

## Buddhism in Indian Himalayan Region

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### Abstract

*This study explains why and how Buddhism is significant to the Indian subcontinent and the Himalayan region. It starts with the origins in the past and continues with an investigation of certain border areas. The importance of fostering Buddhism is emphasized throughout. Buddhism in the Indian Himalayas: a study groups of Buddhists, Buddhist temples, and Buddhist communities' underneath is a condensed and relevant account of the gatherings, which discuss the current condition of Buddhist culture and its shifting patterns.*

### I. INTRODUCTION

About a century after Buddha's death, at the second board, a major schism developed among the monks, giving rise to the Mahasanghika or Achariyavada and Theravada schools of Buddhism. The Mahasanghika further subdivided into seven schools, while the Theravada split into eleven schools. The rise of the Mahayana school may be traced back to the presentation of new teachings by two groups within the Mahasanghika known collectively as the Sāla School. These teachings included the Buddhist idea of Bodhisattva and the glorification of the Buddha. at the first century A.D., King Kanishka attended the Fourth Buddhist Council at Jalandhara, marking the last break in the Buddhist Church and its core ideas that ultimately gave rise to the Mahayana school of Buddhism.

The primary school's Arhat ideal places an emphasis on individual redemption. Thus, it was differentiated from the subsequent Mahayana school, which proclaimed the redemption of all beings as its purpose, by being given the term Hinayana, or the Small Vehicle. It was Nagarjuna, the first and most influential representative of the Mahayana school of thought, who, in the second century A.D., developed the Madhyamika school of thought and, within it, clarified the concept of the non-reality of wonderful objects beyond just the non-appearance of soul and all the way to the doctrine of voidness

There followed a period of development known as Vajrayana, characterized by the emergence of doctrinal systems or Tantras characterized by a "... love of the female energies (skaktis) of the divine beings related to the male energy..." The

notion of the world's polar antithesis, which finds its aims in the merger of male and female norms, appears in Vajrayana at this period. According to this concept of enormous extreme, increasing numbers of goddesses were associated with various Bodhisattvas. These are the many doctrines of the new school, which were brought from India to Tibet between the ninth and eleventh centuries A.D. with the active assistance of the Tibetan monarchs accompanying their heavy texts.

## II. LITERATURE REVIEW

**Kerin, M.R. (2015).** This fresh and lavishly illustrated investigation focuses on wall murals from the sixteenth century that may be seen at a Buddhist monastery in the Tibetan cultural zone of northwest India. The paintings were first formed by one religious belief system, but subsequently were assimilated by a Buddhist community and reinterpreted within its religious framework and collective memory. Melissa Kerin explores the religious, political, and creative contexts that shaped the development and reception of these works of art across many centuries. To decipher religious pictures, she employs an interdisciplinary strategy that brings together art historical research with inscriptional translation, ethnographic recording, and theoretical investigation.

**Williams-Oerberg, Elizabeth et.al. (2021).** Research on "multiple Buddhism's" in Ladakh, India, was conducted by three writers in July and August of 2018. The authors were from the fields of Asian studies, anthropology, and religious studies. The Drikung Kagyü Tibetan Buddhist festival and the Mahabodhi International Meditation Center (MIMC) in Thailand are mentioned as two examples. Both of these case studies have a transnational dimension, and we use it to show that Buddhist teachers tailor their messages to certain demographics in order to maintain the faith. Two very diverse European audiences are served by the Buddhist monastery festival, which explores both the scientific and magical or mystical aspects of Buddhism. Foreigners on a Buddhist meditation retreat will find a blend of secular spirituality and Buddhism at MIMC. Finally, at MIMC, Thai Buddhist monks are given the tools they need to combat

Buddhism's decline by spreading Theravada in a region where Mahayana and Vajrayana predominate.

**Kalmar, Brigitta. (2017).** This article examines how Tibetans, beginning in the middle of the 20th century, have reimagined and reestablished their historic pilgrimage sites and rituals in India, the home of Buddhism. In this presentation, I first provide an overview of the evolution of Buddhist pilgrimage and a map of the holy Buddhist landscape of India. In the second section, I examine how Tibetan Buddhist pilgrimage traditions have evolved and the system of holy locations that they visit. I present some of the Tibetan innovations and reimagining's of the pilgrimage tradition from the 12th to the middle of the 20th century in the third section. Finally, I use some of the information I gathered during my fieldwork to analyze the ways in which the Tibetan exile community in India has preserved and modernized the ancient practice of pilgrimage.

**De Angelis, Romina. (2018).** Education for sustainable development (ESD) is the topic of this article, which presents a theoretical framework for future study and pedagogical progress in the field. It incorporates Buddhist and other Eastern spiritual concepts with transformational learning theories. First, it provides an overview of the present state of ESD and its deficiencies. Second, it examines key components of transformational learning theory as they pertain to ESD. Third, it investigates the development of the ideas of "inner experience," "oneness of reality," "moral sustainable values," and "community curriculum" via the synthesis of Buddhist/Eastern spiritual practices and pedagogical change. Finally, it provides a concise overview of a viable approach to reconciling competing paradigms, along with some of the difficulties and rewards associated with doing so. Finally, the report takes into account the potential influence of this theoretical framework on future sustainable learning research and pedagogies in the Global South and beyond.

**Stott, Grace. (2020).** Cambodia, Thailand, Myanmar, Bhutan, and Sri Lanka are where you're most likely to encounter Buddhists. 3 The danger of food insecurity is higher in these "developing countries" because of their

potentially inadequate infrastructure for economic growth and health care.<sup>4</sup> These regions are more vulnerable to environmental issues as a result of the effects of climate change. Both environmental and nutritional sustainability are given high priority in Buddhist teachings. It places a premium on doing good for both people and the environment. While Buddhists have fared better in the face of food insecurity due to poverty and climate change than other groups, there is still room for improvement. Many Buddhists suffer from food insecurity and the environment is in disrepair, which is why 10,11,13 intervention measures are necessary. The health and happiness of people who choose a Buddhist lifestyle, however, are almost certain to improve.

### **BUDDHIST SECTS**

#### **• Buddhists Sects Among Monpas Of Arunachal Pradesh**

A Buddhist monk from the Bumlang region of Bhutan introduced Buddhism to the Northern Monpas of the Tawang valley in the eleventh century. That's why the first local gumpa had an impact on the Nyingnapa and korgyupa monastic orders in the region. The Drukpa subset of the korgyupa party was baptized into Mahayana Buddhism in the thirteenth century. The Mompas regions near Tawang are said to have been converted to the Gelugpa (Yellow Robes order) by 1680 A.D., thanks to Mera Lama, a Bhutanese monk educated in the fields of Assam who lived during the first Dalai lama (1617 - 82) and had a place with the Gelugpa faction of Tibet. Even though he was born in a place called Lodre Gyatso, he became famous in the nearby town of Mera Lama. Tawang's Gelugpa Gumpa was founded by him.

#### **• Buddhist Sect in Sikkim**

Most Sikkimese Buddhists belong to one of three red-hat sects under Mahayana Buddhism: the Nyingmapa, the Karggupa, or the Sakyapa. However, the later Tibetan nomads adhere to the Gelukpa school (Yellow Hat sect) of Mahayana Buddhism. Lhopos (Bhutias), a sizable number of Lepchas, Tamangs, Sherpas, an area of Newars (Sakyas), and a portion of Gurungs are adherents of Mahayana Buddhism, out of a total of fourteen hill tribal races in Sikkim.

#### **• Jammu & Kashmir**

From Ladakh to the slopes of the Mishmi Hills in Arunachal Pradesh, you may find the Buddhist belt. Tibetan Buddhism is most closely associated with the Mahayana belt. It includes the regions of Nepal, Sikkim, Bhutan, and Arunachal Pradesh as well as Ladakh, Zanskar, Pongi, Lahaul, Kinnaur, Garhwal, and the Kumaon Hills. The Chakmas of the Chittagong hills tracts and the Arakan Yoma, as well as the Khamptis and Singphos of the Lohit and Tirap districts, are all considered to be part of the Hinayana belt. Tibetan Buddhism dominates the Mahayana region both in terms of population and religious authority. Gelugpa, Kar-gyupa, Sakya-dad, Nin-mama-dad, and Zijed-dad are only few of the Indian philosophical schools that may be found here.

**1) The Kar-Gyupa Sect:** via the travels of Lama Marpa of Labrang to Bhutan, where he introduced the sect.

**2) The Sakya-Pa Sect:** In 1071 AD, it was founded by Kon-dhok-mchog-rgyal-Po in Tibet. It is especially persuasive in the region of Ladakh. The group adheres to the teachings of Vajraphurpa, the demonic presence, and also gives lectures on Arjuna avatansaka and Vasubandhu's Paramartha. Mathr, in Ladakh, is home to the most important monastery of this group. This religious movement entered Ladakh in the year 1300.

**3) The Nin-Ma-Pa Sect:** It reveals an amalgamation of Buddhist and Bon beliefs. Lamas is easily identifiable by their distinctive red caps. The Adi Budha, also known as the Metaphysical Buddha or Samanta Bhadra, is revered as the First God. Dorje-tak-dad, Mindolin, Karta dad, and Na-dak-dad are the four schools of thought. They bear the pen names of the respective monasteries' renowned writers. Penmayangtse in Sikkim, Manggyu and TragThog in Ladakh, and Ureling, Sartgeling, and Tserghling in Himachal Pradesh are also examples of Nin-mama-dad monasteries.

There are two schools of thought when it comes to Mystery Tantric Teachings: the ancient and the modern. Nyingmapa refers to those who are interested in and engaged with the ancient heritage. Padma Sambhava traveled to Zanskar, sakti, and Phokar in Ladakh in the seventh

century. At the same time, the Nyingmapa religious movement made its debut in Ladakh.

"Wild practitioners or distant religious zealots" is an accurate interpretation of the zinged-dad. The Pa-dam-dad sans-rygyas, who arrived in Tibet from Kashmir in 1112 A.D. and founded this sect, no longer seem to be active.

**4) Gedang Sect:** The Gedang sect, which was founded in 1056, eventually merged with the Gelug sect in the 15th century.

**5) Gagyū Sect (White Sect):** Founded in the early Middle Ages. There is an oral tradition known as gagyū. Marba and Milha Riba, the order's founders, wore all white.

**6) Gelug Sect (Yellow Sect):** The construction of this one began later than the others, in 1409. Its Dalai and Panchen rebirth structures are particularly lauded. Tsong-khapa is widely regarded as the movement's founder. In an effort to preserve and spread the teachings of the gelug sect, several monasteries were established in Nubra, Zaskar, and elsewhere.

#### • **Buddhist Sects In Himachal Pradesh**

The four major schools of Buddhism practiced here in this area really stand out. Lamas of the Gemur, Tyul, Bokar Shashur, Kardang, Peukar, Gurughantal, and Labrang Gonpas asect follow Nyingmpa, which is said to have been shown by the Sage Padmasambhava in the eighth century in Tibet. Lamas from just one Spiti sect (Tangyal, Gelugpa, or the misled group) follow the Shakya Institute. This includes the Kye, Dhankar, Tabo, and Othang monasteries. Yellow shirts have become a symbol of this group's identity, and the name "yellow group" has been coined to describe them.

#### • **Buddhist Sects in Uttarakhand**

The literature makes reference to the existence of the Sakyapa Buddhist sect in Uttarakhand, with its headquarters located in Rajpur, Dehradun. The analyst also avoided discussing any one religion, despite conducting several interviews throughout the state. This research area requires further attention.

### **III. BUDDHIST MONASTERIES**

#### • **Monasteries Of Arunachal Pradesh**

##### **1. Tawang Monastery**

The 'Galden Namgyal Lhatse', as it is often known, is a Mahayana Buddhist monastery that was constructed over a hundred years ago. Mera Lama, a contemporary of the 5th Dalai Lama, founded the monastery. It's a massive complex with sixty-five individual buildings. The library, stocked with rare Thankas (manuscripts) of sacred texts including the "Tamgyim," "Kangyur," and "Sungbhum," can be found in the monastery's "Parkhang" foyer. 108 'Teaching of Lord Buddha' manuscripts covered in gold leaf are among the other rare masterpieces of Buddhist literature. The monastery is home to a towering, superimposed statue of the Buddha that measures in at 18 feet in height.

##### **2. Ugyen ling Monastery**

Ugyen Sangpo constructs this monastery. This Nyingmapa monastery was the first of three he would help in the Mon Tawang area. Tsangyang Gyatso was born here in 1683, making him the sixth Dalai Lama. Sangyeling and Tsogyeling are the other two monasteries he founded.

##### **3. Tak-Tsang Monastery**

The Tiger's Den, as it is known, is often believed to have the imprints of the ace and his steed. The locals supposedly named the area Tak-tsang (tiger's sanctuary) because a tiger attacked the explorer upon his arrival.

##### **4. Gorzām Chhorten**

It was supposedly constructed by Lama Prathar in the 1300s. This stupa was inspired by the Bayul Chorten, or Boudhinath Stupa, in Nepal.

##### **5. Brama Dunchung Ani Gompa**

Kachen Yeshe Galek, a Buddhist monk, founded it in 1826. There are several sacred statues, including those of T song Khpa, the Buddha, Avalokeshiteavera, and many more. However, many unique little monasteries can be found in the area, such as Gyan Gong Ani Gompa, Jayang Choekhorling, and so on.

##### **6. Chowkham Monastery**

The locals also refer to this monastery as Chongkhamp. A Khampti raja named Chaufakanan did a much of the construction on this monastery around the turn of the twentieth century. Another monastery now stands in the place of the first. Stone and metal Buddha

emblems, typical of Burmese and Southeast Asian sculpture, decorate the platform within.

## **7. Momong Vihara**

A very old Theravada religious center. Construction of the monastery began in the year 1881. Towards the end of the nineteenth century, monks from Burma brought one of the most precise bronze images of Buddha to this monastery.

In the early part of the twentieth century, construction began on the Lathow Buddhist Vihar. Founded in the final quarter of the nineteenth century, the Sulungtoo Buddhist temple is located 11 kilometers from Namsai. During the early part of the twentieth century, the monastery at Empong, located 38 kilometers from Namsai, flourished. The laity Khamtis hold this monastery in the highest regard. Namsai is home to a fantastic Buddhist monastery built in 1974–1975 and known as Namsai Paryati or Buddhist Sasana.

## **• MONASTERIES OF SIKKIM**

### **1. Dube-De Monastery**

This cloister in Sikkim is the best equipped in the country. Lama Lhatsun Chenpo's solitary prison cell is where this practice takes place. In addition, he amassed cloisters from Tashiding and Pemyangtse. Cloisters in Sikkim are being driven by their various religious sects.

### **2. The Tashiding Monastery**

Founded in the year 1716, it is the second most important religious community in Pemyangtse, after the capital itself. According to popular belief, Guru Padmasambhava (Rinpoche) launched a bolt into the air and vowed to meditate wherever it landed. The cliff face where modern-day Tashiding now sits was hit by the lightning. Up until 1959, it was a significant stopping point for Tibetan travelers.

### **3. Monastery at Pemayangtse (Perfect Sublime Lotus)**

The second-largest religious group in Sikkim. In 1705 A.D., construction on the cloister began. The foundation was designed based on the organizational structure of Tibetan Buddhist communities. But eventually the primary building was rebuilt in concrete and decorated in Sikkimese style. The Nyingmapa sect's

administrative center is located here. Only single, physically sound Bhutia priests are allowed to dwell in this society.

### **4. Rumtek Monastery**

This convent is located 24 kilometers distant, in the beautiful lower valleys to the south-west of Gangtok. The Kagyu (Black Hat) branch of Tibetan Lamaism calls this location home.

### **5. The Enchey Monastery**

It is located about 3 kilometers outside of Gangtok on the Nathu La road. The majority of Sikkim's religious groups are affiliated with the Nyingmapa sect of Lamaism. The Pemyangtse communicates with all the Nyingmapa monasteries. The Pemyangtse also oversees the isolated Lepcha religious communities of Lingtam, Jikim, and Fagye.

### **6. Ralong Monastery**

After the fourth chogyal returned from his trip to Tibet, construction began on this monastery, which is associated with the Karma Kagyu order. The government renovated the monastery from 1975 until 1981.

### **7. Phensang Monastery**

In 1721, construction began on this monastery. A terrible fire in 1947 destroyed the whole building. However, in 1948, it was reconstructed.<sup>15</sup>

### **8. Sang Choeling Monastery**

In our ascent to the monastery, we passed what remained of the shutke (stone position of royalty) where Lhatsun Chenpo is said to have sat and meditated. The monastery was founded by Lhatsun Namgkha Jigme in the year 1697 A.D.

### **9. Tsuk-La-Khang Monastery**

It stands in front of the royal palace in Gangtok. The revered place of worship preserves monk utterances, elaborate portrayals of life in the monastery, and specially stepped sections, lavishly adorned with Buddha statues. The northernmost point, Yuksom, is about 35 kilometers from Pemayangtse. The North Sikkim Highway leads 38 kilometers north of Gangtok to the Phodong Monastery.

## **• Monasteries In Jammu & Kashmir (Ladakh)**

### **1) Lamayuru Monastery**

The distance to the city of Leh is 124 kilometers. In the tenth century, Naropa traveled to Lamayuru through Zanskar, where he stayed and meditated in a cave. Lotsava Rin-chen-bzang-po traveled to India in search of Naropa after hearing about him. In this way, he created a mandala out of lhakhangs, with one in its center and four more to its north, south, east, and west. During the thirteenth to the sixteenth centuries, this monastery flourished into a major religious center. In the sixteenth century, it was declared a holy place.

## **2) Likir Monastery**

King Lahchen Gyalpo of Ladakh commissioned its construction in the eleventh century. The first monastery burned down sometime in the fourteenth century, and the current building dates back to 1983.

## **3) Spituk Monastery**

It was founded by King Ol-de og Guge between the years 1040 and 1050, and it is considered part of the Kadampa tradition. The Geluk-dad order had an effect on this monastery around the year 1430. After then, the Brug-dad sect had an impact on it in the 1600s. Spituk monastery, however, did fall under Geluk-dad control following the Dogra wars, which effectively ended the reign of Ladakh's royal line. Sankar Monastery, which is closely linked to Spituk, may be found in close proximity to the former.

## **4) Shey Monastery**

Once upon a time, it was the royal family's residence. It was Lhachen Palgyi-gon's (the main ruler of Ladakh) capital. Deldan Namgyal crafted it in 1633 as a tombstone for his father, King Sengge Nmagyal.

## **5) Thiksey Monastery**

On the way to Hemis, stop at this ancient monastery. The Gelug-dad sect places a lot of importance on it.

## **6) Hemis Monastery**

This monastery is one of the most prosperous in all of Ladakh. The enormous 'thanka' at this monastery is another impressive feature. This thanka has got to be one of the world's largest ones. In 1627 AD, Stagshang began construction on this monastery.

## **7) Chemde Monastery**

After Sengge Namgyal's death in 1645, this monastery was constructed as a symbol of his legitimacy and as part of a memorial ceremony.

## **8) Stakna Monastery**

During the reign of Jamyang Namgyal, construction on the monastery began. Avalokiteshvara, who is said to have come from Assam, is shown prominently on the monastery's most important picture.

## **9) Matho Monastery**

The early sixteenth century A.D. is the time period in which it is set. The monastery has a priceless collection of ancient and beautiful 'thank as' and divider artworks. The Ngrang festival is a two-day celebration held each year on the 14 and 15 days of the core Tibetan calendar month.

## **10) Tagthog Monastery**

This temple is the only Buddhist monastery dedicated to the Nyingma tradition. Padmasambhava is credited with founding this monastery.

## **11) Sani Monastery**

The Sani monastery in Zanskar is the oldest and most well-known in all of Ladakh; its foundations can be traced back to Kanishka's Kushan order in the second century A.D., but the monastery's principal interest lies in the fact that, unlike most other monasteries in the area, it was built directly into the earth.

## **12) Bardan Monastery**

This monastery has been the center of the Drugpa monastic order over the centuries. The Sani-Monastery is one of many small monasteries under this order's jurisdiction. The Bodhisattva-Doba-Gyatso founded this monastery in the middle of the seventeenth century.

### **• Monasteries In Himachal Pradesh**

There are literally hundreds of gompas in this valley, but here are a some of the more prominent and well-attended ones:

#### **1. Ki monastery**

Twelve kilometers to the north of Kaza, it is planned. Located high above Ki town, this religious enclave is the most established and



significant in the valley. In its halls are exquisite representations of Buddha and other deities as well as wonderful spiritual scriptures. Lamas train in dance, song, and the use of horns and channels. There are a lot of lamas who get ready in this area. It has expensive, up-to-the-minute books and divider canvases.

## 2. Thang Yug Gompa

Despite having a lama from Tibet, this monastery is located 13 kilometers above Kaza and serves the western part of central Spiti. It was built in a remote location in the narrow gorge of Kaza Nallah. There is a lengthy level above here that Shilla must climb.

## 3. Dhankar Monastery

Located around 25 kilometers east of Kaza, it provides access to a significant portion of central Spiti.

## 4. Tabo Monastery

This massive gompa was built to accommodate the growing number of people living in the region's eastern outposts. It was unearthed 50 kilometers away from Kazakhstan and dates back to the eleventh century. Near the more famous Tholing gompa in Tibet, you'll find this one. The Bible passages, section pictures, and other religious texts in it are extensive. The gompa's divider artworks are very similar to Ajanta's masterpieces.

## 5. Lahaul Valley

- Lama Dewa gyasatsho established Shaskhur gompa in the seventeenth century in Keylong.
- Guru Ghantal Gompa is highly regarded as one of Lahaul's finest monasteries.
- One of the oldest lamaistic centers, Gemur Gomp, may be found in the Lahaul region.
- Padmasambhava is linked to Tyul gompa (d).
- It is widely held that Rinchen b Zangpo established the Jholling Monastery.
- The Gelug pa Othang gompa, the only Gelug monastery in Lahaul.

## Spiti Valley

- The newer Rangrik monastery was constructed next to the older one that Dromton had established.

- The Sakya Pa sect, which includes the Kaza monastery.
- The Tanguy monastic center is another name for Hikkim. It was favored by the Nonos of Spiti and belongs to the sakya pa order.
- Lhablamahi dongpa monastery, erected by Rinchen b zang-po, may have been relocated to Kibar, and
- Lhalun monastery was established in the eleventh century.
- The Dhankar monastery was established around the year 1200 (f).
- The Pin valley is home to Gungri, the largest Nyingmapa monastery.

## Kinnaur and Rampur

- Rinchen b Zang-po was born at the Sumra monastery.
- the monasteries of Leo, Hango, nako, and Chango in the Hangrang region.
- The sandalwood Buddha at Tashiganag monastery.
- The monasteries of Chini, Telingi, Panji, Purbani, and Baring in Kalpa tehsil.

## Beas Valley

- Gelug pa established the monastery in Manali.
- Dharamsala's MacLeod Ganj Monastery, b.
- The monastery of Rewalsar is located on the shores of Lake Rewalsar.

## Buddhist Monasteries in Uttarakhand

### 1. Mind rolling

Located near Clement Town in Dehradun, Mind rolling Monastery was restored by Khochhen Rinpoche and a small group of monks in 1965. One of the largest Buddhist institutions in India, Ngagyur Nyingma College, is located there. A 190-foot-tall replica of the Buddha's stupa was erected by Rinpoche not far from the monastery.

### 2. Sakya Monastery

The present king of the Sakyapa, known as the Sakya Trizin, relocated to India back in 1959. In the western Himalayan foothill city of Dehradun, where the Sakya monastery was recently renovated, he seems to live forever.

### **3. Palden Sakya Phuntsok Ling**

Dunda's Sakya Center is an outpost of a larger network based in the hills above Uttarkashi. As of the year 2000, internal work has begun. When His Holiness the 41st Sakya trizin first visited Dunda in 1984, the residents there presented him with the sanctuary grounds as a gift. In order to provide the people of Dunda with access to Buddhist education, the Skya center has regularly sent resident lamas to the city.

### **4. Shed up Chumbeling Gompa**

Mussoorie is the site of this particular gompa. Between 1963 and 1964, it was developed. This gompa's construction is on par with that of Ladakh and Spiti monastery. A senior citizen house is set up for Tibetan students at the Mussoorie school. The Gompa is flanked on all sides with Chhorten. A senior monk at the gompa was interviewed by a researcher who paid a visit to the monastery.

## **BUDDHIST SETTLEMENTS**

### **• Buddhist Settlement In Arunachal Pradesh**

The Khamtis, a people that arrived in Assam about the middle of the 18th century. Specifically, you may find them in isolated pockets of the Arunachal Pradesh districts of Lohit, Namsai, and Changlang, as well as the Assam district of North Lakhimpur. Chwkhram, Kherem, Namsai, Empong, Ningro, Manmow, Lathow, Janapather, Momong, and so on are all significant Khamti villages in the state. Like the Khamtis, the Singphos are relative newcomers to Arunachal. The Singphos are located in Arunachal Pradesh's Lohit and Changlang district, very near to the khamtis. The Tuting of Siang district is home to both the Manma and the Memba peoples. The Monpas are a mountain people that can be found in the Bomdi La subdivision, namely in the Dirang and Kalaktang circles, which are located in the Tawang district. The sherdukpens are concentrated in the Rupa circle and a small portion of the Kalaktang circle, as well as the hills in the region's far southwest, where the Kameng district is located.

### **• Buddhist Settlement in Sikkim**

Zongu is a hilly region that sits to the south of Kinchenjunga. The Lepchas live in Talung valley, where the dwellings are elevated by around 500

feet. Twenty-two towns in Zongu have been given names, and eight have been built over the river gradually; some of these towns consist of just a handful of homes, and they are administratively and emotionally separated into twelve separate districts. There are three villages in total: Lingthem, Gyatong, and Tanguvoong. Lingthem, with its 33 homes, is the largest of the Talung side of Zongu. The Bhutia people, originally from the cold and dry environment of Tibet, were at first completely unaffected by the warmer areas. This led to a concentration of their settlements in the mountainous areas. Bhutias, also known as inhabitants of Lachen and Lachung, live in the Lachen and Lachung valleys in northern Sikkim. The Bhutias are dispersed over all four of Sikkim's districts, with their main concentration being in the state's northernmost region.

### **• Buddhist Settlement in Jammu & Kashmir**

Dardistani vagrants named the Dukpa were the first to settle in Ladakh. They brought with them a kind of Buddhism that was already widely practiced in Dardistan, hence they mostly settled in the lower Indus River and tract known as Sham, which is separated from higher Ladakh by the Kongkha pass. The Mons, who migrated from Kulu and colonized Tibet, brought with them a kind of Buddhism practiced in Mongolia, which eventually became the central tenet of Ladakhi religious life.

### **• Buddhist Settlement In Himachal Pradesh**

Pilgrims from Tibet settled in Lahaul, Spiti, Kinnaur, and Pooh, all of whom are mostly Mongol. The confined population in the highlands above joined the pilgrimage. Sangla valley is a beautiful but inaccessible part of Kinnaur's mountainous region. There are eleven communities scattered over the Sangla valley. People often adhere to Buddhist teachings rather than Hinduism. Spite's Buddhist communities are mostly concentrated in the Pin valley and around the Spiti River. Buddhism in Spiti was developed several centuries before it was introduced to Tibet.

### **• Buddhist Settlement in Uttarakhand**

The Rinpoche of Nainital, Tenzin Tseley, said that the Khampas, a Buddhist tribe, had a need for



pilgrimage and trading with India during the late nineteenth and early twentieth centuries, when no official reports were necessary. Gyagar Khampa (literally "Roaming Khampa") refers to the Tibetans who stayed in India after the China Conflict of the 1960s and eventually made India their permanent home. According to Rinpoche's own interpretation, the term "Gyagar" refers to a nomadic Tibetan people who moved from one trading post to another rather than establishing down. There was no direct migration of Tibetans to Nainital from Tibet; rather, they first settled in more prosperous regions of North India before eventually settling in Nainital in the 1960s. The city of Dalhousie is where Rinpoche was born. According to an interview with Prem Singh Khampa Pradhan of the Bhotias in Nainital, we learn that the Khampas are a nomadic tribe that first arrived in India from Tibet in the 1930s and lived there for three months. However, Khampa communities have been established in the area for quite some time before then.

The original Nainital Khampas moved to Haldwani, and only started visiting Nainital every three months or so during the summers to trade. The Haldwani government issued them an arrive on rent as evidence of their residency. Beas Khampa are Khampas who emigrated from the Beas region. This includes the Nepalese Darma Khampa, Niti Khampa, Choonsa Khampa (Uttarkashi), and Hunu Khampa. Khampas did not establish any long-term communities. When China invaded Tibet in 1952, the Indian government handed the Tibetan exiles proof of their Indian citizenship.

Lal Singh Khampa from Patti Malla Darma, now residing in Dharchula, claims that after 1962, when trade links with Tibet were severed, his people relocated to places like Tanakpur, Haldwani, Kaladhungi, Pithoragarh, Someshwar, Bhowali, Almora, Uttarkashi, Mussoorie, and gwaldam. They have dispersed to various locations in the Uttarakhand area at the present time.

#### IV. CONCLUSION

In present India other than countless Mahayana Buddhist populace in Sikkim and Arunachal Pradesh different Buddhists individuals The Buddhist communities of the middle eighth to

the late eighteenth centuries practiced their faith based on traditional beliefs, unaffected by conversion or other influences. This was true in both the western and eastern boondocks. In addition to paying respect to an important Buddhist tradition, this book will also enlighten readers on the close cultural ties that exist among Myanmar, the Chittagong Hill Tract, and Assam-Tripura in North-East India. The scientist has documented the several conferences he has presided over in the Indian Himalayas throughout the course of the investigation. The current state of Buddhist society and its shifting patterns are discussed in these sessions, which have been depicted in a concise and relevant manner below.

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