



Jao Tsung-I and Selected Essays on the Cultural Relations History of China and India: An Overview of Siddhartha Studies

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Abstract: Amidst the intensifying global cultural connection, Sino-Indian cultural exchanges have been a crucial domain for comprehending Eastern civilisations, with Jao Tsung-I emerging as a prominent figure in examining their historical profundity and modern relevance. This study focuses on Jao Tsung-I, a distinguished sinologist, and Sino-Indian cultural interactions. This analysis utilises Jao's scholarly publications, historical documentation, and archaeological evidence to examine his biography, interdisciplinary research, and contributions to Sino-Indian cultural studies, particularly emphasising his book, Essays on the History of Sino-Indian Cultural Relations-Introduction to Siddhartha Studies. The study reveals that Jao's autonomous learning and cross-cultural viewpoint propelled his success in Sinology, whereas Sino-Indian cultural interactions have developed from ancient Silk Road commerce and the dissemination of Buddhism to contemporary formal and informal collaborations. Jao Tsung-I's study establishes a theoretical foundation for Sino-Indian cultural studies, and his interdisciplinary approaches serve as a guide for future researchers, enhancing bilateral cultural comprehension and advancing global Sinology.

Keywords: Jao Tsung-I; Sino-Indian Cultural Ties; China and India, Siddhartha Studies

1. Overview of Jao Tsung-I

1.1 Experience in Life

Jao Tsung-I (1917-2018), who was also known by the courtesy names *Xuan Tang*, *Bo Lian*, *Bo Zi*, *Bai Zi*, and *Gu An*, stood as a preeminent authority in Chinese studies, garnering recognition both at home and abroad^[1]. His academic journey was initiated by his family's profound intellectual legacy. From an early age, he absorbed Lingnan's literary traditions and local narratives while cultivating a profound affinity for classical classics and Taoist literature—cornerstones that would guide his enduring academic pursuit^[2]. Jao Tsung-I, alongside his second uncle—both renowned in the realms of Buddhism and Confucianism—have authored numerous works, including Notes on Buddhism, Cases of Confucianism in the Han Dynasty, Chronology of Wang Youjun, and Hundred Poems of Cixi Palace. Jao Tsung-I's family carried a significant inheritance. The Tianxiao Building in his estate contained over 100,000 volumes, thus establishing it as the top-ranked library in eastern Guangdong during that era. He regularly dedicated himself to studying in Tianxialou, committing old-text contents to memory via a mix of reading and games. Jao Tsung-I's significance in modern Chinese academic history is mainly attributed to his different way of re-engaging with Chinese academic heritage in the context of contemporary scholarship and international sinology^[3].

Jao Tsung-I exhibited outstanding self-directed learning abilities, with his father, Jao Ai, serving as the primary instructor. Under his father's meticulous guidance, he not only laid a solid foundation in traditional culture but also cultivated remarkable self-learning abilities. During his upbringing, he viewed the school curriculum as superficial and consistently believed it lacked depth. He often secluded himself in Tianxiao Building for solitary study. By virtue of his exceptional capacity for self-directed learning, he ultimately achieved proficiency in seven languages, including English, French, and Japanese. Notably, he possessed a profound understanding of the nuances of ancient Sanskrit, cuneiform, Oracle Bone Inscriptions, bronze inscriptions, bamboo slips, and silk documents^[4].

Jao Tsung-I's extensive experience teems with legends and is firmly anchored in a rich familial academic heritage. His innate talent for self-directed learning and boundless curiosity elevated him to the pinnacle of modern scholarship. After his relocation to Hong Kong in 1949, he started his teaching at New Asia College. After years of dedicated involvement in the education sector, he has not only garnered global acclaim but also consistently serves as a guiding light and confidant to the younger generation. His solid The wisdom of Confucianism, coupled with a calm and earnest approach to life, aptly embodies the essence of ancient intellectuals' demeanor. In 1977, Jao Tsung-I brought out Orthodoxy in the History of China, a famous historical work. It compiles statements of orthodoxy from various dynasties, conducts a meticulous textual analysis of the General Theory, and elucidates the origin and evolutionary trajectory of orthodoxy, and its connection with historical compilation^[4].

In 1973, Jao Tsung-I was chosen as the inaugural Professor of Chinese Language and Literature at the Chinese University of Hong Kong, leaving his post in 1978 at 62^[5]. Professor Jao primarily undertook teaching responsibilities in Hong Kong, Macau, and Singapore. He has dedicated nearly 70 years to academic study and instructional duties. His remarkable achievements and exceptional contributions have obtained broad recognition from both academic domains and

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the general public. He worked as a visiting professor at Kyoto University in Japan and a research professor at Academia Sinica in Taiwan [6].

His academic achievement in terms of its depth is wide-rooted, The academic style is strict and academic research has also unique research methods, especially its broad research perspective and international vision. It has provided an ideological basis for researchers from all over the world with a large amount of ideological basis for researchers from all over the world. He especially attaches importance to the collision and effect of Chinese and foreign history and culture. Jao Tsung-I's research on the ancient history was parallel to the study of King Luo, and used the method of new evidence [7]. Academic exchange initiatives not only serve to disseminate and develop Chinese culture globally but also to foster the exchange and evolution of world civilizations. Respecting the United States, France, Singapore, Japan and some other countries in the long-term academic experience, lecturing and academic activities. My academic contributions are recognized and praised. He has achieved significant scholarly accomplishments and made substantial contributions to the exchange program, thereby establishing his academic stature and gaining academic recognition for his contributions to the field's development [14].

His scholarly achievements and contributions span a wide array of fields, exerting a profound influence. His knowledge was comprehensive. He attained remarkable achievements in numerous fields, including history, literature, Confucian classics, oracle bone inscriptions, Qin bamboo slips, and Dunhuang studies. He was good at poetry, calligraphy, painting and piano, and made significant achievements in the field of sinology at home and abroad [8].

Scholars widely acknowledge that Jao Tsung-I's remarkable academic accomplishments were underpinned by his profound scholarly spirit and mentality, as evidenced by his relentless pursuit of knowledge and his dedicated scholarly approach. During his academic research, he dedicated himself to compiling the extensive academic works of Jao Tsung-I, culminating in the *Jao Tsung-I Twentieth Century Academic Collection*, a monumental work comprising dozens of volumes. He has consistently upheld the principles of academic integrity and rigor, actively engaging in multiple academic research domains, did not prematurely acknowledge unconfirmed opinions, but always adhered to facts and evidence as the basis. He has achieved academic success through rigorous research, embodying a pragmatic attitude and carefully guiding subsequent researchers. Mr. Jao Tsung-I had lived mostly in Hong Kong. He left behind a rich endowment of cultural artefacts, manuscripts and texts of great value for the study of China's ancient culture and Jao Tsung-I's academic thoughts [14].

1.2.1 Affecting the Learning of Chinese Culture

As an internationally recognized prominent sinologist, Jao Tsung-I's extensive research and academic contributions have significantly influenced the field of sinology both in China and internationally. His insightful commentary on the Epic of Gilgamesh and the cultural interplay between Buddhism, China, and India significantly contributed to the internationalization of Sinology, shedding light on the historical and cultural exchanges that shaped these ancient civilizations. In addition, he was elected to become a member of the French Academy, the French Far East Academy and the International Eurasian Academy of Sciences and won the very prestigious Stanislas Julian Award [9]. The leadership and intellectual contributions of sinologists like Eduard Erkes have historically provided significant guidance for the development and in-depth exploration of sinology research.

1.2.2 Research in Other Fields

Jao Tsung-I had a broad focus, primarily emphasizing literature and philology. Meanwhile, he underscored the exploration of historical processes and texts, assessed literary works using historical research methods, and positioned all research topics within specific temporal and spatial contexts [10]. Among the disciplines where Jao Tsung-I made substantial contributions are Oracle Bone Inscriptions, ancient Chinese literature, religious history, and history. For his research on Sanxingdui, Jao Tsung-I used Oracle Bone Inscriptions, literature, and archaeological data. Jao illustrated the effectiveness of the triple evidence law [11]. In addition to directing multiple academic series and journals, Jao made significant academic contributions across a wide range of work and paper genres. As Jao Tsung-I stated, To engage effectively with China's ancient philosophy, it is necessary to remove two obstacles: the Western framework and excessive skepticism about the past [12]. Thanks to his remarkable artistic aptitude, he has made essential contributions to the popularization and diffusion of Chaoshan culture, and his intellectual skills have led to noteworthy breakthroughs bringing about significant achievements in academic circles. Inspired by the cultural legacy of predecessors such as Zheng Yijian, who has leveraged digital media to promote Chaoshan's intangible cultural heritage, and the profound impact of historical figures like Han Yu and Chen Yuanguang on Chaoshan's cultural and academic landscapes, he has made significant strides in advancing the Chaoshan culture and achieving notable academic successes [14].

Jao Tsung-I demonstrated exceptional artistic talents and a profound understanding of ancient Chinese art. His extensive knowledge and active involvement in the study of traditional Chinese art made him a preeminent authority in the evaluation and collection of Gu Shuhua. Thanks to his unique perspectives on calligraphy, dance, music, and painting, Chinese art made significant strides. Moreover, Jao Tsung-I has long been dedicated to education, imparting his expertise and insight to the next generation. He symbolizes the moral He demonstrates the intellectual doctrines and moral criteria of classical Confucian scholars, and capably explains their philosophy with a kind and honest outlook on existence, greatly influencing many students [12].

1.3 Cultural Exchanges Between India and China: Profound Impact on Both Nations and the Globe

Historically, these exchanges have been pivotal in shaping the development of both civilizations, as seen in the spread of ancient Chinese inventions to India and the influence of Buddhism on Chinese culture. Contemporary interactions, such as the visits by cultural figures like Rabindranath Tagore and the establishment of cultural exchange programs, continue to foster mutual understanding and cooperation. These exchanges not only contribute to the cultural enrichment of both

countries but also offer valuable insights and experiences for other developing nations, emphasizing the importance of Eastern Wisdom in addressing global challenges [7].

Within the field of international sinology, Professor Jao Tsung-I held a distinguished position. He has been involved in the global academic community for an extended span, teaching and doing research undertakings in Singapore, India, Japan, France, and the United States [13]. The cultural interactions between China and India have been significantly enriched by the contributions of scholars like Jao Tsung-I, echoing the historical exchange of knowledge and culture between the two ancient civilizations. His academic monograph Essays on the History of Sino-Indian Cultural Relations-Introduction to Siddhartha Studies saw the light in 1990. It bestowed upon the academic community practical research materials and a theoretical framework while delving deeply into the cultural exchanges and interactions between China and India. As a significant reference work for Sino-Indian cultural exchanges, Jao Tsung-I's research not only traced the historical background of the commencement of Sino-Indian cultural exchanges but also delved deeper into Indian cultural studies. His scholarly exchange regarding ancient Chinese script and calligraphy with Mr. Liu Zhengcheng, in the year 1999, not only strengthened people's knowledge of Indian calligraphy and ancient Chinese characters but also built a meaningful link for cross-cultural interactions between China and India [14].

Jao Tsung-I's academic achievements have had a far-reaching influence and left an outstanding academic legacy. He has made significant contributions to the analysis of Oracle Bone Inscriptions, Dunhuang literature, and Tang dynasty poetry, enriching our understanding of ancient history and literary traditions. His extensive studies and travels, particularly his seventeen-year journey to India, facilitated a profound cultural interchange between China and India, bringing back Buddhist scriptures that became foundational for the development of Buddhism in China. His studies enabled the cultural interchange between China and India. He notes that swastika symbols appeared on pottery, with West Asia as the oldest, followed by the Indian River Valley, and China. They also existed in the Stone Age in Qinghai and Liaoning, regions bordered by ethnic groups. He compares the Chinese swastika with those found in India, West Asia, and other nations [14]. Jao Tsung-I's 1997 Tang Rongtong Academic Lecture at Peking University, which was part of his broader academic contributions, fostered scholars with a worldwide perspective and significantly enhanced the global significance of China Studies. Furthermore, Jao Tsung-I's scholarly pursuits in Singapore and Hong Kong, particularly his accomplishments in the subject of Dunhuang studies, strengthened his connections with international academic communities [14].

Jao Tsung-I is regarded as an important person in Asian civilisation, and both academics and society have been greatly impacted by his artistic pursuits and intellectual studies. His contributions and academic achievements are highly regarded and have a big influence on Sino-Indian cultural relations. A vital basis for the ongoing growth of cultural exchanges between China and India has been laid by Jao Tsung-I's academic accomplishments and participation in exchange programmes [14].

2. Sino-Indian Cultural Interchange: Historical Evolution and Current Status

2.1 Cultural Exchanges in Historical Periods

The Silk Road era is when China and India first began exchanging cultural ideas. The early trade of Chinese silk and other commodities to India signified the commencement of cultural exchanges between the two ancient civilizations. According to historical accounts, trade between China and India predates Zhang Qian's trip to the Western Regions by about 140 BC [15].

Intergovernmental and nongovernmental exchanges have always coexisted throughout the history of Sino-Indian cultural exchanges, and these exchanges have taken place on land and at sea. In the land of ice and snow, the Pamirs, with its snow-capped mountains and desert regions, served as the primary routes of communication between Chinese and Indian monks during the Western Jin Dynasty. Their principle of being selfless and devoted, and being entrusted with the mission to preach Buddhism became the cornerstone of Buddhist cultural interactions between India and China [16]. One of the most significant cultural exports from ancient India was the expansion of Buddhism [17]. The civilizations of both sides achieved a two-way inheritance in both material and spiritual aspects. India experienced profound influences from China, including the adoption of silk, the integration of Buddhist culture, and the assimilation of scientific and technological advancements. When silk was introduced to India, China, as the first nation to domesticate sericulture and apply it to textile production, played a pivotal role in fostering the growth of the domestic textile industry. The development of the Sakyamuni-related Buddhist texts was significantly influenced by the advent of Indian literature and culture in China during the Sui and Tang Dynasties [18]. Wang Xu'an regularly sent missions to and from India during the Tang Dynasty, which not only helped spread Buddhist culture but also promoted scientific and technological advancements, laying the groundwork for important cultural contacts between China and India. At Wutai Mountain, the relationship between the Dragon God and Manjusri Bodhisattva embodies the harmonious coexistence of representation and its essence, as well as the poignant struggle against oppression and suppression. During the Tang and Song Dynasties, this dynamic vividly exemplifies the profound blending and dynamic interaction between Chinese and Indian civilisations [19].

It is readily apparent to discern the historical backdrop against which the Tang and Song Dynasties witnessed a profound fusion of Chinese and Indian cultures. Throughout this period, Chinese and Indian civilizations evolved in tandem, and through integration, cultural exchange, and mutual interactions, both sides acquired knowledge from each other. The zenith of amicable relations between China and India occurred during the Tang Dynasty, when cultural interactions between the two nations exhibited a diverse array of characteristics [20]. The two sides engaged in religious exchanges in addition to sending envoys to one another. While absorbing Indian calendars, music, and other cultural elements, the Tang Dynasty also introduced the essence of Chinese civilization to India. Indian dance and music made significant

contributions to the cultural output and communicative influence of the Tang Dynasty [20]. During the Tang and Song Dynasties' time frames, many exchanges between Chinese and Indian administrative and cultural zones were documented in historical texts like Old Tang Shu. Besides fostering cultural exchanges between China and India, the involvement of Indian monks such as Baliros Bodhi and Ayurbazhelo significantly contributed to reinforcing the friendly ties between the two countries [20].

During the Ming and Qing Dynasties, the main focus of cultural exchanges between China and India lay in spiritual exploration, showcasing distinctive and remarkable aesthetic characteristics. Indian culture places greater emphasis on religious principles compared to the focus on moral standards in Chinese culture. Religion, art, science, and technology constituted the primary domains of cultural interaction during this period. In fact, the Cantonese opera Mulian Save Mother demonstrates the exchange and blending of Chinese Confucianism and Indian Buddhism, strengthens the harmony between religious belief and secular human emotions, and heightens the causal implications of filial piety in the play [21].

2.2 The current state of cultural exchange between China and India is characterized by a rich history and ongoing efforts to strengthen ties. Despite some challenges, such as restrictions on student exchanges, both countries are making concerted efforts to enhance mutual understanding and cooperation in various fields, including education, arts, and festivals.

The government-sponsored cultural exchange initiatives between China and India, as evidenced by various projects such as the Mutual Translation Project and the execution plans from 1988 to 2009, have been diverse and have yielded significant outcomes. The two parties join hands to foster mutual understanding and social advancement through cultural exchange. India is likely the most prominent non-communist nation engaging in cultural exchanges with China [22]. The two nations have conducted extensive cultural exchanges and collaborations in public diplomacy, encompassing a variety of cultural exchange endeavors and youth schemes aimed at fostering mutual understanding and cooperation, cultivate mutual understanding and fellowship among their populations. The Chinese and Indian governments actively promote cultural exchange initiatives, for instance, joint events such as Commemorating the Immortal Monument and Inheriting the Great Spirit—Commemorating the 85th Anniversary of the Indian Medical Aid Team's Visit to China, which are arranged in collaboration with the Indian Embassy in China and Indian institutions. To facilitate the ongoing, efficient, and all-round progress of culture, the Chinese and Indian governments have established a multi-platform cultural exchange framework that incorporates the BRICS intergovernmental cultural cooperation agreement. The agreement ensures a reliable framework for reciprocal learning between China and India, while also enhancing the standardization and organizational quality of cultural exchange initiatives between the two nations. The agreement ensures a dependable framework for reciprocal learning between China and India while enhancing the standardization level and organizational effectiveness of cultural exchange initiatives between the two nations [18].

Since the 1930s, a great number of renowned Indian scholars have contributed to the field of Sino-Indian Studies, producing works that employ historiography, comparative culturology, and comparative philosophy. These scholars have not only delved into the historical and cultural connections between India and China but also into the literary aspects of China. For instance, the work of scholars like Tan Yunshan and his son Tan Chung, who have translated and studied Chinese literature, particularly ancient Chinese literature, has been significant. Their contributions, along with others, have outlined the development of Sino-Indian Studies in the last century. China and India, both ancient civilizations, boast a wealth of historical and cultural assets, as evidenced by their numerous UNESCO World Heritage sites. Cultural exchange fosters mutual understanding and respect for diverse cultures, thereby fortifying cultural bonds. Currently, the cultural relationship The interactions between China and India predominantly take place through official channels, non-governmental engagements, and media collaborations. The formal ties between the two governments constitute a vital facet of cultural exchanges and should not be overlooked. Non-governmental exchanges encompass education, science and technology, culture, and other fields, offering a plethora of opportunities for social and cultural cooperation between the two nations. Media engagement has emerged as a crucial avenue for enhancing cultural relations between China and India via multiple activities [21].

Nevertheless, the cultural exchanges between China and India encounter obstacles arising from geographical and cultural disparities, such as differences in cultural understanding and the inadequate frequency and depth of interactions. At present, cultural exchanges and academic partnerships between China and India are progressing in a healthy manner. The governments and peoples of both countries are diligently promoting exchanges through various means, such as establishing Confucius Institutes and organizing cultural feasts, and organizing academic seminars. The scenarios of cooperation and rivalry in Sino-Indian ties have concurrently increased, prompting the two nations to gradually set up a mutually reinforcing development partnership.

3. A Synopsis of Siddhartha Studies: A Selected History of Sino-Indian Cultural Relations, with a focus on the pivotal visit of Rabindranath Tagore to China in 1924..

Concerning Selected Studies on the History of Sino-Indian Cultural Relations: An Examination of Siddhartha's Works', the research systematically analyzes the academic status of Siddhartha's works, focusing on the cultural interactions between China and India regarding Buddhism [18]. This book discusses the basic ideas, the academic framework and the method of research in this field, and also offers an overall view of the integration of Chinese and Indian history and culture through a multi-dimensional, in-depth discussion of religion, philosophy and art. This book provides a comprehensive analysis of the profound mutual influences between China and India, encompassing cultural ideologies, scholarly exchanges, and the historical impact of figures like Rabindranath Tagore [21]. This book, alongside others such

as Dr. Prabodh Chandra Bagchi's "India and China: A Thousand Years of Cultural Relations" and Xuanzang's "The Great Tang Records on the Western Regions", is indispensable for the study of the cultural history of China and India.

This book is composed of two parts: History of Sino-Indian Cultural Relations and Introduction to Siddhartha Studies. Jao Tsung-I carefully compares the historical development of China and India, systematically discusses the reciprocal influence and common advancement of the two cultures, and then critically analyzes the origin, development, characteristics, and social effects of both cultural systems. Introduction to Siddhartha Studies discusses the origin, development, basic attributes, historical significance and social effect of Siddhartha's philosophy through the discussion of the cultural exchange between China and India [14]. In his works, Jao Tsung-I constructed Siddhartha's theoretical framework as an academic system to discuss the cultural exchange between China and India, emphasizing the multicultural attributes, historical development, philosophical ideas, and artistic forms resulting from the introduction of Buddhism into China. Through the rigorous discussion of archaeological discovery, ancient text and historical record, and then discussed the profound effect of Buddhism on China's religious belief, ideology, art work and social habits. This book discusses the integration of Indian traditional culture following the introduction of Buddhism into China. This integration has given rise to numerous new cultural forms and academic institutions, which are crucial for studying the development of Sino-Indian cultural relations [21].

In addition, this book discussed in detail the basic ideas and methods of research of Siddhartha. Hermann Hesse emphasized that the examination of his novel "Siddhartha" extends beyond historical research, encompassing a multi-dimensional research field that includes philosophy, theology, art history, and other disciplines. Researchers must have a solid background in historical knowledge and, at the same time, must master the basic aspects of philosophy, religion, art history, and other relevant areas. Jao Tsung-I firmly believe that the academic technique of cross-cultural comparative research holds significant value. It is only through a comparative study of China and India that we can truly grasp the essence of Siddhartha's thoughts. Simultaneously, he places great emphasis on immediate, on-site investigation. He posited that archaeological discoveries and field research constitute crucial methodologies for comprehending Siddhartha's philosophy [14].

Selected Essays on the History of Sino-Indian Cultural Relations: A Brief Introduction to Siddhartha Studies. The profound cultural values that India and China share through Buddhism have exerted a strong influence on both nations [24]. The primary objective of this book is to delve into the cultural origins of China and India, aiming to foster detailed cultural interactions and mutual learning, thereby enhancing the understanding and appreciation of each other's heritage [18]. This book is academic in essence and also serves as a valuable guide. We believe that this book will serve as an important reference material, inspiring scholars, students, and the general public involved in this field of study. It will undoubtedly provide you with the necessary intellectual support to understand and promote Sino-Indian cultural interaction.

4. Selected Essays on the Historical Context of Sino-Indian Cultural Interactions: An Overview of Siddhartha Studies

Buddhism flourished in India from the 5th century BC to the 4th century BC, and from there it spread beyond its homeland to China in the early AD period [25]. After the official introduction of Buddhism into China in the first century, India made significant contributions to language, literature, art, philosophy, science, and culture in China [26]. It is historically recorded that more than 30 monks from China travelled to India to seek dharma, among whom were famous in India Faxian and Xuanzang [27].

Jao Tsung-I's essays, which offer a comprehensive survey of Siddhartha studies within the context of Sino-Indian cultural relations, stand as a monumental contribution to the field. This book delves into the historical academic background of China-India interactions, particularly highlighting the cultural exchange catalyzed by Rabindranath Tagore's visit to China in 1924, which led to the creation of the Sino-Indian Society and the China Institute [14]. It provides a theoretical foundation and methodological guidance for future scholars to explore the contact and interaction between the two nations. This book is a milestone in the study of Sino-Indian cultural interaction and it has attracted considerable attention and praise from scholars all over the world.

In this book, the author thoroughly studies the historical cultural intercourse and present situation of Sino-Indian cultural intercourse and contact and builds an academic discussion framework for scholars all over the world. Via thorough study of Jao Tsung-I's research results, scholars all over the world can have a good grasp of the complicated contact and intercourse between the two old civilizations and its extensive impact.

5. Conclusions

5.1 Importance of Jao Tsung-I Research

Jao Tsung-I was renowned as an outstanding scholar among his academic peers. Professor Jao Tsung-I's extensive research and scholarly contributions have significantly enriched the understanding of Chinese culture and ancient history. His research spans a vast array of topics, including notable contributions to Dunhuang studies, as evidenced by his scholarly works and artistic creations inspired by the Dunhuang scrolls, murals, and artefacts [2]. The former can vividly reflect the background and humanistic milieu of the ancients, while the latter can aid us in comprehending Jao Tsung-I's research methodology and theoretical framework. His interdisciplinary research experience and theoretical results have made significant contribution to the interdisciplinary studies of the ancient Chinese culture by scholars from the West [14]. The research results have sparked significant interest across academia, culture, and education, offering a crucial reference for the study of ancient Chinese civilization. Moreover, they have advanced academic research and inspired new avenues

of exploration. Furthermore, Jao Tsung-I's scholarly endeavors and practical efforts in fostering cultural exchanges between China and India have significantly enhanced cultural interaction, friendship, mutual trust, and social development between the two nations. The scholarly achievements of Jao Tsung-I in The cultural exchanges between China and India have not only provided rich research sources and directions for both sides but have also had a profound impact on the cultural exchanges between the two nations, as evidenced by the ongoing dialogue that spans centuries and continues to shape global development.

5.2 A Synopsis of Selected Articles on Sino-Indian Historical and Cultural Interactions: With a Focus on Siddhartha Studies

Selected Essays on the Study of the Historical Context of Sino-Indian Cultural Interactions-Study of Siddhartha is a remarkable piece discussing the Sino-Indian Cultural Interaction in detail. Selected Essays on the Study of the Historical Context of Sino-Indian Cultural Interactions-Study of Siddhartha has received warm responses in scholarly circles, promoting cultural contacts between our two countries and playing an important role in enhancing mutual understanding people.

The academic value of this book lies in Jao Tsung-I's detailed examination and meticulous analysis of the process of cultural interaction between China and India. Through meticulous examination of historical texts, he uncovered the deep-seated interplay and reciprocal impact between China and India across multiple domains, encompassing religion, philosophy, and the arts, as evidenced by the Silk Road's material exchanges and the spread of Buddhism [14]. The book highlights Buddhism's significant role in fostering cultural exchanges between China and India, as evidenced by its introduction to China during the Han Dynasty and its profound impact on Chinese society and culture. It provides us with a key to understanding the cultural integration of our two countries. In addition, the research methods are innovative. Jao Tsung-I employs interdisciplinary approaches, integrating theoretical ideas and skills from history, religion, philosophy, and art history to construct a novel method for studying the cultural interactions between China and India [21]. This interdisciplinary research approach enhances subject investigation and serves as a significant method for future scholars to conduct research. The book is a strong reference and inspiration for scholars who conduct research on the interactions between China and India all over the world and is an important book in this academic field.

5.3 The future trajectory of Sino-Indian cultural interactions is poised to play an increasingly significant role in the comprehensive development of bilateral relations

In April 2018, President Xi Jinping and Indian Prime Minister Modi reached an agreement in Wuhan to implement a high-level foreign language exchange [28]. With globalization, China and India, two ancient countries with a long history, make a great difference in various aspects by improving and enriching cultural contacts. The cultural contacts between China and India are increasingly diversified. In addition to traditional religious, philosophical and artistic communication, modern popular culture, such as film, music and food, have gradually become important channels for cultural communication. This kind of diversified communication not only makes its own image more popular and attracts more people, but also makes more people involved in cultural exchange, especially young people. The wide popularity of Indian films in China and the increasing popularity of Chinese food in India, reflect the mutual influence and blending of the two cultures in daily life. At the same time, education and intellectual exchanges are also becoming important in the cultural exchanges between China and India. Academic cooperation, teacher-student exchange programs and joint research projects between the two countries will also promote cultural and intellectual exchanges. This will promote academic discussion between young rising experts and students from the two countries and also promote direct contact and communication. It is expected that academic cooperation will be enhanced, and more innovative and comprehensive research results will be reached in the future. The exchange of non-governmental organizations and grassroots level should also be promoted in the process of exchanges between China and India. The participation of non-governmental organizations, individuals and cultural institutions will greatly enrich the variety and dynamism of the exchanges between China and India. We should actively encourage the participation of grassroots level so as to promote the understanding and friendship between the two peoples and the friendly relations between the two. The people of the two countries can exchange their cultural activities directly, so as to enhance the understanding of each other.

No matter whether it is in the process of cultural communication between China and India or in the process of cultural communication between China and India during the process of globalization, China and India always face common problems and development opportunities. By solving global environmental protection problems, China and India can open up a new field of cultural communication. These global issues bring both opportunities and challenges to the improvement of China's cultural integration with India. China and India can cooperate in the field of culture, especially in solving global environmental problems, so as to forge a new field of enhanced resonance and cooperation.

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