



STUDY ON INFLUENCE AND RELATION WITH THE EASTERN COASTAL STATES OF INDIA

Chander Kanta,

Research Scholar, School Of Art & Social Science
Glocal University Mirzapur Pole, Saharanpur (Uttar Pradesh) India.

Dr. Raj Kumar,

Research Supervisor, School Of Art & Social Science
Glocal University Mirzapur Pole, Saharanpur (Uttar Pradesh) India

ABSTRACT

The history of Southeast Asia has been thoroughly studied by eminent historians. Numerous studies have been conducted on the histories of certain nations, including East Timor, Brunei, Malaysia, Thailand, Laos, Cambodia, Myanmar, Thailand, Vietnam, and the Philippines. A noteworthy contribution has also been made by learned scholars in their publications. However, despite the fact that the civilisation of the Southeast Asian countries was largely shaped by contact with and influence from the east coast of India, little research has been conducted nor books written entirely on this topic to far. A few parts of the topic have been covered in a few different works, but it appears that a comprehensive, integrated study is still needed. A detailed investigation of the cultural interactions between Southeast Asia and India's eastern coast was deemed necessary. The abundance of resources and noteworthy events in South and Southeast Asia over the centuries served as motivation for the present study on this topic. Numerous source materials, including the ruins of temples, monasteries, ancient towns, inscriptions, works of art and architecture, societal norms, language, literature, the Bible, folklore, and cultural legacies, are available, making this a fascinating area of study. The current study is a modest attempt to present and make some inferences from this informational treasure trove.

Key Words- Inferences, Southeast Asia, Eastern Coastal, Civilization

INTRODUCTION

From the Ganga's mouth in West Bengal to Cape Comorin in Tamil Nadu, the eastern coast of India is a wide and extended area of land. The thousand-mile-long coastal plain is extremely fertile. Between the Eastern Ghats and the Bay of Bengal, it is located. A group of mountains known as the Eastern Ghats run along India's eastern coast from the state of West Bengal in the north through the states of Orissa and Andhra Pradesh to Tamil Nadu in the

south. The mountains are low-lying, and the four rivers Godavari, Mahanadi, Krishna, and Kaveri that flow eastward cut off the range in numerous places. The east coast has always had fairly easy connection because of this. Great kingdoms and well-known towns and cities grew as a result. India's eastern coast is dotted with a number of well-known and significant harbours along the seashore and rivers, from where Indian seafarers first sailed and later built political, commercial, spiritual, and cultural ties with the far-eastern nations. Many travellers spoke of their dangerous journeys to far-off, uncharted places. Stories of journeys to Suvarnabhumi (the country of gold), a word used to allude to Southeast Asian nations, appear in the Jatakas, Kathasaritsagar, Buddhist teachings, and literature. The early Indian explorers transported their religion, language, and culture to the far-off places beyond the sea in addition to their goods.

INFLUENCE OF THE EASTERN COAST OF INDIA

It's worth noting that no colonial force has ever managed to conquer Thailand. This is why Thailand has been mostly unaffected by the spread of Christianity and Islam, allowing for the authentic ancient Indian heritage to flourish.

By the second century C.E., Indian culture had made significant inroads into Thailand. However, before the age of Christianity, Indian Civilization had already spread to and affected the southern region of Siam. Around the third century C.E., Thailand became a centre of Hindu culture. Many aspects of Indian culture may be seen in ancient Siamese society. It had a noticeable impact on Thai culture and society. Dvaravati, Kausambi, Bideha, and other place names have etymologies with other Indian cultures. There is no historical evidence to back up the theory that the Mon people of Myanmar originated on the east coast of India, although that's where they're most likely from. The Indian culture was introduced to Thailand when the Mon people expanded their kingdom there. Khmer from Cambodia and Mon from Myanmar reigned over Thailand for a considerable amount of time. The Mons and the Khmers were able to exchange ideas and customs as a result of this. The Khmer and the Mon had acquired the cultural practises of the Indian states that border the eastern seaboard. In time, the Thai people embraced and adopted the Indianized traditions of the Mon and Khmer empires. In the beginning, their cultural impact was limited to the southern and central regions of Siam because to their limited territorial holdings. Tamralipta, Palura, Kaveripattinam, Nagapattinam, and Pondichery, all renowned port towns on India's eastern coast, maintained strong links to Siam. These harbours had a significant role in the dissemination of Indian culture across Thailand.

Dvaravati was the most prominent of Siam's Hindu settlements. From Cambodia to the Bay of Bengal, it covered a massive area that was only abolished by the Kaundinya dynasty in the eleventh century C.E. Yunan, in Indo-China, was the site of the establishment of a mighty Indianized empire known as Gandhara. Chinese people called Gandhara's kingdom Nan Chao. As time went on, it amassed so much power that it might be considered an empire. Beginning in the seventh century C.E., its authority lasted for almost 600 years. The Indian cultural centre of Gandhara.

Videharajya was a region of Gandhara that had its capital at Mithila. Incidentally, Sita, Shri Ram's wife, was a princess of Mithila, a kingdom in northern India. Gandharan civilization was based on the usage of Indian-derived scripts. Whether referring to him as king of Nan Chao or Gandhara, the title "Maharaja" was always used. According to legend, seven Indian religious leaders publicly chastised a Gandhara monarch for his interest in Chinese culture after he grew enamoured with it.

RELIGION

Buddhism

Most Thais believe that Buddhism was first brought to their country during Buddha's lifetime. Legend has it that the historical Buddha visited Thailand and obtained enlightenment in the area of Nakhon Pathom. According to myth, Avolokiteswra brought Buddhism to this area from India (Gandhara in Yunan)

Hinayana Buddhism was brought to Thailand from Myanmar and Sri Lanka in the first century CE. The two primary schools of Thai Hinayana Buddhism are the Thammaynt Nikaya and the Maha Nikaya. The monarchs of Thailand were devout Buddhists. It was a great place for the development of Pali canonical Hinayana Buddhism. To reorganise the Pitakas, Rama Khambeng recruited Sangharaja, a skilled Buddhist monk from Sri Lanka. This was a watershed moment in Thai history.

During the Ayuthian dynasty, Theravada Buddhism spread across Thailand. While the royal court adhered to Brahmanism, the general people practised a blend of animism, Brahmanism, and Buddhism. The custom has survived until the current day mostly as spirit shrines in people's homes, yards, and places of business. In this civilization, Buddhist monasteries served an essential function. Through their efforts, the ordinary people were able to get access to education and information.

The Thai people generally think that in the third century B.C.E., Emperor Asoka sent Buddhist missionaries to their country. While this is entirely feasible, there is at now no evidence to support this idea. Even yet, Emperor Asoka did share Buddha's remains with other Buddhist nations, and Suwant tophumi was one among them (Suwarnabhumi). According to the Mahavamsa, Emperor Ashoka sent two priests—Thera Sona and Thera Uttara—to Suwant tophumi. It is reported that they arrived to Nakhon Pathom and taught Buddhism therei05 . Nakhon Pathom may have been Suwant tophumi's capital (approx. 139 B.C.E to 457 C.E.). Buddhaghosa mentioned Sona and Uttara in his book Samantapasadiki, giving them credit for writing the Brahmajala Sutta. To commemorate this momentous occasion, a colossal Stupa was erected in Nakhon Pathom.

Sukhothai Kingdom, founded in the thirteenth century, is considered the genesis of modern Thai history since its citizens were genetically and linguistically identical to modern Thais. Buddhism thrived under pious rulers of Ayuthiya, and by 1750 C.E., a vast wealth of holy texts and important chronicles related to the monastic order had been amassed.

In the chaos that followed the Burmese invasion in, almost all such documents were lost (1766-67C.E.) After a fourteen-month siege during which flames and illnesses destroyed the city, Ayuthiya, the capital, finally succumbed. However, monks from Sri Lanka were successful in reestablishing Theravada Buddhism here in the thirteenth and fourteenth centuries, and it has been the national religion ever since.

Phra Buddha Yod Fa and Phra Buddha Loet la were the first two monarchs of the current Chakri dynasty and ruled from 1782 to 1824 C.E. While Phra Nang Klao, the third king, did not have the Buddhist moniker Buddha, he was revered by many. He helped the Order in many ways, including constructing temples and revising the scriptures, and became well-known for his commitment. All Thai monarchs have followed a centuries-old tradition of spending time as a young prince serving as a novice at a certain temple or monastery. In this way, the throne had been personally invested in the Buddhist Order and also connected to the Order by a shared history and set of values. Sukhothai, the capital city during the reign of King Rama Khambeng, became well-known as a Buddhist centre due to the king's devotion to the religion. Many monasteries and temples were constructed by him, and many statues of Buddha were placed inside them. The earliest known Mon-Buddhist inscription was discovered not far from Nakhon Pathom. The sixth century C.E. is a possible date for it. Temples dedicated to the Buddha, such as Phra Pathom and Phong Tuk, were built in the Mon kingdom of Davaravati. The Amaravati style of art is represented here with a comb carved from ivory and decorated with a Buddhist pattern and iconography.

Buddha images made of ionic elements were discovered at Phra Pathom, including the dharmachakra with a crouching deer.

Thai Buddhism may be traced back to three primary sources. Theravada Buddhism, which originated in Sri Lanka, had a significant impact on it. However, there were many local and regional twists on it. Hinduism was the second major cultural force that shaped Thai Buddhism. The early Thai monarchy was heavily influenced by Vedic Hinduism. Many of the rituals that monks and Brahmans still perform today can be traced back to ancient Hinduism. Thai Buddhism also makes extensive use of Indian astrology and numerology. Temples and monasteries dedicated to Buddhism often feature shrines honouring Brahma, the Hindu God of Creation. Indigenous folk religion was the third major influence on Thai Buddhism. The phi, or local spirits, had a major impact on Thai Buddhism. One can draw a distinct line between the two, and this is sometimes done in rural areas..

Brahmanism

There were many Khmer captives brought to Ayuthia after the Ayuthians conquered Angkor, including officials and craftsmen from the Khmer royal court. The Brahmana priests and scholars were held in high regard at the Thai royal court as the country's rulers gradually adopted many of the Hindu practises followed by the Khmers, including the concept of Devaraja (God king). Astrologers were also among their ranks. They adhered to the magical and religious practises of ancient India. The Brahmanas were instrumental in the consolidation of power for the ruling elite, and Brahmanical rituals were central to the development of modern states. The Satapatha Brahmana and the Aiterya Brahmana are the texts upon which Thai rituals are based. According to Brahmanical principles, the Brahmana priests oversaw a variety of royal ceremonies. Everything from the coronation to the tonsuring to the wedding to the birth to the cremation followed the strict guidelines of Hinduism. Buddhist Brahmana priests presided over coronations in the Sukhothai kingdom. The fire sacrifice (homa) was performed by the Brahmanas, who also provided the holy water and ointments for the ceremonial bath. The Chief Brahmana priest presented the crown and regalia to the king while invoking the blessings of the Hindu Gods. To this day, the Brahmana priests are in charge of the coronation ceremony for Thailand's monarch. Using Hindu and Khmer ideological and symbolic concepts, the king's power was elevated.

Vat Bat Phram, which translates to "Pagoda of the sanctuary of Brahmanas," is a small temple in Bangkok that is home to a community of Brahmanas.

They consider themselves to be the logical continuation of the ancient Indian Brahmana caste.

Thai culture has deep roots in Hinduism's many forms. Traditional Hindu rituals are also observed in secular celebrations and royal rites. Almost every facet of Thai culture, including its society, language, literature, music, art, architecture, etc., shows clear signs of Hindu influence. The Siam monarchs also published formal rules of civil and criminal law based on old Hindu law codes, \sThe Hindu trinity of Gods was known but Visnu was considered as the principal God li2 . Garuda, steed of Vishnu is the regal emblem of Thailand. Many more Hindu deities were worshipped and are being revered even to this day.

Sculptures depicting many types of Hindu God and deities including Vishnu, Indra, Ganesh, Brahma, Parvati and Hanumana were discovered in the wats (temples) of Thailand. Ganesh is known as the Patron of Thai arts. Many depictions of Vishnu were discovered with his spouse Lakshmi 113 and with his horse Garuda. Vishnu was known as Nurai (Narayana) in Thailand. Many places were associated with the name Nurai. There is a village Ban Pha Nurai (Village of Narayana), Khao Nurai (Mountain of Narayana) (Mountain of Narayana). Many images of Vishnu of sixth century C.E were found at Si Thampa area in the Menam Valley. In an inscription of Takupa there was reference of a Vishnu temple of eighth or ninth century. The king of Kampen Phet, Dharmasoka had high respects on Brahmanical theology and introduced worship of Siva14 Large bronze images of Vishnu and Siva were erected at Kampen Phet. According to the inscription of Sri Suryavansa Rama of 1361 C.E. the king enshrined images of Vishnu, Siva and Buddha. In Thailand Brahmanism and Buddhism have been often practised together without any differentiation. Images of Hindu Gods like Ganesa, Indra, Brahma, Hanuman and Parvati are enshrined in the temples of Thailand. The shrine of Phra Prang Sam Yot was originally a Brahmanical monument later converted to Buddhist shrine. Sculptures of Brahmanical Gods are present at Wat Pra Pai Luang and Wat Sisawai of Sukhothai, which indicate that they were originally built for Brahmanical worshipping.

Hindu deities were worshipped along with Buddha. There is a famous Brahma temple at Eravan in Bangkok. Even to this day Eravan shrine of Brahma attracts a large number of worshippers. It would not be improper to describe here that a mentally retarded young man destroyed the most revered Eravan Shrine (Phra Phrom) of Brahma on March 21, 2006. A new idol of Brahma was installed on May 21, 2007 with great devotion and respect. The destruction of Eravan temple was a great blow to the Thai people and it's restoration brought to the surface the hidden spiritual aspect of Hinduism in Thailand.

During the fiftieth anniversary of kingship of the Thai King Bhumibal, holy water was taken from five sacred Indian rivers and presented to the King amid chanting of Hindu mantras by the Brahmana priests. All these

indicate that ancient Indian customs are still alive and honoured in Thailand to this day of twenty-first centuries connecting the ancient with the present seamlessly.

LANGUAGE AND LITERATURE

In 1283 C.E., King Rama Khamheng developed the Thai writing system. He was a brilliant pioneer in a wide range of subjects. It's possible he based his writing systems on the already-existing Thai alphabets, which in turn were adapted from Khmer script. It was impossible to employ the Rama Khamheng alphabets to create a Pali script. For the purpose of writing Pali and mantras, the inhabitants of Central Thailand employed Khom terms throughout the Bangkok era. The Mon people, who formerly ruled over most of Northern Thailand, created a script based on their language that came to be known as Thai Yuan. But the alphabets of India are the ultimate ancestors of all these writing systems.

The Indian subcontinent has a profound impact on Thai literary traditions. There is a Thai Ramayana variant that seems to have been heavily inspired by the Kamba Ramayana, which originates in southern India. The two compositions were found to have many similarities. On the other hand, the Ramakien 116, a Thai adaptation of the Ramayana penned in part by King Ramad and Rama-II, is widely regarded as the country's greatest literary achievement. The Indian term Rama Kirthi has been corrupted into the slang version Ramakien. The similarities between Ramakien and the Valmiki Ramayana¹¹⁷ are striking. In the Ayuthiaya era, Ramakien reached unprecedented levels of popularity (1409-1767C.E.). Like the original Valmiki Ramayana, this one also features seven kondas. Yet there are several technical differences between the Ramakien and the Indian epic. For instance, in the Ramakien, Dasaratha and Ravana are cousins, and Ravana's daughter Vinayaki assumed the shape of Sita. The original Ramayana portrays Hanumana, a committed bachelor, as a romantic figure. The Thai people believe that Rama gave Hanuman the city of Lopburi (Lavpuri in Sanskrit) as a gift. It was Rama's son Lav, thus the city's name. Several Thai monarchs used the name Rama as their official moniker.

The rule of law in Thailand was codified in a body of treatises. Its influence may be seen in the poetry of Ayuthiya. There were statutes for the palace guards, prayers to summon the gods and spirits, and sections on curses and boons. These works are not part of the Buddhist canon and are instead thought to have been written in the style of the Angkorian court by Brahmana priests. Ayuthiya's founding king, Ramadhipati, compiled eight legal codes covering topics such as (a) evidence, (b) crimes against the state, (c) crimes against individuals, (d) marriage, (e) theft, (f) abduction, (g) the acceptance of pleas, and (h) other concerns. Time of creation is between 1350 and 1359 C.E. They were adapted from earlier works from the Sukhothai era. The Mon and the Burmese brought this

Indian legal system to the Sukhothai dynasty. During the Ayuthia era, four significant Brahmanical writings were written. Tosarat (Dasaratha) educating Rama, Palee instructing his brother Aniruddha, and the king's oath are the four. Thai literature owes a great deal to the old Indian Sanskrit literature. Most notably, the tales of Savitri and Sakuntala served as inspiration for later works of Thai literature.

Dramatic writing in Thailand may be traced back to the Ramayana. The Thai theatrical Ramayana was based on many Ramayana stories, most notably the Dasarathadataka. The beginning of Thailand's dramatic writing cannot be pinpointed to a certain period. No one knows for sure, although it is unlikely that this event occurred before the reign of King Boroma Traloknath in the fifteenth century. There is evidence that dance theatre and masked play originated in the first half of the 18th century. The Thai shadow plays known as nang also have their roots in the Ramayana. Most likely, it had its origins in the latter half of the seventeenth century.

The gallery of the Stupa Prah Pathaom and the area around San Sung house the oldest surviving written record in Thailand. The inscriptions date back to the sixth or seventh century and were written in South Indian alphabets. Just a smattering of Pali and Sanskrit terms were employed. A combination of Mon and Pali was used in several inscriptions, indicating the spread of Buddhism to this area. The first 10 lines of a twenty-line Pali inscription on a pre-Thai era stone slab unearthed in Banmapmakhan are all that can be read, whereas the whole Khmer inscription on the other side is clear. The engraving's messages centre around the sacred body relic of Kamraten Jagan Sri Dharmasoka and the land that was given as a tribute to him. Karun Sri Dharmasoka, the current king of Haripunjaya, may be the person responsible for protecting the sacred body relic of India's Emperor Asoka. 123

East coast states have had an impact on the language as well.

The languages of the eastern coastal states, including Thailand, share a lot of vocabulary with Sanskrit and Tamil. Populations from the eastern coast of India flooded into Siam. Over time, not only did their culture blend with the Thais', but so did their language.

Indian	Thai	English
Kenty (tamil)	Kently	small vessel
Mala(Bengali)	Male	Garland
Thangam(tamil)	Thongam	Gold
Guru	Gru	Teacher
Amma(Tamil, Telgu)	Me	Mother

Ma(Odiya, Bengali)	Me	Mother.
Puthran/Putra	Puthru	Son
Appa	pa	Father
Thata	Tha	Grand father
Nagar	Nakhon	City
Maha	Maha	Great
Akas	Akas	Sky
Prades	Pratchet	Province
Sthan	Sthani .	Place
Samgha	Samkha	Organisation
Isvra	Isaun	God

There is a lot of similarity between the names of the days of the week and the names of the months¹²⁴. The words for "hell" (naraka) and "heaven" (swarga savan), "deity" (devta) and "worship" (puja), and "Jesus" (Isa) are all quite similar (God). These words reflect the mutual influence between Thai and Indian cultures along the eastern seaboard..

ART AND ARCHITECTURE

The art and architecture of Thailand were significantly impacted by Indian art schools. These Indian influences may be seen in the architectural remains of Phinai, Visnulake, Nakon-Patham, Lopburi, and Vajrapuri. Thai temples had Indian architectural elements including mandapa, sikhara, and amalaka. These religious buildings attest to the historical significance of trade between the eastern coast of India and Thailand. The enormous Stupa in Nakhon Pathom known as Pathom Chedi was perhaps the first example of Siamese architectural style. A new Chedi was constructed by King Rama IV on top of the old one. Similar to India's Sanchi Stupa, the ancient structure at Pathom Chedi was stupendous. The earliest piece of Indian art in Siam is a Buddhist Dharmachakra wheel depicting a crouching deer. It was discovered in Phra Pathom. These statues date back to the time when symbolic representations of the Buddha were worshipped. It possibly dates back to about the 1st or 3rd century B.C.E. Beginning in the first century C.E., a plethora of Buddha sculptures were created. Buddha statues were unearthed during digs at Pongtak and Phra Pathom. Curved stone and copper castings were abundant in Siam. It seems that Siamese artists were heavily influenced by the Gupta school and the Amaravati style, both of which

were prominent in contemporaneous eastern India. At Pongtak, archaeologists discovered a bronze Buddha statue from the second century CE made in the Amaravati style. The Yakshini torso from the fourth century was discovered near Si Tep (Sri Deva). It seems that many of the earliest Buddhist temples, such as Pra Pathom, date back to a different age (before the beginning of the Common era). Sculptures depicting Brahmanical figures were discovered, several of which had clear regional influences. The Si Tep region of the Menam Basin yielded a Vishnu figure dating back to the sixth century. An inscription from Takupa revealed the presence of a Vishnu temple. Most depictions of Vishnu also include Lakshmi, His spouse, and Garuda, his steed. An inscription by Sri Suryavarmarama from 1361 C.E. describes the setting up of images of Siva, Buddha, and Vishnu. Between the years 1000 and 1200 CE, Hinduized Kambujan art had an impact on Siamese Brahmanical art.

India had a significant impact on Siam for many years before the Thais arrived. H.G.C.Wales uncovered many pictures and a Visnu temple at Sri Deva in the year 1835 CE. These items were created in the sixth-century Dvaravati style, a major cultural hub for both India and Cambodia. Considering Dvaravati's location under Cambodian rule, Indian culture may have made its way there. One of the unique aspects of Dvaravati's Mon Buddhist arts is the depiction of Buddha's ascension from heaven with Brahma and Indra on his side. Images of Buddha found at Dvaravati have striking parallels to modern Gupta art from India's eastern seaboard.

Lopburi's Pra Peng Sanyat temple was built in the South Indian style, replete with a pair of towers called gopurams. The temple's sikhara has the form of a betel leaf, with a small curvature at the peak where the amalashila is located. Scenes from the epic Ramayana were painted and hung on the walls of Wat Mahadhatu. Throughout Thailand, archaeologists have uncovered a plethora of Brahmanical artefacts, most of which depict Visnu. At Chaiya, you may see a Pallava-style statue of Visnu with four arms, one of them raised to the right in the abhaya mudra sign of peace. The Chaya Visnu is very similar in appearance to two stone idols housed in the museum at Mahadhatu monastery. The Bangkok Museum has a bronze figure of Ganesa that is reminiscent of the work of the Amaravati School of Art¹³². At the studios of Takuapa and the Isthmus of Kua, the Pallavan style of art was widely practised. However, several Siva Lingas have also been discovered. Even in modern times, worshippers at the temple of Eravan pay homage to a unique depiction of Brahma, the Hindu God of Creation who has four heads. ³³ The influence of the Gupta School of art was greater than that of the Pallava school of art in central Thailand. But in southern Thailand, three stunning pictures from the Pra Narai group dating back to the ninth century were discovered at Le, not far from Takupa. These images show clear South Indian influences.

It is speculated here that the Eastern school of arts was brought to Siam by King Aniruddha of Myanmar (104477 C.E.), who used the services of sculptors from that school. Art from the Pala period may be seen in the sculpture and architecture of northern Siam during the twelfth and thirteenth century. When depicting the Buddha, painters in Chiang-Sen and Chiang-Mai, in northern Thailand, mostly adhered to the Pala school of painting. At the Bodh Gaya temple, these statues were posed with their palms touching the ground in the bhumisparsha mudra. (Unlike the portraits of Ayutthya and Sukhodaya, which featured seated figures with their legs folded, these images featured bare legs). Some identifying characteristics of the Pala people may be seen in these pictures, such as the knob on top of the head covering and the short sleeve on the left shoulder of the robe. Seven pagodas were erected by Myanmar's King Aniruddha in the cities of Chiang Mai and Pagan. Their buildings resemble those at the Buddhist shrine at Bodh Gaya. The Thai temples of Sukhothai, Ayuthia, Sri Deva, Visnulok, Svargalok, Vajrapuri, etc., all show the artistic and architectural influences of Bengal and Orissa. The sikharas, or curving piers, of the temples and the mandapas that were also constructed in the Bengal and Kalingan style are the most striking parallels. The sikharas of the temples of the Maha Tat temple in Svargalok in Thailand are strikingly similar to those of the temples of The Ramayana had a significant impact on Thai art. Following in the footsteps of Rama's home city of Ayodhya in India, Ayuthia was given its name. The Ayuthia Rama and Sita shrine dates back to the 14th century. Thailand's temples often included carvings depicting scenes from the Ramayana. The temple of Wat Phra Keo was discovered to have Ramayana-themed paintings. The battle between Ram and Ravana is shown on a bas-relief at Phimai Temple.

One of the most recognisable symbols of Thai Buddhism and culture is the Emerald Buddha. This monument is known as Phra Phuttha Maha Mani Ratana Patimakorn in Thailand, although its more common Thai name is Phra Kaew Morakot. The 45-centimeter-tall, meditating Buddha figure known as the Emerald Buddha is a rare and valuable collectible. Despite appearances, this item is not crafted from emerald but rather green jade. In 43 C.E., a Buddhist monk named Nagasena created the Emerald Buddha in Pataliputra, according to Thai tradition. After being stored there for 300 years, it was eventually sent to Sri Lanka in an effort to resolve a civil conflict there. Aniruddha, king of Myanmar, wanted to spread Buddhism across his realm, so he dispatched an envoy to Sri Lanka to ask for Buddhist texts and the Emerald Buddha. The monarch of Sri Lanka complied with his request. During the trip back, the ship got lost in a storm and ended up in Cambodia. For a while, the statue was retained in Cambodia, but when the Ayuthia stormed Angkor wat, it was relocated to Ayuthia. Originally from Kamphaeng Phet, Laos, the figure was supposedly discovered under stucco after a lightning strike, prompting its relocation to Chiang Mai. Sam Fang Kaen, king of Lanna Thaeo, wanted to preserve it in Chiang Mai, the capital city, but an odd event occurred. Three times, the elephant with the sacred statue on its back set out towards Lampang. In any

case, the locals saw the figurine's presence in Lampang as a heavenly sign, so they kept it there until 1468, when they relocated it to the temple of Wat Chedi Luang in Chaing Mai. After capturing Vientien in 1779, Thai General Chao Phraya Chakri relocated the Buddha statue to Thonburi. The General eventually ascended to the throne of Thailand. He crowned himself King Rama I. The Emerald Buddha was moved to its current location in the Grand Palace of Bangkok's Wat Phra Kaew on March 22nd, 1784. Ubosoth is the name of the temple where the sacred statue is housed. Four big passageways within the temple are decorated with paintings portraying various scenes from the Ramayana. As dvarapals, demonic statues were installed in strategic locations.

Although its core art form originated in India, Thailand has developed a unique style throughout the centuries. Notably, Buddha's features were authentically Indian in the first stages, but were altered to match Mongolian features in the later periods, indicating that the art undoubtedly belongs to the Indian school of painting, but with some local influence..

SOCIAL CUSTOMS

During the Ayuthian era in Thailand, the population was stratified into three distinct social strata. The monarch and his immediate family had unparalleled prestige. Middle class people were called khunnang or officials, while those at the bottom were called phrai or slaves. They (the Buddhist Sangh and the monk) were in the area of society where class distinctions did not exist. The Buddhist Sangh had a pivotal role in Thai society and was often regarded as its epicentre. There was no social barrier to entering the Buddhist monastic life in Thailand. The kings of Ayutha were Buddhists who governed in accordance with Buddhist principles, or dhamma. Sacred to the Hindu deities Indra and Vishnu, he was also a Devraja (God king). Following his coronation, the monarch was worshipped as a Brahmanical divinity and an embodiment of God; his people were afraid to even mention his name.

The inhabitants of this eastern Indian coastal state and those of Thailand share many striking characteristics. There are a lot of similarities between their lifestyles, ideas, beliefs, practises, ceremonies, rituals, and even meals. Cultures on either side of the Bay of Bengal have a common history and values.

Even in terms of diet, there are parallels. The five basic tastes of tikta, ugra, amla, madhura, and labanacta (bitter, hot, sour, sweet, and salty) are used in Thai and Indian cooking. Rice is the primary diet in both areas since the temperature and soil condition here are particularly ideal for rice production, while other herbs, spices, and fruits

such as cumin, coriander, pepper, turmeric, tamarind, garlic, ginger, chile, lemon, etc. were also employed. Staying on the coast means eating fish often.

Many well-known Thai celebrations, like the Festival of Lights (Loi Krathong), the Swing Ceremony (Loh Chinaecha), the Astrological New Year (Songkran), the Rain Festival (Baruna Satra), and many more, have aspects from both Hinduism and Buddhism. Brahmanical ceremonies are followed at many of Thailand's most significant celebrations, and there are many striking parallels between these celebrations and those held in the eastern coastline regions of India. Similar Indian rituals, such as the coronation, royal first-ploughing, tonsure ceremony, Sonkran festival, Sivaratri, etc., are presided over by Brahmanas.

In honour of the first day of planting each year, the Royal ploughing ceremony (Piti-RacleNa-Kuan) is held in either April or May.

Astrologers choose the most propitious time of day for this. The King has appointed the Minister of Agriculture to the position of Lord of the Festival (Phya Rack Nah). The King of Thailand would personally cultivate the land, accompanied by Brahmana priests. Similar to the initial ploughing ritual held in Bengal and Orissa on the auspicious day of Akhaya Tritiva, the ploughing ceremony in Thailand takes place in the same time period. A rite of passage towards his future position as king, the crown prince's tonsure (Culakanthamangala) ritual marks a significant milestone. Together, the monarch and his son prayed to the Hindu pantheon for protection. The monarch would don the garb of the Hindu god Siva and a miniature copy of Mount Kailash, Siva's home, would be built on the palace grounds. The king crowns the newly cleansed prince with a jewelled coronet. At the conclusion of the ceremonies, a Brahmana will give the prince a tonsure. The prince will be reborn during this ceremony into his rightful position as king. Culakanthamangala is a rebirth rite for Brahmana males similar to the tying of the holy thread. As the phrase Chulakanthamangala means in Bengali, a holy hair cutting ceremony, it is possible that Bengali culture had an impact on this Thai ritual.

Sonkran is the name of the Thai New Year's celebration. In particular, today is set aside to honour those who have passed on. Deities depicted in Hindu and Buddhist art are often given a bath and a thorough cleaning. We call upon Indra, ruler of the gods and bringer of rain. Dughha devi, Dhrama Kumar, and Kabila, the four-faced Brahmana God, are said to have been responsible for the celebration's inception in Hindu mythology. At this celebration, participants splash each other with water. Similar to the Indian celebration of holi, or the Festival of Colors.

The Swing Ceremony, also known as the Loh Chingecha, honours Siva's descent to Earth. It occurs during the second month of the Lunar calendar. An image of Vishnu was swung into position by Brahmanas as part of the Swing Ceremony. The ritual begins with a procession from a temple (Wat) and ending at a site where a swing has been set up. Prayers in the Brahmanical tradition precede the lowering of the swings. The lord of the serpents in the underworld is symbolised by a troupe of twelve swingers dressed in naga robes. The Swing ritual is reminiscent of the Bengali Jhulan Yatra celebration. The festival is celebrated in Bengal as a way to honour Sri Krishna. In a flower-adorned swing, a statue of Radha and Krishna may be found. Small toys and plants and flowers are used to create a miniature version of Vrindavan.

Bidhi sarada, a celebration of the Buddha's teachings on religious devotion known as Brhminical vidhi shraddha, is held in the fall. For the sake of the ancestors' afterlife, participants at this event fed Buddhist monks in exchange for alms. Khau dibya is the name of the meal that's being served (heavenly food)

As part of the Baruna Satra (rain festival) celebration, a Buddha picture was paraded about in the hopes that the weather would improve. Again, the Hindus may thank outsiders for this celebration. Images of the Hindu gods would be taken out of the temple for special rituals in the eastern coastal states. The Puri Jagannath temple's Car Festival is the most well-known.

The Brahmanas use the ritual of Sivaratri to prepare for important royal festivities. For newborns, Brahmanas would perform rituals like bathing the infant and tying holy threads in order to appease the gods and keep bad spirits at bay. The Hindu tradition of purifying the bride and groom with water from a conch shell is a common practise during weddings.

In many ways, Loi Karthong, also known as the Festival of Light, is similar to India's own Dipavali celebration. The month of November is when both celebrations take place. Similar names for the month may be found in both India (where it is known as "kartik") and Thailand (where it is known as "krathing"). Phrom (Brahma), Narai (Vishnu), and Isuan (Siva) are the three Hindu deities honoured in this rite, together with Chao Maa Khangkha, the river goddess (Maa Ganga). During this celebration, candles and incense sticks are lit and floated down rivers and canals. Small boats made of banana or lotus leaves would be rowed by women while candles burned within. This celebration was first organised by Nopoma, the queen wife of King Rama Khamheng. Her father was the royal astrologer and Brahmana priest of Cambodia, Rama Khambang. In her book Tao Sri Chulalak, she explains that the celebration has Brahmanical roots. Another theory is that the river Nammatha (Narmada) in India is where Buddha's footprints are said to be located. The Great Naga of the ocean is said to have been appeased by the

sacrifices made to him. The Buddha made a dive to the deep sea. People in Orissa used to float little boats fashioned from plaintain barks with a blazing clay light or candle inside it during their Boita Bandana festival, which is comparable to the Loi Krathing celebration. Both festivals are held on the day of the Kartik purnima.

Shadow plays, classical dance, masked plays, theatrical presentations, etc., are all examples of Thailand's vibrant performing arts scene, with their stories often revolving around the epic Ramayana. Thailand lacks a history of oral theatre, but this need is replaced by Thai dance. Khon, Lakhon, and Likay-khon are the three levels here, with Khon being the most complex. Kohn Ramayana dancers wear masks and only perform for VIP guests on rare occasions. Khon is a style of performance art in which the dancers act out a tale without using spoken. Both classical and folk music have a long history in Thailand.

There was a significant uptick in the value of pre-Aryan Indian cultural components in Thailand. Thai and Hindu beliefs in reincarnation are very similar to one another. There is a strong likeness between the two sexes. However, Thai culture has adapted Indian cultural elements to suit its own purposes. The culture of Thailand is distinguished by its unique fusion of native and foreign influences. The tenacity of Thai culture may be seen in its remarkable ability to absorb and assimilate Indian Hindu influences without sacrificing its own Thai character.

RELATION WITH THE EASTERN COASTAL STATES OF INDIA

Bengal and Orissa

Evidence of interaction between the eastern coast of India and Thailand has been found as far back as the prehistoric era. Recent archaeological digs at sites like Ban Non Nok Tha, Ban Chiang, and Ban Do Ta Phet provide irrefutable evidence of this. Burying cloths, shell beads, untangled adzes, printed pottery, etc., were discovered in Ban Non Nok Tha (third to second century B.C.E.), together with other artefacts from the Neolithic and early metals stages. The northeastern location of Ban Chiang is also the subject of excavations. The pottery, glass beads, burnished ornamentation, etc., found there are from the middle of the second millennium B.C.E. Bronze bowels (knobbed ware) and valuable stone beads have been unearthed at the site of Ban Do Ta Phet (4th century B.C.E.). These artefacts hail from India, with counterparts having been discovered in excavations at sites in Orissa such as Sisupalgarh, Manikpatna, Jaugarh, Manumunda, and Khambesvarapali. It also shows that Orissa and Thailand had marine communication in the distant past. The Buddhist missionaries may be credited for facilitating this exchange between Orissa and Thailand. During the eighth and ninth centuries, Bengali and Oriya culture had the most impact. At 1927, archaeologists unearthed a Roman light in Pongtuk, on the banks of the Mekong River. In the eastern part of India, these kinds of lanterns were common. Most historians agree that it

was probably introduced to Europe from India. Discoveries of a srivasta-patterned ivory comb in the Chamson region of central Thailand resembled srivasta motifs seen on the Hathigumpha inscription of the Jain King Kharbela of Kalinga, and on the clay earplugs unearthed in the Khandagiri and Udayagiri mountains of Orissa. Curves on Thai representations of Visnu, Siva, Brahma, Ganesa, and Buddha follow the guidelines laid down by the Silpasastras of India. Weing Sa is the site of a four-armed Vatuka Bhairava, a Siva form often worshipped by India's Tantric and Sakti cults. Tantric temples in Bengal and Orissa were places of devotion for such images. The Sakta temples in Prachi Valley and Bhubaneswar have images of Bhairava.

Andhra and Tamil Nadu

The term Sugothaya refers to the name of the first Thai monarchy. "Sugo uthaya" translates to "lovely morning" in Tamil. As a result, Sugothaya is a nice morning. Krungthop was a previous name for Bangkok. The original Tamil term, kurnguthopa, meant "monkey's forest," but it has been corrupted here.

During the period of Chola supremacy (ninth to twelfth centuries COE), the Chola Empire of Southeastern India had substantial connections with Thailand. Vinita Richi and Vajravodhi, two Buddhist monks from South India, brought the religion to Siam during the Chola era. The Brahmanas of the Pallava era created the Grantha script used for the first inscriptions in Southeast Asian nations, which was a written form of the Sanskrit language. The Grantha script combines elements of the Tamil alphabet with those of the Sanskrit script. Three Grantha inscriptions dating back to the fifth and sixth century C.E. were uncovered in the Chao Phraya delta city of Korak. Nakhon Sri Thammarat is home to two further inscriptions, dating back to the seventh and eighth century. The Chao Phriya delta was a permanent home of the Tamil people of Southeast India. Wat Naramiang, a temple in Takupa, has an inscription that provides proof of this. According to the inscription, a Tamil businessman by the name of Mathan excavated the temple's one tank and donated it to the worshippers. Based on these inscriptions, it seems that the Tamil population in the Chao Phraya delta was well established and enjoyed religious freedom.

A female saint called Karaikal Ammaiyar, also known as Peyar, was traditionally revered by South Indian merchants. She belonged to the merchant class and was a devoted follower of Siva. Bone-like images of Siva dancing were used to adore her. Similar depictions may be seen on the eastern front of the Phnam Rung Siva temple in northeast Thailand and on a panel dedicated to Siva at Pimay. This temple also has a picture of Siva-Dakshinamurthy engaged in pedagogical activity.

South Indian mythology associates Vishnu with two wives: Lakshmi and Vudevi (Earth Goddess). Similar ideas exist in Thailand, albeit Vu Devi is revered there rather than Mahaswari. Among the Thai Brahmanas, the concept of Harihara (half Vishnu and half Siva) was quite popular. During Eshanvarman's reign in Thailand in the seventh century C.E., a similar custom prevailed.

In Chola culture, it is said that to see the monarch is to see Lord Vishnu. This idea is not exclusive to the West; it may be seen in Thailand as well. King Ramathipaty of Ayuthiya is also known as Narayana or Nara, and he founded that country. The Hindu deities Ganesha, Vishnu, and Siva all have their own temples at Bangkok's Brahmna temple complex. The Tamil name for Vishnu, Sugothyia Perumal, is used for the statue.

CONCLUSION

India's cultural influence in Southeast Asia is undeniable. It can be plainly observed in some areas, while in others it is more obliquely present. Ancient interactions between India (or the eastern coast of India) and Southeast Asia were founded on a foundation of mutual respect and free will. Here, no userper's sword had ever succeeded. The bond is cultural and genetic. A mother's heritage of magnificent knowledge, culture, and religion passed on to her offspring via loving care and nurture is like this. Ancient India's legacy lives on in the pagodas of Myanmar and the icons and bas-reliefs of Indonesia. India's classical past may be found in abandoned temples in Vietnam and Cambodia, the Philippines' Laguna copper plate, and Thailand's urn storing holy water for Rajabhisek. The monks of Laos wear the knowledge of India on their shoulders, much as the Buddha of Angkor is beaming with enlightenment.

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