

Indianization and Buddhism Evolution: Influence in Ancient Southeast Asia and Lanka*



¹Phramaha Chakrapol Āchārshubho (Thepa) and Jantima Saengpare

¹Mahamakut Buddhist University, Thailand.

¹Corresponding Author's Email: ckna.not1@gmail.com

Abstract

The academic article aims to analyse features coherent between Indianization and the sociology of Buddhists in previous Southeast Asia and Lanka. The study found terms of Buddhist sociological main characteristics have the influenced by Indianization classified into five dimensions as follows 1) Indianized faith and beliefs like Brahmanism and Buddhism 2) Indianized languages and literature along with Sanskrit and Ramayana 3) Indianized kingship and administrative institutions 4) Indianized art and architecture found out through constructing designs and 5) Indianized manners of social production along with caste system that disparts rites of folk and norm.

Keywords: Indianization; Buddhism; Ancient Southeast Asia; Lanka

Introduction

India had a long past, more than the sixth century before the Christian era at the time of Vedic Antecedents. Indus basin had seen the seat of the important urban civilization, Neolithic. That were two principal centres; Harappa and Mohan Jo-Dāro. In the thirteenth century B. C., the Indo-Europeans, or more precisely the Āryans, the eastern branch of the Indo-Iranians, invaded Northwest India in successive waves (Stanlaw, 2002; Schafer, 2018). They spoke Vedic Sanskrit, a language close to the Medes and Persians who remained on the Iranian plateau. The Āryan language first served as a literary expression for the Vedas, sacred texts compiled roughly from the fifth to sixth centuries B.C.

*Received April 23, 2021; Revised September 10, 2021; Accepted September 28, 2021



The Indianization Vedic Śruti constituted by texts (Bhandari, 2021) listed up to here be completed by the Smṛti or human tradition which is responsible for the compilation of the Vedāṅga "Auxiliary treatise of the Veda." It attempts to reconstruct the political and religious history of Āryans based on the Indian epics of Mahābhārata and the Rāmāyana. The Samhitā have preserved the memory of the settlement of Āryas in the land of the Seven Rivers. The Brāhmins assigned the teaching and study of the Veda are performing sacrifices for themselves and others. The giving and receiving of gifts, the Kṣatriya (warriors) he ordered to protect the people, to give, sacrifice, and study, the Vaiśya (cultivators), to raise cattle, give sacrifice, study, trade, lend money, and cultivate the ground, finally, the Śūdra, to serve the other three classes. The Upaniṣad, which is to be considered the culminating point of the Veda, points out the essential doctrines of Hindu Brāhmanism: the belief in transmigration due to acts; the doctrine of non-duality (Advaita), which identifies the Brahman, the neutral and unknowable absolute, with the individual soul (Ātman), the immediate assumption of consciousness; the aspiration for deliverance (Mokṣa) sometimes conceived as absorption into the Brahman, the isolation of the individual (Pudgala) or union with a personal form of the divinity; finally, the legitimacy and efficacy of the practices of yoga in order to achieve that goal (Kumar, and Choudhury, 2021).

According to unanimous tradition, motivation is to study, especially Buddhism, as the Buddha lived until he passed. The various interpretations had given to religionist schools obscured a problem already complicated enough in it. The reality of Buddhism could not be defined if it is now no longer primarily based totally on a person. There is effective and sufficient to provide its essential impetus and to have marked and critical functions to persist for the duration of all history. Buddhist society's date in India was presented through Buddha's life history and his Dhamma (Ashta, 2021). The Buddha is omniscient, and the instructor of gods and men has discovered and taught the noble truths. His phrase is truthful, best concerning the meaning and the letter. Teaching is a precious gift. The appearance of Buddha in this world is rare. The blossoming of the Udumbara tree, or focus agglomerate, bears fruits that have no visible flower.

Indianization bridged influence on Southeast Asia culture was partly the result of direct contact with Indian settlers. However, it was mainly brought indirectly via the Indianized kingdoms of Dvaravati, Srivijaya, and the Khmer Empire. Voretzsch (2013) believes that Buddhism should be flowing into South East Asia from India at the time of the Indian emperor Ashoka of the Maurya Empire and into the primary millennium after Christ (Le May and Le

May, 1938). Later Thailand was encouraged by the south Indian Pallava dynasty and the north Indian Gupta Empire (Sharma and Kant, 2021; Ali, 2021). Regarding the religious evolution in this part of the world, it may be suggested that the Indians who came to Southeast Asia and neighbouring countries brought the Buddhist faith and spread it in these countries. Buddhism placed in Thailand was perhaps supported by the idea of archaeological proof and literary and overseas sources in addition to different historical statistics and conventional ideals, which generally tend to indicate that this faith turned into brought into Southeast Asia (Thepa, P. C. A., 2563) in five different parts as follows; (1) Suvarnabhumi, Mon and Dvaravati, (2) Shrivijaya and Khmer, (3) Pagan (Pukam), (4) Vietnam, (5) Lanka.

Part 1: Evolution of Indianization

1. Suvarnabhumi, Mon and Dvaravati

Buddhism was introduced into Thailand when this territory was known as Suvarnabhumi more than two thousand years ago and is still inhabited by the Mons. The missions of King Asoka from India in the 3rd century to spread Buddhism in different countries came to Suvarnabhumi had been ascribed to the early Amaravati school of India. This mission was headed by two Arahants named Sona and Uttara, and they converted the Thai kingdom's local people to Buddhism (Bapat, 1986). There has been proved by anthropology found at Pong Tuk and Phra Pathom. Along with the area inscribed terracotta, and definite symbols of Buddhism like the Dharmachakra and remains of a large number of Buddhist structures, the images of the Buddha, the Buddha footprints and seats, as well as inscriptions in Pali language and other Buddhist symbolic figures (Khruarat, 2021). The first form of Buddhism introduced in Thailand was Theravada (The Doctrine of the Elders) Buddhism. Therefore, Buddhism should have reached the Asian nations throughout the third century. It was more or less a similar type of Buddhism as the great emperor Asoka propagated. When the worship of Siddhartha's image became standard in India, it spread to the countries where Buddhism had already been introduced. Many arts of Buddha images, especially those of the Gupta art, have been found in the ruins of Nakhon Pathom and the neighboring cities (Wyatt, 2003). Thus, judging from the style of the Buddha images found in the places, it can also be assumed that the early Buddhist missionaries to Thailand went from Magadha (Thakur, 1986).

Therefore, from archaeological discoveries and other historical evidence, we can safely conclude that Theravada Buddhism was the first form of Buddhism to be brought from India to Nakhon Pathom of Suvarnabhumi by the two Theras Sona and Uttara (Shukla, 2021). Since

Asoka was a ruler in the third century B.C., it can be reasonably argued that Buddhism of the Theravada School first appeared in Thailand. Most likely, Siam was the primary country where the Indians landed by ocean route before continuing to the neighboring countries. There was each chance that the traders who elapsed sea first landed in the South of Thailand. In comparison, a number of them settled down in the region. The alternative might need to proceed to an Asian country within the East and the peninsula in the South. Thus, they were able to establish their colonies in the vast region of Southeast Asia (Majumdar, 1953).

The early sculptures from Dvaravati bear a close affinity to contemporary Gupta art. However, around the fourth century A.D., a strong Mon influence came to be felt in the features of the Thai Buddha. The Mon sculptors first carved figures from quartz, and we find a huge Buddha image about thirty feet high in Pra Pathom. Blue limestone came to be used in the sixth and seventh centuries when the Mon artists were creating stone, and stucco images of the Buddha imbued with Indian feeling.

Indian influence into three successive phases:

(1) Direct Indian influenced up to the end of the eighth century A.D., from the per-Gandhāra period, through the Amarāvati epoch down to the Gupta era, when Buddhist and Brāhmaṇical sculptures were found in many places. The architectural remains at Pong Tuk and Pra Pathom belong to this period.

(2) From the ninth to the thirteenth centuries, Indian arts intercourse was exerted directly through the Khmer empire of Cambodia and the Sailendra Empire of Java and Sumatra. The Khmer architecture and sculpture profoundly influenced the formation of Thai art, imparting to it the massive design of the Indian Śīlghara tower.

(3) A new style of tower, possibly of Chinese origin, appeared with the emergence of the Thai people as an independent nation. The Thai Buddhist images appeared to be strongly influenced by the Pala Bengal art, which since the age of Nalanda, influenced the art of Eastern Asia, right from China in the North to Java in the South (Coedès, George, Walter, and Vella., 1968).

2. Shrivijaya and Khmer

Mahayana, or Northern Buddhism in the seventh century A.D., was the second form of Buddhism introduced in Thailand during the reign period of Kaniṣka, who sent many missionaries to different parts of the world for the propagation of the new sect. It spread to neighbouring countries in Sumatra, Java, Kambuju (Cambodia). Most probably, from Magadha,

Mahayana Buddhism was carried to Burma, Pagan, and Dvaravati (now Nakhon Pathom in western Bangkok) at the same time when it went to the Malay Archipelago. However, at that time, it had not the same time when it went to the Malay Archipelago and stronghold; no trace of it is visible. Mahayana Buddhism flourished in India and was firm on Hinayana or Theravada Buddhism. This new school of Buddhism spread to several countries both in the north and the South. It was introduced into Thailand by the kings of Shrivijaya (Wilder W., 2021), whose capital was situated in Sumatra and who ruled over the southern provinces of Thailand in the fourteenth century of Buddhism (Andaya B.W., 2021).

Mahayana Buddhism missionaries from North India gradually spread to Sumatra from the beginning of the fifth century A.D. From there, the faith spread to Java and Cambodia. The Shrivijaya Kingdom, with its capital on the island, rose to power in 757 A.D., which incorporates the entirety of the Malay Peninsula and Archipelago. Part of South Thailand (from Surasthani downwards) also came below the Shrivijaya kings' rule. Being Mahayanist, the rulers of Shrivijaya gave much encouragement and support to the propagation of Mahayana Buddhism. Even today, in South Thailand, we have many pieces of evidence of the existence of Mahayana Buddhism. There is further corroborated by archaeological finds such as Stupa or Cetiya and Buddha images, including votive tablets of the Buddha and Bodhisattvas. These finds are similar to those discovered in Java and Sumatra. The Cetiya in the Chaiya area in Surat Thani province and Nakhon Si Thammarat province, both South of Thailand, indicate Mahayana influence. Mahayana Buddhism in Thailand flourished for about five centuries along with Theravada Buddhism. Prince Dhani Nivat had been rightly observed, that is (Mahayanist). At the same time, it spread to the South of India and over the Indian Ocean to the South East archipelago, which became the empire of Shrivijaya from the seventh to the twelfth century. The latter was probably instrumental in spreading Buddhism from its center in Sumatra up to the South East peninsula of Asia and across the China Sea to the mainland of Asia. While in their original home in China, the Thais naturally had been Mahayana Buddhism's followers, as the latter sect had spread to China as early as the beginning of the Christian era. In their southward drive, the Thais came into close contact with the Khmers (Thakur, 1986), the erstwhile power, and became acquainted with both the Mahayana Buddhism and Brahmanical influence, such as religious and cultural rights, especially in the court circles, passed on from Cambodia to the Thais during this period.

The Khmer kings became powerful in Kambuja from about 1002 A.D. This period was the same time as the flourishing region named Lopburi that a part of Thailand today. The

Khmer empire covered the whole of northeastern and central Thailand. It was embraced by the influential sovereign Suryavarman (1002-1050 A.D.). From these points, Mahayanism spread into the central valley of South East Asia, those of the Maenam Chaophraya and the Mekong (Fau, Khonthapane, 2013). Khmers were adherents of Mahayana Buddhism, which came from Sumatra and became mixed with their older faith of the original Brahmanism. However, the Mahayana of the Shrivijaya and the Lopburi intervals did not achieve changing the Theravada, and Mahayana flourished through any aspect. From Lopburi, stunning tinted bronze and stone figures reflecting combined Mon and Khmer spirit had been recovered which turned into accompanied through origin Khmer. In sandstone and bronze from Lopburi of the eleventh to thirteenth centuries (Thakur, 1986), most of the Buddha figures of the U-Thong school were made of bronze. The colossal size of some bronze images was positive proof of active commercial relations with the reproducing districts of south China. The Chinese tombs also may have supplied some designs for the Siamese temple towers. It is suggested that in Lopburi, the Khmer tradition continued almost to the fifteenth century. There appeared to be a complete break with the Khmer type. Although, it changed throughout those intervals that Brahmanism and the Mahayana had robust impacts on Thai culture. Sanskrit was the sacred language of the Hindus and the Mahayana, which took deep root in Thai language and literature. In contrast, the Brahmanical influence is seen even today in many Thai customs and public ceremonies.

3. Pagan (Pukam)

In 1057 A.D., the Khmers had been very effective inside the East. Anirudh the Great, the king of Pagan or Pukam, rose to strength within the complete of Burma. His state prolonged to the Thai kingdoms of Lanna and Lanchang. An exceptional shape of Theravada, referred to as the Pukam Hinayana Buddhism became delivered to those regions and was strongly supported by King Anirudh (Zou and Kumar, 2011).

Meanwhile, the Thais, themselves Theravada Buddhists, had settled down in Suvarnabhumi and came into contact with the Mahayana and the Pukam Hinayana. They had become increasingly more effective while the Pukam kingdom broke up after the reign of King Anirudh and the Khmer empire degenerated. Then in about 1257 A.D., the kingdom of Lanna in the north was founded by King Mengrai of Chiengsan, and Phoh Khun Sryindradya founded the kingdom of Sukhothai in north-central Thailand (Wisetcha, 2013). It immersed right now

that the non-stop records of the Thai kingdom commenced, and Thai Buddhism took the overall shape.

The Pagan Buddhist movement gradually furnished till Thirimega king died (1323), and his two sons, Dzeta and Tissa, quarreled about the crown. The oppressed of the country nine years later, the son of Dzeta named Budhadasa came to the throne, that monarch under the influence of the five venerable religions, who had been properly versed in the literature and knowhow of the Pitanga, translated the completed compilation. It combined the Sanskrit version and translated it to the Ceylon Pali. In the subsequent year, Mouhnit, king of Pagan, passed away at sixty-four of age, after a reign of forty-three years, with whom ended the monarch line of the Pagan monarchs.

4. Vietnam

Both Theravada and Mahayana Buddhism have naturally influenced Vietnam. The Vietnamese acquisition of Buddhism was thought to be unexceptional. Nevertheless, opposite to what has been formerly thought, ancient proof shows Indians first introduced Buddhism to Vietnam. Indeed, Indian Buddhist monks probably came to northern Vietnam after first transmitting Buddhism to southern China.

Vietnam's geography presented several emeritus points to link trade with India. The history of prosperous maritime was trading in the 1st century seen the thread between India and Vietnam as the sea route between the countries was traveled, and goods were exchanged for business which also expanded to culture, arts and religions. The main trade route was known as the "Silk Route" from the western world, passed through India, through the Strait of Malacca in the Malay Peninsula to Java, Sumatra, Indonesia, and Vietnam, and ended with the last port being in China. In Giao-Chau (Jiaozhou), at the beginning of the 3rd century A.D., the Astasahasrika sutra was translated by Khuong-Tang-Hoi (Kang-Senghui). It was considered the oldest Prajna Sutra (Astasahasrika).

Lokasema translated "The Prajna Sutra Damasahasrika" found in the period of the Han dynasty, around 3rd century A.D., in the second part of Prajna Literature (Singh, 2002). The Astasahasrika Sutra was the oldest sutra of the Prajna literature; it surely came to Vietnam through the sea route from Southern India and not China. It was later translated into Chinese by Khuong-Tang-Hoi. Luy-Lau city was a Buddhist complex consisting of several monasteries and Buddhist schools. Besides, Vietnam's Buddhist history predated the Christian era owing to the contributions of Indian, Central Asian, Chinese, and even Vietnamese monks who had

studied Buddhism, perhaps in India or China (Nguyen, 2009). Buddhism persevered in Vietnam until the end of Chinese feudal domination or even until Vietnam became impartial around the 10th century. Although, there had been a few modifications inside the advent routes.

The direct Southwestern routes from India were no longer used. The impact of the teachings the first monks brought back to Vietnam helped instill India's original Buddhist doctrines and practices into Vietnam. Among the Chan sects of the Vinitaruci (Ti-ni-da-luu-chi) and Zen of Wu-Yantong (Vo-Ngon-Thong) sects. Later, around 10th C.E., the Cao-Tang (草堂/Thao-Duong), Lin-Ji (臨濟/ Lam-Te), and Cao-Dong schools (曹洞宗/ Tao-Dong) took root in Vietnam (Warner, and Owen, 2009). Because the Vietnamese had close ties and were very familiar with the Chinese, they easily accepted Chinese culture, including its beliefs.

Meanwhile, Hinduism and Islam became more popular in India, while Buddhism declined. Buddhist missionaries were no longer sent out. Nevertheless, previous Indian missionaries had already left their mark on Vietnam. They were the first and one of the most important influences on the evolution of Buddhism in Vietnam.

The Indian monk Mahajivaka was key in establishing the Luy-Lau Centre and the First Phase of Buddhism in Vietnam. It was believed that Buddhism reached Vietnam and was then transmitted to China through Tibet and Central Asia. Mahayana Buddhism inspired the Vietnamese to build a center and support the Luy-Lau Buddhist Centre at Giao-Chi (Jiaozi) (Van, 2020). Mahayana Buddhism is an ideological movement that combines the independence of opinion and the resilience of Buddhism with the dissemination of enthusiasm and thirst for knowledge of the spirituality of Buddhism, regardless of sacrifice and misfortune. The great Buddhist works of Nagarjuna, such as the *Mādhyamika-sutra* (Treatise of the Middle Way) and the *Dvādasā-dvāra-sutra* (Twelve Gates Treatise) were doctrines that manifested great influence on the Buddhist texts, especially among the Vietnamese and Chinese Buddhists. Vietnamese Buddhists continuously followed the Mahayana path, emphasizing the Bodhisattva way. That did not repudiate the path of Pratyekabuddha and Arahant. Both paths were eminently indicated in several Mahayana texts, such as the *Yogācārabhūmi Sūtra*, the *Perfection of Wisdom Sūtras*, and *Madhyāyāna* texts (Rahula, 1978).

5. Lanka

Later, Lankavong Theravada Buddhism (Laṅkāvaṃśa or Lankavong) Theravada Buddhism in the 13th century A.D. had formally occupied the best function because of the countrywide the records of Thailand. The improvement of Lankavong Buddhism in Thailand

commenced early date. The Lankavong monks preferred to reside in the forest hermitages built by themselves. The Pali (Magadhan script) language was used in their spiritual ceremonies. It was unique from the Sukhodaya priests because the latter used the Sanskrit language for an identical purpose. Lankavong monks adopted this variation impact differed from the local monks. They no longer lived with the origin Sukhodaya monks within identical monastery practices, and they carried out Sanghakamma and different spiritual ceremonies with them (Department of Fine Arts, 2014).

During the reign of Phra Borom Kote, the thirty-first of the Ayutthaya kingdom, a king named Kitti Siri Raj Singha reigned in Lanka. He was discouraged by the decline of Buddhism in his island country and learned that Buddhism was purer in Thailand. Then Lanka sent forth a religious mission to the Thai kingdom, asking for some Thai Bhikkhus to revive the spirit of Theravada Buddhism, which had almost died out over the land. That was a good occasion when Thailand could repay its debt to Lanka (Ling T.O., (1969). The Venerable Upali together when returned to the island. Thus the community of Ceylonese Bhikkhus ordained by the Thai Thera at that time has been called Upali Vangsa or Siam Vangsa. It was a known and revered sect in Lanka.

Part 2: Indianization Influence of Buddhism in Southeast Asia

Firstly, the permit takes a standing factor in unfolding Indianized religion and perception in the one kingdom. All of the evidence above indicates that Indianized religions were widespread across Southeast Asia as early as the third century. Indianized faiths and ideals may be visible in Funan, located alongside the Mekong delta, in which the earliest document discovered there had been stone inscriptions in Vocanh, Buddhist sources in Sanskrit, and a south Indian script displayed to the third century. Incidentally, the Hindu cult of Siva was adored, and Buddhism remained in splendor among different cults until the fifth century. Besides the evolution of cults, the Sanskrit was presented specifically of Indianized cultures that displayed on the scratch of Qaung Nam, Phu-Yen, and the three stone inscriptions in the Tra-Kieu assumed perhaps Champa capital with funding the Shiva Bhadreshavara shrine (Coedes, 1968). Meanwhile, the Cambodian Empire had shrines several the Siva cult shrines during the period of the Khmer kingdom. The establishment of the Mahayana school, Siva cults, and Brahman temple were recorded in the Sanskrit inscriptions found in the Malay Archipelago (Htin, 2006).

Secondly, nearly all the inscriptions in Southeast Asian countries are written in Sanskrit. It looks at the language and literature that influenced Indianization, sometimes called Sanskritization because Sanskrit brings India's Hindu legends, literature, and culture to the Southeast Asia countries. Sanskrit is always regarded as the holy language in Southeast Asia. Sanskrit script was the first known form of writing in Southeast Asia. So, the characters were also adapted for local languages. Today, diversity and local modification of the characters used in Burmese, Thai, Lao, and Cambodian languages originate from Indian language prototypes (Majumdar, 2003). Many inscriptions discovered in different parts of Southeast Asia were written in Sanskrit and Indian script around the fourth and fifth centuries. Indian literature and Indian legends are existing a favorite of Southeast Asia and are told from generation to generation, becoming regional literature such as Ramayana, Jataka, Vasithi, etc. Puppet shows, shadow plays, and live dramatic performances based on the tales of the Ramayana have been popular everywhere. The Indian epics, the pureness, and the Jakarta tales have been taken over. The art and sculpture of Southeast Asia have utilized themes from Indian literature, and their forms clearly show the influence of the Indian style (Burling, Robbins, 1965, p. 69). The inscriptions showed the Sanskrit language by compiling images of Sanskrit literature in this region. Literature has been greatly cultivated, and the evolution of literature has the roots, structure, and aesthetics of the Indianized language.

The third point, the Indian rule, the code of law, and the government, especially were outstanding the concepts of "god-king" called Devaraja, Cakravatin, and Mahameru. It was widely recognized by the kings of the kingdom of Southeast Asia. In 7th century Cambodia, the monarchy was a leader of extraordinary courage, and the Saivite creed was imported from India to measure and describe symbolic courage. Strongest, the king was considered an avatar of a god or descended from a Hindu deity. Later, when Buddhism prevailed, this view was adjusted. However, the position of kings in the world had considered the parallel position of major deities in the universe. Monarchism followed Buddhism between the 11th and 13th centuries. The successors of Funan Jayavarman were addressed by the title of "King of mountain" and built their palaces and religious buildings on the peaks of the hill (Coedes, 1968). One of the main reasons Brahmins were allowed to serve in palaces was to strengthen the status of the king by applying India's concept of the absolute power of kingship.

The fourth point, the arts and architecture of Southeast Asia are also inherited from the Indians. The temples from Cambodia are the sound evidence reflecting the patterns of India. Since pre-Angkor times, they have directly borrowed Indian culture. Nevertheless, after

the Angkor period, the architecture was modified by the Indian character. Also, the remaining Indianized temples such as in Thailand, central Java, Malay Peninsula, and Pagan in Burma indicated that the undeniable influence of Indianized architecture, i.e., Borobudur, Mendut, Lara Jongorand in Java, Po Rome temple, Po Klong Gorai temple in Champa, Anada temple in Burma and another scattering around Southeast Asia. It can also determine the extent of Indianization in Southeast Asia (Majumdar, 1953). Even in the 13th century, different architectural designs were made with local modifications, but that basic art and architecture had presented as Indianized.

The fifth parts were the adaptation of Indian societal construction by the practice of the caste system in Southeast Asian countries. In the early inscriptions in Thailand and Cambodia, the phrase "Varna" appeared to be the same word used for the Indian caste system (Coedes, 1968). However, Ishizawa has denied the existence of the caste system in Southeast Asia, emphasizing that Southeast Asia's stratification differs from the Indian caste system. In Cambodia, the inscription soundly reveals that the class division of society follows hereditary occupations among elites, common people, and enslaved people. The former was based on the allocation of position in society, i.e., the class classification system from Southeast Asian countries and the Indian caste system may be different. The latter is based on a predetermined class based on all generations belonging purity depending on their degree of birth. Although the class system differs in Southeast Asian contexts, the proud use of "Varna" between the royal family and the citizen is the same. It can be induced that the Indian social stratification influenced Southeast Asia's societal construction.

The influence of Indianized civilization started in Southeast Asia, dating back to the first century. There has been an impact on change given the term 'Indianization' through Coedes (1968). They described it as 'the growth of a prepared subculture' that changed fashioned upon Indian conceptions of royalty, Hinduism, Buddhist cults, and the Sanskrit language. India has an impact on supposed the creation of an advanced subculture primarily and there based totally on the artwork of writing, the Sanskrit language, tradition, and the cults of Brahmanism, Hindu mythology, and distinctive artistic styles. Also, they came under direct 'Indianized' rule upon the Hindu conception of monarchy, codes of law, and methods of administration, which occurred slowly and gradually. So, whatever definitions are used for Indianization, the shared and main characters can be classified into 1) Indianized faith and belief mentioned above like Brahmanism and Buddhism, 2) Indianized language and literature along with Sanskrit and Ramayana, 3) Indianized kingship and administrative institutions, 4)

Indianized art and architecture found out through constructing designs and 5) Indianized manner of social production along with caste device and the rites of passages and forth. Some of the early Indianized kingdoms through records of Southeast Asia, specifically Funan, Champa, Khmer, and Shrivijaya, which cover all of South Asia regions at that time. The evidence from several kingdoms could exhibit the Indianization manner in Southeast Asia.

Conclusion

At the time of the induction of Buddhism into Suvarnabhumi, the Thais were still in the South of China. Through the friendly relationship with China during the reign of Emperor Ming, the Thais were converted to Buddhism. Khun Luang Mao, who ruled over the kingdom of Ailao at the beginning of the seventh Buddhist century, was the first Thai ruler who declared himself a Buddhist and the upholder of the faith. The missions of King Asoka from India to spread Buddhism in different countries who came to Suvarnabhumi have been ascribed to the early Amaravati school of India. Buddhism introduced in Thailand was Theravada and Mahayana during the reign of Kaniṣka, who sent many missionaries to propagate the new sect. It spread to the neighboring countries of Sumatra, Java, and Kambuja or Cambodia. Mahayana Buddhism missionaries from South India gradually spread to Sumatra from the beginning of the fifth century A.D. Pukam or Pagan Theravada Buddhism in the 11th century A.D. While the Khmer people were still very powerful in the East, Anirudh the Great, the king of Pagan or Pukam had risen to power in all of Burma. Pukam Hinayana Buddhism was brought into these areas and received great support from king Anirudh. Vietnamese Buddhism reflects the interference of major cultures in the region.

The art of Vietnamese Buddhism has absorbed external cultural elements from Champa and Indianized, such as the Apsara, the goddess Kinnari, the Garuda god, the Dhammapala god, and especially the images of Buddha Shakyamuni, etc. The important Buddhist monument sites are illustrated, i.e., Dau Pagoda, Dien-Huu Pagoda, Pho-Minh Stupa, Binh-Son Stupa, Bao-Thang stupa, and Quynh-Lam pagoda. Lanka (Laṅkāvaṃśa or Lankavong) Theravada Buddhism in the 13th century A.D. The evolution of Lankavong Buddhism began early date in Thailand. The Lankavong monks preferred to reside in the forest hermitages built by the king. They used the Pali language in performing their religious ceremonies. The Ayutthaya kingdom had a Buddhism relationship with Lanka. As mentioned above, most evidence of the actions of the Indianized civilization is seen from inscriptions written in Sanskrit, archaeological ruins, and sculptures found in temples. They can be predicted as the

entry of Indianized civilization. These inscriptions can reveal religion, kingship, literature, and other characteristics of Indianization in Southeast Asia, and Lanka, which are intertwined. Influence of Indianization is classified into 1) Indianized faith and belief mentioned above like Brahmanism and Buddhism, 2) Indianized language and literature along with Sanskrit and Ramayana, 3) Indianized kingship and administrative institutions, 4) Indianized art and architecture found through constructing designs and 5) Indianized manner of social production along with caste device and the rites of passages and forth.

References

- Ali, D. (2021). *Towards a history of courtly emotions in early medieval India, c. 300–700 CE*. South Asian History and Culture, 1-17. <https://www.doi.org/10.1080/19472498.2021.1889797>
- Andaya, B. W. (2021). *Religion and Commerce in Southeast Asia*. United Kingdom: Oxford Research Encyclopedia of Asian History. <https://oxfordre.com/acre/fore-9780190277727-e-545>
- Ashta, A. (2021). *Postulation of India-Japan Vedic-Buddhist cross-cultural management cluster: conceptualizing a spiritual philosophy-based explanation for emerging theory*. Management Research Review. <https://www.doi.org/10.1108/MRR-06-2020-0345>.
- Bapat, P.V., (ed.), (1956). *2500 Years of Buddhism*. Delhi: Ministry of Information and Broadcasting, Delhi, India.
- Bhandari, S. R. (2021). *The Dimensions of Language and Thought in the Vedic Literature*. Theory and Practice in Language Studies, 11(2), 135-144.
- Burling, & Robbins. (1965). *Hill Farms and Padi Fields: Life in Mainland Southeast Asia*. Englewood Cliffs. N.J. Prentice-Hall.
- Codes. (1930). *Bulletin*. The Malay inscriptions of *Srivijaya*. Article: Ecole Francaise de l'Extreme Orient.
- Coedes, G. (1968). *The Indianized States of Southeast Asia*, East-West Center. Honolulu: Hawaii: University of Hawaii. U.S.A.
- Coedès, G. & Walter F., & Vella. (1968). *The Indianized States of Southeast Asia*. Brown S., ed Cowing. trans. Hawaii: University of Hawaii. U.S.A.
- David, K. (2003). *Thailand: A short history*. (2nd ed.). Bangkok: Silkworm Books.

- Department of Fine Arts. (2014). *King Ram Khamhaeng and the Lankavong Buddhism.*: Bangkok: Silpakorn Journal. Silpakorn University. Thailand.
- Fau, N., Sirivanh, K., & Christian, T., (2013). *Transnational Dynamics in Southeast Asia: The Greater Mekong Subregion and Malacca Straits Economic Corridors.* Bangkok: Institute of Southeast Asian Studies.
- Htin, A.U. (1976). *Prawattisāt Phamā.* Press: Sangkhommasat lae Manutsayasat Samakhom Sangkhommast Haeng Prathet Thai-1976. University of Michigan. PDF. Accessed: 17 September 2018.
- Khruarat, T., & Mukdamanee, V. (2021). *Creative painting Project from Dvaravati art style.* (Doctoral dissertation). Silpakorn University. Thailand.
- Kumar, S., & Choudhury, S. (2021). *Ancient Vedic Literature and Human Rights: Resonances and Dissonances.* Cogent Social Sciences, 7(1), 1858562.
- Le Manh That (1999), *Lich Su Phat Giao Viet Nam* (History of Vietnamese Buddhism), Hue: Thuan Hoa, 1(1).
- Le May, R., & Le May, R. S. (1938). *A concise history of Buddhist art in Siam.* CUP Archive.
- Ling, T.O. (1969). *Buddhist factors in population growth and control: A survey based on Thailand and Ceylon.* Population Studies, 23(1), 53-60.
- Majumdar, R.C. (1953). *The Indo-Siam Culture (India and Thailand) Quarterly.* 2(1), 103-121.
- Majumdar, R.C. (2003). *Ancient Indian colonization in South-east Asia.* Delhi: Motilal Banarsidass: Publishers Private Limited.
- Nguyen, T.T. & Hoang, T.T. (2008). *The History of Buddhism in Vietnam.* Institute of Philosophy, Vietnamese Academy of Social Sciences, Washington, D.C.: The Council for Research in Values and Philosophy, Cardinal Station, USA.
- Schafer, R. (2018). *Ethnography of Ancient India.* Wiesbaden. Otto Harrassowitz. 1954. E-Book.
- Sharma, V., & Kant, S. (2021). *Reflection of Buddhism on The Constitution of India.* Bodhi Path, 20(1), 10-16.
- Shukla, S. (2021). *Urdu poetry: A romance between the eternal and ephemeral.* The Humanistic Psychologist. <https://www.doi.org/10.1037/hum0000230>.
- Singh, J. (2002). *An Introduction to Madhyamika Philosophy.* (2nd ed.). Delhi: Motilal Banarsidass Pub.
- Stanlaw, J. (2002). *Ancient China and Its Enemies: The Rise of Nomadic Power in East Asian History.* History Reviews of New Books 31(1), 43-43.

- Thepa, P. C. A. (2563). The Transmission of Indian Buddhist Cultures and Arts towards Funan Periods on 1st-6th Century the Evidence in Vietnam. *International Journal of Development Administration Research* 4(1), 7-16.
- Thich, M.T. (2009). *A Brief History of Vietnamese Buddhism, Reprint. Saigon: Minh Duc, the Journal of Global Buddhism Reserch Article*, 10(1), 423-458.
- Thakur, U. (1986). *Some Aspects of Asian History and Culture*. (1st ed.). New Delhi: Shakti Malik Abhinav Publication. Hauz Khas.
- Van, V. H. (2020). *The Foundation of Vietnam and India Relation*. Historical Values. *Asian Social Science*, 16(1), 1-11.
- Voretzsch, E. A. (2013). *Altchinesische Bronzen*. Springer-Verlag.
- Walpola, R. (1978). Cite in. KH Potter - *Journal of Indian Philosophy*. Springer.
- Warner, D. X., & Owen, S. (2009). *The Making of Early Chinese Classical Poetry The Late Tang: Chinese Poetry of the Mid-Ninth Century (827-860)*. *The Journal of Asian Studies*, 68(4), 1262.
- Wilder, W. (2021). *Communication, social structure and development in rural Malaysia: A study of Kampung Kuala Bera*. Routledge.
- Wilfred, F. (2021). *Religious Identities: From the Colonial to the Global*. Religious Identities and the Global South. Cham: Palgrave Macmillan.
- Wisetchat, S. (2013). *Visualizing the Evolution of the Sukhothai Buddha*. *Southeast Asian Studies*, 2(3), 559-582.
- Zou, D. V., & Kumar, M. S. (2011). *Mapping a colonial borderland: Objectifying the geo-body of India's Northeast*. *The Journal of Asian Studies*, 141-170.