

Influence and Impact of Indian Buddhism on Vietnamese Buddhist History During the 1st to 14th Century A.D.

Le Chi Luc*

Acharaya Nagarjuna University, A.P., India

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Corresponding Author Email: thichnguyenthe@gmail.com*

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Abstract

The study is “Influence and Impact of Indian Buddhism on Vietnamese Buddhist History During the 1st to 14th century A.D.”. It comes to the last state. The research objectives devices into three main themes as follows (1) to study the history links between Indian Buddhism and Vietnamese Buddhist, (2) to study Art and structural of Indian Buddhism towards Vietnamese Buddhist, (3) to analysis the influences and impacts of Indian Buddhism on the Vietnamese Buddhist historical.

Indian monks brought Buddhism, scriptures, Buddha statues and other forms of Indian worshiped to Vietnam through international trade, because of that is indigenous people deeply influenced by foreign culture especially in terms of arts. Some of the Buddha statues have been found to be influenced by Indian schools of arts or originated from India school of arts, such as Amaravati, Gandhara, and Dvaravati. By archaeologist’s findings, we can unveil the curtain of history to see that Buddhist thought and practice has grown very strongly and originated directly from India.

The study finds the influences and impacts of Indian Buddhism on Vietnamese Buddhist society based on historical as (1) Influences and impacts on Buddhist literary and scripture, (2) Influences and impacts on Nation Buddhist tradition and culture, (3) Influences and impacts on Education (4) Influences and impacts on Policy and National

security, (5) Influences and impacts on Art and Architecture, (6) Influences and impacts on folk life and idea, and (7) Influences and impacts on developing mind and behavior. There are leads to discuss and present truth feature of Vietnamese Buddhist in the ancient time on 1st – 14th centuries A.D.

Keywords: Influences; Impacts; Indian Buddhism; Vietnamese Buddhist; History

1. Introduction

Vietnam is a Buddhist country with very large Buddhists followers from early time. Buddhism has been developed in this area long time ago. So, Buddhism has accompanied the development of Vietnamese histories. Throughout Vietnam's histories, Buddhism has become one of the main religions of the nation, although gain an importance foothold in the Vietnamese beliefs and notion. That is a historical fact according to the International Religious Freedom Report 2006 of Bureau of Democracy, Human Rights, and Labor seem Vietnam is a Buddhist country large among of Buddhists under the Communist authority hidden numbers of 44 million Buddhists of population (State, 2019). The influence of Mahayana spread over majority of Vietnamese by Chinese in previous time (Vietnam Tourism - Over 70 percent of the population of Vietnam are either Buddhist or strongly influenced by Buddhist practices. Archived 9 October 2013 at the Wayback Machine., mtholyoke.edu Buddhist Crisis 1963 - in a population that is 70 to 80 percent Buddhist).

But in the historical was flowed of development and spreading of Buddhism in Vietnamese Buddhism as the treasury of historical data of Buddhist on the world is extremely scarce and very general. It is also due to the specific geographic location and the information expansion of Vietnam's territory, some information problems have not yet been documented in detail, linking to a panoramic picture, an overview. According to India-News during the visit and work of The Prime Minister, Shri Narendra Modi on 3 September 2016, he visited the Quan Su Pagoda in Hanoi, Vietnam gave the message as;

“Major relationship between India and Vietnam specific on Buddhism beyond the path of peace which prosperity and happiness of Buddha teaching, the prime Minister required the Buddhism transferring from India to Vietnam previous in maritime.” (Financialexpress, 2019)

So that, with the message of peace, the Buddha's teaching spread at this area over 2000 years ago. How Buddhism was introduction and how it was developing at the whole this country? It's the whole of Vietnam area, not only the Norther region of Vietnam (Dai Viet ancient). That is the main reason that motivates me to implement this topic to provide the most basic facts to international academics have a more general view of Buddhism in Vietnam.

From thousand centuries, the teachings of Buddha were beyond India's area and flourished in other regions, especially Southeast Asia region, including Vietnam. The Great Wisdom of Buddha was studied and practiced by various forms depending on the traditions. Although that, still not out of the purpose other than for human and sentient benefit, which undo the pain and suffering, bringing to great light of enlightenment, ending the suffering of Samrara (rebirth) and achieve liberation Nibbana.

The reason to the writer chose the period from the 1st – 14th century AD because according to some scholars and Vietnam historical data, Buddhism was spread into Vietnam very early by Indian monks through international trade by sea road. According to the Golden age of Vietnamese Buddhism culminated in the Ly - Tran dynasty (11th to 14th centuries) and after that was the period of Vietnamese Buddhist fell into saturation by the development of Confucianism in Vietnam.

2. Research Aim

The aim of research is obvious the influence and impact of Indian Buddhism on Vietnamese Buddhist History especially during the 1st to 14th century A.D. The contexts based on historical of Indian Buddhism towards Vietnamese Buddhist historical is aim

encouraged Buddhism in Vietnam to conservative and restorative. The study involves on historical fields of India and Vietnam Buddhist, art, structural, culture, and also society in the native of India and Vietnam. The research is scope to study outward limitation of period as 1st to 14th century AD.

3. Research Questions

The study has to look perspective influence and impact of Indian Buddhist especially cultures, arts, architectures, and also Buddhist texts on the evolution of Buddhist history. In Vietnam is verifying situation and traces of Buddhist culture that the states of research question following as;

- 3.1 What is the history links between Indian Buddhism and Vietnamese Buddhism?
- 3.2 What is Arts and structural of Indian Buddhism towards Vietnamese Buddhist?
- 3.3 What are the influences and impacts of Indian Buddhist on the Vietnamese Buddhist historical?

4. Research Objectives

The research objective likes a direction of study and its key to open and solve the research question so it will point to the study and areas of information data of the study. The research objective will do on three aspects of following as;

- 4.1 To study the history links between Indian Buddhism and Vietnamese Buddhist.
- 4.2 To study Arts and structural of Indian Buddhism towards Vietnamese Buddhist.
- 4.3 To analyze the influences and impacts of Indian Buddhism on Vietnamese Buddhist historical.

5. Research Methodology

The research topic: "The Influence and Impact of Indian Buddhism in Vietnamese Buddhist History during the 1st to 14th Century A.D.", the study will take the primary reference from the Buddhism history sources including Mahavamsa, the works of Chinese pilgrims' such as I sting, India and Vietnam's historical sources. The secondary sources references are from some modern research works such as history, culture, sculpture and archaeological studies books. The researcher will study under features of the objectives may turn back towards an interrogation of history obvious the history and clarify the specific manifestations of Indian Buddhist culture in Vietnam. According to the processing of classify data information are three types sources supposes to primary, secondary and tertiary documents. Primary sources there I select those who actually witnessed events. While the source has to seek in Buddhist context, and for this reason I may employ secondary sources. These are not personally witnessed so as sources of information from the report or transmitted from primary data or synthesize and create from primary data, the information or evidence is reported in or witnessed the incident. The author may report or convey what the event participants have said, write, convey in various ways or may be broadcast in many ways. Tertiary sources are indicating the source of primary and secondary information will provide information in the bibliography of information such as books, bibliography and index of journals etc. Libraries are places for such collections of tertiary sources. Internet search engines can also be added such as public and private documents, solicited and unsolicited documents and also some documents will be useful to study.

In this research work on the qualitative research method; documentary research will be used to find out imitated periods of Indian Buddhism in Vietnamese Buddhist history period in the 1st century to the 14th AD, which consists the characteristics of the Buddha teaching, the method of practice, architecture, sculpture and Buddhist art, India Buddhist literature and India Buddhist culture in Vietnam Buddhist history.

6. Research Assumptions

The assumption is done on the results of study on fields of contents researched that approaching base on the research questions and research objectives that assume as;

6.1 Obviously on the history links between Indian Buddhism and Vietnamese Buddhist.

6.2 Comprehensions have awaked on fields of Arts and structural of Indian Buddhism towards Vietnamese Buddhist.

6.3 Get well consequence is presented of analyze the influence and impact of Indian Buddhism on Vietnamese Buddhist Historical.

7. Literature Review

As mentioned above, the English material on Buddhism in Vietnam is very rare and if so, it is very brief. It is narrowed to seek a complete and detailed treatise on the evolution of Buddhism on the S-shaped strip of land. What is more, the briefs are presented in a very general way. The literatures review for several sources support the study such as;

A History of Indian Buddhism from Sakyamuni to Early Mahayana, by Hirakawa (2007) Akira Translated and Edited by Paul Groner, the book is a basic of Buddhism across Asian that would serve as a useful guide to the basic issues in Buddhist doctrine, history and bibliography. The book is utilities as two ways from Hirakawa's original intention. First, it is providing several dimension of arguments on areas of Indian Buddhism is discussed in some detail. Second, it is mostly obvious context of Buddhism from Hirakawa designed for be a handbook for his audience that the style of writing was purpose convenience for scholars.

The book is including the period from the Buddha to Early Mahayana just before Nagarjuna and includes the periods on which Hirakawa did most of his own earlier research, especially in the book demonstrated mastery of Indian Buddhist institutional history.

Hirakawa included a full bibliography of Japanese secondary works and mentioned a number of works in Western languages in the Japanese version of this book. And additional the number of Western language works in the bibliography of related readings has been substantially augmented.

The Popular Life of Buddha: Containing an Answer to the “Hibbert Lectures” of 1881, (2011) by Arthur Lillie, is a book relevant to Buddha life the following of some results due to sojourn of this one man upon earth, it is also certain that Buddha was the first to proclaim that duty was to be sought in the eternal principles of morality and justice, and not in animal sacrifices and local formalities invented by the fancy of priests. By these Indian, China, Bactria, and Japan, were proselytized and the Buddhist missionaries overran Persia and Egypt. This success was affected by moral means alone, for Buddhism is the one third of humanity is still in its fold.

That such results should have been achieved is one of the greatest marvels of history, and when an inquirer consults some of the best known writers to try and get an explanation of this unusual missionary success, the marvel increases. We see Buddhist holy men exhibiting a self-denial worthy of the early Christians, to gain immortality.

Early Buddhism and Its Origins, (2016) by Vishwanath Prasad Varma, is a book contents the religious, social, economic and political background of early Buddhism will be emphasized but the commanding personality of Buddha will also be taken into full consideration. Early Buddhism was simultaneously a school of religion and a system of philosophy. The book was contents cultivated of emancipation and profound psychological doctrines of Buddhism.

The several details were illustrated the flourishes of great religious which the study in side of philosophy and metaphysical. The study of philosophy and ethics of early Buddhism and historical of ancient Indian religion were explode and explanation realistically. The evolution of Buddhism was movement towards human behaves between periods on 6th – 7th B.C.E. it accorded consideration with root of several civilizations in the ancient times of Egypt, Hittite, and Babylon. It is essential competition and guide to study the area of early Buddhism history.

History of Science, Philosophy and Culture in Indian Civilization, by G.C. Pande (2013), is a book to consisted several articles and researches review, it is discovered the main aspects of Indian culture and present them in an interrelated way. Since original culture of India had influenced from several continents on only Asia but expended into Europe was seen as multi-cultural in the modern India. The influences of new cultural was towards in political, economic, educational and also the path of life through religions and sociological as must by the transmitted of Ideological.

8. Result

Thus, Buddhism was introduced into Vietnam in the first century, directly from India, which was the foundation for the formation and development of Vietnamese Buddhism in the following centuries. Vietnamese Buddhism has had the contact with Chinese Buddhism soon after and has received new infiltrations. In the early stages of importation, Vietnamese Buddhism gradually formed a self-contained ideology of Vietnamese culture. That situation has left a mark in the development stages of the history of Buddhism in Vietnam. It is clear that as foundation that makes up the unique feature of Vietnamese Buddhist history.

Buddhism penetrates folk religious life in Giao Chi as naturally as water permeates the earth, with no reaction and obstacles because folk beliefs do not oppose fundamental beliefs of Buddhism as harmonized itself in the lives of the people of Vietnam in the past, not only that, but also the Buddhist companion with the people of Vietnam until now and forever.

It was also the foundation for the penetration of Buddhist sects such as Vinitaruci, Vô Ngon Thong and Thao Duong Ch'an schools. The development of Buddhism in these historical periods, with the spirit of incarnation manifested in varying degrees, it did not stand on the domination of power of authority and interests. Buddhism has approach a spirit of tolerance, generosity, harmony with the people, and also with other doctrinal ideas.

Observe clearly that Buddhism was expanded to Vietnam from India and China with unique and useful principles of integrating with worldly life. Buddhism in Vietnam blends with folk beliefs and cultures and becomes a life-long religion. Under the colonial millennium in northern Vietnam, Buddhism has integrated into the country by mobilizing Buddhist followers and the general public to fight against the invaders for national independence.

The more Buddhism develops and takes roots in society, its attachment to the nation become more profound. In its long history, Buddhism has become the nation's religion for two periods of Ly Dynasty in the 11th -13th centuries A.D. and Tran Dynasty in 13th – 14th centuries A.D. It can be said that Buddhism has contributed considerably to the rich and unique cultural heritage of Vietnam on aspects such as ethics, philosophy, literary, architecture, sculpture, rituals, painting, arts, and culture, with a history over two thousand years, Buddhism had a profound influence on cultural lives of Vietnamese attached to the nation. Buddhism has infiltrated the nation's heart for a long time and the Buddha has come into folk culture where the Bụd (Vietnamese name for the Buddha) always appears in times of sufferings as a kind deity.

In addition to the development of Buddhism in the North of Vietnam today (Giao Chi / Jiaojì), the central and southern regions of Vietnam are known for the existence of the two kingdoms of Funan and Champa. Buddhist thought has prevailed. There have been episodes Buddhism has also been become to the religion of state. By archeological studies, archaeologists have introduced the Dong Duong Buddhist Center, the Buddhist culture of the Oc Eo culture in the South of Vietnam that is directly influenced by Indian culture. Indian monks brought Buddhism, scriptures, Buddha statues and other forms of Indian worship to Vietnam through international trade because of that is an indigenous person deeply influenced by foreign culture especially in terms of art. Some of the Buddha statues and Hindu deities have been found to be influenced by Indian schools of arts or originated from India school of arts, such as Amaravati, Gandhara, and Dvaravati. By archaeologists' findings, we can unveil the curtain of history to see that Buddhist thought and practice has grown very strongly and originated directly from India.

Undergoing many historical events from the time of introduction till today regarding the influence of Indian Buddhist culture on Vietnamese Buddhism remains unchanged. Many symbols such as the God idols, the beasts, and the symbols of Indian Buddhism are still used. The Tantra was recited in Sanskrit and Mudra practice esteem in the Vietnamese Buddhist culture.

With the formation of three Buddhist centers in three regions of the country, these are known as the Luy Lau center in the North, the Dong Duong Center in the Central and the Oc Eo Cultural Center in the South of Vietnam which was influenced directly from the Buddhist country such as Funan. Although Vietnam is possessing a large Buddhist culture and rich along with the geographic advantage. Vietnam is a meeting place of many cultures in which Indian culture was spreader very early. By traces from myths, histories and archaeological evidence, the influence of Indian culture in general and Indian Buddhism in particular is a solid fact. The history of Vietnamese Buddhism and Buddhist scholars has also provided historical evidence to prove that Vietnamese Buddhism directly influenced India and could prevail earlier in China through historical character Khuong Tang Hoi (Kang-Seng-Hui) who was known as the first Patriarch of Vietnam's Chan. Vietnam is a Mahayana Buddhist country, so it is easy to assume that it is a Buddhist country following Chinese Buddhism. But that really is not true. By the evidence and introduction that the writer presented and cited in the thesis has proved that Vietnam Buddhism is completely independent. Buddhism in Vietnam has absorbed the Buddhist thoughts and culture of foreign nature, but still shaped for its unique characteristics, style is clearly.

In short, it must be recognized that Vietnam is a country with a strategic and favorable position in international exchanges; Therefore, Vietnamese Buddhists also have the opportunity to contact and inherit many sources of Buddhist thought and culture of other countries in the region. One of the most tangible influences is India and China, which are known as the great cultural cradles of mankind. Indian Buddhism was propagated in Viet Nam (Giao Chi / Jiaoji, Champa and Fu-nan) very early, there are assumptions that from the 2nd century BC through data on the nine missions of the Great Emperor Ashoka. Within the scope of this essay is a presentation of the traces of cultures and arts, as well

as the influence of Indian Buddhism, on the formation and development of Vietnamese Buddhism. That has passed historical events, traces from myths, archeological findings, historical relics related to Buddhism in general and Indian Buddhism in particular of Vietnam from that brief overview of folk life and culture's the India Buddhist in Vietnam Buddhist history.

Thus, historians again reaffirmed the specific of folk life and culture of Vietnamese Buddhist influence Indian Buddhist culture that has existed within the culture as well as the history of Vietnamese Buddhism. Today its ruins have been recognized as cultural heritage not only Vietnam but towards the world such as Luy Lau, Dong Duong, Oc Eo, etc. The size of the Buddhist centers and sculptural findings of stone, wood and bronze such as: the statue of the Buddha, the Bodhisattva statue, the Dhammapala statue of the Champa and Funan can be compared to the other ancient Buddhist centers as Java, Indonesia (Borobudur, Mendut), Cambodia (Angkor), Thailand (Phra Nakhon Pathom Buddhist Center), Myanmar (Pagan) or Sri Lanka. In addition, the appearance of Indian and South Asian monks has also been recorded the Translation Buddhist Scripture movement from Sanskrit and studies the Buddha's teachings also very prevalent in the early period of Vietnam Buddhist history.

The role of Buddhism reached to peak in the Ly Tran Dynasty and only receded from the second half of the 14th century. The decline of Buddhism later was from the least the 14th century was one thing absolutely legitimate as a religious ideology no longer has the backing of secular powers. Even the spirit of Buddhist harmony is become the nation forever of the most profound history of the nation of Vietnam.

According to the theme of cheater three is The Propagation of Indian Buddhism influence and impact on folk life and cultural of Vietnamese Buddhist in 1st-14th A.D. The study concluding on field of two aspects is (1) Indian Buddhism established in the North Vietnam is view on the influence and impact of the evolution of Indian Buddhism on Vietnamese Buddhist are seeing as the evidence presented Buddhism reached to Vietnam by the Indians thought the tread route of Indian merchants and later found Buddhist monk missionaries found the Buddhism in Giao Chau in the least 1st century gradually risen in

the 2nd- 3rd B.C. the influence such Buddhism's rituals and practices towards on Vietnamese society as meditation practices, chanting, study of Buddhist literatures, translated Buddhist texts and Sutras, the ideal of Chan or Zen school was phosphorus. Several Buddhist literatures translated from the original Sanskrit to Chinese by the important impact in Vietnam seeing a cause of placement Indian Buddhism in Luy Lau Buddhist Centre in North of Vietnam and engaged Buddha's teaching in folk life. Other cause finds the arrive of Indian Buddhist monk missionaries for propagated Buddha's teaching in 1st-5th century and Vietnamese's monks journeyed to study Buddhism in India later distributing Buddhism in Vietnam in 5th century. Several impacts of Buddhist literatures and practices by Buddhist monastery was establishments in the North Vietnam for one reason to spread Buddha's teaching such Dong Duong Buddhist Monastery in the period of Champa Kingdom. Rituals and Mantras have influence in Vietnam on period of 7th-10th century by the Vajrayāna sect from China merged of Vietnamese folk life and local culture also in truth of spirit and natural idealism as well.

(2) The Evolution of Buddhism in South Vietnam are features on social as folk life and culture's influence and impact was adopted Buddhism in period of Funan Empire in 1st-6th century strengthen characteristic of Chinese Buddhist was played role on the Vietnamese especially the Buddhist literary contemplated with *Suvarnabhumi Empire* including present day Cambodia, southern Vietnam, Thailand, Laos, Burma, Malaya, Sumatra and other parts of Indonesia at several kingdom in the continental on the Southern of China sea was concerned to the Indian literatures and convoyed Indian religions, idealism, and cultures . Later in Chenla Dynasty in 6th-11th century was powerful the rulers pertaining to inscriptions seen the relationship closely connected with Indian especially in the South India on Pallava Dynasty and Chaluky Dynasty by the sea route encouraged the trading and business, Buddhist in this time see as peaceful feature but contemporary with Hinduism in Chenla was seen Buddhism performed as well in the politic and economy of state. Buddhist temple was quilted outstanding structural and arts by brick and stone as complex center of spiritual worship the Buddha is universal. In 8th Angkor conquered Chenla later in 12th century Mahayana Buddhism reached to Vietnam

and expand broad but the characteristics Buddhism in the Khmer Empire was seen transition of Hindu god to converted as Mahayana Bodhisattva, probably imperceptible changing predominated as Vaishavite and Shaivite faith traditions bestow to the worship of the Gautama Buddha and the Bodhisattva *Avalokitesvara*. The Mahayana Buddhism was continually prosperous until 13th Theravada from Si Lanka arrived to Vietnam.



Figure 1 The Propagation of Indian Buddhism Influence and Impact on Folk Life and Cultural of Vietnamese Buddhist in 1st – 14th A.D.

9. Discussion

Influences and impacts on Buddhist literary and scripture

Several impacts of Buddhist literatures and practices by Buddhist monastery was establishments in the North Vietnam for one reason to spread Buddha's teaching such Dong Duong Buddhist Monastery in the period of Champa Kingdom (Mabbett, 1986). The influences and impacts on Buddhist literary and scripture find the recite, translation, interpretation by engraved on the stone stela and palm leaf. Sanskrit was found more than Pali evidences usually remains to the Jataka Buddhist collections on instance stones. The initial Translated found in Giao Chau at the beginning of the 3rd century A.D. the sutra *Astasahasrika*, translated by Khuong Tang Hoi, was considered the oldest *Prajna Sutra* (*Astasahasrika*). Lokasema translated “*The Prajna Sutra Damasahasrika*” found in the period of Han dynasty around 3rd century A.D. at the second part of *Prajna Literature*. It results same as the study consist of Jaidava Singh and Nguyen Tai Thu (Nguyen Tai Thu, 2008) concerned the *Astasakasrika Sutra* is the oldest sutra of the *Prajna Literatures*, it was surely coming to Vietnam trough sea route from Southern India not China later translated in to Chinease by Khuong Tang Hoi. Luy Lau City was acted as the Buddhist complex consisting of several monasteries and Buddhist schools (Āchārshubho, P. C., & Saengpare, J. (2022). The Indian Thera monk named Mahajivaka was establishment The First Buddhist Monastery in Vietnam in Luoyang City, *Thien Uyen Tap Anh* it become the Buddhist study centre at that time. The results are same study consist with DeVido Elise A. (2009).

Influences and impacts on Nation Buddhist tradition and culture

Vietnam is possessing a large Buddhist culture and rich along with the geographic advantage. Vietnam is a meeting place of many cultures in which Indian culture was spreader very early. By traces from myths, histories and archaeological evidence, the influence of Indian culture in general and Indian Buddhism in particular is a solid fact. The history of Vietnamese Buddhism and Buddhist scholars has also provided historical evidence to prove that Vietnamese Buddhism directly influenced India and could prevail

earlier in China through historical character Khuong Tang Hoi (Kang-Seng-Hui) who was known as the first Patriarch of Vietnam's Chan. Vietnam is a Mahayana Buddhist country, so it is easy to assume that it is a Buddhist country following Chinese Buddhism. But that really is not true. By the evidence and introduction that the writer presented and cited in the thesis has proved that Vietnam Buddhism is completely independent. Buddhism in Vietnam has absorbed the Buddhist thoughts and culture of foreign nature, but still shaped for its unique characteristics, style is clearly.

Influences and impacts on Education

The main aspects through the Indian monk missionary reached to Vietnam for preaching Buddha's teaching and several movements of doctrinal such translated Buddhist texts and Sutras from origin Sanskrit into Chinese as a local language, interpreted texts and Sutras, writing commentaries and teaching practicing emphasis meditations and inside meditations and also transmigrated the ideology of Buddhist into the folk life and cultures applied in sustainably in dairy life.

Influences and impacts on National Identity

Buddhist features in Vietnam towards the social and political and presser with foreign dominations. In the 1st - 14th A.D following the introduction of Buddhism to Vietnam represented a period of vigorous evolution of a distinctively local Buddhist tradition. During this period Vietnamese Buddhism exerted a great influence and made several key contributions to the distinctive nature of Buddhism as a religious practice. Within several factors of the country, the socio-political and religious changes seem resulted from this upsurge continued to gain strength and contributing to the push for independence and self-determination for the Vietnamese nation and people (Nguyen, et al., 2020).

Influences and impacts on Art and Architecture

In the southern of Vietnam, first raise in 2th century A.D. of Funan Emperor in the southern of Vietnam meanwhile gradually prosperity of Champa Emperor in the center of Vietnam. Both emperor was belonging to the rural had been Indian lineages so that adopted influences and impact of Indian style of arts and architectures. Buddhism existed main core of truth in both emperors, in the late 9th century Cham king *Śrī Bhadravarman*

(Schweyer 2000: 205-218), authorized the foundation of a monastery dedicated to the *Bodhisattva Avalokiteśvara*. The *vihāra* establishes *Pramudita-Lokeśvara*, is a foundation made by king *Bhadravarman*'s counselor.

Influences and impacts on Folk life and Idea

The specific of folk life and culture of Vietnamese Buddhist influence Indian Buddhist culture that has existed within the culture as well as the history of Vietnamese Buddhism. Today its ruins have been recognized as cultural heritage not only Vietnam but towards the world such as Luy Lau, Dong Duong, Oc Eo, ect (Loan, 2020). The size of the Buddhist centers and sculptural findings of stone, wood and bronze such as: the statue of the Buddha, the Bodhisattva statue, the Dhammapala statue of the Champa and Funan can be compared to the other ancient Buddhist centers as Java, Indonesia (Borobudur, Mendut), Cambodia (Angkor), Thailand (Phra Nakhon Pathom Buddhist Center), Myanmar (Pagan) or Sri Lanka. In addition, the appearance of Indian and South Asian monks has also been recorded the Translation Buddhist Scripture movement from Sanskrit and studies the Buddha's teachings also very prevalent in the early period of Vietnam Buddhist history. The study has consisted with the results of Liu, Dang; Duong, Nguyen Thuy; Ton, Nguyen Dang; Phong, Nguyen Van; Pakendorf, Brigitte; Hai, Nong Van; Stoneking, Mark (2019-11-28).

Influences and impacts on developing mind and behavior

Vietnamese Buddhism on developing mind and behavior that is influenced by the Trúc Lâm Yên Tử, focuses on the mind, liberation or enlightenment through meditation practice and wisdom, not on forms or rituals or academic studies. It confirms that one may practice the Dharma and attain liberation and enlightenment even when one leads a busy life and as a lay person. Examples: King Trần Nhân Tông and some other Trần kings, Tuệ Trung Thượng Sĩ (慧中上士) (Duong, 2018). The particular practice of Vietnamese Buddhist finds aspects from *Thiền* or Chan Buddhism, *Tịnh độ* Pure Land Buddhist practice by recite name of Amittaba Buddha, recite sutras, praying, *dhāraṇīs* looking to gain protection and emptiness practice. The finding same as the study consist with “An

Analytical Study of the Way of the Practice of Truc Lam Zen School in Vietnam" by Bui Thi Thu Thuy (2017).



Figure 2: The 7 Influences and Impacts of Indian Buddhism

On Vietnamese Buddhist

10. Conclusion

The study is "Influence and Impact of Indian Buddhism on Vietnamese Buddhist History During the 1st to 14th century A.D." It comes to the last state. I will conclusion by the key of research objectives and questions by descriptive processing and presents what research finding. By the way of research objectives devices into three main themes of conclusion as follows,

- (1) The history links between Indian Buddhism and Vietnamese Buddhist
- (2) Art and structural of Indian Buddhism towards Vietnamese Buddhist
- (3) The influences and impacts of Indian Buddhism on the Vietnamese Buddhist historical.

The conclusion and finding are report obviously and truly below features of the data limitation. So that is the results will not just the whole scenario and exciting of Vietnamese Buddhist. Even though I will analysis as well as can do and try to answers the research questions for apparent and endorsement the Vietnamese Buddhist historical presently in the Buddhist education.

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