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Traditional Education Of "Devotion to The Dhamma, Love for The Country" Of Some Senior Monks of The Ly and Tran Periods for Monks, Nuns, And Buddhists in Vietnam Today

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Abstract

During the Ly and Tran dynasties (Ly - Tran (1009-1400) were the two longest dynasties in Vietnamese feudal history and flourished in all fields), which spanned approximately 400 years from the 11th to the 14th century, Vietnam experienced a significant period in its feudal history. Buddhism played a substantial role in the nation's construction and defense during this time. The era witnessed the presence of notable monks and renowned meditation masters who deeply integrated Buddhist teachings into their lives, particularly emphasizing the rich tradition of "Phụng Đạo, yêu Nước" (Devotion to the Dhamma, Love for the Country). This tradition served as a guiding beacon, imparting the core principles to generations of monks, nuns, and Buddhist followers, fostering their inheritance, learning, and adherence. Over nearly a millennium, the "Devotion to the Dhamma, Love for the Country" tradition has been highly regarded and consistently emphasized in each period and historical phase of the nation. In the present context, the spiritual education of "Devotion to the Dhamma, Love for the Country" by certain senior monks during the Ly and Tran dynasties is deemed a necessary and significant task. It holds crucial importance in the ongoing process of building a prosperous Vietnam, gradually moving towards strength and greatness as seen today.

Keywords: Education, "Devotion to the Dhamma, Love for the Country", senior monks; Ly, Tran, Monks, nuns, and Buddhists.

Introduction

Buddhism was introduced to Vietnam around the first century BCE, and over more than 2000 years, it has held a significant and prominent position in the nation's history of establishment and preservation. During the Ly and Tran dynasties, Buddhism focused on disseminating the ideas of wisdom and compassion, lively and diverse spirits intertwined deeply with the construction of joyful lives for the people. Notably, during the Ly and Tran periods, Buddhism actively participated and made crucial contributions to the nation's defense efforts under the Ly and Tran dynasties of Dai Viet. Consequently, Buddhism, alongside the Dai Viet military, achieved remarkable victories during the resistance against the Song dynasty and three major triumphs against the Mongol-Yuan invaders.

These monumental victories of the Ly and Tran dynasties have been deeply engraved in the collective memory of the people, becoming a source of immense pride in the heroic tradition of resisting foreign invaders in Vietnam. In the historical and socio-economic context of that

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time, notable enlightened monks emerged within Buddhism, such as Zen masters Van Hanh, Tu Dao Hanh, Le Nghia, Tue Trung Thuong Si, and Buddhist Emperor Tran Nhan Tong. Their practices and moral conduct reflected the inherent values of "Devotion to the Dhamma, Love for the Country, Protect the Nation, Secure the People" embedded in the teachings and laws of Vietnamese Buddhism.

The selfless dedication and propagation of Buddhist teachings by these senior monks demonstrated the tradition of "Devotion to the Dhamma, Love for the Country" in alignment with the nation-building and preservation efforts. Many of these monks were not only spiritual leaders but also national heroes, renowned scholars, and intellectuals of that era. To this day, the traditions of "Devotion to the Dhamma, Love for the Country" and the exemplary lives of these senior monks retain their significance, necessitating thorough and accurate study to educate the present-day Sangha, Nuns, and Buddhist followers in the context of the evolving national landscape.

Methodology

To investigate this issue, the author employs the methods of analysis-synthesis, logic-history, and comparison-contrast to elucidate the spirit of "Devotion to the Dhamma, Love for the Country" among some senior monks during the Ly and Tran dynasties. The research utilizes the library research method, delving deeply into the analysis of the tradition of "Devotion to the Dhamma, Love for the Country" among some senior monks during the Ly and Tran dynasties. Additionally, the author refers to Han-Nom documents available in certain Buddhist pagodas to study and comprehend the practices, the process of assimilating, and propagating Buddhist teachings, as well as the contributions of senior monks during the Ly and Tran dynasties.

Results and discussion

Overview of Buddhism during the Ly and Tran Dynasties

In the year 1010, Ly Thai To moved the capital from Hoa Lu (Ninh Binh province) to Dai La (later renamed Thang Long and officially named Dai Viet, now Hanoi). From this point onward, the two feudal dynasties of Ly and Tran flourished, marking one of the most glorious, vigorous, and radiant periods in the history of Vietnam's defense. In the historical context of that time, Buddhism had favorable conditions for expansion and robust development, carrying distinctive and prominent features that left a profound mark on the history of Buddhism and the nation.

The Era of Ly and Tran Dynasties and the Influence of Buddhism. During the Ly and Tran dynasties, under favorable conditions, Buddhism became the national religion, widely disseminated throughout society. Buddhism became a vital component in shaping the spiritual life of the people. The widespread adoption of Buddhism was not merely a random phenomenon in society but also reflected the acknowledgment of the contributions of Buddhism by the feudal dynasties of Ly and Tran.

The Ly and Tran feudal dynasties implemented various policies and measures to encourage the construction of pagodas, enhance the propagation of Buddhist teachings, and create conditions for the practice of senior monks. The presence of Buddhism in society not only met spiritual needs but also diversified and enriched the cultural and educational traditions of Vietnam. At the same time, the policies of the feudal dynasties of Ly and Tran laid the foundation for a profound understanding of the Buddhist doctrines, laws, and ethics in society. Consequently, the values of

Buddhism during the Ly and Tran periods persisted, manifesting in both material and spiritual forms. This tradition continued to be inherited and maintained by the clergy and Buddhist followers in subsequent periods and eras.

During the Ly and Tran periods, the feudal regime consistently valued religions, particularly supporting Buddhist activities. The ruling dynasties formulated numerous policies and measures to maintain and protect Buddhism. The kings of the Ly and Tran dynasties not only recognized the role of Buddhism but actively participated in accompanying Buddhist activities. They created conditions and provided support for the construction and preservation of pagodas, monasteries, and Buddhist worship places, ensuring that monks, and nuns had favorable and peaceful conditions for their spiritual practice.

Buddhism during the Ly and Tran periods received attention in terms of the construction and expansion of many religious establishments and worship places. These were not only architectural structures for spiritual practices but also symbols of reverence, serving as places to preserve the cultural heritage of Buddhism. The policies of respect and support for Buddhist activities by the feudal dynasties of Ly and Tran significantly contributed to the stability and development of Buddhism in the Dai Viet nation during this historical period.

The Ly and Tran dynasties marked a crucial period in history, witnessing the significant growth of Buddhism, serving as a special spiritual impetus for social stability. Buddhism was not just a religious ideology but also the foundation for cultural and ethical development in the society of the Ly and Tran periods. This stability was reflected in the values of compassion, tolerance, humanity, and equality that were realized in the society at that time.

Senior monks, meditation masters, and emissaries of the Buddha during this era often encouraged people and Buddhist followers to act from the heart, share love, and assist those who were vulnerable in society. Practicing virtues and ethical qualities such as compassion and understanding made society more humane. Additionally, Buddhism during this period contributed to the cultural development of society by promoting intellectual pursuits, especially in education, discovering and utilizing talented individuals in the community.

The monks and nuns were not only diligent in their spiritual practices but were also knowledgeable intellectuals, inspiring believers to seek understanding, broaden their intellect, and enhance practical capabilities. The integration of spreading Buddhist teachings and knowledge made Buddhism during the Ly and Tran periods a crucial element for the robust development of Dai Viet's economy, politics, society, national defense, security, and order.

The senior monks during the Ly and Tran periods actively disseminated the teachings, doctrines, and laws of Buddhism into the spiritual life of the Vietnamese people and Buddhist followers. This dissemination extended beyond religious ceremonies, encompassing every aspect of daily life, from cultural practices to political actions. Importantly, Buddhism during the Ly and Tran periods contributed to making Dai Viet a strong and resilient nation, emphasizing the spirit of autonomy, unity, territorial integrity, and asserting the right to self-determination of the people. It was prepared to face challenges from external forces.

The spirit of unity, patriotism, and resilience demonstrated by the monks, nuns, and Buddhist followers created a powerful and sustainable force within society. It can be said that Buddhism during this period not only created a glorious history for Buddhism but also held significant importance in the process of nation-building and defense of the Vietnamese people. With its scale and profound influence, Buddhism truly became the national religion of Dai Viet: "Ly Thuong Kiet is a Buddhist believer, Buddhism is the main religion of Dai Viet under the Ly

dynasty, the religion of the king, the religion of the people" (Them, 2001, p. 57). Additionally, research also indicates that Buddhism during the Ly and Tran periods embodied the deep spirit of philosophical integration within Buddhism. It remained closely connected to the fate and survival of the nation, reflecting the peaceful, happy, and joyful life of the people. The tradition of "Devotion to the Dharma, Love for the Country" in Buddhism during the Ly and Tran periods is prominently manifested in the following aspects:

Firstly, during the Ly and Tran periods, Buddhism became the national religion, the religion of the king, officials, and the general population. With its spirit of compassion and deep humanity, Buddhism truly permeated the people of Dai Viet as an inseparable guiding principle, profoundly influencing the perception, thinking, and actions of kings, officials, and the populace, especially in political, social matters, and foreign policies.

Secondly, Buddhism during the Ly and Tran periods demonstrated a positive spirit of worldly engagement, integrating the Dharma into life. This era witnessed the emergence of many senior monks with the idea of benefiting life and guiding people toward a good life. The spirit of patriotism was widely propagated among the Sangha, the monastic community, and Buddhist followers. Consequently, it can be observed that Vietnamese Buddhism actively propagated and contributed to the ideals of "Devotion to the Dharma, Love for the Country," leading Dai Viet from one victory to another, maintaining the nation's independence and sovereignty. This period stands out as a great feudal dynasty in Vietnamese history.

Thirdly, Buddhism during the Ly and Tran periods emphasized intellectual insight with the ability to see through the essence of the human mind. The senior monks particularly focused on imparting civilization, knowledge, and ethics through teachings and scriptures to encourage Buddhist followers and the general population to not only practice the positive values of Buddhism but also develop intellect and spirit. This represents the distinctive feature of Ly-Tran Buddhism.

Fourthly, there was no conflict or contradiction within Buddhism during the Ly and Tran periods. Buddhism during this era demonstrated adaptability and harmony with other religions and beliefs, coexisting with the people and evolving into a peaceful religion that emphasized a patriotic spirit and the aspiration for liberation. The ruling dynasties and religious authorities applied the doctrines and laws of Buddhism to construct a united national community, ensuring that the people lived in prosperity, happiness, peace, and solidarity. In times of foreign invasion, the spirit of "sacrifice" and "loyalty" was ignited, with both the ruling dynasty and the heroes of the nation fighting against the invaders.

The Spirit of "Devotion to the Dharma, Love for the Country" of Some High Monks during the Ly and Tran Periods

During the Ly and Tran periods, Buddhism, characterized by compassion and wisdom, along with the idea of "illuminating the world with the Dharma" and "being in the world while following the path," witnessed the emergence of enlightened monks who actively engaged with society. It can be observed that the economic, political, and social conditions during the Ly and Tran periods laid the foundation and nurtured the tradition of "Devotion to the Dharma, Love for the Country" among these senior monks. They contributed to the construction and defense of Dai Viet at that time. These monks came from diverse backgrounds and circumstances, resulting in differences in their perceptions of spiritual practice and contributions. Some were aristocrats, some received formal education, and notably, some held both the position of a king and a Buddhist monk, illustrating the unique characteristics of Buddhism during the Ly and Tran

periods. For examples:

Zen Master Van Hanh ((938 - 1018), hometown of Co Phap (now Tu Son city, Bac Ninh province) is one of the most famous and enlightened monks, advisor to King Le Dai Hanh ((941 - 1005), the founder of the Early Le Dynasty, ruled Dai Co Viet for 24 years. He is one of 14 typical heroes of the Vietnamese people), and also the leader of Ly Cong Uan in establishing the Ly dynasty. Zen Master Van Hanh always vowed that the team of monks and nuns must always have awareness and action to fight for national independence and protect the Fatherland from enemy invasions. With the noble virtues and qualities of a monk and Zen master, he always fosters the indomitable and resilient spirit of each person and he also can predict their destiny. Thanks to his ingenious guidance and education, King Ly Thai To influenced the compassionate and humanistic ideology of Buddhism. Historian Hoang Xuan Han wrote: "The Ly Dynasty is the most benevolent dynasty in our country's history. That is thanks to the influence of Buddhism" (Man, 2014). It can be seen that the great contribution of Zen Master Van Hanh contributed to creating the most stable, prosperous, and developed Ly dynasty in the feudal period. At the same time, with believers and people, Zen masters always care about a peaceful and happy life; bringing people towards perfecting themselves, their families, and the values of truth, goodness, and beauty.

In the case of the Zen master Van Hanh, he embodied the qualities of a high monk with a profound commitment to the principles of "Devotion to the Dharma, Love for the Country." He consistently integrated his spiritual path with worldly affairs to "save" sentient beings and rescue the people of Dai Viet from poverty, hardships, and confusion during times of war and turmoil. Venerable Thich Man Giac wrote: "The path that Vạn Hạnh walks is not the path of ascending to the mountains to lead a solitary and austere monastic life, nor is it the path of turning away from life to sit and contemplate the wall. The path he takes is the path of action with an open and selfless heart, with the determined intention to wholeheartedly support those who are tolerant and have aspirations to bring prosperity to the people and the nation" (Giac, 2003).

Zen master Tu Dao Hanh ((1072 - 1116), was a Zen master during the Ly Dynasty, from An Lang village, Vinh Thuan district (now Hanoi); practiced at Huong Giang hermitage in the Thien Phuc pagoda area (Tha pagoda, Quoc Oai district), a distinguished monk and cultural figure of the Ly dynasty, left a lasting legacy through his actions and thoughts, imprinting a fragrance for generations to come. Emphasizing the importance of integrating the spiritual path with daily life, Tu Dao Hanh harmonized Buddhist ideals and philosophies with the cultural traditions of the nation. With passion and a spirit of integration, he wholeheartedly devoted his mind to concerns about the fate, existence, and development of the Dharma in a context where "evil paths" tended to spread disorder, enchant people, and disrupt the established order.

Tu Dao Hanh wasn't merely an instructor of Buddhist thoughts, doctrines, and laws; he also had a clear understanding of the crucial role of Buddhism in maintaining political and social stability. With a sense of filial piety and a dedication to serving the people, Zen master Tu Dao Hanh delivered lectures to share deeper insights into the path of liberation, the pursuit of the Dharma, and the connection between Buddhist teachings and the construction of a joyful and peaceful life for the nation. His life philosophy revolved around cultivating the mind, preserving a sense of filial piety, and maintaining authenticity in daily life.

From historical documents, archival records, and historical sites during the Ly and Tran dynasties found in various temple locations, it is evident that Zen master Tu Dao Hanh was not only an intellectually profound monk with great moral conduct but was also renowned for possessing

strong "miraculous" abilities, including the reputed capability to heal illnesses and provide remedies. While some perspectives may dismiss these as folklore and mystical beliefs, the undeniable role and influence of Zen master Tu Dao Hanh in treating and aiding impoverished individuals within society are apparent.

His contributions to Buddhism and the nation have left positive imprints and earned respect from the people of Dai Viet. Recognizing his meritorious deeds, King Ly Nhan Tong ((1066 - 1128) was the 4th emperor of the Ly Dynasty. He reigned from 1072 to 1128, making him the king with the longest reign in Vietnamese feudal history) expressed admiration for him:

"Ten thousand fortunes spread across three realms,

Truly harmonizing with ancient thunderous words.

Homeland named Co Phap,

Upright staff established in the royal sutra" (Thuyen uyen tap anh, 1990).

Although Zen master Lê Nghĩa is not as famous as Zen master Từ Đạo Hạnh, his contributions to Buddhism during the Lý Dynasty were significant. In his lifetime, Zen master Lê Nghĩa was not only an accomplished monk but also a skilled physician and a court official who served the Lý Dynasty. The complete annals of Dai Viet recorded: "At that time, King Xuân Thu was advanced in age, 40 years old and still without a male heir. He assigned Nguyen Bông, a lady-in-waiting, to perform a ritual for seeking a male heir at Thanh Chua Pagoda. Subsequently, Lady Ý Lan became pregnant and gave birth to the crown prince Càn Đức, later known as Nhan Tong" (Huu, Tien & Lien, 1993). The abbot of Thanh Chua Pagoda at that time was the Zen master Lê Nghĩa. This event contributed to the fame of Zen master Lê Nghĩa during the reign of King Ly Thanh Tong.

Zen master Lê Nghĩa was a talented and virtuous individual, renowned for his exceptional courage and contributions to the nation. He was intelligent, outstanding, and enjoyed great prestige. With a deep commitment to the tradition of "Devotion to the Dharma, Love for the Country," he was honored by the Emperor with the title "Le Dai Dien Giac Hoang Zen Master Dai Vuong". Presently, he is venerated at Duệ Tú Pagoda (Nguyen Khanh Toàn Street, Quan Hoa Ward, Cau Giay District, Hanoi).

Tue Trung Thuong Si (1230 - 1291) was a special figure in the Tran Dynasty with the ideology of "not accepting appearances". He only practiced at home but was respected and learned a lot by monks, nuns, and Buddhists. Tue Trung Thuong Si was revered by senior monks and Zen masters such as Buddha Emperor Tran Nhan Tong and Phap Loa (the first and second Patriarchs of the Truc Lam Zen sect) as his "teacher". Tue Trung Thuong Si was given the title Hung Ninh Vuong by the Tran court and directly led troops to fight the enemy in the second and third resistance wars against the Yuan-Mongols. During the third resistance war, he was also assigned tasks to catch the enemy off guard by pretending to surrender to create a premise for King Tran to bring troops to attack (Thac, 1999). After the success of the resistance war, he was ordained by King Tran as a Lieutenant in charge of governing the Thai Binh palace. However, later he retired to study and learn more about Zen. It can be said that Tue Trung Thuong Si is a typical enlightened monk of the Tran Dynasty. His thoughts and process of dedication and practice have contributed greatly to protecting the integrity of the Fatherland as well as orienting followers. Buddhists appreciate the beauty and precious values of Buddhism. His spirit and thoughts aimed to build scholarly Buddhist knowledge and a team of Buddhist intellectuals; Buddhism had the opportunity to penetrate deeply into the spiritual life

of the nobles and mandarins of the Tran Dynasty. From there, help them become more aware of the value of practicing love, compassion, joy, and renunciation towards the people and the responsibility to unite and focus on building a strong country.

Standing out like a halo of the Tran Dynasty, King Tran Nhan Tong left a deep impression in the hearts of the Dai Viet people at that time and later feudal dynasties. Not only did he make a great contribution to the fight against foreign invaders, but he also symbolized the image of benevolence and generosity in "pacifying the people". Inside Him, Tathagata's blood was always silently flowing, nourishing the thoughts still cherished in his heart, then transforming Him from the wise king of the nation into a Zen monk, an enlightened monk, a monk. King Buddha with boundless love and light of wisdom:

As a child, I never understood form and emptiness,

Spring comes and flowers bloom in my heart,

God has been discovered by me this spring,

Meditating on a bed mat and looking at rose petals (Poetry Ly, Tran, 1988)

Tran Nhan Tong studied Buddhism under the guidance of Tue Trung Thuong Si. After becoming a monk in 1229 (named Truc Lam Dau Da), he became a monk at Yen Tu Mountain (Quang Ninh province). Here, he founded the Truc Lam Zen sect, the first Zen sect in Vietnam, affirming the independent spirit of Vietnamese Buddhism. This Zen sect is a harmonious combination of Indian and Chinese Buddhism. The Truc Lam Zen sect was born, officially unifying the previously existing Zen sects and all Buddhist organizations at that time into a unified Buddhist church organization, united under the light of compassion and the Dharma of the Tathagata.

Throughout his life, he devoted himself tirelessly to the nation and the Dharma, Buddha Emperor Tran Nhan Tong left a great mark in the history of the Vietnamese people, especially in the career of fighting to protect the country and build the country. established the Truc Lam Zen sect, bringing great benefits to human life. The theory of the Truc Lam Zen sect initiated by King-Buddhist Emperor Tran Nhan Tong carries the idea of integrating Tao with life, imbued with the deep humanity of the nation, a unique ideology of Vietnamese Buddhism, that is, is: Not calling on believers to leave worldly life; not practicing asceticism but promoting humanity and educating humanity; regardless of wealth, always remember the origin... This is shown in his song "Residing in the World and Losing the Way":

In life, you should be happy and follow the fate

When you're hungry, you'll be tired and sleep immediately

There's a treasure in the house, so look for it

When faced with a mindless situation, don't ask about meditation..."

It can be seen that the ideology of "Serve the Way, Love the Country" of the senior monks of the Ly and Tran dynasties exuded the spirit of compassion and wisdom of Vietnamese Buddhism during this period. Humanistic values along with the patriotic spirit and profound ideology of fighting against foreign invaders of Buddhism have cultivated valuable traditions in the nation's history, contributing to turning the Ly and Tran feudal dynasties into The most representative, most prosperous, and brilliant in history of the Vietnamese people.

Through research, it has been shown that the tradition of "Serving the Way, loving the

Country" of some senior monks of the Ly and Tran dynasties is clearly expressed in some of the following basic contents:

Firstly, always closely connecting Religion with life, Buddhism must accompany the nation. Bringing the spirit of kindness, compassion, joy, and renunciation of Buddhism into social life through deeply entering the world, thereby building a peaceful and happy life for the People. This is also a condition and premise to promote the nation's combined strength in preserving the independence and freedom of the Fatherland and creating trust among Buddhists in the teachings and canon laws of Buddhism and its monks. Monks. Buddhism gradually adapted to the lifestyle, lifestyle, and traditional customs of each locality and region in Vietnam.

Secondly, the senior monks and Zen masters consistently upheld the spirit of patriotism and were determined to resist foreign invaders. They educated the monastic community and Buddhist followers about the spirit of self-defense and the responsibility to participate in resistance against aggression, being ready to fight and sacrifice for the nation's independence and freedom. Therefore, during the Lý and Trần dynasties, Buddhism, in general, and the exemplary conduct of senior monks and Zen masters, in particular, became a driving force and a vivid example in educating the principles of patriotism and the spirit of struggle against foreign invaders.

Thirdly, actively participate in resolving social conflicts at that time. Due to the influence of Buddhism, has more or less influenced the way conflicts and conflicts are handled in society; Humane treatment of prisoners or those who are unfortunate enough to make mistakes in society. High monks and Zen masters participate in charity activities or ensure spiritual social security for the people and Buddhists. Through Buddhist activities, it has helped unite the Vietnamese ethnic community; The spirit of "salvation, rescue, equality, charity" of Buddhism is clearly expressed in society.

Fourthly, contribute to fighting and eliminating evil religions that bewitch people's hearts and disrupt the Dharma, and guide monks, nuns, and Buddhists to practice according to the Dharma. Through the sermons of Zen masters, the philosophy of life of Buddhism penetrated deeply, enriching the spiritual life of the people of Dai Viet at that time.

The Education of the Traditional "Devotion to the Path, Love for the Country" by Some Eminent Monks during the Ly and Tran Dynasties for the Current Generation of Monks, Nuns, and Buddhist

Over the past nearly 40 years of implementing the renewal policy, Vietnam has achieved significant accomplishments, transitioning into a new development phase characterized by industrialization and modernization. Alongside these achievements, Vietnam still faces various limitations that need adjustments and remedies in the coming period. This reality requires Vietnam to continue researching, proposing measures, and exploring innovative approaches. One of these approaches involves inheriting, selecting, and leveraging the values of the nation's historical traditions, including the "Devotion to the Path, Love for the Country" tradition in Buddhism during the Ly and Tran dynasties. This is aimed at building a prosperous Vietnam, gradually moving towards strength and resilience in the face of contemporary challenges.

Inheriting the noble traditions of some Buddhist monks during the Ly and Tran dynasties, the community of monks, nuns, and Buddhist followers has engaged in learning, cultivation, dedication, and contributing to the development of the Vietnamese Buddhist Church. They

have promoted the spirit of "Devotion to the Dhamma, Love for the Country", especially through active participation in charitable activities, environmental protection, and ensuring social well-being. This has played a significant role in shaping the image of Vietnamese Buddhism among the people and Buddhist followers.

However, influenced by various factors, both objective and subjective, and particularly affected by the negative aspects of the market economy, a portion of monks, nuns, and Buddhist followers have strayed from the teachings and regulations. They have not genuinely focused on cultivation, intellectual improvement, and the pursuit of liberation. Many have become entangled in social controversies, seriously impacting the positive image of Buddhism. Some monks, nuns, and Buddhist followers have been manipulated and lured by hostile forces, engaging in activities that oppose peace, independence, and the unity of the nation. This has led to distorted perceptions and actions contrary to the teachings of the Buddha.

Faced with the challenges of the times, the Vietnamese Buddhist Church, especially the senior leaders, must deeply instill the spirit of "Devotion to the Dhamma, Love for the Country" through the exemplary conduct of ethical practice and discipline set by some eminent monks and meditation masters during the Ly and Tran dynasties. It is essential to preserve the values and continue to illuminate the contributions of these esteemed figures. Therefore, in the coming period, the Vietnamese Buddhist Church should implement and recommend several solutions, including:

First, the Sangha, Nuns, and Buddhist followers must deeply grasp the significance and position of propagating the Buddha's teachings and the spirit of "Devotion to the Dhamma, Love for the Country" in the construction of the nation. Enhancing the resilience of the Sangha and Nuns is crucial to resist the provocations, enticements, and exploitations by hostile forces that aim to disrupt unity, create internal divisions within the Vietnamese Buddhist Church, and have serious consequences for the nation's security and order.

Second, the education of the traditional "Devotion to the Dhamma, Love for the Country" by the eminent monks during the Ly and Tran dynasties aims to enhance the responsibility of the Sangha and Nuns in the nation's construction and defense. Encouraging the Sangha, Nuns, and Buddhist followers to uphold moral values, especially compassion, benevolence, joy, and equanimity, promotes the equality emphasized in Buddhism

Third, mobilizing the Sangha, Nuns, and Buddhist followers together with the entire population to effectively implement national movements such as "All People Protect the Homeland's Security," "For the Homeland's Islands - For the Frontline of the Nation," and "All People Unite to Build New Countryside - Civilized Urban Areas." Simultaneously, it emphasizes the integration of Buddhist principles into life, actively participating in charitable and humanitarian activities, environmental protection, climate change adaptation, engaging in the socialization of social work, and contributing to practical and effective charity work. Additionally, regular encouragement and promotion of Buddhist followers to fulfill their civic duties, foster ethnic and religious unity.

Fourth, educate a simple, humble, and straightforward lifestyle for the Sangha and Nuns, emphasizing the importance of learning, self-cultivation, using intelligence as a measure, and illuminating the path of propagating the Buddha's teachings. Continuously improve knowledge, Buddhist understanding, social knowledge, especially technological knowledge, to bring the light, principles, and laws of Buddhism to a wide audience of Buddhist followers and the people. Follow the path of the senior monks during the Ly and Tran dynasties, fearlessly face challenges, and venture onto the path of propagating the Buddha's teachings in the remote,

distant, island, and particularly challenging areas of the country.

Fifth, it is essential to establish a healthy environment for meditation and strictly practice the teachings and laws of Buddhism. Promote the tradition of "Devotion to the Dhamma, Love for the Country" of the senior monks during the Ly and Tran dynasties to foster compassion and the spirit of "tứ vô lượng tâm" (limitless heart) among Buddhist followers. Lectures by senior monks and meditation masters, enhance the awareness of the Sangha, Nuns, and Buddhist followers regarding the significance of the spirit of "Devotion to the Dhamma, Love for the Country" in Buddhism, especially the lifelong dedication to the country and the teachings by senior monks and meditation masters.

Conclusion

The Ly and Tran dynasties marked a significant period in the history of the nation, characterized by enlightened and benevolent monarchs. Buddhism during the Ly and Tran periods, alongside Confucianism and Taoism, harmoniously merged to form the Three Religions of Unity, in which Buddhism became the national religion. The Buddhist philosophy, especially the thoughts of some senior monks and meditation masters, deeply influenced not only the governance domestically and internationally but also various aspects of economic, political, social life, national security, and defense. Exemplary figures such as Zen master Van Hanh, Zen master Tu Dao Hanh, Zen master Le Nghia, and Emperor Tran Nhan Tong continued to build Buddhism, securing its solid position in society.

In the present context, Vietnam's religious policies have expanded, and Buddhist activities continue to be observed and developed. Therefore, researching and clarifying the contributions of senior monks and meditation masters during the Ly and Tran dynasties, especially the tradition of "Phung Dao, you Nuoc," aims to uphold and preserve the noble ideals of the nation. This effort helps the Sangha, Nuns, and Buddhist followers gain a deeper understanding of the essential values of Vietnamese Buddhism, actively contributing to the country's innovation, development, and maintenance of peace, unity, and territorial integrity.

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