

Vietnamese Buddhist Origin and Zen Buddhism in Vietnam

Tran Thi Kim Hoa

Ph.d Research Scholar in Mahayana Buddhist Studies, Center for Mahayana Buddhism Studies, Acharya Nagarjuna University, Guntur-522510, Andhra Pradesh, India

Abstract: *When Buddhism extends to Vietnam, the Dharma is made up of two traditions, the North and the South, tailored to people's moments and capabilities. Southern Tradition (Theravada) emphasizes practical everyday truths and fast self-emancipation, contributing to the Arahats or Pratyek Buddhas' gifts. The Northern Tradition (Mahayana), or Great Vehicle) tells all-encompassing truths and highlights the objective of liberating all sentient beings, contributing to the Tathagatas' full realization. We can clarify how Buddhism has now arrived in Vietnam with the two traditions.*

Keywords: Buddhism, Zen Vietnamese Buddhism

To give viewers an overview of Buddhism in Vietnam, this article relies mainly on the great times and significant events that have had an outstanding effect on the Buddhist culture of Vietnam, so that one can see how Buddhism has made an enormous commitment to the nation's development and security.

Vietnamese Buddhist Origin

How did Vietnam originate from Buddhism? At first, many individuals think it originated in China. The cause is that China is a giant neighbour, and for many millennia, Vietnam has been profoundly affected by both Chinese politics and society. It's not accurate. Buddhism originated straight from India to Vietnam.

In the beginning, Vietnam was much like the India-China junction (that's why the French call this nation Indochina). People made a trip from India to China at that time, either walking or by boat, or vice versa, in doing so, they had to cross Vietnam. Therefore, Vietnam was the right place for both foreign business people and Buddhist monks to stop by.

He sent nine Buddhist monk delegates overseas back to the 3rd century BC after King Asoka organized the Third Council a conference to collect the Dharma in Pataliputra, India. The monks went to teach Dharma from Afghanistan to the Mediterranean. One of them, led by Sona and Uttara, went to Indochina, then to Burma, including Viet Nam. Now, in Haiphong, 60 miles north-east of Hanoi, there is a memorial tower commemorating King Asoka, which was constructed at that moment by local Vietnamese Buddhists to convey their appreciation to King Asoka. From that proof, we may realize that, even before China, Buddhism went to Vietnam as soon as 300 BC.

Then in the 2nd millennium (168-189), Buddhism in Vietnam became more frequent and evolved with the help of three excellent Buddhist priests from India: Marajivaka, K'ang Seng Houei, Tachi Kiang Liang and a local scientist, Mau-Bac in Vietnamese. Since Mau Bac performed a very significant part in Vietnam's development of Buddhism, we might want to glance carefully at him.

Mau Bac was born in Tsang-Wu between 165 -170. Many Chinese scholars have now acknowledged that he was a

Chinese, but in reality, he was a Vietnamese or perhaps he was born and reared in a beautiful Chinese-Vietnamese household. To support this theory, we knew that Ts'ang-Wu, now consisting of provinces Kwang-Tung and Kwang-Si, was originally a part of Vietnam that was invaded and annexed to China under the Han Dynasty, 111 BC. Mau Bac was a talented scholar who well understood the philosophies of both great Chinese philosophers Lao Tseu and Confucius, making it easy to compare those Chinese philosophy traditions with Buddhism in any debate and gaining respect among Chinese scholars at the time. His renowned essay, "Reason and Doubt," was regarded to be the first to write about Buddhism at that moment, not only in Vietnam but also in East Asia.

There was a mandarin at Mau Bac. He took advantage of his position to teach Buddhism to his people. Vietnamese Buddhists always regard him as a first layman to help build a Buddhist stronghold in Southeast Asia, especially in Luy Lau, the capital of Vietnam at the time, because of his essential contribution.

The Development of Vietnamese Buddhism Under The Ly-Tran

The creator of the Meditation School, Truc Lam Yen Tu, Emperor Tran Nhan Tong.

Chinese have dominated Vietnam for nearly ten decades. The Vietnamese have suffered a lot under the cruel Chinese rule. To root out Vietnamese traditions, Chinese people, who used the "Sinicization"—the social attack—transformation the Vietnamese into Chinese and annexed Vietnam to one of their provinces. Now many scholars are wondering in the background how Vietnam can thrive under such aggressive measures and still exists. For us, Buddhism is the solution. Oh, no wonder that for many millennia Vietnamese people took up Buddha's learning. Buddhism was very like glue to strain them to live peacefully and happily together. Vietnamese people strongly think in Buddha's doctrine, in particular, the divine Law of Cause and Impact, that someday they shall be eroded.

During the Chinese rule, in the early years of the First Century, there were numerous revolt attempts to free the

country, including the famous one led by two sisters. There was a central place for these activities in the Buddhist monasteries, or what we now call the Buddhist communities. It's simple to comprehend why, because this is the location where individuals meet and mobilize. This is why Vietnamese Buddhists are happy always to claim that Buddhism is the faith of the people. (What is in the past to Vietnam is the same as the Tibetan Buddhist movement in which they were currently freeing their nation from Chinese.)

In 939, the Vietnamese leader, Ngo Quyen, prompted the Vietnamese to fight and gain the big fight on the river Bach Dang against the Chinese army, so Vietnam was an autonomous state. However, it took nearly a century from independence to a healthy and robust land. Vietnamese Buddhists worked closely with many excellent monks, especially under the DINH Dynasty, to build the kingdom. The king, Dinh Tien Hoang, is himself a Buddhist who helped create Shangha and appointed his National Security Adviser Khuong Viet as the largest ranked priest. He also appointed his Secretary of State Most Venerable Phap Thuan. The emperor declared Buddhism a national religion for the first time in Vietnamese history.

Naturally, the young nation had to address many issues, both internal and external. The main problem, however, was its great neighbour, China's pressure. For that period, Vietnam was always under the threat of Chinese invasion. The danger became apparent by the Chinese government's envoy of a foreign envoy to Vietnam in 968 (under the SONG dynasty). The touring representative was carrying out an espionage task. It was intended to evaluate the strength of the monarchy to decide whether or not to initiate an assault. The group had to cross the HONG River to achieve the capital of the Vietnamese name at that moment, and the first Vietnamese to meet were a ferryman. The Chinese were impressed by this man during the conversation on the boat. Even the ferryman, who had a profound understanding about everything and could talk about everything in all subjects, also composing a poem in seconds, could not think in the tiny Vietnamese nation. Indeed, one might have thought that the ferryman was, in fact, the most venerable Phap Thuan, the Secretary of State. Later, when they encountered the Vietnamese equivalent, headed by the Most Venerable Khuong Viet, they realized the nation was well ready, so the attack is too dangerous for them. It was secure for the empire. We earned a naval fight against China for the first japan in Vietnamese history. Both Khuong Viet and Phap Thuan, Vietnames' highest-ranking Buddhist priests-the Sangha-rescued the latest autonomous state from attack with their international abilities.

The Chinese started the military force on their frontier with Vietnam more than 30 years later. The nation was in shock in the face of the impending attack. There was no choice but for the royal families and the military to work together to elect the excellent leader who led the country through this difficult time. Ly Cong Uan, Chief of Army Commander, the fresh emperor was inaugurated as a genius, kind and robust humanitarian leader. The Dynasty of Ly (1010) was born.

When he was youthful, Ly Cong Uan was a Buddhist, indeed a Buddhist monk. Since he was three years young, he was brought up by Zen Master Van Hanh in a Buddhist temple. When we looked into the atmosphere of political life at that moment, we realized Van Hanh was not just his Christian master. Therefore he told The Venerable Van Hanh to become his domestic consultant when he became an emperor. Under his reign, some 300 Buddhist temples were constructed, and with his assistance in the city, the Sangha, with about 1000 great monks, was well organized. The Emperor, similar to Asoka of India, taught Buddha to control the nation in all its elements. The Emperor first did so with great compassion to command all sorts of fishing vessels to be burnt and birds of all types released. All of the prisoners in the earlier dynasty were also liberated. He permitted the individuals who feel misrepresented by the local authorities to visit him in the city...

The next emperor was also profoundly influenced by Buddhism. Murder of animals, cows and buffalos, in particular, was prohibited. In a freezing winter, he once got up at dawn. He saw the chilly tears of his beautiful mother, and he feels great sadness, not for his mother, but all his individuals. He said, "Oh, oh, he said. My nice winter clothing girl was still shaking like that. That's all right. How are my individuals not clothed enough?".

More than two centuries lasted for the Ly Dynasty. Vietnam soon became a robust and civilized state with good advice from Van Hanh at the very beginning and many excellent monks later. This is the first occasion Vietnam has constructed a judicial system under the LY dynasty, which is designed not to reward but to teach the criminals. It is also the first moment that Vietnam has a university that has brought together many skilled scientists and public administrators who work for the kingdom. The army was also mighty under the Ly Dynasty. The Vietnamese military used the 'Best Defense is Offense' strategy and crossed the border, striking two provinces in Southern China, the first time in history, in preparation for its invasion of Viet Nam, when the Chinese constructed logistical systems. The conflict gained in Vietnam.

In Vietnam history that's the golden age, and also in Vietnam the golden age of Buddhism.

The Tran dynasty then came. As with the Ly Dynasty, all the Tran Dynasty emperors were Buddhists who understood the Buddha well. Buddhism under TRAN was the next phase of growth, the most exceptional standard. The first emperor to become a moon rather than a king was Tran Thai Tong (1225-1258). One night he abandoned the throne, escaped from his family, and entered the mountains to practice the Buddhism, just like the Buddha did more than thousands of years ago. The next day the strong Prime Minister led the members of the Royal Family and all of the Imperial Court to the capital. Finally, they discovered him and requested him to back to his country's capital. It was not the emperor. All people threatened to commit suicide, knowing they had no power to persuade him — no choice but to come back from the emperor.

The Mongolian then became the world's superpower. Half the world appeared at that time already in Mongolian fingers: Central Asia, Russia, Hungary, Poland, Yugoslavia, Iran China, then. Mongolians look into Vietnam after China has dominated. Then 30,000 Mongol cavalry soldiers-then well-known-passed the frontier on 17 January 1258 and invaded Vietnam the first moment. Emperor Tran Thai Tong, the Buddhist priest, ordered the military of Vietnam to struggling. It took approximately two weeks to defeat the Mongolian.

The Mongolian drew vengeance, furious about the victory. The second attack, which started with 200,000 powerful soldiers under a Mongolian prince in August 1284 was well ready. This time, Emperor Tran Nhan Tong, a devoted Buddhist, was the leader of the Vietnamese army. The second invasion was not more fortunate than the first. After six months, the Mongolians were beaten, and only a few thousand people had managed to return to their country.

The loss was so incredible and horrible for Mongolian Emperor Kubilai in particular. It's too scandalous for the Mongol Empire, so Koubilai is ordering all his best units to take vengeance only two months after his defeat. On 25 December 1287, a third time, under the leadership of the same Prince, 500,000 Mongolian soldiers crossed the border and invaded Vietnam. Emperor Tran Nhan Tong again resulted in the fighting and victory of the Mongolian Vietnamese military. It lasted just four months this moment. Just like last moment, the Mongols managed to come back only a few thousand. The Mongolian left the concept to attack Vietnam after the final attempt. Then for about two millennia, Vietnam had loved the serene moment.

Emperor Tran Nhan Tong had fulfilled his tasks of protecting the country and its people, and he abandoned the throne to be a monk. To exercise Buddhism, he came to Yen Tu mountain. There he founded the Truc Lam Meditation School (Bamboo Forest), the first Vietnamese Zen tradition to attract thousands of fans. Most of his time, Tran Nhan Tong went to the coast of France and gave Buddha lessons. Many Buddhist conferences were organized, and many Buddhism books were written. He returned one day to Yen Tu Mountain after years of learning and requested to see his junior, favourite pupil. He informed his pupil that evening after the last lecture: "It is a moment for me to go" and then he quietly moved to Nibbana. In Vietnamese culture and Buddhist culture, Tran Nhan Tong was a significant title.

The golden time during the Tran dynasty lasted about two centuries both among the Vietnamese and Vietnamese Buddhists. One can admit that the intellectual class of the country was mainly made up of Buddhist monks at this historical time. Why is this simple to comprise. The extermination of Vietnamese culture has prevented the establishment of a local education scheme in Vietnam by Chinese people, which had dominated Vietnam for almost ten decades. Therefore, Buddhist temples were just areas to get training. As a result, the Buddhist Church had at that time created a backbone in the intellectual class for many talented scholars as well as for public administrations. This is the result of the Chinese non-educational system policy, approximately 1,000 years. Interestingly, although

Buddhism had performed a significant part in influencing the nation, it has never sought to affect the state or discriminate against the other cultures to achieve dominance. Buddhism, Confucianism, and Taoism coexisted the Ly-Tran kingdoms in harmony.

Buddhism Has Distributed To South Vietnam

For Buddhism in the South, King Nguyen Phuc Chu (1691-1725) performed a significant part in Bodhisattva at Precepts. The power struggle between the two brothers—Nguyen Hoang and his boss, Trinh Kiem—in a powerful family in the Le dynasty had begun a historic turn in the history of Vietnam. The King had no authority at that moment; the real power was in the fingers of Trinh Kiem, serving as the Prime Minister of that country. Nguyen Hoang abandoned the Kingdom to find shelter in the South, where Champa's land, which was acquired from the Tran dynasty in Vietnam had still not developed, to prevent the persecution and probable murder of his lawyer. The new country made up of four provinces: Quang Binh, Quang Tri, Thuan Hoa (Hue), and Quang Nam (DaNang), has been officially appointed as Governor of the country. Going with him are faithful supporters and those who wished to look for a new life in the country. Thus Nguyen Hoang was seen as a forerunner of the "Southern Forward Campaign" motion in Vietnam's memory, which was to extend Vietnam's land southward. South of Dai Vietnam was founded subsequently. The empire was autonomous in the North of Vietnam, leading to a conflict in the background of Vietnam over two decades between two groups, the Trinh-Nguyen Civil War.

The holy Buddhist was Nguyen Hoang. After relocating to Quang Tri and returning subsequently to Hue, he realized that a new nation needed a fresh soul. This is why he built many shrines and encouraged some Buddhist monks to take charge of spiritual things. The Kingdom was actually in a conflict at the moment and confronted two opponents, Champa in the South and Trinh in the North, but the Nguyen reign excluded youthful Buddhist priests from recruitment. In 1613 Nguyen Hoang disappeared. His brother throned Nguyen Phuoc Nguyen. Nguyen was also a devotee Buddhist, recognized in antiquity as a sympathetic ruler, who ruled the nation lovingly and with tolerance, which was why he was so adored and called by individuals "Chua Sai"-The King of Monks.

But then, Buddhism in the Southern Kingdom had a significant increase until Nguyen Phuc Chu entered the office. At 17 years of age, King Nguyen Phuc Chu was elevated and an active Buddhist of religion more than any of his predecessors. He was not happy with the current situation of Vietnam Buddhism. He was upset about The Shanghai where many Buddhist monks were not aware of the Dharma and were not fully aware of the precepts but were very concerned with issues of domestic defence. So in 1695, the Most Venerable Thich Dai San, a well-known Chinese monk from Kwang Tung, China, came to Hue to assist in the reorganization and upgrading of the Shangha. Come. In January 1696 Dai San landed in Hue, where there were about a hundred priests and supporters travelling with him. King Nguyen Phuc Chu was very glad to have seen him and told him in a first assembly: 'Most of the monks do not

completely abide in these precepts; I am going to summon them all here so that you may work with them on this matter. Let's prepare them to order and give them precepts... Thich Dai San has launched a Grand Bikkhus Order in Hue, which involved more than 1,400 Vietnamese priests, after three months of collaborating with the King and few Vietnamese state monks. In Vietnamese Buddhist mythology, that would be a large mass order, particularly in Southern Vietnam. Monks across the nation were required to attend this ceremony to get the certificate of precepts that contained a seal of the king who recognized them as budgetary monks, who could prevent them from a civil bill, acts of government and duties.

Ven was also requested by King Nguyen Phuc Chu, his parents and most senior Royal Court government officials. Their spiritual master was Thai San, and all got Bodhisattva in Dai San's precepts. Come. Thich Dai San claimed that he was Chinese TaoTong Zen School's 29th patriarch and because the student King was an honourable one he was awarded King Nguyen Phuc CHU the post of the 30th Patriarch of TaoTong Zen School. His name was King Nguyen Phuc. King Nguyen Phuc Chu has also sent his people to China to purchase Sutras, Vinaia, a thousand prints... Store in libraries of each temple. Many shrines such as the Kinh Thien Temple (Quang Binh, 1716), Hoang Giac (Quang Dien, 1721) and others were constructed or upgraded under his direction. In the year 1714, the famous one was renovated, the Thien Mu temple. The temple had a large new bell that could reach up to ten miles from its beautiful sound, better known in history as "The Sound of the Thien Mu is the Bell" as well as in Vietnam literature. The King and his family have vowed to eat vegetarian food strictly for a month, to celebrate the renovation temple and also to show his heart with compassion by giving food, rice and money to people who are reduced throughout the country.

As you can see, King Nguyen Phuc Chu contributed significantly to the creation and expansion of Buddhism to the south. He and his predecessors have worked hard to make Buddhism prosper and to become the state religion in his kingdom in officially over more than a century. This is not wondering why the Hue and the province of Quang Tri, which have generated many talented Vietnamese monks in contemporary times, were seen as the source, the base of the Vietnamese Buddhist since that moment. We can see the works of King Asoka of India and King Tran Nhan Tong of Vietnam in two famous kings in Buddhist history. Vietnamese under his rein also carried out the southern forward camp, controlled Champa Kingdom's last part in 1692 and put the foot in the territory of Cambodia in 1698. The country was now Binh Thuan Province.

Contemporary Buddhism In Vietnam

The Buddhist movement in 1963 and the birth of the Unified Buddhist Church of Vietnam.

For nearly a decade, since 1858, Vietnam had suffered as a French colonist. The French then pursued the imprisoned Buddhist strategy of containing the Buddhist ministry and curbing the building of shrines, wary of possible risks to

their authority. Besides, the French invasion also aimed, in the first location, to distribute Christianity to Vietnam. There's, therefore, no surprise why Catholics and Buddhism were supported. The French colonist administration in Vietnam, for instance, issued Decree 10 in 1950, imposing on Buddhism a "personal" position. Buddhism has therefore now been regarded as a party rather than a religion requiring formal approval for any government event.

A lot of protests tried to free the nation. Finally, the conflict between Vietnam and France finished in 1954. We have called it "The First Vietnam War." The Geneva Agreement divided Vietnam into two countries that placed the North in the hands of communists and the South among the nationalists, led by Vietnam's last emperor Bao Dai. Then, Bao Dai assigned the new government in South Vietnam to Ngo Dinh Diem, a Catholic. Later, Ngo Dinh Diem revoked the State Head of Bao Dai.

The same French discriminatory strategy has been introduced to Buddhism by President Diem. French colonist's Decree 10 has been strengthened. His old brother Hue, Central Vietnam, who is known as a Buddhist stronghold, was assigned his most potent Ngo family member as well as a Catholic archbishop.

On 8 May 1963, the Buddhists in Hue were preparing to honour Buddhist birthdays. The central government issued a direct instruction to prohibit Buddhist flags. Coincidentally, a representative of the Vatican came to Hue at the same moment, and individuals thought that Archbishop Thuc was behind the commission, because he was annoyed by the trip from the Vatican representative to the town of Hue—where 95% of the individuals are Buddhists—dressed in Buddhist flags. Many local Buddhists are angry with this deed of discrimination. Those who attended the Buddhist leadership lecture, the official Birthday of the Buddha, which has recurring every year, were gathered before the local government radio station. But they also expected this moment to know some accounts of the government's policy of discrimination. The head of the radio unit rejected the message because he was concerned that the Buddhist chief could use the television scheme to criticize the state and mobilize its Buddhist supporters to act. The local leader military was then phoned for aid. To split the rally, five armoured cars were sent to the spot, resulting in nine Buddhists laying killed in blood.

There was no other choice but for Vietnamese Buddhists to stand up to condemn the killing and fight for religious freedom. The motion rapidly grew and distributed to the entire nation. In the context of an emergency meeting on 25 May 1963, 10 Buddhist delegates of both traditions met in Saigon. In this way, the motion was led by the creation of a "Comité To Protect Buddhism." The Committee on Buddhism submitted a request for the state to end the persecution of Buddhism on account of the Vietnamese Buddhists, for five reasons. Since then, everywhere have been numerous protests, protests, and hunger strikes. On June the 11, Thich Quang Duc, the Most Venerable, went to rally in a crowded corner of Saigon. His last phrases were Diem's polite prayer for "mercy and empathy" to the chairman of every religion. Next afternoon, in the orange

envelope, nearly all the journals on the front pages of a photograph of a Viet Nameese Buddhist monk who stood on his streets quietly pushed his palm in the priesthood.

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