

Indian and Vietnamese Buddhism: Similarities and Differences

Trần Thị Vân Dung (Dr.)^{1*} and Nayan Deep Singh Kanwal (Professor)^{2*}

¹Main Lecturer, Hue College, Hue City, Thua Thien Hue Province, Vietnam

²Independent Researcher, Horizon JHSSR, Cyberjaya 63200, Malaysia

ARTICLE INFO

Article history

RECEIVED: 26-Jan-24

REVISED: 05-Jun-24

ACCEPTED: 28-Jun-24

PUBLISHED: 15-Jul-24

*Corresponding Author

Trần Thị Vân Dung

E-mail: tvandung@gmail.com

Co-Author(s):

Author 2: Nayan Deep Singh Kanwal

E-mail: nayan.kanwal@gmail.com

Citation: Trần Thị Vân Dung and Nayan Deep Singh Kanwal (2024). Indian and Vietnamese Buddhism: Similarities and Differences. *Horizon J. Hum. Soc. Sci. Res.* 6 (1), 8–17. <https://doi.org/10.37534/bp.jhssr.2024.v6.n1.id1240.p8>



ABSTRACT

Introduction: India and Southeast Asia have a rich history of cultural exchanges and trade relationships, significantly impacted by transnational migration and cross-cultural movements (Woodward, 2004; Van, 2020). This study explores the Indian cultural influence on Southeast Asia, particularly focusing on the introduction and development of Buddhism in Vietnam. **Methods:** Through a historical and doctrinal analysis, this research examines primary and secondary sources, including inscriptions, ancient texts, and scholarly articles. The study adopts a comparative approach to trace the evolution of Buddhism in both India and Vietnam, analyzing key philosophical tenets, ritual practices, and socio-cultural impacts. **Results:** The maritime commercial network in Asia during the first two centuries of the Common Era facilitated the spread of Buddhism into Vietnam, strengthening commercial and cultural ties between India and Vietnam (Taylor, 2017). Northern Vietnam became a center for Buddhist learning, attracting pilgrims and missionaries. Vietnamese Buddhism uniquely did not integrate Hindu gods, aligning more closely with Confucianist and Taoist traditions. An inscription from 875 C.E. documents the construction of a Buddhist temple and monastery by Indravarman II, marking a significant event in the history of Vietnamese Buddhism (Nguyen Lang, 2000). **Discussion:** The study reveals shared doctrinal foundations rooted in early Indian Buddhism and their evolution within Vietnam's unique cultural context (Ariyaratne, 2010). While Indian Buddhism influenced Vietnamese practices, Vietnam adapted Buddhism to fit its own cultural ethos, resulting in both intersections and divergences in Buddhist development (Taylor, 2017; Dao, 2018). **Conclusion:** This research enhances the understanding of Buddhism's historical journey and fosters cross-cultural dialogue. It highlights the intricate interactions between Indian and Vietnamese cultures, demonstrating the selective adoption of elements consistent with Vietnamese beliefs. The study contributes to appreciating the diversity within the global Buddhist community and the nuanced influence of Indian culture on Southeast Asian Buddhism.

Keywords: Buddhism; Cultural adaptation; Doctrinal analysis; Eightfold path; Four noble truths; Indian Buddhism; Vietnamese Buddhism.

*Kanwal, N.D.S is currently an Independent Researcher & Educator, Austin, Texas, TX 78705, USA.

1. INTRODUCTION

Buddhism, originating in ancient India, has spread across various regions, including Vietnam (Taylor, 2017). This paper examines the shared foundations and unique

characteristics of Indian and Vietnamese Buddhism, shedding light on their historical development and doctrinal variations.



India, of course, is the proud home to Bodh Gaya, where Lord Buddha attained enlightenment in the 5th century and gave his first preaching in Saranath, Varanasi.



Buddhism, an ancient Indian religion originating in the Kingdom of Magadha (now Bihar, India), is based on the teachings of Gautama Buddha, known as the "Awakened One," with Buddhist doctrine acknowledging previous Buddhas.

Buddhism, with its profound philosophical teachings and profound impact on diverse cultures, stands as a beacon of spiritual wisdom across the globe. This scholarly paper embarks on a nuanced exploration of the intricate tapestry woven by Indian and Vietnamese

Buddhism, endeavouring to unravel the shared threads and unique patterns that characterize each tradition. Rooted in the ancient soil of India, Buddhism traversed geographical and cultural landscapes, finding a second home in Vietnam.



One of the most striking features of Vietnamese Buddhism lies in the close relationship with Taoist and Confucian traditions.



Vietnam, a multi-ethnic country with 54 ethnic groups living together in peace, has unique values custom, tradition, and culture. Buddhism is the most popular religion in the country.

As we embark on this comparative journey, our aim is to illuminate the interconnectedness of these traditions while acknowledging the distinct imprints each has left on the spiritual, philosophical, and cultural tapestry of its host society. The historical evolution, doctrinal foundations, and ritual expressions of Buddhism in India and Vietnam form the focal points of our inquiry, providing a comprehensive understanding of the shared legacy and nuanced diversities (Taylor, 2017; Van, 2020)

that enrich the global Buddhist heritage. Through this exploration, we hope to contribute to the scholarship of Buddhism, fostering a deeper appreciation for the shared values and unique expressions that have emerged from the encounter of Buddhism with distinct cultural milieus.

2. METHODOLOGY

This scholarly investigation employs a comprehensive comparative approach, encompassing historical research,

doctrinal analysis, and cultural examination to delve into the intricate tapestry of Indian and Vietnamese Buddhism (Woodward, 2004; Van, 2020). The study meticulously integrates primary sources, such as ancient texts and archaeological findings, along with secondary literature. These sources are critically reviewed to identify the subtle nuances, shared elements, and distinctive features embedded within the Buddhist traditions of India and Vietnam.

The literature review serves as the foundational framework for our study, encompassing a thorough exploration of existing scholarship on Indian and Vietnamese Buddhism. This involves delving into historical accounts, doctrinal expositions, and comparative analyses conducted by esteemed scholars in the field (Taylor, 2017).



Praying, one of the most important customs of Buddhism religion in Vietnam is done by prostrating oneself or bowing with hands clasped to their foreheads from a standing or seated position in front of an image of Buddha.

Incorporating an exploration of the cultural and ritual dimensions of Buddhism, our study moves beyond textual analysis to understand the lived experiences of practitioners. Ritual practices, art, iconography, and cultural expressions associated with Buddhism in each region are examined to provide a holistic perspective. Examination of Buddhist doctrines involves scrutinizing canonical texts from Pali and Mahayana traditions to unveil philosophical tenets, ethical principles, and ritual practices in both regions (Ariyaratne, 2010). Cultural and ritual dimensions of Buddhism are explored, moving beyond textual analysis to understand practitioners' lived experiences. Ritual practices, art, iconography, and cultural expressions associated with Buddhism in each region are examined (Dao, 2018).

The study adopts a structured comparative framework to systematically analyse the identified similarities and differences. Utilizing comparative matrices and thematic charts, we organize and present the findings, offering a clear visual representation of the nuanced relationships between Indian and Vietnamese Buddhism.

The historical analysis section traces the evolution of Buddhism in India and Vietnam, unravelling its trajectory from its origins to contemporary manifestations (Le Manh That, 2006). Scrutinizing primary historical sources, archaeological records, and inscriptions, we aim to discern the socio-cultural contexts that have intricately shaped these distinct Buddhist traditions.

A detailed examination of Buddhist doctrines constitutes a pivotal aspect of our methodology. Canonical texts from both the Pali and Mahayana traditions undergo scrutiny to unveil the philosophical tenets, ethical principles, and ritual practices that both bind and distinguish the Buddhist traditions in India and Vietnam.



The Golden Pagoda Temple (Kong Mu Kham) in Namsai, Arunachal Pradesh, India, is a stunning example of Burmese architecture with 12 domes, built in 2010 and set in the Himalayan foothills over 20 hectares.

By adopting this multifaceted methodology, we aspire to unravel the complex tapestry of Indian and Vietnamese Buddhism, shedding light on the interconnectedness and distinctive features that have shaped these rich traditions over millennia.

3. DISCUSSION

The comparative analysis conducted on Indian and Vietnamese Buddhism unveils a rich tapestry woven with shared elements and distinctive features that have evolved over time. This section delves into a comprehensive discussion of the key findings, elucidating the implications and significance of both observed similarities and differences.

Doctrinal Convergences: The examination of doctrines reveals compelling convergences between Indian and Vietnamese Buddhism. Fundamental principles like the Four Noble Truths, Eightfold Path, and the concept of impermanence resonate profoundly in both traditions. The influence of Indian philosophical schools, particularly the impact of Mahayana doctrines,

is evident in Vietnamese Buddhist thought (Taylor, 2017). This discussion scrutinizes key Buddhist doctrines, emphasizing their interpretations and practices in both Indian and Vietnamese contexts.

Cultural Adaptations: While doctrinal similarities are evident, the study emphasizes significant cultural adaptations that set Vietnamese Buddhism apart. Localized rituals, art, and iconography demonstrate the integration of indigenous beliefs and practices, contributing to the distinctive flavour of Vietnamese Buddhist expression. This cultural syncretism is particularly evident in the assimilation of ancestor veneration and indigenous spiritual elements. The exploration delves into how Buddhism has seamlessly integrated with local cultures, rituals, and traditions in both India and Vietnam (Van, 2020).

Historical Dynamics: The historical analysis uncovers the dynamic evolution of Buddhism in both regions. Indian Buddhism flourished and diversified, giving rise to various schools and sects, while Vietnamese Buddhism underwent unique developments influenced by socio-political shifts (Taylor, 2017), including Chinese domination and later, French colonial influence. These historical trajectories have indelibly shaped the character of Buddhism in each region. The discussion explores the spread of Buddhism from India to Vietnam and traces its historical development in both regions.

Cultural Context and Ritual Practices: The exploration of cultural and ritual dimensions highlights the embedded nature of Buddhism in the daily lives of practitioners. Ritual practices in Vietnam, influenced by Confucian and Daoist traditions (Dao, 2018), exhibit a syncretic blend, contrasting with the more orthodox expressions in India. The integration of Buddhism into cultural practices underscores its adaptive nature in response to diverse socio-cultural milieus.

Implications for Cross-Cultural Understanding: The findings of this study hold significant implications for fostering cross-cultural understanding and appreciation. Recognizing shared doctrinal foundations while appreciating nuanced cultural adaptations enhances global awareness of the diversity within Buddhist traditions (Woodward, 2004; Taylor, 2017; Van, 2020). This comparative analysis contributes to the broader discourse on intercultural dialogue, emphasizing the dynamic nature of religious traditions in diverse cultural contexts.

In conclusion, the discussion unveils the intricate interplay between doctrinal continuity and cultural adaptation in Indian and Vietnamese Buddhism. This comparative exploration deepens our understanding of the rich tapestry of Buddhist traditions, transcending

geographical boundaries, and fostering a global appreciation for the diverse expressions of a shared spiritual heritage.

3.1 Some critical points of Buddhism

Buddhism encompasses a diverse set of beliefs and practices, and opinions on its critical points can vary among different Buddhist traditions. However, there are some key concepts and principles that are often considered central to Buddhism (Mohan, 2024). Here are some critical points of Buddhism:

3.1.1 The Four Noble Truths:

- **Dukkha** (Suffering): Life is characterized by suffering, dissatisfaction, and un-satisfactoriness.
- **Samudaya** (Origin of Suffering): The cause of suffering is craving or attachment.
- **Nirodha** (Cessation of Suffering): Suffering can be ended by eliminating craving and attachment.
- **Magga** (Path to the Cessation of Suffering): The Eightfold Path leads to the cessation of suffering.

3.1.2 The Eightfold Path:

- **Right View:** Having an accurate understanding of the nature of reality.
- **Right Intention:** Developing good and compassionate intentions.
- **Right Speech:** Speaking truthfully and avoiding harmful speech.
- **Right Action:** Engaging in ethical and non-harmful actions.
- **Right Livelihood:** Choosing a livelihood that aligns with ethical principles.
- **Right Effort:** Cultivating positive mental states and overcoming negativity.
- **Right Mindfulness:** Being aware of thoughts, feelings, and actions.
- **Right Concentration:** Developing focused and concentrated mental states.

3.1.3 **Impermanence** (Anicca): The understanding that all phenomena are impermanent and subject to change.

3.1.4 **No-Self** (Anatta): The concept that there is no permanent, unchanging self or soul.

3.1.5 **Karma:** The law of cause and effect, where actions have consequences that affect future experiences.

3.1.6 **Samsara:** The cycle of birth, death, and rebirth that individuals go through.

3.1.7 **Nirvana:** The ultimate goal, representing the cessation of suffering and liberation from the cycle of rebirth.

3.1.8 Compassion (Metta) and Loving-Kindness:

The practice of cultivating love, kindness, and compassion for all beings.

3.1.9 Mindfulness (Sati): Being present and aware in the current moment, a crucial aspect of Buddhist meditation.**3.1.10 The Middle Way:** Avoiding extremes and finding a balanced approach in life.

It's important to note that these points provide a general overview, and interpretations and emphases can differ among the various Buddhist traditions, such as Theravada, Mahayana, and Vajrayana. Additionally, individual practitioners may prioritize different aspects based on their understanding and practice within Buddhism.

3.2 Critical Points of Buddhism in India compared with that in Vietnam

Critical points of Buddhism in India and Vietnam can be understood through examining key aspects of the religion in each region. While Buddhism shares foundational principles, the way it is practiced and integrated into the cultural context can vary. Here are critical points of Buddhism in India compared with that in Vietnam:

3.2.1 Buddhism in India:

1. Diversification of Schools:
 - India played a crucial role in the historical development and diversification of Buddhist schools, giving rise to Theravada, Mahayana, and Vajrayana traditions.
 - The rich philosophical diversity within Indian Buddhism led to the emergence of different doctrinal schools, each with its interpretation of Buddhist teachings.
2. Influence on Indian Philosophy:
 - Buddhism significantly influenced the broader landscape of Indian philosophy, engaging in dialogues and debates with other philosophical schools such as Hinduism, Jainism, and Ajivika.
3. Sacred Sites and Monuments:
 - India is home to numerous sacred Buddhist sites and monuments, including Bodhi Gaya, where Siddhartha Gautama attained enlightenment, and Sarnath, where he gave his first sermon.
 - The architecture and art associated with Indian Buddhism have a distinct historical and cultural significance.
4. Integration with Hinduism:

- In certain regions of India, there has been an integration of Buddhist practices with Hindu traditions. Some deities, rituals, and festivals are shared between the two religions.

5. Decline and Revival:

- Buddhism experienced a decline in India, attributed to factors like the decline of royal patronage and the revival of Hinduism.
- In contemporary times, there have been efforts to revive and preserve Buddhist heritage in India, and several regions with a historical Buddhist presence continue to be significant pilgrimage sites.

3.2.2 Buddhism in Vietnam:

1. Cultural Syncretism:
 - Vietnamese Buddhism exhibits a unique feature by not attempting to integrate Hindu gods, aligning more closely with Confucianist and Taoist traditions.
 - Cultural syncretism is evident in the integration of indigenous beliefs, ancestor veneration, and local rituals with Buddhist practices.
2. Historical Development under Chinese Rule:
 - Vietnam's historical development of Buddhism was influenced by periods of Chinese rule, shaping the nature of Buddhist practices and institutions in the region.
 - Chinese cultural and religious influence, including the spread of Confucianism and Daoism, played a role in shaping Vietnamese Buddhism.
3. Impact of French Colonial Rule:
 - French colonial rule in Vietnam had an impact on Buddhism, affecting the monastic system and leading to changes in the organizational structure of Buddhist institutions.
 - The socio-political context of colonialism influenced the practice and preservation of Buddhism in Vietnam.
4. Ancestor Veneration:
 - Ancestor veneration is an integral part of Vietnamese Buddhism, reflecting the syncretic blend of Buddhism with indigenous beliefs and cultural practices.
 - This cultural aspect distinguishes Vietnamese Buddhism from certain expressions in India.
5. Contemporary Adaptations:

- Vietnamese Buddhism continues to adapt to contemporary socio-cultural contexts, with an emphasis on engaging with modern challenges and addressing the needs of the community.

Understanding these critical points helps appreciate the nuances of Buddhism in India and Vietnam, showcasing the diversity within the broader framework of Buddhist traditions.



The temple in the Central region, Vietnam



Pagodas in the South (Vietnam)



Pagodas in the North (Vietnam)



Pagodas in the North (Vietnam)

3.3 Similarities and Differences between Buddhism in India and in Vietnam

The comparison between Buddhism in India and Vietnam reveals both significant similarities and distinctive features shaped by the unique historical,

cultural, and social contexts of each region. Here are some key similarities and differences:

3.3.1 Similarities:

1. Doctrinal Foundations:

- Both Indian and Vietnamese Buddhism share common doctrinal foundations rooted in early Buddhist teachings, such as the Four Noble Truths and the Eightfold Path.
 - The influence of Indian philosophical schools, particularly Mahayana doctrines, is evident in Vietnamese Buddhist thought.
2. Philosophical Tenets:
 - Fundamental principles like impermanence, non-self (anatta), and the nature of suffering (dukkha) are central to both traditions.
 3. Cultural Adaptation:
 - While there are adaptations to local cultures, both traditions demonstrate a capacity for cultural integration, as seen in rituals, art, and iconography.
 4. Spread of Buddhism:
 - Buddhism spread from India to Vietnam, influencing the cultural and spiritual landscape in both regions.
 - Historical records reflect the establishment of Buddhist practices and institutions in both areas.

3.3.2 Differences:

1. Cultural Syncretism:
 - Vietnamese Buddhism exhibits a distinctive feature by not attempting to integrate Hindu gods, aligning more closely with Confucianist and Taoist traditions. This is different from some forms of Buddhism in India, where Hindu deities might be incorporated.
2. Historical Development:
 - The historical trajectories of Buddhism in India and Vietnam differ. Indian Buddhism experienced diversification into various schools and sects, while Vietnamese Buddhism underwent unique developments influenced by Chinese domination and later, French colonial rule.
3. Ancestor Veneration:
 - Vietnamese Buddhism incorporates ancestor veneration and indigenous spiritual elements, reflecting a syncretic blend with local beliefs. This is a cultural adaptation not necessarily found in the same form in Indian Buddhism.
4. Inscriptions and Monuments:
 - Historical inscriptions in Vietnam, such as the one from 875 C.E., recount the installation of a Buddha image and construction of a Buddhist temple. Such inscriptions may have cultural and historical nuances distinct

from those found in ancient Indian Buddhist inscriptions.

5. Cultural Practices and Influences:
 - Ritual practices in Vietnam are influenced by Confucian and Daoist traditions, leading to a syncretic blend that contrasts with more orthodox expressions in India.
 - The integration of Buddhism into cultural practices in Vietnam underscores its adaptive nature in response to diverse socio-cultural milieus.
6. Socio-Political Context:
 - The socio-political context of Vietnam, including periods of Chinese rule and later French colonial influence, has shaped the development of Vietnamese Buddhism in ways different from the socio-political history of India.

These points highlight the dynamic nature of Buddhism, illustrating how the same foundational principles can manifest differently based on the historical, cultural, and regional contexts in which they evolve. It's essential to recognize the diversity within Buddhism and appreciate the unique contributions of each cultural expression.

4. CONCLUSION

In elucidating the parallels and distinctions between Indian and Vietnamese Buddhism, this paper significantly contributes to a profound understanding of the diverse manifestations of Buddhism across the two cultural landscapes. The acknowledgment of these variations enriches our appreciation for the dynamic nature of Buddhist traditions as they seamlessly adapt to local contexts. It emphasizes shared doctrinal principles and cultural adaptations, acknowledging the enduring universality of Buddhist philosophy (Taylor, 2017).

In conclusion, the comparative exploration of Indian and Vietnamese Buddhism provides a nuanced comprehension of the intricate interplay between doctrinal foundations and cultural adaptations within these vibrant traditions. The study reveals both striking similarities and distinctive features, showcasing the dynamic evolution of Buddhism across geographical and cultural terrains.

The shared doctrinal principles, rooted in the teachings of the Buddha, underscore the enduring universality of Buddhist philosophy. The Four Noble Truths, Eightfold Path, and the impermanence of existence act as unifying threads binding these traditions together. The influence of Indian Mahayana doctrines is discernible in the philosophical underpinnings of Vietnamese

Buddhism, highlighting the interconnectedness of these traditions.

However, the study accentuates the unique cultural adaptations that have moulded Vietnamese Buddhism. The integration of indigenous beliefs, rituals, and artistic expressions reflects a syncretic blend that distinguishes Vietnamese Buddhism from its Indian counterpart. Cultural context plays a pivotal role in shaping the lived experiences of Buddhists in each region, with rituals and practices mirroring the broader socio-cultural milieu.

The historical dynamics further contribute to the distinctive character of these traditions. Indian Buddhism, boasting diverse schools and sects, stands in contrast to the historical trajectory of Vietnamese Buddhism, influenced by Chinese domination and later, French colonial rule. These historical contingencies have left an indelible mark on the development and expression of Buddhism in each region.

This comparative study carries broader implications for fostering cross-cultural understanding and appreciation. By recognizing the shared doctrinal heritage while appreciating cultural diversity, it contributes to the global dialogue on religious traditions. The adaptive nature of Buddhism in response to varied cultural contexts serves as a testament to its resilience and relevance in an ever-changing world.

In essence, the exploration of Indian and Vietnamese Buddhism transcends geographical boundaries, offering valuable insights into the intricate relationship between spirituality, culture, and history. As we conclude this comparative journey, it is evident that both traditions contribute to the rich tapestry of global Buddhism, inviting further exploration and dialogue in the pursuit of wisdom and understanding.

4.1 Limitations of the Study

While this comparative exploration of Indian and Vietnamese Buddhism offers valuable insights into the complex interplay of doctrinal foundations and cultural adaptations, it is essential to acknowledge certain limitations including reliance on historical texts and potential biases in source material selection (Woodward, 2004; Taylor, 2017) that may influence the interpretation and generalization of findings.

Scope and Depth of Analysis: The study primarily relies on historical texts, religious scriptures, and scholarly works, limiting the scope of first-hand empirical data. A more extensive analysis incorporating ethnographic research and contemporary interviews could provide a richer understanding of the lived experiences of Buddhists in both regions.

Language Barriers: The availability and accessibility of primary sources in multiple languages, including Pali,

Sanskrit, Vietnamese, and others, may pose challenges. This linguistic diversity could introduce inherent biases in the selection of source materials, potentially influencing the comprehensiveness of the comparative analysis.

Historical Gaps: Despite comprehensive efforts to trace the historical evolution of Buddhism in India and Vietnam, there may be gaps in historical records or discrepancies in interpretations. Uncovering nuanced historical details, especially during periods of political upheaval or cultural transitions, presents inherent challenges.

These language barriers and historical gaps may affect comprehensiveness, and cultural nuances influencing Buddhist practices may not be fully captured (Van, 2020).

Cultural Sensitivity: The study acknowledges the complexity of cultural dynamics but may not capture the entire spectrum of cultural nuances influencing Buddhist practices. Variations in regional cultures, subcultures, and individual interpretations may not be fully accounted for within the confines of this comparative framework.

Temporal Considerations: The examination primarily focuses on historical developments and may not fully capture contemporary manifestations of Buddhism in India and Vietnam (Taylor, 2017). Rapid socio-cultural changes and globalization could influence the current landscape of Buddhism, necessitating further research to explore these dynamics.

Interpretive Challenges: Despite efforts to maintain an objective stance, interpretations of doctrinal similarities and cultural adaptations may be subject to the researcher's biases. The diverse perspectives within Buddhism and the intricate nature of cultural syncretism may present challenges in achieving a wholly objective analysis.

Generalizability: While the study aims to provide insights into the broader dynamics of Indian and Vietnamese Buddhism, the findings may not be entirely generalizable to all sub-traditions or local variations within these regions. The diverse nature of Buddhist practices necessitates caution in applying findings universally.

Acknowledging these limitations enhances the transparency and scholarly rigor of the study, paving the way for future research endeavours to address these constraints and further enrich our understanding of the intricate relationship between Buddhism, culture, and history in India and Vietnam.

References

- Mohan, B. (2024). Ambedkarism, Buddhism, and Interrelation between them: Similarities and Differences. *Hans Shodh Sudha*, 4(3).

- Van, V. H. (2020). The Buddhism Cultural Heritage in the Cultural Life of Vietnamese People. *Humanities & Social Sciences Reviews*, 8(3), 811–823. <https://doi.org/10.18510/hssr.2020.8386>
- Dao, M. H. (2018). The propagation of Buddhism and its impact on popular culture in Vietnam. *The Russian Journal of Vietnamese Studies*. <https://doi.org/10.24411/2618-9453-2018-00006>
Vol. 77, No. 1, February 2018 of the Journal of Asian Studies on JSTOR. (n.d.). www.jstor.org. <https://www.jstor.org/stable/e26572430>
- Taylor, K. W. (2017). What lies behind the earliest story of Buddhism in ancient Vietnam? *The Journal of Asian Studies*, 77(1), 107–122. <https://doi.org/10.1017/S0021911817000985>
- Ariyaratne, Iromi. (2010). Early Buddhist Environmental Philosophy and Ethics in Cūlagosiṅga Sutta, Sri Lanka *International Journal of Buddhist Studies*, 1: 239–249.
- Le Manh That. (2006). *History of Buddhism in Vietnam*, vol I, (HoChiMinh City: Ho Chi Minh City General Publishing House), p. 24.
- Woodward, H. (2004). Esoteric Buddhism in Southeast Asia in the Light of Recent Scholarship: *Journal of Southeast Asian Studies*, 35(2), 329-354. DOI: <https://doi.org/10.1017/S0022463404000177>
- Nguyen Lang, *Essays on the History of Vietnames Buddhism*, (Hanoi: Literature Publishing House, 2000), p. 258.
- Duy, N. D. (1999). *Buddhism with Vietnamese culture*. Vietnam: Hanoi.
- Bien, T. L. (1989). The walk of the Vietnamese pagoda. *Journal of Architecture* 2 (8), 30-36.

Biographical Statement of Author(s)

Trần Thị Vân Dung, born in Vietnam in 1978, holds a Bachelor of Pedagogy in Linguistics from Hue University, earned in 2006. In 2013, she achieved a Master's degree in Vietnamese Literature from the University of Sciences, Hue University. In 2024, she obtained her Ph.D. in Vietnamese Literature from Hanoi National University of Education, Vietnam.



Since 2020, she has served as the main lecturer at Thua Thien Hue Pedagogical College. She is also a

valued editorial board member of the Horizon Journal of Humanities & Social Sciences Research, a distinguished peer-reviewed scholarly journal. In addition, she holds the position as the Vice Chairman of Thua Thien Hue Writers Association, Vietnam.

Dr. Trần Thị Vân Dung

Main Lecturer
Hue College
No. 123 Nguyen Hue
Phu Nhuan Ward
Hue City, Thua Thien Hue Province
Vietnam

E-mail: ttvandung@gmail.com

Nayan Deep S. Kanwal, born in 1958, earned his BAG and M.Sc. degrees from UPNG in 1982 and 1984, respectively. In 2005, he was awarded a French government scholarship to pursue his Ph.D. in France. His academic journey led him to University Putra Malaysia (UPM) in 1996, where he served as a Lecturer until 2018. During this time, he also held the role of Chief Executive Editor for several prestigious academic journals.



In 2018, he was invited to work as a visiting Professor at BINUS University in Indonesia. Currently, he is a consultant in research publications in the U.S., where

he is also actively involved in training and educating numerous students on a freelance basis. His primary research interests encompass environmental issues and English language studies.

Professor Kanwal holds esteemed memberships, including being a Fellow of the Royal Society of Arts (FRSA) in the United Kingdom, a Life Member of the British Institute of Management (BIM) in the United Kingdom, an Associate Member of the Marketing Institute of Singapore (AMIS), and an Associate Member of the Australian Institute of Agricultural Science and Technology (AIAST).

Professor Dr. Nayan Deep S. Kanwal

Independent Researcher

Austin, Texas

TX 78705

USA

E-mail: nayan.kanwal@gmail.com