

ReviewForm 3

JournalName:	AsianJournalofAdvancedResearchandReports
ManuscriptNumber:	Ms_AJARR_121220
TitleoftheManuscript:	TheEvolutionofBuddhisminIndiaandTibet:AHistoricalAnalysis
TypeoftheArticle	Shortcommunications

PART1:ReviewComments

Compulsory REVISIONcomments	Reviewer'scomment	Author'sFeedback (Pleasecorrectthemanuscriptandhighlightthatpart in themanuscript.It ismandatorythatauthorsshouldwritehis/herfeedback here)
Pleasewriteafewsentencesregardingtheimportance ofthis manuscriptforthescientificcommunity.Whydo youlike (ordislike)thismanuscript?A minimumof3-4 sentencesmaybe requiredforthispart Isthetitleofthearticlesuitable? (Ifnotpleasesuggestanalternativetitle)	Overall,thismanuscript notonlyadvanceshistoricalscholarship butalsofostersadeeper appreciationoftherich,interconnected historyofBuddhismand itsenduring impacton global religiousand culturallandscapes. The proposedtitle shouldemphasizethecomprehensivenessandfocus ofthepaper,includingboththehistorical progression andtheculturaldynamicsbetweenIndiaandTibet.Dependingonthemainfocus,theauthoror authors maywanttoreconsiderthetitle.Herearesomesuggestedtitlesfromwhichtheauthororauthorsmight wantto use whicheverthat bestdepicts theintentionoftheirwriting: 1. TracingthePathofBuddhism:A HistoricalandCulturalAnalysisofItsEvolutionfromIndiatoTibet 2. FromIndiatoTibet:The HistoricalEvolutionand CulturalExchangeofBuddhism 3. TheJourneyofBuddhism:AComparativeHistoricalStudyofItsDevelopmentinIndiaandTibet 4. BuddhismAcrossBorders:HistoricalEvolutionand CulturalTransformationin IndiaandTibet	
Istheabstractofthearticlecomprehensive?Do you suggesttheaddition(ordeletion)ofsomepointsin this section?Pleasewriteyoursuggestionshere.	Thoughtheabstractprovides asolidoverview ofthepaper'sfocusontheevolution andexchangeof Buddhism betweenIndiaandTibet,itcanbeimprovedbyclarifyingthescope,refiningthethodology description,and emphasizingthesignificanceofthefindings. Hereisa revisedabstractfortheauthor'sorauthors'consideration: Buddhism,originatinginIndia,hasundergonesignificanttransformationasitspreadtoTibet,resultingindistinct regionalexpressions ofthereligion. Thispaperexamines thedynamicinterplaybetweenIndianandTibetan Buddhism,highlightingtheir culturaland religious exchanges.IttracethehistoricaltrajectoryofBuddhismfrom itsinceptioninIndia,throughitsdevelopment inTibet,toitsreintroduction toIndia.Byanalyzingreligious, cultural,and socio-political factors,thestudyprovidesacomprehensive viewofhowBuddhismadaptedand evolvedinthesecontexts.Utilizingacomparative historicalanalysis,theresearchdrawsonbothprimaryand secondarysources,suchashistoricaltexts,religious scriptures,and scholarlyarticles.Thisistoexplorethe mutualinfluencesand exchangesbetweenIndianandTibetanBuddhism.This methodologicalapproachallows foranancedunderstanding ofhowtheseinteractions haveshapedthedevelopment ofBuddhistpracticesand beliefsinbothregions.	
Aresubsectionsand structureofthemanuscript appropriate?	Yes,the various subsectionsandthe structureofthe paperareappropriate.	

ReviewForm 3

<p>Please write a few sentences regarding the scientific correctness of this manuscript. Why do you think that this manuscript is scientifically robust and technically sound? A minimum of 3-4 sentences may be required for this part.</p>	<p>Section 1.1: The facts are mostly accurate, but there are a few areas where clarification and refinement would enhance precision and readability.</p> <p>Section 1.2: This section provides a concise overview of Buddhism's history in Tibet, but it has some factual inaccuracies and areas that could be improved for clarity and accuracy. For instance, on the Samye Monastery, the author/s should take note that the establishment of the Samye Monastery in the 8th century under King Trisong Detsen is correctly noted as a significant milestone. However, it is important to specify that this period was also marked by the influence of Indian scholars such as Shantarakshita and Padmasambhava. Do warrant the proposition with accurate citation/s. In another example, under the Second Dissemination and Indian Influence, while the description of the "Second Dissemination" of Buddhism in the 11th century, primarily influenced by Indian scholars like Atisha, is accurate, it is important to note that the integration of Bonelements occurred over time and was not solely the result of the Second Dissemination. Do check it up to ensure factual accuracy.</p> <p>Section 1.3: This section provides a broad overview of the spread of Buddhism from India to Tibet and the subsequent development of Tibetan Buddhism. However, there are areas where factual accuracy and content presentation could be improved for clarity and precision. For example, this section correctly identifies Shantarakshita and Padmasambhava as crucial figures in the early transmission of Buddhism to Tibet. However, it is important for the author/s to clarify that Padmasambhava's role was more associated with the introduction and establishment of Vajrayana Buddhism, rather than primarily translating texts. Shantarakshita was</p>	
---	--	--

ReviewForm 3

	<p>instrumental in organizing the first translation movement and establishing monastic institutions (Kapstein, 2000). In another example, the author/s rightly mentioned the integration of Indian philosophical systems such as Madhyamaka and Yogacara. However, it should also mention that these philosophical systems were adapted to fit the Tibetan context, and this process was gradual and complex.</p> <p>Section 1.4: This section provides an overview of the impact of Tibetan migration to India in the 20th century on the spread and influence of Tibetan Buddhism. While the general points are valid, there are areas where factual accuracy and content presentation can be improved. For instance, this section correctly identifies the Chinese invasion of Tibet in 1950 as the catalyst for the migration of Tibetan Buddhists, including the 14th Dalai Lama, to India. However, it should clarify that this migration occurred in phases, with significant waves of refugees arriving in the early 1950s and continuing through the 1960s. Historical accuracy is very crucial to avoid any form of misinterpretation. In another instance, the Namgyal Monastery is correctly identified as a significant institution in India. However, the Tibetan Institute of Performing Arts should be mentioned as distinct from the Namgyal Monastery, and it should be clarified that it focuses on preserving and promoting Tibetan cultural arts rather than Buddhist practices.</p> <p>Section 1.5: This final section, which is also the conclusion to the paper, offers a comprehensive conclusion about the evolution of Buddhism from India to Tibet and back to India. It provides a solid summary of the cultural and religious transformations involved. The mention of the reintroduction of Buddhism to India by the author/s, following the 1959 Tibetan exodus, is accurate, but could be clarified. The revival of interest in Buddhism in India is indeed related to the Tibetan diaspora, but it is also influenced by broader global interest in Buddhism and Tibetan practices. It would be beneficial to the readers if the author/s could specify that the reintroduction of Buddhism to India also involved the efforts of Tibetan Buddhists in India, who contributed to the growing interest in Buddhist teachings. The conclusion would be improved by distinguishing between the revival of Buddhism in its homeland (India) and the growing global appreciation for Tibetan Buddhism. Another point to raise here is that while the conclusion correctly identifies the cultural and socio-political dynamics involved in the spread and exchange of Buddhism, the term "reintroduction" might be too narrow, as the interaction between Indian and Tibetan Buddhism also reflects broader transnational and intercultural exchanges. The author/s may want to include specific examples of cultural and artistic exchanges (e.g., the influence of Tibetan art and practices on Indian and global Buddhist communities) to strengthen this section. Moreover, by mentioning prominent</p>	
<p>Are the references sufficient and recent? If you have suggestions of additional references, please mention them in the review form.</p>	<p>The references are quite dated. The author/s may want to look out for more recently published papers or books relevant to the topic of this paper to quote from in order to support or warrant the statements the author/s made in this paper.</p>	
<p><u>Minor</u> REVISION comments</p> <p>Is the language/English quality of the articles suitable for scholarly communications?</p>	<p>Yes, it is generally fine.</p>	
<p><u>Optional/General</u> comments</p>	<p>The authors may want to check for any possibility of Hegelian ambiguity of historical interpretations. Hegelian ambiguity often arises from the dialectical method, which seeks to reconcile opposing perspectives through synthesis. Such ambiguity might cause historical misinterpretation or distortion of events being reported or recorded.</p>	

PART 2:

	Reviewer's comment	Author's comment (if agreed with reviewer, correct the manuscript and highlight that part in the manuscript. It is mandatory that authors should write his/her feedback here)
<p>Are there ethical issues in this manuscript?</p>	<p><i>(If yes, Kindly please write down the ethical issues here in details)</i></p>	

Reviewer Details:

<p>Name:</p>	<p>Chia Kok Hwee</p>
<p>Department, University & Country</p>	<p>Merlion Academy, Singapore</p>