

Analyzing the Origin and Development of Theravada and Mahayana Buddhism in Vietnam

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Abstract: *Mahayana and Theravada Buddhism are present in Vietnam, Mahayana Buddhism is the kind of Buddhism that is most important and practised by most of the Vietnamese Buddhists. India and China have little, if any, effect, while Chinese Chan and Pure Land are the only significant schools to provide the philosophical and religious grounds for Buddhism ideas and practices in Vietnam. Additional characteristics of Vietnamese Buddhism were influenced by the development of Theravada and Mahayana Buddhism.*

1. Introduction

Southeast Asia is a country of Vietnam with the shape of the "S" name. It is contiguous in the north with China, the west with Laos, Cambodia and the south and east Pacific, with a continental region of 329600m² (km²), and has over 54 nationalities consisting of 80% Kinh and 13% ethnic minority. Vietnam was not only a place of the bridge between Asia and the Pacific, continents with the islands of South-East Asia because of its advantageous physical geography; also a crossroads for traders and missionaries, as well as a point of contact with different kinds of great cultures and civilizations throughout the world. Besides, the nation has a range of religions and beliefs, including Catholicism, Catholics, Islam and indigenous religions, of which Buddhism is the longest and most important. Vietnam, on the other hand, benefited from the traffic of merchants and missionaries along the sea route between China and India because of its geographical position. The Buddhist missionaries, who was moved by sea from India and other countries in Southern Asia to China, were, therefore, bringing Buddhism into that country too.

It has been established in both synthetic Mahayana and Theravada schools, in part by Indian colonists from Cambodia in the 2nd century C.E. The Mahayana shape prevails in the north with the most considerable influence of Chinese Buddhism, while in the south with strong links with the Buddhism from Southeast Asia the Theravada form dominates. The Vietnamese stream was used for two rivers: (1) The river Mahayana came from India to China and then to Vietnam along the silk route; and (2) The river Theravada went to the south along the coast, through Thailand, Laos and Cambodia, and then into Vietnam. Vietnamese Buddhism, therefore, has two forms, Mahayana and Theravada.

The Origin of Theravada and Mahayana Buddhism in Vietnam

The sea had historically spread the Buddhism of Vietnam in the 1st century C.E. The history of the Buddhist era started in 580 CE with the arrival of Vinitaruci (-594), who studied in the North and South schools as an Indian monk under the third Patriarch of the Ch'an Buddhist dynasty.

However, many other Buddhist academics, such as Most Ven, gave many different opinions about the arrival of

Buddhism in Vietnam. Due Nghiep argued that in approximately 300 years the Buddhism was introduced in Vietnam. The Venerable Thich Minh Tue and other scholars expressed that in the 1st century A.D. the Buddhism was first founded in Vietnam by merchants and Buddhist missionaries on their way from India and other South Asian countries to China, but without records of the Buddhist minister, in the 1st century A.D., by merchants and Buddhist missionaries from India and other South Asian countries. Two Buddhist monks arrived in Vietnam for official preaching of a Dhamma there until the end of the second century and the beginning of the third century. Such Buddhist monks are now recognized as Vietnamese Buddhism's first missionaries. Most Ven. Most Ven. Thich Thien Hoa, who was one of Vietnam's great protagonists in Buddhism, claimed that Buddhism was historically presented in Vietnam by four pre-eminent Buddhist missionaries, one Chinese Mou-PO (Mau Tu or Mau-as in the late 165 or 170) and three Indian Monks Kang-Seng-Hui (or Khuong Tang Hoi; d. 280); Jivaka (or Ma-ha-ky Vuc): one of the most prominent figures in the world. Come. The advent of Buddhism, with the two forms of Theravada and Mahayana, is confirmed by Prayudh Payutto in around 189 AD. The date was around the 3rd century A.D., according to Peter Harvey. However, all views above are the parts of the debate.

It seems that in the first century after Christ, Buddhism, traders and Buddhist missionaries travelling from India to China by land and sea were initially introduced in Vietnam, but that was not somehow stated. The Buddhism of the Chinese monks Mou-PO (MAU-TU or Mau-Bac; b. 165 or 170) and three Indian monks Ka'ng Seng-Hui (or Khuang-Tang-Hoi; d. 280); Jivaka (or Ma-Ha-Ky-Vuc); and Kalasivi (KCH-CUOG-Luang-Dieps) was officially taught and founded by four foreign monks. These Buddhist monks were now regarded in the history of Buddhism in Vietnam as the first missionaries.

Theravada and Mahayana Buddhism in Vietnam.

The Buddhism of Vietnam was developed in a three-pronged, largely Chinese-Buddhist way: 1) A-ham tradition (Agama) from the 2nd century; 2) Thien tradition (Ch'an, Zen), introduced in the 6th century, and 3) Tinh-Do tradition (Pure land). After the 12th century, Zen (Thien) and Pure Land became the main form of amalgamation, and later

Vietnamese Buddhism came to be characterized in the 20th century. Zen practice is mostly practiced by monks and nuns with its emphasis on meditation, while laypeople prefer pure land philosophy and practice.

Theravada and the Mahayana tradition are in very close tune with the Buddhism of Vietnam. Thailand, Laos, Cambodia and so on are inherent in the Buddhisms of Theravada; and in Tibet, China, Japan, Nepal and Bhutan the Buddhism of Mahayana. On the other hand, Vietnamese Zen masters did not rely on Indian and Chinese Zen masters' meditation techniques but developed their practice according to national character and tradition. The history of True Lam Zen, discovered by Emperor Tran Nhan Tong (1258-1308), in Vietnam is most remarkable. It is the first Vietnamese Zen tradition that demonstrates not only Vietnam's independent characteristics, but a harmonious combination of Indian and Chinese Buddhism. The True Lam Zen tradition and other Zen practice appeared dim and underdeveloped after Ly-Tran dynasties.

By the turn of the 20th century, Zen master Thich Thanh Tu restored the Vietnamese Zen tradition and re-established it. He led the meditations performed by Masters of Phap-Loa and Huyen-Quang (1254–1334), but without following any schools of Zen tradition. He was also a specialist of Zen, and he summed it up by the three famous Zen masters' encounters.

In the 1970s, Master Thich Thanh Tit of Zen founded three main Zen monasteries: Chan Khong (1970), Thuang Chieu (1974); and False Lam (True Lam).

The Zen monastery of True Lam is located in South Vietnam's Da Lat province, approximately 300 km from the town of Ho Chi Minh. This is one of Vietnam's largest Zen-study centers, headed by Zen-master Thich Thanh Su, a renowned professor of meditation for years. Vietnamese Buddhists are following, practising and spreading his teachings and lectures in various forms of the worldwide press.

Development Of Theravada and Mahayana Buddhism In Vietnam

By the 5th century, both foreign and Vietnamese monks, Dat-Mâ-de-Ava (Dhammadeva), Hue-Thang, Hue-Lam, Dao-Thien and Bam-Hoang, had been maintaining the heritage of the predecessors Dhamma's preaching careers. During the time of Northern invaders' rule, Buddhist monks contributed significantly to the transmission and development of Buddhism. Then the Buddhist monks Vinitaruci (d.594), from India and Wu-Yan-Tung(or Wu-Yen-T'sung, or Vo-Ngon-Thong, 7597-926) from China, started with the arrival of both missions in 580 and 820 in Vietnam. At the time, there were 20 stupas in the area, many of which were known for their vast knowledge and rigorous discipline and had the Chinese Emperor's intriguing present, many temples and 500 monks.

Up until the power of King Tian-Hang, who was the first independent Emperor of Vietnam and who protected Buddhism, King Dinh-Tien-Hoang (or Binh-Bo-Linh, 968-979) began to prosper for the doctrine of 1009.

In that period, the Emperor was soon invited to address Dhamma as well as international, external and large domestic businesses with the Emperor, and the monk Ngo-Chan-Luu (Zen Master Khuong-Viet, 933-1011), who was regarded as an outstanding scholar, as a talented author, and well versed in the practices of meditation (Zen). In 969 Emperor Dinh Bo-Linh was delighted with the monks' teaching and leadership and was named Sangharaja (Sangha President) by Emperor Dinh-Bo-Linh in 971, elevating Ngo-Chan-Luu as Imperial Counsellor with the flattering title of Khuong-Viet (Vietnamese Servant) to the dignity of Imperial Councillor. During the four dynasties, Buddhism took an essential and essential place in the Vietnamese society at the time, such as Dinh (968-980 or 981), former Le (980-1009), Ly (1009 or 1010-1225), and Tran (1225-1210). In establishing and propagating the Buddha's teachings, it has played a leading role not only, but also in strengthening the State through economic, financial, and cultural services. The consequence was the building of thousands of pagodas and stupas across the country, including the most prominent of which was the one-pillar pagoda in Ha-Noi (now the capital of Vietnam).

The kings, on the other hand, were not just Buddhists but committed and successful supporters of Buddhism. As a consequence, King Dinh-Bo-Linh set up a spare-sparing Vietnamese Sangha and initiated a practice in which eminent monks were appointed exclusively for Confucian scholars as advisers on court or offices. Upon importing the first full Chinese Tripitaka, the former Le dynasty (980–1009) formed the written foundation of Vietnamese Buddhism. King Ly-Thai-Tong in the Ly Dynasty (1028-1054) decreed that 95 pagodas be built whose taxes are finalized for the benefit of people, while the Buddha position in the existing temples be restored, preceded in 103 by a further fiscal friendship in the Buddhist dynasty and under the guidance of his Master Thien-Lao, of the Vo-Ngon-Thong Sect. In contrast, the ch'an and the Pure Land synthesis achieved so much influence among the Vietnamese people with the assistance of King Ly-Thanh-Tong (1054-1072). In the Tran dynasty, the rulers also restored several Buddhist pagodas to serve as a place of pilgrimage; in general King Tran-Nhan-Tong (1258-1308), himself founded a Buddhist school for True-Lam, which fused Ch'an-Pure Land Buddhism with Confucianism and Taoism. As a result, Buddhism became an essential element of patriotism that than focused on the two powers that prevented Vietnam from marching to the south, Champa and Angkor.

It is also noted that some King-Thanh-Tong (1054-1072) Ly-Anh-Tong (1138-1175); Ly-Cao-Tong(1176-1210); Tran-Thai-Tong (1225-1258); in particular, King Tengan (1258-1308), a great Buddhist scholar who, after his two victories over Mongol (Yuang me), was named after the time of his rule, and was promoted to Ch'an Masterson, as Ly-Thai (or Ly-Cong uan, 1010-1028) Hebrew, Tran-Thai-Tong It was the first Vietnamese Ch'an sect to be founded and the King was made the first True Lam Ch'an sect in Vietnam. In these period, many Buddhist monks not only engaged in politics but also were appointed both' State Counsellors and National Masters' namely: Khuong-Viet (or Ngo-Chan-Luu, 993-1011); Van-Hanh (7-1018); Ba-Bao;

Vien-Chieu (999-1090); Man-Giac (1052-1096); Thong-Bien (7-1134); Vien-Thong (1080-1151); Tir-Bao-Hanh (7-1117); Sung-Pham (1004-1087); Minh-Khong (1066-1141); Ngo-An (1020-1088); Bao-Giam (7-1173); Phu-Van; and Tue-Trung-Thirong-ST (or Tran-Qu6c-Tung, 1230-1291); etc. They contributed with their unmistakable reputation to the stable, prosperous country not only of the teaching and practice of Dhamma. In this Golden Age, the Buddhist Vietnamese thought and literature and architecture were most well established and inspired Buddhist features, in Ly's poetry, prose or scripture that lasted a long time. Ly' a Master Van-Hanh was the founder of the Ly reign, and was later given the title of 'Sangha President.' The great mission was performed in collaboration with hundreds of monks and lay followers by Master Phap-Loa, the Patriarch of True-Lam Ch'an Sect, creating over 5,000 engravings, including those written by the True-Lam sect. Then, in over two hundred True Lam monasteries, Master Phap-Loa (1284-1330) made his most significant contribution to the increase of over 15,000 monks. The Trinity of True-Lam Patriarchs, the emblem of the Buddhist golden age, was founded next to Master Phap-Loa by Master Huyen-Quang (1254-1334). Master Huyen-Quang is an excellent monk scholar and poet and, after 20 years of serving at the Tribunal, has led a secluded life in Mountain Con-San (in Hai Duong), taught Dhamma, mediated the Chan meditations and written poems.

The movement of combining Buddhism and Taoism and Confucianism, the concept of the Three Identical Traditions in Vietnam, are another exciting feature of Ly-Tran Buddhism. This increasing inclination towards the harmonious combination of the three religions led to the creation of experts in the three education branches. Many of them were masters of the Ch'an, kings and court mandarins, who played an active role as leaders in several fighting against Sung and subsequently the invasion of the Mongols. These Buddhists made great attempts in time of peace and in time of war to bring their country prosperity and happiness. Taoism and Confucianism were both well known and became popular with all classes during the unprecedented success of Vietnamese Buddhism.

Dai-Viet gradually lost his influence, particularly after the invasion in 1414, at the time Confucian scholars established their hegemony in court, while Dai-Viet was again a Chinese vassal, with the Minh rulers oppressing Vietnamese Buddhists by firing up most Buddhist textbooks and destroying a comprehensive array of pagodas. By 1414 Dai-Viet was a Chinese vassal. Besides, many talented monks have been sent into exile to China. All this was in the strategy of assimilating Vietnamese into China and propagation of Confucianism as the only philosophy that dominates while retaining strict control of Buddhism and Taoism.

From 1428 until the end of the 18th century, the Dynasty Later Le (1428-1527) was sovereign from Vietnam. The dominant Trinh Lords were in the north of Vietnam, while the Lords were in the south and the south continued to expand Vietnam. The Nguyen Lords were keen to promote new forms of Buddhism in the south as part of their attempts to achieve stability and country growth. As a result, the

Nguyen Lords in the south welcomed Chinese refugee monks, especially. The Lin-Chi sect and the T'sao-Tung sections were established and pagodas constructed in many jurisdictions. Nguyen Thieu (d. 1712), who founded the lineage of Lin-Ji (Lino-Chi; Vietnamese: Lam Ze), Chan (Japanese: Rinzaï Zen), was one of the most prominent figures. This tradition was consolidated and popularized in Vietnamese as Lam-Te by Lieu-Quan (1670-1743) the third Patriarch of the lineage. In North Vietnam, Zen Master Chan-Nguyen was one of Vietnam's brilliant flashlights; King Le-Dir-Tong conferred the title to the chair of Sangha (Samgharaja). He and his outstanding followers have tried their best to restore the True-Lam Ch'an tradition and reproduce numerous writings of the True-Lam Patriarchs.

Theravada and Mahayana Buddhism of Vietnam in Modern Times

Due to the physical and the moral dimensions that were induced by a French colonialist, the Buddhism of Vietnam in the 19th and 20th centuries endured many ups and downs in sufferings, shame and oppression. One of the savageries of the French Colonialist's actions in the Buddhism was that the Buddhist development was being imposed and religiously discriminated against to stop the Buddhism, and to give Catholicism, inversely, many right conditions for growth. Schecter objectively presents his critique as follows: the French brought along Catholic priests together with rubber trees, colonial officials, French bread and red wine. Catholicism was promoted under French rule, and Buddhism was limited in its growth from 1860 to the beginning of World War II. Like Taoism and Confucianism, the religion of Emperor Vietnam, Buddhism was excluded from its position on the trinity. Buddhism no longer had government support and prestige. In every pagoda, the French limited the number of monks. Authorizations for the construction of new pagodas were necessary, and there were restricted privileges for pagodas to accept gifts or legacies.

Therefore, numerous pagodas were reproached and even destroyed for Catholic Church construction, in three parts of Vietnam (the North, Central or South). The propagation of Dhamma was prohibited from Buddhist monks, and there was no permission for pagodas to accept either Buddhists or other donations. Even the Buddhists and others, with different barbarous advantages and policies of religious discrimination in aspects of ideal, politics, economy, society, culture, education etc., were forced into Catholicism by the governor of Ngo Dinh Diem. Le-Cung made a straightforward point of criticism through a religious discriminations of Ngo Dinh Diem's power, which, as I said before, showed that Ngo Dinh Diem's power reserved particular policies for Catholicism, giving both physical and spiritual conditions, and his religious doctrines, both on political and social aspects and on ideal and on ideal issues, economics and society, culture and education.

Thich Quang Duc Bodhisattva. The bronze statue and the immortal sacred heart of Bodhisattva Thich Quang Duc.

The result was that in the years 1920-1930 Master Thich-Khanh-H6a led a campaign to strengthen Vietnamese Buddhism, and in the northern, central and southern three sections (1931-34), several Buddhist Associations have been

formed. Typically, on August 26, 1931, the Nam-Vietnam Association of Buddhistic studies (Vietnamese: Hoi Nghien Cuu Phdt Hoc Nam-Viet) was founded in Sai Gon (now Ho Chi Minh City); on the Hue in 1932 the Trung-Viet Association of Buddhism Studies (Vietnamese: Hoi Nghien Cuu Phdt Hoc Trung-Viet) was founded in Hue. Moreover, several Buddhistic journals, like the Tir-Bi-Am Monthly magazine of April 31, 1931, the Vien-Am monthly of December 1, 1933, Duoc-Tue weekly of 1934, and other magazines such as the Bat Nha Am, Duy-Tam, Niet-Ban and many more were created. Furthermore, many of them were published in this period. In 1948 there was the establishment of a religious organization for the Vietnamese Buddhism that would not only be founded but also to restart activities in Ha Noi. The Movement for Buddhist Reformation was also widely applauded by Buddhists particularly by intellectuals across the country. Several Buddhist magazines and Vietnamese Buddhist book translations were written at that time. The Much Renowned Thich-Giac-Tien, the Buddhist Lay Scholar in Hue, founded a True-Lam Pagoda Buddhist Institute and then a Vietnamese An-Nam Buddhist Association at a Tvr-Quang pagoda and the two Buddhist monks and nuns' schools, the An-Nam Buddhist Association.

During the 1930s to 1950s, the Buddhist organization structure was split into two groups in the whole country at the time: (1) the clergy community was not only responsible for Sangha but spiritually guided the Buddhist group; and (2) the Buddhist party was responsible for running the works of the Buddhist and gave the Sangha group material resources for their pursuit. Furthermore, each community had 3 organizations, including: (1) the Nam-Viet Sangha Association (Vietnamese: Gido hoi Tang Gia Nam-Viet), which was established by the first group in southern Vietnam on June 5 1951 and was headed by the three terms of the Dhamma Patriarch namely: Thich-Bat-Thanh, Thich-Hue-Quang, and Thich-Khanh-Anh. The second group consists of (1) the Nam-Viet Buddhist Studies Association, founded with Doctor Nguyen-Van-Khoe as Chairman and headquarters in the Kchanh-Hung pagoda in the Sai Gon district, on February 25, 195, (2) the Trung-Viet Buddhist Studies Association with its headquarters in the Tir-Dam pagoda in the Hue region; (3) the Bac-Viet Buddhist Studies Association, established in 1949 and chaired by Mr. Bui Thien Co.

On May 1951 the national Buddhist Congress was held in Tu Bam Pagoda in the town of Hue, with 51 delegates from all three parties of Vietnam (north, middle and south), consisting of Sangha and Buddhist followers, seeking to unify the three divisions of all the Buddhist organizations, reorganize the Buddhist Sanghas, codify the Buddhist rites and start organizing Buddhist rituals The Buddhist Organisations. Therefore, the General Association of Vietnamese Buddhism (Vietnamese: Tong Hoi Phat Giao Viet Nam) was established with the Most Venerable Thich-Tinh-Khiet as Chairman. The association sought, in parallel with the structure of government, to unite the sects of Theravada and Mahayana and to offer to Buddhists such a new organization of ecclesiastical hierarchy. Then Buddhism reaffirmed its position by becoming a founding

member of the 1950 WBB, established in Colombo, Vietnam, Sri Lanka.

In 1954, Ngo Dinh Diem took power in the south, and new tensions began to build upon the separation between North and the South, along the seventeenth parallel of the Geneva Agreement. The Bodhisattva Thich Quang Duc's self-immolation and those of other Buddhist martyrs opened the way in 1963 for the overthrow of the Diem regime. Vietnamese Buddhists in the south faced religious discrimination and limitations imposed by the Diem regime until the day its repression grew stronger, and the non-violent Buddhist protests broke out throughout this region.

In 1964, the Vietnam Unifying Buddhist Association was founded in Sai Gon with the initiative of the Venerable Thich Tri Thu and later transferred to the Van-Hanh University with Most Venerable Thich Minh Chau to become the First Rector. In 1963, the Vietnam Unifying Buddhist Association (Vietnamese: Giao Hoi Giao Viet Nam Thong Nhat). In 1966, more than 2,000 students were enrolled at this school.

The war between the U.S. South Vietnamese military government and the Democratic Vietnamese forces lasted until the period from 1969 to 1975. As the South Vietnamese government collapsed on April 30, 1975, the long war came to an end. Vietnam was formally unified under the Communist Party of Vietnam until June 2 1976. The capital of Vietnam was Sai Gon turned into Ho Chi Minh City and Ha Noi.

Vietnamese Buddhism in now and future

After the Great South Liberation Day (April 30 1975), a unifying Buddhist movement was conducted in 1980 as ahead of the Committee of the Buddhist Unification Movement, the His Holiness the Venerable Thich Tri Thu, who was the Rector of the Hoa Dao Institute of the Buddhist Unification Association in Vietnam. The 1st National Delegate Conference to Unify Vietnamese Buddhism was therefore held on November 4 to 7, 1981 at the Quan-Su Pagoda in Ha Noi, which led to the establishment in November 7, 1981 of the Vietnamese Buddhist Sangha (Vietnamese: Giao Hoi Phat Giao Viet Nam), which was held at the same time by 165 delegates from nine Buddhist organized bodies consisting of three parts of Vietnam (North, Middle and South).

The Congress unanimously agreed on the Vietnam Buddhist Sangha Charter of 11 chapters and 46 clauses (now consists of 12 sections and 52 clauses after the 4th correction of a Map at its 6th Congress on December 14 2007). His Holiness ThichDucNhuan (1897-1993) was the first Supreme Dhamma Patriarch (1st, 2nd, and 3rd terms).

The headquarters were currently located at Quan-Su pagoda, in Ha Noi (as the 1st officer). At ThienVienQuang, Due pagoda, in the city of Ho Chi Minh (as the 2nd bureau) 33 and a unified program of action for national cooperation and harmony was implemented between all Buddhist sects; the Dhamma was spread at its best to make its peculiarities known; Next the Congresses of the National Buddha Delegates were organized by Vietnam Buddhist Sangha on

28 and 29 October in 1987 at the Hvhi-Nghi Palace of Culture with great success: The Second Congress, which was composed of 245 delegates; the Third Congress, on 3rd and 4th November 1992, with 281 delegates; the Fourth Congress, held on 22 and 23 November 1997 with 32 representatives; 34 The Fifth Congress, held in the Vietnam Palace of Culture, which was a great success. (b) The Executive Board, which comprises 147 members headed by two His Holiness Most Venerables chosen by members of the Congress (on 6th Congress), His Holiness Tich Thu ThuThu (on the early half of 1st term) and His Holiness Thich Tri Tmh (on the latter half of 1st term), to the degree that they are President (Vietnamese: CM tich) of Vietnam Buddhism Sangha. 37 There are, as a result of the Council, ten central offices and institutes with 57 operational office/institute members: (1) the Sangha affairs, (Vietnamese: Bang su); (2) the training of monks and nuns, (Vietnamese: Bang Gido due Ni); (3) the propagation of Dhamma (Vietnamese: Ban Hoang phap); (4) the rituals (Vietnamese: Ban Nghi li); (5) the Dhamma propagation, (Vietnamese: Ban Hoang phap); II] The second is the tier of provinces and cities, consisting of 47 members for each Buddhist Committee of the Buddhist Executive. There are nine subcommittees under the Buddhist Executive Committees at each of the sub-committees, composed of 37 members. III] The 3rd is the District and Precinct level containing the Buddhist Representative Divisions of fifteen members each. There are various pagodas, monasteries, small temples, houses and places for Buddhist cultivation under the Buddhist representative divisions at the level. The monks belonging to the Mahayana, Theravada and Mendicant sect at the central and local levels held all of the above vital positions. Nevertheless, maintaining and respecting the characteristics of private practices from Buddhist sects. Besides, unified statistics and management have been integrated into the structure of Sange and monasteries

2. Buddhist Hierarchy in Vietnam

The Vietnam Buddhist Sangha exchanged not only friendly letters and documents as well as information, but also received officials from international Buddhist organizations; published and popularized Buddhist works and magazines abroad, even visited countries around the world with a large number of friends and attended numerous International Conference sessions. The International Conferences (6th, 7th and 8th) of the Asian Buddhist Congress on Peace in Ulanbator, Mongolia (1982), Ha Noi-Vietnam (1985), Vienna-Chan-Laos (10th, 6th, 7th and 8st), Mongolia (9th), Mongolia (9/1991), Colombo-Sri Lanka (1992), the Asian Buddhists Conference on Peace (Delhi-India) in May 1984; the International Congress (1984), and the International Conference of Asian Buddhists for Peace. Many of the Vietnam Buddhist delegations of Sangha have been attending seminars and conferences in various countries, including India, the Netherlands and Sri Lanka, Japan, Australia, Italy, Germany and Taiwan, among others, the most remarkable having been the election, in recent years, as Vice-Chairman of ABCP (1982-1985) of Thich Minh Chau. All in all, the Buddhism of Vietnam, which was growing and dropping due to different reasons, eventually unified with the only new name of the Buddhist Sangha of Vietnam.

Vietnam Buddhist Sangha has achieved significant achievements and has marked a further step in the process of uniting and expanding the Sangha, and has confirmed the vital role that the Vietnamese Buddhist Sangha has in contributing to the fulfilment of this theme: "Dhamma, country and socialism" With a high spirit of unity, strengthening and determination.

As a result of the sixth Congress, 44,498 members consisted of 32,625 monks and nuns, 8,919 Theravada (8,574 monks, and 345 monks, of the Khmer Theravada, and 2,954 of those who were mendicants). As far as the monasteries are concerned, there are 14,775, composed of 12,245 Monasteries of Mahayana; 528 Thevare monasteries (consisting of 452 monasteries of Chemer Theravada and 73 monasteries in Kinh Theravada); 540. In education. In education The Vietnamese Buddhist Sangha has until now opened four Buddhist Academic Institutes in Vietnam (that are 3,766 trained monks and nuns and 2,106 in their study) in the three sections of Vietnam (north in Ha Noi, the Middle in the city of Hue, and south in Ho Chi Minh and in the city of Can Tho); Moreover, in many countries of the world such as India, Thailand, Myanmar; Sri Lanka, Japan, China, Taiwan, the United States, Australia, England; and others, Vietnam's Buddhist Sangha has 294 monks and nuns for abroad studying. Including 43 monks and nuns with PhD gradation, 52 with M.A. gradation, and 199 with M.A. and doctoral gradation graduations.

Furthermore, Vietnamese Buddhism is the only one with Theravada, Mahayana and Mendicant sects in harmony. During Vietnamese Buddhism's Day of Unification, on November 7, 1981, nine Buddhist organizations were formed as the sole religious organization, named "GiAO HOI PHAT GIAO VIET NAM." The union addresses the spirit: strengthening will and action; unifying leadership and organization; reverence for and preservation of every Buddhist sect's practices of practice; living, coming together and working in unity; and connecting with the nation and people's survival in many respects. It is possible to say that the operation of the Vietnam Buddhist Sangha can be summarized in the following terms by the Most Venerable Thich Tri Quang (Head of the executive vice-president, head of the Vietnam Buddhist International Affairs Department and head of the HCMC Buddhist Executive Committee), as follows: It can argue that this is the unique and remarkable feat that the Buddhist Sangha of Vietnam and our era can only do so well.

3. Conclusion

In twenty-fifth-centuries of Vietnamese history since his arrival, Buddhism has been deeply rooted, not only in the earth and people's minds, but also plays a significant role in the cause of national building and security with Buddha's teaching of compassion, of acceptance and sympathetic understanding. Buddhism became an optimistic and robust faith through national identity and peace with Confucianism and Taoism, closely related to the nation's survival. It witnessed all the ups and downs of Vietnamese history. It is worth noting that generations of Vietnamese monks, nuns and followers, unknown or well known, have in one way or another been involved in the process of turning Buddhism

into a uniquely Vietnamese religion in Vietnam. Therefore, not only Vietnamese philosophy, idealism, ethics, literature, art, music and architecture, but also language, community, manners and tradition, and so on, Buddhism became a part of the Vietnamese life; it was also a significant influence. Buddhism has become, to put it mildly. As Le Cung said in the following passage: Vietnamese Buddhism is almost 20 centuries old. Vietnamese Buddhism has shown nationalist tradition, firmly cemented the country and played a significant role in the national culture as well as the thought, social, psychological and lifestyle of the people. Buddhism is said to be the Vietnamese people's traditional religion.

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