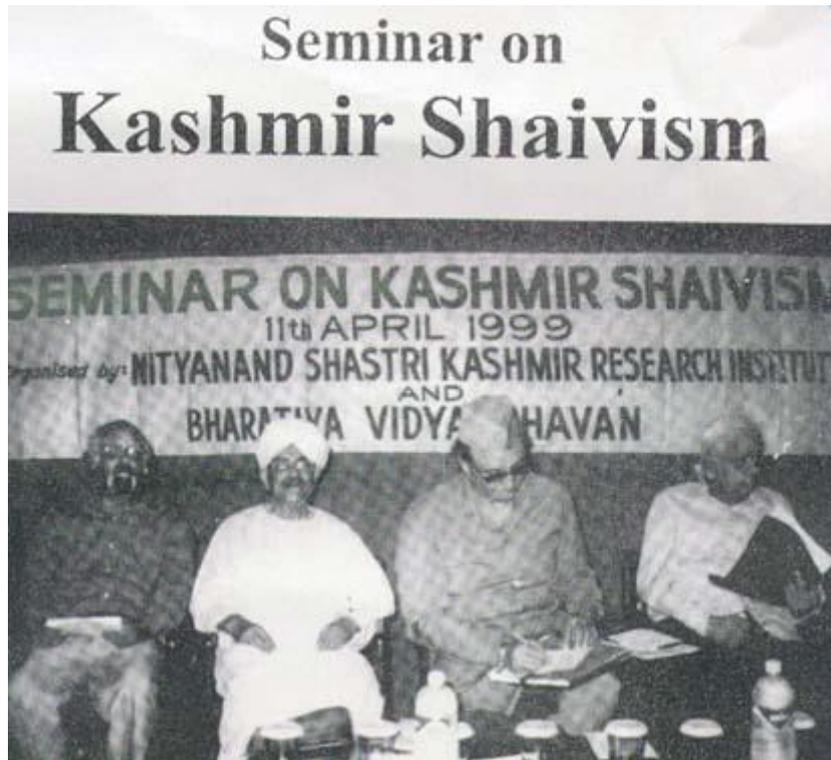


Seminar on **Kashmir Shaivism**: Reactivating the gene of Kashmiri Pandit culture



On panel: (From left) Dr. S. S. Toshkhani, Dr. B. N. Pandit, Dr. Karan Singh and Shri J. Veeraghavan

"Kashmir Shaivism teaches that monistic thought can be practiced by anyone, man or woman, without the restriction of caste, creed or color. Kashmir Shaivism, therefore, is a universal system, pure, real and substantial in every respect".

- Swami Lakshman Joo

Kashmir Shaivism is a philosophy positive and realistic in its approach to life. Rejecting negativism and escapism of every kind, it regards consciousness to be one and indivisible. Unlike *Vedanta*, it does not look upon the world as unreal but as a screen of radiance on which

the Supreme unfolds itself with the help of its unlimited energy from which it is inseparable. This energy, which stirred in the first stirring, vibrates everywhere at every moment, "blooming in ranges of consciousness." Kashmir Shaivism, therefore, urges man not to give up the world but to see reality in its totality, recognizing his own true nature to be identical with that of the Divine. For it '*moksha*' is nothing but an extension of one's own self to include the whole universe. The goal that it sets before man is attainment of '*sarva-svatantrya*' or the absolute freedom of will and action. It is this vision of complete harmony in the relationship of man, universe and God that makes Kashmir Shaivism relevant in the present-day world in which man, torn by inner and outer conflicts and is facing a civilizational crisis of the gravest magnitude, is groping for real peace. What Shaivism offers to him is an assurance of resolution of his unending dilemmas and confusion of mind.

Perhaps that is why Kashmir Shaivite theory and psychoanalytical practices are evoking intense interest in countries like the USA, France, Germany, Italy, Mexico, England and Japan where they are being taken up for serious research in academic circles. It may be of interest to note that in the recent

years, the 'Vigyan Bhairava' has become a most sought after Shaiva text in America for the psychosomatic techniques it suggests to bring about "the face to face recognition of the unconscious by the conscious mind".

For Kashmiri Pandits, the people displaced from the land where this unique school of philosophy evolved and spread from the 8th century to the 14th, its importance lies in determining the parameters in which their identity can be defined and understood. It can surely be of great help to them in constructing their self-image after the devastation they have suffered at the hands of forces unleashed by fundamentalist Islam. For those masquerading as champions of 'Kashmiriat', a term invented to camouflage the present reality in Kashmir, it poses the question: Is there anything greater that Kashmir has contributed to world thought than Kashmir Shaivism? Why is it that those who are not tired of parroting the politically convenient term day in and day out are disinclined to include Kashmir Shaivism in the connotation that they seek to give to it '?

While the reasons for it are obvious -- Kashmir is to be identified solely with West-Asian Islamic culture of which Sufism too is but a milder projection -- it makes one feel sad to note that even among the Kashmiri Pandits, who count themselves as inheritors of the great Shaivite legacy, only a few remain who know what Kashmir Shaivism really means. It is another thing that among these few there are outstanding scholars like Prof B. N. Pandit who is regarded as the greatest living authority on the subject. There are also devotees of Ishwar Swaroop Swami Lakshman Joo, that beacon light of monistic Shaivite thought who transmitted its radiance far and wide. And they are doing excellent work to spread awareness about his teachings. Yet the fact remains that there is much that needs to be done to acquaint intellectuals in general with the basic concepts and doctrines of Kashmir Shaivism, the efforts of some brilliant scholars in this direction not having much impact beyond the groves of the academe. The task that lies before them is to translate and bring out annotated editions of some of the core texts of the philosophy for the benefit of the layman. Translation and annotation of the 8 volumes of Abhinavgupta's *Tantralok*, in particular poses a really formidable challenge for them.

It was with all this in mind that the N. S. Kashmir Research Institute decided to hold a Seminar on Kashmir Shaivism in the Capital jointly with the Bhartiya Vidya Bhavan, inviting prominent scholars to present their papers on its various aspects. Not all of them could make it to the seminar held on April 11, 1999, but those who participated found themselves sharing their views and insights with a packed audience eager to absorb every word they uttered. The lively discussion that followed showed that far from being a mere academic exercise, the seminar was a thought provoking event, with intellectuals like Dr. Karan Singh, the Chief Guest himself, asking questions about the social relevance of Kashmir Shaivism at a time when Kashmiri Pandits were facing disaster upon disaster.

Encouraged by the tremendous response that the Seminar evoked, NSKRI is now thinking of organizing an international seminar on the subject even as preparations for organizing an exhibition titled "*Shiva Drishti*", the Shaiva Way of Life in December '99 on the manifestations of Shiva in Kashmir's art, literature and life, are to be started.

The Seminar on Shaivism has set into motion a process that envisages the launching of many more joint programmes with the Bhartiya Vidya Bhavan in the ensuing months. An agenda for this is being drawn in consultation with the worthy director of the Bhavan, Shri J. Veeraraghvan who is showing a keen interest in such ventures. These programmes could well mean the beginning of an effort to reactivate the gene of Kashmiri Pandit culture which was forced by circumstances to remain dormant for long.

Prominent scholars take part in Seminar on Kashmir Shaivism

"It is a unique philosophy and a great tradition", says Dr. Karan Singly in his inaugural speech

Reputed scholars from different parts of the country participated in a seminar on Kashmir Shaivism organized jointly by the N.S. Kashmir Research Institute and Bharatiya Vidya Bhavan in New Delhi on April 11, 1999. The Seminar, which was the first: of its kind to be held in the Capital, was inaugurated by the well-known intellectual and scholar Dr. Karan Singh.

Enlightening a receptive and appreciative audience in the packed Bharatiya Vidya Bhavan hall about different aspects of Kashmir Shaivism, the participants, who included Dr. B. N. Pandit, Dr. Navjivan Rastogi, Prof. Lakshmeshwar Jha, Dr. Kaushalya Wali, Dr. C. L. Raina and Dr. Ashutosh Angiras, stressed on its relevance and importance in the present-day world.

The Seminar began with hymns invoking the blessings of the Mother Goddess sung by Smt. Radhika Gopinath in her inimitably sonorous and sweet voice.

Welcoming the participants and the distinguished audience, Dr. S. S. Toshkhani, Chairman NSKRI said that the Seminar was part of the Institute's efforts to explore the history of the seminal ideas, concepts and thought processes that have evolved in Kashmir but have crossed its mountain barriers to contribute in shaping the Indian mind.

Lighting the ceremonial lamp Dr. Karan Singh, who was the Chief Guest, inaugurated the Seminars describing Kashmir Shaivism as a unique system of philosophical thought and a distinct way of life that integrates the physical, spiritual and metaphysical dimensions of a human being. "It is not *Mayavadi* at all and does not negate life", he said.

Dr. Karan Singh referred to the link between the Shiva Siddhanta of South and Shaivism of Kashmir and said that it is a great tradition, aspects of which need to be studied in depth. He, however, lamented that not much was being done in this direction in the country while in several Western universities ambitious research work in Kashmir Shaivism had been undertaken in the recent years.

Dr. Karan Singh recalled his association with some of the leading scholars of Kashmir Shaivism like Gopinath Kaviraj, Swami Lakshman Joo and Dr. B. N. Pandit and paid them his respects. He described Swami Lakshman Joo as "all knowing" and a towering master of *Shaiva Darshan* with "great insight and spiritual vision". He also recalled how Pandit Parmanand, a well-known Kashmiri scholar, helped him learn Sanskrit, beginning his lessons with Shaiva texts like the *Shiva Sutras* and *Ishwar Pratyabhijna*.

Referring to the outburst of militancy in Kashmir, Dr. Karan Singh said that "disaster after disaster had befallen on Kashmir", but the Kashmiri Pandits had withstood them and hoped that they shall be able to save their precious legacy.

The first session was chaired by Shri J. Veeraraghavan, Director, Bharatiya Vidya Bhavan and former Secretary Culture, Government of India. It started with the presentation by Dr. B.N. Pandit of his paper 'Kashmir Shaivism: Fundamental Principles of Philosophy' in which he said: "Kashmir Shaivism accepts the eternal existence of only one reality and that is *Paramashiva* - absolute and pure consciousness lying beyond all the regions of mental and material existence, but pervading and governing all of them. This infinite and pure consciousness possesses infinite powers to will, to know and to do and has unlimited blissfulness as its character. It presents outwardly its playful nature, because play is an outward manifestation of inward bliss."

"The whole phenomena exists within this pure and infinite consciousness in the manner in which a plant lies within a seed. A seed is never independent in its nature and has to depend on several other entities like soil, moisture, warmth, etc. for its outward growth The absolute I-consciousness is, on the other hand, cent per cent independent in each and every action and everything. It may project outwardly the phenomena lying in it inwardly in the form of its potency, or may not do so, or may do it this way or that way in accordance with its free will.

"The phenomena lie in infinite consciousness in the form of its divine powers, which become reflected outwardly and appear as the wonderfully complex phenomena. Such theory of creation, based on the principles of reflection and manifestation, is the basic cosmogonic principle of Kashmir Shaivism" There is no restriction of caste, creed or sex, and anyone with devotion for Lord Shiva is free to study and practice Kashmir Shaivism, Dr. Pandit explained.

Dr. Navjeevan Rastogi, a leading scholar of Kashmir Shaivism and former Director, Abhinavagupta Institute of Aesthetics and Shaiva Philosophy, spoke next, focusing on the state of studies in the field during the last 50 years. Distinguishing Kashmir Shaivism from other schools of Indian philosophical thought, Dr. Rastogi said that it is not rooted in sorrow, nor does it look to liberation or *moksha* as a way out. "It is a philosophy that celebrates life", he asserted, "while other schools of Indian philosophy are deterministic in their character". Kashmir Shaivism accepts life in its totality and does not seek to categorise it like other philosophical systems of the country which separate *dharma*, *artha*, *kama* and *moksha*, the four goals of life, he pointed out. On the other hand, it integrates all the four. "Kashmir Shaivism is integral in its approach and takes life in its totality", he noted.

Referring to the state of Shaiva studies in the country, Dr. Rastogi lamented that all leading lights like Kaviraj Gopinath, K.C. Panday, Thakur Jaidev Singh, Rameshwar Jha..Kalidas Chattopadhyay have departed from the world, "leaving scholarship in the field in jeopardy and danger". "Only Dr. B. N. Pandit is still with us", he said with an air of sadness. Dr. Rastogi divided the history of studies in Kashmir Shaivism into four parts - the first part stretching from 1968 to 1910, the second from 1911 to 1937, the third from 1937 to 1966 and the fourth from 1966 onwards. The fourth part started with the work of stalwarts like Dr. K.C. Pandey and signified a period when the studies in this branch of Indian philosophy spread throughout the country and even beyond to the Western countries.

Dr. Rastogi regretted that in this matter Indian scholarship was lagging far behind researchers in Europe, USA and Canada, who were evincing increased interest in Kashmir's Shaiva philosophy. He said that there was need to define parameters of this study and to determine its essential identity. He felt pained to note that "Abhinavagupta's thought was dying in the land of Abhinavagupta's birth", and suggested that a standard bibliography on the subject be compiled and brought out and annotated editions of core text books of Kashmir Shaivism like the '*Tantraloka*' be published as many of them had gone out of print. Dr. Rastogi also agreed with the suggestion made by a distinguished member of the audience, Shri T. N. Ganjoo, that there was need to publish a standard book on Kashmir Shaivism which would explain its basic concepts and doctrines in a manner that it would be easy for the layman to understand.

Prof. Lakshmeshwar Jha, Professor of Sanskrit at the Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth had '*Vedamulak Shaivagamokta Shiva-Shakti ki Aitihasikta*' (Historicity of the Concept of Shiva-Shakti as propounded in the Shaiva Texts and its Vedic Roots) as the topic of his Hindi paper, but he chose to speak, putting the written text aside though adhering to the points made in it. In his vigorous speech, Prof. Jha asserted that Vedic philosophy is the original source of all branches of Indian philosophical thought, including Shaivism. "Every term, every feature of this school has been defined and discussed in the Vedas", he said, "everything related to the concept of Shiva and Shakti has been clearly explained. You can't claim to understand what the Agamas say unless you understand what has been said in Nigamas."

Rounding up the discussion in the first session, Shri J. Veeraraghavan related the anecdote of a man who was searching for his lost key under a lamp post because there was light there, although he had lost his key somewhere else. "That is what we are also doing here", he said, pointing to the plight of modern day researchers.

Shri J. Veeraraghavan said that despite all the progress in science and technology during the last two hundred years or so, man has yet to move from '*Apara Vidya*' or the lower form of knowledge to '*Para Vidya*' or the highest form of knowledge.

Referring to Kashmir's contribution in the field of learning and literature, Shri J. Veeraraghavan said that Abhinavagupta's wonderful commentary on Bharata's *Natya Shastra* still provided guidance and inspiration to some of the finest classical dancers in the country today. "We should go deeper and deeper into such great traditions", he said, expressing his gratitude to NSKRI for bringing facts about it to light. He assured that the Bharatiya Vidya Bhavan would extend its fullest cooperation to the Institute in creating an awareness about "this great culture".

The post-lunch session began with Dr. B.N. Pandit in the chair. Presenting the first paper of the session, well-known Sanskrit scholar Dr Kaushalya Walli spoke on '*Spanda Shastra and its Utility in the Present Era*'.

"Today's man", she said, "finds himself in a state of great restlessness despite all the material progress he has made with the help of science and technology. The world today may have become a global

village but man is in search of peace. This he can achieve only through self-awareness, for which he needs to understand the *Spanda* principle propounded by masters of Kashmir Shaivism like Vasugupta and Bhatta Kallatta, she said. According to the *Spanda Shastra*, *kshobha* or the agitation caused by primal ignorance makes the individual consider the self as non-self and forgetfulness gives place to self-recollection, completing man's evolution". "*Spanda*", Dr. Wali said means spiritual dynamism. The infinite, perfect, divine consciousness is complete self-awareness or *vimarsha*. It does not move yet causes all movement.

"The Divine", she went on to say, "is called *Maheshwara* on account of this self-awareness. The *Spanda Karika* aims at divinizing human nature'. It is not a philosophy for mere intellectual satisfaction of man, but one that enables him to identify himself with the essential nature of the Supreme Being, she explained.

The next speaker, Dr. C.L. Raina, examined the philosophy of *Shaktivada* in relation to Kashmir Shaivism. He started with the declaration that "we are all the children of Shakti and expansion of the universe takes place from the *prithvi-tuttva*, or the earth element to *shakti-tattva* or the highest principle. Shakti is the dynamic principle that reflects itself in every stirring thing and makes everything move, he said. "In *Bhavani Sahasranama*", he went on to say, "Nandikeshwara asks Shiva what is it on which he meditates despite being the Lord of the Universe." "It is *Shakti*" (cosmic energy), replies Shiva. The duality between '*aham*' (I) and '*idam*' (this, the phenomenal world) is the cause of man's delusion and therefore misery. It is only when we realize that the whole universe is the manifestation of *Shakti* and nothing but *Shakti* exists, we can free ourselves from this delusion. This is what is called '*shakti sanchara*' or the transmission of energy, and we see that it is this alone that works. We go beyond the duality and reach the transcendental stages. We find that Shakti is everything - *tantra*, *mantra* and *yantra*. We understand the mysteries of the 45 *bijaksharas*, like Shree Krishna Joo Kar did, who knew no Sanskrit but was a great devotee of Mother Sharika.

The concluding paper. '*Trika Darshan Evam Saundarya Chetana*' (Trika Philosophy and Aesthetic Sensibility) was presented by Dr. Ashutosh Angiras in which he brilliantly expounded on the Shaiva conception of the relationship between aesthetic creativity and spiritual experience.

"The Shaiva philosophers", he said, "regarded beauty as a kind of self-expression and with the aid of their aesthetic sensibility explored transcendentalness in the mundane world while discovering the transcendental manifest itself in mundane forms in every sphere and at every moment". "What could be considered as very important is that the masters of *Trika* philosophy have not associated Shiva with poetry, drama, dance or music alone but have seen him as a painter and a sculptor too, looking at the world as a painting painted by Him. It can be said that while their positive attitude towards life surrounded the dancer's feet with the tinkling of bells, it filled their inner hearts with the vibration of the *spanda* energy."

According to Dr. Angiras, the aesthetic sensibility of the Shaiva masters is based on two things. One of them is '*svatantrya*' or absolute free will, the state in which the Being resides in his own nature. The second basis is the concept of *aabhaasa* or manifestation. There is possibly a third dimension also - that found in the principle of *spanda* or the first stirring of energy of consciousness. It is a kind of subtle movement or activity or sound which is at the root of all creation and which frees everything from a state of inertness giving it the vibration of life.

Summing up the discussion, Dr. B.N. Pandit further explained the Shaivite conception of beauty and characteristics of their aesthetic world view. He said, "Kashmir Shaivism is not based on rational thinking and argumentation alone. Its finer principles are based on direct revelation of the exactly correct truth regarding the nature and character of the real self of a person and the world around. Such a realization was the result of practice of a kind of *Shivayoga* known as the *shambhavi mudra*. This practice has been prevalent in the country right from the age of the Indus Valley civilization. The sage Yajnavalkya too has described the method of practicing the *shambhavi mudra* which has been referred to in the Gita as well. He said that the sage Durvasa was one of the original masters of this practice, whose disciple, Tryambakaditya was succeeded by a line of teachers of Kashmir Shaivism. Dr. Pandit expressed confidence that despite the present political turmoil in Kashmir, the tradition of the Trika system of philosophy shall continue unbroken in the future also.

The interesting aspect of the Seminar was the lively discussion that followed the presentation of papers. Dr. Badri Nath Kalla, Dr. Ashutosh Angiras, Prof. Lakshmishwar Jha, Shri T.N. Ganjoo, (Mrs.) Ranjana Gupta and others took part in the discussion.

Damodar - A true Kashmirian scholar

[Pt. Damodar, son of the illustrious Pt. Sahib Ram Kaul and younger brother of the equally renowned Pandit Daya Ram, was a Sanskrit scholar gifted with unusual brilliance. His scholastic endowments greatly impressed both Geoge Buhler and Aurel Stein who have paid very handsome tributes to his genius. In its issue of October 1997, 'Unmesh' had drawn attention towards his sequel to Rajatarangini in which he had carried the narrative forward from Akbar's reign to his own times. This valuable work is unfortunately not traceable now. Here we have R. N. Kaul, a great-grandson of Pt. Daya Ram, profiling the personality of this great scholar about whom Buhler had said that "he would shake Sanskrit prose or verse alike from the sleeve of his garment ", and about whose life very little is known.]

Sahib Ram Kaul, born early in the 19th century in Kashmir, was a renowned savant, Sanskrit scholar, author and researcher, whose contribution to Sanskrit learning and knowledge of Kashmir's history and geography, had received recognition, especially from Maharaja Ranbir Singh (1829-1885), resulting in the Pandit's appointment as president of the *Vidya Vilas Sabha* of the State and as chief teacher and head of the Sanskrit Mahavidyalaya, founded by the ruler, in Srinagar. Sir Aurel Stein has referred to Sahib Ram as "undoubtedly the foremost among the Kashmiri Sanskrit scholars of the last few generations". Two of Sahib Ram's sons, followed in their father's footsteps and in their own right acquired unenviable reputation for their scholarship.

The elder son, Daya Ram, authored the '*Linga Purana Bhavarth Sanket*', (preserved in the Ranbir Research Institute, Jammu), was a man of learning of the *Shastras*, achieved high proficiency in astrology and studied Persian, and was an important member of the Maharaja's court, in advising the Maharaja in the interpretation of the *Shastra's*, Hindu law and customs, in adjudication proceedings. He had a most charming personality, heightened by a well-kept beard and was always immaculately dressed.

The second son, Damodar, was a brilliant scholar, profoundly knowledgeable and master of repartee, who succeeded his father on his death in 1872, as the Head of the Sanskrit Mahavidyalaya, in Srinagar. Damodar had been taken in adoption by his aunt, from which family later emerged two outstanding scholars, both *Shastra's* and brothers, Pt. Mukund Ram and Madhusudhan, who was the last of the scholar from this family. But Damodar retained close contact with the family of his birth, and his elder brother. Damodar is credited with *Praud Lekhak*, a letter writer and verses in continuation of Kalhana's *Rajatarangini* of which the present location is not known. This sequel to *Rajatarangini* had brought the account of Kashmir's history from Akbar's time down to the last year of the 19th century.

It is interesting to note that Maharaja Ranbir Singh, shortly after his accession to the throne of J&K State in 1856, initiated a move for the preservation and collection of contemporary and ancient manuscripts relating to the cultural heritage of Kashmir and to facilitate study of Sanskrit, Persian and Arabic languages in the State. He built the magnificent Raghunath temple in Jammu, symbolic of *Rama Rajya* concept of rule.

With Saheb Ram in charge, he set up a Sanskrit Mahavidyalaya in Srinagar and another one in Jammu, with a *Sanskrit Mahapustakalaya*, a library attached. He arranged to secure copies of books from the private collection of other native rulers in India and from Varanasi etc.

For the collection of religious manuscripts for the library, select scholars were dispatched far and near to secure copies of published and unpublished manuscripts and rare books. For the rare books sold by the owners, high prices were paid and those not sold were copied, through a team of learned scholars including Sahib Ram Kaul. Collection of MSS for the library began in 1869, as also transcribing of Sharada script to Devanagri and in due course the library flowered into a repository of important Sanskrit works.

Meanwhile many Westerners interested in Indian culture studied Sanskrit in Europe (particularly Germany, England and France) and were appointed by the British Government of India, to specially created posts in Sanskrit institutions in India, to explore and exploit the Indian Sanskrit heritage. They

were encouraged to collect, examine, translate edit and arrange distribution of select Sanskrit works of which the government organized allotment among British universities and collections, as well as some Indian societies and institutes. Apparently, it was their policy to rescue and secure ancient manuscripts, dealing with India's (including Kashmir's) heritage, not only from a mere academic interest and present the Indian civilization to the world, perhaps with a colonial angle attached to it. The political department of the Government of India was deeply involved in this.

The Government of India appointed Prof. G. Buhler a Sanskrit scholar born in Hannover (1837-98), specializing in oriental languages and archaeology, who had studied Sanskrit in Europe and worked as Professor, Elphinstone College, Bombay (1868-72), who is said to have discovered over 5000 MSS for distribution by the Government. He was also deputed to Kashmir, Rajasthan and Central India, in search of Sanskrit manuscripts.

Prof. Buhler arrived in Srinagar on August 11, 1875. The Political Resident of Kashmir had arranged to deliver to him a memorandum on Sanskrit libraries and books, together with a catalogue of works existing. He was introduced to important Kashmiri Pandits. The following day he met Maharaja Ranbir Singh, who offered him every assistance in his mission. He also visited the Sanskrit School where he presumably met Damodar, the Head Teacher. On 15th August 1875, Pandit Daya Ram called on him, who according to Buhler gave him much valuable information. "Through his father the late Pandit Saheb Ram, who appears to have been a man deeply versed in the Shastras and the ancient history of his country, Pt. Daya Ram has become the possessor of much valuable information on the ancient geography of Kashmir. A good deal of the identification of places mentioned in the Rajatarangini, which I shall have to mention in the sequel, have been made with his assistance", says Buhler.

By the 18th of August, work progressed fast and he arranged with the two brothers, copies of nearly seventy works in the Residency list. He made visits to many places, did minor excavations and compared the locations of certain places described in Sahib Ram's '*Kashmir Tirtha Sangrah*'. From his contact with the other scholars in Kashmir, and in commenting upon the scholastic eminence of others Buhler's remarks on Pt. Damodar are particularly noteworthy as follows:

"As regards the present state of literary activity, I can say that I saw one really distinguished Pandit, who would be able to hold up his head anywhere - Damodar, the son of Saheb Ram, the Chief Teacher in the Maharaja's Mudrissa. He possesses all the characteristics of a true Kashmirian scholar, great quickness and sharpness, a considerable fund of good-natured humour, and an inexhaustible flow of eloquence, combined with a thorough knowledge of Sanskrit poetry and poetics and a very respectable knowledge of grammar, of Nyaya and Shaiva philosophy - he explained to me several verses from Sanskrit poets which had baffled not only myself; but also, some of the best Pandits of India. His own poetical compositions - a continuation of the Rajatarangini and a letter-writer, *Praud Lekhak*, which he was good enough to read and explain to me for hours - certainly surpass Shriharsha and Bana and can be only compared to Subhandhu's *Vasavadatta*. Pandit Damodar was not the only man of a scholarly bent of mind. I have already mentioned, his brother Daya Ram as an authority on the ancient geography and history of the country."

What a splendid unsolicited testimonial to the intellectual prowess of a great Kashmiri scholar.

Buhler was greatly impressed by Damodar's ability to "produce Sanskrit prose or verse alike from the sleeve of his garment."

Sir Aurel Stein, Indologist, recognized Buhler's pioneering work on establishing the critical principles as propounded by Pts. Damodar and Daya Ram in correctly understanding Kalhana's Kashmir Kings' Chronicle relating to the history and geography of Kashmir, and their application to Nilamatpurana, the *mahatamayās* of *tirthas* and the Rajatarangini. Stein had seen some parts of Damodar's incomplete sequel to Rajatarangini too, and recorded his views in these words: "Had Pandit Damodar been spared to complete it, his work would have shown that Kalhana could have found generations past no worthier successor."
