Kashmir is the main talk and topic of the day. The attention of the entire world is centred on her. It is a self-evident truth that she is a part of India. There was a University or Sāradāpeetha there for a long time where thousands of students worshipped at the feet of the Goddess of Learning. Many branches of learning seem to have originated from Kashmir. The purpose of this thesis is just to show how her cultural and intellectual relationships are knit with those of India. An attempt is, therefore, made in this thesis to indicate, in detail, the contribution that she has made to Sanskrit Literature. The thesis opens with a description of the glory of Kashmir in ten verses composed in Sanskrit by me. It altogether consists of Nine Chapters including the Introduction and Conclusion, each Chapter dealing with a single branch of learning and the contributions thereof.

In the Introduction to the thesis the greatness of Kashmir and its importance to the intellectual world have been pointed out indicating incidentally that the atmosphere and the environments of Kashmir are extremely conducive to the development of poetic faculties in man. It has also been indicated that this development has resulted in beautiful and erudite compositions in Sanskrit which are even to-day affording not only delight but also solace to the readers wherever they are.

The Second Chapter deals with the geography and history of
of Kashmir. A brief description of the natural scenes, the mineral and botanical wealth, the gifts of nature, the rivers, the mountains and the entire flora and fauna is furnished to give an idea of the benevolence of Mother Nature in that land which is situated on the top of the Himalayas. Then an account of the History of Kashmir commencing from its creation by the sage Kaśyapa right up to the present day is given in detail, tracing, in between, the effects of foreign invasions on the land with a view to arrive at and gauge the influences that they had on the development and shaping of the Literary thought-currents there from time to time. It is also mentioned therein that, in Kashmir, there was a remarkable fusion of the essential concepts of several religions and cultures of nations with a free exchange of views on either side. Kashmir, as a result of her contact with great religions and nations of the world, stands even to-day as an example of unity in diversity worthy of emulation by other nations of the world. But still she has managed to maintain her individuality which is visible in every lake, every temple, every Sanskrit Manuscript and every custom that exists there to-day though in a dilapidated condition.

Chapter III deals with the origin of Poetics and the chief writers of Kashmir on Poetics who have contributed their share to this branch of learning in Sanskrit Literature in a more or less chronological order. The births of various schools of thought in Poetics are dealt with elaborately. It has been pointed out clearly how the contribution of Kashmir to this branch of Sanskrit learning has been unique and substantial. No other
otherpart of India can boast of such a vast and original con-
tribution to Poetics culminating in the propounding of the
Dhvani theory which holds the sway and stands supreme and un-
challenged. Detailed and special attention is also paid to
the unpublished portion of Kuntala's Vakroktijeevita, showing
its value and importance in Poetics. Similarly a few statements
of Bhattanāyaka occurring in the commentaries of Abhinavagupta
on Dhvanyāloka and Nātyaśāstra have been collected together to
indicate the trend of his argument on the Rasa theory in Poetics.
How these two original thinkers along with Māhimabhātta attem-
pted to oppose the Dhvani theory is also indicated in this Chap-
ter.

Chapter IV is divided into three parts and deals with the
Poets of Kashmir including Royal Poets and Minor Poets and their
beautiful compositions. Though many works have yet to be dis-
covered and many more might have been lost due to various causes,
several important works have been brought forth and stand to the
credit of Kashmir throwing ample light on the development of
Literary thought from prehistoric times. Biographical sketches
of Poets, wherever possible, have been drawn up discussing at
the same time the merits of their compositions with quotations
where necessary in support of the conclusions drawn therefrom.
Besides, a few special topics such as Kālidāsa might have been
a Kashmirian and the rebuilding of the lost work of Mātrgupta
by collecting together the fragments that are available in other
works and commentaries, are also discussed at length.
The Fifth Chapter deals with the Grammatical works and the Vedic commentaries of Kashmirians with a brief account of the authors who wrote them for the benefit of scholars. It has been shown that Kashmir has not failed to contribute its share to this branch of learning also.

Chapter VI contains an account of Kashmir Śaivism and the Philosophers of Kashmir. It is divided into three sections, the first dealing with Kashmir Śaivism, the second with Buddhist Philosophers and the third with other writers on Philosophy. The main doctrines of this system which is a form of idealistic non-dualism, as propounded by Vasugupta and Somananda are briefly summarised in this chapter. Every work that has been published by the Research Department of Sanskrit in the State of Kashmir has been noted with its importance and utility. The works of Kallata, Utpala, Abhinavagupta and Kṣemarāja have been dealt with in their various aspects. A brief account of Buddhist Philosophers and their works most of which are lost is furnished in the second section of this chapter. In the last section a short account of Kashmirian writers on other branches of Philosophy is given.

Chapter VII is devoted for an account of the Historians of Kashmir. Kashmir stands distinguished in the field of history. No other part of India seems to have ever thought of writing out the Chronicles of events. The great value of the works of Kalhana, Jonarāja, Srivara and Prājyabhāṭṭa in the history of India has been pointed out. Minor Historians and their works have al-
also been dealt with at the end of the chapter furnishing the available information.

In the Eighth Chapter an account of the Miscellaneous Contributions of Kashmir to Sanskrit Literature consisting of prayer-poems, Anthologies, Lexicons, Prose-works, Dramas, Works on Music, Medicine and Technical subjects and Compositions on Social and other topics of interest and utility is furnished. The Neelamatapurana, the works of Kṣemendra and the Subhāṣitāvalis are some of the principal works that are dealt with, in detail, in this chapter. Wherever possible the subject matter of the work whether published or in manuscript with suitable quotations and the biography of the author have been furnished with a view to show the beauty and the utility of the composition.

The last and the Ninth Chapter consists of concluding remarks and the winding up of the thesis. The total number of works and authors from Kashmir has been indicated in each branch of Sanskrit Literature. The reasons for the maximum contribution during a particular period have been analysed. The encouragement given to the growth of Sanskrit Literature by a few Muslim Kings who ruled Kashmir and the reasons therefor are also mentioned. The chapter is brought to a close by a short account of the decline of Sanskrit learning in Kashmir and how much yet remains to be done in discovering the works that are not yet available.

In addition to these nine chapters there are five appendices
appendices with a Bibliography and a latest map of Kashmir at the end. The first Appendix consists of a statement showing the names of important places of ancient Kashmir with their modern equivalents. In the second Appendix seventy-five verses of Sage Kaśyapa which are quoted in the Abhinavabhārati of the Nātyasastra are reproduced from a copy of the manuscript available in the Bhandarkar Institute, Poona. The third Appendix consists of the verses that are ascribed to Candraka in the various anthologies in Sanskrit. The fourth Appendix consists of the stray verses of the Kumārasambhava of Udbhata which are quoted by him in his own Kavyalankara sangraha. The fifth Appendix consists of a list of Kashmirian authors who are known only in name with relevant references thereto.