

A Brief Discourse on Buddhism, Buddhist Icons and Buddhists of Kashmir

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Buddhism emerged not in answer to the evils of its society, as is generally understood but in response to the ontological questions¹ regarding man's facticity and his status in a "god centered world" where he finds himself marginalized² and bearing consequences of a pre-determined choice. It was an endeavour to develop a space for the man to understand the nature and interplay of the choices and transcend the act and be liberated.

Buddhism at this early stage required neither shrines nor scriptures, but the assemblies to comprehend the real import of the questions and to try to conquer the (verbal) constructs which otherwise held the man in bondage.³

The Buddha had offered a methodology to sustain the man's "presence", not as a future endowment, and neither as a past hangover, but a Presence- eternal. Sramanas⁴ and the other initiates were required to practice detachment in the act of attachment. Though every monk was a world unto himself but before he could close the door on himself and enter the Samadhi, he was again required to face the temptation. The Monks re-entered the world and got hoisted on their own petard.⁵ The inherent, as well as, accumulated association of words (which Zen⁶ hard tried to break) fabricated the association of events, happenings and the systems of cause and effect

The narratives, so perfected by the *Upanisads*, *Chandogyia* in particular, were re-utilized, with the new tropes to provide legitimacy to the mandals of interdependence and interconnectivity. Buddha endeavoured to build a man, his men put all the narratives in

place to build institutions for the engagement of the man's services. Man again was trapped.

Early Kushana period saw the fruition of Buddhist Institutions and their unique material manifestations.⁷ Vihars/monasteries assumed a prominence among all the institutions of the state and monks a unique class distinction.⁸ Donations and land grants from state and private parties helped in the enhancement of economic power of the inmates. Though there were other religious sects and faiths also contesting the prestige and power of the Buddhist monks but their institutional support and missionary activities were comparatively limited and methodically restricted to groups and regions. Enlarged mass base of Buddhism further opened its doors for innovations, fresh interpretations and inclusion of cults and beliefs of the people making it easier for the new initiates and laity to identify themselves with it. The reach and quality of the governance and visible emphasis on trade, in which members of ruling families had direct or indirect stakes through their agents, made the trade routes more secure. Vihars, which were generally established on the trade routes and adjacent to the Urban centres, could benefit from the activity.⁸ Cultural items and the Buddhist missionaries travelled with the trade and traders. The cultural items, more importantly including the Buddhist narratives, the feel of the creed and acquaintance of the language spoken and the exaggerated accounts created a congenial atmosphere for the reception of the monks.⁹

Kashmir's re-entry into the world of trade and culture became more pronounced and authentic during Kushana period. Shotial¹⁰ and Shortugai on the northern borders of Afghanistan, became transit markets for the goods from and to Kashmir. Shortugai is earlier credited with the supply of Bronze mirrors to Harappa and Turkistan. Shotial has yielded some 250 inscriptions in Sogdian language, helping us in the names of the merchants, their places of origin and in many cases with their religious identifications also.¹¹ Kashmir traders and the people, with a religious interest, generally travelled on this mountain road, through Chilas, to reach Central Asia.

Kushanas, who had benefited from the achievements and experience of Indo Greeks, Parthians and Akhmenians provided encouragement to the various art forms.¹² Iconography had entered the fold earlier and so had Kashmir. The earliest representation of Buddhist iconography from Kashmir belongs to Semthan¹³ (3rd century AD) in the shape of terracotta plaque supporting a Buddha with a conical head dress reminiscent of a Delverzin Tepe¹⁴ (Uzbekistan) find of a Kushan royalty in clay and gypsum. Semthan has yielded, besides Terracotta artifacts, enough numismatic material to authenticate the relations between Kashmir and its neighbors.¹⁵ The icons from Semthan early set some of the unique features making the Kashmir art. The Buddha and other human figures from Semthan have protruding eye balls,¹⁶ oval or roundish face, sharp/elongated nose and the prominent and deep drapery folds and a realistic¹⁷ (natural) look.

The period of consolidation of Buddhism in Kashmir and its ramifications, though obscure, towards North, North-east and north-west could be better understood in its two prominent stages:

a) The Kushana period¹⁸ from 1st – 5th century A.D. is the period of near dominance of Sarvastivad (Theravad) school. Though the supposed 4th Buddhist council recognized all the eighteen schools (18) which had emerged till then, the major philosophical discourses were generally guided by the Sarvastivadins.¹⁹ Madhmyka philosophy which was till then in the formative stage had initiated the process for its reassertion. Kashmir was then the much sought centre of *vibhasha* texts and its masters and books were highly welcome in China.²⁰ One of the early texts *Astahasrikapragnaparamita*²¹ was translated into Chinese by Lokaksema²² much before it was revised by Kumarajiva²³ (in 408 CE) who had his education and training in Kashmir²⁴ (354 CE). The Kushanas under their original nomenclature Yue-Chie, who developed in close proximity to Parthians, (whose contribution to the Iranian civilization is no less important than their predecessors, Achemenians or their successors Seleucides,) and in relation to Indo-Greeks, carried forward their

way of governance, concerns for the city life, general interest in the building activity and the need to patronize the institutions, religious and secular both, for the legitimization of authority and for securing the allegiance of the peoples concerned. Patronization of trade was not only an economic activity but also a political advantage. The trading classes not only contributed to the construction of the religious structures but also helped in their maintenance. The various buildings constructed during Kushana period are rich in Buddhist icons.

The Votive Stupa which is understood to be the terracotta replica of the Stupa at its place of find at Harwan (Srinagar) belongs to 2nd or early 3rd century A.D.²⁵ The Kashmir Stupa with negligible variations compares well with its counterparts in the Gandhara region. The Kashmir Stupa corresponds with the description of the temple given in the Vishnudharmottarapurāṇa (5th/6th Century). The architecture of the Kashmir Stupa blends well with its geography which includes the vagaries of weather (heavy snowfall) and availability of the raw material suitable for such a structure and thus gives it a precedence over the Gandhara find. A clay tablet from Kashmir is a cherished artifact among the Gyur Kala²⁶ Stupa 3rd Century AD (Turkeministan) finds. The tablet has, alongside the sitting Buddha, evidently in Dhyana mudra, an embossed stupa with Tiara, crown and flying ribbons so prominent in the votive stupa from Harwan. The presence of such kind of artefacts in the regions, away from Kashmir speak volumes of about the impact of Kashmir monks on the development of Buddhism there.

While Buddhism was slowly gaining ground in Central Asia (1st Century AD) and in China (earlier presence reported by an edict of 65 AD by its compiler Hou-Han-Shu) through the activities of foreign traders immigrants and travelers and coming to prominence in the Han China (2nd century AD), Kashmir scholars²⁷ were engaged in the compilation of texts which carried the understanding and discussions on the Buddhist *sutta* and *Vinaya and Abhidharma*.²⁸ Most of these works had reached Central Asia and China by the end of 3rd century AD. Zhi Qian²⁹ (Indo Scythian) who was active during

the last quarter of 2nd century and 1st quarter of 3rd century collected the original texts and put them to translation. It is said about him that "He realized that, although the great doctrine was practiced, yet the scriptures were mostly only available in barbarian (in later editions replaced by Indian) languages which nobody could understand. Since he was well-versed in Chinese and in barbarian language, he collected all these texts and translated them into Chinese". Sarvastivad and its School Vaibashika developed in Kashmir and was carried to middle India, Central Asia and China³⁰ by the Kashmir masters and their pupils.

Kashmiri masters Sanghadeva,³¹ Sangbhadra,³² Dharmottara³³ and Dharmasri³⁴ reached China by the end of 4th century AD. Sangbhadra prepared and translated an abridgement of *Mahavibhasha* in 12 juan. Dharmottara's *Abhidharma* was translated by Sangdeva under the title *Abhidharmasarahirdaya* and Katyanyani Putra's *Jnanprasthan* was translated by Sangdeva. In 410 Buddhahadra³⁵ reached Lu shan (China) where he prepared a translation of *Yogacarbhumi* a Hinayanistic Dhyani treatise which had a short Mahayanistic passage towards its end called *Buddhanusmrti*.³⁶

Vaibhashikas were earlier to raise the questions of time the nature and status of existents and emergence of life. Vasubandhu's³⁷ *Abhidharmakosasastra* tries to elucidate most of the questions regarding the permanence and impermanence of things, role of perception, status of knowledge and nature of time. *Vaibhasikas* definition and elaboration of organ of vision was based on their concept of moments. They considered moments to be four (i) moment of production (ii) moment of Existence (iii) moment of decay (iv) and moment of annihilation. The *Kashmir Vaibhasikas* more importantly focused on the non displayed future eye.³⁸ The further discussions on the subclasses of this non displayed future eye prepared the ground for the admission of intuition as a means of knowledge. The ability to see without the involvement of the eye "is some yogic ability which is displayed during meditation" (Vasubandhu,

Abhidharma Kosha [84-85]).

b) The post Kushan period from 5th century CE to 8th century and beyond emerges as the period of dominance of Mahayana Buddhism.³⁹ Its unbridled, all welcome permissiveness to local cults and acceptance of the Brahmanic practice of assigning individual divine appellations and designations to each and every attribute conceived of the Buddha.⁴⁰ Female divinities soon followed. The methodology for salvation (Nirvana) from the wheel of birth and death was equally available to both the sexes.⁴¹ Women buddhisattvas were only a matter of time. Almost every divinity was bestowed with a consort as Shakti. Taras in all hues occupied a place of prominence and veneration; besides there is Sridevi, the fierce goddess, dorje Phimo in peacock feather garment, Mahasiddhas, shown naked and Mahakals and Yamantaka. Buddha now, is not, all too alone. He has a complete family. Every Buddha and his associate/s is with his vehicle or a throne, which again is a brahmanic practice, while Sridevi has a mule, Manjushri a lion, Aksubhaya an elephant to ride, the Siva's bull finds an additional job with Yamantaka. Amitabh has a peacock (Kartikkeyas vehicle) throne, Shayma Tara a sundisc and Buddha himself in the sattvahood incarnation his usual lotus throne. In the Kashmir sculpture Buddha has a double lotus throne,⁴² the lower lotus remains inverted. In the lotus thrones from Central Asia particularly from Kyrgyzstan (Bishkek), the upper and lower lotus(es) have different dimensions⁴³ while as in the Kashmir sculpture lower and upper lotuses have equal dimensions and the petals are executed in the realistic tradition. Furthermore Kashmir thrones for divinities exhibit a large variety.⁴⁴ A 7th century Buddha brass throne has bulls⁴⁵ to support it, another brass throne (Lahore museum) with Buddha has Yakshini⁴⁶ and animals,⁴⁷ another from Cleveland Museum of Art, with Siddhartha has musicians⁴⁸ as the throne bearers (8th century). The latter has been done in ivory and wood. Wood has always remained a first occupation of Kashmir artists but wood being a perishable item, only a few are available. In the context of Buddhism, the Deodar frames

for portable alter pieces and stylized wood carving planks supporting a number of geometric shapes and human or semi human figurines⁴⁹ are an evidence of Kashmir craftsmanship. British Museum London has one such shrine with Sidhartha in ivory and wood from 8th century Kashmir.⁵⁰ In ivory wood and bronze Kashmir has produced one of the best specimens of Buddhist art during 7th – 11th century CE. The dhyana Buddhas in ivory have a wood etching effect.⁵¹ The folds of the garment have been executed in a style which creates the impressions of necklaces and garlands as worn by the Gandhara Buddhisattva of 2nd \ 3rd century CE (Peshawar Museum).⁵²

A distinctive feature of Kashmir Buddhist sculpture is the introduction of crowned Buddhas.⁵³ The crown, earlier appears in the Pandrethan (Srinagar) Padmapani statue, where it has been identified as an head band and a Tumgha, decorating the *Unisha*. The crown bedecked with the moon motif comes with the Parhaspur Buddha of 1st half of the 8th century.⁵⁴ Crowned Buddhas in Bronze appear a century earlier. Bronze Buddhas from Bishkek⁵⁵ (Kyrgyzstan) also wear their crowns. The find from Krasnorechensk (Kyrgyzstan) has a “three part crown with the image of circles surrounded by triangles.” Their correspondence with the Kashmir crowned Buddhas could be better understood in relation with the manuscripts found from the Krasnorechensk Temple. Manuscripts which are in Brahmi are supposed to belong to the handwriting schools of Kashmir which existed in 7th/8th centuries. Kashmir Bronze works have been found in Semirechy.⁵⁶ Though Buddhism is generally understood to have travelled to Kyrgyzstan from East Turkistan and China but the Kashmir traders and monks had established their trust and popularity among the people by 7th century CE.⁵⁷

By 5th century (CE) China was the first and foremost destination of Kashmir monk scholars. It was the time when Gandhara was loosing the prestige and authenticity of its schools to Kashmir⁵⁸ and Kashmir was guiding the philosophical discourses in Luoyang and Changan (China).⁵⁹ China was then favourably reacting

to the moral, social and spiritual discourses of the Buddhist church which had earned the patronage of Chinese masters and elites.⁶⁰ Fourth century controversy between spiritual (monastery) and temporal powers in China had subsided to some degree.⁶¹ Buddhist monasteries had become affluent enough to run their affairs and sponsor missionary activities. Its popularity among the elite and military classes helped it sustain the political pressures and violences against them. The arrival of Kumarajiva in 402⁶² CE from Kashghar, where he was initiated into Mahayana provided much needed impetus to the intellectual discourses, spear headed by Huiyuan.⁶³ The correspondence between Huiyuan and Kumarajiva concerning the status of *Dharmkeya or Dharmadatukaya*, the relation of eternal duration of existence and non existence, nature of *Shunyata* etc is now documented in *Dasheng da Yizhang*. Kumarajiva was followed by Buddhahadra who besides other works translated *Buddanusmate-Samadhi*⁶⁴ (contemplation of Buddha) helping in the propagation of new myths about the *Nirmankaya, Sambhogakaya and Dharmakaya*.

The myths and legends whose initial origins could be traced to *jatakas* and their interpretations were provided with logical support and intellectual explanations by the Buddhist scholars of Kashmir who thus helped in the introduction of innovations and furthermore carried in their own way the gains of Gandhara to East Turkistan and China, besides, of course composing original works in the Sarvastivadin and *Mahayanist* tradition. After 7th century, Vijranvad⁶⁵ entered in the religio-philosophical discussions effecting many intellectual systems and cultures making the boundaries between individual systems more porous and permissive. Female deities as the principles of *Shakti* (Energies) became major cult of the concerned religions. The concept of female as a principle of fertility (creation) and energy is spread over many regions, communities and faiths, sanctifying and mystifying prostitution in many parts of the world including the civilizations of Mesopotomia (cult of Ishtar) Persia (cult of Anahita devi Asura) India (Koulacar,

Vimacar [Saivist sects] Samavaracakra Buddhist sects) and China (Daoism).

The Dashavatarcarita of Ksemendara identifies Buddha as the 9th avatar (in carnation) of Vishnu in near conformity to the lists of incarnations produced by *Siva Puran Rudra Kumara*, (9.18-24) *Siva Puran Rudra Yuddha* (16.10) or *Mahapuranas* (P 323-340) belonging to a period not earlier than 8th century CE. Brahmanism, by then, had not only found its voice back but had gained a position of authority to interpret the concepts, and motifs in its own idiom and interest. It, thus, tried to weave a world view, accommodative of every faith and belief or projecting any major differences of opinion as a mere difference of terminology employed and emphasis added or considered to be logical in coherence.

The concept of Buddha as the in-carnation of Vishnu evolved with the rise and consolidation of Brahmanism. Neither in the earlier redactions of *Mahabharta* nor in the pre- 7th century Puranas is there any mention of Buddha (or jina) as an in-carnation of Vishnu. During early Kushanas when Siva and Vishnu were emerging as the two supreme and popular Hindu deities contesting the "intellectual space" held by Buddhism, the Buddhists identified the duo as the lesser incarnations of Buddha. It is important to note that at this stage Buddhists had already assimilated many of the key motifs from puranas. In the *Karandavyuhasutra*, Avaloktesvara has Siva (Mahesvara) among his devotes while in the *Saddharma pundarikasutra*, he assumes the form of Mahesvara in order to preach his doctrine to the *upska Siva Purana Rudra Yuddha* (4-7-8) elaborates on the latter theme to relegate the Buddha to Mayamaya Purusa, a lesser incarnation of visnu assumed to denude the demons.

The concept of Sakti which is so pivotal for the Vajrayana recognized Tara as the principal female deity and mother of all Buddhas. She has her origins in the Hindu magic rites and cult of mother goddesses (*Yajurveda*) and was earlier recognized as an epithet of Saiva himself. She is considered savior, protector and guide of all those who invoke her. She seems to have been very popular

among the Buddhists of Kashmir Sarvajnanmitra, (Jinopamah of Kalhana, iv.210) composed in her honour, *Sragdhara stotra*, *Ekavimsati stotra* and *Arya Tara namastottara-Sataka Stotra*. Tara became the consort of Avoloktesvara, merged with him as his Sakti and latter helped to convert him into a Chinese female goddess. Saivism and Buddhism developed in close proximity to each other. The nature and status of the existents, the concept of self as consciousness or ultimate knowledge and Sunya as ultimate reality formed the basic nuclei of all the intellectual discourses of the period. Buddhist doctrines had a deep impact on the Saivist philosophy of Kashmir. Abhinavagupta quotes from the Buddhist treatise *Prajnalankara* of Sankaranand (9th century CE) in his *Isvarapratyabhijnavivrtivimarsini*, *Tantraloka* and *Malinivijayvarttikam* to further illustrate or elaborate his contentions. The correspondences between the two faiths were so subtle and fine that Sankaranand could latter contribute as authoritatively, to Saivism as well. Abhinavgupta calls him guru- an epithet understood to allude to the conversion of Sankaranand to Saivism.

Buddhism and Saivism thus together contributed to more evolved Vijrayana in Kashmir and Tibet through the intellectual discourses of Kashmir scholars whose efforts could well be attested from the Alchi paintings of 11th century.

References and Notes:

1. Buddhism is an urban system of thought and emerged as an product of intellectual discourses happening among the upper classes of the society. Upanisads were already dealing with the questions of Being and existence, time and space, matter and soul.
2. God centered religions consider man as a vehicle in the scheme of things. Mysticism as an intellectual phenomenon, tried to understand man as an end in itself.
3. Buddhism advocates that all the narratives about the concepts of Reality, Existents, Soul etc are just the constructs with no

- permanence.
4. Bhikhsu and Bhiksuni; there were wandering Sramans even before the rise of Buddhism.
 5. The basic survival concerns along with the concern for humanity in particular and all the Jivs living in general and concept of "let the hundred flowers bloom" entangled Buddhists in the maze of relation with the world around. Furthermore, because of the kind of relations they developed with the members of the society which helped them accumulate merit, prestige and riches, monks had to submit their "Sovereignty" to the social forces.
 6. A kind of mystical Pantheism. A system of metaphysics taught with riddles and blows, a sort of existentialist cult, a blandly not-to-be explained, higher way of daily life. Zen is derived from Chan, the Chinese equivalent for Sanskrit *Dhyana*. A modified *Dhyana* Buddhism was introduced in China, (520 CE) by Budhidharma generally considered a Kashmiri monk.
Zen Buddhism, An introduction to zen with stones, parables and Koan riddles told by the Zen masters, The Peter Pauper Press, Mountvernon, New York, 1959.
 7. Romila Thaper, *The Penguin History of Early India, from the origins AD 1300*, New Delhi, Penguin Books, 2003, pp. 262, 270, 271.
 8. Yogadin, B., "New Findings Relating to the historical and cultural relations between India and Khorezm" in *India and Central Asia: Pre Islamic Period*, Tashkent, 2000, pp. 59, 61.
 9. Needham J., *Science and civilization in China*, Vol. II, Part 1, Cambridge, 1962, pp. 314-334.
 10. Yuri Buryakov, "The Issue of Relations between Sogdh and India in the Ancient Times And The Early Middle Ages" in *India and Central Asia*, Tashkent 2000, p. 56.
 11. Dani, A. H. and Jetmar, K., Cf. Ibid. pp. 55, 56.
 12. Sharma, R.S., *Perspectives in the Economic History of Early India*, pp. 128, 274,278.
 13. Gaur, G.S., "Semthan Excavations: A Step towards bridging the gap between the Neolithic and the Kushana period" in *Kashmir in Archaeology and History*, New Delhi, 1978, pp. 327-66.
 14. Maytdinova, G.M, "Synthesis in the costumes of the people of

- North India and Central Asia in The Pre Islamic Period” in *India and Central Asia*, 2000, pp. 51-52.
15. Bleazy, G.B., *List of Coins and Medals in SPS Museum*, J&K State, Srinagar, 1910; Narain, A. K., *Indo Greeks*, Oxford, 1957.
 16. Agarwal, *Kashmir and its Monumental Glory*, pp. 85, 86, 87.
 17. Siudmak, John, “Early stone and Terracotta sculpture”, *Marg*, Bombay, pp. 41-56; Stanislaw Czuma, “Ivory Sculpture”, *Marg*, Bombay, pp. 64, 67.
 18. Marshal, John, *Excavations at Taxila*, 1951; Roy Chandhuri, *Political History of Ancient India: Commentary* by B.N. Mukherji, Oxford, 2008, pp. 714, 718, 721, 723.
 19. Zurcher E., *The Buddhist Conquest of China*, Brill, Leiden, 2007, p. 202; Waters, Thomas, *On Yuan Chwang's Travels in India*, Royal Asiatic Society, London, 1904, p. 279; Bagchi, *India & China*, Calcutta, 1981, p. 169.
 20. *Abhidharmahrdaya* was partially translated in Chinese by Sangadeva who went to China around 381 CE. It was under the instructions of Kumara Jiva that *Sarvastivadin* text were abandoned in China. Zurcher E., *The Buddhist Conquest of China*, Leiden, 2007, pp. 202, 230.
 21. This Mahayana text deals with the concept of emptiness and other related issues. Lokasema reached China in 168 CE and remained active till 188 CE. Zurcher E., *The Buddhist Conquest of China*, Leiden, 2007, pp. 35, 36.
 22. Lokasema is credited with the development of *Dhyana (Chana)* School in China along with his contemporary Zhu Shuofu. The Lokasema is also understood to have compiled *Drumakinnararajapariprecha*.
 23. Zhi Qian re-translated *Abhidharmahrdaya* which was earlier translated by Lokasema under the title *Suramgamasamadhisutra*. Kumara Jiva translated *The Aslasahasrkia* in 408 CE and another Mahayana text *Pancavimsatisahasrika* in 404 CE.
 24. Kumarajiva, born in 344 CE came to Kashmir around 354 CE and was initiated into *Sarvastivadin* texts but after he repaired to Sule (Kashghar) he was converted to Mahayana. He went to China in 402 CE and helped develop The Mahayana School there.

25. The votive stupa was found near the debris of a diaper-pebble masonry supposed to be the Kushana stupa. The votive stupa is the architectural representation of the original stupa. Agarwal, A.C., *Kashmir and its Monumental Glory*, p. 94, 95.
26. Zamira Usmanova, "Historical and Cultural contacts between Southern Turkmenia and India in Ancient Times" in *India and Central Asia*, Tashkent, 2000, p. 67; Pugacenkova G. A., Zamira Usmanova, *Buddhist Monuments in Merve: Land of Gripphons Papers on Central Asian Archaeology in Antiquity*, Torino, 1995, pp. 78-80.
27. The Vaibhasikas of Kashmir composed the earliest extant treatises of the school which later paved the way for many scholastic writings and introduction of various lines of thought and practice. Tsang-matrasa (Yogacarbhumi) was composed by Dharmatratta generally believed to have lived in Kashmir in 2nd Century CE. Harivarman composed his works during the 3rd century AD.
28. *Vinaya* and *Abhidharma* together with *Sutta* form the trilogy of Buddhist scriptures in Pali. *Vinaya* deal with the code of conduct of monks and *Abhidharma* with doctrines itself and has seven groups of *Pathana*, *Dhammasangani*, *Dhatukatha*, *Puggalapannatti*, *Vibhanga*, *Yamaka*, and *Kathavathu* all belonging to Theravada school of Buddhism.
29. Zhi Qian was born on Chinese soil in the early 3rd century. He is credited with the preface to Chinese version of *Dhammapad* of Dharmatratta. S. Beal, *Dhammapad*, London, 1878. Cf. Zurcher, *Op. Cit*, pp. 47-48.
30. Zurcher, *The Buddhist conquest of China*, opcit, p. 24.
31. Sangadeva (late 4th century CE) called Abhidharmma master, reached Yunyang in 391CE and 384 in Luoyang. Sangadeva translated *Abhidharmahrdayasastra*. Liebenthal Festschrift translates it into English (only a few parts) see Sino-Indian Studies Vol. V.
32. Sangbhadra, The Kashmiri Teacher of Vasubhandu.
33. Dharmottara also credited with the Chinese translation of *Abhidharma*.
34. Dharmasiras was the father of Zhu Shutan. Dharmasiras came

- to China in the 1st half of the 3rd century.
35. Some Chinese texts consider him An Faxian.
 36. One of the six remembrances (anusmrti): Buddhanusmrti, (remembrances of Buddha); Dharmanusmrti (remembrance of Dharma (doctrine)), Sanghanusmrti (remembrance of Sangha; Silanusmrti, (remembrance of roles)); devanusmrti, (remembrance of gods) Tyanusmrti (remembrance of charity).
 37. Vasubhandu was the disciple of Kashmiri Vaibhashika master Sanghadeva.
 38. Abdullaev. E.V., "The characteristics of philosophical ideas of Buddhism in Central Asia" in *India and Central Asia* opcit P 109.
 39. The generally believed 4th Buddhist council held during Kushana period (probably during Kanishka's reign) while giving recognition to eighteen (18) schools of Buddhist thought and practice it also considered the importance and relevance of the social content of the thence after known, *Mahayana School*. A few of the earliest Chinese translations of the *Mahayana texts* belong to 2nd and 3rd century CE. e.g. *Saddharmapundarikā*, translated into Chinese in 255.
 40. Even certain Sarvastivadin texts e.g. *Lalitavistara* (Cf R.L. Mitra PP 136, 142, 192) and *Mahavastu* 1, P 214 regard Buddha a divinity. The miracles and super natural feats are ascribed to him. See Winternetz, *History of Indian Literature*, II, PP. 247, 255, 256.
 41. W. Morgan Kenneth (ed) *The Path of Buddha* New York, 1956, P. 367; P. Laksmi Narasu, *The Essence of Buddhism*, Delhi 1948, P 122; A.L. Basham, *A Cultural History of India*, Oxford University Press, (1975) 2003 P. 87.
 42. See Czuma Stanislaw, "Ivory sculpture" Pratapditya Pal, "Metal Sculptures" John Siadmuk; "Buddhist Sculpture of Kashmir".
 43. Goryacheva, V.W "New Findings of the Indo Buddhist culture in Kyrgystan" in *India and Central Asia*, Tashkent, 2000. PP 100, 101.
 44. Pratapditya Pal, *Metal Sculpture*, P 85, see also e.g. The infant Buddha, 9th century; Brass; Los Angeles, *county Museum of Art Museum Acquisition Fund*. CF Pratapditya Pal opcit P 87.

45. Buddha, Late 7th century CF Pratapditya Pal, Metal Sculpture Fig. 7 P. 82. See, e.g. **Censer bearer**, 9th century CF Pal P 87; **Budhisattva Avalokteshva** 800 CF, Ashmolean Museum , Oxford CF Pal P 84; **A Buddha**, Late 7th century CE Pal P 81.
46. Czuma, Stanislaw, Ivory sculpture, Panel with emaciated Buddha Fig 19, 8th century. The Cleveland Museum of Art, Leonard C Hanna, Jr Fund. P. 70.
47. **Enthroned Buddha**, Lahore Museum fig. 1. CF Pal 78.
48. Czuma, Stanislaw, **shrine with Siddhartha** 8th century British Museum, London Fig 5, P 60.
49. Czuma, **Panel with Buddha** 8th century, the Cleveland Museum of Art fig 9 P. 63.
50. Shrine with Siddhartha ,fig 5, P. 60.
51. Czuma, **Buddha, 8th cent**, ivory fig 12 Museum of fine Arts P 64 **Panel with Buddha**, 8th cent. The Cleveland Museum of Art Boston; Purchase from the J.H. Wade Fund fig 9, P.63.
52. Siudmak, John, Early stone and Terracotta sculpture fig 2, Peshawar Museum, Pakistan, P. 43; Czuma, opcit, fig 9,11, P. 63.
53. Buddha early came to be identified with Vishnu. *Nilmat Purana* and later *Dashavatar carita*, of Kshemendra (10th century) call him the 9th/10th incarnation of Vishnu. Now being god, he deserves the crown like lord Vishnu. "**Crowned Buddha** was a popular subject in Kashmir" and "The type is peculiar to Kashmir and appears to express an idea of spiritual kingship." Joh Siudmak, Early stone and Terracotta sculpture P 51.
54. See fig 16, 17 in John Siudmak, Ibid p.51.
55. Goryacheva, V.D. "New Findings of the Indo- Buddhist culture in Kyrgyzstan" in *India and central Asia*, Tashkent, 2000, P 101 also Fig 8, P 287 **crowned Buddha**, Gilded Bronze, VI- VII Cent, AK Beshim old site. State Historical Museum, inventory No 3129, Bishkek.
56. Goryacheva V.D. Ibid P 100.
57. Goryacheva V.D. Ibid P. 101.
58. Pratapditya Pal, Metal Sculpture, P 80. "By the 5th century Gandhara had ceased to be a leading centre of Buddhism". (P.80).
59. By the turn of the 5th century Kashmir masters like Kumarajiva

- (402...CF) initiated a new enthusiasm among the Chinese scholars in the concepts like **Dharmakaya**, contemplation of the Buddhas **Shadow** and in the Madhyamika doctrines. Sanghadevas arrival in China (381 CE), helped in the popularization and understanding of *Abhidharma* texts, in particular "*Heart of Abidharma & Sanfa Dalun*". Zurcher, E *The Buddhists conquest of China*, Brill N.V. Leiden 2007. P. 224, 246, 201.
60. Zurcher E. Ibid P. 261.
 61. Buddhism on its arrival, through the activities of learned monks, soon attracted the interest of the elitist Chinese who were in search of a new identity *au contrarie* to the one of low profile in comparison to the usurpers & de facts ruling classes. The Buddhist monasteries, because of the contributions from this affluent class maintained its independence and sponsored the monastic activities both scholastic & propagandistic. This made the Buddhist position susceptible in the eyes of the ruling classes their. Zurcher, *The Buddhist conquest of China* 2007, 259, 260, 261.
 62. Tsukamoto Zenryu in his *Joron Kenkyu*, P 130-146, refutes the dates for Kumarjiva's life, arrival in china and activities given in *Dashing da yizhang* in favour of 350-409 CE.
 63. Shi Huiyuan (334-417 CE), original Surname Jia worked with his most renowned Chinese teacher Dao an to make The Buddhism popular among Chinese. He was a great enthusiast and wanted to understand the concepts pertaining to Madhamyka clearly. His correspondence with Kumarajiva are collected in *Dashing da yizhang*; Lu Chang's Falun mentions his 21 treatises & 9 letters in two sections.
 64. Its preface is written by Shi Huiyuan.
 65. Vajranana developed as an esoteric aspect of Vijnanavad also known to later scholars (Hindu) as *yogacara*. *Sadhik and sadhikas* through certain yogic practices attain Siddhi. Vajrayana, *Kalaccakrayana Samavarcakra* differ only in the practices adopted. Ravigupta (8th century) Sarvajinamitra (8th century) Gangadhar Ratnaraja (11th century) wrote either original texts or translated *yogacar* texts into Tibetan or Chinese. The cult of

many gods and goddesses, of naked siddhakes (32) and Taras (22), 'Mamaki' 'Lochana' Pandaravasini as the consorts or female partners of Buddha's who entered into the Buddhist fold through the Vajrayana. E. Conze, *A Short History of Buddhism*, Bombay, 1960 A.L. Basham, *A Cultural History of India* Oxford University Press (1998) 2003 P.74.