

## ADVAITAVADINI KAUL

### BUDDHISM IN KASHMIR

The origin of Buddhism in Kashmir is shrowded in obscurity. Buddhist sources, however, are unanimous in attributing the introduction of Buddhism in Kashmir to Majjhāntika, a monk of Varanasi and a disciple of Ānanda. According to Ceylonese Chronicle, the *Mahāvamsā*, Moggaliputta Tissa, the spiritual guide of King Aśoka, after the conclusion of the third Buddhist Council, sent missionaries to different countries to propogate Buddhism. The Buddhist savant Majjhāntika was deputed to Kashmir-Gandhāra<sup>1</sup>. The story of the introduction of Buddhism in Kashmir by Majjhāntika is also told in several other Buddhist texts like the *Aśokāvadāna*, the *Avadānakalpalatā*, the travel account left by Yuan Chwang and the Tibetan *Dul-va* (vinaya). The story is infested with legendary colouring and relates how Majjhāntika received hostile treatment at the hands of the local Nāga people and their chief and how he was finally able to win over to Buddhist faith the entire Nāga population along-with the king through his supernatural powers<sup>2</sup>.

According to the Buddhist text the *Divyāvadāna*<sup>3</sup>, however, several monks from Tāmasavana in Kashmir were invited by Aśoka to attend the third Buddhist Council which was held at Pāṭaliputra.

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1. *Mahāvamsā*, ch.12, vv. 834-36.

2. cf. *Mahāvamsā*, ch. 121; *Avadānakalpalatā*, pallava 70; Watters, p. 267.

3. *Divyāvadāna*, p. 399.

Again, Kalhana<sup>4</sup> describes the establishment of several *vihāras* in Kashmir during the reign of King Surendra, the predecessor of Aśoka. This leads us to presume that the Buddhist faith was already introduced in Kashmir before the time of Majjhāntika and Aśoka. However, it also seems possible that Buddhism, though introduced earlier, gained a firm footing in Kashmir only under the spiritual leadership of Majjhāntika during the third century B.C.

Aśoka (circa. 273-236 B.C.), whose sway extended to Kashmir as well, is described by Kalhaṇa<sup>5</sup> as a king of Kashmir and the follower of Jina i.e. Buddha and is credited by him with the establishment of several *stūpas* and *vihāras* in the valley. Thus he is credited with the building of a *caitya* of amazing height in the town of Vitastātra<sup>6</sup>. Yuan-chwang also noticed four *stūpas* in the valley containing a portion of relics of the Buddha which, according to him were set up by Aśoka<sup>7</sup>. The well known Tibetan historian Tārānātha speaks of King Aśoka as having bestowed lavish gifts on several Buddhist *saṃghas* in Kashmir<sup>8</sup>.

The history of Buddhism in Kashmir after Aśoka is somewhat obscure. Buddhism seems to have fallen on evil days during the reign of Jalauka, the son of Aśoka. Jalauka was a supporter of the indigenous Nāga and Śaiva cults and not well disposed towards the Buddhist faith. A change in his attitude towards Buddhist faith is, however, said to have been effected in him later by the intercession of the divine sorceress named Kṛtya at whose request he built a *vihāra* called Kṛtyāśrama<sup>9</sup>. This *vihāra* has been identified as 'Ki-teche' by O'kong the Chinese traveller who visited it during the eighth century A.D. and further, the site has been identified with the place known as Kitsahom which is situated five miles below Baramulla district of Kashmir.

The next landmark in the history of Buddhism in Kashmir is formed by the famous Buddhist treatise *Milindapañha* which records

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4. Kalhaṇa, I. 94, 98.

5. Kalhaṇa, I. 102.

6. Kalhaṇa, I. 103.

7. Watters, I. 261.

8. Tārānātha, p. 65.

9. Kalhaṇa, I. 140-44, 147.

the discussion on important Buddhist topics between the Indo-Greek King Menander<sup>10</sup> or Milinda and the *arhat* named Nāgasena. The scene of the discussion is said to have remained a spot only twelve *yojanas*<sup>11</sup> from Kashmir<sup>12</sup>. The author of this famous treatise refers to his intimate knowledge about Kashmir and surrounding regions and appears to be fairly familiar with the people of this region. King Milinda, according to this work, first became a lay devotee, then built the Milinda-vihāra and after some time handed over the reigns of his government to his son to join the Buddhist *saṃgha*. The epigraphic and numismatic evidences attest to the professing of Buddhist faith by the Indo-Greek rulers, who, after the fall of Mauryan empire, established their sway over whole of the north-western India. It is not unlikely that Kashmir also came under the influence of Indo-Greek rulers and Buddhism flourished in the valley under their benign patronage. A coin of Menander found in Kashmir is now in the SPS Museum in Srinagar<sup>13</sup>.

Buddhism received a great philip during the rule of the Kushana rulers. Kaniṣka's reign (circa. 78 A.D.) is full of glory in the history of Buddhism. He recovered the lost glory of the religion and fulfilled the work of King Aśoka of sending distinguished scholars abroad to propagate the faith. Kashmir and Gandhāra particularly enjoyed the prosperity in the history of Buddhism during Kaniṣka's reign. The session of the fourth Buddhist Council, the creation of the famous commentaries in Sanskrit language, well known as *vibhāṣā śāstra* and the appearance of distinguished scholars are some of the important factors for which Kashmir stood prominent during his reign.

With Kashmir becoming an important centre of Abhidharma studies i.e. the Sarvāstivādin Abhidharma a large number of distinguished

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10. Menander ruled during the later middle of 2nd cen. AD; cf. The Age of Imperial Unity, pp. 112-14.

11. *Yojana*— “this from the time of holy kings of old has been regarded as a day's march for an army. The old accounts say it is equal to 40 li, according to the common reckoning in India it is 30 li, but in the sacred books (of Buddha) the Yojana is only 16 li.” Li— “one third of a mile, with local variations according to the difficulty of the route.”

12. *Milindapañha*, pp. 82-83 & 420.

13. ref. Handbook of SPS Museum.

scholars were produced from here who specialised in Abhidharma studies and wrote commentaries on the same. Many scholars went outside India to propagate the faith. Some, who went to the neighbouring countries of Central Asia, China, and Tibet, translated Sanskrit texts into the languages of those regions. Again, after becoming an important centre of Abhidharma studies, distinguished scholars from other countries also were attracted to Kashmir to gain the knowledge.

According to Kalhaṇa<sup>14</sup>, Huṣka, Juṣka and Kaniṣka were the pious Turuṣka rulers who founded three towns (*purās*) viz. Huṣkapura (Uskur), Juṣkapura (Zukur) and Kaniṣkapura (Kanespur) respectively and erected *caityas* and *maṭhas* at Śuṣkaletra and other places. Juṣka is also reported having built a *vihāra* in Juṣkapura<sup>15</sup>. According to Tārānātha<sup>16</sup>, Kaniṣka became a devout Buddhist and listened to the discourses delivered to him by Simha – a ruler of Kashmir, who, after ordination was called Sudarśana.

After Kaniṣka, another king who is known to have extended patronage to Buddhism in Kashmir was Meghavāhana<sup>17</sup> (circa. 6th century A.D.). Meghavāhana originally hailed from Gandhāra – a predominantly Buddhist land. He prohibited the slaughter of living creatures in his country. His queen Amritaprabhā of Prāgjyotiṣa (modern Assam) built, for the use of foreign monks, a lofty *vihāra* called Amritabhavana to which reference has been made by the Chinese traveller O’Kong<sup>18</sup> also and which is represented by the extant ruins at Vounta Bhavan a suburb of Srinagar situated three miles towards north. Her father’s spiritual preceptor, who was a native of Ladakh constructed a *stūpa*, called *Lo-stonpa*. Other queens are also referred to having built many *vihāras*. Queen Yukadevī having built a *vihāra* of wonderful appearance at Nadavana is reported having accommodated in it both the monks as also lay devotees. And Queen Indradevī is said to have founded the Indradevī-bhavana-vihāra with a quadrangle and a *stūpa*. In the same way, queens Khadana and Samma also

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14. Kalhaṇa, I. 168-70.

15. Kalhaṇa, I. 169.I.169

16. Tārānātha, p. 91

17. Kalhaṇa, III. 2-14.

18. Notes on *ou-kong’ Account of Kashmir*.

established *vihāras* in their own names. In this context it seems that the place named Khādaniyār which is situated four miles below Baramulla may have remained connected with Queen Khadana.

Kalhaṇa further refers to some evidences which prove the establishment of Buddhism during the sixth and the seventh centuries A.D. Jayendra the maternal uncle of King Pravarasena II patronised Buddhism and built Jayendra-vihāra and erected a statue of Buddha in it<sup>19</sup>. This *vihāra* was subsequently destroyed by King Kṣemagupta<sup>20</sup> (950-958 A.D.). The ministers of Yudhisthira II also patronised the faith and constructed *vihāras*, *caityas* and completed other pious works<sup>21</sup>. Amritaprabhā, wife of King Rānāditya installed the statue of Buddha in a *vihāra* built by Meghavāhana's wife Bhinnā<sup>22</sup>. Galuna, the minister of King Vikramāditya built one *vihāra* in the name of his wife Ratnāvalī<sup>23</sup>. The queen of the Kārakota King Durlabhavardhana (600-636 A.D.) set up Anaṅgabhavana-vihāra<sup>24</sup> and Prakāsha Devī, wife of King Candrapīḍa (686-695 A.D.) founded Prakāsha-vihāra<sup>25</sup>.

A fairly trust worthy account of the state of Buddhism in Kashmir from the 7th century onwards is furnished by some literary documents, the travel accounts of the Chinese travellers Yuan-chwang and O'Kong, the *Rājatarāṅgiṇī*, some archaeological discoveries and epigraphic records.

The *Nilamata Purāṇa* of the 6th-7th century A.D. is a local Sanskrit text dealing with the sacred places, rituals and ceremonials of Kashmir. The Buddha is referred as an incarnation of Viṣṇu in this work<sup>26</sup>. It prescribes the celebration of Buddha's birthday as follows: "In the bright fortnight the images of Buddhas should be bathed in water rendered holy with all herbs, jewels and scents, in accordance with the instructions of the Śākya i.e. Buddhists. The dwelling places of the Śākya should be whitewashed and the walls of the *caityas* –

19. Kalhaṇa, V. 355.

20. Kalhaṇa, VI. 171-73.

21. Kalhaṇa, III. 379-81.

22. Kalhaṇa, V. 464.

23. Kalhaṇa, V. 476.

24. Kalhaṇa, IV. 3.

25. Kalhaṇa, V. 79.

26. Ved Kumari, Vol. I, pp. 9-15.

the abodes of the God, should be decorated with paintings. Gifts of clothes, food and books should be made to the Buddhists and a festival swarming with dancers and actors should be celebrated. Worship of Buddha with eatable offerings, flowers, clothes etc., and the charities to the poor should continue for three days”<sup>27</sup>.

The discovery of Buddhist manuscripts from a *stūpa* at Gilgit is an important landmark in the history of Buddhism in Kashmir. On the basis of paleography these manuscripts which are written in the so-called post Gupta alphabets may be assigned to the 7th century A.D. Gilgit at that time was ruled by the Shāhī princes as is indicated by some epigraphic records<sup>28</sup> and the manuscripts themselves contain a mention of some Shāhī rulers<sup>29</sup>. These Shāhī rulers owed allegiance to the rulers of Kashmir. It appears that the flourishing state of Buddhism in the 7th century was not confined to the valley alone but the predominance of Buddhism could also be noticed in the distant north of Kashmir.

Yuan-chwang visited Kashmir in 631 A.D. He saw about a hundred *saṅghārāmas* and five thousand Buddhist priests in the valley<sup>30</sup>. He also saw four *stūpas* built by Aśoka each of which contained relics of the Buddha<sup>31</sup>. Among the Buddhist *vihāras* visited by him he specially mentions the Juṣka-vihāra<sup>32</sup> where he stayed for the night after his first entry into the valley at Baramulla. He also speaks about Jayendra-vihāra<sup>33</sup> founded by the maternal uncle of Pravarsena II. Here, he stayed for a couple of years and received instructions in various *śāstras*. Yuan-chwang was warmly received by the king and was invited to his palace where he was provided all facilities including assistance of twenty scribes for copying important Buddhist texts. Yuan-chwang’s account proves beyond doubt that Kashmir even dur-

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27. *Nilamata Purāna*, vv. 684-690.

28. ‘Hatun Inscription of Patoladeva Shahi’ vide *Epigraphia Indica*, Vol. XXX, pp. 226 ff.

29. Dutt, N., Vol. I, p. 34.

30. Watters, p. 261.

31. *Si yu ki*, Vol. I, p. 148.

32. *Si yu ki*, Vol. I, p.258.

33. *Si yu ki*, Vol. I, p. 259; Life of Hiuen Tsiang, p. 69. Stein, M. A., Vol. I, P. 103, n. 355.

ing his visit was a centre of Buddhist learning and there were several distinguished Buddhist scholars in the valley who not only commanded mastery over the *vibhāṣā* and the *upadeśa śāstras* but also continued composing texts on important subjects with unabated and unflagged zeal and enthusiasm. Admiring the contents of these literary texts, Yuan-chwang remarks that in these there was evidence of great study and research. In them could be found an extra-ordinary insight into the Buddhist lores of various kinds and also into the Brahmanical learning, Indian alphabets and Vedas and their *aṅgas*<sup>34</sup>.

O’Kong, also known as Dharmadhātu, reached Kashmir via Kabul and Kandhar in 759 A.D. He stayed in Kashmir for four years and studied Sanskrit and vinaya texts from the celebrated Buddhist teachers. In Muṇḍī-vihāra, he studied the vinaya texts of the Mūlasarvāstivādins. He noticed more than three hundred *vihāras* in the valley and a large number of *stūpas* and images. Besides, the Moug-ti-vihāra, O’Kong mentions the following Buddhist monasteries in the valley: *Ngo-mi-to-p’a-wan* (Amitabhavana), *Ngo-Namli* (Anāṅga or Ānandabhavana), *Ki teche* (Kṛtyāśrama-vihāra), *Nao-ye-le*, *Je -jo*, *Ye-li-t’e-le*, and *K’o-queen*<sup>35</sup>.

The rulers of the Kārakota dynasty of Kashmir, who ruled during the 8th century A.D. though staunch followers of Śaiva and Vaiṣṇava faiths were also favourably disposed towards the Buddhist faith. They founded Buddhist institutions and endowed them with lavish gifts. The celebrated Kārakota ruler, Lalitāditya Muktapīḍa (600-736 A.D.) founded one Rāja-vihāra with a large quadrangle and a large *caitya* at Parihāspura<sup>36</sup> (the modern Pāraspur). He also built another *vihāra* with a *stūpa* at Huskapura near Baramulla<sup>37</sup>. A huge copper image of Buddha built by him is said was as high as almost touching the sky<sup>38</sup>. His minister Kayya built Kayya-vihāra. Bhikṣu Sarvajñamitra who had attained the purity of Buddha lived in this *vihāra*<sup>39</sup>. Another min-

34. Watters, pp. 277 ff.

35. *Journal Anatique*, 1985, Vol. VI, p. 354; *Notes on Ou-Kong’s Account of Kashmir*.

36. Kalhaṇa, IV. 200, 204.

37. Kalhaṇa, IV. 188.

38. Kalhaṇa, IV. 203.

39. Kalhaṇa, IV. 210.

ister of Lalitaditya named Caṅkuṇa, who was a Tokharian, built two *vihāras* one of which had a golden image of Buddha <sup>40</sup>. Caṅkuṇa's son-in-law also built a *vihāra* <sup>41</sup>. Next celebrated ruler of the Kārakota dynasty, Jayapīḍa Vinayāditya (751-782 A.D.) embellished his newly founded town Jayapura with three images of Buddha and a large *vihāra* <sup>42</sup>. The flourishing condition of Buddhism during the period of Kārakotas is also evinced by archaeological excavations carried out at Parihāspura and other places which have brought to light several *stūpas*, *vihāras*, *caityas* and Buddhist images. Mention may be made of excavated sites of Parihāspura founded by Lalitāditya which has revealed the existence of a *stūpa*, a *vihāra* and a *caitya* and brought to surface two images of Bodhisattva and one of Buddha <sup>43</sup>.

In the following centuries Buddhism in Kashmir was overshadowed by the wide upsurge of the Vaiṣṇava and Śaiva faiths. However, inspite of the overwhelming predominance of Brahmanic faith and the loss of the royal patronage, Buddhism continued to flourish even as late as the 13th century A.D. This is supported by the *Rājatarāṅgiṇī* and the epigraphic evidences.

King Avantivarman (855/6-833 A.D.) revered Viṣṇu, Śiva and also Buddha. He prohibited the killing of living creatures <sup>44</sup>. During his time the great scholars like Śivasvāmin, poets Ānadavardhana, Mukṭākana and Ratnākara lived <sup>45</sup>. Although a Śaiva by faith, Śivasvāmin composed a work with Buddhist theme entitled *Kapḥinābhyudaya* <sup>46</sup>. The poet Ānadavardhana is also reported to have written a subcommentary (*vivṛtti*) on the Pramāṇa-viniscaya-tika of Dharmottara, a text belonging to Buddhist logic <sup>47</sup>.

The *Avadānakalpalatā* <sup>48</sup> was composed by the very well-

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40. Kalhaṇa, IV. 211, 215.

41. Kalhaṇa, IV. 216.

42. Kalhaṇa, IV. 507.

43. *Ancient Monuments of Kashmir*, pp. 146-49.

44. Kalhaṇa, V. 64.

45. Kalhaṇa, V. 34.

46. *Śivasvāmin's Kapḥinābhyudaya*, Lahore, 1937.

47. Stabartschy, F.Th., 1962, Vol. I, p. 41.

48. *Avadānakalpalatā*, Bibliotheca Indica Series, 1818; *Avadānakalpalatā*, Buddhist Sanskrit Texts No. 22, Dharmbhanga 1959.

known poet of Kashmir named Kṣemendra during 11th Century A.D. It was completed by his son Somendra who added one more chapter to his father's work to make the total number of *avadānas* 108, an auspicious number. He also wrote an introduction to it. The *Avadānakalpalatā* is a huge collection of *avadānas* which are called *jātakas* in early Buddhist tradition. Kṣemendra has drawn up the traditional *avadānas* but in a poetical form.

Kṣemendra has many works to his credit some of which are known by name only. He composed his works during the reign of King Ananta (1020-1063 A.D.) and his son Kalaśa (1063-1089 A.D.) as is evident from his works available to us. Kṣemendra had a variety of interests and has written on different subjects. Having been influenced by Buddhism also he seems to have studied the Buddhist religion deeply that made it possible for him to compose the *avadānas* successfully. Further, being impressed by the faith he also included the Buddha among the ten incarnations of Viṣṇu in his *Daśāvatāracarita*<sup>49</sup>. In the beginning this work had a mixed reception in Tibet on the grounds that it was written by a layman and not by a monk. Because of their imperfect acquaintance with *sūtras* and *āgamas*, some *lāmās* of Tibet even charged that the work contained matters which differed from the real *jātakas* of the Buddha. But in due course of time the Tibetan scholars realised the merits of this work and started appreciating it. A large number of Tibetan translators as well as scholars devoted their attention to the study of this work which contained the largest number of *avadānas* than any other work of this class. Each *avadāna* contains a distinct story of an incident in the life of the Buddha illustrating a particular moral. The Buddhist propensity of self-sacrifice is brought to a climax here. In the last chapter the author has illustrated very well the six perfections (*pāramitās*), viz., charity, moral character, patience, diligence, contemplation and wisdom, of the Bodhisattva. Describing the merits of *Avadānakalpalatā*, Somendra says:

“Those well-known *vihāras*, gorgeous with the array of pictures, pleasing to the eye, have passed away in the cause of time. But the *vihāra* of moral

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49. *Daśāvatāracarita*, canto IX.

merits, excellent and delightful, erected by my father, in which the *avadānas*, with weighty meanings underlying them, are carved out, as it were, and painted in variegated colours by the pencil of the goddess of learning, will not perish even at the end of time not even by the ravages of fire or of water”.

That Buddhism was still popular in the valley and had following in the tenth century is also indicated by the inscription of the reign of Queen Didda (980/1-1003 A.D.) preserved in SPS Museum, Srinagar<sup>50</sup>. The inscription is incised on three sides of a pedestal of a bronze statuette of the Bodhisattva Padmapāṇi. The epigraph records consecration of a religious gift (*deya-dharma*) consisting of the statue itself by Rājānaka Bhimaṭa, a Buddhist devotee. The inscription is dated as the year 65 in the reign of Queen Didda on the 15th lunar day of the bright half of the month of Śrāvana. The year 65 referred to the *laukika* era corresponds to 989 A.D. which falls appropriately within the reign of Queen Didda. Another inscription, of probably the same or somewhat later period and incised on the back of a Buddha image, contains the famous Buddhist creed *Ye Dharma hetu prabhava*<sup>51</sup>, etc. There is another inscription, discovered from Arigom, fifteen miles south-west of Srinagar belonging to 1197 A.D., which records the construction of a brick shrine by certain Rāmadeva. This *vihāra* originally in wood was built by some *vaidya* (physician) named Ullhānadeva, to house an image of Avalokiteśvara and was burnt down during the reign of Simha<sup>52</sup>? Similarly, in the reign of Rājadeva (1213-1235 A.D.) a particular cult object, called *Maṇḍalaka*, was consecrated by the Buddhist teacher Kamalaśrī in honour of Bodhisattva Lokeśvara (Avalokiteśvara)<sup>53</sup>. To the same or the somewhat earlier period probably belong the two inscriptions discovered by Cunningham at Dras in Ladakh which record mention of the Bodhisattva Maitreya and Lokeśvara<sup>54</sup>.

On the basis of the *Rājatarāṅgiṇī* it seems that Buddhism some how continued to receive patronage under the II Lohāra dynasty (1101 – 1339

50. *Corpus of Śāradā Inscriptions*, p. 97 f.

51. *Corpus of Śāradā Inscriptions*, p. 139.

52. *Corpus of Śāradā Inscriptions*, pp. 107 ff.

53. *Corpus of Śāradā Inscriptions*, pp. 110 ff.

54. cf. *Corpus of Śāradā Inscriptions*, p. 153.

A.D.). King Uccala's queen, Jayamatī built a *vihāra* and the king himself laid the foundation of a *vihāra* in honour of his sister Sullā<sup>55</sup>. Then we find Jayasimha, another king of this dynasty, whose rule commenced in 1128 A.D. His favourable attitude towards Buddhism led him to completing the construction of Sulla-vihāra which was started by Jayasimha's uncle Uccala<sup>56</sup>. The relatives and officers of Jayasimha also gave expression to their Buddhist leanings and founded a number of Buddhist institutions to which large endowments were granted by Jayasimha. His queen, Ratnadevi's *vihāra* attained importance among the religious monuments<sup>57</sup>. Rilhaṇa, his minister, who was a pious man, built a *vihāra* at Bhalerakaprapa in honour of his deceased wife Sussalā<sup>58</sup>. Jayasimha adorned Bhuttapura with *vihāras* and *mathas*<sup>59</sup> and completed the Bijja-vihāra<sup>60</sup>. His commander-in-chief's wife Cinta built a *vihāra* on the bank of the river Vitastā with five other buildings<sup>61</sup>. Despite the prosperous career of the Buddhist faith in Kashmir there are only few monuments left in the valley. Whatever is extant are only the plinths and lower portions of the superstructure. And, their architectural peculiarities exhibit a distinct resemblance to the architecture of Buddhist Gandhāra. The figures of Buddha and other related personages from Uṣkura (thirtyone miles to the west-northwest of Srinagar), Hārwan (seven miles to the north-northeast of Srinagar), and Akhnur (nineteen miles north-west of Jammu town) seem to have been executed in the same art-tradition as the latest reliefs on the walls of late edifices of Taxila and other analogue sites.

In the history of Buddhism, Kashmir has a pride of place. Even since its introduction, Buddhism continued to flourish and enjoy popularity in the valley. The benign patronage of the pious rulers with Buddhist leanings gave it a philip and a large number of monastries with rich endowments were constructed throughout. These *vihāras*, in

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55. Kalhaṇa, VIII. 246-48

56. Kalhaṇa, VIII. 3318.

57. Kalhaṇa, VIII. 2401-02, 2433.

58. Kalhaṇa, VIII. 2410-11

59. Kalhaṇa, VIII. 2431.

60. Kalhaṇa, VIII. 3343-44.

61. Kalhaṇa, VIII. 3352-53

course of time, became great centres of Buddhist study and research and a large number of authentic Buddhist texts and expository commentaries were composed by distinguished Buddhist scholars. These flourishing centres not only attracted the attention of Buddhist scholars in the country but several Buddhist celebrities of other countries also flocked to the valley to gain first hand knowledge of the Buddhist scriptures. The Buddhist scholars of Kashmir who studied and taught not only in the valley but also disseminated and expounded the Buddhist faith and Buddhist teachings in neighbouring countries of Central Asia, China and Tibet. For detailed discussion on the contribution made by Kashmir towards the dissemination of Buddhist culture in these countries reference may be made to the book on the subject<sup>62</sup>.

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62. *Buddhist Savant of Kashmir*, 1987.

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