

## ***Emergence, proliferation, and intercultural interactions of Buddhism as well as the development of Indian influence in Thailand, China, Korea, and Japan***

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### **ABSTRACT**

This study of mine examines how India influenced East Asian Nations like Thailand, China, Korea and Japan through Socio-cultural exchanges by the origin and expansion of Buddhism. By doing this, I believe it will be easier for us to comprehend and study how and why Buddhism became so entrenched in these nations that it became their official religion. I strongly believe that this research will enable us to retain a bond that is stronger than it was in the beginning. I believe we may march together into the future as partners to achieve universal well being by eradicating the dark age of racism and selfishness, enlighten humanity with the spirit of Non-violence and continuing to live as close cultural cousins by strengthening our shared spiritual resources.

### **KEYWORDS**

Buddhism; Expansion of Buddhism; Origin of Buddhism; East-Asian Buddhism; Mahayana Buddhism; Cross cultural interactions

### **STATEMENT OF THE PROBLEM**

Morality is something we need in this materialistic world of Today. The idea that religion and its underlying philosophy are what bind people together. Additionally, it is important to understand the influence that one country can exert over other even in the early period. The purpose of this study is to help the generation raised in the selfish mentality of today to understand the significance of the Buddhist philosophy and India's relationship with other nations particularly Thailand, China, Korea and Japan through culture and other means by the advent of Buddhism in order to maintain positive global relations. Educating individuals about the need to come together as one without prejudice is very fundamental.

### **OBJECTIVE OF THE STUDY**

- To study about the origin and the cause of expansion of Buddhism
- Analyze the foothold of Buddhism in Thailand, China, Korea and Japan and the cultural exchange.
- To study how India has influenced these countries Culturally, Materially and socially by Buddhism.

### SOURCE OF DATA AND METHOD

The source of the study mainly obtained from two resources. One is the library resource and others online resource. I referred historical context and analyzed with my idea to write the content and also seek help of online sources to get the information that discovered recently.

### CONTENT

A country takes on its correct structure in accordance with its heritage and culture through the influence of religion and philosophy. Doctrine of any religion and institutions are inextricably linked to its historical setting and serve to connect various societal functions. Examining the interplay between religion and society in the form of cultural and social entities will help us better comprehend a particular religious tradition. Buddhism is the world's 4<sup>th</sup> largest Religions and originated in 2500 years ago in India. Here, I briefly am describing the Buddhism and the Indian influence in Thailand, China, Korea and Japan. There were many reasons for the rise of Buddhism in India. Because of the rigid caste system, Political situations, complex Sanskrit language, and the corruption in religion, meaningless rituals etc. made people to think more and wide which leads them to believe in the ideology of Buddhism. Buddhist council in 483 BC was for the protection and promotion of Buddhism. The 3<sup>rd</sup> Buddhist council was the most crucial and turning point in the period of Buddhist propagation. King Asoka played a major role in spreading of Buddhism. Let's see how it was in Thailand, China, Korea and Japan.

In **Thailand**, the name Thai is appearing to be the racial name of rough India, But also internationally. The Buddhism in Thailand has to be discussed with their history its various tribes that may be traced to the Southern regions of China, is used by the people who are popularly referred to as Siamese. The Siamese assert that they adopted the name Thai (free) after casting off the Cambodian yoke, but ethnologists are less likely to accept this origin. The populated areas were referred to as Siem, Syam, or Syama, which is frequently confused with the Sanskrit Syama. Brown or dark. Before the Tai migrated to Siam, a different branch of the same race called the Lao lived in the region that is now known as Laos. This expansion was modest, and up until the first decade of the twelfth century, they mainly founded minor republics on the western arm of the Mekong, the chief of which was Lamphun. They gradually conquered the Cambodian vassal kingdoms of Svankalok, Sukhothai, and Lavo (Lophburi), and they were aided by another Thai group that pushed southward at the beginning of the twelfth century. The Cambodian Empire attempted to govern these immigrants successfully for a while, but in the latter half of the thirteenth century the Siamese unquestionably threw off its shackles and established an independent kingdom with its capital at Sukhothai. The early history of Sukhothai and its kings is still in question; however a ruler by the name of Ramaraja or Rama Khomheng played a significant role. The early history of Sukhothai and its monarchs is still in question; however a ruler by the name of Ramaraja or Rama Khomheng had a significant impact on it.

The Hinayanism practiced In Siam now appears to have not significantly diverged from the form of Buddhism described. They undoubtedly practiced some type of Indian religion for a number of centuries before to becoming recognized as a nation. They must have been familiar with Chinese Buddhism since they were from the border regions, if not China's real territory. In the seventh century, Burmese

influence also most likely made its way to Yunnan; however it is difficult to identify what kind of religion it brought with it. It's still possible that the Thai practiced a kind of Buddhism when they invaded what is now Siam. They must have been influenced by Sivaism and possibly Mahayana Sanskrit Buddhism while they were under Camboja, but there was no Pali. It is very obvious that Southern Burma and Pegu were the first places to introduce Hinayanism to Siam, although Ceylon eventually came to be regarded as the norm. A scholarly person from there who was familiar with the Sinhalese Tripitaka as well as a branch of the Bo tree was imported. However, Siamese patriotism exaggerated itself by believing that the country's religion sprang from direct touch with the Buddha, despite the fact that not even ancient legends can be used to support such traditions. A footprint of the Buddha identical to those found on Adam's Peak and other locations was discovered in the hills north of Ayutthaya in 1602 and is now known as the Phra Bat. Burma and Ceylon also claim to have hosted a visit by the Buddha, but the Siamese go one step further because it is widely held that he passed away at Praten, a few distance north of Phra Pathom, on a site designated by a rock slab beneath large trees. Due to this, when the Indian government sent the Siamese king the artifacts found in the Piprava vase, they were accepted with honor but got little attention and were kept in a fairly remote location.

95 percent of the population in Thailand practices Theravada Buddhism, which is the official religion of the country. Another cultural parallel is that some of the people in India still adhere to Buddhism. Around the sixth century, Buddhism was introduced to Thailand by the Indian emperor Asoka, but it wasn't until the 12th century that it really took off. King Uthong's role in founding Theravada Buddhism in Ayutthaya is documented in Thai history. Buddhism is a shared cultural value between India and Thailand, with practices like meditation and scriptures written in Sanskrit and Pali. Hinduism is also widely practiced among the Thai Royal Family. Thais have had the belief that their Kings are manifestations of Lord Vishnu since the Chakri dynasty And Rama from Ramakien is his incarnation; he is a righteous tyrant and a perfect person. Every king in Thailand is still an avatar of Rama due to the persistence of the belief in the divinity of Kings. 2019 saw the formal inauguration of King Maha Vajiralongkorn as King Rama X, the 10th monarch of the Chakri dynasty, along with His Royal Highness.

In Thailand, both Buddhism and Hinduism are extensively practiced and recognized. This implies that some Thai traditional rites must be similar to Indian ceremonies. Indian customs and rituals also have an impact on Thai ceremonies. Most rituals are performed by Indian priests who are proficient in Sanskrit hymns for the Thai Royal household. Even the King's coronation ceremony incorporates some Indian elements, such as the ceremonial pouring of holy water prior to crown down.

There aren't many Thai holidays that are strikingly similar to Indian holidays. Both Songkran and Holy are festivities where people spray one other with water. And a white paste of din sorpong powder is used in place of the Holy colors. Songkran is derived from the Sanskrit term "samkranti," which is similar in sound to Sankranti, a harvest festival observed in India. Sanskrit and Pali, two ancient Indian languages, had a significant influence on modern Thai. When you hear the monks chanting in the temples, language are still widely spoken in Thailand. Many Thai families choose their baby's names in consultation with monks because it is thought to be lucky. Thai people feel that names should have some significance and meaning, similar to the Indian practice of giving children meaningful names.

In **China**, Contrary to Confucianism and Taoism, Buddhism entered as a foreign religion before becoming the predominant one among the Chinese people. The largest institutionalized

religion in mainland China is Chinese Buddhism. The People's Republic of China is home to between 185 and 250 million Chinese Buddhists. Buddhism was first introduced to China during the Han era, and it is also a significant religion in Taiwan and among the Chinese Diaspora (202 BCE-220 CE). Chinese folk religion as well as native Chinese religions and philosophies, particularly Confucianism and Taoism, have inspired Chinese Buddhism. The Han city Luoyang (current-day Henan), where emperor Ming of Han constructed the white horse temple in 68, is where Buddhism is said to have originated in China. Important Mahayana sutras like the Astasahasrika prajnaparamita sutra and rare, early Mahayana sutras on topics like Samadhi and meditation on the Buddha Aksobhya were translated by Lokaksema. These Lokaksema translations continue to shed light on the formative years of Mahayana Buddhism. This corpus of literature frequently highlights ascetic activities, life in the wilderness, and immersion in contemplative states of concentration. Establishing Buddhism in China was not without its challenges. Monasticism and a rejection of social interactions appeared to go counter to long-established norms and standards in Chinese society.

Chinese Buddhism incorporates elements of Buddhism, Confucianism and Taoism. Common practices include; Paying homage to triple gems, Veneration of Buddha's and bodhisattvas Through offerings of incense, flowers, food, etc., Offerings to Devas who reside in the heavenly realm, Paying respect to one's own ancestors during Qingming and Zhong Yuan festival . Conducting or participate religious services to pray for one's own ancestors and the souls of deceased to attain peace and liberation, Creating positive affinities with other people, through gifts of Dharma books and acts of charity or social service, Vegetarianism: monastic is required to be vegetarian, devout laity is also often vegetarian on certain sacred days or festivals, Compassion towards all living beings through activities such as "life release" and the common beliefs include; existence of gods, ghosts and hell ,reincarnation or more technically, rebirth, according to one's karma, "karmic retribution, ethically cause and effect.

Not only do they share borders with one another and are geographically close by, but they are also linked by a shared history that gave rise to the two countries that exist today. The common thread of religion among these nations may be the biggest integrator. In contrast to the bulk of Chinese people who practice and incline toward Buddhism, Gautama Buddha began his road toward catharsis and spiritual nirvana in the middle of Gaya, India. Taoism, which came to India from China, has a similar history. This is not simply a historical parallel that spans a very long time; it is also a direct connection that knits together many nations. Since the beginning of time, our region has served as a model for global advancement in science, religion, and culture. This region has been cultivated like the Yangtze and Ganges rivers since Emperor Asoka and the Tang Dynasty, through Hiuen Tsang, Kasyapa Matang, Buddha, and Confucius. In a sense, we served as magnets to draw the brightest minds and thinkers from around the globe. Regarding some cultural and familial aspects, it has long been noted and emphasized that China and India share a very similar structure in that they priorities household contentment over professional success, and they both primarily consist of close-knit families with strong foundations. The societies of China and India are quite similar; they are just operating on different schedules. Chinese and Indian civilizations are the oldest living cultures in the world, and both are more family-oriented than western nations, to start off with the similarities. Social functioning in education is also strikingly similar across the two countries, where students' significant time commitment to schools, colleges, and universities is given top attention. The opinions about education, instructors, and raising children are all

similar. Ideas from philosophy and religion are compatible. Traditional medical beliefs have been discussed. Pentatonic scales are the basis for music in both nations.

There have been numerous Chinese travelers who have spoken and written about India in the past. that their philosophy, technology, and art have embraced. The societies of China and India are quite similar; they are just operating on different schedules. Chinese and Indian civilizations are the oldest living cultures in the world, and both are more family-oriented than western nations, to start off with the similarities. Social functioning in education is also strikingly similar across the two countries, where students' significant time commitment to schools, colleges, and universities is given top attention. The opinions about education, instructors, and raising children are all similar. Ideas from philosophy and religion are compatible. Traditional medical beliefs have been discussed. Pentatonic scales are the basis for music in both nations.

In the history of China-India ties, Hiuen Tsang's trip to ancient India is significant. He was, in fact, a prehistoric peace envoy between China and India. Chinese pilgrims were greatly impressed by his adulation of Harshavardhana and the Indian people in his travel diaries. India owes this Chinese visitor a great debt of gratitude for the insightful descriptions he left behind, which provide numerous data about the political, religious, economic, and social circumstances of the time. Both nations have a wide range of diversity. While their younger generations are more welcoming and receptive to new ideas, the older generations in both countries are more traditional and orthodox. China and India share the most parallels with one another than any other country in the world because they are the only two significant emerging nations with populations of over a billion. All of these factors make it easier for us to comprehend how crucial it is to set aside personal grievances and operate together to create the 21st century.

**Korea**, one of important Buddhist countries which are cannot be distinguished by the Buddhism of Japan and China. Its remote mountain monasteries feature rooms devoted to the seven stars and the local mountain gods as well as some local color. Additionally, the granite columns that protrude from the ground and are carved into images leave an impression on visitors (miriok). By the murals on the temple walls and the enormous rolled-up paintings that are painted and put on display on festival days. However, there is very little true innovation in literature or doctrine. Buddhism began in Korea with the same benefits as it did in China and Japan, but because the monks were constantly involved in politics, it lost moral influence and did not gain temporal authority because they were always on the losing side. However, Korea is not without significance in the history of far-eastern Buddhism because it acted as a rest stop and depot during the vicissitudes of the religion.

When the Tien-tai school was almost completely destroyed in China during the Wars of the Five Dynasties, a Korean priest resurrected it, and the earliest extant edition of the Chinese Tripitaka is known only by a single copy preserved Korea and carried from there to Japan. For our purposes, we can divide Korean history into four periods. The kingdom of Silla (AD 668–A.D. 918), the kingdom of Korye (AD 918–A.D. 1392), the three states (BC 57–AD 668), and the kingdom of Chosen (AD 1392- AD 1910). Koguryu, Pakche, and Silla were the three states, located in the north, south, and southeast, respectively. In 372 Buddhism and Chinese writing arrived in Koguryu from the north and in Pakche a

few years later from the south. Silla didn't get it until around 424 because it was farther away and at war with the other states. As both Japan and Pakche were at war with Silla in 552, the king of Pakche sent the Japanese Emperor gifts that included Buddhist texts and artwork in an effort to forge a relationship with him. Thus, Buddhism, writing, and Chinese culture were introduced into Japan through Korea, and Korean monks had a significant influence there in both art and religion. But it's important not to overstate Korea's influence. The Japanese succumbed to it, thinking they were absorbing Chinese culture, and as soon as the opportunity presented itself, they went right to the source. All of the early sects came directly from China. The Silla kingdom, which rose to prominence in the seventh century, had embraced Buddhism in 528 AD and enjoyed cordial relations with the Tang dynasty. Chinese civilization was heavily influenced by Japan, as well. This tendency aided Buddhism at the time, but Confucianism, which was a powerful adversary, was also introduced around the beginning of the eighth century even if it did not take hold until the fourteenth.

The Buddhist culture and trade were both centered in the seventh century in Silla, the country's capital. It is reported that traders from India, Tibet, and Persia frequented its markets, and some Korean pilgrims travelled to India. The great families were forced to fire their bodyguards after Buddhism arrived since their collisions had frequently resulted in bloodshed. The military and government budgets were both in order. Vernacular literature began to flourish once movable type printing and a phonetic alphabet were adopted. However, the Confucian literati eventually organized into a sort of business and turned out to be just as disruptive as the bonzes.

The aristocracy broke into two hostile factions, and politics in Korea once more devolved into a convoluted conflict between families and districts that made progress and even maintaining public order impossible. However, there was briefly a national cause. In 1592, as part of his assault on China, Hideyoshi invaded Korea. Instead of using their own bravery to defeat the Japanese troops, the populace rose up against them and drove them out. The treaty of peace is reported to have been brokered by a Korean and a Japanese monk, and it is claimed that the bonzes participated in this conflict as soldiers fighting under their abbots.

However, it does not seem that Buddhism received much attention in the following three centuries. The so-called Hermit Kingdom was not entirely secluded and unmoving, nor was there any other literary or intellectual activity than the mechanical study of the Chinese classics. Buddhism is promoted and situations have changed since Japan's 1910 conquest. There has been a great deal of good effort done to preserve monuments, transcribe inscriptions, and collect and reproduce old publications. Previously, thirty head establishments or sees, each with slightly competing interests, were in charge of the monasteries. However, around 1912, these thirty states came together to establish a union, led by a president who lives in Seoul and serves for a year.

Buddhism served as the cornerstone of interactions between Korea and India in antiquity. It is crucial to mention the historical link between India and Korea before moving on to the parallels. The Karak dynasty is said to have begun when Princess Suriratna, also known as Heo Hwang-ok, travelled to Korea in 48 AD, or roughly 2000 years ago. Even if there are certain differences between the two Asian nations, there are many parallels between them in terms of culture, which suggests that these

similarities may eventually lead to closer relationships between the two countries and their populations. Like Koreans, Koreans place a high priority on healthy family relationships. Indians place a strong emphasis on creating strong family ties. In Korean and Indian households, the younger member of the family only communicates with the elders in a formal manner. The informal approach appears disrespectful to seniors. In both countries, the idea that males should provide for the family financially while women should take care of the home is still common in some areas. However, as time goes on, people's attitudes are shifting, and they are increasingly inclined to recognize that men and women have the same status. Because of this, both countries have many professional women who have overcome all barriers posed by a male-dominated society.

Similar to how Diwali is celebrated in India to bring families together, Chuseok, a major holiday in Korea, and other celebrations are organized by families to help people who have been apart all year reconnect and spend time with one another. As for the traditional dances of the northeast, they partially resemble those performed during Korean holidays. Bihu, an Indian festival celebrated in the northeastern states, also shares some offerings with Chuseok (not exactly the same but seems similar due to some formations and props). Although both cultures place a high value on good eating, Korean families tend to place a greater emphasis on wholesome fare. Typically, they eat rice with veggies and meat. Similar to how rice is a common cuisine in many regions of India, it is a staple in Korea. However, the emphasis in Indian cuisine is also on delectable and nutritious foods, and there, people typically eat veggies with flatbread, also known as roti. In addition, most Indians are vegetarians, in contrast to Koreans who enjoy eating meat. There are several dishes in both Korean and Indian cultures that are similar to each other- Kimchi and Achar, Gamja- jeon and Aloo Tikki, Yaki Mandu and Gujiya etc. India is a more populous and diversified country than Korea, so the difference is reasonable. However, what matters is that both nations are close to one another and have a lot in common.

**Japan**, the Asian island country with well equipped technologies and advancement is also an important Buddhist country which is still upholding its customs. Through Korea, the Buddha's teachings made their way to Japan, however there are some differences between Chinese and Japanese Buddhism. Lamaism never took off in Japan, likely as a result of the fact that it was the religion of the despised Mongols. There wasn't much direct contact with India. In contrast to China, where Buddhism and the official religion of that country were frequently at odds, these relations were generally cordial in Japan, where from the seventh century until the Meiji era a system known as Ryo-bu Shinto, or two-fold Shinto, was in place. Under this system, Shinto shrines were almost universally turned over to the care of Buddhist priests, with local deities and historical figures being declared to be manifestations of various Buddha's and Bodhisattvas. Again, compared to China, Buddhism has historically had a closer relationship with social, political, and even military issues in Japan. This is one of the causes of its defining feature, which is the quantity and variety of its sects. They are actual sects with different ideas that are occasionally at odds with one another, not merely schools like the religious differences in India and China. The twelve sects began to be discussed in Japan.

Mahayana Buddhism is practiced by all significant Japanese sects. The Kusha, Jo-jitsu, and Risshu are the only three representatives of the Hinayana. The first two are both extinct, but the third still has a small following but is not anti-Mahayanist. It only reiterates the value of discipline. Although the Hosso and



Kegon sects are still active, their continued existence is more a result of their monastic assets than the strength of their tenets, unlike the Tendai and Shingon, two of the greatest sects of the ninth century, are still thriving. For almost seven hundred years, particularly during the Fujiwara period, they had a significant impact on not only political but also military concerns. They maintained sizable armies made up of soldier monks or mercenaries, and they posed a serious threat to the secular government. The threat was deemed to be so grave that Nobunaga and Hideyoshi destroyed the enormous monasteries of Hieizan and Negoro in the sixteenth century, putting an end to the Buddhist Church's claims to temporal sovereignty. The Nichiren sect is a wholly Japanese development, having no history in China. It is a protest against Amidism and an effort to reinstate Shaka, the historical Buddha, in his rightful place after being deposed. The founder, Nichiren, is one of Japanese history's most beautiful figures. He himself was a significant player in the politics of his time, and his teaching, which was based on the Lotus Sutra, was notable for its combative character. Although not as numerous as the Amidists, his adherents today comprise one of the most significant and prominent groups.

The emergence of new sects in the twelfth and thirteenth centuries, however, was unrelated to this political activity and was a sign of authentic religious vitality because they catered to the needs of the populace at the time. Two of these sects, the Jodo and Shinshu, are Amidist, which means they hold that pleading for Amida's mercy—that will grant his worshippers a spot in his afterlife paradise—is the only or at least the greatest method to obtain redemption. The Shinshu has no exact counterpart anywhere else, although the Jodo is somewhat archaic and differs little from the worship of Amida as observed in China in practice. Its rejection of monastic discipline, its progressive and popular attitude, and its obvious success make it a distinctive and remarkable type even though it has not made many theological breakthroughs. Although its temples are some of the biggest and most noticeable in Japan, its priests wed and consume meat, have no endowments, and donate their relics on a voluntary basis. Although Shinshu priests are allowed to marry, the hierarchical attitude is still there, and this led to the establishment of hereditary abbots, who were even more like barons than the celibate prelates of the earlier sects.

The cult established in China by Bodhi dharma is known by the name Zen, which is the Japanese equivalent of Ch'an or Dhyana. According to legend, it was brought to Japan in the seventh century but eventually disappeared. Later, it developed greatly under the Hojo Regents, especially during the Ashikaga period. Since they produced a long line of artists and writers, Zen ecclesiastics governed politics similarly to the French cardinals of the seventeenth century and had a significant impact on art and literature. The most intriguing aspect of this sect's history in Japan is that, despite maintaining the Bodhi dharma teachings largely unchanged, it underwent an odd social metamorphosis, becoming the religion of choice for the military class and making significant contributions to the Bushido or code of chivalry. It is odd that this mystical teaching should have gained traction among soldiers, yet their emphasis on simplicity of living, self-discipline, and concentration complemented their values.

The civilizations of India and Japan are both rich and diverse. Indian history includes thriving ancient civilizations. India has a long history of robust political and religious beliefs as well as a vibrant and significant culture, as well as artifacts and traditions. Indian festivals and cuisine are well-known internationally. There are linguistic, religious, and cultural variations within India. In India, many of



different languages are still spoken today. Japan too has a long history and a vibrant culture. Japanese culture has seen significant transformation over time. You will observe the modern culture of today, which has been impacted by other Asian nations and cultures. Still, the cultural heritage of this land of the rising sun has been preserved. Despite the fact that India and Japan are both Asian nations, on the surface it may appear that they have nothing in common. However, that is untrue. India and Japan share a lot in common with culture, philosophies, social structure, music, and art.

Respect for elders is highly valued in both cultures. People in India often touch the feet of elders to seek their blessings. In Japan, bows are used to convey this deference. The elements of nature, such as rivers, mountains, oceans, and trees, are revered in both India and Japan. While it is known as Shintoism in Japan, Nirgunbhakti is the name given to it in India. You can see how these components have taken on human form, and people in these nations worship a wide variety of deities. Honorifics are frequently used by Japanese people, exactly as they are in India, where we say Shri for Mister and add Ji to a name. Japan uses the terms "-Sama," "-san," and "sensei." Both nations take these honorifics very seriously; therefore failing to use them can be seen as impolite. These honorifics denote respect for persons in both nations.

Both India and Japan have incredibly rich and diverse civilizations. In order to protect India's cultural heritage, the Indian government is taking action. The same holds true for Japan. Through field excursions, movies, cultural events, clubs, and classes, you'll see that educational institutions and the governments of both countries are playing significant roles in maintaining their cultures and teaching younger generations about the histories of their respective countries. These are some cultural and national commonalities between the two nations. While both nations are diametrically opposed to one another, many experts contend that they share significant cultural, historical, societal, legal, and most importantly, human similarities.

### **CONCLUSION AND SUMMARY**

The extent to which Indian influence has spread throughout East Asia and the neighboring islands is obvious and widespread—almost universal. The dates and details for some of the early chapters of this expansion's story are scant, but on the whole, the investigator's main challenge is to understand and organize the vast amount of information pertaining to the rise of religion and civilization in this vast area. Despite the fact that Buddhism has never been a religion that actively strives to "convert" others, it nonetheless spread throughout East Asia and gained widespread adherence in many nations during the middle Ages, partly as a result of the travels of Buddhist traders through Central Asia. Buddhist monks also travelled on merchant ships to make pilgrimages, bringing their holy goods with them.

Through networks of land and sea connections connecting India, Southeast Asia, Central Asia, and China, Buddhism expanded throughout Asia. Buddhism was brought to Central Asia and China at the same time that the Silk Road expanded as a means of cross-cultural communication. As early as the third century BCE, during the reign of the Indian Emperor Asoka, Buddhism is thought to have arrived in what is now Thailand. Buddhism has had a big impact on Thai culture and society. Thai kings have always been seen as the primary sponsors of Buddhism in Thailand, and Buddhism and the Thai monarchy have frequently been interwoven. Though politics and religion were largely kept apart for the majority of Thai history, Buddhism's relationship with the Thai state would grow in the middle of the 19th century as a

result of King Mongkut's reforms, which would develop a royally supported sect of Buddhism and increase the centralization of the Thai sangha under the state. State control over Buddhism would grow even further after the death of King Mongkut.

Emperor Asoka dispatched missionaries to what is now Pakistan and Afghanistan in the third century B.C., northwest of India. The mission was very successful since the area quickly developed into a centre of Buddhist learning with numerous eminent monks and intellectuals. When Central Asian traders arrived in this area for commerce, they were introduced to Buddhism and decided to adopt it as their religion. Numerous cave monasteries were built with their assistance along the trade routes in Central Asia. Some Central Asian cities, including Khotan, had already developed into significant Buddhist centers by the second century B.C. The Central Asians, who were already Buddhists, were the first to introduce Buddhism to the Chinese. In general, Buddhism remained a significant factor in Chinese religious life. There was an attempt to modernize and modify the tradition in the early 20th century in an effort to get more support. Tai-xu, a monk renowned for his Buddhist scholarship, was one of the most prominent reformists. Along with many other changes in the monastic society, he brought about Western-style education, which required Buddhists to learn secular topics and foreign languages. Buddhism was outlawed in the People's Republic during the 1960s. Monks and nuns returned to lay life as many monasteries were shut down. A more tolerant approach to religion in recent years has increased interest in Buddhism as a practice.

According to the earliest historical accounts, Korea was divided into three kingdoms: Koguryu in the north, Pakche in the southwest, and Silla in the southeast. Tradition holds that a Chinese monk originally taught Buddhism to the northern kingdom of Koguryu in the second half of the fourth century C.E. Later, it is claimed that a monk from Central Asia introduced Buddhism to Pakche. Being the most remote area, the Silla monarchy was first hesitant to embrace Buddhism. The populace steadfastly adhered to their conventional religious convictions. A monk who travelled there to promote the Buddha's teachings is supposed to have been slain because of the fierce opposition to Buddhism there. Eventually, even the Silla people embraced Buddhism by the middle of the sixth century. Korea was ruled by Japan after the Yi Dynasty was overthrown. The custom of the married clergy was one of the kinds of Buddhism that the Japanese immigrants to Korea brought with them. As a result, some Korean monks departed from the custom of celibacy. Buddhism in Korea experienced a revival beginning at this time. Since then, a large number of Buddhists in Korea have taken an active role in advancing missions and education. They built youth organizations and lay organizations in addition to establishing universities and schools in various sections of Korea. Buddhist works that were initially translated into Chinese are currently being redone in contemporary Korean. Monasteries are being renovated and new ones are being constructed. Buddhism is becoming once more a significant part of everyday life.

In an effort to forge peaceful ties with Japan in the sixth century, the king of Pakche sent Buddhist books and paintings to the Japanese royal court as gifts. It was said that Buddhism would greatly improve the nation. Buddhism was quickly accepted by the Japanese people alongside their own Shinto traditions. Buddhism promoted internal peace since it is a religion with broad appeal. Buddhism's development required the protection and assistance of the Japanese emperors from its inception. Prince Shotoku stands out among them for his significant contribution to the early development and spread of Buddhism in Japan during the first half of the seventh century. The original "constitution" of Japan, according to legend, was drafted by Prince Shotoku and emphasized the ethical and societal principles found in Buddhism. The widespread acceptance of Buddhism was aided by his commitment and royal sponsorship. Numerous Buddhist temples were constructed, and artwork was produced. Additionally, monks were sent to study in China. Prince Shotoku lectured on some of these scriptures and later

published comments on them, in addition to pushing Japanese monks to read them. His remarks, which are now preserved as national treasures, are thought to be the first ever penned in Japan. Of Japan, there has been a significant increase in religious movements that are adaptations of long-established sects since the Second World War. For instance, Nichiren Shoshu sprang from the Nichiren sect of the Kamakura Period. The lay followers of these more recent religious movements are heavily involved in advancing Buddhist education and culture. The more established sects, though, still exist and are popular both inside and outside of Japan.

Many aspects of Indian culture have been retained throughout Southeast Asia. Southeast Asia's traditions, religious practices, and architectural landmarks all bear traces of India's ancient history. In current era of globalization, the longstanding contact between the two regions has developed into one of the crucial contributing components in creating a new partnership. India conquered other cultures peacefully and without coercion. Violence, colonization, and subjection were not evident, and there was no significant migration from India to Southeast Asian nations. The Indians who travelled there had no desire to rule or exercise remote control. India was a wealthy country during the Gupta era, and its inhabitants were expert weavers of fabrics, metal smiths, sculptors, and creators of beautiful artifacts. Trade between India and Southeast Asia, which was viewed as a region of spices and rice-growing rich plains, grew as a result of the high demand for Indian commodities. The earliest trading centre established by Indian traders was in Funan, in the Mekong Delta of Vietnam. From there, traders went to other nations in the area. The most popular and efficient means to spread Indian culture was through folklore singers and artists, who were immensely influential in popularizing and altering Indian literary works in Southeast Asia. The great epics of Ramayana and Mahabharata might be edited and retold to draw ever-larger audiences by being passed down from generation to generation. This marked the start of the creation of new texts in Cambodia, such as RamKer, a Ramayana in Khmer, and Seri Rama, a Ramayana adaptation in Malaysia. These are regarded as some of Southeast Asia's best literary works. The cuisine and flavors of South East Asia reflect India's influence. Southeast Asian and Indian cuisines share a lot of the same spices. Nearly all Southeast Asians consume rice and curry, a dish that shares many components with Eastern Indians. Ancient Indian herbal treatments also made their way to Southeast Asia and are still in use today in many nations. As a result, India and its "Act East policy" should naturally result in closer ties with Southeast Asia.

Many people believe that philosophy is only a field used to produce quotes. But more than that, philosophy is a discipline that influences every aspect of our existence. The modern man is well-equipped with advancements in technology. He has everything at the tip of his fingers. But since man is a sentient being, it is also necessary to talk about his emotional balance. For a man to be in control of his emotions, philosophy is very important. It is crucial to instill in both the younger and older generations the value of philanthropies and their beliefs. Additionally, it's critical to comprehend how philosophies shape how people feel. Perhaps this is why Buddhism has influenced so many individuals all around the world. The inner serenity they offer helps one know him and control him in the worldly world of today. I believe that we will never allow these beliefs to deteriorate. Saying that all ideologies have negative aspects is incorrect because their intention is to promote good. The negative effects are brought on by the needless manipulation of individuals. Even though Buddhism was not initially introduced to other nations in its original form, it cannot be stated that this was a mistake. The arrival of Buddhism, India's influence upon these nations is obvious and pervasive. Never underestimate the power of influence a nation can have over other nations. But the younger generation is unaware of all these details. I anticipate the significance and influence of this study as a member of this generation. I'm hoping that by sharing this, people will become more conscious of the cross-cultural contacts that lead

to understanding and affinities. By combining their strengths, they will be better able to march into the future as close cultural relatives and allies for the common good.

### **LIMITATIONS OF THE STUDY**

The chances of this study being accepted by the public are low because they ignore the idea that religion and philosophy are the bonds that bind humanity together. Manipulation in Buddhism in the past has caused people to lose faith in the 'Dhamma'. So it is possible that this kind of research might be misinterpreted as leading to the idolization of Buddhism when this is not its true purpose. Furthermore, because our only proofs are writings, the information about this is hidden in history. Information is derived from ancient relics and human speculation, which is also a limitation that leads people to believe it is not reliable. Additionally, younger generations are more interested in science and technology, therefore the lack of attention is another issue because people could dismiss it easily.

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