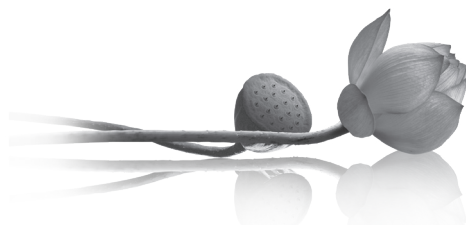


**SUMMARY OF PRESENTATIONS**  
**“EXPLORING THE HISTORICAL, SPIRITUAL**  
**AND CULTURAL LINKS OF BUDDHIST**  
**BETWEEN INDIA AND VIETNAM”**



## SUMMARY OF PRESENTATIONS

# **“EXPLORING THE HISTORICAL, SPIRITUAL AND CULTURAL LINKS OF BUDDHIST BETWEEN INDIA AND VIETNAM”**





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SUB 1:

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**FROM TRANSMISSION TO TRANSFORMATION:  
A SHARED BUDDHIST LEGACY**





## 1. VENERABLE THICH MINH CHAU AND HIS TRANSLATION OF THE PĀLI CANON

**Ven.Dr. Thích Tâm Đức**

*Standing Member of the Executive Council of the Vietnam Buddhist Sangha (VBS),  
Vice President of the Vietnam Buddhist Research Institute,  
and Vice Rector of the Vietnam Buddhist Academy in Ho Chi Minh City*

This article honors the Most Venerable Thích Minh Châu and his journey of translating the Pāli Canon. Born into a Confucian family, TMC went to study in India in 1952, then devoted his life to translating the Pāli Canon. He translated from the Dīgha Nikāya, Majjhima Nikāya, Aṅguttara Nikāya, Saṃyutta Nikāya and Khuddaka Nikāya, helping Vietnamese Buddhists and scholars access the original teachings of the Buddha. TMC's contributions are a source of inspiration, promoting understanding between Buddhist sects, spreading the light of the original Buddha Dharma in Vietnam.

## 2. REVIEW OF THICH MINH CHÂU'S DOCTORAL DISSERTATION: "A COMPARATIVE STUDY OF THE MAJJHIMA NIKĀYA AND THE MADHYAMA ĀGAMA"

**By Most Ven. Thich Nhat Tu**

In Thích Nhật Từ's review of Thích Minh Châu's doctoral dissertation "A Comparative Study of the Majjhima Nikāya and the Madhyama Āgama," seven significant evaluations are highlighted:

(1) Comparative Methodology: Thích Minh Châu's doctoral dissertation is praised for its pioneering comparative approach, analyzing key discourses from the Majjhima Nikāya (Pāli) and Madhyama Āgama (Chinese), revealing doctrinal differences between the Theravāda and Sarvāstivāda traditions. (2) Core Concepts: His study of fundamental Buddhist concepts such as suffering (dukkha), non-self (anatta), and liberation (vimutti) offers deep insights into divergent interpretations within these schools.

(3) **Philological Analysis:** Through a meticulous philological approach, Thích Minh Châu demonstrates how linguistic nuances in Pāli and Chinese shaped doctrinal transmission and interpretation. (4) **Sectarian Developments:** His analysis highlights the different sectarian priorities, with Theravāda focusing on wisdom and meditative insight, while Sarvāstivāda emphasizes ethical discipline and collective practice. (5) **Textual Comparisons:** The comparison of suttas like the Sabbāsava and Mahāsatipaṭṭhāna underscores cultural adaptations of Buddhist teachings. (6) **Methodological Framework:** His work provides a solid framework for future research in comparative Buddhist studies. (7) **Global Influence:** The dissertation continues to inspire scholars worldwide, deepening the understanding of early Buddhist thought and cross-cultural transmission.

### 3. HARNESSING BUDDHA DHAMMA FOR INDIA'S GLOBAL LEADERSHIP AND REGIONAL COOPERATION

By Most Ven. Thich Nhat Tu

Thích Nhật Từ in the article "Harnessing Buddha Dhamma for India's Global Leadership and Regional Cooperation" presents six key aspects in which India can leverage Buddha Dhamma to enhance its leadership and foster international cooperation. (1) **Strengthening India's leadership through Buddha Dhamma:** He analyzes how India can rely on its Buddhist heritage to become a leading nation in regional and global cooperation. (2) **India's Act East Policy:** Thích Nhật Từ emphasizes that this policy, through Buddha Dhamma, will reinforce historical and cultural relationships with Southeast Asian countries, promoting economic and political cooperation. (3) **Cultural diplomacy:** He asserts that Buddha Dhamma is a powerful tool for India to enhance its soft power and increase its international influence through cultural diplomacy and Buddhist heritage. (4) **Sustainable development based on Buddhist values:** Values such as compassion (*karuṇā*) and non-violence (*ahiṃsā*) can be integrated into sustainable

development policies, actively contributing to environmental protection. (5) Buddhist tourism and heritage preservation: Thích Nhật Từ advocates for the development of religious tourism around Buddhist sites, while emphasizing the importance of cultural heritage preservation to ensure sustainable development. (6) Educational and cultural exchange programs: He proposes that educational exchange programs based on Buddhist studies can promote peace, and stability, and strengthen regional cooperation while fostering mutual understanding and trust among nations.

#### **4. INDIAN BUDDHISM AND VIETNAM DURING THE NORTHERN DOMINATION ERA**

**Prof. Dr. Nguyễn Hùng Hậu**

*Ho Chi Minh National Academy of Politics*

The article proves that Buddhism in Vietnam during the Northern Domination period was deeply influenced by Indian traditions; from there, the subsequent question is whether Indian Buddhism, in blending with indigenous culture and beliefs, serves as a protective barrier against cultural assimilation from the North. If so, this is a great contribution of Indian Buddhism to the Vietnamese people.

#### **5. DHARMA MASTER THÍCH MINH CHÂU'S MONOGRAPH ON FAXIAN'S FOGUOJI AND ITS IMPORTANCE AS A SOURCE FOR THE STUDY OF INDIAN BUDDHISM**

**Prof. Dr. Karam Tej S. Sarao**

*Former Professor and Head, Department of Buddhist Studies, Delhi University*

Dharma Master Thích Minh Châu has produced two well-documented and scholarly monographs in English on Faxian's Foguoji (佛國記) and Xuanzang's Xiyuji (大唐西域記) both of which are considered as very valuable sources for the study of Indian Buddhism. In this paper, it is proposed to have a critical look at the importance of Master Thích Minh Châu's monograph on Foguoji

(Fa-Hsien– The Unassuming Pilgrim, Patna: Bihar Research Society, 1975). This monography by Master Thích Minh Châu is specifically important considering that though a few out-dated translations of Foguoji in French and English were available, Master Thích Minh preferred to use the original Chinese text along with Shi Huijiao's original Biographies of Eminent Monks (高僧傳). An effort has been made to show that this monograph, in which Master Thích Minh Châu has skilfully gleaned historical information on different aspects of Buddhism in India, continues to retain its importance as a valuable for the history of Indian Buddhism.

## 6. VENERABLE THICH MINH CHAU AS I KNEW HIM

**Professor Anraj Chaudhary**

*Vipassana Research Institute, Dhantltru Giri  
lgatpuri-422 403, Nashik, Maharastra, India.*

This article offers a heartfelt recollection of Professor Chaudhary's acquaintance with Venerable Thich Minh Chau, a distinguished Vietnamese Buddhist scholar. Beginning in 1959 at Nava Nalanda Mahavihara, their friendship grew around shared scholarly pursuits and mutual respect. Venerable Thich Minh Chau's work focused on translating the Pali Nikayas into Vietnamese, a monumental task which deeply enriched Vietnamese Buddhist literature. Known for his childlike simplicity and intellectual devotion, Thich Minh Chau made a lasting impact on Buddhist studies with his comparative research on Milindapanha and Nagasena Bhiksu Sutra, blending expertise in Pali and Chinese. His legacy is celebrated in both Vietnamese and global Buddhist scholarship, inspiring current and future generations of Buddhist scholars. This tribute highlights his serene, dedicated character and profound contributions to Buddhism and Buddhist texts, which Chaudhary honors by reflecting on his own work of translating ancient Buddhist commentaries into Hindi.



## 7. A COMPARATIVE STUDY OF THE CONTRIBUTIONS OF THÍCH MINH CHAU TO THE UNDERSTANDING OF CHINESE MADHYAMA ĀGAMA AND PĀLI MAJJHIMA NIKĀYA

**Asst.Dr. Akansha Singh**

*Teaching Assistant at the Ministry of Education  
and University Grants Commission,*

*Government of India's MOOC on "History of Indian Buddhism"*

Thích Minh Chau, a pioneering Vietnamese monk and scholar, made profound contributions to Buddhist studies through his comparative analysis of the Chinese Madhyama Āgama and the Pāli Majjhima Nikāya. His work was among the first comprehensive comparative studies to examine the parallels between these two collections of early Buddhist discourses, which, while sharing a common doctrinal core, were transmitted through different linguistic and sectarian traditions—Sarvāstivāda for the Madhyama Āgama and Theravāda for the Majjhima Nikāya. Minh Chau's PhD dissertation, completed in the early 1960s, focused on translating and comparing fifteen key discourses from both collections, providing crucial insights into the doctrinal, structural, and linguistic differences between the texts. His research highlighted the significant role of oral transmission in shaping these texts and revealed how sectarian developments influenced their content and interpretation. This paper at hand explores Thích Minh Chau's pioneering comparative study, which illuminated the shared doctrinal foundations and the sectarian nuances that shaped these two early Buddhist scripture collections. Key findings include Doctrinal Commonalities and Divergence, the role of Oral Transmission, and Sectarian Influence. Thich Minh Chau's research has been instrumental in deepening our understanding of early Buddhist textual traditions. His work continues to inspire scholars and remains a cornerstone for future comparative studies in the field.

## **8. HIS EMINENCE THICH MINH CHAU: A PIONEERING BUDDHIST SCHOLAR AND ALUMNUS OF NAV NALANDA MAHAVIHARA UNIVERSITY, INDIA**

**Dr. Heero Hito**

*Younker Scientific and Social Science Research Foundation*

His Eminence Thich Minh Chau was a distinguished Vietnamese Buddhist scholar and monk, known for his critical contributions to Buddhist studies and the translation of the Pali Canon into Vietnamese. As an alumnus of Nalanda University, His Eminence Thich Minh Chau played a vital role in preserving and propagating the Buddha's teachings in Vietnam and abroad, bridging the gap between Mahayana and Theravada traditions. His works, particularly his translations and educational leadership, marked a significant shift in the accessibility of Buddhist texts and teachings, fostering a greater understanding among practitioners and scholars alike. This paper delves into his early life, education at Nalanda, his translation of the Pali Canon, his role in uniting Buddhist traditions, and his lasting legacy in modern Buddhist studies. It emphasizes how his intellectual endeavors contributed to the revival of Buddhism in Vietnam and influenced global Buddhist scholarship.

## **9. VEN. THICH MINH CHAU'S INDIAN SCHOLARLY PURSUITS: ANALYTICAL PERSPECTIVES ON THE MILINDAPANHA AND NAGASENABHIKSHUSUTRA**

**Dr. Siddharth Singh,**

*Senior Professor, Department of Pali and Buddhist Studies,  
Banaras Hindu University (B.H.U.), Varanasi, India*

Ven. Thich Minh Chau remains a pivotal figure in the history of contemporary Vietnamese Buddhism due to his role as a liaison between the Buddhist traditions of India and Vietnam. By carefully preserving and disseminating Buddhist teachings,

with a focus on their Indian roots, his life's work embodied the resurgence of Buddhism in Vietnam. Translation, comparative studies, and cross-cultural Buddhist knowledge are among his intellectual accomplishments. His contributions to our knowledge of early Buddhist scriptures are the fundamental reason for his fame. His scholarly and philosophical work was greatly influenced by his close spiritual and intellectual ties to India. India, where Buddhism originated, became the focus of Ven. Thich Minh Chau's academic research, with a large portion of his writings capturing the intellectual depth of Indian Buddhism. His interpretations are especially noteworthy since he was able to interact with actual Indian sources thanks to his extensive grasp of Pali and Sanskrit. With an emphasis on the Indian setting, this research paper will examine two interrelated facets of Ven. Thich Minh Chau's scholarly work: his relationship to India and his analytical abilities as seen in his analysis of the Milindapanha and the Nagasenabhikshusutra.

## **10. BUDDHIST PILGRIMAGE: CONNECTING SACRED SITES - INSIGHTS FROM THE MAHAPARINIBBANA SUTTA**

**Dr. Dhamma Jyoti Bhante**

*Department of Pali, Nava Nalanda Maha Vihar (Deemed University)  
Nalanda-80311, Bihar, India*

This article delves into the profound significance of pilgrimage within Buddhism, as outlined in the Mahaparinibbana Sutta, particularly through four sacred sites: Lumbini, Bodh Gaya, Sarnath, and Kushinagar. These locations not only commemorate pivotal events in the Buddha's life but also act as spiritual hubs where practitioners can renew their faith, contemplate the Buddha's teachings, and deepen their connection to the Dharma. The piece highlights how pilgrimage transcends physical journeying, fostering cultural exchange and reinforcing historical bonds, especially between Indian and Vietnamese Buddhists. For Vietnamese Buddhists, visiting these sites represents a spiritual pilgrimage as well as a cultural return to Buddhism's origins, enriching Mahayana practices with insights

from early Indian traditions. The author provides new insights by examining how these sites also serve as a bridge, uniting Vietnamese Mahayana traditions with Indian Buddhist roots, creating a dynamic space for intercultural dialogue and exchange that strengthens the global Buddhist community. This synthesis of religious devotion with cultural unity underscores pilgrimage's role in preserving and nurturing a shared spiritual heritage.

## 11. VEN. THICH MINH CHÂU - A GREAT VISIONARY EDUCATIONIST

**Prof. Dr. Baidyanath Labh**

*Vice Chancellor Sanchi University of Buddhist-Indic Studies,  
Salamatpur (MP), Bharat, India*

This paper explores the life and contributions of Venerable Thich Minh Châu, a renowned Buddhist monk and visionary educationist from Vietnam. It delves into his early life, education, and the significant impact he made in the field of Buddhist studies, both locally and internationally. Ven. Minh Châu's scholarly work, including translating the Pali Tripitaka into Vietnamese, played a crucial role in preserving and disseminating Buddhist teachings in Vietnam. His leadership in establishing institutions like Van Hanh University and the Vietnam Buddhist Sangha further strengthened Buddhist education. The paper highlights his commitment to integrating Buddhism with academic rigor, showcasing his visionary approach to education and his enduring legacy in promoting Buddhist values in modern Vietnam.

## 12. VEN. THICH MINH CHÂU - A TRUE PHILANTHROPIST OF VIETNAM

**Dr. Niharika Labh**

*Senior Academic Fellow (ICHR) Bhopal, MP, Bharat, India*

This discourse highlights the life and contributions of Most Venerable Thich Minh Châu, a prominent figure in Vietnamese

Buddhism. Born in 1918, he pursued extensive education both in Vietnam and abroad, and actively worked to propagate Buddhist teachings. He emphasized the practical application of these teachings in everyday life and played a key role in founding educational institutions and Buddhist organizations. Thich Minh Châu also contributed to the National Buddhist Unification Campaign and served as Vice President of the Vietnam Buddhist Sangha. His life of altruism, discipline, and dedication to social harmony made him a respected Buddhist philanthropist.

### 13. MOST VEN. THICH MINH CHAU: THE XUANZANG OF VIETNAM

**Dr. Arvind Kumar Singh**

*Director, International Affairs & Assistant Professor,  
Buddhist Studies Gautam Buddha University, INDIA*

The article presents Most Venerable Thich Minh Chau as a monumental figure in Vietnamese Buddhism, often likened to the “Xuanzang of Vietnam” due to his scholarly pursuits and translation efforts. Thich Minh Chau’s journey in Buddhist studies, particularly his extensive work in translating the Pāli Canon into Vietnamese, was instrumental in making Theravada Buddhist teachings accessible to a Vietnamese audience predominantly rooted in Mahayana traditions. Educated at Nalanda University in India, he immersed himself in the Pāli language and Buddhist philosophy, enabling him to bridge the gap between traditional Vietnamese Buddhism and the original teachings of the Buddha. Thich Minh Chau’s translations of essential Buddhist texts and his role in establishing Vạn Hạnh University exemplify his commitment to Buddhist education and cross-cultural exchange. His work has facilitated a resurgence of interest in Theravada Buddhism, fostering unity among different Buddhist schools. His contributions continue to resonate within Vietnamese Buddhism, solidifying his legacy as a pioneering translator, educator, and cultural bridge between India and Vietnam.

## 14. RAJGIR AND IMPORTANT CENTRE OF BUDDHA'S DHAM-MACHARIKA

**Dr. Susmita**

*Department of Buddhist Studies Delhi University*

This paper explores and highlights the role of Rajgir in the development and growth of Buddha's dhamma. Further, this paper also traces the influence Rajgir had in shaping through important events and support it received from the great kings of the time. Further, it is established without doubt that Rajgir was a centre of political power of ancient India and also a seat of religious synthesis and syncretism, accommodating religious teachers propounding different religious doctrines. The literary sources clearly confirm the great importance of Rajgir and its surrounding's for the enrichment of Buddha's Dhamma.

## 15. THE CONTRIBUTION OF NIKĀYA IN MAHĀYĀNA PRACTICE

**Dr. Brenda Huong Xuan Ly (Bhikkhuni Thong Niem)**

*Nālandā University*

The Mahāyāna and Theravāda Buddhist traditions have long been viewed as distinct and separate, often perceived as having little in common. Theravāda Buddhism is often regarded as a conservative school focused on individual salvation (sometimes referred to as Hinayāna), whereas Mahāyāna Buddhism is sometimes dismissed as lacking authentic teachings or the words of the Buddha (buddhavācana). These contrasting traditions are reflected in the countries that predominantly follow them. For example, China, Taiwan, Korea, Japan, and Tibet strictly adhere to Mahāyāna Buddhism, while Sri Lanka, Myanmar, Cambodia, Laos, and Thailand follow Theravāda Buddhism. Vietnam stands out as a unique case, embracing both traditions. However, tensions between the two traditions persist among the Buddhist sangha in Vietnam,

often arising from misunderstandings of each tradition's teachings. The Nikāyas contain profound teachings that are common to both traditions. This article sets to explore the relationship between the two traditions as found in the Nikāyas and Mahāyānist texts. By highlighting these commonalities, the article aims to foster a deeper understanding and bridge the gap between Mahāyāna and Theravāda Buddhism.

## **16. AN ANALYSIS OF THE MOST VENERABLE THÍCH MINH CHÂU'S CONTRIBUTIONS AS A RESPECTED BUDDHIST SCHOLAR, SKILLED TRANSLATOR, AND ESTEEMED EDUCATOR**

**Phe Bach, Ed.D, Tam Thuong Dinh**

*Science Teacher, Mira Loma High*

The Most Venerable Thích Minh Châu (1925-2012), a highly esteemed Vietnamese Buddhist monk, has made significant contributions to the communication and enhancement of Buddhist knowledge. His translation of the Tripitaka, extensive educational initiatives, and scholarly contributions have had a profound impact on the practice and understanding of Buddhism in Vietnam and other regions. The study examines the diverse responsibilities of the Most Venerable Thích Minh Châu as a Buddhist scholar, educator, and translator, with a particular focus on the influence of his endeavors on contemporary Buddhist scholarship and practice.

## **17. THE ACCULTURATION OF INDIAN BUDDHIST THOUGHT AND CULTURE IN VIETNAM**

**Assoc. Prof. Dr. Hoang Thuc Lan**

*Formerly the Head of the Department of Philosophy at Hanoi National University of Education, and is now the Head of the Political Theory Department at Hanoi Metropolitan University*

This article, approached from the perspective of dialectical materialism and historical materialism, affirms that social existence



determines social consciousness to explain how Indian Buddhism, when introduced into Vietnamese society, was shaped by the economic, cultural, social, and human conditions of Vietnam throughout various historical periods. Based on this premise, the article focuses on analyzing the adaptation of Vietnamese Buddhism in aspects such as: the flexible transformation of Indian Buddhism to align with Vietnamese culture and ethics; the socially engaged spirit of Buddhism; and the prominence of the feminine element as a distinctive characteristic in Vietnamese Buddhism.

## **18. THE PHENOMENON OF ‘THE THREE TEACHINGS IN HARMONY’ AS A FORM OF BUDDHIST RECEPTION IN VIETNAMESE HISTORY**

**Assoc. Prof. Dr. Nguyễn Ngọc Dung**

*University of Social Sciences and Humanities,  
Vietnam National University, Ho Chi Minh City*

The Three Teachings in Harmony’ is a familiar phenomenon in Vietnamese cultural and intellectual history. However, the form of integration of the ‘Three Teachings’ has varied across different periods. The aim of this paper is to highlight the integration of the Buddhist, Daoist (Lao), and Confucian thought streams within Vietnamese culture, viewing this as a unique form of Buddhist reception in Vietnamese culture. This form of reception is intertwined with Vietnamese history from ancient to modern times. Through the historical development of Vietnam from ancient to medieval periods and the evolving needs of religion, the paper demonstrates how the integration of the Three Teachings in Vietnam has developed. It also explains that the phenomenon of ‘Three Teachings in Harmony’ primarily arises from the dynamics of national history and the need for adaptation and secularization of Buddhism in Vietnamese society throughout different historical periods.



## 19. THE VINITARUCI ZEN SCHOOL AS A REPRESENTATIVE OF THE HISTORICAL, SPIRITUAL, AND CULTURAL CONNECTION BETWEEN INDIAN AND VIETNAMESE BUDDHISM

**Assoc. Prof. Dr. Do Thi Minh Thuy**

*Former Director of the Institute of Culture at Hanoi University of Culture*

From the perspective of missionary history, the Vinitaruci Zen School serves as a direct bridge between the spiritual and cultural life of Indian and Vietnamese Buddhism. The seamless integration of Prajñā (wisdom) and Vajrayāna (esoteric Buddhism) into the animistic worldview of the folk beliefs of ancient Giao Châu is a prominent characteristic of the Vinitaruci Zen School. This paper classifies and elucidates the contributions of the Vinitaruci Zen masters from two aspects: the Dharma Seal - the achievements of the masters in realizing Prajñā wisdom; and the esoteric practices of the masters, which are supportive tools for engaging in worldly activities.

## 20. INDIAN BUDDHISM AND VIETNAMESE BUDDHISM: THE VIETNAMESE BHIKKHUNI SANGHA FROM TRANSMISSION TO TRANSFORMATION

**Ven. Bhikkhuni Tue Lien**

*Member of the Executive Council of the Vietnam Buddhist Sangha (VBS)  
Deputy Director of the Buddhist Women's Center under the Vietnam National  
Committee of Buddhist Studies.*

**Ven, Bhikkuni Nghiêm Liên**

*Lecturer at the Vietnam Buddhist Academy in HCMC  
Deputy Director of the Buddhist Women's Center under the Vietnam National  
Committee of Buddhist Studies  
Deputy Head of the Communication Subcommittee of the Mendicant Sect  
under the Central Communication Committee of the VBS.*

This paper examines the formation and development of the Vietnamese Bhikkhuni Sangha within the Mendicant Buddhist

Sect, from the reception and preservation of Indian Buddhist doctrinal essence to the transformation and adaptation suitable for the Vietnamese cultural and social context. The study sheds light on the significant role of the Mendicant Buddhism, especially the Bhikkhuni Sangha, in the history of Vietnamese Buddhism, while affirming the adaptability and growth of Buddhism within diverse cultural settings.

The main content includes: Indian Buddhism as the foundation for the introduction and development of Buddhism in Vietnam; the establishment and contributions of the Indian Bhikkhuni Sangha; the transmission and evolution of the Vietnamese Bhikkhuni Sangha over different periods. The paper emphasizes the founding of the Mendicant Buddhist Sect and the contributions of Patriarch Minh Dang Quang to Vietnamese Buddhism, particularly in establishing the Lotus Bhikkhuni Sangha. It highlights Bhikkhuni Master Huynh Lien's dedication to spreading the Dharma and developing the Bhikkhuni Sangha; the socially engaged spirit, patriotism, and practical contributions of the Bhikkhunis in disseminating the Dharma and building the nation, as well as the distinct traditions of alms rounds and unique ordination practices of the Mendicant Buddhism, which enrich the modern identity of Vietnamese Buddhism.

## **21. A SHARED BUDDHIST LEGACY OF VIETNAM IN RELATION WITH INDIA AS THE ORIGIN OF BUDDHISM**

**Ven.Dr. Thich Dong Tam**

Department of Pali & Buddhist Studies at the Sri Lanka International  
Buddhist Academy (SIBA Campus), Sri Lanka

This article explores the profound influence of Buddhism on Vietnamese culture, tracing its origins back to India. It highlights how Buddhism, while rooted in ancient teachings, has seamlessly adapted to the Vietnamese context, blending with local beliefs and practices. This syncretism is evident in the coexistence of different

Buddhist traditions within Vietnam, creating a unique Vietnamese Buddhist identity. The article emphasizes that Buddhism is not merely a religion in Vietnam, but a deeply ingrained aspect of its cultural heritage, reflected in its art, architecture, and the daily lives of its people.

## **22. SUMMARY OF RESEARCH ON THE HISTORICAL, SPIRITUAL, AND CULTURAL CONNECTIONS OF BUDDHISM BETWEEN INDIA AND VIETNAM**

**PhD. Tran Minh Duc**

*Faculty of Cultural Industry, Thu Dau Mot University*

The article aims to explore and analyze the deep and rich connections between India and Vietnam through the lens of Buddhism. By studying these connections, the author intends to provide a comprehensive view of how Buddhism from India has spread, developed, and integrated into the culture, history, and spirituality of Vietnam. The article also seeks to highlight the importance of preserving and promoting the cultural, artistic, and philosophical values that Buddhism has brought. In the current context of globalization, preserving and promoting these values not only helps us maintain the cultural heritage of our nation but also contributes to building a civilized, diverse, and harmonious society. Additionally, it sheds light on these precious values, helping us better appreciate the connections between the two great civilizations and religions of the world.

## **23. HOW VIETNAM AND INDIA JOIN IN BUDDHIST HERITAGE CONSERVATION COOPERATION**

**Dr. Pham Van Nga**

*University of Economics and Van Lang University*

India and Vietnam have had a long history of development and both countries share cultural links. It can be traced back to

thousands of years ago when Indian merchants en route to Asia dropped by the Indochinese peninsula for trading and willy-nilly introduced their cultural life in which Buddhism was an integral part of their philosophy. It could be found not only in old tales which reveal the law of causality, samsara cycle or karma but also in architectural designs of pagodas, stupas, monuments and sculpture of Buddhism or Hinduism from ancient Champa. We, as succeeding generations, are obliged to preserve and maintain them in good forms. The short essay aims at outlining a framework of cooperation between India and Vietnam to realise joint heritage conservation.

#### **24. FROM TRANSMISSION TO TRANSFORMATION: DIFFERENCES BETWEEN VIETNAMESE AND INDIAN BUDDHIST CULTURE THROUGH STUDIES OF NORTHERN VIETNAMESE TEMPLES TODAY**

**Dr. Vu Hong Thuat**

*Vietnam Museum of Ethnology, Vietnam Academy of Social Sciences*

**Dr. Nguyễn Thanh Sinh**

*Faculty of Social Sciences and Humanities at Duy Tân University*

Buddhism originated in India and gradually spread to many countries, including Vietnam. Our country, located at the crossroads of the Indian and Chinese cultural spheres, rapidly embraced Buddhism from external influences. However, after Buddhism entered the region of Giao Châu, it became localized by integrating with the indigenous goddess worship of the Vietnamese people to survive and flourish. This helped propagate the Buddhist teachings, stabilize politics and society, and contribute to the prosperity of the nation, thereby creating a unique “cultural picture” of Vietnamese Buddhism, distinct from Indian Buddhism. This article adopts a cultural anthropology perspective to analyze the “synthesis” of Indian Buddhism after its arrival in Vietnam, highlighting how this has led to differences in beliefs, statue arrangement, and ritual practices in Vietnamese temples compared to those in India.

## 25. INDIA - VIETNAM RELATIONS FROM THE PERSPECTIVE OF SOFT POWER IN BUDDHIST CULTURAL DIPLOMACY

**Ven. Dr. Thich Thanh Tam**

*Deputy Secretary of the Da Nang Buddhist Ritual Committee*

Based on the 'Act East' policy, the Buddhist cultural diplomacy strategy employed by Prime Minister Narendra Modi serves as a soft power tool to enhance cultural and spiritual connections between India and Asia; thereby establishing a foundation for relationship development and increasing regional influence. Leveraging its status as the birthplace of Buddhism and its commitment to non-violence, India's long-standing image of peace has conveyed the image of a nation that values peace, facilitating the connection of Buddhist cultural and spiritual aspects with other countries. Therefore, this paper discusses the theoretical basis and approach of cultural soft power in international relations, outlines the implementation and observations of Buddhist cultural soft power, while also presenting the Buddhist cultural diplomatic relationship between India and Vietnam.

## 26. BUDDHISM AND CULTURE: THE CORRELATION BETWEEN INDIA AND VIETNAM

**Dr. Le Duc Hanh**

*Institute of Ethnology - Vietnam Academy of Social Sciences*

Buddhism originated in India and was spread to other countries around the world, including Vietnam, by merchants, Buddhists, and Zen Masters. In Vietnam, Buddhism was introduced both by sea and land routes and has undergone adaptation and interaction with local culture, which has allowed it to thrive and become one of the largest religions in contemporary Vietnamese society. Buddhism has had a significant impact on the cultural and social aspects of both Indian and Vietnamese societies. This article discusses the relationship between Buddhism and culture in the

two countries, exploring the correlation between Indian Buddhism and Vietnamese Buddhism.

## **27. INTEGRATION AND ACCULTURATION BETWEEN INDIAN AND VIETNAMESE BUDDHIST THOUGHT DURING THE TRẦN DYNASTY**

**Dr. Nguyen Thi Thanh Thuy**

*Faculty of Education, Hanoi Capital University*

Buddhism is a religion of wisdom with the principles of ‘compassion, kindness, joy, and equanimity’ that have accompanied the development of the Vietnamese nation for over two thousand years of history. The enlightenment of Buddhist wisdom, grounded in the practical social realities and communal, nationalistic spirit of the Vietnamese people, has created a distinct character of Buddhism upon its introduction to Vietnam. It can be said that the ethical values of ‘compassion, kindness, joy, and equanimity’ are the most distinctive spiritual cultural heritage of Indian Buddhism that has been integrated into the spiritual life of the Vietnamese people. During the Trần Dynasty, Trần Nhân Tông integrated and harmonized Indian Buddhist thought with the concept of ‘Buddha within the mind’ and the spirit of ‘engagement with the world’ to create the unique Trúc Lâm Zen School in Vietnam. This is also the focus of the author’s study.

## **28. BUDDHIST CRITICISM AS THE TRANSFORMATION OF INDIAN - VIETNAMESE BUDDHIST HERITAGE**

**Dr. Nguyen Thanh Trung**

*Department of Literature, Ho Chi Minh City University of Education*

*Member of the Center for Religious Studies at the Vietnam Institute of Buddhist Studies*

Research on literature and Buddhism, while abundant, remains largely confined to the formal results of author and work types. Theoretical approaches to studying the relationship and

transformation between literature and Buddhist studies seem to be lacking, as there is a tendency to emphasize empirical practice while neglecting theory and analysis. Utilizing methods of content, structural, and historical-cultural criticism, this paper clarifies the method of Buddhist criticism in literary studies as a transformation of the Indian-Vietnamese Buddhist cultural heritage. It examines this within the scope of research articles published in the Journal of Science, Ho Chi Minh City University of Education (over 20 years), across various levels of elements, themes, and methods, aiming to identify limitations and directions for Buddhist criticism as a promising research methodology.

## 29. THE ROLE OF THANH HÀ PORT IN THE INTRODUCTION OF BUDDHISM TO THUẬN HÓA IN THE 17<sup>TH</sup>-18<sup>TH</sup> CENTURIES

**Dr. Do Truong Giang**

*Head of the Department of Scientific Management  
at the Institute of Imperial Citadel Studies, Vietnam Academy of Social Sciences*

In the significant development of the Nguyễn Lords and Đàng Trong during the 17<sup>th</sup>-18<sup>th</sup> centuries, Thanh Hà port, along with Hội An, played a crucial role as one of the foremost economic centers. Thanh Hà became an international port located on a river and deep inland, directly controlled and administered by the Nguyễn court. It was responsible not only for commercial activities but also for security, defense, and serving as a frontier to protect the capital, Huế. Thanh Hà was not only a port for Phú Xuân (Huế) and Thuận Hóa but also a gateway for the arrival of Buddhism to Phú Xuân. Buddhist monks traveled on international trading ships to Hội An, then transferred to vessels heading to Thanh Hà and eventually to the capital. In this sense, Thanh Hà port was also where Buddhist scriptures, statues, and ritual objects were disembarked and officially 'entered' Đàng Trong.



### **30. GUANYIN BELIEF: A SHARED BUDDHIST HERITAGE BETWEEN INDIA AND VIETNAM**

**Bhikkhu. PhD Candidate Thich Duc Quang**

*Doctoral candidate at the University of Colombo, Sri Lanka*

This paper focuses on exploring the history of the transmission and the spiritual and cultural development of Guanyin worship (Avalokiteśvara) from India to Vietnam. It analyzes the process of spreading and transforming the Bodhisattva Avalokiteśvara in Mahayana literature into a spiritual and cultural Buddhist symbol, with numerous artistic and spiritual heritage reflecting Vietnamese cultural identity. The rapid cultural adaptation of Guanyin worship to the local Vietnamese culture demonstrates the high adaptability and dynamic flexibility of Buddhism, as well as the open-heartedness of the Vietnamese people. Throughout the history of spreading and developing Guanyin worship, a rich system of literature, poetry, art, spiritual beliefs, and festivals has formed, embodying the compassionate and rescuing philosophy of the Bodhisattva. Especially when the Guanyin worship of India was introduced into Vietnam by monks and merchants, the belief in and practice of Guanyin became widespread among the people. Thus, Guanyin worship has become a symbol of spiritual culture, representing a shared Buddhist heritage of India and Vietnam.

### **31. THE TRANSMISSION OF BUDDHISM FROM INDIA TO VIETNAM - A CRUCIAL TURNING POINT IN SPIRITUAL TRANSFORMATION**

**Bhikkhuni PhD Candidate Thich Nu Lien Hien**

*Doctoral candidate at the Vietnam University HCMC*

Over 2,600 years of history, Buddhism's introduction from India to Vietnam has marked a significant turning point, contributing positively to spiritual transformation, guiding people towards



higher aspirations, goodness, tranquility, and liberation. Since its arrival in Vietnam, Buddhism has quickly taken root in the spiritual life of the people, profoundly influencing all aspects of social life, from the Đinh and Lê dynasties to the Lý and Trần dynasties and continuing to the present day. Buddhism has overshadowed the previously dominant Confucianism in social life. With three main branches (Mahayana Buddhism, Vajrayana Buddhism, and Theravada Buddhism), Vietnamese Buddhism has developed along the path of Precepts, Concentration, and Wisdom, with a spirit of non-self, altruism, love, and unity, closely adhering to the motto of 'Buddhist Teachings - Nation - Socialism.' Therefore, this study addresses the significant contributions of Buddhism with the spirit of 'The Transmission of Buddhism from India to Vietnam - A Significant Turning Point in Spiritual Transformation', highlighting the role of Buddhism as a distinctive enlightened and liberating entity.

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SUB 2:

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**ART, ARCHITECTURE AND DAILY LIFE:  
EXPRESSION OF BUDDHIST CULTURE**





### 32. FACTORS INFLUENCING THE ARCHITECTURE OF HUE PAGODAS

**Assoc. Prof. Dr. Nguyen Van Manh**

*Head of the Department of Science, Technology,  
& International Cooperation, Hue University of Science*

Huế, the spiritual land with over 300 temples, is renowned for its diverse and unique architectural styles. The distinctiveness of Hue's temple architecture stems from various influencing factors. This article focuses on analyzing the elements that have shaped the architecture of temples in Huế: Buddhist philosophy, Confucian thought, folk architecture, imperial architecture, geomancy (feng shui), and Champa culture. Through these influences, the temples in Huế reflect a harmonious blend of cultural, spiritual, and architectural traditions, creating a rich and multifaceted religious landscape.

### 33. BUDDHISM IN CHAMPA THROUGH EPIGRAPHIC SOURCES

**Dr. Nguyen Van Quy**

*Senior Researcher and Deputy Head of the Buddhist Studies Department  
at the Institute of Religious Studies, Vietnam Academy of Social Sciences*

In the historical, cultural, and religious development of Champa, many structures related to the capital, military, and especially unique religious practices still exist today. However, unfortunately, most of these structures, having endured many historical upheavals, have been damaged, and some have become ruins. Nevertheless, the remaining temples and monasteries, along with archaeological excavations, reveal that Champa's religious practices were primarily influenced by Indian culture and religion. Despite this, Champa's religious practices retained their distinct characteristics, even under the significant influence of Brahmanism and Buddhism. The ruling class and nobility, while consolidating their power through the

construction of religious structures, were also devout practitioners, with King Indravarman II being a notable example of Buddhist faith. Through epigraphic sources, this article attempts to reconstruct the state of Buddhism in Champa, particularly during the reign of King Indravarman II.

#### **34. THE FOUR-ARMED BUDDHA STATUES AT BUU SON AND BUU AN PAGODAS (DONG NAI) IN THE CULTURAL CONTEXT OF BUDDHISM BETWEEN INDIA AND VIETNAM**

**Dr. Cao Thu Nga**

*Museum of History and Culture at the University of Social Sciences and Humanities,  
Vietnam National University HCMC*

History has shown the profound influence of Indian religions on Southeast Asian countries since the early centuries AD. Among them, Buddhism has maintained a strong and enduring presence for over two millennia in Southeast Asian communities, particularly in Vietnam. The four-armed Buddha statues at Bửu Sơn and Bửu An temples in Đồng Nai originally represent the Hindu deities Vishnu and Lakshmi. Over time, these statues were integrated into the worship practices of these temples during the 18th century, where local people revered them as representations of Buddha Cundi (Chuẩn Đề) or Mother Cundi in Buddhism. This historical transformation illustrates the deep-rooted connections, both spiritual and cultural, between Buddhism in India and Vietnam throughout history.

#### **35. BUDDHIST CULTURE IN VIETNAMESE LIFE-CYCLE RITUALS**

**Dr. Ho Tuong**

*Ho Chi Minh City University of Industry*

Customs and traditions are long-established habits of a community that are widely accepted and practiced by its members. Buddhism, having entered Vietnam over two millennia ago, has significantly

influenced Vietnamese customs and traditions. Spiritual customs that occur throughout the life cycle of Vietnamese people are known as life cycle rituals. Through processes of exchange, integration, and development, Buddhist culture has become involved in many of these life cycle rituals. The close connection between Buddhist culture and Vietnamese life cycle rituals is one of the factors that have contributed to the strong development and deep integration of Buddhism with the Vietnamese people over the centuries.

### **36. THE BUDDHIST IMPRINTS OF CHAMPA AND ĐẠI VIỆT IN QUẢNG BÌNH FROM THE 9<sup>TH</sup> TO 14<sup>TH</sup> CENTURIES**

**Ven. MA. Thich Dao Tue**

*Thừa Thiên Huế Legal Affairs Committee of the Vietnam Buddhist Sangha*

**& Tran Van Hoi**

*Long Phước Middle School in Long Thành District, Đồng Nai Province*

The central region of Vietnam is known for its rich legacy of the ancient Champa culture, where numerous archaeological artifacts have been uncovered, dating from pre-Christian times to the pre-modern period. These remnants of Champa culture serve as evidence of the historical relationship between Vietnam and India. The Champa kingdom, one of the most directly influenced cultures by India's prosperous civilization in Southeast Asia, once controlled vast areas that now encompass central and southern Vietnam. Indian Buddhism was introduced to Champa around the 1st century CE and persisted until the 11th century. Alongside Brahmanism and Hinduism, Buddhism was one of the three major religions that deeply influenced the spiritual life and cultural structures of the Champa people.

### **37. CULTURAL AND SPIRITUAL INTERACTION: AN INTERDISCIPLINARY STUDY OF ART, ARCHITECTURE, AND DAILY LIFE BETWEEN INDIAN AND VIETNAMESE BUDDHISM**

**Dr. Vo Quang Hien**

*Faculty of Culture and Tourism, Long An University of Economics and Industry*

This study explores the cultural and spiritual interaction between Indian and Vietnamese Buddhism through the lenses of art, architecture, and daily life. Using an interdisciplinary approach combining history, culture, and religion, the research analyzes how Buddhist cultural and spiritual elements have been transferred and adapted between the two nations. The results reveal that this exchange not only shaped unique cultural characteristics but also strengthened shared spiritual values, while highlighting the diversity in Buddhist practices across different regions.

### **38. TRACING THE ORIGINS OF THE BELIEF IN THE WORSHIP OF BẠCH MÃ THÁI GIÁM (WHITE HORSE IMPERIAL GUARDIAN)**

**MA. Huynh Thanh Binh**

*Ho Chi Minh City Museum*

This paper aims to provide essential data from Indian spiritual culture in order to trace the origins and practices of the worship of the White Horse deity and the White Horse Imperial Guardian deity. These customs, deeply rooted in ancient traditions, have been passed down through generations and remain prevalent throughout Vietnam, from the North to the South, to this day.

### **39. FROM BUDDHIST STUPAS IN ANCIENT AND MEDIEVAL INDIA**

**Ven. PhD Candidate Thich Thien Phu**

*Gia Lai Provincial Buddhist College*

Buddhist architecture is a treasure trove within Vietnamese architectural art. Since Buddhism was introduced into Vietnam, the ancient Indian stupa architecture has gradually been embraced by the people, evolving through each period of the nation's development. As a result, Buddhist architectural works have flourished in the Central Highlands. Although the Central Highlands is a relatively



new region, it shares borders with countries that have a long-standing tradition of Theravāda Buddhism. This has allowed the area to adopt various Buddhist sects, leading to a diverse and rich architectural landscape of temples and stupas. Moreover, the region has inherited the architectural traditions of Cham Buddhism, blending them with different sect styles to create stupas that carry messages of peace to the highlands. Despite differences in decorative elements, these structures consistently convey messages of reverence for the Buddha, respect for the Dharma, and admiration for the virtues of the Sangha. Each stupa carries its own unique mission, contributing to the spread of Buddhism across the country.

#### **40. THE INFLUENCE OF INDIAN BUDDHISM IN VIETNAM: A STUDY OF THERAVADA BUDDHISM IN THUA THIEN HUE**

**MA. Nguyen Huu Phuc**

*Thừa Thiên Huế Historical Science Association*

**Nguyen Dang Manh**

*Researcher*

Buddhism was introduced to Vietnam from India around the beginning of the Common Era, brought by missionaries traveling by sea. To this day, the influence of Indian Buddhism remains strongly present in Southern Buddhist temples. The Theravada Buddhist temples in Thua Thien Hue stand as architectural monuments reflecting the cultural exchange between India and Vietnam. To clarify the Indian cultural imprint in Vietnam, this article delves into two main aspects: first, the formation and development of Theravada Buddhism in Thua Thien Hue; and second, the influence of Indian Buddhism in Vietnam through the lens of Theravada Buddhism.

#### **41. THE INFLUENCE OF INDIAN CULTURE THROUGH RELI- GION AND LANGUAGE ON THE CHAMPA INSCRIPTIONS AT THE NATIONAL MUSEUM OF HISTORY**

**ThS. Nguyen Thi Thu Hoan**

*Deputy Director and Vice Chairman of the Scientific Council, National Museum of History*

Located at the “crossroads” of international trade routes, Vietnam has long engaged in robust exchanges with neighboring countries and the wider world, particularly with Chinese and Indian cultures, which have contributed to shaping a unified yet diverse Vietnamese culture. The influence of India is evident in various fields, especially in ideology, religion, and script, which played a significant role in forming national governance systems and social stratification, particularly in the ancient kingdoms of Funan and Champa. Among these, the collection of Champa inscriptions, particularly those preserved at the National Museum of History, represents an important cultural heritage that vividly demonstrates India’s influence on Vietnam, especially in the realms of religion (Buddhism and Brahmanism). This research serves as a critical scientific foundation for advancing further studies and proposing content and methods to enhance effective and sustainable cultural exchange between India and Vietnam.

## **42. SOME CHARACTERISTICS OF INDIAN BUDDHISM IN SOUTHERN VIETNAM**

**MA. Le To Nam**

*Researcher*

Throughout the development of Southern Vietnamese thought, Indian Buddhism was introduced to the region early on. Indian Buddhism significantly contributed to societal improvements, supported the establishment of autonomous state institutions, and strongly influenced the local culture with its Indian heritage. In this presentation, we discuss the geography and natural landscape of Southern Vietnam, providing an initial exploration of the process by which Indian Buddhism entered the region, while highlighting some of the distinctive characteristics and imprints it left. The paper offers an additional perspective on Buddhist heritage in general, and particularly the unique features of Indian Buddhism in Southern Vietnam, especially during the transition from propagation to transformation. It is hoped that this research will contribute to the

preservation of the historical, cultural, and spiritual bonds between Vietnam and India, fostering ongoing friendship between the two nations.

#### **43. THE EMERGENCE OF BUDDHISM IN INDIA AND ITS INTRODUCTION INTO VIETNAM: HISTORICAL AND CULTURAL VALUE**

**TS. Hoang Thi Anh Dao**

*Faculty of History, University of Sciences, Hue University*

Buddhism is one of the three major world religions, founded in the 6th century BCE in northern India (now Nepal) by the Buddha, Shakyamuni. Following its establishment, Buddhism spread to other nations and steadily flourished. Vietnam was among the early countries to assimilate Buddhism, and through this process, the cultural and historical values of Indian Buddhism were also transmitted into Vietnamese society. This article aims to provide an overview of the origin of Buddhism, its spread into Vietnam, and the historical and cultural values that Buddhism has imparted upon Vietnam - values that remain relevant to this day.

#### **44. BUDDHIST ARCHITECTURE OF THE FUNAN AND CHAMPA PERIODS: LEAVING A LASTING MARK ON VIETNAMESE TEMPLE ARCHITECTURE**

**Dr. Le Thanh Binh**

*Lay practitioner at Giac Ngo Pagoda HCMC*

Following the historical flow of Buddhism from India spreading through Sri Lanka to the ancient kingdoms of Funan and Champa in Southeast Asia - the monks brought not only the Buddhist doctrines and meditation practices of the Buddha but also ancient Buddhist cultural elements such as religious attire, temple and tower architecture, decorative treasures, and more. Through various means, this cultural flow harmoniously

integrated with the local culture and has flourished, creating a unique legacy that endures to this day after more than 2000 years. It is from the eternal philosophical and humanistic ideas of Buddhism, not only practiced in Southeast Asia but also becoming one of the major religions in countries such as Sri Lanka, Myanmar, Thailand, Cambodia, and Vietnam, that the doctrine of the Four Noble Truths and the Three Jewels of the Buddha, the Dharma, and the Sangha have left their mark on the structures and architectural motifs of Buddhist temples and stupas across the various Buddhist sects in these countries. This article aims to introduce, in the most minimal way, the cultural beauty found in the architecture of temples and stupas in Vietnam, highlighting the connection between the ancient Buddhist architectural art of India and the modern world, the convergence of national cultural values, and the harmonious integration of Buddhist teachings.

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SUB 3:

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**BUDDHIST PILGRIMAGE:  
CONNECTING SACRED SITES**





## 45. CULTURAL TOURISM TO BUDDHIST TEMPLES IN VIETNAM

Ho Nguyen Tuan Kiet

*Foreign language teacher*

**Dr. Ho Tuong**

*Ho Chi Minh City University of Industry*

The introduction of Indian Buddhist culture to Vietnam has given rise to the creation of Buddhist temples across the country. Over time, these temples have evolved beyond mere places of practice for monks and nuns or locations for Buddhist devotees to offer prayers. In recent years, they have also become cultural tourism destinations, attracting visitors. Tourists participating in cultural tours to Buddhist temples in Vietnam have the chance to experience the tranquil environment of green spaces surrounding the temples, observe the distinct and meaningful architectural designs, and enhance their knowledge through the unique statues and interior-exterior decorative arts. Moreover, visitors can engage in other enriching activities, such as enjoying vegetarian meals, participating in charitable work, listening to Dharma talks, and attending festivals. In conclusion, from India, Buddhist culture made its way to Vietnam, blending with local traditions to create a fascinating form of cultural tourism that continues to captivate travelers.

## 46. PILGRIMAGE TO THE BUDDHIST HOLY SITES OF INDIA IS A SACRED ASPIRATION FILLED WITH DEVOUT FAITH FOR VIETNAMESE BUDDHISTS

**Dr. Le Thanh Binh**

*Lay practitioner at Giac Ngo Pagoda HCMC*

“History has shown that pilgrimages helped propagate Buddhism from India to Southeast Asia, including Vietnam, forging strong cultural and spiritual connections. This shared heritage continues to shape the religious practices and architectural traditions of both nations. The article outlines the origins of Buddhist pilgrimage in

India, focusing on key figures and events that contributed to the development of Buddhism in Vietnam. Sacred sites, such as the four major Buddhist holy sites in India, hold deep spiritual significance, while Buddhist heritage sites in Vietnam also mark the integration of Buddhism into Vietnamese land.

Pilgrimage promotes cultural exchange, as seen through the shared practices and festivals held in both countries, influencing art, architecture, and religious practices across borders. In modern times, pilgrimages between Vietnam and India continue to strengthen spiritual bonds, with contemporary practices reflecting ongoing cultural interplay. However, logistical and cultural challenges need to be addressed to further enhance the pilgrimage tradition

The article concludes by emphasizing the potential for deeper cooperation through pilgrimage, affirming its role in fostering spiritual unity and preserving the rich heritage of Buddhism across generations.”

#### **47. PILGRIMAGE PATHS: THE VIETNAMESE CONNECTION TO INDIA'S BUDDHIST SACRED SITES**

**MA. Nguyen Huu Tri**

*PhD candidate in Vietnam Buddhist University HCMC*

**Dang Huynh My Trang**

**& Ngo Quang Hong Phong**

*PhD candidate in India*

This article examines the deep-rooted connections between Vietnamese and Indian Buddhist pilgrimage sites, examining the historical, spiritual, and cultural ties that link the two countries. It investigates how Vietnamese Buddhists have revered and engaged with sacred sites in India, such as Lumbini, Bodh Gaya and Sarnath, as centers of spiritual significance and devotion. The study also delves into the role of pilgrimage in fostering cross-cultural exchanges, strengthening religious practices, and sustaining the Buddhist heritage within Vietnam. Through an analysis of pilgrimage patterns,



historical records, and contemporary practices, the paper highlights the ongoing influence of Indian Buddhism on Vietnamese spiritual life. It further examines the reciprocal relationship, where Vietnamese Buddhist communities contribute to the preservation and promotion of these sacred sites. This exploration underscores the enduring bond between Vietnamese and Indian Buddhism, revealing the profound impact of pilgrimage on the cultural and religious landscape of Vietnam.

#### **48. BUDDHIST PILGRIMAGE: CONNECTING SACRED SITES - A CULTURAL EXCHANGE PATH BETWEEN THE VIETNAMESE AND INDIAN PEOPLES**

**Dr. Le Thanh Binh**

*Lay practitioner at Giac Ngo Pagoda HCMC*

Buddhist pilgrimage plays a crucial role in preserving and spreading Buddhism's teachings, especially between India and Vietnam. Historically, pilgrimages helped disseminate Buddhism from India to Southeast Asia, including Vietnam, creating strong cultural and spiritual ties. This shared heritage continues to shape the religious practices and architectural traditions of both nations. The article outlines the origins of Buddhist pilgrimage in India, focusing on key figures and events that contributed to Buddhism's spread to Vietnam. Sacred sites like four major Buddhist pilgrimage sites in India are of immense spiritual importance, while Vietnamese sites like Huế and Yên Tử Mountain reflect local adaptations of Buddhist teachings. Pilgrimages foster cultural exchanges, evident in the shared practices and festivals celebrated in both countries, which have influenced art, architecture, and religious practices across borders. In modern times, pilgrimages between Vietnam and India continue to strengthen spiritual connections, with contemporary practices reflecting ongoing cultural exchanges. However, logistical and cultural challenges must be addressed to enhance the pilgrimage tradition. The article concludes by highlighting the potential for deeper collaboration through pilgrimage, emphasizing its role in promoting

spiritual unity and preserving the rich legacy of Buddhism across generations.

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SUB 4:

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**MEDITATION PRACTICES  
AND DOCTRINAL EXCHANGE:  
THE BIDDHIST PATH ACROSS BORDER**





## 49. THE IMPRINT OF ZEN SCHOOL AND THE INFLUENCE OF ZEN MASTER VINITARUCI IN VIETNAM

**Ven. Dr. Thich Nguyen Hanh**

*Vietnam Buddhist University HCMC*

The article by Venerable Dr. Thích Nguyên Hạnh presents the emergence of Zen Buddhism in Vietnam and highlights the significant contributions of Zen Master Vinitaruci, who introduced Zen philosophy from India. Zen Master Vinitaruci was not only a missionary but also a founder of the philosophical foundation of Zen Buddhism in Vietnam. The article emphasizes the cultural exchange between India and Vietnam through the Silk Road, particularly how Buddhism influenced Vietnamese culture. Zen Master Vinitaruci played a crucial role in establishing temples and spreading Zen practices, contributing to the formation of the Vietnamese Zen tradition. The new contributions of the article illuminate the profound cultural interactions and how the Zen master's teachings blended into the spiritual life of the Vietnamese people, reaffirming his importance in the development of Vietnam's Zen tradition.

## 50. THE VINĪTARUCI ZEN SCHOOL

**Dr. Vo Minh Tuan**

*Banking Academy, Hanoi*

Buddhism entered Vietnam early, around the beginning of the Common Era, marked by the establishment of two Zen schools: the Vinitaruci and the Vo Ngon Thong lineages. Both schools focused their practices on revealing the true mind, eliminating delusional thoughts, and ultimately achieving enlightenment and liberation. The Vinitaruci Zen lineage, which originated from India, made its way to Vietnam via the southern sea route. Using historical and logical methodologies, this article provides an overview of the Vinitaruci school, shedding light on the “historical, spiritual, and cultural connections of Buddhism between India and Vietnam”.

## 51. MEDITATION IN INDIAN BUDDHISM AND ITS INFLUENCE ON THE VIETNAMESE WAY OF LIFE

**Dr. Do Quang Huy**

*People's Security Academy*

Buddhism is a major world religion, with a profound and lasting influence on the culture, society, and people of the regions it has reached. Particularly, Zen Buddhism has resonated with the people and culture of East Asia in general, and Vietnam in particular. This compatibility has further facilitated the spread of Buddhist philosophy, especially the unique characteristics of Indian Buddhist meditation, into Vietnamese life. The subtle but distinct impact of Zen practices from Indian Buddhism on the lifestyle of the Vietnamese is evident. To clarify the influence of Indian Buddhist meditation on Vietnamese life, this study focuses on two key points: (i) the essence of meditation in Indian Buddhism and the process by which it was transmitted to Vietnam; (ii) several key influences of Indian Buddhist meditation on the Vietnamese way of life.

## 52. MEDITATION PRACTICES AND DOCTRINAL EXCHANGE: THE BUDDHIST PATH ACROSS BORDER

**Dr. Le Thanh Binh**

*Lay practitioner at Giac Ngo Pagoda HCMC*

The article “Meditation Practices and Doctrinal Exchange: The Buddhist Path Across Borders” explores the profound impact of Buddhism’s spread from India to Vietnam, highlighting how meditation practices and doctrinal exchanges have shaped spiritual and cultural landscapes in both nations. Originating in India in the 6th century BCE, Buddhism has significantly influenced both Indian and Vietnamese cultures, with meditation being a central aspect of its practice. As Buddhism traveled from India to Southeast Asia, it left a lasting mark on Vietnam through various cultural and doctrinal exchanges.

Meditation has served as a crucial bridge between India and Vietnam, maintaining a deep spiritual connection despite historical and cultural changes. In contemporary times, the global rise of mindfulness and meditation - rooted in Indian Buddhist teachings - has been embraced by Vietnamese communities, seamlessly integrating these practices into daily life and modern spiritual pursuits. This ongoing relevance reflects the enduring cross-border connection between the two countries, preserving and advancing Buddhist traditions.

The historical context of Buddhism's spread includes the adaptation and evolution of meditation practices in Vietnam, which continue to honor their Indian origins while adapting to local cultural contexts. Doctrinal exchanges have strengthened cultural and spiritual bonds, contributing to a richer and more diverse understanding of Buddhism. The article also addresses the role of meditation in preserving Buddhist heritage and the challenges and opportunities for future cross-border exchanges. Overall, the article emphasizes how meditation practices and doctrinal exchanges between India and Vietnam have not only preserved but also enriched Buddhist traditions, fostering a deeper spiritual connection that transcends borders and cultures.

### **53. MEDITATION PRACTICES AND DOCTRINAL EXCHANGE: THE BUDDHIST PATH ACROSS BORDER**

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The purpose of this article is to highlight some of the teachings of Buddha propagated over more than 2,500 years ago and spread throughout different parts of India. His fundamental doctrines have been transmitted to the world and become noble assets through the flow of history and time, which were adopted by local cultures and expressed in their different languages, but the core teachings have remained nowadays. The most important path

for all Buddha's disciples was to go beyond suffering, the cycle of rebirth and death to the shore of liberation as well as Nirvana. In particular, Buddha showed the path through his meditative practice by cultivating the fundamental doctrines of the Four Noble Truths, the Noble Eightfold Path, Dependent Origination, etc. This article also aims to provide an overview of Meditation Practices and Doctrinal Exchange: The Buddhist Path Across Border particularly highlighting the Buddhist Mendicancy Tradition of Vietnam and the practices of the original teachings of Sakyamuni Buddha. Although there are currently around ten Buddhist sects in Vietnam, the Buddhist Mendicancy Tradition of Vietnam integrates Mahāyāna and Theravāda traditions and uses the Vietnamese for chanting or reciting the scriptures. It is important to highlight that the Buddhist Mendicancy Tradition of Vietnam practices the cultivation method founded by Shakyamuni Buddha and applied in ancient India.

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