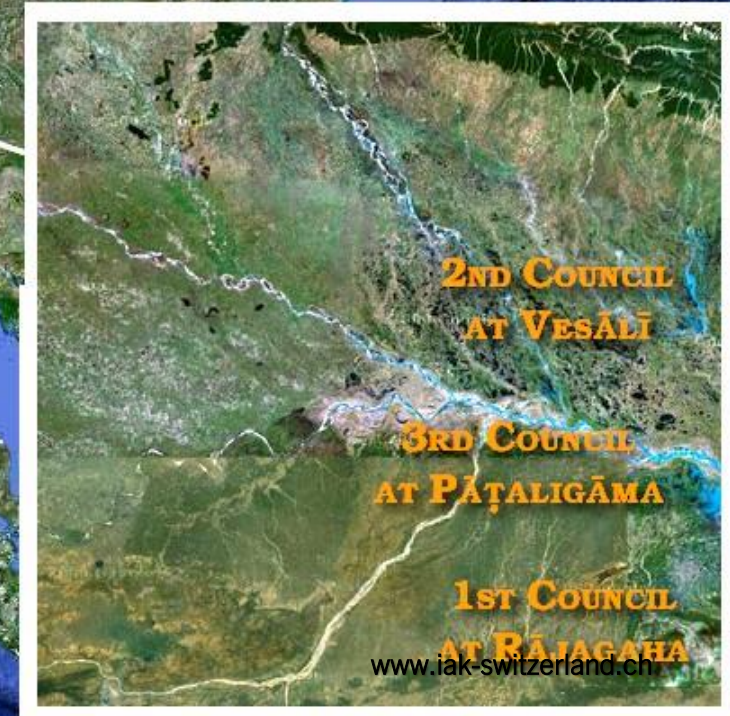
**1ST TEACHING  
AT ISIPATANA**

**AWAKENING  
AT URUVELĀ**

[www.iak-switzerland.ch](http://www.iak-switzerland.ch)

# EARLY BUDDHISM – 5TH-3RD c. B.C. THE FIRST THREE COUNCILS

THE MIDDLE LAND





# ASOKAN MISSIONS - 3RD C. B.C.

THE MISSIONS ARE SENT TO THE BORDER AREAS AND BEYOND



**FOURTH BUDDHIST COUNCIL**  
**THERAVĀDA, ĀLOKA VIHĀRA - 1ST C. B.C.**  
**SARVĀṢṬIVĀDA, KASMĪRA - 1ST C. A.D.**

KASMĪRA



SRI LANKA



# EMERGENCE OF THE MAHĀYĀNA – 1ST-5TH C. A.D. IN DIFFERENT PARTS OF INDIA



LOTUS SŪTRA  
GANDHĀRA

YOGĀCĀRA WRITINGS  
NĀLANDĀ VIKRAMĀŚĪLA

NĀGĀRJUNAKOṆḌA

MADHYAMAKA  
WRITINGS

ŚRĪ LAṅKĀ

**BUDDHISM REACHES S.E. ASIA FROM SOUTH INDIA - 5TH C. A.D.  
A MIXTURE OF MAHĀYĀNA AND HINDUISM THAT STILL SURVIVES IN BALI**



# BUDDHISM REACHES CHINA – 1ST C. A.D.

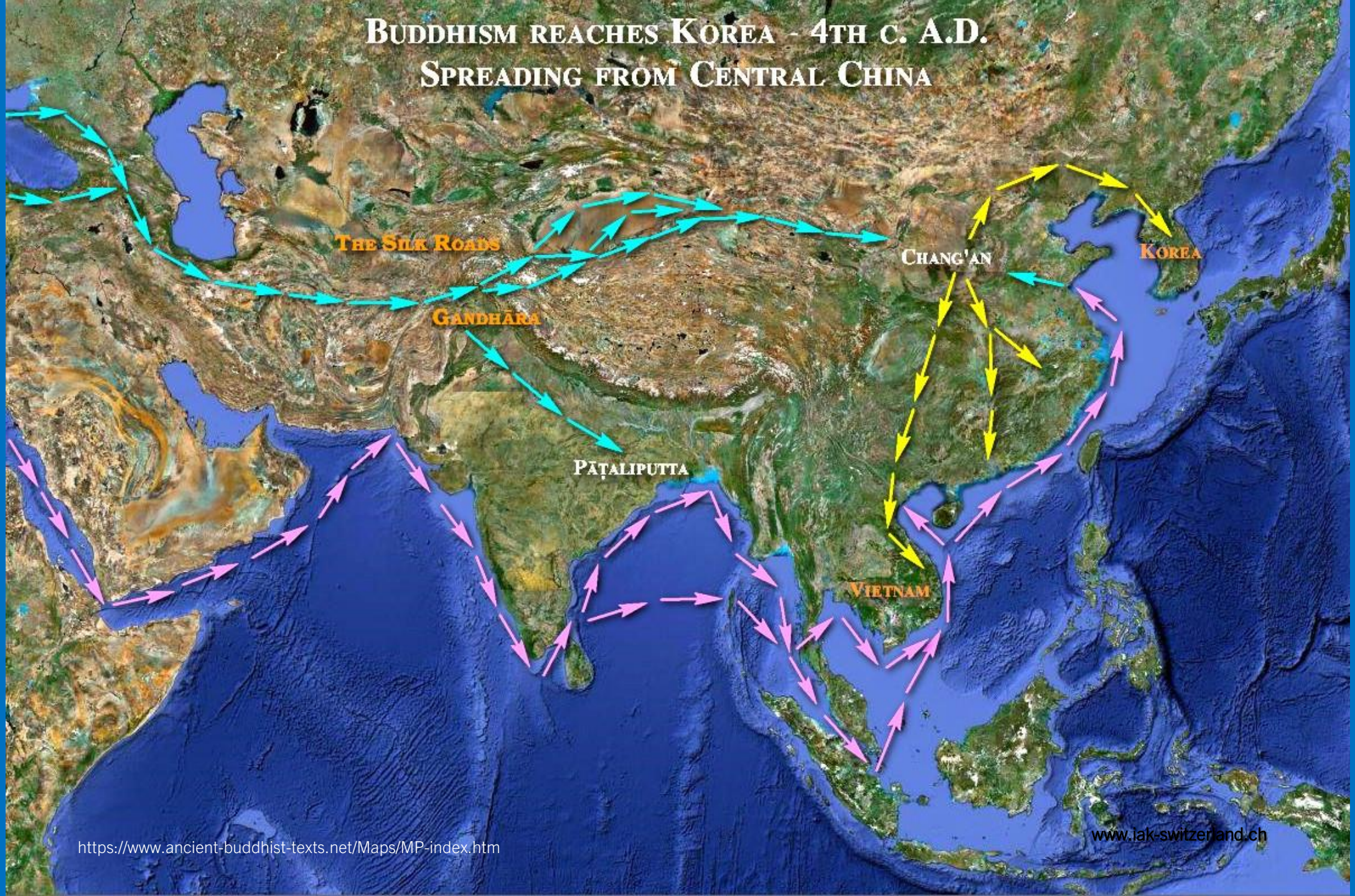
## TRAVELING ALONG THE SILK ROADS THAT RAN FROM ROME TO CHANG'AN



**BUDDHISM REACHES VIETNAM – 2ND C. A.D.  
SPREADING FROM THE CAPITAL OF CHINA CHANG'AN**



# BUDDHISM REACHES KOREA - 4TH C. A.D. SPREADING FROM CENTRAL CHINA



# BUDDHISM REACHES JAPAN – 6TH C. A.D. PROBABLY VIA KOREA



The Silk Roads

GANDHARA

CHANG'AN

KOREA

JAPAN

PĀṬALIPUTTA

VIETNAM



**BODHIDHARMA'S ROUTE FROM INDIA TO CHINA – 5TH-6TH C. A.D.  
GOING ALONG THE MARITIME SILK ROAD  
TAKING CH'AN AND PURE LAND TEACHINGS**



PĀṬALIPUTTA

NORTHERN  
WEI

SOUTHERN  
QI

# THE AREAS DIRECTLY INFLUENCED BY BUDDHIST CIVILISATION DURING THE EARLY MIDDLE AGES



## SPREAD OF BUDDHISM FROM INDIA TO CHINA

### Early spread and development

- During the early period of the Qin and Han dynasties, there were signs of cultural exchange between China and India. In the historical accounts of Buddhism, it is mentioned that during the time of Emperor Qin Shi Huang, foreign monks, including Shili Fang and the eighteen wise men, were imprisoned. However, they were rescued from prison at night by the Diamond Thunderbolt. This indicates early interactions and influences between Chinese and Indian cultures.
- Starting from the reign of Emperor Han Ming, during a dream, Emperor Ming dreamt of a golden figure. As a result, he dispatched envoys led by Cai Yin and other eighteen individuals to travel west in search of Buddhist scriptures. They reached the country of the Great Yuezhi, where they encountered the two monks, Kasyapa Matanga and Dharmaraksha. The monks were invited back to Luoyang and settled in the White Horse Temple. They translated the "Forty-Two Chapter Sutra," which was then stored in the stone chamber of the Blue Tower, marking the beginning of Buddhism's introduction to China.
- During the late Eastern Han Dynasty and the Three Kingdoms period, there were significant developments in the introduction and promotion of Buddhism in China. During the reign of Emperor Huan of Han, the Buddhist monk An Shigao from the Parthian Empire and the monk Zhi Chen from the Yuezhi Kingdom arrived in Luoyang. They translated numerous Buddhist scriptures, totaling around one to two hundred volumes.
- During the reign of Emperor Ling of Han, the Indian monk Zhu Falan also arrived in Luoyang. He made great efforts to promote Buddhism and advocated for the integration of Indian and Chinese cultures. His renowned work, "The Confusion of Muzi's Philosophy," emphasized this harmonization and was produced during this period.
- Following this, monks such as Kang Senghui and the scholar Zhi Qian, who was originally from the Yuezhi Kingdom and was a disciple of Zhi Chen's student Zhi Liang, gained widespread admiration for their profound knowledge. They actively propagated Buddhist teachings and resided in the Eastern Wu Kingdom, enjoying high status as guests of the government under Sun Quan.

## SPREAD OF BUDDHISM FROM INDIA TO CHINA

Significant development and establishment: Indeed, the establishment of Buddhism in China was significantly influenced by several prominent figures during different periods.

- In the Northern Wei Dynasty, the Indian monk Fotudeng (also known as Buddhahadra) played a crucial role in laying the foundation of Buddhism in China.
- During the Yao and Qin Dynasties, the monk Kumārajīva (known as Jiumoluoshi in Chinese) made substantial contributions. Additionally, renowned Chinese monks such as Dao'an, Huiyuan, and Sengzhao also played pivotal roles. Their efforts collectively established a strong foothold for Buddhism within Chinese culture, which remains steadfast to this day.
- During the Yao and Qin Dynasties, the renowned Indian monk Kumarajiva (known as Jiumoluoshi in Chinese) traveled from the Western Regions to China. His significant contributions included translating Buddhist scriptures and promoting the study of Prajnaparamita (Perfection of Wisdom) in Buddhism. This played a crucial role in bridging the cultural and philosophical exchange between India and China and advancing Buddhist culture. Among his ordained disciples, monks such as Sengrui and Sengzhao were esteemed scholars in China at that time. The knowledge and demeanor displayed between Kumarajiva and his disciples greatly influenced the academic community during the Northern and Southern Dynasties, garnering admiration from their contemporaries.
- Particularly noteworthy is Sengzhao's work "Zhao Lun" (Treatise by Sengzhao), which integrated Daoist and Zhuangist thoughts and advocated concepts such as "prajna without knowledge" and "nirvana without name." It became an outstanding and enduring masterpiece in the history of Chinese philosophy and literature. The Buddhist treatises authored by Dao'an and Huiyuan, disciples of Kumarajiva, were also greatly influenced by him.
- Kumarajiva's arrival in China is considered a miraculous event in the history of Chinese culture, although it was accompanied by hardships. During the reign of Fu Jian of the Former Qin Dynasty, in order to seek Kumarajiva's wisdom, an army was dispatched and General Lü Guang led a campaign to the Western Regions and later proclaimed himself as the ruler of Liang. Kumarajiva fell into the hands of Lü Guang. It was not until the Yao and Qin Dynasties that Lü Long's surrender allowed Kumarajiva to enter the Central Plains. Emperor Yao Xing welcomed him to the Xiaoyao Garden and treated him with the honors of a national master. Kumarajiva translated over 300 volumes of Buddhist scriptures, and around 3,000 people participated in the translation project, all sponsored by the Yao and Qin governments. This marked the emergence of numerous renowned monks, and the prestige of Buddhism flourished.

# CENTRAL ASIA, INDIA AND SE ASIA

MAPS AND TEXT BY ĀNANDAJOTI BHIKKHU

## CHINESE PILGRIMS TO CENTRAL ASIA, INDIA AND SE ASIA

- The original transmission of Buddhism to China was by Indian and especially by Central Asian monks who travelled along the silk trading routes taking the new religion with them, setting up some of the most iconic cave temples along the way, such as the Kezelik and Mogao grottoes.
- It was not very long though before Chinese monks started traveling in the opposite direction in order to bring back more reliable source texts for their new-found religion.
- The journey could be very dangerous indeed, whether they travelled via the overland route through the Taklamakan desert and over the Pamir mountains, or along the sea routes via S.E. Asia.
- Besides the perils of crossing thousands of kilometres through deserts, freezing mountain passes, or going through unsettled high seas, there was also the danger of pirates, thieves and famines.
- These monks were prepared to make such a dangerous crossing in search of the materials they needed, normally on foot, and often spending years to get to their destination, because they believed that India held the key to the True Dharma.

The maps below are simply indicative of the travels they made, rather than comprehensive, and are only meant to give an idea of the routes they travelled along. Some more details are found in the appended notes.

FAXIAN  
XUANZANG  
YIJING

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## FAXIAN, 337-422

Detailed information about Faxian is hard to come by and precise dates and locations are difficult to pin down. He ordained as a child in China, and seems to have become more and more discontent with the lack of authentic texts in the country, especially those pertaining to the Discipline (*Vinaya*).

He set out from China to go to the West in 399 around the age of 60 and spent maybe ten years or more years there, before traveling to Sri Lanka where he spent a further two years. During the sea route from Sri Lanka back to China he stopped off somewhere in either Sumatra or Java.

After returning he spent the rest of his life recording his travels, especially concerning the practices he found in India, and translating the texts he had brought back, and died at the ripe old age of eighty-eight.

Book: [A Record of Buddhistic Kingdoms.](#)



# XUANZANG, 602-664

Xuanzang is the most celebrated and influential of all the Chinese monks who travelled to India in search of the Dharma. He was born around 600 and started his journey in 629. After crossing the Taklamakan desert and then the Pamir mountains he made his way to Kashmir, where he studied for two years, before heading down to the Ganges plains and into the Buddhist heartlands.

He followed further studies at Nālandā University for some years, and became a great teacher himself, before going on pilgrimage round India. On return to Nālandā he won a great debate, and finally decided to return to China with his treasure trove of scriptures, relics and sacred images.

After many adventures and life-threatening incidents he arrived back sixteen years after leaving. He spent the rest of his life translating the texts he had brought back.

Book: Si-Yu-Ki, Buddhist Records of the Western World.



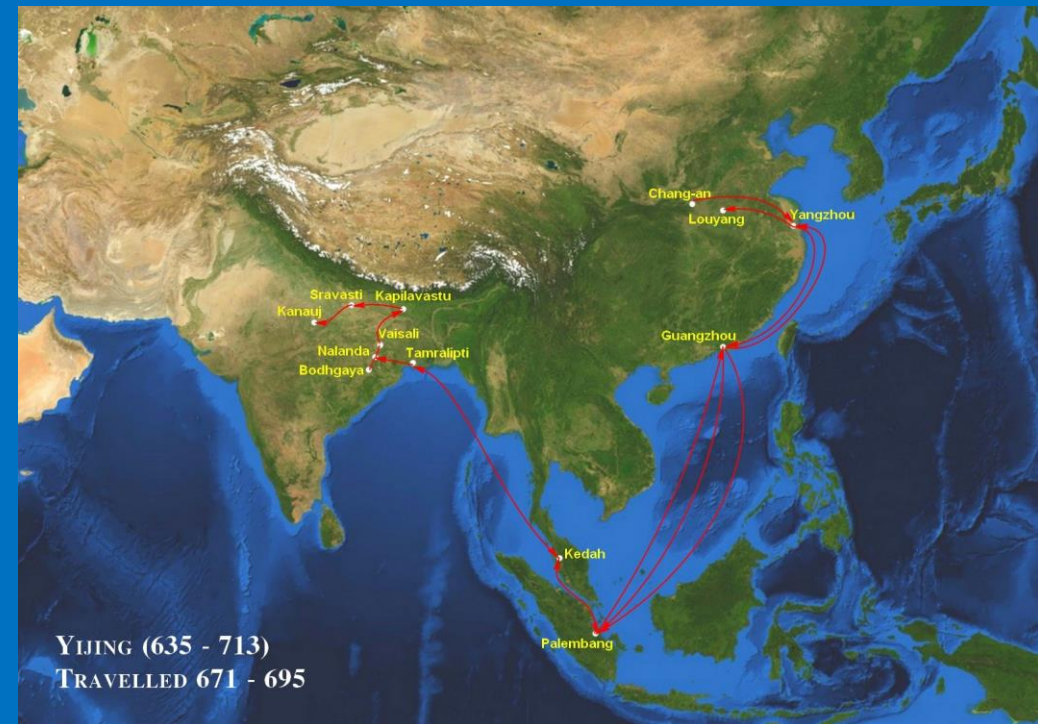
## YIJING, 636-713

Yijing's works are very important for an understanding of the history of Buddhism and Buddhist sects as he wrote extensively on his travels, and the sects and practices he found not only in India, but in the Malay Archipelago also.

He was an admirer of his predecessors Faxian and Xuanzang and decided in his mid-30s to travel to the famed monastery of Nālandā in India. On his way he studied Discipline and Sanskrit in the monasteries in Sumatra and Tamralipti.

He also stayed for around seven years in Sumatra during his return journey, during which time he made translations of the more than 400 texts he had collected on his travels. He even travelled to Guangzhou and back to Sumatra when he ran out of writing materials.

Books: [A Record of the Buddhist Religion as Practiced in India and the Malay Archipelago](#). His second book, [Chinese Monks in India](#), Biography of Eminent Monks Who Went to the Western World in Search of the Law During the Great Tang Dynasty records all the information he was able to gather about Chinese monks who had gone to India before and during his time, some of whom he met while in India. A third book Yijing wrote about India has not survived.





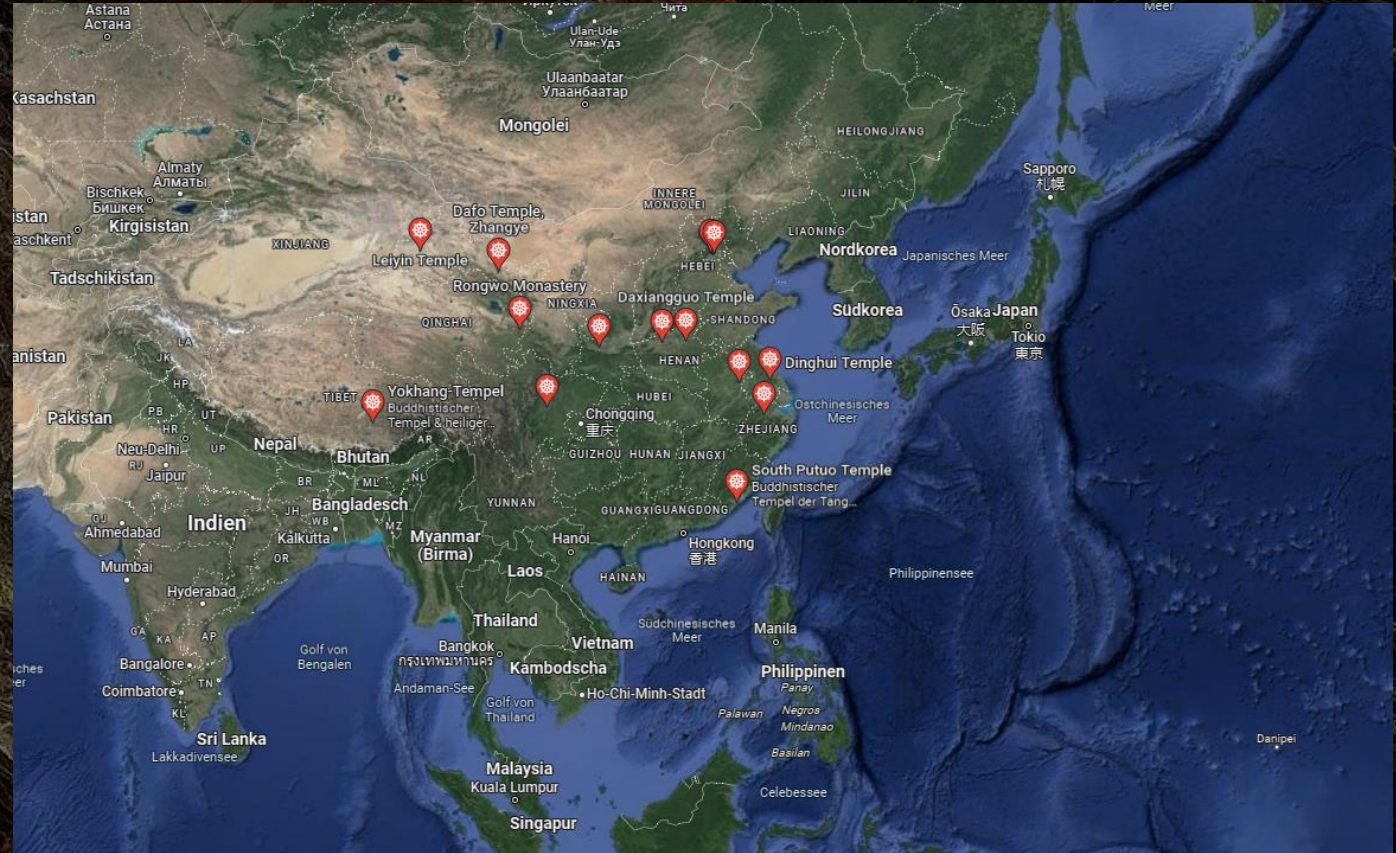
## SPREAD OF BUDDHISM FROM INDIA TO CHINA

### Conclusion

- The contributions of Buddhist philosophy, particularly the style of Zen, to Chinese culture are immense and far-reaching. They have had a profound impact and are overwhelmingly positive. Buddhist influence can be seen in various aspects such as politics, society, philosophy, literature, architecture, art, painting, sculpture, and even in the everyday lives of Chinese people, including their lifestyle choices in food, clothing, housing, and transportation. The influence of Zen Buddhism has extended even further to Japan.
- In terms of academic and literary contributions, we can cite several examples. Starting from the Cao Wei Dynasty, Cao Zijian, inspired by listening to Sanskrit chants, created the "Yushan Fan Chang" (Fisherman's Song of Yushan), which brought about a unique development in Chinese phonetics and music. The disciples of Kumarajiva, such as Sengrui and Sengzhao, pioneered the style of Buddhist literature. During the period of the Northern and Southern Dynasties, eminent monks invented the system of phonetic notation known as "fanqie," which became the origin of Chinese phonetics. It has been used for over a thousand years and eventually evolved into the modern phonetic symbols used today. Shen Yue of the Liang Dynasty compiled studies on phonetics, while Liu Xie made significant contributions to literary criticism with his work "Wenxin Diaolong" (The Literary Mind and the Carving of Dragons). Both of these works were influenced by the teachings of Buddhism. Lu Yu's "Cha Jing" (The Classic of Tea), the Yin-Yang divination system of the master Yixing during the Tang Dynasty, and the discovery of the Taiji diagram by Cheng Mingdao in the Song Dynasty all have strong connections to Buddhism.
- In terms of artistic contributions, the Yungang Grottoes, Dunhuang murals, and other Buddhist art forms are widely renowned. These examples demonstrate the profound influence of Buddhism on Chinese art and culture.
- Overall, due to the wisdom and cultivation of virtuous Buddhist monks and masters throughout the ages, Buddhist philosophy has greatly influenced Chinese academia and literature. If we examine the collected works of scholars and literati throughout history, it is extremely rare to find works unrelated to Buddhist monks or devoid of Buddhist ideas. The famous line by the Qing Dynasty female poet Cai Jiyu, "With bare hands, slay a whale for a thousand years; With a white head, devote one's heart to Buddhism throughout one's life," reveals the aspirations of intellectuals in ancient China, their pursuit of the highest ideals, and the ultimate spiritual realm imbued with the essence of Zen Buddhism. It carries significant authoritative meaning.

# FAMOUS BUDDHIST TEMPLES AND MOUNTAINS IN CHINA

These are just a few examples of the notable Buddhist mountains in China. Each mountain holds its own unique significance, attracting pilgrims, tourists, and followers of Buddhism from around the world.



CHINA IS HOME TO NUMEROUS FAMOUS BUDDHIST MOUNTAINS, OFTEN REGARDED AS SACRED SITES ASSOCIATED WITH DIFFERENT BODHISATTVAS AND SIGNIFICANT FIGURES IN BUDDHIST HISTORY.

- **Wutai Mountain:** The abode of Manjushri Bodhisattva, known for its picturesque landscapes and the intermingling of Qing and Huang temples. It is considered one of the Five Great Buddhist Mountains in China and one of the world's five major Buddhist holy sites.
- **Putuo Mountain:** The sacred site of Guanyin Bodhisattva, located in the midst of a vast sea. It is renowned as one of the Four Great Buddhist Mountains in China.
- **Emei Mountain:** The domain of Samantabhadra Bodhisattva. It is recognized as one of the Four Great Buddhist Mountains in China and is a dual UNESCO World Heritage site, encompassing both cultural and natural significance.
- **Jiuhua Mountain:** The realm of Ksitigarbha Bodhisattva. It is among the Four Great Buddhist Mountains in China and is renowned for its ancient temples.
- **Xuedou Mountain:** The dwelling place of Maitreya Bodhisattva. Xuedou Temple, situated in this mountain, has flourished for centuries and has been a site of pilgrimage for devout followers.
- **Fanjingshan:** The abode of Brahma Pure Land Maitreya Bodhisattva. It is a well-known thousand-year-old Buddhist mountain in southwestern China, characterized by its awe-inspiring Buddhist architecture and misty scenery.
- **Songshan:** The birthplace of Zen Buddhism and the home of the ancestral temple of the Chinese Zen Buddhist tradition. It is also recognized as a UNESCO Global Geopark.
- **Mount Lu (Lushan):** The birthplace of the Pure Land Buddhist tradition in China. It is a UNESCO World Heritage site and has been historically significant for its cultural heritage.
- **Jizu Mountain:** The domain associated with the venerable Jia Ye. It is regarded as the birthplace of Zen Buddhism and a convergence point for various branches of Buddhism in China.
- **Tiantai Mountain:** Known as the "Mountain of Five Hundred Arhats," it holds significance for the Tiantai school of Buddhism and is considered a sacred site for the Lotus Sutra teachings. It is also the ancestral temple of the Tiantai sect.
- **Mount Heng (Hengshan):** Revered as the sacred site of the Southern Emperor Bodhisattva in Guangdong Province. The golden stupas at Nan Tai Temple house the remains of two authentic relics of Shakyamuni Buddha.
- **Jinyun Mountain:** A sacred site associated with the venerable Ananda. It serves as an important center for Buddhist studies and is designated as a AAAA-rated national scenic area.
- **Yunju Mountain:** A prominent mountain associated with the Caodong (Soto) school of Zen Buddhism. It is a renowned Buddhist mountain in China and holds the status of a national key scenic area.
- **Tianmu Mountain:** The abode of Weituo Bodhisattva. It played a significant role in the revival of the Linji (Rinzai) school of Zen Buddhism. Its renowned temples, Zhengjue Temple and Chanyuan Temple, are on par with Lingyin Temple in Hangzhou.
- **Zhongnan Mountain:** A holy site for the development of Buddhist culture. It is known for its ancient Buddhist monasteries and holds the status of a UNESCO Global Geopark.
- **Langshan in Jiangsu:** The domain of Mahasthamaprapta Bodhisattva. It is a renowned Buddhist mountain with numerous temples and is rated as an AAAA-level tourist attraction.
- **Qixia Mountain:** The birthplace of the "Three Treatise" school of Buddhism. Qixia Temple, located here, is one of China's four famous Buddhist temples.
- **Qianshan:** The realm of Maitreya Bodhisattva. It is a renowned Buddhist mountain in China and holds the status of a 5A-level tourist attraction.
- **Panshan:** A Zen Buddhist domain often referred to as the "Mount Wutai of the East." It is recognized as an AAAAA-level tourist attraction.
- **Zhiti Mountain:** One of the three known Zhiti Mountains in Buddhist history and the site associated with the coronation of Bodhisattva Mahamati.

# THE FOUR GREAT MOUNTAINS IN CHINA

1. Wutai Mountain (五台山): Located in Shanxi Province, it is associated with Manjushri Bodhisattva, the Bodhisattva of Wisdom.

2. Putuo Mountain (普陀山): Located in Zhejiang Province, it is associated with Guanyin Bodhisattva, the Bodhisattva of Compassion.

3. Jiuhua Mountain (九华山): Located in Anhui Province, it is associated with Ksitigarbha Bodhisattva, the Bodhisattva of the Underworld.

4. Mount Emei (峨眉山): Located in Sichuan Province, it is associated with Samantabhadra Bodhisattva, the Bodhisattva of Practice and Virtue.

These mountains are considered sacred and have significant historical and cultural importance in Chinese Buddhism. They attract pilgrims and tourists from around the world.





白馬寺

WHITE HORSE TEMPLE,  
LUOYANG, HENAN PROVINCE  
(1ST CENTURY CE)

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LONGMEN GROTTOES,  
LUOYANG, HENAN PROVINCE  
(5TH-8TH CENTURY CE)



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# 少林寺

SHAOLIN TEMPLE, NEAR  
ZHENGZHOU, HENAN PROVINCE  
(5TH CENTURY CE)

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A photograph of the Giant Wild Goose Pagoda in Xi'an, Shaanxi Province, China. The pagoda is a tall, multi-tiered brick structure with a square base and a small spire at the top. It is set against a clear blue sky. In the foreground, there are some green pine trees. The pagoda's facade is made of reddish-brown bricks and features arched windows on each level.

GIANT WILD GOOSE  
PAGODA, XI'AN,  
SHAANXI PROVINCE  
(7TH CENTURY CE)



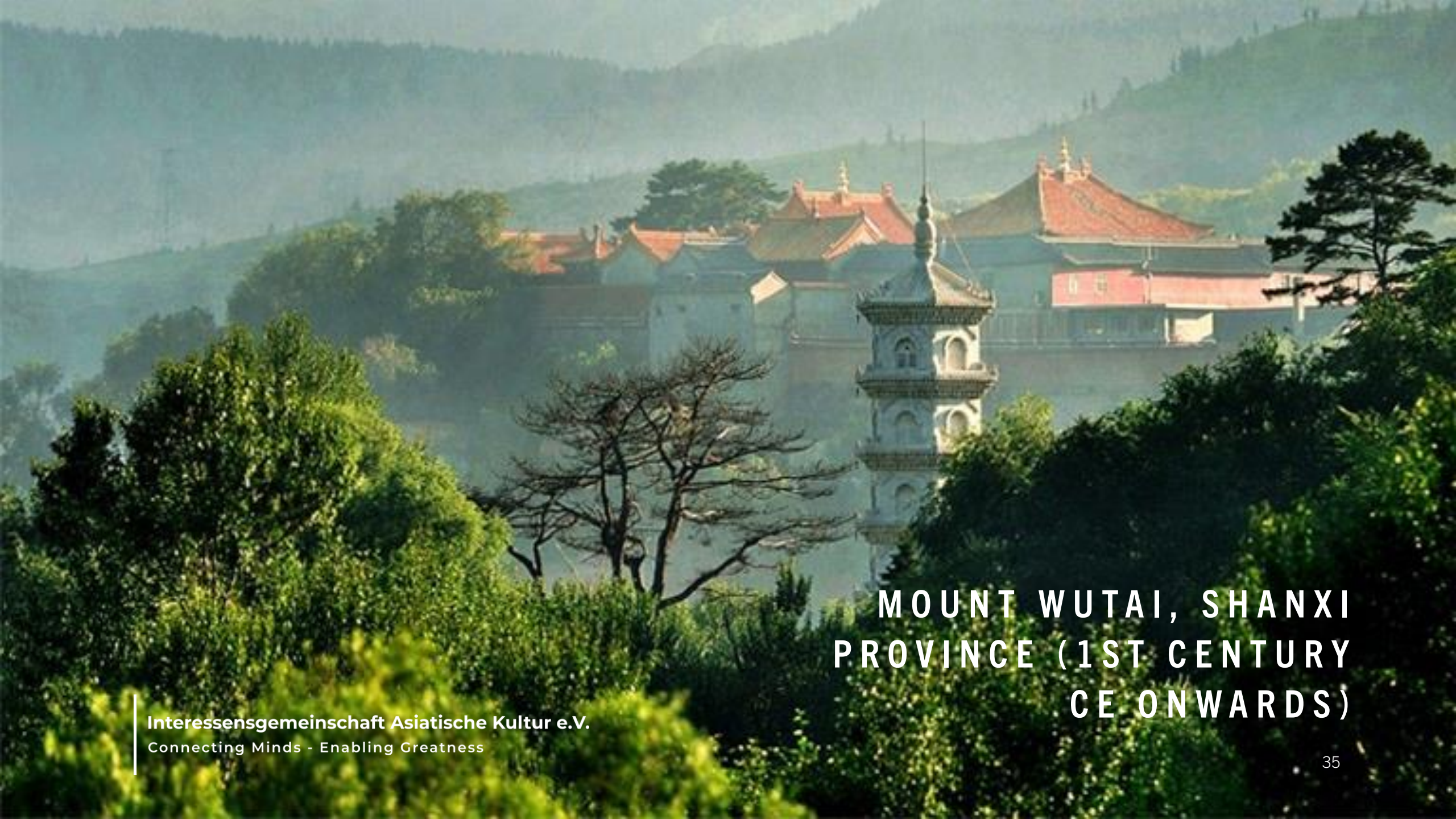


WENSHU MONASTERY,  
CHENGDU, SICHUAN PROVINCE  
(7TH CENTURY CE)



LESHAN GIANT  
BUDDHA, LESHAN,  
SICHUAN PROVINCE  
(8TH CENTURY CE)

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**MOUNT WUTAI, SHANXI  
PROVINCE (1ST CENTURY  
CE ONWARDS)**

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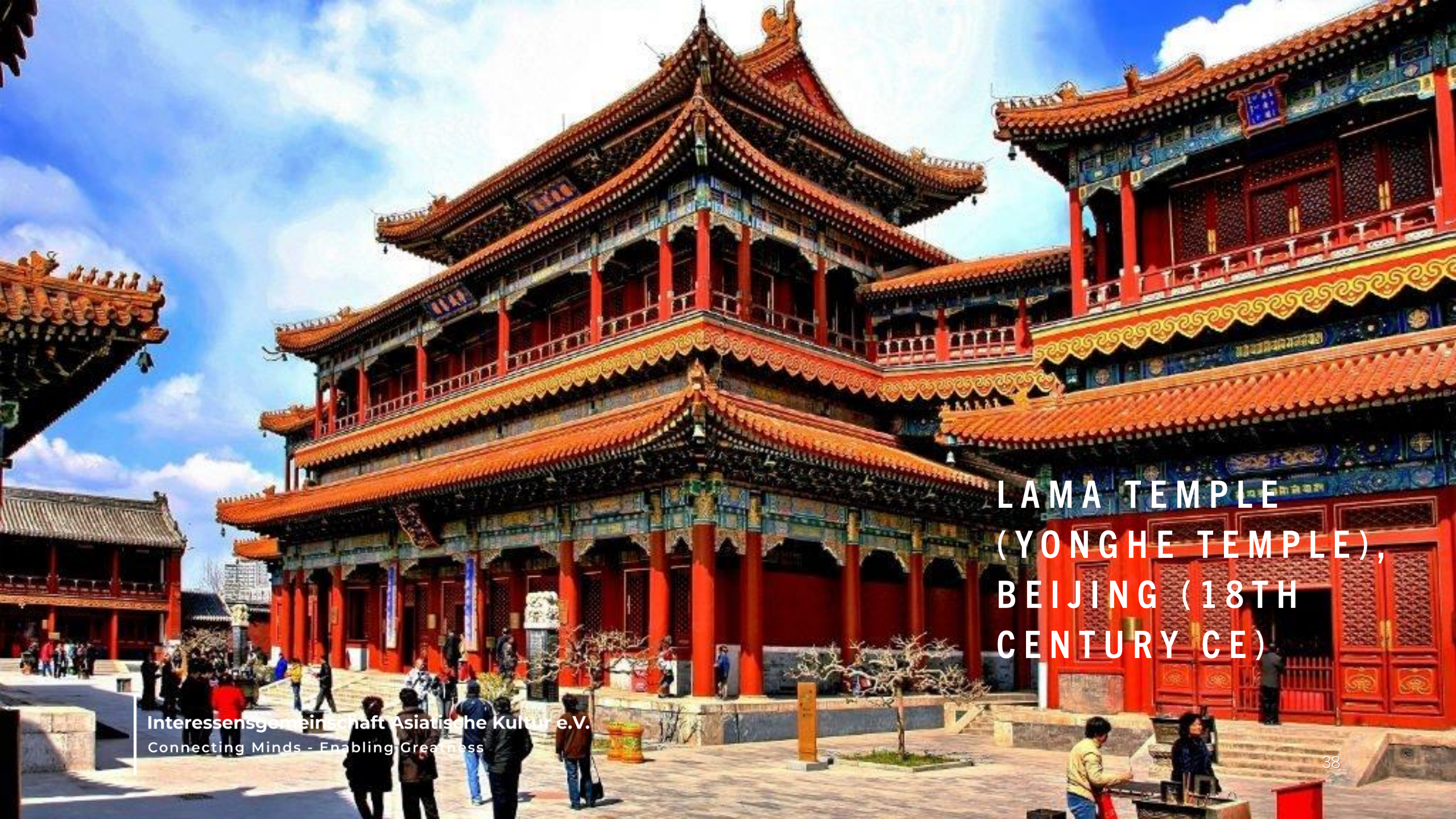
YUNGANG GROTTOS,  
DATONG, SHANXI PROVINCE  
(5TH-6TH CENTURY CE)

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JADE BUDDHA TEMPLE,  
SHANGHAI (1882 CE)

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LAMA TEMPLE  
(YONGHE TEMPLE),  
BEIJING (18TH  
CENTURY CE)

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A photograph of the Lingyin Temple in Hangzhou, Zhejiang Province, China. The temple features traditional Chinese architecture with dark wooden structures and grey tiled roofs. In the foreground, there is a stone lantern on a pedestal, surrounded by lush greenery and colorful flowers. A person is walking through the garden towards a small pond. In the background, misty mountains are visible under an overcast sky.


LINGYIN TEMPLE,  
HANGZHOU,  
ZHEJIANG PROVINCE  
(4TH CENTURY CE)



HANSHAN TEMPLE, SUZHOU,  
JIANGSU PROVINCE (6TH  
CENTURY CE)


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MOUNT PUTUO,  
ZHEJIANG PROVINCE  
(10TH CENTURY CE)

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MOUNT JIUHUA, ANHUI  
PROVINCE (4TH CENTURY  
CE)



MOGAO CAVES,  
DUNHUANG, GANSU  
PROVINCE (4TH-  
14TH CENTURY CE)

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YUANTONG TEMPLE, KUNMING,  
YUNNAN PROVINCE (8TH  
CENTURY CE)

# FAMEN TEMPLE, SHAANXI PROVINCE (4TH CENTURY CE)



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TIANTONG TEMPLE,  
ZHEJIANG PROVINCE  
(4TH CENTURY CE)

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LABRANG MONASTERY,  
GANSU PROVINCE (17TH  
CENTURY CE)

TSURPHU MONASTERY,  
TIBET AUTONOMOUS REGION  
(12TH CENTURY CE)

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**MOUNT KAILASH, TIBET  
AUTONOMOUS REGION (8TH  
CENTURY CE)**





**MOUNT QINGCHENG,  
SICHUAN PROVINCE (2ND  
CENTURY CE)**

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**MOUNT GONGGA,  
SICHUAN PROVINCE (7TH  
CENTURY CE)**

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WUTAISHAN, SHANXI  
PROVINCE (1ST CENTURY  
CE ONWARDS)

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## SHARING IS CARING

Siddhartha Gautama revealed that the path to becoming a Buddha, transcending ordinary existence and attaining enlightenment, begins with a focus on human nature. All sentient beings possess Buddha nature; in their state of delusion, they are ordinary beings, but upon awakening, they become enlightened. The attainment of enlightenment is self-realized and does not rely on external sources. Therefore, it is necessary to awaken one's inherent awareness, to realize the true nature of reality, and through this, to experience the same stillness as the cosmic heart and all phenomena. At this stage, one transcends the cycle of birth and death and recognizes the harmony between self and the universe. This represents the supreme and perfect state of the Tathagata (Buddha).

Thank you very much.