

Theravada Buddhism in Vietnam

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Buddhism came to Vietnam in the 1st century CE. Before the second's over century [1], Vietnam built up a noteworthy Buddhist focus in the area, generally known as the Luy Lau focus, presently in the Bac Ninh region, north of the present Hanoi city. Luy Lau was the capital of Giao Chi, the previous name of Vietnam, and was a most loved spot visited by numerous Indian Buddhist evangelist priests on their approach to China, following the ocean course from the Indian sub-mainland by Indian brokers. A few Mahayana sutras and the Agamas were converted into Chinese contents at that middle, including the Sutra of Forty Two Chapters, the Anapanasati, the Vessantara-Jataka, the Milinda-panha, and so forth.

In the following 18 centuries, because of geological closeness with China and notwithstanding being added twice by the Chinese, the two nations shared numerous standard highlights of social, philosophical and religious legacy. Vietnamese Buddhism has been incredibly impacted by the improvement of Mahayana Buddhism in China, with the predominant conventions of Ch'an/Zen, Pure Land, and Tantra.

The southern piece of present Vietnam was at first involved by the Champa (Cham) and the Cambodian (Khmer) individuals who pursued both a syncretic Saiva-Mahayana Buddhism and Theravada Buddhism [2], in spite of the fact that Champa most likely had a Theravada nearness from as ahead of schedule as the third century CE, while Cambodia got the Theravada as late as the twelfth century. The Vietnamese began to overcome and consumed the land in the fifteenth century, and the present state of the nation was finished in the eighteenth century. From that time ahead, the overwhelming Viet pursued the Mahayana custom while the ethnic Cambodian rehearsed the Theravada convention, and the two customs gently existed together.

During the 1930s, there were a few developments in Vietnam for the restoration and modernisation of Buddhist exercises. Together with the re-association of Mahayana foundations, there built up a developing enthusiasm for Theravadin reflection and furthermore in Buddhist materials dependent on the Pali Canon. These were then accessible in French. Among the pioneers who conveyed Theravada Buddhism to the ethnic Viet was a youthful veterinary specialist named Le Van Giang. He was conceived in the South, got advanced education in Hanoi, and after graduation, was sent to Phnom Penh, Cambodia [3], to work for the French government.

Amid that time, he built up a developing enthusiasm for Buddhism. He began to study and practice the Pure Land and Tantric ways however was not fulfilled. By some coincidence, he met the Vice Sangharaja of the Cambodian Sangha and was prescribed a book on the Noble Eightfold

Path written in French. He was struck by the reasonable message in the book and chose to evaluate the Theravada way. He learnt contemplation on the breath (Anapanasati) from a Cambodian priest at the Unalom Temple in Phnom Penh and accomplished profound samadhi states. He proceeded with the training, and following a couple of years, he chose to appoint and took the Dhamma name of Ho Tong (Vansarakkhita).

In 1940, upon a welcome by a gathering of lay Buddhists driven by Mr Nguyen Van Hieu, a dear companion, he returned to Vietnam and built up the main Theravada sanctuary for Vietnamese Buddhists, at Go Dua, Thu Duc (presently a locale of Saigon). The sanctuary was named Buu-Quang (Ratana Ramsyarama). Afterward, the Cambodian Sangharaja, Venerable Chuon Nath, together with 30 Cambodian bhikkhus set up the Sima limit at this sanctuary. The sanctuary was obliterated by French troops in 1947 and was modified in 1951.

Here at Buu-Quang sanctuary, together with a gathering of Vietnamese bhikkhus, who had gotten preparing in Cambodia, for example, Venerables Thien Luat, Buu Chon, Kim Quang, Gioi Nghiem, Tinh Su, Toi Thang, Giac Quang, A Lam, Venerable Ho Tong began showing the Buddha Dhamma in the Vietnamese language. He additionally deciphered numerous Buddhist materials from the Pali Canon, and Theravada turned out to be a piece of Vietnamese Buddhist action in the nation.

In 1949-1950, Venerable Ho Tong together with Mr Nguyen Van Hieu and supporters manufactured another sanctuary in Saigon, named Ky Vien Tu. (Jetavana Vihara). This sanctuary turned into the focal point of Theravada exercises in Vietnam, which kept on drawing in expanding enthusiasm among the Vietnamese Buddhists. In 1957, the Vietnamese Theravada Buddhist Sangha Congregation (Giao Hoi Tang Gia Nguyen Thuy Viet Nam) was formally settled and perceived by the legislature, and the Theravada Sangha chose Venerable Ho Tong as its first President or Sangharaja.

Amid that time, Dhamma exercises were additionally reinforced by the nearness of Venerable Narada from Sri Lanka. Respected Narada had first come to Vietnam during the 1930s and carried with him Bodhi tree saplings which he planted in numerous spots all through the nation. Amid his resulting visits during the 1960s, he pulled in countless to the Theravada convention, one of whom was the well known interpreter, Mr Pham Kim Kha'nh who took the Dhamma name of Sunanda. Mr Khanh interpreted numerous books of Venerable Narada, including The Buddha and His Teachings, Buddhism in a Nutshell, Satipatthana Sutta, The Dhammapada, A Manual of Abhidhamma, and so forth [5]. Mr Khanh, presently in his 80s, lives in the USA is as yet

Volume 8 Issue 5, May 2019

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dynamic in interpreting Dhamma books of surely understood contemplation instructors from Thailand, Burma and Sri Lanka.

From Saigon, the Theravada development spread to different regions, and soon, various Theravada sanctuaries for ethnic Viet Buddhists were set up in numerous regions in the South and Central pieces of Vietnam. As at 1997, there were 64 Theravada sanctuaries all through the nation, of which 19 were situated in Saigon and its vicinity . Next to Buu-Quang and Ky-Vien sanctuaries, other surely understood sanctuaries are Buu Long, Giac Quang, Tam Bao (Da Nang), Thien Lam and Huyen Khong (Hue), and the huge Sakyamuni Buddha Monument (Thich Ca Phat Dai) in Vung Tau province.

During the 1970s, various Vietnamese bhikkhus were sent abroad for further preparing, generally in Thailand and some in Sri Lanka and India. As of late, this program has been continued and around 20 bhikkhus and nuns are accepting preparing in Burma.

Generally, there has been a cozy connection between the Cambodian and the Vietnamese bhikkhus. Indeed, in 1979, after the Khmer Rouge were driven out of Phnom Penh, a gathering of Vietnamese bhikkhus driven by Venerables Buu Chon and Gioi Nghiem went to that city to re-appoint 7 Cambodian priests, and in this manner restored the Cambodian Sangha which had been pulverized by the Khmer Rouge when they were in charge.

Dhamma writing in the Vietnamese language originates from two primary sources: the Pali Canon and the Chinese Agamas, together with a huge gathering of Mahayana writings. Since 1980s, there has been a progressing system to distribute these materials by researcher priests of both Mahayana and Theravada conventions. Up until this point, 27 volumes of the initial 4 Nikayas, deciphered by Venerable Minh-Chau, and the 4 Agamas, interpreted by Venerables Tri Tinh, Thien Sieu and Thanh Tu, have been created. Work is in progress to decipher and distribute the fifth Nikaya. Moreover, a total arrangement of the Abhidhamma, interpreted by Venerable Tinh Su, has been printed, together with the Dhammapada, the Milinda-Panha, the Visudhi-Magga, the Abhidhammatthasangaha and numerous other work.

In outline, in spite of the fact that Buddhism in Vietnam is overwhelmingly of the Mahayana structure, the Theravada custom is all around perceived and is encountering a developing interest particularly in the act of reflection, in Nikaya-Agama writing and in Abhidhamma thinks about.

References

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