CHAPTER VII

Contribution to the Buddhist Literature in Central Asia and Tibet
Kashmir played a vital role in the development of Buddhist literature and its propagation in various parts of Central Asia, China and Tibet. Numerous scholars and Buddhist monks elected to work in these areas and spread the message of the Buddha. These scholars not only composed original texts, but their direct contribution embraces both, works in translations and religious practices. Much of the evidence for this, as mentioned earlier are preserved in Buddhist texts and translations preserved in these areas.

The entire Sanskrit canon has been preserved only in large collections of Chinese and Tibetan translations. These collections also contain a vast literature that was translated from various Indian sources. This literature includes commentaries and exegetical texts which are otherwise lost in their original form. The collections also include dictionaries which were compiled in order to facilitate the translations. The role of Kashmiri scholars has been immense in the building up of these collections. In the following account, an attempt has been made to highlight in a systematic manner, the contributions of various
Kashmiri scholars towards the formation of the
Buddhist literature.

**EARLY BUDDHISM (HINAYĀNA):** Early Buddhist canon is traditionally divided into three *pitakas*, viz., *vinaya*, *sūtra* and *abhidharma*. *Vinayapitaka* is mainly a code of monastic discipline. In the Chinese translation of Buddhist canons there are five different *vinayapitakas*:

1. *Mahāsāṅghikavinaya*,
2. *Sarvāstivādavinaya*,
3. *Dharmaguptakavinaya*,
4. *Mahīśāsakavinaya*, and
5. *Mūlasarvāstivādavinaya*.

In this connection the *sarvāstivādavinaya*, also known as "*vinayapitaka* in ten sections", was translated by Puṇyatṛata of Kashmir. He translated it in collaboration with Kumārajīva.1 Vimalākṣa, another Kashmiri scholar who was a famous *vinaya*-master and a teacher of Kumārajīva, also translated *dasādhāyāyavinaya*.2 Kashmir during this period, i.e., around 4th-5th century A.D., was a flourishing centre of the *sarvāstivāda* school and the literature of this school was mostly studied in the Buddhist monasteries of Central Asia.3 Another Kashmiri Buddhist scholar—Buddhayaśas, translated *dharmaguptavinaya*, which is also known as "*vinayapitaka* in four sections".4 This Kashmiri scholar had passed a considerable part of his active career in various parts of Central Asia.5 Buddhajīva, another
vinaya-master of Kashmir, translated the mahisásaka-vinaya, and the prátimoksa of mahisásaka. Bka'γyur the Tibetan Buddhist collection, which opens with Dul-va (vinaya), is the translation of the mūlasarvāstivādavinaya. A portion of this vinaya has been found in the manuscript finds at Gilgit. Kashmiri scholars, viz., Sarvajñāmitra, Dharmākara and Jinamitra took leading part in this translation. It was perhaps for this significant enterprise that Jinamitra and Sarvajñāmitra received pompous title "Āryamūlasarvāstivādavinayadhara kāsmiравaiβhāsikācārya". Besides, translating a comprehensive collection of vinayapitaka, and Kashmiri scholars did other Chinese/Tibetan translations of the texts belonging to vinaya section. Some of these are commentaries, called vibhāsā. Saṅghabūti translated such a commentary on the sarvāstivādavinaya, when he was in China. Jinamitra and Sarvajñādeva translated into Tibetan vinayasamuccaya. The other vinaya texts translated into Tibetan by Jinamitra include the vinayavibhāṇgādīvyākhyāna of Vinitadeva, the vinayasūtra of Guṇaprabha, the vinayasūtratīkā of Dhamamitra and the ekottarakarmasātaka of Guṇaprabha. Another Kashmiri scholar in Tibet, named Janārdana, translated prātimokṣabhāṣya. Prātimokṣa is the nucleus of vinayapitaka in which the rules of ordination of monks and nuns are given.
Sūtrapitaka (Pāli suttapitaka) is the next section of Buddhist tripitaka. It is a collection of discourses attributed to the Buddha himself. Its five sub-sections are known as nikāya in Pāli and āgama in Sanskrit. These include:

i) Dīghanikāya or Dirkhaqama,
ii) Majjhimanikāya or Madhyamāgama,
iii) Samyuttanikāya or Samyuktāgama,
iv) Aṅguttaranikāya or Ektottarāgama, and
v) Khuddakaniyaka or Ksudrakāgama.

Chinese sūtrapitaka is the translation of the Sanskrit original, corresponding to Pāli Suttapitaka. The fragmentary remains of the original Sanskrit texts were found in Central Asia. The Dirkhaqama was translated into Chinese by the Kashmiri monk Buddha-yaśas. The madhyamāgama and the ekottarāgama were translated in 420-427 A.D. by Guṇabhadra, who is reported to have gone to China from Kashmir. The last section of sūtrapitaka, i.e., Khuddaka or ksudrakāgama is mainly a collection of heterogeneous texts, viz., the Dhammapada, Vitāna, Itivuttaka, Suttanipāta and Jātaka, etc. These are separate Chinese translations of the corresponding Sanskrit texts such as Udānavarga or Dhammapada, Jātaka, Arthavarga, etc., compiled by Kashmiri Dharmatīta is the famous collection of old verses of Dhammapada. There are three different
Chinese translations of *Udānavarga* and one translation in Tibetan. *Udānavargavivarna*, a commentary on *Udānavarga*, was composed by Brahmāvarman who lived in Kashmir during the 9th century A.D. The commentary was translated into Tibetan by the Kashmiri scholar Janārdana, who also translated the first thirty-two *Jātakas* of Śūra's *Jātakamāla*. Another Kashmiri Buddhist, named Tien-si-tsai, made a Chinese version of the *Dharmapada* which has various versions in Pāli, Sanskrit, Chinese, Tibetan and Mongolian.

A block print copy of the Kashmiri poet Kṣemendra's (11th century A.D.) *Avadānakalpatālā* has been discovered in Potala printing establishment at Lhasa (Tibet). It was printed during 1662-63 A.D. It contained 620 folios with a transliteration of Sanskrit text in Tibetan script and also a Tibetan translation side by side. The manuscript of this work was presented to the Śākya pandita Kun-dgah-rgyal-msthan by Śākyaśrī pandita of Kashmir in 1202 A.D. It was translated seventy years later by Sonton Lo-tsā-ba under the auspices of Phags-pa, the spiritual guide of the emperor Kublai Khan. Illustrious Sonton lo-tsā-ba translated this work under the guidance of Indian pandita Mahakavi Lakshmīkara at the monastery of Dge-hdun bshi sde in Manyul (Kirong). Then, the work, along with its translation was first put in block print by celebrated Shwalu lo tsā-ba Rin-chen-chos khyon bsan-po. S.C. Das and Hari Mohan vidyabhushan have
published the Tibetan - Sanskrit bilingual edition of the text in Bibliotheca Indica series (1883-1913 A.D).

In the beginning the *Avadānakalpalatā* had a mixed reception in Tibet on the grounds that it was written by a lay man and not by a monk. Because of their imperfect acquaintance with the *sūtras* and āgamas, some lamas 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 third section, *Abhidharmapitaka*, contains a scholastic exposition of the Buddhist philosophy. In Chinese, this collection is known as the collection of śāstras. They are not *sūtras* (the sayings of the Buddha) but are ascribed to different authors. In the Chinese collection, the principal abhidharma texts belong to the *sārvaśātivāda* school. These texts, unfortunately like the *vinaya* and the *sūtra* of this school, are lost in their original Sanskrit. The *sārvaśātivāda* school, which flourished in Kashmir, possessed seven abhidharma
texts. Of the seven texts, the first *Mahāprasthanānāśāstra*, was the principal work of the *sarvāstivāda* abhidharmapitaka which was translated by the Kashmiri monk Gautama Saṅghadeva, in collaboration with Chu-fo-nien in China (395 A.D.). The *Abhidharmamahāvibhāṣāsāstra* which, according to the tradition was compiled during the fourth Buddhist council in Kashmir, was translated into Chinese between 656-659 A.D. by Yuan-chuang who was the founder of the Kin she (Kosa) school in China. The name of this school is derived from *Abhidharmakośa*, the work of Vasubandhu containing the exposition of the philosophy of the *sarvāstivāda* school. It is based on seven metaphysical works of this school. *Abhidharmakośa* had a wide circulation in Tibet as well. It was translated with numerous commentaries during the early period of the introduction of Buddhism in Tibet. Kashmiri scholar Jinamitra translated both *Abhidharmakośākārikā* and *Abhidharmakośabhāṣya* of Vasubandhu. Another Kashmiri Buddhist Kanakavarman translated *Lakṣaṇanāsanārini* — the commentary of the *Abhidharmakośa*. There are other śāstra texts translated by Kashmiri scholars into Chinese and Tibetan. Gautama Saṅghadeva translated *Abhidharmahṛdayaśāstra* and Dharmayaśas translated *Śāriputrabhidharmasāstra* into Chinese. Buddhavarman is reported to have translated *Mahāvibhāṣāsāstra* in China. Two Kashmiri scholars Jinamitra and Dānasīla
with other collaborators translated *prajñāaptiśāstra* in Tibet. Yuan-chwang, in his travel account, mentions some śāstra texts which were written by Kashmiri vaibhāsikas. These texts include Tsā-abhidharma lun written by Dharmatrāta, vibhāsāprakārana-pāda śāstra and abhidharma-vatāra śāstra or abhidharma-pravesa śāstra, both written by Skandhila. Pūrṇa—another Kashmiri, according to Yuan-chwang, composed a commentary on vibhāsa śāstra. Besides sarvāstivāda school, according to the same authority, other schools also were prevailing side by side in Kashmir. Tattvasamgraha, a mahāsāṅghika work was composed by a Kashmiri scholar Bodhila in a mahāsāṅghika monastery of Kashmir.

*Satyasiddhi śāstra* or Tattvasiddhi śāstra is an important work in the Chinese śāstra collection. It was composed by Harivarman, a famous sarvāstivāda teacher of Kashmir in 253 A.D. He composed this work keeping in view all the divisions of Buddhist church that had arisen till his time. The original work is now lost but it is preserved in Chinese translation of Kumārajīva who introduced Satyasiddhi school based on this śāstra in China. This work was held in high esteem in China.

**MAHĀYĀNA BUDDHISM** : Mahāyāna Buddhism was gaining ground in India from the Kushāna period. It was a predominant form of Buddhism all over India till 7th century A.D. and contained a large section of its
literature in the form of numerous *mahāyāna* sūtras and philosophical works in Sanskrit. It was with its exposition beyond the frontiers of India that this literature was translated into the languages of those countries to which it spread. In this connection, Kashmiri scholars were playing a predominant role from the very beginning. Buddhist meditation (*dhyāna*) has a long tradition in Kashmir. The first patriarch of the *Dhyāna* Buddhist school in Kashmir was Puñyamitra who was later succeeded by his disciple Puñyatāra whose two disciples, Dharmatrāta (before 3rd century A.D.) and Buddhāsena were jointly respected as third patriarchs. The method of *dhyāna* expounded by Dharmatrāta was introduced in China by Buddhabhadra of central India who studied in Kashmir and visited China in the beginning of the 5th century A.D. *Dhyāna* in China is known as Ch’an. Buddhabhadra translated *Ch’an-ching*, work of Dharmatrāta whose method of *dhyāna* occupied an important place amongst the canons of meditation. *Yogācārabhūmi-sūtra*, the famous *mahāyāna* sāstra, which is the fundamental text of the *Yogācāra* doctrine, was translated in China by a Kashmiri scholar named Cha-Hou-cheng in collaboration with Dharmarakṣa, in 284 A.D. It was this Kashmiri scholar who had brought the text to China. Dharmayaśas a Kashmiri scholar translated *strīvivartas-vyākaranasūtra* between 405-414 A.D. and Buddhayaśas
the Kashmiri monk translated अकाशगर्भ-बोधिसत्त्व-सूत्र between 410-417 A.D.46 During the same century another Kashmiri monk Dharmamitra translated बोधिसत्त्व-धार्मिक and गुणवर्मन explained सद्धर्म-पुंडरिका and दासाभुमीसूत्र in China. गुणवर्मन also translated बोधिसत्त्व-चर्यानिर्देश which formed a chapter of the योगार्थभूमिसास्त्र. Between 693-706 A.D. another Kashmiri monk Ratnacinta, translated two महायान सूत्रs, i.e., एकाक्षरधार्मिक and "Sūtra on counting the good qualities of a rosary"49. During the last quarter of the 10th century Kashmiri Tien-si tsai translated two more महायान सूत्रs, viz., दासानामा सूत्र and उपमितायुत सूत्र. All this clearly indicates that it was not only the सार्वभौम बौद्धism which was propounded and implemented by Kashmiri scholars but their contributions to महायान form of Buddhism were manifold. In the following account we will look into the activities of Kashmiri scholars as also authors of various philosophical works which are preserved in Tibetan translations.

In Tibet, the great Kashmiri scholar Jinamitra, who lived during the 9th century A.D. collaborated with other scholars in translating the six महायान सूत्रs of प्रज्ञपारमिता class.51 He also translated some philosophical works among which four were of the मध्यमिकया system and eight of the विज्ञवादया system.52 Dānasāla, another Kashmiri scholar also collaborated
with Jinamitra in making some of these translations. Subhūtiśrīśānti, a great master of Kashmir during the 11th century A.D. translated many sūtras and sāstras of the prajñāpāramita class. The most important translation is the commentary of astasāhasrika entitled abhisamayālaṅkārāloka and the translation of the abhisamayālaṅkāratikā. During the same century, another Kashmiri scholar mahājana wrote prajñāpāramita-
hṛdayārthaperijñāna being a commentary on the prajñā-
pāramitahṛdaya sūtra and also translated into Tibetan śrāmaneraśīkāpadasūtra, a vinaya text of mahāyānists. Jñānaśrībhadra, also a Kashmiri scholar of the 11th century, wrote two commentaries. First on Lāṅkāvatāra-
sūtra entitled Āryaśāṅkāvaśāvatārvṛtti and second on Hṛdayasūtra entitled Bhagavānpriyāpāramitahṛdayavvyākhyā. He also wrote the Āryaprajñāpāramitānayaśatapañcāśatakā besides translating the latter work. Another Kashmiri scholar named Parahitabhadra composed two philosophical commentaries—the śūnyatāsaptativedvṛtti and the sūtrālaṅkārādīślokaavvyākhyāna. The latter was a commentary on the two initial verses of the mahāyāna-sūtrālaṅkāra. Other Kashmiri scholars like Mahāsumati, Tilakalasa and Kanakavarman, who also lived during the 11th century A.D., were specially interested in prajñāpāramita class and mādhyamika system. Mahāsumati, in Kashmir, in collaboration with a Tibetan
translators, translated the Praśannapāda a commentary of the Mūlamādhyamakakārikā of Nāgārjuna. He also corrected the translation of Nāgārjuna's work. Tilakakalasā translated two texts of Prajnāpāramitā class. Kanakavaram translated two works of Mādhyanika system — Praśannapāda and Mādhyanakāvatāra. During the 12th century A.D. Śūkṣmājana translated Bodhisattvayogācāryacatukṣṣaktakakārikā of Āryadeva and its tīkā. Kuśāraprajñā translated Akośasaṣṭaka, a Mahāyāna work and its tīkā.

Buddhist Logic:— Logic was manifested in Buddhism as a consequence of the writings of Dignāga during the 5th century and of Dharmakīrti during the 7th century. Kashmiri scholars also interested themselves in it and their contribution to Buddhist logic is considerable. Dharmottarācārya, a Kashmiri Buddhist logician who lived during the 8th century, wrote two commentaries on the two works of Dharmakīrti besides composing four original works on logic. Śākaraṇānda originally a Kashmiri Brāhmaṇa, who was later considered a second Dharmakīrti, wrote on Buddhist logic. His Abhasaśiddhi was translated into Tibetan by Manoratha, another Kashmiri logician during the 11th century. Bhavyarāja, during the same century received the pompous title of 'śrīśri Kāśīrāmanvāyaśicādōnaṁ Bhavyarāja' in Tibet for translating Praśānavīrttīkālakāra. He also translated two works of Dharmottara and Pratibandhasiddhi of Śaṅkarānanda. Kuśāraśī and Śunyaśī were the
two Kashmiris under whose control the translation of Pramāṇavārttikālaṅkāra was revised. Another Kashmiri logician, Arcata wrote a commentary on Dharmakirti's work and he also wrote the Tarkatīkā. Jñāmitra (9th century) translated the Nyāyabindhutikā. Ratnavajra (11th century) composed Yuktiprayoga. Subhūtisamānti (11th century) translated four works on logic including the Yuktiprayoga. Jñānaśrī (11th century) wrote a commentary on Dharmakīrti's famous treatise Pramāṇaviniścaya and wrote the Kāryakārakabhadrasiddhi. He also translated Vādanyāyasprakarana. Parahita (11th century) translated Sambandhayārīkaśānusāra and Kanakavarmān (11th century) translated Pramāṇasamuccaya of Dignāga. Śākyasrī (13th to 14th century) corrected the translation of Pramāṇavārttikākārakā of Dharmakīrti. Sarvajñāśrī (13th century) translated Nyāyapraveśānāma pramāṇapraśkāra.

TANTRISM OR ESOTERIC BUDDHISM: Yogācāra school of the Mahāyāna Buddhism gave importance to vijñāna (consciousness), the cultivation of which led, gradually to several esoteric developments in Buddhism. Mantras, dhāranī, etc., which began to assume increasing importance for a yogī were believed to possess great magical powers. These mantras and dhāranī had their counterparts in the parittas in Pāli literature, which were thought to protect the reciters against all evils. This aspect of Mahāyāna Buddhism included various forms of mysticism.
known as Vajrayāna, Kalacakravyāna, Sahajayāna, etc.

In this form, a symbolic language was used which only initiates could understand and to the common people the words carried an altogether different meaning. This is the reason that considerable misunderstanding was created about the followers of the tāṇtric school and their practices. This form introduced the cult of many gods and goddesses by whose favour the devotees were expected to attain siddhi (perfection). Buddhist tāṇtric literature as represented by the works of Kashmiri scholars is preserved in Tibetan translations. Kashmiri Ravigupta, belonging to the 8th century A.D., was proficient in magic spells and he had attained the siddhi of Tārā — the female aspect of Bodhisattva. According to a tradition she bestowed on him a stotra with the help of which one could perform any kind of magic rite. This ritual earned wide currency in Tibet. Seven works of Ravigupta are all dedicated to Tārā. Sarvajñāmitra, a Kashmiri monk was Ravigupta’s student. He was devout worshipper of Tārā. He composed four works in praise of Tārā amongst which Brāgdhārāstotra is a well known hymn in thirty-seven verses. There are three Tibetan translations of this stotra, also a commentary on it in Tibetan is available. Gaṅgādhara, a Kashmiri scholar and teacher of another Kashmiri scholar Ratnavajra (11th
century), wrote Vajravidarñīśādhana. Another Kashmiri named Somārī, who was the teacher of Parahitabhadra of Kashmir (11th century), wrote four works dealing with Nāmaśaṃguṭiyogatāntra. Sajjana of Kashmir was considered an originator of the Aputtarayogatāntra in Kashmir which represented the doctrine of Maitreya. Sajjana translated Uttaratāntra-sāstra and its commentary. Śraddhākaravārman wrote some texts dealing with Mantrayāna. The Kashmiri nun Lakṣmī expounded the 'detailed exposition' of the cycle of Mahākārūṇika (Āvalokiteśvara). There exist five works dedicated to Āvalokiteśvara and composed by Lakṣmī.

Subhūtijīrīśānti translated Śrīcakrasamvāradvajavīśaśādhanā of Ratnavajra belonging to Cakrasamvara cycle and Lakṣābhīdhānaddhārtaḍhāntaśūndārthaśādhanā of Kālacakra cycle. He also translated Sadāṅgavāga and Sahajaratīṣayoga tāntra. Somānatha (11th century) obtained scholarship on Kālacakra and preached this system in Tibet. He translated many important texts dealing with Kālacakra. Mahājana translated seven tantric texts, majority of which deal with Nāmaśaṃguṭiyogatāntra.

Jñānaśrī (11th century) is reported to have composed some minor tantric texts. Parahitabhadra translated two works of Saṁbhāra series. Kanakavārman translated Śrīaṅgarvadurgatiśādhanapratāhemaviddhi and Pratīkābhīdhisāmkopā of Śraddhākaravārman. Śākyāśrī (12th - 13th century) also translated and composed some tantric works dealing with
the cycle of the Kālacakra, the Tārā and cycle of Avalokiteśvara, Nāmasaṃgīti, Mañjuśrī, Jāmbhala, etc. Sugataśrī translated Swapnārārayikā and Āryamañjuśrī-śāmasaṃgītivṛttī asatānubhūtyālekanā. Vimalaśrībhadra (14th century) was the author of four tantric texts which he translated into Tibet. He also translated Suviśādassāpūta, an important commentary on the Hovajra-tantra. Dharmadhara (14th century) also translated some tantric works. Lastly, Sumanāśrī, who expounded the cycle of Padmaśāla to great Tibetan historian Bu-ston, also translated some tantric works.

DICTIONARIES: Kashmiri scholars Jinaśīra and Dāmaśīla, during 6th century A.D. collaborated with other scholars in compiling an etymological dictionary in Tibetan at the request of King Khrī-lde eron-bean Ral pa-can (circa 814 A.D.).

The famous Sanskrit - Chinese Dictionary Chien-chu Tzu-yuan was a compilation produced by the Imperial Institute for Transasian of Buddha-dharma in Sung China. This dictionary was jointly compiled by Dharmapāla, a monk of Kashmir and Wei-ching, who was a nephew of Li-yu (937 - 978 A.D.), the dispossessed king of southern Ta'ing kingdom. The work was done in 1035 A.D. The emperor named the work and wrote a preface to it.
Thus, the above review shows that Kashmir played a prominent role in the transmission of Buddhist learning through her learned scholars in Kashmir as well as abroad. Kashmir was the chief centre of Buddhist learning from about the beginning of the Christian era. Again, it was through Kashmir that India was connected with Central Asia, China and Tibet. Kashmiri scholars contributed to the greatness and importance of the place in the history of Buddhist propaganda up till the last centuries of its decline. Their work and virtues were respected by the Buddhists of other countries. Many kashmiri scholars were invited to their countries by the Chinese and Tibetan kings and scholars. What is most important is that all these details come to us from the documents preserved in these countries.

**GILGIT BUDDHIST MANUSCRIPTS:** Uncovering of Buddhist antiquities in the Gilgit region was an epoch making archaeological discovery in Kashmir. The main characteristic of the literature preserved in the Gilgit collection is that many Buddhist texts which were formerly known through their translations into Chinese, Japanese, Tibetan, Mongolian, Manchu and several extinct Central Asian languages, are now, for the first time available in their original Sanskrit form. The most important and the most expensive manuscript in this collection is the *Mūlasarvāstivāda.*
vinaya vastu consisting of 525 folios, out of which 395 are available. The scripture contains seventeen vastus, ten of which are completely available. The Sanskrit text can be compared with its Chinese and Tibetan translations. The text also corresponds to volume I of the vinayapitaka in Pāli. The special feature of this scripture is that it incorporates many avadānas and jātakas and the Sthavira gāthā, which in Pāli appear as separate texts in the form of therā and therī gāthā and apādāna.

Another important manuscript is the Prātimokṣa-sūtra, which is available in four different manuscripts. The sūtra agrees quite closely with its Pāli version (Pātimokkha-sutta). One manuscript contains the Karmavacana (Pāli Kammavacana) which deals with the procedure of the ordination ceremony.

The Sarvāstivāda school is represented by two important texts viz., the Dharmaskandha (in nineteen leaves) and the Lokaprajñāpti (in six leaves). Some stray fragments of the prakarana of the Abhidharma have only recently been identified.

There are some other Hinayāna sūtras preserved in the collection, such as Ajitasana-vyākaranasa. The twenty-seven leaves of the Ekottarāgama belong to the Mūla-sarvāstivāda version of this sūtra text.

Avadāna texts of the Hinayāna also have been traced
and worked upon. Some of them are: Vióvántarāvadāna, Dharmaruciāvadāna, Mahbhāratāvadāna, Jvatiśkāvadāna, Candraprabhāvadāna, Sunāgadhāvadāna (three manuscripts) and Sucandraśvadāna etc.

In Mahāyānic literature the most important are the Prajñāpāramitā texts containing Astādasasaṃsārika (extent in Chinese and Tibetan) and Pāñcavimśatisaṃāsārika ('large' and 'subsequent' manuscripts), and Vajracchedikā. The main feature of these texts is that they establish the highest truth (Tathātā or Śūnyatā) which is inconceivable and indescribable. It can be realised by the perfect, like Buddhas within their own selves.

Another important text which is very popular among the Mahāyānists is the Saddharma - pundarīka - sūtra. It is available in four manuscripts. This sūtra displays that the Hinayānists make only some spiritual progress but it is Mahāyāna, the 'Lotus of true Dharma' through which one becomes Buddha.

One valuable manuscript contains the Samādhīrāja-sūtra. It is a sūtra in both prose and verse. The prose portion mostly reproduces the contents of the verses. This sūtra text displays the realisation of the Truth which is attributeless. With regard to these texts the Gilgit collection represents an earlier and thus historically important material for the study of the history of Mahāyāna literature.
From the late Mahāyānic literature, the Śaṅghātāsūtra is available in eight manuscripts. This sūtra was known from its Chinese, Khete-nese and Tibetan translations. Saka version of this sūtra was discovered in Central Asia. Śaṅghāta is the name of a hell. In this hell the punishments inflicted upon the sinners are extremely severe. The text opens with the statement that by listening to this sūtra one can not only get rid of the worst hellish sins but can also attain Buddhahood. Describing hellish sufferings, it refers particularly to the non-Buddhists, who suffered in hells and were ultimately rescued by the Buddha with the help of this sūtra\(^{101}\).

With similar thesis, the Bhaissajyaguruśūtra is available in four manuscripts. These manuscripts represent two different recensions of the text.

The Ratnaketuparivarta or the Mahāsamipātaratnaketu- sūtra is available in a fragmentary manuscript of composite nature. The text opens with the conversion of Śāriputra giving vivid account of Mara’s attempt to misguide Śāriputra\(^{102}\).

The Karandavyūha, a text differing from its name-sake of the Nepalese tradition, is identified in two manuscripts (one folio only of one manuscript is preserved, the other manuscript of eighty-two folios is extant in fifty leaves). This text is devoted mainly to the glorification of Avalokiteśvara and details how he helps those who are in
There are some manuscripts available from Vyakarana class, also, such as MahādeviVyakarana, Maitreyavyākaranāma, etc.. In these, Buddha foretells the events of those who are <distress> to become Buddhas (enlightened).

To the class of Dhāranī belong a number of manuscripts, viz., Mahāmāyorī (one manuscript containing the name of the king Navasuvendrāsvindādānā), Mahāpratisāra (different manuscripts, some containing names of individuals); Hiranyatidhārani (one folio only), etc.. The texts of this class give some assurance, through the repeated utterance of which one is protected from all worldly troubles and is led to higher noble existence.

Pratītyasamutpādaḥādayakārikā of Nāgārjuna has been recently identified in the collection. It points to the popularity of such a text in the Gilgit area.

The collection of Gilgit manuscript was not discovered in its entirety, because most of the manuscripts and texts are incomplete. But this collection still enjoys great significance. It could give an idea of the Buddhism practiced in the Gilgit region in the 6th and 7th centuries A.D. In philosophy, i.e. Abhidharma the text of the Sarvāstivāda school seems to have been practiced. In vinaya literature the text of the Mūlasarvāstivāda school must have been popular. Finds of important Mahāyāna texts viz., Prajñāpāramitā and Saddharma-pundarīka and other minor Mahāyāna texts are sure instances of the popularity of
the texts in the region. On the ritualistic aspect are found various tātric tracts and dhārṇīś and two of the Pancaśaksa collection copied.

It seems that the region had the close connection with Khotan. A large number of Buddhist texts in their Khotanese translations have been identified with their original, Sanskrit in this collection. In the dēya-dhāraṇī formulas of some manuscripts are recorded the names of persons of Khotanese origin and also of persons of other language groups. For instance, we get the following sequence of four kings of the local Patola Śāhī dynasty:

i. Vajrādityanandin,
ii. Vikramādityanandin,
iii. Sūrendravikramādityanandin, and
iv. Navasurendradityanandin.

The texts of the collection also possess important philological features through which is observed the gradual development of certain texts. These manuscripts are written in changing forms of the post-gupta brāhmī, now called the Gilgit brāhmī. A paleographic investigation in proto-śāradā script can yield important results.
1. Boss, *JUN.*, *op.cit.*, p.70;
   *supra*, p.125.
2. Boss, p.69;
   *supra*, p.129.
4. Boss, p.71;
   Bagchi, p.160.
5. *supra*, p.128.
6. Boss, p.73.
10. Bagchi, *op.cit.*, p.50;
    *supra*, p.124.
11. Naudou, p.103.
12. *ibid.*;
    also cf. *supra*, p.8.
13. Naudou, p.194;
    *supra*, p.141.
15. Boss, p.71;
    *supra*, p.128.
18. *ibid.*
19. *ibid.*
21. *ibid.*, p.xii;
    Naudou, p.195.

23. ibid.


29. ibid., p. 130.


32. Boa, p. 54; Zürcher, Buddhist Conquest of China, p. 246.

33. Boa, p. 71; supra., p. 126.

34. Bagchi, p. 259.

35. Naudou, p. 103; supra., pp. 133, 134.


37. ibid., p. 280.

38. ibid., p. 282.

39. ibid.


43. Rockhill, p.xi.

44. Jan Yun Hua, p.103; Zürcher, p.223.

45. Bosa, p.71; supr., p.128.

46. Bosa, p.71; supr., p.128.

47. Bosa, p.73; supr., p.130.


49. ibid., p.116.

50. ibid., p.137.


52. Naudou, pp.103-4; supr., p.133.


54. Naudou, p.196; supr., p.142.

55. Naudou, p.217; supr., p.146.

56. Naudou, p.224; supr., p.139.

57. Naudou, pp.227-228; supr., p.149.


60. Naudou, p.233; supr., p.152.


64. Naudou, p.230.

65. ibid., p.231.

66. ibid., pp.229-231.

67. ibid., p.231.

68. ibid., p.127.

69. ibid., p.105.

70. ibid., p.170.

71. ibid., p.97.

72. ibid., p.221.

73. ibid., p.227; supra., p.548.

74. Naudou, p.234; supra., p.152.

75. Naudou, p.248.

76. ibid., p.252.


78. Roarich, pp.1950-51; Naudou, pp.71, 73.


81. ibid., pp.217,227.

82. Naudou, pp.188,210,217,218,220; Roarich, pp.347-348.

83. supra., pp. 135-136.
84. supra., pp.141-142.
85. supra., p.143.
86. supra., pp.144-146.
87. supra., pp.146-147.
89. ibid., p.228;
 supra., p.149.
90. Naudou, pp.233, 234;
 supra., p.152.
91. Naudou, pp.247-248;
 supra., pp.154-155.
92. Naudou, pp.251-252;
 supra., pp.154-155.
93. Naudou, pp.255-256;
 supra., p.159.
94. Naudou, pp.256-257;
 supra., p.160.
95. Naudou, p.258;
 supra., p.160.
96. Naudou, p.105.
100. ibid.
101. ibid., p.173.
102. ibid.
103. ibid.
"Five Protecting Spells" are:

i) **Mahā-Pratisāra**, for protection against sin, disease and other evils,

ii) **Mahā-sahastrapramardini**, against evil spirits,

iii) **Mahā-mayūri**, against snake-poison,

iv) **Mahā-sitavati**, against hostile planets, wild animals and poisonous insects, and

v) **Mahā(rakṣa) mantrānusārini**, against diseases;