

Impact of Buddhism through Thien Tradition in Brilliant Dynasties in the Vietnamese History

Bui Phuong Loan

Abstract: *Thien is the Vietnamese name of the Zen school of Buddhism. Thien is derived from Chinese word 'Zen' that is in turn from the Pali term Jhāna (Sanskrit: Dhyāna). Buddhism was transmitted to Vietnam at the end of the second century and in the beginning of the third century by Master Khuong Tang Hoi until the sixth seventh and eighth centuries, other lineages appeared such as Vinītaruci and Wu Yan Tong. The existence of these lineages had made Buddhism more dominant. In the tenth and eleventh centuries (after Dinh, Le, Ly, and Tran dynasties), Vietnam became independent. Buddhism had been a great contribution to the formation of Vietnam and the religious learning. From the king to citizens, everyone was devoted in Buddhism. This is said that Vietnamese people follow the Seven Conditions of a Nation's Welfare that was taught by Buddha himself to Vajjis people of ancient Vaishali: "frequent gatherings, and their meetings well attended; always show respect, honor, esteem and veneration towards their elders and think it worthwhile to listen to them; assemble and disperse peacefully and attend to their affairs in concord; neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions..." This is the case the growth of the Vietnamese three times defeated Mongolian invasions, is to be expected, nor their decline. The Vietnamese Buddhist history of two thousands years is replete with examples of the influence of the pagodas and stupas on the thought and culture of Vietnam. It shows the importance role of pagodas and stupas in the spiritual life of Vietnamese people. Reflects consciousness of the closeness between pagodas with the spiritual life of countryside people has a habit of making merry on the occasion of newly built house. The pagoda does, too. Moreover, every occasion of inauguration and rebuilding of a stupa, carrying of a Buddhist statue for worship or a graving festival ceremony has special significance in the Vietnamese society. This is a long striding custom.*

Keywords: Thien, Zen, Master Khuong Tang Hoi, Master Van Hanh, Tran Dynasty, Seven conditions of a Nation's welfare...

1. Introduction

After the Buddha entered to Mahāparinibbāna, there is an enormous number of distinct sects within Buddhism. Nevertheless, they divide into two broad streams of thought: Mahāyāna and Theravāda. The Theravāda system of practice prevails in South and Southeast Asia in the countries of Sri Lanka, Thailand, Burma, Laos, and Cambodia. Mahāyāna prevails throughout Eastern Asia, shaping the cultures of China, Japan, Korea, Indonesia, Malaysia, Singapore, and Vietnam; Northern Asia is Tibet, Bhutan, Mongolia, Nepal, Russia; and Western countries. The widest known of Mahāyāna systems is Zen or Zen practiced mainly in Japan, Korea, China, Vietnam and The United States. Here, I would like to use the word 'Zen' as commonly known by people in the world. In addition, this new tradition, namely 'Zen' has established firmly in China, spread Southern to Vietnam as 'Thien', East to Korea as 'Seon' and in 13th century Eastern to Japan where it became to know as 'Zen'.

Thien is the Vietnamese name of the Zen school of Buddhism. Thien is derived from Chinese word 'Zen' that is in turn from the Pali term Jhāna (Sanskrit: dhyana).

Buddhism from 1st to 9th centuries - the national construction

Master Khuong Tang Hoi (Kang-seng-hui) - a Buddhist monk and translator during the Three Kingdoms period of ancient China, transmitted Buddhism to Vietnam at the end of the second century and in the beginning of the third century. He was born in Giao Chi (the ancient name of Bac Ninh- modern province in Northern Vietnam). Khuong Tang Hoi is regarded as the first Vietnamese patriarch of Zen Buddhism in Vietnam until the sixth seventh and eighth centuries. Other lineages appeared such as Vinītaruci (?-594) - an Indian Buddhist monk who preached in China and Vietnam; and Vo Ngon Thong- Wu Yan Tong (759?-826

C.E) - a Chinese Buddhist monk influential in the propagation of Buddhism in Vietnam. The existence of these lineages had made Buddhism more dominant. In the tenth and eleventh centuries (after Dinh, Le, Ly, and Tran dynasties), Vietnam became independent. Buddhism had been a great contribution to the formation of Vietnam and the religious learning.

After the victories over Chinese invasions and Vietnamese uprisings, Ngo Quyen announced King in 939 A.D. Vietnam officially became independent since that time. In 968, Dinh Bo Linh vanquished the Twelve Warlords and united the country. He became king in the same year. During his era, Zen Master Ngo Zen Luu was appointed as Khuong Viet national advisor. Thus, Buddhism began its involvement in politics. We should realize the important role and contribution of the national advisor in the preservation and civilization of the country. Vietnam just won independence, therefore, there was a need for improvement in literature, politics, culture, etc... realizing this issue, the Zen Masters had a responsibility to contribute to the building of the nation and to lead Vietnamese's people to the brilliant success. This is the reason that Buddhism existed in politics.

The Vietnam Dai Su Luan has recorded that Dinh dynasty lost power to Le dynasty in 986 A.D. The Sung dynasty of China assigned ambassador to Vietnam, King Le Dai Hanh assigned Master Do Thuan, disguised as a ferryman, to ride the ambassador across the river and Khuong Viet advisor would greet him at the palace. While sitting on the boat, the ambassador Ly Giac noticed a pair of geese floating on the river. His poetic mind was inspired so he recited two verses:
*A pair of geese side by side
Looking up to the skyline*

Rowing, the Master rejoined:
White feathers expose in the deep blue sea

Volume 8 Issue 1, January 2019

www.ijsr.net

Licensed Under Creative Commons Attribution CC BY

In green waves, their red feet paddle

The Sung's ambassador was surprised to the quick response of the talented ferryman. Khuong Viet advisor courteously welcomed him at the palace. This had elevated his respect. Before his departure, Ambassador Ly Giac made a poem for the King Le Dai Hanh as an expression of his respect. Meanwhile, Khuong Viet nation advisor also made a farewell poem as a rejoinder. From this point on, Chinese people had unspoken giving more respect to Vietnamese literature. All Zen masters initiated these diplomatic events.

Buddhism from the 10th to 15th centuries

The Le dynasty ended and followed by Ly dynasty. King Ly Thai Tong- the seventh descendant of the Wu Yan Tong Zen school followed his father- King Ly Thai To- in supporting the development of Buddhism. The King studied Buddhism with the Most Zen Masters on time. The dialogue between the King and Zen Master Hue Sinh presented his point of view on this issue when he answered the query of King Ly Thai Tong through his gatha as follows:

"Prajna is just nihilism.

You are nothingness, so am I

Buddha in the past, the present and the future

Have the same principle of doctrine."

Ly Thai Tong outline his point of view on the *Sunyata* of the Nihilism of Mahayana all doctrines are but nothingness. The bonze Hue Sinh answered using the following gatha:

" Thing exits but do not exit,

Neither has nor has not

If one understand this

Then creatures are similar to the Buddha"

In the serene light of the moon of *Lankaravatana*:

" The empty boat crosses the sea

The absence of nothingness is the being

It is at this price that the samadhu is an assimilated."

As manifestation of his gratitude to Buddhism, King Ly Thai Tong ordered the construction of ninety-five pagodas and granted a one-year tax exemption to the people. He also assigned people to travel to China to ask for copies of the Tripitaka to help strengthen and broaden Buddhism in Vietnam. Between 1036-1041, according to King Ly Thai Tong's edict, thousands of Buddhist statues were produced (noteworthy among these was the statue of Amitabha Buddha, which was 7,560 kilograms in weight and placed at the Thien Phuc Institute), ... When all the projects were completed, the King decided to grant a one-year tax exemption. Another pagoda was built on his reign is the construction of Thien Huu pagoda, nowadays known as One Pillar Pagoda (Chua Mot Cot).

During the Ly Dynasty, many monks became famous for their religious life and contribution to the country such as two patriarchs of Truc Lam Zen school the most venerable Phap Loa and Huyen Quang; Dai Dang; Tieu Dao; Vien Chung; Hue Tue; Dieu Ngu; An Tam Tinh Lu Phu Van; Vo Truoc; Quoc Nhat; Vien Minh; Dao Hue; Vien Ngo; Tong Tri; Son Dung; Huong Son; Tam Tang Khue Tham; Hien Quang; Tue Quang, Son Dang; Chau Tru and Vo Phien. The person who made a great contribution to the prosperity of Ly dynasty and Vietnamese people during this era (1010-1225)

is Zen master Van Hanh (? - 1018) whose native village was Co Phap (in present day Dinh Bang, Tu Son, Bac Ninh). At the age of twenty, he left home to become a monk (the tenth Zen Master of the Vinitaruci Zen school). Legend has it that he was able to predict future events. Already under the previous dynasty he was held in high esteem. He was the person who proposed the idea of moving the capital from Hoa Lu to Thang Long and became the advisor of King Ly Thai To. In the presence, Thang Long still is an important location of the nation. The civilization and prosperity of this era were much contributed by Master Van Hanh. We can see his ability and virtue through the following praising paean that King Ly Nhan Tong wrote:

His knowledge of three periods was profound

His words were like prophecy

Co Phap, where hometown was

Aspired to build the nation.

In his research of the civilization of Vietnam, the writer Le Van Sieu praised: *"There should be no doubt. The architect, whose perception is broad and profound, should be Master Van Hanh. He had made Le dynasty more important. He never missed his Buddhist practices, but meanwhile, he had utilized his talent for the nation. He had liberated from the finical practicing rules of Buddhism. He must have realized that the most effective way of influencing people with Buddhism is by influencing the government. He did not follow Kung Tzu footstep by carrying a scripture and wandering everywhere in the country without employment. He also did not follow other scholars who preferred to sit in the tent to teach students the Way. In addition, he did not do sitting meditation in stillness like Bodhisattva. He engaged in the society with the only goal, propagate Buddhism through politics."* (Le Van Sieu, 2003)

As the time progressed, each Emperor of Ly dynasty took the thrown. All of them were true Buddhists, who understood profoundly Buddhism and were assisted by Zen Masters. Thus, their ruling was based on the morality and principle of Buddhism. Let hear this saying from King Ly Thanh Ton (1054-1072) to the people during a cold winter: *"Living in the palace with provided heat from the chimneys and fur coats, I still feel the coldness; much less for those people in jail cells who are suffered, hungry, and cloth less. Their criminal status is not yet determined. If they die because of this coldness, is it true that we would unintentionally kill innocent people? I sympathized for them!"*(Nguyen Dang Thuc, 1967) Then, he ordered his men to make sure they were warm with blankets and treated with two meals per day. He distributed out to the people half of the tax collection of that year. This existence of Buddhism had developed many virtuous and glorious kings. This also brought the prosperity and peace to Vietnamese people. This considered as the golden era of Vietnam.

After Ly dynasty, the Tran dynasty also followed the tradition. Buddhism in Vietnam became the national religion under the reign of Tran for two centuries (1225-1400). All kings had profound understanding of Buddhism with the nobility, whole- heartedly supported Buddhism. After bequeathing his thrown to his son, Tran Nhan Tong, the first King of the Tran dynasty ordained to become the First Patriarch of Truc Lam sect. Tran Thai Tong, his son

governed the country while studying Buddhism, becoming well-versed in it. The King always discussed Buddhism with the famous Vietnamese and China monks such as Ung Thuan, Tuc Luc, Dai Dang, and Thien Phong. He himself composed six works including essays on Buddhism and literary books imbued with Buddhist thought, such as *Thien Tong Chi Nam*, *Luc Thoi Sam Hoi Khoa Nghi*, *Kim Cuong Tam Muoi Chu Giai*, *Binh Dang Le Sam Van*, *Thai Tong thi tap va Khoa Hu Luc*. Tran Thai Tong's books were influenced by the Zen's sect, the Pure land sect especially the Wu Yang Tong Zen sect through the Emperial Buddhist Preceptor Truc Lam, and the Lin Ji sect through the layman Thanh Phong from China.

The Buddhist thought of Tran Thai Tong focused on human suffering, birth, aging, disease, and death, and on anatman and impermanence. He wrote that human should be enlightened, do charitable deeds, avoid wicked behavior, cultivate virtivate and morality, sit in meditation, and practice in Zen.

At that time, Viet Nam was known as a strong nation by defeating Mongolian invasions from the North. These glorious victories had gained high respect from the world.

From the king to citizens, everyone was devoted in Buddhism. Confucians called superstition. However, they have never known the people's belief in Buddhism was the cause for Dien Hong congregation, where people set their mind to fight the enemy. This is said that Vietnamese people follow the *Seven Conditions of a Nation's Welfare* that was taught by Buddha himself to Vajjis people of ancient Vaishali: "frequent gatherings, and their meetings well attended; always show respect, honour, esteem and veneration towards their elders and think it worthwhile to listen to them; assemble and disperse peacefully and attend to their affairs in concord; neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions...." (Digha Nikaya, 1998) This is the case the growth of the Vietnamese defeated Mongolian invasions; is to be expected, nor their decline. We cannot say that Buddhism was not influence to the morale of the people. We can listen to this historical memo of Le Quat, a Confucian, was a student of Chu Van An, who was an official during the reign of King Tran Minh Ton, at Phuoc Hau temple talking about Buddhism:

"How could Buddhism influence people in such way that it is profound and prolong? From monarchs to typical people, everyone is generous with their spending on anything that relates to Buddhism. Today, if they could make donation to build a temple, they are quite delighted. It is as if they have a voucher for a money return. Thus, at everywhere, people voluntarily believe and follow. At any residential area, there is a Buddhist temple. If it is ruined, they remodel it. If it collapsed, they build a new one. The bell or gong towers are also built. They build it so easily and their belief is quite strong." (Ha Van Tan, 1975) It is said that the Buddhism was widely spread in Vietnam during Tran dynasty.

All together, Buddhism existed in politics for five centuries. It had made a good contribution in the formation and defense of the nation. Not only it helped our emperors and officials become bright leaders, but also helped our people

progress in the moral civilization. In addition to the understanding of the concept of liberation, they understood profoundly the way of structuring the society to bring the real happiness to the people. Therefore, they were always responsible for any cultural or learning matters. The flourish and power of Vietnam in this era were based on the prosperity of Buddhism.

Other aspect In Tran dynasty is Buddhism developed in accordance with Confucianism. The first King of Tran dynasty, Tran Thai Tong was not only entirely absorbed in studying Buddhism, carrying on the tradition of the *Wu Yun Tong* Zen sect and received the theory of the *Lin chi* Zen sect, but also contributed the consolidation of the three religious Buddhism, Confucianism, and Taoism. The next King Tran Nhan Tong, the founder of *Truc Lam* Zen sect, the hero of the two wars against the Yuan aggressors (1285-1287), after handed down the crown to his heir King Tran Anh Tong, then entered monkhood in mount Yen Tu in 1299 with the Buddhist name "Huong Van Dai Dau Da Truc Lam Dai Si", he went everywhere on teaching Buddhism throughout the country.

Base on the concept of *anicca*- impermanence, if prosperity exists, the diminishing exists. Buddhism is not excluded from this common rule. During his reign, King Ly Nhan Ton liked to give examination to elect elite scholars. His goal was to elevate Vietnamese culture. The first examination took place in 1097. The first place was Zen master Vien Thong. He later was promoted to national advisor. Confucianism and Taoism had a chance to advance and the idea of unifying the three religions had grown. Until Tran dynasty, it extremely prospered.

At the end of Tran dynasty, the idea of examinations had fully formed and many Confucians had been elected as officials. Thus, Confucianism grew stronger in politics. They believed that Buddhism was not good enough to build a stronger nation; therefore, all Zen masters were eliminated from the government. Some of the Buddhist leaders, who could not hold their positions, had to resign. Especially, from posterior Ly dynasty (1428), Confucians solely gained the power in politics. Buddhism had been mistreated. To minimize the chance of Buddhist participation, they opened a few examinations. Mr. Dao Duy An wrote:

"...from half of Tran dynasty to era of Chu Van An (1292-1370) - a Confucian, teacher, physician and high-ranking mandarin of the Tran Dynasty in Dai Viet, Confucianism defeated Buddhism. These two dynasties had strict rules to Buddhist practitioners and Taoists. Even though Le dynasty created examinations for religious practitioners, it also was a way to eliminate them. Confucius study was quite reverent by the Le and Nguyen emperors." (Dao Duy Anh, 1938).

Thus, we have seen clearly that during the prosperity of Buddhism, Confucianism and Taoism were also been respected. However, when Confucianism prospered, Buddhism was mistreated. Despite of this irony, Buddhism had a chance to get closer to the people in rural areas and build hidden power among them. This made it become the religion of Vietnamese people and they were not accused of being the traitors of Vietnam.

Those monks, who had resigned, left the city to rural areas to live with farmers. By adapting to their simple lifestyle, Buddhism gradually became less profound, but more of a typical belief. The Buddhist monastic should know how to diagnose people's ailments, prescribe medications, and predict good or bad days... even make talisman to clear evils...

From the end of Le dynasty to Nguyen dynasty, Vietnam was shook by the enemy's invasions and internal uprisings. The worst was that the nation was divided in half, ruled by Trinh and Nguyen. The distress of the nation was also the distress of Vietnamese Buddhism. Shortly after the nation united in 1802 by Gia Long, French conquered Vietnam. Again, Vietnam became dependent to westerners.

During the French domination, Chinese language was replaced by French language. Confucians were eliminated from politics. Frenchmen took a lead in government, while Confucians returned home to teach, diagnose people's ailments, or predict good or bad days...In their spare time; they stopped by the temples for a cup of lotus tea and chat with the monks. Even though the nation had undergone up and down, the spirit of Vietnamese people still lives. The elimination of Buddhism from the government did not diminish its existed dhammas in the heart of the people. When the chance comes, the people's mind will raise so as the vitality of Buddhist dhammas.

Vietnamese Architecture during the Ly- Tran Dynasties

From the 10th to the 14th century, Vietnam strengthened its national independence and built up a centralized feudal state. It was in the early stage of the Vietnamese independent feudalism administration that Buddhism has grown rapidly. Ruling dynasties during this period were the Ngo, Dinh, early Le, Ly, Tran. Vietnam culture (referred to as Dai Viet culture) was in full bloom with pagodas, stupas structure in various areas of Vietnam. These have played an important role in the propagation of the dhamma and the unification of the Vietnamese people. With the passage of time, a large number of pagodas have become part of the national history. Different museums now preserve numerous great masterpieces of successive generations of artists from all over the country. Some pagoda re-associated with patriarch founders, whose virtue, benevolence and talent have been engraved into the mind of Buddhist laity. They are One Pillar Pagoda (the capital Ha Noi), Dau pagoda (or Phap Van), Dau pagoda (or Thanh Dao), Tuong pagoda (or Phi Tuong), Dan pagoda (or phuong Quang), Keo pagoda (or Tung, Trung Nghiem), Phat Tich pagoda (Bac Ninh province), Giam pagoda (Que Vo- Bac Ninh), Thay pagoda (Ha Noi), Long Doi pagoda (Ha Nam province), Pho Minh pagoda (Nam Ninh province), Binh Son stupa (Vinh Phuc province), Yen Tu pagoda (Quang Ninh province), Thai Lac pagoda (Hung Yen province), as well as Quan Thanh, Voi Phuc, Bach Ma temple (Ha Noi).

The Buddhist centers such as Luy Lau, Kien So so spread their influence throughout the country, as the result, many pagoda were constructed. Other Buddhist centers also came into existence, among those is Dai La (called Thang Long in the Ly dynasty) where King Ly Nam De had Khai Quoc Pagoda built in sixth century (later it was renamed Tran

Quoc pagoda). Then, the Most Venerable Khuong Viet, head of the Sangha in the Dinh dynasty, enlarged the pagoda and make it the center of Buddhism propagation. Hoa Lu, another center, located in the Line mountains, the former capital of the Dinh Le dynasty also attracted the Buddhist laymen. A pillar on which a Buddhist scripture was carved in Nhat Tru pagoda, being built in roughly nine hundred ninety five was discovered recently.

During this period, tradition Vietnamese architecture, whose style was retained in the course of over 1,000 year Chinese rule, developed to a new height, with the following characteristics:

- a) Emergence of arricultural towns, where located administrative, military and trade centers, including citadels, ramparts and markets, a kind of mixture of agriculture and handicraft guilds.
- b) The presence of various structures such as royal citadels and ramparts, mandarins' palaces, houses of scholar, peasants and handicraftsmen. In particular, the construction of Buddhist pagodas and monuments was in full swing.
- c) Royal constructions and pagodas grew in scale considerably and thus looked more imposing, which testified to the prosperity of the country at that time.
- d) The general architectural design and composition of separate structures whose functions were clearly defamed. Each architectural complex was usually spare in form, with buildings arranged symmetrically along an axis.
- e) Houses on stilts and houses with ground floors and wooden frames continued to be built. Each house had several rooms, usually in odd number, with superposed ties and a system of load-bearing columns, beams and ties.
- f) Most houses had only one storey, while some palaces could have two or three storey, and Buddhist stupas nine to twelve storeys, in general, the buildings were arranged lengthwise along an axis, one structure following another in a row, and were made adapted to the terrain and the hot and humid climate.
- g) A high level of architectural art was attained. This is testified by One Pillar Pagoda (in Ha Noi), which evoked a stylized lotus. In addition to beautiful decorations, the architecture of pagodas ie well blended with sculptural works as screens, the stone bases that support the columns, and the balustrades of terraces or outer stairs leading to the interior. Bricks tiled walls are also adorned with stylized images (dragons, flowers, leaves). Colored ceramic tiles and bricks carved images are often seen.

The architecture of this period (11th-14th century) laid the foundations for its further development during the subsequent periods-the Tran dynasty and the later Le dynasty (15th-18th century).

2. Literature in Tran Dynasty

Tran literature was considered superior to Ly literature in both quality and quantity. (Duong Quang Ham, 1968). Two important schools of literature during the reign of the Tran dynasty were patriotic and Buddhist literature. To commemorate the victory of Dai Viet against the second

Mongol invasion the grand chancellor Tran Quang Khai composed a poem named *Return to the capital* (*Tung Gia Hoan Kinh*), which was considered one of the finest examples of Vietnamese patriotic literature during the dynastic era. *Hich Tuong Si* (*Call of Solders*) was written by general Tran Quoc Tuan, which was the most popular work of the *Hich* (*Call*) form of Vietnamese literature. Besides these works, Buddhism was de facto the national religion of the Tran dynasty, there are many works of Tran literature that expressed the spirit of Buddhism and Zen, notably the works of the Emperor Tran Nhan Tong and other masters of Truc Lam school (Le Manh Thac, 2008). King Tran Thai Tong deeply studied in Buddhism in ten years, he completed the book *Thien Tong Chi Nam* and afterwards wrote several other Buddhist works. Five of his works were as follows:

- 1) *Thien Tong Chi Nam* (*Guide to the Thien Tong sect.*)
- 2) *Luc Thoi Sam Hoi Khoa Nghi* (*Rites for confession of six times.*)
- 3) *Kim Cuong Tam Muoi kinh chu giai* (*notes on the Diamond Sutra.*)
- 4) *Binh Dang Le Sam Van* (*Rites for Confession*)
- 5) *Khoa Hu Luc* (*book on the practice of emptiness*)

Now only the preface of the *Thien Tong chi Nam* the first book by Tran Thai Tong has survived but it is also included in the *Khoa Hu Luc*.

Thereafter, appeared *Tue Trung Thuong Si*, a great Buddhist of the Tran Trung era, 130-1291. He became a holy man without entering a pagoda but had a vast knowledge of Buddhism. He is disciple of Master Tran Nhan Tong. His thought is reflected in his texts and is particularly included in his work *Tue Trung Thuong si Ngu Luc*. This work bravely condemned the Tri gioi (Sila) and Nhan Nhuc (kanti) which were two important points of Six paramitta or six cardinal virtues of Buddhism. In his view, to live in conformity with the law will help one to be fearless of the law and find freedom.

Moreover, folk narratives of myths, legends, and ghost stories were also collected in *Viet Dien U Linh Tap* by Ly Te Xuyen and *Linh Nam chich quai* by Tran The Phap. These two collections held great value not only for folk culture but also for the early history of Vietnam.

Tran literature had a special role in the history of Vietnamese literature for its introduction and development of Vietnamese language (Quoc ngu) literature written in *Chu Nom*. Before Tran dynasty, Vietnamese language was only used in oral history or proverbs. Under the rule of the Emperor Tran Nhan Tong, the Vietnamese language was used for the first time as the second language in official scripts of the royal court, besides Chinese. *Chu Nom* was used by Han Thuyen, an official of Tran Nhan Tong, who began to compose his literary works in the Vietnamese language, with the earliest recorded poem written in 1282 (Kevin Bowen: Ba Chung Nguyet, 1998). He was considered the pioneer who introduced *Chu Nom* in literature. After Han Thuyen, *Chu Nom* was progressively used by Tran scholars in composing Vietnamese literature, such as *Chu Van An* with the collection *Quoc ngu thi tap* (*the Collection of national language poems*) or *Ho Quy Ly* who wrote

Quoc ngu thi nghia to explain Shi Jing in the Vietnamese language. The achievement of Vietnamese language literature during the Tran era was the essential basis for the development of this language in the subsequent literature of Vietnam.

3. Conclusion

The Ly and Tran were the two strongest and most stable dynasties in Vietnamese history. They both made brilliant achievements in civil administration and military affairs. Under the Ly and Tran Dynasties, Buddhism prospered, making positive and active contributions to the country.

After many dark years, Vietnamese Buddhism is already lived in the people's hearts; it could burst strongly once it is provoked. We believe that Buddhism is a part of people's life, therefore, the advancement of the people and Buddhism is the same. Nowadays, our nation is in the peace, Buddhism is also prosperous in both Theravada and Mahāyāna sects because of the close relationship between Buddhism and Vietnamese people in their mind from the past to present.

“Buddham saranam gacchāmi.
Dhammam saranam gacchāmi.
Samgham saranam gacchāmi.”

Reference-

- [1] Digha Nikaya, 1987 (ed.), T.W.Rhys Davids & J.E.Carpenter, 3Vols. London: P.T.S. 1890-1911, Trans. By Maurice Nalsha, *the Long Discourses*, London: Wisdom Publications, 231-232.
- [2] Nguyen Đang Thuc, 1967, *Thien Hoc Viet Nam (Zen Studies in Vietnam)*, Sai Gon: La Boi, 101.
- [3] Ha Van Tan, Pham Thi Tam, 1975, *Cuoc Khang Chien Chong Quan Nguyen Mong the Ky XIII*, NXB KHXH, Ha Noi, 177.
- [4] Đao Duy Anh, 1938, *Viet Nam Van Hoa*, 237.
- [5] Le Van Sieu, 2003, *Viet Nam Van Minh Su*, NXB Lao Dong, 77, 81-82.
- [6] Duong Quang Ham, 1968, *Viet Nam Van Hoc Su Yeu*, BGD Trung Tam Hoc Lieu xuất ban, 232-238, 292, 294.
- [7] Le Manh That, *A Complete Collection of Tran Nhan Tong's works*, Thu Vien Hoa Sen.org. Archived from the original on December, 2, 2008, Retrieved 2009-12-10.
- [8] Kevin Bowen; Ba Chung Nguyen; Bruce Weigi, 1998, *Mountain Rivers: Vietnamese poetry from the wars, 1948-1993: a bilingual collection*, Univ of Massachusetts Press, xxiv, ISBN 1-55849-141-4.
- [9] Han Thuyen, *Tu Dien Bach Khoa Toan Thu Viet Nam (in Vietnamese)*. Archived from the original on 2011-07-16. Retrieved 2009-12-10. onze