

Zen Buddhism in Vietnam

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Abstract: *At the end of the second century and at the start of the third century, teachers Khuong Tang Hoi and Mau Bac brought Buddhism to Vietnam. Other lineages, such as Vinitaruci and Wu Yen Tong, emerged until the sixth, seventh, and eighth decades. The presence of these lines rendered Buddhism more dominant. Vietnam became autonomous in the fifth and eleventh centuries (after the Dinh, Le, Ly, and Tran empires). Buddhism was a huge input to the creation of Vietnam and to christian teaching.*

Keywords: Zen Buddhism, Vietnam

Vietnamese People's Magnificent Age and Buddhism

Ngo Quyen announced King in 939 A after the wins over Chinese raids and Vietnamese uprisings. Since then, D. Vietnam has formally become autonomous. Dinh Bo Linh won the Twelve Warlords in 968 and unified the nation. In the same year he became emperor. Zen master Ngo Chan Luu was assigned as domestic adviser to Khuon Viet during his time. Therefore, Buddhism started to engage in politics.

We should understand the country's significant function and commitment to preserving and civilizing the nation by the domestic consultant. We just gained independence, so there was a need for enhancement in literature, politics, culture, etc. The Zen masters had a duty to contribute to nation-building and guide our individuals to wonderful achievement. That's why there was Buddhism in politics.

In 986 A.D. the dynasty of Dinh surrendered authority to the dynasty. China's Sung dynasty designated Vietnam visiting ambassador Ly Giac. King Le Dai Hanh appointed Master Do Thuan, masked as a ferryman, to accompany the envoy across the border to lessen the stupidity of the Chinese king, and Khuon Viet consultant would welcome him at the castle. Ly Giac observed a couple of geese flying on the river while seated on the ship. He was influenced by his imaginative mind, reciting two passages:

*A couple of geese next to each other
Look up to the horizon
Rowing, the Master joined the following:
In the deep blue sea, white feathers reveal
Their black feet paddle in blue waters*

The ambassador was amazed by the skilled ferryman's fast rejoinder. He was courteously greeted by Khuong Viet's consultant at the palace. This raised his respect. Before his exit, as an indication of his regard, Ambassador Ly Giac produced a poem for King Le Dai Hanh. Meanwhile, as a rejoinder, the consultant to the Khuong Viet Nation also produced a goodbye poem.

We could tell that the Chinese people gave more consideration to Vietnamese literature unspokenly from this stage on. All Zen masters launched these diplomatic events. The dynasty of Le ended and the dynasty of Ly followed. Zen Master Van Hanh is the person who made a great contribution during this era to the prosperity of the Ly dynasty and the Vietnamese people (1010-1225). He was the

individual who suggested shifting the city from Hoa Lu to Thang Long and became King Ly Thai To's consultant. Thang Long is still a nation's significant place in the vicinity. Master Van Hanh contributed greatly to the civilization and prosperity of this era. Through the previous praise paean King Ly Nhan Ton says, we can see his capacity and excellence:

His three-period knowledge was profound
His ideas were prophetic
Co Phap, where the city was located
Aspired to construct the country

In his studies on Vietnam's civilization, author Le Van Sieu commended: "There should be no question. Master Van HanhHe, the architect whose perception is wide and deep, should have produced Le Dynasty more essential. He never lost his Buddhist practices, but in the meantime he had used his skill for the nation. Zen master Van Hanh produced this progress. He also stated: "From the union of the quintessence of Buddhism, Taoism, Confucianism, and traditional views, he had developed a fresh and distinctive ideology. Although Taoism and Confucianism originated from China, all Chinese philosophers and even Kao Bi (a skilled scholar) had not introduced their ideas to life. Only Master Van Hanh was able to do so. However, I don't want too much of it to satiate you.

As period went on, each Ly dynasty king got the tossed. They were all real Buddhists, who grasped Buddhism deeply and were supported by Zen masters. Their decision was thus focused on Buddhism's morality and faith. Let's hear this saying from King Ly Thanh Ton to the people during a cold winter: "Living in the palace with heat provided from the chimneys and fur coats, I still feel the coldness; much less for those people in prison cells who are suffering, hungry, and clotheless. Their criminal status is not yet determined. Half of that year's tax collection he circulated to individuals (Translated by Nguyen Dang Thuc-V.S.L. II, p. 101). Many virtuous and beautiful rulers had created the presence of Buddhism. This also gave Vietnamese americans wealth and peace. This is considered Vietnam's golden era.

The Tran dynasty pursued the tradition at the beginning of the Ly dynasty. The main religion was still Buddhism. All monarchs had a deep comprehension of Buddhism. King Tran Nhan Ton designated to become Truc Lam's First Patriarch after bequeathing his tossed to his child. For two

decades (1225-1400), the Tran dynasty ruled. By defeating northern Mongolian invasions, Vietnam was known as a strong nation. The globe had earned strong regard for these magnificent wins.

Everyone was devoted to Buddhism from the king to the citizens. It was called superstition by the Confucians. But they never realized that the faith of the individuals in Buddhism was the source of the community in Dien Hong, where individuals came out to combat the enemies. We can't say that Buddhism wasn't affecting people's morality. We can hear to this historical letter of Le Quat, a Confucian, speaking about Buddhism at the Phuoc Hau monastery: "How could Buddhism impact individuals in such a manner that it is deep and prolonged? From kings to typical individuals, everyone is charitable with expenditure on anything related to Buddhism. Today, if they can create a gift to construct a temple, they are quite happy. He was upset to see people's reverence in Buddhism. He penned this paper, therefore. During the Tran dynasty, this paper mirrored the broad distribution of Buddhism in Vietnam. The Buddhist light was coated everywhere.

All together, for five centuries, Buddhism existed in politics. It produced a strong commitment to the nation's creation and defence. Not only did it help our rulers and representatives to become vivid rulers, it also assisted our individuals to advance in the social civilization. Besides knowing the notion of freedom, they deeply grasped the manner the world was structured to give the americans true happiness. They have therefore always been accountable for any social or teaching issues. Vietnam's flourishing and authority in this age was focused on Buddhism's wealth.

Buddhism's Elimination From Govt

If wealth occurs, the decline occurs on the basis of the notion of impermanence. This common rule does not exclude Buddhism. King Ly Nhan Ton liked to give exams to elect elite scholars during his reign. His objective was to raise the culture of Vietnam. The first test was conducted in 1097. Zen master Vien Thong was the first location. He subsequently became a domestic consultant. Confucianism and Taoism had an opportunity to move forward and the idea of uniting the three religions had grown. It was extremely prosperous until the dynasty of Tran.

The concept of exams had fully developed at the beginning of the Tran dynasty and many Confucians were chosen as representatives. Thus, in politics, Confucianism rose closer. They thought that Buddhism was not great enough to construct a greater country, so the state eliminated all Zen masters. Some of the rulers of Buddhism, who were unable to maintain their roles, had to leave. Especially from the later dynasty of Ly (1428), Confucians acquired exclusively political power. There was a mistreatment of Buddhism. They launched a few exams to minimize the opportunity of Buddhist involvement. Mr. Dao Duy An wrote: "From half of the Tran dynasty to the Chu Van An era, Confucianism defeated Buddhism. These two dynasties had strict rules for Buddhist practitioners and Taoists. Although Le dynasty created examinations for religious practitioners, it was also a way to eliminate them. The Le and Nguyen emperors' study of Confucius was quite reverent." But Buddhism was

mistreated when Confucianism prospered. Despite this irony, Buddhism had the opportunity to get nearer to the indigenous individuals and create concealed authority among them. This produced it the Vietnamese people's religion and they were not suspected of being Vietnam's traitors.

Those monks, who had resigned, quit the town to reside with peasants in agricultural regions. By adjusting to their simple lifestyle, Buddhism gradually became less deep, but more of a typical conviction. The Buddhist monastics should be able to diagnose the sufferings of people, prescribe medicines, forecast nice or poor days... even create talisman to prevent evils.

Vietnam was shaken by the enemy's raids and domestic uprisings from the beginning of the Le dynasty to the Nguyen dynasty. The worst was that Trinh and Nguyen ruled the nation in half. The nation's distress was also Vietnamese Buddhism's distress. Shortly after Gia Long united the nation in 1802, French conquered Vietnam. Again, Westerners became conditional on Vietnam.

Chinese language was substituted by French during the French domination. Confucians have been removed from politics. Frenchmen took the lead in government, while Confucians came home to teach, diagnose the suffering of people, or predict good or bad days... In their spare time, they stopped by the temples for a cup of lotus tea and chatted with the monks.

Despite the nation's ups and downs, the Vietnamese people's soul still exists. The government's elimination of Buddhism did not diminish its existing dharmas in the people's core. When the opportunity arrives, the mind of the people will increase as Buddhist dharmas' vitality.

Buddhism's Premature Restoration

Vietnamese people revolutionized after many dark years to overthrow French domination (in 1945) and achieved independence. The country was split in quarter again. The tribulation on this beloved country had always been spread. Even so, the people's revolutionary mind was like the seas of rising that could not be controlled. This was the moment when the restoration of Buddhism started. Unfortunately, Ngo's relatives banned it, causing the desperate event in 1963. Despite these obstacles, Buddhism still resurrected as a squall that could carry it all away. Because Buddhism is already practiced in the hearts of the people, once it is triggered, it could explode heavily. Therefore, we think Buddhism is component of the lives of individuals, people's progress and Buddhism are the same. Because of the close relationship between Buddhism and Vietnamese people in their minds from the beginning to the current, Buddhism would also prosper in the future when our country is in equilibrium.

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