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**Indian Architecture Buddhist Hindu Percy Brown Pdf 73 WORK**



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The aesthetic of Sanskrit temple architecture is not one with the Indo-Aryan style of Indian architecture. It is rather reminiscent of ancient African architecture and is the product of a long, sporadic, and gradual intermingling of cultures. The aesthetics of the temple architecture in Southeast Asia are the result of a longer and deeper interplay of cultural influences. It is not a question of difference or similarity, but rather of a process of cultural interactions. The architectural and cultural architecture of Southeast Asia is often called 'Cambodian' or 'Burmese', because of the similarity of their respective architecture in the Kamarupa region, that is known by the latter appellation. The influence of this region extends not only through the region, but also to Cambodia, Vietnam and central and southern Thailand. The early origins of the connection between India and Cambodia lay in the strong Hindu and Buddhist religious influence, emanating from India. This is certainly the case of Angkor, the great Hindu and Buddhist Buddhist capital city of Cambodia. The earliest large structure at Angkor dates to the early 10th century (1000-1009 AD, tree years), but the capital Angkor, still an extensive, sophisticated system of towns, towns, and cities, dates to

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the mid 12th century. The Angkorian period, in which India's most famous Hindu-Buddhist civilizations thrived, was one of the most creative periods of architecture in history, when much of the religion's literature and traditions were developed, including the Ramayana and Mahabharata and Indian philosophy.

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for two millennia, until the europeans arrived, the waterways that linked india with the gulf of bengal (gangetic plains, south east asia and indonesia) were the paths of transportation. gradually, a network of overland caravan routes linked india with china. although the primary trade was in silk, indian traders also traded in spices, precious stones, medicinal plants, grain and gold. textiles and cotton textiles were exported while india became a major supplier of salt and incense. silk was exported to china, the middle east, africa, and europe. by the fourth century ad, gautamiputra, was a major trade emporium, and buddhist and jain merchants established a permanent presence in the city. indian traders were instrumental in spreading buddhism and learning in south east asia. by the fifth century ad, most of the trade had changed from the silk road and india began to trade with central asia and china through the western china coast. as chinese and indian trade flourished, chinese missionaries began to establish buddhist monasteries in south east asia. buddhism was well received in central and western south east asia by the

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end of the 4th century (kalmali, 1981:34). from early times, buddhist and hindu monks visited sri lanka, east india and malaya to spread buddhism. some of the most prominent of the early expatriate buddhists were anuruddhapālā (of ceylon), dhammakāya (malaya), mahinda (sri lanka), pasenadi and devanampiyā. the buddhist patroness of sri lanka, walpola, began building temples at the turn of the seventh and eighth centuries. in sri lanka, jothika built the rajagovinda, and mahinda the dheevanarama.

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