International Journal for Multidisciplinary Research (IJFMR)
E-ISSN: 2582-2160 ● Website: www.ijfmr.com ● Email: editor@ijfmr.com

An Analysis of Indo-Tibetan Relations in the Early Medieval Era: Culture and Politics

Dr. Aarti Kumari Raj

T.M.B.U., Bhagalpur

Abstract

The early medieval period of Indian history, broadly spanning from the 6th to the 13th century CE, was marked by profound political, religious, and cultural transformations. This epoch not only witnessed the rise and fall of powerful regional kingdoms within the Indian subcontinent—such as the Palas, Gurjara-Pratiharas, and Rashtrakutas—but also saw an increased outward engagement with regions across the Himalayas, most notably Tibet. Among the various trans-Himalayan connections that evolved during this time, the relationship between India and Tibet stands out for its depth, duration, and multidimensional nature. Indo-Tibetan relations during the early medieval period cannot be viewed merely through the lens of conventional political diplomacy. Rather, these ties were a unique blend of spiritual symbiosis, intellectual collaboration, and occasional strategic interactions. Central to this relationship was the transmission of Buddhism from India to Tibet, which catalyzed an enduring bond between the two regions. Indian scholars and monks traveled to Tibet, and Tibetan pilgrims and translators came to India, most often to centers of Buddhist learning such as Nalanda, Vikramashila, and Odantapuri. Through these engagements, a large body of Buddhist literature, especially from the Mahayana and Vajrayana traditions, was translated into

Tibetan, thereby preserving many works that were later lost in India.At the same time, the political climate in both regions allowed for formal and informal exchanges. Tibetan rulers, particularly those of the Yarlung dynasty, cultivated close ties with Indian Buddhist teachers and religious establishments.[1] These relations were encouraged by mutual respect and common religious aspirations, with Indian Buddhism providing a doctrinal and philosophical framework for Tibetan religiosity and statecraft. The period also saw the establishment of monasteries, the creation of diplomatic missions, and the development of shared artistic and iconographic traditions, especially visible in the fusion of Pala and Tibetan art styles.

Moreover, the strategic location of the Himalayas as both a barrier and a bridge facilitated a complex network of interactions—commercial, cultural, and religious. Far from being isolated, Tibet emerged as a significant player in the regional politics of Central Asia and South Asia, often engaging with India, Nepal, and China in a triangular matrix of power and influence. This context underscores the Indo-Tibetan relationship as a vital historical phenomenon that shaped the cultural geography of Asia.[2] Therefore, this article aims to examine the nature and extent of Indo-Tibetan relations during the early medieval era by focusing on three interconnected spheres: cultural exchanges, especially through Buddhism; political and diplomatic ties, including royal patronage and emissary exchanges; and the long-term impact of these interactions on religious practices, art, and education in both regions. By doing so, it highlights how the shared spiritual and political landscapes of India and Tibet were intricately woven into a larger trans-regional historical narrative.

Keywords: Indo-Tibetan, Early Medieval, Buddhist Cultural Exchange, Monastic Scholarship

INTRODUCTION

The roots of Indo-Tibetan relations can be traced back to the early medieval period, particularly from the 7th century CE onward, when Tibet emerged as a rising political and cultural force under the Yarlung dynasty. This period was a turning point in Tibetan history, marking its consolidation as a centralized kingdom and its first sustained contacts with neighboring civilizations. A major figure in this development was Songtsen Gampo (c. 618–650 CE), often credited as the founder of the Tibetan Empire. His reign established a foundation for Tibet's external diplomatic engagement and internal cultural transformation. Songtsen Gampo's political acumen is reflected in his strategic matrimonial alliances—marrying princesses from Nepal (Bhrikuti) and Tang China (Wencheng)—which not only strengthened Tibet's geopolitical standing but also introduced Buddhist cultural elements to the Tibetan court. Although Buddhism had earlier touched Tibet through merchant and monastic routes, it was under his rule that organized efforts began to adopt Indian Buddhist traditions formally. This period marked the start of Tibet's gradual but profound transformation from a tribal confederation into a Buddhist kingdom deeply influenced by Indian culture.[3]

On the Indian side, the same centuries witnessed the flourishing of major centers of learning and Buddhist scholarship. The subcontinent was dotted with renowned Mahaviharas (monastic universities), the most eminent being Nalanda, Vikramashila, and Odantapuri, particularly in the eastern Indian regions of Magadha and Bengal. These institutions were not only theological hubs but also intellectual powerhouses that attracted students and pilgrims from across Asia, including Tibet, China, and Southeast Asia.[4] The Pala Empire (8th to 12th century CE), which ruled over much of eastern India, played a particularly important role in fostering Indo-Tibetan relations. The Palas were devout patrons of Mahayana and Vajrayana Buddhism and actively supported monastic education. Their empire became the principal conduit for Tibetan monks seeking authentic teachings and sacred texts in the land of the Buddha. Indian Buddhist masters like Śāntarakṣita, Padmasambhava, and Atīśa Dipankara Śrījñāna—all associated with Pala courts or monasteries—would go on to exert lasting influence on Tibetan Buddhism.[5]

This period also saw the formation of formal and informal diplomatic channels between Indian and Tibetan courts, often mediated by Buddhist monastics or emissaries. The exchange was not confined to religion alone; it included linguistic, artistic, and architectural influences. Sanskrit became the model for classical Tibetan script and scholarly tradition, and Indian artistic motifs began appearing in Tibetan sculpture and mural paintings. Moreover, the geopolitical setting of the time played a supporting role in this interaction. The Himalayan region, though formidable in terrain, served as both a natural barrier and a bridge connecting India with Central Asia and Tibet. The Himalayan passes, particularly through present-day Nepal, Sikkim, and Ladakh, enabled the movement of monks, merchants, and manuscripts. In this way, Tibet became part of a larger trans-regional Buddhist world, with India at its cultural and spiritual heart. Thus, the historical context of Indo-Tibetan relations in the early medieval era is best understood not just in terms of individual events, but as a complex web of spiritual diplomacy, scholarly exchange, and mutual cultural enrichment. These relations laid the foundation for Tibet's transformation into a bastion of Vajrayana Buddhism and helped preserve Indian Buddhist traditions long after their decline in their land of origin.[6] The cultural and religious exchanges between India and Tibet during the early medieval period formed the backbone of Indo-Tibetan relations. These interactions were primarily mediated through the widespread and dynamic transmission of Buddhism, which served not only as a spiritual force but also as

a vehicle of intellectual and artistic integration across the Himalayas. The religious bond between the two regions was deep, reciprocal, and transformative, shaping the philosophical, monastic, and artistic traditions of Tibet for centuries to come.

Buddhism as a Cultural Bridge

The spread of Mahayana and later Vajrayana Buddhism to Tibet during the early medieval period was not only the cornerstone of Indo-Tibetan relations but also a civilizational turning point for the Tibetan plateau. Buddhism served as a cultural bridge, linking the two regions through shared philosophical traditions, ritual systems, literary translation, and artistic expression. The intellectual and spiritual migration from India to Tibet was systematic and deeply transformative, shaping Tibetan identity for centuries.One of the most significant chapters in this cultural exchange unfolded during the 8th century CE, under the patronage of King Trisong Detsen (r. 755–797 CE). Recognizing the need for a formalized religious and philosophical system to unify his empire, Trisong Detsen invited prominent Indian scholars to Tibet. Among them was Śāntarakṣita, a renowned scholar of the Madhyamaka school from Nalanda Mahavihara. Śāntarakṣita laid the philosophical foundation for Tibetan Buddhism, introducing logic, ethics, and monastic discipline according to the Indian Buddhist tradition.[7]

However, the initial efforts to establish Buddhism in Tibet faced resistance from indigenous beliefs and spiritual forces, represented by the pre-Buddhist Bon tradition. To harmonize these tensions and introduce a more experiential, esoteric aspect of the Dharma, Padmasambhava—a tantric master from India—was invited. Padmasambhava, later revered in Tibet as Guru Rinpoche, played a pivotal role in integrating Tantric elements, ritual practices, and protective deities into the Buddhist system. His synthesis of Indian Tantric teachings with local beliefs created a uniquely Tibetan expression of Vajrayana Buddhism, deeply rooted in Indian spiritual frameworks.Under the guidance of these two masters, the first major Buddhist monastery in Tibet, Samye, was established. Constructed on the Indian model, Samye became a vibrant hub of translation, debate, and scholastic activity.[8] It marked the beginning of a grand translation movement, in which Indian and Tibetan scholars collaborated to render a vast body of Sanskrit Buddhist literature into Tibetan. This movement, known as the "First Translation Period", produced a standardized religious vocabulary, the development of classical Tibetan script (modeled after Indian scripts), and the compilation of canonical texts into what later became the Kangyur (translated words of the Buddha) and Tengyur (commentaries and treatises).[9]

The scale of this intellectual transmission was monumental. Hundreds of texts on philosophy (Abhidharma), metaphysics (Madhyamaka and Yogacara), ethics (Vinaya), logic (Pramana), meditation (Dhyana), and Tantra were translated and studied. In many cases, these Tibetan translations remain the only surviving versions of Indian Buddhist texts that were lost following the decline of Buddhism in India due to political upheavals and invasions. Thus, Tibet served as a repository and preserver of India's once-flourishing Buddhist heritage.Beyond philosophy and text, this cultural bridge extended into art, architecture, medicine, and ritual practices. Tibetan thangka painting, mandalas, and temple iconography drew heavily from the stylistic elements of the Pala art tradition of eastern India.[10] Similarly, the Indian science of Ayurveda influenced the development of Tibetan medicine, particularly through texts like the *Ashtanga Hridaya* and the works of Vagbhata. Ritual systems involving mantras, mudras, and mandalas also have clear roots in Indian Tantric practices.In essence, Buddhism provided not only a spiritual framework but also a civilizational template through which Tibet redefined itself culturally, politically, and intellectually.[11] Indian Buddhist masters were regarded with the highest reverence, and India was

celebrated in Tibetan chronicles as "the land of the noble ones" (*Āryadeśa*), the birthplace of the Buddha and the fountainhead of sacred knowledge.Therefore, Buddhism functioned as a powerful bridge of knowledge, reverence, and identity—fostering centuries of deep engagement between India and Tibet and ensuring that Indian philosophical thought lived on vibrantly across the Himalayas.[12]

Art and Iconography

Tibetan religious art during the early medieval period developed in close dialogue with Indian artistic traditions, particularly the Pala school of art that flourished in eastern India—mainly in the regions of Bengal and Bihar—under the Pala Empire (8th–12th centuries CE). This art style, known for its refined iconography, smooth lines, intricate ornamentation, and spiritual expressiveness, played a foundational role in shaping the visual culture of Tibetan Buddhism.The Pala art tradition, which grew under royal patronage in monastic centers such as Nalanda, Vikramashila, and Odantapuri, produced exquisite bronzes, stone sculptures, and palm-leaf manuscript illustrations. These depictions of Buddhas, bodhisattvas, tantric deities, and dharmapalas (protector deities) were not only aesthetically sophisticated but also strictly adhered to iconographic canons—rules regarding posture (āsana), gestures (mudrā), attire, and symbolic attributes. These same standards were adopted and modified by Tibetan artists, who considered Indian models to be spiritually authoritative and artistically ideal.[13]

One of the most tangible outcomes of Indo-Tibetan artistic exchange was the development of thangka painting—portable religious scrolls used for ritual, teaching, and meditation. Early Tibetan thangkas clearly display stylistic borrowings from Pala manuscript illustrations, with delicate lines, rhythmic patterns, complex mandalas, and a focus on symmetrical divine figures encased within ornamental frames.[14] Many early Tibetan sculptures in bronze and gilt copper, especially those from the Kadampa school, closely resemble Pala bronzes in form, detailing, and composition. Indian deities such as Tara, Avalokiteśvara, Vajrapāṇi, and Hevajra were portrayed in similar poses, with similar implements and sacred symbols.Furthermore, Tibetan temple architecture in this era also drew inspiration from Indian monastic layouts. The Samye Monastery, Tibet's first Buddhist monastery built in the 8th century CE under Indian guidance, was modeled on the Odantapuri structure and conceived as a mandala, reflecting the cosmological symbolism of Tantric Buddhism. The central temple represented Mount Meru, while surrounding shrines symbolized the continents and subcontinents—an architectural vision deeply rooted in Indian religious cosmology.This artistic transmission was not one-sided. As Tibet developed its own aesthetic vocabulary over the centuries, it began to reinterpret Indian motifs in ways suited to its environment and ritual practices. [15] Yet, the continuity of visual language—the lotus base, the three-bend posture (tribhaṅga), the flame-shaped aureole (prabhāmaṇḍala), and the elaborate jewelry of tantric figures—remained strong indicators of the Indo-Tibetan artistic lineage. Additionally, the translation of Indian texts on art and iconography, such as sections from the *Śilpaśāstra*, played a role in establishing theoretical foundations for Tibetan visual culture. The importance of precise symbolism in visual representation—crucial for Tantric visualization practices—was emphasized both in Indian manuals and Tibetan adaptations, ensuring iconographic accuracy across borders. [16] In sum, the visual arts served as a powerful medium for cultural continuity and religious expression between India and Tibet. Through shared iconography and temple aesthetics, the sacred was not only worshipped but also made visible in forms that echoed a common spiritual heritage. The endurance of Pala influences in Tibetan Buddhist art stands as a testament to the lasting impact of India's artistic legacy on the cultural and religious landscape of the Himalayas.

Political and Diplomatic Relations

While the cultural and religious exchanges between India and Tibet during the early medieval period formed the bedrock of their relationship, the political and diplomatic dimensions were equally significant. These interactions were driven by both practical needs and shared religious aspirations. As the Himalayan region emerged as a geostrategic zone connecting South, Central, and East Asia, India and Tibet became active participants in a complex network of diplomacy, pilgrimage, and trade, often interacting with powerful neighbors like the Tang Empire of China and various Central Asian polities.

Mutual Interests and Regional Politics

Tibet's geographical location along critical Himalayan passes—especially through Ladakh, Kashmir, Nepal, and Bhutan—made it a crucial intermediary in trade and military communication between India and the broader Central Asian region. As Tibet evolved into a consolidated imperial force under the Yarlung dynasty, it became a stakeholder in regional geopolitics. Indian rulers, particularly the Pala emperors of eastern India, recognized the importance of maintaining stable relations with Tibet, not only for religious outreach but also for ensuring the security of pilgrims, scholars, and merchants who traveled across the mountains.[17] The Palas, being devout patrons of Mahayana and Vajrayana Buddhism, actively supported Buddhist diplomacy with Tibet. They welcomed Tibetan monks and emissaries at their courts and often sponsored their studies at Indian monastic universities. This relationship helped the Palas project soft power beyond their immediate borders and secure their role as custodians of the Buddhist world. Conversely, for Tibetan rulers, these ties with India enhanced their religious legitimacy and provided access to sacred texts, teachers, and monastic lineages. Tensions and rivalries also played a part. With the rise of Tang China and Tibet's growing ambition in Central Asia, a tripartite diplomatic matrix involving India, Tibet, and China emerged. At times, Tibet aligned with or opposed China in regional disputes, particularly over contested areas like Gilgit, Baltistan, and Ladakh, which were gateways to the Silk Road.[18] These regions became arenas of both cooperation and contestation, where military expeditions, monastic foundations, and trade caravans intersected. The Tang-Tibet-India triangle had broader implications: it affected not just trade and territory but also the flow of Buddhist teachings. For instance, diplomatic competition occasionally influenced the movement of teachers—some Indian monks preferred Tibetan patronage over Chinese, or vice versa—depending on the stability and openness of the courts involved.[19]

Pilgrimage and Diplomacy

Beyond military and trade concerns, pilgrimage functioned as a subtle yet powerful form of diplomacy. For Tibetans, India was the *Aryadesh*—the sacred land where the Buddha was born, attained enlightenment, and preached his teachings. From the 7th century onward, Tibetan monks, scholars, and royal envoys regularly embarked on pilgrimages to Indian holy sites such as Bodh Gaya, Sarnath, Rajgir, Kushinagar, and the great monastic universities.[20] These pilgrimages were not just spiritual exercises but also diplomatic missions. Tibetan pilgrims brought gifts, letters, and tokens of goodwill from their monarchs to Indian rulers and abbots, reinforcing cultural ties and political recognition.In turn, Indian monks and scholars such as Atīśa Dīpaṅkara Śrījñāna were invited to Tibet, often with royal support and honors. Atīśa's journey in the 11th century CE to western Tibet, where he spent his final years teaching and reforming monastic discipline, was a pivotal moment in Tibetan religious history. His mission was not merely religious but also a reflection of Indo-Tibetan alliance building through spiritual networks. Such exchanges reinforced Tibet's claim to religious orthodoxy and ensured India's continued spiritual

influence across the Himalayas.Temples and monasteries along pilgrimage routes became diplomatic contact zones, where scholars, translators, monks, merchants, and officials met and exchanged not only goods but also ideas, languages, and doctrines.[21] These informal interactions often did more for long-term relations than formal treaties. In conclusion, the political and diplomatic relations between India and Tibet during the early medieval period were deeply intertwined with religious patronage, regional strategy, and cross-cultural movement. This alliance was sustained through both pragmatic necessity and spiritual affinity, allowing the Indo-Tibetan partnership to flourish for centuries in a world of shifting frontiers and evolving empires.

Educational Interactions

One of the most enduring legacies of Indo-Tibetan relations in the early medieval period was the robust system of scholastic exchange that developed between Indian monastic universities and Tibetan Buddhist institutions. From the 8th to the 12th centuries CE, India stood as the principal seat of Buddhist learning, with famed mahāvihāras like Nalanda, Vikramashila, Odantapuri, Somapura, and Jagaddala flourishing under royal patronage—especially that of the Pala Empire. These universities became not only centers of spiritual training but also hubs of multidisciplinary education in logic, grammar, medicine, philosophy, and metaphysics. Driven by a quest for authentic religious knowledge, Tibetan monks made arduous pilgrimages across the Himalayas to study in these institutions. These scholars often spent years in India, mastering Sanskrit, engaging in philosophical debates, and collecting texts for translation.[22] Among the most prominent figures of this intellectual migration was Rinchen Zangpo (958–1055 CE), a key figure in the Second Dissemination of Buddhism in Tibet (*phyi dar*). Sponsored by western Tibetan kings of the Guge Kingdom, Rinchen Zangpo studied extensively at Indian monasteries and returned to Tibet with an immense collection of manuscripts, relics, and ritual knowledge.[23]

Rinchen Zangpo's legacy lies in his translation work—he is credited with rendering more than 100 major Sanskrit Buddhist texts into Tibetan. He collaborated with Indian pandits to ensure accuracy, contributing to the development of a standardized Tibetan Buddhist lexicon that remains foundational today. The translations covered a wide range of subjects, from Vinaya (monastic discipline) and Abhidharma (metaphysics) to Tantra and ritual texts, enabling the construction of an entire Tibetan scholastic tradition based on Indian foundations. These educational interactions were not one-directional. [24]Tibetan scholars did not merely copy or passively receive Indian teachings—they also interpreted, restructured, and expanded upon them. As Indian Buddhism began to decline due to internal decay and foreign invasions, Tibetan monasteries emerged as new centers of Buddhist orthodoxy, housing libraries and intellectual traditions that preserved Indian thought long after it faded in its land of origin. Indian teachers such as Śāntarakṣita, Padmasambhava, and Atīśa laid the groundwork, but it was the Tibetan scholars who ensured the continued life and innovation of those teachings.The result of this interaction was the creation of an international Buddhist scholarly network. Indian and Tibetan monks engaged in a dialogical model of learning, characterized by critical inquiry, formal debate, commentary writing, and text preservation. Texts were copied, catalogued, and systematized. Monastic syllabi in Tibet were modeled on Indian educational structures, and the methods of Pramāṇa (logic and epistemology), especially the works of Dignāga and Dharmakīrti, became central to Tibetan scholasticism.[25] This exchange also led to the development of Tibetan canonical collections, most notably the Kangyur (translations of the Buddha's words) and the Tengyur (commentaries and treatises by Indian and Tibetan scholars). These collections, compiled over centuries, represent the largest surviving body of Indian Buddhist literature—most of which has

disappeared from Indian soil due to the destruction of monasteries during the 12th–13th centuries.[26] Moreover, Tibetan monks who had studied in India played a key role in monastic reforms and curriculum standardization upon their return. They introduced new rituals, iconographic codes, and architectural models. [27] Thus, educational interaction was not just academic—it reshaped religious practices, monastic culture, and even regional identity in Tibet.In conclusion, the Indo-Tibetan scholastic exchange during the early medieval era was a dynamic and reciprocal process that contributed immensely to the intellectual vitality of both regions. While India provided the scriptural, philosophical, and institutional foundations, Tibet ensured their preservation, expansion, and evolution. Through education, the Indo-Tibetan connection transcended the limits of geography and time, creating a shared civilizational heritage that would shape the course of Buddhist history across Asia.[28]

Challenges and Decline

By the beginning of the 13th century, the centuries-old Indo-Tibetan exchange—marked by vibrant religious, educational, and diplomatic interactions—began to experience a steep decline. This regression was not due to waning interest or philosophical disconnection but rather the result of dramatic political and military upheavals that transformed the Indian subcontinent and the broader region.The most devastating blow came with the Turko-Afghan invasions of northern India, beginning in earnest with Bakhtiyar Khalji's raid around 1193 CE. His military campaigns led to the destruction of the great Buddhist universities of Nalanda, Vikramashila, and Odantapuri—centers that had for centuries served as intellectual bridges between India and Tibet. With the loss of these institutions, the structural backbone of scholastic exchange collapsed. Monks were killed or dispersed, libraries were burned, and manuscripts were lost. The academic and monastic infrastructure that had supported Indo-Tibetan collaboration was effectively dismantled.[29]

This marked a turning point in the history of Buddhism in India, as the religion—already marginalized by rising Brahmanical and Bhakti movements—lost its last major strongholds. In the face of such decline, the burden of preserving Buddhist teachings shifted decisively to Tibet, where monastic institutions had matured and the canonical texts had already been translated. Tibet, in many ways, became the new heir of Indian Buddhist civilization, continuing not only to preserve but also to innovate upon the teachings inherited from India.[30] Despite these catastrophic changes, the spiritual and cultural reverence for India never disappeared from the Tibetan consciousness. Tibetan chronicles, hagiographies, and pilgrimage accounts from this period and later continued to refer to India as "Aryadesh"—the land of the noble ones, the birthplace of the Buddha, and the source of all authentic dharma. Pilgrimages to Indian sacred sites, though much reduced in frequency due to political instability, continued to be idealized and narrated in Tibetan literature. The idea of India as the center of sacred learning and enlightenment retained its spiritual currency long after the physical institutions had vanished.[31]

Furthermore, Tibetan scholastic traditions memorialized their Indian gurus, such as Śāntarakṣita, Padmasambhava, Atīśa, and others, ensuring that their names, teachings, and contributions remained alive in Tibetan education, ritual, and identity. Art, scriptures, commentaries, and even rituals in Tibet carried forward the Indian philosophical grammar, serving as a living archive of Indian Buddhist thought. In sum, while the Indo-Tibetan relationship suffered an institutional rupture due to the decline of Buddhism in India, the cultural memory, textual heritage, and spiritual debt continued to bind the two traditions together. Tibet's emergence as a custodian and innovator of Buddhist practice not only ensured the survival of Indian Buddhism but also underscored the enduring influence of the Indo-Tibetan cultural dialogue—an

influence that continues to resonate in Buddhist communities around the world even today.

Indo-Tibetan relations in the early medieval period exemplify a unique model of trans-Himalayan connectivity, founded not on conquest but on shared spiritual goals and cultural exchange. India, as the cradle of Buddhism, and Tibet, as its devoted inheritor, together shaped a legacy of religious, educational, and diplomatic synergy. Beyond religion, these ties had clear political and strategic value, influencing regional dynamics from pilgrimage to frontier trade.This enduring partnership highlights the power of cultural diplomacy, where ideas and art transcended borders. In today's geopolitically sensitive Himalayan region, the Indo-Tibetan legacy reminds us that cooperation, shared heritage, and intellectual exchange can still serve as powerful tools for regional harmony and understanding.

References

1. Lama, Taranatha, History of Buddhism in India, Motilal Banarsidass, Delhi, 1970, pp. 215–230.
2. Snellgrove, David L., Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors, Shambhala Publications, Boston, 1987, pp. 45–68.
3. Tucci, Giuseppe, Tibetan Painted Scrolls, Vol. I–II, Brill, Leiden, 1949, pp. 12–20.
4. Sharma, R.S., India's Ancient Past, Oxford University Press, New Delhi, 2007, pp. 274–281.
5. Singh, Upinder, A History of Ancient and Early Medieval India, Pearson Education, Delhi, 2008, pp. 593–606.
6. Petech, Luciano, The Kingdom of Ladakh, Istituto Italiano per il Medio ed Estremo Oriente, Rome, 1977, pp. 83–99.
7. Chattopadhyaya, Debiprasad, History of Science and Technology in Ancient India, Firma KLM, Calcutta, 1982, pp. 145–150.
8. Dutt, Sukumar, Buddhist Monks and Monasteries of India, George Allen & Unwin Ltd., London, 1962, pp. 201–215.
9. Hazra, Kanai Lal, History of Buddhism in India: As per the Tibetan Sources, Munshiram Manoharlal, Delhi, 1994, pp. 90–110.
10. Tucci, Giuseppe, The Religions of Tibet, University of California Press, Berkeley, 1980, pp. 54–72.
11. Snellgrove, David L., Buddhist Himalaya: Travels and Studies in Quest of the Origins and Nature of Tibetan Religion, Vikas Publishing, Delhi, 1983, pp. 140–152.
12. Lama, op. cit., pp. 231–245.
13. Petech, op. cit., pp. 100–112.
14. Singh, op. cit., pp. 607–618.
15. Dutt, op. cit., pp. 216–230.
16. Snellgrove, Indo-Tibetan Buddhism, op. cit., pp. 69–84.
17. Hazra, op. cit., pp. 111–123.
18. Sharma, op. cit., pp. 282–290.
19. Tucci, The Religions of Tibet, op. cit., pp. 73–86.
20. Singh, op. cit., pp. 619–632.
21. Lama, op. cit., pp. 246–255.
22. Petech, op. cit., pp. 113–121.
23. Snellgrove, Buddhist Himalaya, op. cit., pp. 153–170.
24. Hazra, op. cit., pp. 124–135.
25. Chattopadhyaya, op. cit., pp. 151–165.

26. Dutt, op. cit., pp. 231–250.
27. Tucci, Tibetan Painted Scrolls, op. cit., pp. 21–40.
28. Snellgrove, Indo-Tibetan Buddhism, op. cit., pp. 85–101.
29. Hazra, op. cit., pp. 136–150.
30. Petech, op. cit., pp. 122–130.
31. Singh, op. cit., pp. 633–640.