

A study the Culture Relationship between the India and China

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Abstract- This study provides a comprehensive exploration of the cultural relationship between India and China, emphasizing the richness and diversity that characterize their historical and contemporary interactions. The historical narrative delves into the millennia-old cultural exchanges, emphasizing the impact of religious and philosophical ideas such as Buddhism that originated in India and found profound resonance in China. The Silk Road served as a conduit for not only trade but also the exchange of art, literature, and scientific knowledge, fostering a shared cultural heritage. The study also explores the role of language in shaping cultural identities and fostering communication between the peoples of India and China. The impact of globalization on cultural dynamics is examined, considering how modernization and technological advancements have influenced cultural exchanges between India and China.

Keywords- Cultural Relationship, India, China, International

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INTRODUCTION

China & India have always been close, like a brother and sister. The parallels and connections between them are extensive. and close up. When we analyze the geographical & historical of all the countries in the globe, we found that no other two countries are quite like our own. This holds true by any and all measures of analysis and evaluation. Our two nations are located on the majestic & storied Asian peninsula. India to the west & China to the east both extend majestically in different directions but are joined at the middle, like the wheels of a vehicle, the wings of a bird, or the limbs of a human being. The gigantic, majestic, dazzling, & breathtaking Himalayas have distinct bounds but otherwise resemble the human spine, shoulders, neck, & neurological system in terms of their overall physical structure.

According to a Chinese adage, "a large land with many people" describes China perfectly. India and China can both claim ownership of this item. In addition, the land in both of our countries is rich and productive, and its people are trustworthy, thrifty, and hardworking. We can sustain ourselves economically and make positive contributions to the global economy thanks to what the land and people produce.

CIVILIZATION OF CULTURE

Our cultures have their origins in the distant past, dating back thousands of years. In the Chinese calendar of orthodox history, which begins with Huang-

Ti's formal formation of a United Empire in China in 2697 B.C., the current year, 1934, is the year 4631. The aeons preceding the establishment of written history have to have been filled with tremendous activity and length. Since some ancient records place the beginning of Chinese civilization at about 18,000 years before Huang-Ti, and some even go as far as to say that our core culture arose 50,000 years before Huang-Ti was founded, there is no longer any room for debate. While references in Chinese Buddhist texts suggest that ancient India was in a comparable state to ancient China, we lack reliable documents from that time period to draw firm conclusions. No one can doubt the emergence of India's ancient civilization now that research conducted by modern scholars has established that the initial appearance of the Vedas must have occurred between 2000 and 3000 B.C. Knowing that written language was invented is crucial to understanding the development of civilization in any given culture; since the Chinese writing system only reached its final form during the reign of Huang-Ti, it stands to reason that it had to have germinated and matured for quite some time prior to that dynasty's reign. The number of arguments and evidence in ancient Chinese texts and classics is so large that I would need more room to cite them all here. A wonderful passage regarding the Indian writing system may be found in a book written in Tang Dynasty China by a prominent monk named Tao-Shih and titled "Fa-Yuan-Chu-Lin" (Pearls of the Buddhist World).

There are just four countries that may be considered truly old civilized nations. Ancient Egypt & Babylon, ancient China and India. However, today, Egypt and Babylonia are merely historical footnotes. Their original populations have always been in decline, and their civilizations have faded into the distant past, leaving behind only artifacts for archaeologists to unearth and themes for academics and poets to write about. A large number of other, younger nations also emerge and disappear over time. From ancient times to nowadays, only our 2 countries—India & China—have maintained their dignity & stature. Even if our countries have been politically and economically seized and stomped on by others, the untamed and barbaric have often adopted many of our finer traditions, teachings, systems, and customs. Those who would conquer & civilize them for the sake of our two countries' long-term prosperity.

There goes the concept that we share an identical national culture. According to the ancient account of Lord Buddha's life, Buddhacharita, he had the opportunity to study under Visvamitra Acharin, who had knowledge of several texts, including a "Book of China." These two cultures have been interacting for more than two thousand years. A separate body of literature known as Ratnakutha contains the names of several Buddhist artefacts & number of Chinese feudal regimes, including Wu, Shu, and Chin, among others. The canonical works of China provide much more examples. At a time when most modern powerful nations were still far off in the distance, the civilizations of China or India were already well on their way to becoming magnificent or brilliant, and their riches and success had reached a level truly beyond what the powers of Europe & United States have achieved today. Science is the backbone of modern Western civilization, which the white races take great pride in and which the common people envy & admire. India and China both had scientific foundations at an early date. For example, the ancient Indians developed what are now known as the "five sciences" (or "Pancha-Vidya" in Chinese) a very long time ago. This is because the events happened so long ago and were so complicated. In order to keep accurate and detailed records of historical events and international interactions, it is necessary to wait for a significant amount of time to pass. Thus, it was only after the arrival of Buddhism to China that we gained access to the true historical facts of our cultural interactions. In 67 A.D., during the 10th year of the Han dynasty (known as the Yung-Ping), the imperial capital city of Lo-Yang hosted a grand celebration to honor the arrival of Buddhism to China. From what we can gather, the first official adoption of Buddhism occurred during Yung-Ping's tenth year as Chinese Emperor. Following this, there was likely an increase in the level of cultural exchange between India & China. However, it is unlikely that Buddhism first entered China in this year, and it is also unlikely that it first entered China after the Chinese acceptance of Buddhism. Following this, many eminent Indian intellectuals made their way to China, and many educated Chinese monks & scholars made their way to India, all while spreading

Buddhism and furthering cultural interchange. Two hundred Chinese monks studied in India with immense success, according to the records of a Chinese book called "Li-Tai-Kao-Seng-Chuan" or the histories of prominent monks from different centuries. At the same time, twenty-four Indian sages preached in China with extraordinary achievement. It's likely that a great number of intellectuals & monks either died on the route or chose not to be remembered on Earth. A little poetry of just two lines can be found in an additional manuscript called "Tang-Kao-Seng-Chuan," which describes the life of the most important monks of the Tang Dynasty.

Many of the monks who go to the West to study never come back to Chang-A. This demonstrates that many people departed for India, but a fortunate few were able to return to China. The Indians who are travelling to the East should also feel this. From the Wei (220-264 A.D.) or the Tsin (265-419 A.D.), Confucianist or Taoist ideas were deeply ingrained in Indian thought. The Tang Dynasty (676-906 A.D.) and the era that followed, known as the 'Five Dynasties,' saw a further acceleration of this process of assimilation, and by the end of it, there was hardly any difference between the prose of the two dynasties. The Tang and Tsin eras seem to have made only minor cultural contributions to Indian society.

LITERATURE ON CULTURE

China is plenty with Indian-style and model products, whereas India has few Chinese-made items. Just a few minutes ago, I mentioned Visvamitra Acharin, who informed Buddha that among his many publications was "A book of China." As an additional illustration of the influence of Indian culture on China, there is a story that states the renowned Buddhist Hsuan-Tasang had translated Lao Tse's "Tao-Te-Ching" (the classics of virtue) into Sanskrit. Regrettably, my knowledge of Sanskrit is insufficient to ascertain the survival of any Sanskrit text. There is no doubt that Indian philosophy and religion stand head and shoulders above anything else in human history. However, Chinese ethics & arts are also in a league of their own. Translating works of classical Chinese literature into other languages is both feasible and highly desirable. For example, why have masterpieces from India been translated into Chinese but not the other way around? Theoretically, this could have been due to three factors: (a) the Chinese view of the world being open to the influence of good civilizations but closed off to outside influences; (b) the Indian people's strong religious sentiment, which led them to act as fervently religious individuals who actively sought out opportunities to preach their gospel rather than passively receiving it; and (c) the passage of time.

Regardless, China owes India a debt of gratitude and must fulfill her obligation of reciprocity. She has taken far more from India than she has given back. But China has done something, however indirectly, that Indian culture is grateful for. It's the fact that

she's put in a lot of work to protect, treasure, grow, and amplify the gifts India gave her throughout her life. So far, some authentic information on the historic closeness of our two great sister countries' cultures. It's unfortunate to say that over the past few centuries, the mutually beneficial relationship between humans and non-humans has weakened, if not completely broken down. This is likely due to the natural ups and downs of human existence, as well as the rise of modern science in Europe & accompanying rise of materialism, both of which helped usher in the industrial revolution.

Given this understanding, a small-scale endeavour has been initiated to form the Sino-Indian Cultural Society. By increasing understanding between our two nations, our society hopes to contribute to a global community characterised by mutual respect and understanding.

The two countries' commercial and trade ties have become stronger, but their cultural exchange efforts have ground to a standstill. Neither nation has ever welcomed the other, and trade & travel between the two have always been quite limited. Because of this societal gap, there are probably a lot of misconceptions. The two nations' administrations have demonstrated their readiness to project a more amicable image to the international community. There are around 800 Indian students enrolled at 23 different Chinese universities, yet there are 1.1 million international students during Wen Jiabao's visit to India. The administration asserted that their objective was to educate students on a broader scale regarding the academic programmes, financial assistance, and other services provided by Chinese universities.

While in India, Wen Jiabao signed a pact establishing a film cooperation commission between China and India. The declared goal of this organisation is to "strengthen collaboration or promote bilateral exchanges among India & China in the entertainment sector," specifically referring to narrative and nonfiction films of both countries. One of India's earliest religious landmarks, the Buddhist Temple of Luoyang, would be constructed in India per the terms of a second memorandum of understanding. Once completed, the Temple will serve as a lasting testament to the profound influence of India on China, shedding light on the ways in which Buddhism, which was brought to China from India, became deeply embedded in Chinese society.

In 2005, the diplomatic relations between China and India were commemorated for 55 years. Events commemorating the day were numerous in both countries. Examples include the "Cultural Festival of India" in China and the "Cultural Festival of China" in India. Proclaiming 2006 the "year of India China friendship," an attempt has been made to highlight the two nations on a global scale and strengthen connections between their peoples. Much will happen in the future years. The Eminent Persons Group (EPG)

has released new suggestions aimed at fostering closer ties between the two countries based on common values and interests. Academic and literary journals focusing on the bilateral connections; a series of cultural, athletic, and youth exchanges; a collaborative effort between prominent colleges on both sides; and many more initiatives are in the works. Also, a major Cultural Exchange Programme between China and India is in the works for the years 2006–2008.

Although the two governments have taken the lead, citizens on both sides are learning more about one another through a variety of channels. Inevitably, the two countries' mutual interest in one another has been sparked by their mutual interest in one another's financial opportunities or immense power potential. There has been a rise in articles written about each other in newspapers within the country. There are currently a growing number of Indian reporters based in China. Comparative studies of China and India are also popular among strategic think tanks in both nations. Indian students are increasingly considering China as a study abroad destination as they become less reliant on government funding. The practice of Indian yoga is growing in popularity among urban Chinese youth. Despite this, given the size & proximity of the two countries, these interactions remain minimal. There is still a significant linguistic barrier that prevents the exchange of ideas and cultural viewpoints across international boundaries.

HISTORY

Roman Empire

It wasn't long after the Roman conquest of Egypt in 30 BCE that trade and engagement between Europe, Africa, the Middle East, China, & Southeast Asia, Sri Lanka, and India increased. During a downturn in Rome's intermittent conflicts with Parthia, which often blocked passage along the Silk Road, Maes Titianus's group evolved into the travellers who reached the farthest east along the route from the Mediterranean world. The "Great Powers" standardised, controlled, and safeguarded international trade & communication as land and sea routes were connected and new goods, technologies, and ideas were transmitted throughout Asia, Africa, and Europe. Even though the Romans mistakenly believed silk originated from trees, their appreciation of Chinese silk—imported by the Parthians—evidenced the growing trade between the Roman Empire and China. Both Seneca the Younger and Virgil, in their works *Georgics* and *Phaedra*, emphasised this. Pliny the Elder makes an astute observation about the bombyx, also known as the silk moth, in his *Natural Histories*. He writes, "They spin webs, unlike spiders, which turn into a luxurious clothing material for women termed silk."

The purchase of silk from China resulted in a significant depletion of gold reserves; hence, the Senate attempted to prohibit its use on the basis of economic and moral concerns, but was unsuccessful.

Silk clothing would be OK to me, but only if the term "clothing" encompasses anything that does not expose flesh or violates basic human decency. Seneca the younger (c.3 BCE-65, *Declamations Vol. I*) describes the situation as follows: "miserable flocks of maids labour so that the adulteress could be visible though her thin dress, so that her husband had no more acquaintance than any outsider or foreigner with his wife's body."

When the Parthians were defeated by the Romans in the Battle of Carrhae in 53 BC, they dispatched 10,000 Roman prisoners to Mrgiana to assist in the defence of the eastern border of the empire. There's a chance that a few of these guys reached China.

In 166 CE, the first Roman ambassador came in China by this water channel, initiating a protracted sequence of Roman connections with China, according to the Hou Hanshu.

MEDIEVAL AGE

The Indians & Bactrians were the most successful traders through antiquity, followed by the Sogdians from the 5th to the 8th century CE and, eventually, the Arabs and the Persians. According to historian A.V. Dybo, it was not just Sogdians who were the major force behind the Great Silk Road. Rather, it was the people who carried the mixed Sogdian Turkic culture.

Bactrian and Taxilian merchants rose to even greater prominence during the 1st–3rd century, when Central Asia & Northern India merged under the Kushan Empire. Objects from the Greco-Roman world, China, & India were all found in a 2nd century treasure trove at Bigram, demonstrating that the people of this region actively fostered cross-cultural trade.

The western end of the Silk Road flourished under the Byzantine Empire, in the Nile Oxus region during the Sassanid Empire and Il Khanate Period, and in the sanities zone under the Three Kingdoms and Yuan Dynasty. Over the Indian Ocean, commerce between China's Guangzhou and Egypt's Alexandria flourished. From ancient times, many different places were economically and culturally linked through trade along the Silk Road. When it was at its height, the Silk Road brought together cultures as different as Chinese, Magyar, and Armenian.

Marauders & mercenaries from earlier disparate tribal societies along the Silk Road or barbaric culturally established pastoralists were drawn to the Silk Road by its strong integrating dynamics & impacts of change it transmitted. The barbarians of the world evolve into powerful armies that can seize thriving cities, dominate rich lands, and found enduring empires.

After the 4th century CE, the northern cities of Suyab and Talas rose to prominence, & Sogdians came to control the trade routes that ran east to west. Central Asia's most renowned caravan traders were they. The Gokturks' resurgent army guaranteed the safety of their businesses. Despite sporadic interruptions, trade between China & Uighur Empire—which until 840 included a large portion of northern Central Asia—continued throughout the 9th century. It has long been believed that the Ashina & Soghdian families worked together to establish this dominion. China sent the Uighur Empire a lot of silk in return for horses. Chinese records from the era when they travelled to Upper Mongolia describe caravans of Sogdians. They made equally significant cultural & theological contributions. The utilisation of Sogdian texts spanning from 750 to 840 by Muslim geographers in the 10th century provides evidence of the enduring connections between the east & west. Despite this, sogdian trade managed to weather the storm that was the Uighur Empire's demise. Among the many things the Muslim Samanids accomplished while ruling over Muslim Central Asia was the restoration of trade routes to the northwestern Turkic tribes, the Khazars, & Urals.

A number of significant events occurred along the Silk Road in northern China, including a concentration of nomadic military nations, the spread of Nestorian, Manichaeism, Buddhist, or later Islamic ideas into Central Asia or China, the formation of the influential Khazar Federation, and the creation of the greatest continental empire in history. The political unification of regions only tenuously linked by material or cultural goods along the Silk Road was achieved by the Mongol Empire, which had capitals in Beijing in northern China, Karakorum in central Mongolia, Sarmakhand in Transoxiana, Tabriz in northern Iran, Sarai and Astrakhan in the lower Volga, Solkhat in Crimea, Kazan in central Russia, and Erzurum in eastern Anatolia.

Exotic Asian goods were in high demand around 500 when the Western Roman Empire fell. Islamic conquest of Central Asia during the 751 Battle of Talas impeded China's westward advance for the remainder of the 7th century and beyond. Islamic Turks nearly eradicated Buddhism in Central Asia during their eleventh-century conquests & wrecked havoc on trade. During the Middle Ages, the Islamic Caliphate, situated in what is now eastern Turkey, controlled a large portion of the world's commerce.

From 1207 until 1360, the Mongols established governmental stability & revived the Silk Road as they expanded across Asia. This ended the Islamic Caliphate's dominance in international trade. More goods could enter and leave the area as the Mongols tightened their control over the trading routes. The Mongols do not consider certain commodities to be necessary, but Westerners do. This allowed the Mongols to acquire a plethora of Western comforts. Nonetheless, they persisted in a great deal of movement. Following Genghis Khan's demise, the Silk Road was administered by his

daughters. After visiting European courts in 1287 - 1288, the Mongol ambassador Rabban Bar Sauma returned to his people with a detailed report. Among the first Europeans to traverse the Silk Road to China during this time was the Venetian explorer Marco Polo. His writings, collected in *The Travels of Marco Polo*, introduced Westerners to many aspects of Asian society that had been previously unknown to them. While not the first traveller to return with tales, he certainly was one of the most educated. Along with him, other others—including Benedykt Polak, Andrew of Longjumeau, Giovanni da Pian del Carpine, & William of Rubruck—had gone before him as Christian missionaries to the East. Ibn Battuta, a Muslim explorer from Morocco, left Tabriz in 1325 and travelled through what is now the Middle East & Silk Road until 1354. Along with John of Montecorvino, Odoric of Pordenone, Giovanni de' Marignolli, and Niccolo' de' conti were among the future emissaries.

Attempts were made, both militarily and diplomatically, to unite France and the Mongols in the Holy Land during the latter Crusades of the thirteenth century. After the Ilkhanate's Abbasid and Ayyubid empires fell, the Mongols joined the Muslim Brotherhood and formed the Treaty of Aleppo with Egypt's Mamluks, the last Muslim army.

Many Europeans were persuaded to choose a new route, mostly by sea, to reach the wealthy Chinese empire after the Silk Road collapsed following the Mongols' defeat. Anyone could walk away with a tidy sum if they could establish a straight economic connection.

Concurrently with Asia Following the first European trading ship's arrival at Chinese shores in 1513 (commanded by Rafael Perestrello or Jorge Alvares), in 1517 (at Manuel I of Portugal's behest) a mission headed by Fernao Pires de Andrade or Tome' Pires formally established diplomatic and commercial ties among the Portuguese Empire & Ming Dynasty. The Silk Road land route has been progressively dismantled since the Emperor of China handed Macau to Portugal in 1557, transforming it into the first permanent European marine trade port between Europe and China.

In the year 1594, Willem Barents embarked on a two-ship voyage from Amsterdam with the intention of discovering the Northeast Passage and navigating to Asia via the Arctic. They started out along Novaya Zemlya's western coast, followed it all the way to its northernmost tip, and then they turned around. Near the close of the 17th century, the Great Siberian Road—a land route between Europe & China—was reopened by the Russians.

Portuguese expansion outside Africa after 1480 and Dutch & British expansion after the 17th century were both driven by the desire for direct trade with China and India. In 1600, a Jesuit Lay Brother in Bento de Gois was the first to suggest that the Portuguese could

sail south to China. A Portuguese soldier and adventurer who had taken the oath of a lay Brother in the Jesuits at Goa, India, in 1603 or 1605 began his journey to Europe via Afghanistan and an old Silk Road route.

Adam Smith, an economist from the 18th century, claimed that China's stagnation in economic growth was attributable to low salaries & extreme poverty in the country's lower classes.

MIDDLE AGES

Batuo (464-495 A.D.), a disciple of the Shaolin monastery, and Bodhidharma, the founder of Chan/Zen Buddhism, were among the numerous Indian academics and monks who went to China after Buddhism spread from India to China in the first century. A large number of Chinese students & faculty from Nalanda University in Bihar made the journey to India, including Xuanzang in 604 and Ching in 635-713. The Great Tang Records on the Western Lands, written by Xuanzang after his return from an expedition to India, served as inspiration for Wu Cheng'en's *Journey to the West*, one of the four major classical works of Chinese literature.

TANG AND HARSHA DYNASTIES

By the 7th century, the Tang dynasty of China had solidified its grip on central Asia & silk road. Wang xuanze dispatched a diplomatic mission to northern India following Emperor Harsha's death (590-647), but pretender contenders to the throne assassinated 30 of its members. In the subsequent civil war, Wang Xuanze escaped, but he eventually returned with linked Nepalese or Tibetan forces to aid the opposing candidate. In 599–649, Emperor Tang Taizong of Chang'an had the usurper apprehended and handed over to him by Wang's deputy Jiang Shiren, after the army attacked and seized the capital.

As part of the Treatise on Astrology of the Kaiyuan Era (Kaiyuan Zhanjing), the astronomical table of sins was transcribed into Chinese by the Indian mathematician & astronomer Aryabhata (476-550) in 718 A.D., during the Tang Dynasty. Chang'an was the birthplace of the astronomer and astrologer Gautama Siddha, who was born in India and authored the Kaiyuan Zhanjing. The Navagraha calendar was translated into Chinese by him, among his several other achievements.

MING DYNASTY

To establish a Chinese presence, impose imperial control over trade, and impress the local and visiting public, Emperor Yongle of the Ming dynasty dispatched seven naval missions into the Indian Ocean basin between 1405 and 1433. He may have intended to acknowledge non-Chinese persons as tribute, as was common practice under Chinese

dynasties. Captain Zheng He was routinely dispatched on massive exploring missions by the navy. With a combined fleet size of more than 28,000 and a length of more than 126.73 metres, his most magnificent treasure ships cruised the seas. While in India, he stopped at many ports and kingdoms. Mr. Zheng He travelled to Southeast Asia, India, and Ceylon on his first three journeys. On subsequent voyages, the Persian Gulf or Arabia were explored, and the east African coast—not Kenya—was explored as far as Malinda. Mr. Zheng He was known to generously distribute Chinese silk, china, and other goods during his travels. As a token of his gratitude, he was showered with expensive gifts, including giraffes and African zebras that had recently spent their last years at the Ming imperial Zoo. Mr. Zheng In Ceylon, he and his workers built a statue of Buddha, Allah, and Vishnu out of respect for the local faith and customs.

CONCLUSION

In conclusion, the cultural relationship between India and China is a tapestry woven with threads of shared history, artistic exchanges, linguistic connections, and societal influences. The millennia-old interactions between these two ancient civilizations have not only shaped their individual identities but have also contributed to a broader understanding of human heritage. The historical roots, exemplified by the transmission of ideas along the Silk Road and the dissemination of philosophies like Buddhism, form the foundation of a cultural bond that transcends geographical and temporal boundaries. The conclusion of this exploration into the cultural relationship between India and China emphasizes the importance of continued efforts to promote cultural exchanges, collaborative artistic ventures, and initiatives that celebrate the rich heritage of both nations.

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