BUDDHISM AND ITS CULTURAL INFLUENCE ON SOUTH-EAST ASIA.

Chapter - 1 : Introduction

The advent of Goutama Buddha is a great epoch-making event in the history of India as well as even world. He was the founder of Buddhism. Buddhism originates in the sixth century BC. At the time of or shortly before Buddha's appearance there was no paramount power in India. India was then divided into sixteen political divisions or 'Soṣasa Mahājanapadas'. These Mahājanapadas were described in the Buddhist Literature like Aṅguttara Nikāya, Dīgha Nikāya, Mahāvastu etc. and in the Bhagavaṭ Sūtra of the Jain Literature. But, there are a lot of confusion also found in the descriptions of the literatures about the name of the Mahājanapadas. Here it is mentionable that the list of the Aṅguttara Nikāya is former than the list of the Jain Bhagavaṭ Sūtra. So, the list of the Mahājanapadas of the Aṅguttara Nikāya is more acceptable. According to Aṅguttara Nikāya these Mahājanapadas were Kāsi (Kāsi), Kosala (Kosala), Aṅga, Magadha, Vajji (Vṛjji), Malla, Chetiya (Chedi), Vaṁsa (Vatsa), Kuru, Pañchāla, Machchha (Matsya), Śūrasena, Assaka (Aśmaka), Avanti, Gandhāra and Kamboja.

Most of the Janapadas had monarchial constitutions (Like Kāsi, Kosala, Aṅga, Magadha,

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5. Ibid, PP. 85 - 86, fn.2 [Saya, XV; Udānessa I (A.F.R. Hoernle (Edited and Translated), The Uvāsagadasāsā, II Appendix), Bibliotheca Indica, Calcutta, 1885-1890] [Aṅga, Baṅga, Magha (Magadha), Mālaya, Mālava (Ka), Achchha, Vaṁchha (Vatsa), Khetchha (Kachchha?), Pāḍha (Paṇḍya or Paṇḍa), Lāḍha, Vajji (Vajji), Mokṣa (Malla), Kāsi (Kāsi), Kosala, Avāha and Sambhattura (Sumhottara)].


Vanśa (Vatsa), Avanti etc. and few others were republican constitutions9 (like Vajji, Malla, Chedi, Kuru, Paścāla, Matsya, Kamboja, Gandhāra, Śūrasena, Aśmaka etc.). Among the sixteen Mahājanapadas Magadha, Kosala, Vachchha (Vatsa), Avanti were most powerful10. The rulers of these Janapadas were in constant conflict with one another to obtain honour and to stretch out their suzerainty over neighbouring kingdoms11. So, there was no political unity and unstable political condition made the people impatient.

Except these Mahājanapadas there were so many densely populated cities which were mentioned in the Buddhist Literatures, viz, Kauśāmβi, Sāketa, Śravasti (Śāvatthi), Setabya, Kapilavatthu, Kuśinārā, Pāvā, Bhoganaṃghara, Vaisāli, Campā, Rājagaha, Mathurā, Mithilā, Rorruka, Ujjain etc12.

Some ancient Brahminical Literatures, Āranyakas, Upaniṣaṣcīs and some Buddhist Literatures give us a lot of useful information regarding the social, religious, economic condition at or before the time of Buddha. The people of the Hindu Society were divided into four Vārṇas (colours), Viz., the Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra13. The Brāhmaṇas, top of the social structure were always engaged in the study of the religious texts and they also acted as teachers14. They had right to perform all types of sacrificial rituals15. It was more critical and expensive. After the performances the Brāhmaṇas were feasted. A large number of cattles were killed on those occasions and they received gifts16 (i.e., money, land, cattle etc.) as 'Dakṣina'.

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11. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 7; Ibid.


16. Ibid; Mahajan, Vidya Dhar - Ancient India, P. 117.
There were so many samskaras in the Hindu Society from their birth to their death. The law of the samskaras were made by the Brähmanas. The Brähmaṇa during this age led a luxurious life, but did nothing for the good of the society and they conducted the social customs with strong supremacy. Side by side, the Kṣatriyas were engaged in the administration and war for the protection of the people. The Kṣatriyas were the owner of the whole land and received revenues from the people. The Vaśyās were engaged in the field of agriculture, rearing of cattle, industry, trade and commerce. They earned much money and became rich. They paid all social taxes also.

But the Śudras, at the bottom of the social structure spent their lives to serve the upper three classes. They had no right to receive education and gifts, to participate in any social festival and to touch any important goods. So, the position of the Śudras were very pathetic. They were profane in the society and played the role of slaves.

Four Āśramas prevailed at this time, i.e., Brahmacarya, Gārhaṭhiṣṭha, Vānaprastha and Sannyāsa respectively. A Brahmacāri (who observed Brahmacaryāśrama) lived a hard life in a competent teacher’s house acquiring knowledge and conduct under his guidance in the time of Brahmacaryāśrama. After completion of the Brahmacaryāśrama he became a house holder, married and performed all household duties. It was called Gārhaṭhiṣṭha Āśrama. In the Vānaprastha Āśrama he used to live in his house, but gave up his family life and devoted himself to God to acquire peace. In the fourth Āśrama (Sannyāsa) he should cut off all worldly fasteners and lived in the forests depending on the roots and fruits of the forests.

20. Ibid, P. 46; Basham, A.L. - The Wonder that was India, PP. 139, 142-143; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 7; Basak, R. G. (Edited) - Kautilya’s Arthaśāstra, Volume-I, P. 4; Mahajan, Vidya Dhar - Ancient India, P. 117; Sen, Sukomal - Bhārater Sabhyata O Samajbikāshe Dharma Šherent O Jātibhed [in Bengali], PP. 96-98; Jones, J.J. - Manusmṛti (English Translation), Volume-III, PP. 326ff; Haldar (De), Manikuntala - Baudhda Dharmer Itihās [in Bengali], PP. 4-12.
22. Haldar (De), Manikuntala - Baudhda Dharmer Itihās [in Bengali], PP. 4-12; Ibid, PP. 144-147; Sen, Sukomal - Bhārater Sabhyata O Samajbikāshe Dharma Šherent O Jātibhed [in Bengali], PP. 96-98.
25. Ibid; Ibid, 5; Ibid.
26. Ibid; Ibid; Ibid.
27. Ibid; Ibid; Ibid.
28. Ibid; Ibid; Ibid.
The position of the women was very negligible. Though it is said in the 'Satapatha Brāhmaṇa' that she is half her husband and completes him. Really they were not allowed to take part in political work, to receive education, to take part in the sacrificial rituals. According to 'Satapatha Brāhmaṇa' the wife should dine after her husband and in 'Bṛihadāraṇyaka Upaniṣhad', 'Paṭiṅ va anu jāyā'30, the women were regarded as household goods31. Polygamy32, dowry system33, inter-caste marriage were prevalent in the society. A daughter is a source of misery and a son alone can be the saviour of the family34.

According to V.M. Apte, "There was then no system of state education"35. The upper three castes could receive education. The Brāhmaṇas acted as a teacher and taught the students at their houses giving them free boarding and lodging. At the end of the education the pupils gave their teacher 'Guru-Daksīṇā' (fees)36. The pupils obtained spiritual, physical and moral training. But, the Śūdras had no right to receive education. Women of the upper castes had the privilege of getting education as well as dance and sing37. But, it was also very limited38.

From a thorough analysis of the above mentioned factors we can arrive at the result that,-

(i) The Brāhmaṇas lived the most worldly and corrupt lives. They were becoming the very embodiment of vices and owners of the enormous wealth by received gifts. But, the general people were exploited and victimed.

(ii) The Vedic sacrificial rituals were more expensive and ruthless. Thousands of Brāhmaṇas were feasted. A large number of animals were killed in this purpose. For this reason a lot of bitterness originated among the general people against the Vedic Brāhmaṇas.

(iii) The Brāhmaṇas never paid any type of tax, but enjoyed all convenience and opportunity. But, the Vaishyas were bound to pay all taxes. So, they were victimed.

(iv) There were so many Saṃskāra in the Hindu Society which was organised by the Brāhmaṇas. These were very critical and expensive. After the performances of the Saṃskāra the Brāhmaṇas would drink soma juice and demand daksīṇā from the householders. So, there arise a suspect about the fair moral character of the Brāhmaṇas.

(v) The hymns of the Vedas and the deep philosophical thought of the Upaniṣada were very hard to understand to the common people. It could not give them eternal happiness.

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33. Ibid.
34. Ibid, P. 458 ; Bhattacharji, Sukumari - Prāchīna Bhārata : Samāj O Sāhitiya (in Bengali), PP. 31, 38.
35. Majumdar, Ramesh Chandra (Edited) - The Vedic Age, Volume - I, P. 460.
36. Ibid.
37. Ibid, PP. 459 - 460 [Vide - Taittiriya Saṃhitā, VI, 1. 6. 5; Māirīyaṇa Saṃhitā, III, 7.3.].
(vi) The Vedic mantram was composed by Sanskrit Language of definite sounds and rhythms. It was believed that the mantra could bring victory or defeat in wars, destruction of enemies, prosperity of a state, win votes in the popular assembly or silence to the arguments of an opponent. The common people believed that the Vedic mantram could remove the diseases. But, the Brāhmaṇas had only right of the implementation of the mantram. In this connection the Brāhmaṇas imposed divine principle on themselves, though they did not possess high moral character. So, they lost respect of the common people.

(vii) The women of the Hindu Society were very neglected. They were bound to obey the hard and fast rule, which was composed by the Brahminical Society.

(viii) Śūdra, the lower caste of the social caste structure had no right. They were despised, abhorred and sucked by upper three classes. It can be assumed that they were awaiting salvation.

In this regard it can be said, the people gradually lost their faith and turned against the Vedic religious system. Under these circumstances the mind of the people were inquisitive of true knowledge and were to wait in expectation of everlasting peace. In this atmosphere Buddha, the founder of Buddhism appears here as a waymark and protest against the Vedic cult and custom. At the age of thirty five, Buddha got supreme knowledge and insight power by his enlightenment. After enlightenment Buddha preached his doctrine to the people.

To get peace Buddha explained the Cattāri Ariyācakkhu (the Four Noble Truth) and Ariyāṭṭhaṅkika Magga (the Noble Eight Fold Paths) among the people. Buddha preached his doctrine in simple Pāli Language. It was very easy to understand his doctrine than the critical Sanskrit Language. The teaching of Buddha was very simple. No confusion arose in the people's mind. Buddha welcomed all castes and considered them equal. There was no question of

42. Ibid; Silabhadra, Bhikkhu - Diṣṭha Nikāya (in Bengali), P. 362; Ibid, P. 79 ; Husain, S. Abid - The National Culture of India, P. 43.
43. Mahajan, Vidyā Dhar - Ancient India, PP. 164 - 165; Sāstri, Haraprashad - Bisaya : Baudhādharmā (in Bengali) (Kolkata, Karuna Prakasani, 1st Published : 2002), PP. 154 - 167. [Some controversy arises about his preaching language. Mahāyānaist say this language is Sanskrit. But, Sihala Scholars say this language is Pāli. According to Piṇḍārīya Rock Edict, Buddha's language is Prākrita. This may lead the conclusion that Buddha knew many languages and delivered lectures in different languages in different places. But, there is no such conclusion and no true evidence. Haraprashad Sāstri says that there is no alternative to know the language in which Buddha preached······························After Buddha's demise his followers would write the content of his speeches in their own languages, quoting from their memories. Accordingly the controversy regarding correct language of preaching by Buddha arose.]
44. Ibid ; Choudhury, Sadhan Kamal - Veda and Buddha (in Bengali) (Kolkata, Karuna Prakasani, 2000), P. 111.
supremacy. It was acceptable in the common people that the teaching of Buddha did not involve any expense to them. The personality of Buddha was also attractive. So, the Sudras, the Vaishyas and even the kṣatriyas came to Buddha's close contact. Buddha gave a new light and eternal peace to the people by his religious speech. It is Buddhism.

He propagated his doctrine at Deer Park of Rājagaha (Saranath) near Vārānasi; Uruvelā (has been identified with modern Bodh-Gaya); Rājagaha, the capital of Magadha; Kapilavatthu, kingdom of Śuddhodana; Sāvatthī, the capital of Kosala; Vesālī (Vaisālī), the capital of Licchavīs; Kosambi, the capital of Vachchhā (Vatsa); Avantī, the kingdom of Canda Pajjota; the Republican states of the Mallas, the Bhaggas, the koliyas etc. one after another.

Buddha attained his Mahāparinibbāna at the age of eighty at kuśinagara. He started his missionary life at the age of thirty five and continued it for a long time, i.e., fortyfive years.

Before the Mahāparinibbāna of Buddha Buddhism flourished in the kingdoms of Magadha, Kosāla. Avantī, Kosambī in the reign of Bimbisāra and Ajātasattu, Pasendi, Pujjota, Udenta accordingly. There were few clans where Buddhism flourished before the Mahāparinibbāna of Buddha. They were the Sākyas in Kapilavatthu, theLicchavis in Vesālī, the Mallas of Pāvā and Kuśinārā, the Koliyas of the eastern bank of the Rohini river, the Kālāmas of Kesaputta, the Bhaggas of Sungumārgiri, etc. According to 'Mahāparinibbāna Suttanta' Buddhism flourished in the Bulls of Allakappa and the Moriyas of Pippalivana at the time of Buddha.

After the Mahāparinibbāna of Buddha, Buddhism much prospered by the great contribution of few Indian rulers. They were Ajātasattu, Udāyibhadda or Udāyin of the Haryānaka dynasty; Kālāsoka of the Śiṅga dynasty; Aśoka and Kunala of the Maurya dynasty; Pusyamitra of Śunga dynasty; Menander of the Indo-Greek ruler; Maues and

46. Mahajan, Vidya Dhar - Ancient India, PP. 164-165.
48. Ibid, P. 48; Hazra, Kanai Lal - The Rise and Decline of Buddhism in India, P. 8; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 25; Basham, A.L. - The Wonder that was India, PP. 262 - 263.
49. Ibid, PP. 33ff; Ibid.
52. Silabhadra, Bhikkhu - Dīgha Nikāya (in Bengali), PP. 307 - 309.
54. Śāstrī, Gaurapati (Edited) - Āryamañjuśrīmālakalpa (Trivandram, Trivandram Sanskrit Series, 1922-1923), P. 604.
55. Geiger, Wilhelm (English Translation) - The Mahāvaṃsa, PP., Introduction-XIII - XIII.
57. Majumdar, Ramesh Chandra ; Raychaudhuri, Hemchandra and Datta, Kali Kinkar - An Advanced History of India (Part-I, Ancient), P. 110; Hazra, Kanai Lal - The Rise and Decline of Buddhism in India, P. 43.
Ajase (Azea) of Saka rulers; Rājuvala (Rājula), Sodasa, Nahapāna of Saka Satraps; Kaniska, Viśuṣṭa, Huviśṭa of the Kuśāṇa dynasty; Samudragupta, Chandragupta-II of the Gupta dynasty and Kumāragupta-I, Purugupta, Vinayagupta, Narasimhagupta, Jivatagupta-I, Budhagupta, Tāthāgatagupta of the Later Gupta dynasty; Harṣavardhana of the Puṣyabhūti dynasty; Silāḍhitiya-I of the Maitraka dynasty; Gopāla, Dharmapāla, Devapāla, Mahāpāla, Rajyapāla, Gopāla-III, Vigrahapāla-III, Nayapāla, Ramapāla of the Pāla dynasty; Khaḍgodyame, Jātakhadaga, Devakhadga, Rājīśaṇa of the khaḍga dynasty; the Kamboja-Pāla dynasty of North-Western frontier; Kāntideva of Harikela kingdom in Southern and Western part of Bengal; Suvarṇaprapūtra, Śṛṅchandra, Ārakhaḥcandra, Govindachandra of the Chandra dynasty; Harikāladeva Raṇavaśīkamalla of the Paṭṭikera dynasty of Tippera of North India.

Again Buddhism flourished in South India under the patronage of some Indian rulers. Among them, Goutamiputra Sātākuraṇī, Vāsiṣṭhiputra Pulumāi, Vyāsāśi Sātākuraṇī, Māthāriputra Virapūrīṣadasa, Enuḷa Cāṁṭamūla-II of the Sātavāhana dynasty; Amoghavarṣa of the Rāstrakūṭa dynasty, Gandarāditiya of the Śilāhāra dynasty; Narasīṃha, Ballalā-II of the Hoysala dynasty are worth mentioning.

It is also mentionable that after the Mahāparinibbūṇa of Buddha four Buddhist Councils were held in India under the patronage of Indian rulers and those councils had an important role for the flourishment of Buddhism in India.

After three months of Buddha's Mahāparinibbūṇa the 'First Buddhist Council (Saṅgīti) was held in the Sattapannī (Sataparnī) cave of Baivera (Bevar) hill at Rājagaha (the capital of

60. Hava, Kanai Lal - The Rise and Decline of Buddhism in India, P. 65; Raychaudhuri, Hemchandra - Political History of Ancient India, PP. 336 - 391.
61. Ibid., PP. 66 - 67, 74 - 75; Ibid., PP. 394 - 399.
62. Ibid., PP. 69 - 73; Ibid., PP. 411 - 421; Kumar, Bāldev - The Early Kuśāṇas (Delhi, 1973), PP. 102 - 103, 296.
63. Ibid., PP. 77 - 81; Ibid., PP. 470 - 488, 504, cf. XI, cf. XII; Smith, V. A. - The Early History of India (Oxford, 1924), PP. 313, 331 - 332.
65. Ibid., PP. 112 - 113.
68. Ibid., PP. 250 - 251.
70. Ibid., PP. 254 - 256; Ibid., PP. 194 - 197.
71. Ibid., PP. 270 - 271; Ibid., PP. 256 - 258.
72. Hārṣa, Kanai Lal - The Rise and Decline of Buddhism in India, PP. 49 - 52.
74. Ibid., PP. 300 - 302.
75. Ibid., PP. 309 - 313 ; Mitra, R. G. - The Decline of Buddhism in India (Santiniketan, Vishvabharati, 1954), P. 114.
Magadha) in about 487 BC. It was held under the patronage of king Ajātasattu. Venerable Mahākassapa was the President of this council. Five hundred Arhats attended the council on highly democratic principles. Dhamma (Doctrine), the subject-matter of the Sutta and Vinaya (Discipline) were the two main divisions which were collected in this council.

After one hundred years of Buddha’s Mahāparinibbāna the ‘Second Buddhist Council’ was held in the Vālukārāma at Vesālī under the patronage of king Kālaśoka in about 387 BC. The main object of this council was to preserve Buddha’s doctrine properly. In this ‘Second Buddhist Council’ there arose two Buddhist sanghas, i.e., Sthaviravāda or Theravāda and Mahāsaṅghika. Later on Theravādins were split up into eleven and Mahāsaṅghikas were split up into seven sub-sects.

After two hundred thirty six years of Buddha’s Mahāparinibbāna, the ‘Third Buddhist Council’ was held at Pāṭaliputra under the patronage of king Asoka in about 250 BC. About one thousand monks participated in this council and Moggaliputta Tissa presided over the council. ‘Katha Vatthu’, the famous Abhidhamma Text was composed in this council. At the close of the ‘Third Buddhist Council’ Buddhism propagated in different region of India and abroad through the missionaries. So, the ‘Third Buddhist Council’ was an important milestone in the history of Buddhism.

The ‘Fourth Buddhist Council’ was held under the patronage of kanīṣka at kuvana Vihāra of Jālandhara or Kundalavana Vihāra of Kāśmira. Five hundred monks in different sects attended this council and Vasumitra was the President of this Council. Kanīṣka wanted to reconcile the different opinions of the different sects and "to restore Buddhism to eminence and to have the
Tipitaka explained according to the tenets of the various schools. Among the four Buddhist Councils the 'Third Council' took an important position in the history of Buddhism which was held during the reign of king Aśoka. At the close of the Third Buddhist Council Aśoka sent forth nine missions to nine different regions of India and abroad at the instances of Moggaliputta Tissa for the introduction, development and spread of Buddhism. Aśoka sent Thera Majjhantika (Madhyândina) to Kâśmîra and Gandhâra, Mahâdeva to Mahîsa-mândala or Mahîsa-makândala, Râkkipâta to Vanavâsi, Dhammarakkhita (a Yonaka) to Aparânta, Mahâdhammarakkhita to Mahâraţhâ, Mahârakkhita to Yona countries, Majjhima to Himavanta, Soa and Uttara to Suvaṅgabhûmi and Mahinda & Sanghamittâ with Itîhiya, Utiya, Sambala and Bhaddasâla to Tambapânti. The name of the missionaries are mentioned in the Mahâvamsa, the Dīpavamsa and the Sâsanavamsa. It is also corroborated by the modern writers and Historians. Aśoka's Rock Edicts V and XIII also mentioned the several missions and countries. In this context it can be said that the introduction and development of Buddhism in South-East Asian Countries, i.e., Burma (Myanmar), Siam (Thailand), Cambodia (Komboja), Laos, Campâ (Vietnam), Malay and Republic of Indonesia (Java, Sumatra, Borneo, Bali, Celebes etc.) happened by the Aśoka's religious activities without doubt. The advent of Buddhism in those countries, the propagation, the proliferation, different aspects of Buddhism, its cultural influence, etc. are dealt in the next chapters.


84. Hazra, Kanai Lal - History of Therâvâda Buddhism in South-East Asia, P. 38 - 39; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 63; Geiger, Wilhelm - The Mahâvamsa, XII, P. 82 (3 - 8); Halârd (De), Manikuntala - History of Buddhism, PP. 25 - 29; Husain, S. Abid - The National Culture of India, P. 44.

85. Ibid; Ibid.

86. Ibid; Geiger, Wilhelm - The Mahâvamsa, XII, P. 82, fn. 2 [Gandhâra comprises the districts of Peshâwar and Râwal Piqî in the Northern Punjab. Kâśmîra is the modern Kâshmir; Halârd (De), Manikuntala - History of Buddhism, P. 28 ; Cunningham, Alexander - The Ancient Geography of India (Vârânasî, Indological Book House, 1979), PP. 40, 76ff.

87. Geiger, Wilhelm - The Mahâvamsa, XII, P. 84, fn. 5 [Mahisamândala is generally taken as the modern Mysore. But, J. F. Fleet has shown (Journal of Royal Asiatic Society, 1910, P. 429 ff.) that this identification is hardly correct. He himself takes Mahisamândala as 'Territory of the Mihishâ' of which the capital was Mahishmatî; Halârd (De), Manikuntala - History of Buddhism, P. 28, fn. 3; Sircar, D. C. - Studies in the Geography of Ancient and Medieval India (Delhi, Motilal Banarsidas, 2nd Edition Revised and Enlarged : 1971, Reissued : 1990), PP. 39, 44, 57.


89. Ibid, P. 85, fn. 1 ; Ibid, P. 27, fn. 2. [Aparânta comprises the territories of Northern Gujûrat, Kathiâwar, Kacch and Sind.] ; Ibid, P. 29 [Aparânta or Pasû-âsâ comprises the Western region] ; Ibid.

90. Ibid, P. 85, fn. 3 ; Ibid, P. 29, fn. 1. [Mahârâstra, the country of the Mûrâdhâ and it is generally identified with Mahârâstra state in India.] ; Ibid, P. 39 ; Ibid.

91. Ibid, P. 85, fn. 5 ; Ibid, P. 26, fn. 2. [The Clans of foreign race on the North-Western frontier.] ; Hazra, Kanai Lal - History of Therâvâda Buddhism in South-East Asia, P. 38.


95. Hazra, Kanai Lal - The Rise and Decline of Buddhism in India, P. 42 ; Hazra, Kanai Lal - History of Therâvâda Buddhism in South-East Asia, P. 39 ; Raychaudhuri, Hemchandra - Political History of Ancient India, PP. 294 - 296, fn. 2 (P. 296). [The Edicts omitted some names which referred in the Ceylon Chronicles. Again, several inscriptions of Sanchi give us the name of the missions. It is simmilar to the Ceylon Chronicles.]
The sources of information regarding this research work are various. But, unfortunately some sources are scattered, diffused and exaggerated. On overcoming these difficulties by intelligence it is possible to form a definite idea about 'Buddhism and its cultural influence on South-East Asia'. The sources can be divided into two types, viz, Primary sources and Secondary sources.

The most important primary source is no doubt, the 'Tipitaka' (Tripiṭaka)\(^{96}\). It was written in Pāli Language. The Tipitaka consists of the three Pīṭhas, i.e., the Vinayapīṭha, the Suttapīṭha and the Abhidhammapiṭha.

Besides 'Tipitaka' various Sanskrit and other non-cannonical Pāli literature like Mīlindapañha\(^{97}\) etc.; Brāhmaṇa literature like Śālatapaṭha Brāhmaṇa\(^{98}\), Asūḍādhya\(^{100}\) of Paṇḍita, Kautilya's Arthaśāstra\(^{101}\), the Buddhacarita and the Sūtraśāstra Kārakārā of Aṣvaṅghosa, the Harsha - Charita of Bāṇabhata, the Rājatarānąga of Kalhaṇa and other indigenous literature; some Pāli chronicles like, the Dīpavaṃśa\(^{102}\), the Mahāvaṃśa\(^{103}\), the Sāsanavaṃśa\(^{104}\), the Thūpavaṃśa\(^{105}\), the Cūlavāṃśa\(^{106}\), the Saṅgītavaṃśa\(^{107}\) give us many useful information about Buddhism and its influence on South-East Asian countries.

The Myanmarese Chronicles Hmannaz Dawgyi\(^{108}\) and Glass Palace Chronicle\(^{109}\); the Slavonic Chronicles Jinakālamāl\(^{110}\) (1516-1517 AD) and Cāmādeva-vāṃśa\(^{111}\) etc. are main sources for the study of religious and cultural history of the South-East Asia.

Besides these, some inscriptions have been invented in South-East Asian countries which give us many valuable information regarding the introduction, propagation and development of Buddhism and its influence on South-East Asian countries.

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98. Majumdar, Ramesh Chandra (Edited) - The Vedic Age, Volume-I, cf. XXI & XXIII [Vide - Śatapathe Brāhmaṇa 4.2.1-3].
99. Ibid [Vide - Aitareya Brāhmaṇa 1.14].
100. Agrewale, V. S. - India as known to Pāṇini [A Study of Cultural Material in the Ashtadhyayi] (Vārānasī, 1963), PP. 398 - 454.
102. Banerjee, Anukul Chandra - Buddhism in India and Abroad, PP. 153 - 154; Choudhury, Binayendra Nath - Buddha Sāhiya (in Bengali), PP. 134 - 135; Oldenberg H. (Edited and Translated) - Dīpavaṃśa, cf. VIII.
109. Ibid, PP. 2, 8, 65, 81 - 89, 179; Banerjee, Anukul Chandra - Buddhism in India and Abroad, PP. 196 - 197.
110. Ibid, PP. 4 - 5, 58ff, fn. 111, 134, 135, 137, 149.
111. Ibid, P. 5.
Several Siamese inscriptions, viz, the Nagara Jum inscription\textsuperscript{112} and the Wat Mahâdhâtu inscription of Sukhodaya\textsuperscript{113}, the Khau Kap inscription of Wat Pavaranîvesa\textsuperscript{114}, the Sumanakūta-parvata inscription of Sukhodaya\textsuperscript{115}, the Buddhapâda inscription of Wat Pavaranîvesa\textsuperscript{116}, the two gold plate inscriptions of the Mango Grove to the West of Sukhodaya\textsuperscript{117}, the inscription of Haripūjâjaya\textsuperscript{118} help us to the study of Buddhism of Siam and Siam's cultural relation with Ceylon from the middle of the thirteenth century AD onwards.

Some inscriptions of Burma, viz, Kalyâni inscription\textsuperscript{119}, the Pâli inscription of Sirikhetta (present Hmawza)\textsuperscript{120}, two gold-plate inscriptions of Pâli language at Maunggan\textsuperscript{121}, one Pâli rock inscription near Hmawza\textsuperscript{122} etc. introduce the establishment of Theravâda Buddhism in Burma and its religious relation with its neighbouring countries.

Again the Sanskrit inscription of Ta Prohm\textsuperscript{123}, the Pâli inscription of Toul Preah or Prâhthat in Cambodia\textsuperscript{124}; the Wat keo inscription of Laos\textsuperscript{125}; a Sanskrit inscription of Nakhon Śrîtamarârī\textsuperscript{126}, an inscription of Ligor\textsuperscript{127}, a Sanskrit inscription of Keddah\textsuperscript{128} in Malay Peninsula; seven Sanskrit inscription of Koti (Kutei)\textsuperscript{129} in Borneo have been discovered which also give us many information regarding the spread of Buddhism on the above countries and religious relation with their neighbouring countries. Except these inscriptions other various types of inscription are mentioned and explained in the chapter III and IV.

\textsuperscript{112} Hazra, Kanai Lal - History of Theravâda Buddhism in South-East Asia, PP. 7, 148 - 149, fn. 149.
\textsuperscript{113} Ibid, PP. 7, 150 - 151.
\textsuperscript{114} Ibid, PP. 7, 151.
\textsuperscript{115} Ibid, PP. 7, 149, 184.
\textsuperscript{116} Ibid, PP. 7, 150, 160.
\textsuperscript{117} Ibid, PP. 7.
\textsuperscript{118} Ibid, PP. 7, 132 - 133 ; May, Regental Le - A Concise History of Buddhist Art in Siam (Cambridge, 1938), PP. 131 - 132.
\textsuperscript{119} Ibid, PP. 8, 58, 65, 92ff, 141 - 157, 179; Ko, Taw Sein - 'A Preliminary Study of the Kalyânî Inscriptions of Dhammaceti, 1476 AD (Bombay, Indian Antiquiry, 1893), XXII, P. 151.
\textsuperscript{121} Ibid, P. 60.
\textsuperscript{122} Ibid, P. 60; Haldar (De), Manikutala - Buddha Dharmar Ithâs (in Bengali), P. 372.
\textsuperscript{123} Ibid, P. 74 ; Ibid, P. 388; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 207 ; Majumdar, Ramesh Chandra - Inscription of Kambuja (Calcutta, The Asiatic Society Monograph Series : VIII, 1953), PP. 4-7.
\textsuperscript{125} Ibid, PP. 8, 184 - 185.
\textsuperscript{126} Haldar (De), Manikutala - Buddha Dharmar Ithâs (in Bengali), P. 386 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 78.
\textsuperscript{128} Ibid, PP. 18 - 19.
\textsuperscript{129} Ibid, P. 24.
Not only the inscriptions, but many ancient architectural and sculptural evidences are also invented in South-East Asian countries. These instances also give us many information regarding Buddhism and its cultural influence on South-East Asian countries. Several types of stupas, monasteries, base-reliefs, icons, rock-caves, statues, pillars, painting works are the instances. Many ruined building\(^{130}\) and the temple Sanctuary\(^{131}\) of Siam (Thailand); the temple of Angkor Wat\(^{132}\) in Cambodia; the Borobudur Stupa\(^{133}\) in Java etc. are worth mentioning.

The Chinese pilgrims like I-Tsing, Fa-hien, Hiuen-Tsang give us many information about Buddhism in India and abroad. Fa-hien\(^{134}\) visited India in about AD 399-414 in the reign of Chandragupta-II and came back to China across the South China Sea between Indonesia and Southern China. On his way homewards after visiting India he visited Java\(^{135}\). Hiuen-Tsang\(^{136}\) visited India in AD 629-645 in the reign of Harṣavardhana. There is no reference that Hiuen-Tsang visited South-East Asian countries. But, Śrīkṣhetra as the Pyu capital is mentioned in his description\(^{137}\). I-Tsing, another Chinese traveller, visited India between 672 and 688 AD\(^{138}\). He also referred to the social and religious condition, trade and commerce of the people of India as well as South-East Asian countries\(^{139}\). As a whole, it can be said, they give us many information about the religious condition, propagation and development of Buddhism besides the political and economic condition, judicial administration, the monastic administration, etc. in India and South-East Asian countries.

However, besides the primary sources we have many secondary sources like books (written by Foreigner and Indian), journals, maps, charts etc. furnishing information about 'Buddhism and its Cultural Influence in South-East Asia'.

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131. Ibid.
132. Ibid, PP. 124 - 127; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 213 - 216.
135. Hall, D. G. E. - A History of South-East Asia, PP. 21, 39; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 12, 29.
136. Mahajan, Vidya Dhar - Ancient India, PP. 523 - 527; Choudhury, Nani Gopal - Bidesee Parjatak O Rajdooter Barnanāya Bhārāt (in Bengali), cf. IV.