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Outline On Hue Buddhism, Vietnam: Concept Of “Headquarters Of Vietnamese Buddhism” With Special Reference To Buddhist Revivals In Vietnam During The 20th Century

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Abstract: 700 years of Thuan Hoa – Hue is the progress of the expansion of Hue belonged to the Dai Viet kingdom since 1307. The progress of Vietnamese people to the Southern headway was always easy and soon inner peace that is not only alliance policy but the existence of the hearts of two tribes (Viet-Champa), the history of Hue Buddhism along with appearing of historical Vietnamese people in south headway up as well as down. Hue Buddhism is said to be a particular characteristic and deference of Vietnamese Buddhism. Hue was considered the capital of the three last dynasties of the medieval kingdom in Vietnam; Hue culture is where all the best cultures have been gathered together. During 700 years, the appearing events in history made the changes Hue from the site land of the Champa kingdom to the capital of the Dai Viet kingdom with 4000 years in cultural civilization, Hue Buddhism is parallel to the medieval history of Buddhism in Vietnam as well. The role contributions of Hue Buddhism to the glorious history of Vietnamese Buddhism with the term Headquarter of Vietnamese Buddhism (HVB), this term considers of values of Hue Buddhism to gift-give as well to Hue by researching Buddhism in Vietnam. Therefore, Hue with the term of this HVB, from the expansion period of Thuan Hoa of Vietnamese people until to the capital of Vietnam kingdom is well-calling on the concept of characteristic ideals among Hue Buddhism and in the history of Vietnamese Buddhism.

KEY WORDS: *Headquarter of Buddhist Sangha, Hue Buddhism, Vietnam*

GENERAL INTRODUCTION

The headquarters of the Vietnamese Buddhism (HVB) is the conception relative special symbol that influences individual developments in the important position between many places of the nation (country). This term is divided into two parts of the meaning: Headquarters (Capital, Centre) and Buddhism (Buddhist Sangha Community). According to the linguistic concept, the headquarters is where the capital, the center of the policy of the nation, and state. Headquarters can be a small city or big city but the nation has many important roles. All the relationships are resolved in many ways from the capital to all the states. According to Buddhist tradition, Buddhism is one of the religions that founder Sakya Sidhattha Gautam Buddha in India in the Sixth century BCE. After the Buddha passed away and attended into Nirvana at Kushinagar, Buddhism

spreaded to the world during the reign of the Magadha Mauryan Ashoka Empiror in the Third century BCE. In the book, *Foundations of Buddhism*, the author has pointed out that “*The precise dates of the buddha’s life are uncertain. A wide-spread Buddhist tradition records that he was in his eightieth year when he died, and the dates for his life most widely quoted in modern published works are 566-486 BCE*” (Rupert Gethin, 1998, 13,14)

After enlightenment, the Buddha went to Sarnath to teach his first teachings. The first sangha community appears like the Samana movement, called The Sakyamuni Gautam Buddha Samana. In their historical Buddha life, he went to twelve states among sixteen states in the Ganges Plain and Sangha have monasteries at the center urban of these areas. According to Vinaya Pitakya, the Buddha and his Sangha must stop and retreat in the rainy season for three months. Therefore, the three-month lifestyle is maintained in the rule of Sangha life during the time of Buddha and onward. That is the reason why the centres of Buddha Sangha appear. “*Particularly significant in this process [sellted life] to complaints that Buddhist monks wandering about during the rainy monsoon season were damage to plants and small creatures, this rule, therefore, requires monks to take up residence in one place for the three months of the rains. The consequence of this was the establishment of residential monasteries and the gradual evolution of a more settled way of life* [This is the kind of viewpoint forth in the works of Sukumar Dutt; see Stven Collin’s introduction to Wijayaratna, *Buddhist Monastic Life*, pp. xii-xix.”] (Rupert Gethin, 1998, 95)

This sellted life became useful in China and Vietnam, the Buddhist Sangha community appears within one place of lifestyle and huge onwards, particularly each capital of the country. According to Buddhist Vinaya tradition, Sangha is an independent community with no official relative to the police state. The relationship between the Sangha community and the state has been created in the historical Sangha from the Buddha time. The history of Buddhism shows that these relations are interrelated; however, the evidence indicates that the Sangha community was patronized and supported by kings and the royal family patronage. If the king is a Buddhist disciple (following), he has played an important role for the Buddha Sangha; he and his state is the same responsibility, particularly Ashoka Emperor of the Great Magadha. Ashokan Rock Edicts and Pillars Edicts show that the king wanted to spread Buddhism to his kingdom and foreign countries with eight Buddhist Sangha groups after the Third Buddhist Council at Pataliputra capital in the third century BCE. Ashokavadana has mentioned that the king did not truly use Buddha Dhamma but used by Buddha Dhamma of his understanding. At that time, Great Magadha’s capital was the same centre of the Buddhist community or headquarters of the Buddhist Sangha community.

The term Headquarters of the Buddhist Sangha Community was uncertain and not officially accepted in Indian Buddhism instead of different compared to the Vatican Headquarters of Christain. However, there are many centres of Buddhist Sangha communities in the Buddhist sects in India. Though each place where the local Buddhist Sangha community has developed in their way, each small kingdom has Buddhist Sangha community representation. Sravasthi of Kosala and Rajagaha of Magadha were two centres of the Buddha time, becoming the two Headquarters of Sangha communities. Pataliagama of Great Magadha under Ashoka's reign, and Taxila of Gandhara under Kanisk's reign, because of the many supporting royals and merchants and significant monasteries for the quality of Sangha. The evidence sources have pointed out that the Sangha lived a settled life: the monastic life. The form of the Vihara temple appears in the history of Indian Buddhism, and the concept of chaitya, stupa, Vihara, and monastery appear in Buddhism. The remains of many centres of Indian Buddhism were vacated in many places, which is evident for a system of this concept of sellted way of the Buddhist sangha community. In the book, *A Record of Buddhist Kingdoms*, the traveller, author Fa-xian (337-442 AD) mentioned that five thousand monks lived in the Abhayagiri monastery, Anuradhapura, an ancient capital of Srikanla during the fifth century AD. The Chinese Buddhist pilgrim Hua-tsang (602-662 AD) and I-sting (635-713 AD) mentioned Nalanda University Monastery during their traveling with Hua-tsang were the ten thousand Buddhist monks and in I-sting were the three thousand monks around fifty-five

year. These numbers show that Buddhist Sangha Communities have been becoming the great centers of the Golden Age. Though the outline of the history of Chinese Buddhism, the spreading of Buddhism has been supported by and under the king and centres belonged to ancient capital like Chang-an of the Sui dynasty (581-619 AD), and Tang dynasty (618-907 AD). In Vietnam, the Luy Lau Buddhist centre was the same as Luoyang, China, in the early Buddhist period of spreading; Thang Long ancient capital of the Ly dynasty (1009-1225 AD) and Tran dynasty (1225-1400 AD) were at the Golden Age of Buddhism which is called the Headquarter of Vietnamese Buddhism (HVB).

Under the reign of kings and supporting royal families, the Buddhist Sangha grew over two pacts below quality and quantity. The interrelation between Sangha and the royal family is that the Buddhist Sangha community was interceded by royal members. The royal has also been unspoken into the sangha community to deploy policy domination, even the wrong political. At any time, the Buddhist sangha community became the use of the philosophical policy.

"Once a king has become involved in supporting the Sangha, then the avenues are open not for state interference in and control of the affairs of the Sangha, but also for the Sangha to become involved in the affairs its actions – including wars – in the name of support for the Buddha, Dhamma, the Sangha, it may seek to support the sections of the Sangha that it judges as representing the true Dhamma, the Sangha may convene in this, with different factions appealing for state support. Thus an ancient Sri Lanka chronicle, the Mahavamsa, seeks to justify Dutthagamini's war against the Tamil king, Elara, as a victory for Dhamma; in medieval Japan, rival gangs of Tendai monk' (some armed) clashed in the struggle for political influence; in Tibet Sakya Pandita's meeting with the Mongol Khan in 1249 AD paved the way for a 'patron-priest' relationship with political overtones." See Winston King (1980), Theravada Meditation, University Park (Rupert Gethin, 1998, 101).

Each country has a capital, and each Buddhist Sangha community has a centre. History of Vietnam is evident in its Hoa Lu capital of the Dinh dynasty, Early Le dynasty, Thang Long capital of the Ly dynasty, Tran dynasty, Later Le dynasty, Thuan Hoa – Hue capital of the Tay Son dynasty, Nguyen dynasty is finally belonging kingdom in Vietnam. After independence, Ha Noi became the capital of Vietnam. Therefore, all analysis studies show that the centre of state politics is also the centre of the Buddhist Sangha community under the government's leadership. Like other subjects, Buddhism influenced the progress of the nation. However, Buddhism has an incredibly particular way.

1. The Hisotrical Milestones of Hue Buddhism

1.1. Expansion period of Thuan Hoa - Hue (1307-1601)

According to the Vietnam Political Maps (Internet 2023), the geography of Hue City today is a province located on the central coast of Vietnam with a total natural land area of 5,048.2 km², surrounding Hue City is: to the north, Quang Tri province; East sea bordering the east; the Southeast borders Da Nang City; to the south, it borders Quang Nam province; the West borders the provinces of Saravane and Sekong of Laos.

In the edition of the *Thua Thien Hue Province Historical Conference on Thuan Hoa – Phu Xuan – Thua Thien Hue: 700 years of Origins and Developments* was organized by Thua Thien Hue Institute of Historical Sciences (2010), Prof. Dr. in History Phan Huy Le, and MA in History Mr. Tran Dinh Hang have pointed out that the progress of the expansion of Hue (included O site land, and Ri site land, namely) was belonged to the Dai Viet kingdom (Vietnam) by alliance marriage between princess Huyen Tran (1278-1340 AD) of the Dai Viet kingdom and king Jaya Simhavarman III (1288-1307 AD) of the Champa kingdom (Vietnamese language called: Che-Man) under the Tran dynasty former king Nhan Ton (reigns: 1278-1293; former king: 1293-1308) is controversy topic of event in history.

"In 1301, During the Ambassador of the Champa kingdom went to the Dai Viet kingdom to give a country-gift, the former king Tran Nhan Ton followed a group of Champa's Ambassador to visit Champa, the neighbouring country from the southern part. He spent eight months visiting and making good friends

between the two countries, and the two countries were allies against the Chinese Yuan dynasty (China) before. During this visit, he accepted the promise of marriage to his daughter – Princess Huyen Tran to King Che-Man. Six years later (1306), Princess Huyen Tran married King Che-Man of Champa; the two site land of O and Ri were the marriage patron of Champa given to Dai Viet. In 1307, these site lands names were changed to Thuan and Hoa sites and of Dai Viet; today include Quang Tri province and Thua Thien Hue province." See Phan Huy Le (TTHIHS, 2010, 32-34).

According to Mr. Tran Dinh Hang, the Vietnamese people had an idea of going to the Southern way, and the story of Princess Huyen Tran was valuable history; this way has been completed by Mekong Plain, belonging to Vietnam until today. The story of Princess Huyen Tran was one of the historical events during the Tran dynasty. According to Hue's Cultural Researcher, Mr. Nguyen Huu Thong, the progress of Vietnamese people to the Southern headway was always easy and soon with peace (TTHIHS, 2010, 48). The Hue's Cultural Researcher, Mr. Tran Dai Vinh, has pointed out that former king Tran Nhan Ton and Princess Huyen Tran have two important roles in her marriage of hers. "*King Tran Anh Ton (1293-1314 AD), son and successor of former king Nhan Ton, made his father's promise with king Che-Man of Champa. The two site lands of O and Ri belonged to Dai Viet, and the princess Huyen Tran was brought into Champa*" (TTHIHS, 2010, 50). MA in History Mr. Tran Anh Ro has pointed out that the expansion of land distance from Quang Binh province to Quang Nam province is the early open expansion of the Vietnamese people to the Southern headway.

Today, the three provinces of Quang Tri, Thua Thien Hue, and Quang Nam are lovely gifts between two countries, Dai Viet and Champa kingdoms from the early fourteenth century AD. The progress is not only under alliance policy but the existence of the hearts of two tribes (Viet-Champa). Mr. Tran Anh Ro has pointed out that the Vietnamese came to the new land and lived with the local people of Champan; people were easy and friendly. However, the provincial government of these lands was always thinking of Champan land, particularly after 1306 (TTHIHS, 2010, 73-74). King Nhan Ton became a Buddhist monk after giving his son the throne; he practised the Buddhist way of 'asceticism', and he said the message of peace of Buddhism and Buddha teachings to King Che-Man of the Champa kingdom, where was belonged to Brahmanical, that is same of Buddhism from India. There is unthinking of Buddhism appeared with the early open expansion of Dai Viet, particularly Thuan Hoa – Hue. A Buddhist monk Tran Nhan Ton founded Truc Lam Buddhism School in Vietnam based on the three schools of Zen Buddhism School of Vo Ngon Thong (Chinese Monk), Zen Buddhism School of Thao Duong (Chinese Monk), and Zen Buddhism School of Ty Ni Da Luu Chi (Vinītaruci, Indian Monk), which all were from Chinese Buddhism. Truc Lam Buddhism represented Vietnamese Buddhism during the Golden Age. Although Truc Lam Buddhism was gloriously at the capital of Dai Viet, Thang Long, at Thuan Hoa, the new land, this system never came during the Tran dynasty.

1.2. Hue Buddhism under reign of the Nguyen Lords (1601-1786)

The Dai Viet kingdom government controlled Thuan Hoa with its headway of Vietnamese people who came and followed them in the early time. The Dai Viet princess Huyen Tran started the alliance marriage between the Vietnamese people and the Champan people with Champa king Che-Man. This event started time by time; the Vietnamese and Champan people's interrelationships and the allia have gloriously during Viet-Cham communities. In the year 1601, Nguyen Hoang Lord came to Thuan Hoa and founder of his dynasty until the year of 1945. However, the first Civil War during 45 years (1627-1672) was result of foundation between two parts of Vietnam, Northern Part and Southern Part (1672-1786). According to Mr. Tran Dinh Hang, nine the Nguyen Lords established the new land the Southern Part (Đàng Trong) with the Gianh River border of the Northern Part (Đàng Ngoài). The first Nguyen Hoang Lord founded the Thien Mu Pagoda in the first year he came to this land (1601) and the Sung Hoa Pagoda (1602). The Southern Part's governor had a system policy under the Nguyen Lords reign's reference to Buddhist doctrines; instead of Northern Part belonging to the Le dynasty, the Trinh Lords was a systematic policy of Confucius doctrines. Moreover, there were many events

of Buddhism under the reign of the Nguyen Lords, particularly about Minh Vuong Nguyen Phuc Chu Lord (1675-1725 AD), who made Buddhist events like national events. Almost members of the Nguyen Lord's royal were Buddhist disciples, and the milestone of Thien My pagoda has not affirmed the role of the contribution of Buddhist doctrines to state policy but showed that Buddhism was influencing the Vietnamese people's spiritual life. *"Establishment of Ha Khe (hill) – Thien Mu pagoda was based on oral literature about legendary Bà Trời Áo Đỏ (story of The Red Dress Woman Godness) along with the prophecy about of appearing of True Lord is the strategy step of the developments of Southern Part on the Southern headway"* (TTHG&HIS, 2010, 100).

"The founder of the Nguyen Lord says that the figure of the hill (Ha Khe) is the same as of statue of Drogon's Head locked back his body, and a white-hair Old lady of Godness within the statue of the young girl was worn by green pants who appears. This legendary story explained the pagoda's name and prophesied that the True Lord would come here to rebuild the spiritual holy land again. The first Lord found the pagoda on June 1601. This is the establishment of the Nguyen Lord dynasty, and this place will become the country's capital. The foundation of state related to characteristic religions" (B.A.V.H., Sec.3, 1996, 254).

"The characteristic legends make Hue - great, the capital of the Nguyen Lord dynasty (late Nguyen dynasty); that was the sacred power of capital, to sum up, these natural powers or make of spiritual life. This power can protect against all dangers from nature, the contemporary capital of the dynasty ruling its country. And that is the merits of beloved God in secular life" (B.A.V.H., Sec 3, 1996, 252-53).

During that time, the Southern Part was independent of the Northern Part, where the border of the Gianh River until Ha Tien of Merkong Detail. The Southern Part of Vietnam was called a nation with its capital Thuan Hoa – Hue and the nine Nguyen Lords called self-ruling with self-governing national kings like the Trinh Lords of the Northern Part. They have themselves government and army. Buddhism there was an essential position in the maintained socio-political of the Southern Part along with the spreading of Chinese Buddhism of the Ming dynasty under the invitation of the Nguyen Lords, particularly Minh Vuong Lord. His support of Buddhism played important role in the Buddhist Sangha Community of Southern Part. He offered Great Bell with 3285kg copper to Thien Mu Pagoda (1710) and opened the Spiritual Examination of Bhikkhu at Thien Lam Pagoda (1695). The excellent supporting of Minh Vuong Lord brought the Great Chinese Buddhist Classics from China. *"Almost the Nguyen Lords were the great Buddhist disciples and followers and kindness of patron of Buddhism in the Southern Part: study and practices Buddha teachings, founder of monasteries, rebuild the old temples, respecting the sangha"* (Nguyen Duc Hien, 1995, 21).

Although the Nguyen Lords wanted the nation's establishment as equality as the Northern Part of the King Le, the Trinh Lords made a difference and maintained the Vietnamese traditional culture. Truc Lam Buddhism is a culture that came to Southern Part, which the Nguyen Lords welcomed. However, Zen Master Huong Hai of Truc Lam Buddhism and his fifty disciples have returned to the Northern Part. That is the reason why Truc Lam Buddhism declined in Southern Part (Nguyen Duc Hien, 1995, 45). Many great master Buddhist monks from China to this Southern Part gloriously of Buddhism, like Zen Master Minh Hoang Tu Dung, Zen Master Sieu Bach Nguyen Thieu, Zen Master Giac Phong, Zen Master Dai Xan Thach Liem. According to Hue Buddhist tradition (Ham Long Son Chi), Lam Te Lieu Quan Zen Buddhism School originated and developed in Thuan Hoa – Hue and is today's central Buddhism school in Vietnam.

1.3. Hue Buddhism under the reign of the Tay Son dynasty (1789-1802)

After the reign of the Southern Part for over 200 years, nine the Nguyen Lords could not control their power of self-ruling due to the farmer movements, particularly the Tay Son movement of three brothers Nguyen Hue, Nguyen Nhac, and Nguyen Lu at Quy Nhon province. According to Prof. in History, Dr. Do Bang studied researching Nguyen Hue, who was against Phu Xuan (Thuan Hoa – Hue) and the throne at Ban Hill (in Hue), with name known-called King Quang Trung, founder of the Tay Son dynasty with its capital Phu Xuan after he went to the Vietnam Northern Part to against the Qing dynasty of China in the year of 1786.

The shortly period of the Tay Son dynasty (1789-1802) has many changing historical events by war and blood; Buddhism has faced 'storming of dangers as of ordinary people. Temples, monasteries, and many copper dharma-using were lost and destroyed by war, thieves, and evidence of the sangha community stopped their religious life.

The author cannot deny Prof. Dr. Do Bang's agreement with the contributions of the Tay Son dynasty to their reigns, particularly about the unification of Vietnam in 1789 (TTHIHS, 2010, 134). However, they did not care about Buddhism like others who reigns the long Vietnamese history, which should be considered. That is why they are considered the same as the 'movement of farmers' and was declined by King Gia Long Nguyen Anh of the Nguyen dynasty in 1802, one of the Nguyen Lord's descendant of the first Nguyen Hoang Lord. The author has pointed out that this is not the main reason for the decline of their period. Shortly, the history of Hue Buddhism was a real crisis during the Tay Son dynasty, and there is no contribution to the stream flow history of Vietnamese Buddhism.

1.4. Hue Buddhism under the reigns of the Nguyen dynasty (1802-1945)

The Nguyen dynasty, a descendant of the Nguyen Lords in Southern Part, was founded by Nguyen Anh in 1802. He was on the Vietnam kingdom's throne, King Gia Long and its Hue capital. For over 142 years, the Nguyen dynasty was divided into two periods. The first period (1802-1883) of the Nguyen dynasty was under the reigns of the four kings of Gia Long, Minh Mang, Thieu Tri, and Tu Duc; Vietnam had power and independence with France's invasion. In the later period (1883-1945), Vietnam was occupied by the Protection Government of France (PGF) during the nine kings. However, the royal and Vietnamese people supported Buddhism and traditioned the Buddhist way, the new religion, whoever followed the foreigner of France invasion. The power of ethics cannot control the intensity of war during that contemporary period. Vietnam influenced France's attack on socio-political, economic, cultural, etc. The results of the two periods in the Nguyen dynasty were two different roles of Buddhism and religion, and were different from before.

The state and Buddhism are interactive and play an important role in their traditional cultural and religious life and the policy against the Western religion of Christians (Kito). Christians was taught and spread in Vietnam under the PGF during the second period of the Nguyen dynasty since 1883. This religion was considered by the first king Gia Long and his successor during the early period of the dynasty after he reigns. According to Huynh Ba Loc, the Nguyen dynasty loans the power of the PGF under against Tay Son in war, and this wasn't easy to relate (GTH&IVHS, 2008, 318). The Nguyen dynasty was closing the borders to them (Christians), kings shut the door to a foreign religion, and interdictions of Christians are evidence of lessening the danger of France's invasion of Vietnam. Therefore, the state used traditional Buddhism against the foreign faith of Christians. Mr. Huynh Ba Loc has pointed out that Vietnam was influenced by the PGF, like Asia's history during the medieval past. That is the insight understanding of the current history of the Nguyen dynasty (GTH&IVHS, 2008, 323). Buddhism has saved the domestic tradition itself and against to invasion of the Western culture during the different current should be considered by the religious policy of the Nguyen dynasty.

1.5. Hue Buddhism during in the 20th century

The Western culture spreads in the Eastern under the patron of power of the protection government of Western invasion. The Asian culture was faced and influenced by the Western attack later in the 19th century and early 20th century AD, even before. The revival movements of Eastern Buddhism appear to save saved the Eastern culture along with other traditions of Myanmar, Korea, Japan, and Vietnam, particularly the Chinese Buddhism follower Duong Nhan Son, great monk Thai Hu in China, and Bhanteji Dhammapala in Sri Lanka. In Vietnam, Buddhist textual was translated into the alphabet because this new language was easily used instead of ancient Chinese and Nom (Vietnamese textual parallel Chinese textual in writing). Therefore, the BRV changed themselves in the usefully current period of the early 20th century AD. The leaders of the BRV have pointed out their ways in the united three places of Vietnamese Buddhism among the Northern,

Central, and Southern parts with its Hue centre. The Buddhist follower Tam Lai pointed out the revival movement of Buddhism and united Buddhism in Vietnam in his journal along with many monks and other followers in 1927. The early organization of Buddhism appear like The Southern Buddhist Studies Association in Saigon (1930), The An-Nam Buddhist Studies Association in Hue (1932), The Northern Buddhist Studies Association in Hanoi (1934); The Luong-Xuyen Buddhist Studies Association in Tra Vinh (1934) and The Tendai Meditation Relative Friendly Association in Ba-Ria (1934), The Buddhist Charity Groups, The Half Life for Secular Buddhist Group along with their buddhist journals. Moreover, Buddhist schools and Buddhist classes were opened at three centres. Resulting of the BRVs was the establishment of the National Vietnam Buddhist Sangha United [NVBSU, 1964] of three parts of Sangha in Tu Dam pagoda, Hue in the year of 1951 with the first Sangharaja Thich Tinh Khiet who was belonged to Hue Buddhism. During the BRV, the Hue Buddhism was the leading since the early years of the 20th century AD and against religious freedom and equality under the nepotism rule of the 1st Republic of Vietnam's President Ngo Dinh Diem (1956-1963).

After the end of the war in 1975, Vietnam united the nation with a name called The Socialist Republics of Vietnam and its rebuilding for socio-political, economic, etc. The National Vietnam Buddhist Sangha [NVBS, 1981] was established with Most Venerable Thich Tri Thu as the first President in 1981, he was also a member in Hue Buddhism. Since 1981, Hue Buddhism has had nine times Great Meetings of Buddhist Sangha, and now Most Venerable Thich Khe Chon, the Vice-President of NVBS, and the Fifth President in Presidential term of office (2022-2027) of Hue Buddhism and due to NVBS with elected for a five-year term. Hue Buddhism integrates into the contemporary modern time of following the National Socialist of Vietnam. Hue Buddhism is not then center of Vietnamese Buddhism while capital of Vietnam was not in Hue. However, many knowledge scholars and the famous sangha of Hue Buddhism played an essential role in the foundation and development of the NVBSU organization during different periods.

2. Hue Buddhism with term “Headquarter of Vietnamese Buddhism (HVB)”

Since the 14th century AD, Thuan Hoa – Phu Xuan – Hue is the origins of the site land of O and Ri of the Champa kingdom and the capital of the nine Nguyen Lords, Tay Son dynasty, and Nguyen dynasty and declined by the thirteen and last king Bao Dai in 1945, the history of Hue Buddhism along with appearing of historical Vietnamese people in south headway up as well as down. During over 20 years of the Vietnam War (the 2nd Civil War: 1954-1975) and 50 years of the United National of Vietnam (1975-2023), we can say that Hue Buddhism is a particular characteristic and deferences of Hue Buddhism, among others. Hue was considered the capital of the three last dynasties of the medieval kingdom in Vietnam; Hue culture is where all the best cultures have been gathered together. During 700 years, the appearing events in history made the changes Hue from the site land of the Champa kingdom to the capital of the Dai Viet kingdom 4000 years in the cultural civilizations same suggesting of The White Cloud of Buddhist follower Nguyen Binh Khiem (Bach Vân am cư sĩ, 1491-1585) to 350 years of the Nguyen Lords and the Nguyen dynasty: “Hoanh Son is one range where there may be the ten-thousand years for living”. Hue is considered the centre of socio-political, cultural, and social life for the nation to responsibility mission of the historic capital.

According to L. Cadière, Missionary Association of Paris, the third king of the Nguyen dynasty, namely Thieu Tri, gave the title to Hue a capital city, ‘capital of immortals, ‘capital of gods to describe the twenty beautiful places in Hue. The king argues that little sights cover the invisible light of the capital from the past of it, explain its history, and make contemporary sighting events. The light is made by well-link, small-link, along with unshakeable in the capital (B.A.V.H., Sec. 3, 1996).

By the reasons of elements of Hue Buddhism, the researching scholars of Buddhism have pointed out that Hue Buddhism is parallel to medieval history of Buddhism in Vietnam as well for term title the Headquarters of Vietnamese Buddhism (HVB):

1. Hue was considered the capital of the Southern Part under nine the Nguyen Lords, the official capital of two kings of the Tay Son dynasty and thirteen kings of the Nguyen dynasty until 1945. For 350 years, Hue was the center of Vietnam to long growth in the important role of the political system and belief in citizens, and Hue Buddhism was made to use the center of National Buddhism and Capital Buddhism.
2. On the basing of the first condition, the kings have been respected requests and spiritually invited the Sangha masters who came to Hue capital from China and others of Vietnam; the royals supported to build and rebuild pagodas, temples, and monasteries in Hue capital.
3. As a result of long-term investments and building, Hue Buddhism was produced by numerous monks who made Buddhism great again.
4. The new generations of the pagodas have generative monks who the traditional practising life of monastic life along with the engaging social Buddhism of Truc Lam Buddhism.

While the main four elements were evidenced by the role contributions of Hue Buddhism to the glorious history of Vietnamese Buddhism with the term HVB, this term considers of values of Hue Buddhism to gift-give as well to Hue by researching Buddhism in Vietnam. Hue Buddhism was made based on the support and patronage of the Nguyen Lords and the Nguyen dynasty in 1601. According to Thich Trung Hau and Thich Hai An, the system of Buddhist-capital in Hue was as well of the system of Hue was the capital of the Southern part and the official capital of the Nguyen dynasty in the history of Vietnam (Thich Trung Hau & Thich Hai An, 2011, 41-44).

The support and patronage of Minh Vuong Nguyen Phuc Chu Lord (1691-1725) were the first historical events that played an important role in the term HVB. He was the son and successor of Nguyen Phuc Thai Lord (1687-1691), who learned from his father to support Buddhism as a true disciple. *“In his life, there were two wondrous Buddhist workings below: He had invited the Great Chinese Buddhist monk Dai Xan Thach Liem came to Thuan Hoa (Hue) to open the Spiritual Examination of Bhikkhu at Thien Lam pagoda with 4000 people between ordinary and royal members attending (1695), and rebuilding the Thien Mu pagoda (1714), making the Great Bell and stone stele in this pagoda. The Great Master Buddhist Monk Quy Hoang at the Tam Thai pagoda (hill) was nominated for National Masterji during Minh Vuong Lord; that is evidence of supporting and patron of the Nguyen Lords”* (Thich Trung Hau & Thich Hai An, 2011, 45, 46). In the book, *Recording of Aboard* (Hải Ngoại Ký Sự), Dai Xan Thach Liem mentions that ‘the pagodas are all place where the monks are numerous’ to describe Thuan Hoa – Hue Buddhism (Thach Liem, Ed. 1963 , 46-50).

Step by step, the Nguyen Lord’s contributions to Hue Buddhism and make Hue is to become the HVB in a comparison of 400 years of Thanh Long – Ha Noi, where the capital of Vietnam under the reigns of the Ly dynasty and Tran dynasty, was also considered the HVB during the Golden Age of Vietnamese Buddhism special relationship between Buddhism and state. This historical path is repeated by the Nguyen Lords and the Nguyen dynasty in Thuan Hoa – Hue capital. If there was king became a monk, royal members were the zen masters in the Ly-Tran Buddhism; comparison of the conception of Religious Human Life (Đạo Nhân) like Nguyen Phuc Chu Lord (1691-1725), Nguyen Phuc Thu Lord (1725-1738), Nguyen Phuc Khoat Lord (1738-1765) of the Nguyen Lords in Thuan Hoa- Hue Buddhism.

In the book, *Behind the Capital little records*, the excellent knowledge Le Quy Don mentions that Thuan An national pagoda, Kim Long national pagoda, Ha Trung national pagoda, Quang Xuan national pagoda, Thien Mu national pagoda were the great pagoda with sangha raja-minsters and a lot of services (Le Quy Don, Ed. 1977, 113). Thuan Hoa – Hue Buddhism was the early religion along with academic in the cultural systems,

between oral and written literature. “*There were two great literature writings of Nguyen Cu Trinh and Master Phap Chuyen and his disciple Toan Nhat in this period. In these workings, the relative of Buddhist humans is mentioned as the legendary fictions*” (Thich Trung Hau & Thich Hai An, 2011, 46). Once again, Hue Buddhism performed the contributions of Buddhism like the Golden Age of Ly-Tran Buddhism was in Thuan Hoa - Hue. The term HVB was built from that time. Once again, there is one more 400 years of the Golden Age of Buddhism that the Nguyen Lords and the Nguyen dynasty established.

3. The term HVB with Hue Buddhism, particularly progress

The ancient history of Vietnamese people has consistently grown the south headway from the first century AD to the seventeenth century AD, along with the Vietnam map today. The history of that Buddhism also parallels the growth in foundation and developments of the spread of Buddhist teachings and national saving like a national religion. The Truc Lam Buddhism with its independence Buddhism of Vietnam, particularly the Tran dynasty (1225-1400) with many completed aspects in contributions to the Dai Viet kingdom (Vietnam). However, Truc Lam Buddhism was ‘delayed’ by and when the twenty years of the war between the Ming (China) and Dai Viet (1407-1428) and the reigns of the Later Le dynasty (1428-1789) with Confucian doctrines. During the first Civil War, Buddhism Southern Part has two preaching from the origins of the Dai Viet tradition and new Chinese Buddhism with Thuan Hoa – Hue, the centre. The developments of Hue Buddhism towards to everywhere in the Southern Part under the Nguyen Lord’s support. Hue – the capital, the attraction is manpower from domestic and foreign (particularly China) with the respected request and invitation of the Nguyen Lords. That is traditional values and trending in developments.

Hue Buddhism was divided into two, Tao Dong Zen Buddhist School, and Lam Te Zen Buddhist School, as the same origin of the Sixth Great Zen Master Chinese Buddhism, Hue Nang, due to the Truc Lam Buddhism Zen Master Minh Chau Huong Hai has returned to the Northern Part in 1682. According to Thich Trung Hau, and Thich Hai An, the two famous and important Great Sangha Nguyen Thieu and Lieu Quan, with their contributions to Hue Buddhism, are the history of Vietnamese Buddhism. Zen Master Nguyen Thieu was a Chinese Buddhist monk who spiritual invites Zen Great Master Dai San Thach Liem (also a Chinese Buddhist monk) to come to Southern Part under Minh Vuong Nguyen Phuc Chu Lord. At the same time, Zen Master Lieu Quan was a Vietnamese Buddhist monk who attended the Spiritual Examination of Bhikkhu at Thien Lam Pagoda, Thuan Hoa capital (1695) under Zen Master Thach Liem, the spiritual president with supporting Minh Vuong Lord. Zen Master Thach Liem has returned to his country (Ming dynasty, China), but his disciple, Zen Master Quy Hoang, was National Spiritual Master (Sangharaja). The author argues that the quantity and quality of Sanghas appear after the Spiritual Examination of Bhikkhu, particularly Zen Master Lieu Quan, who founds the Lieu Quan Zen Buddhist School in the Southern Part. Today, Hue Buddhism belongs to this school with Zen Master Thich Nhat Hanh, the eighth generation.

Moreover, in the famous list of Great Zen Masters in Thuan Hoa – Hue Buddhism, Zen Master Minh Hoang Tu Dung founded Tu Dam Pagoda, was from the Ming (China) and the master Lieu Quan. Under the teachings of Zen Master Tu Dung, Zen Master Lieu Quan has insight into the Buddha teachings and established the Tu Dung – Lieu Quan Zen Buddhist School in Thuan Hoa (Hue). Royal members of the Nguyen Lords respectively invited him as some of the National Masters (Sangharaja). He opens many the Spiritual Examination of Bhikkhu and 49 monks and thousand disciples (Thich Trung Hau & Thich Hai An, 2011, 127)

The System of pagodas of Buddhism in Hue was divided into four elements under the reign of the Nguyen dynasty. First of all, are the national pagoda, which was a religious role within the patron of the king; the second is the minister pagoda which the royal members and ministers supported; the third place is the great master who founders the smaller, thatched cottages to practising and last place are the normal citizen pagoda where Vietnamese tradition with each village has a pagoda. Moreover, the famous pagodas are practiced guided by Shangaraja, the great monk; the monarch bears the title of the pagoda. For example, the origin of

Bao Quoc Pagoda has changed by Ham Long Thien Tho Bao Quoc Tu (with the title of the pagoda is Ham Long Thien Tho), the pagoda of Thien Mu (1601) was the national pagoda under a government with its sangharaja's minister. During the period of the Nguyen dynasty, there were many National Master, the Sangharaja with identified certificate of using in the preaching Buddhist teachings all the whole country and free going nationwide.

Under the reigns of the Nguyen dynasty, Hue Buddhism was indeed the HVB with state patronage. The national pagoda is with its sangharaja-minister in the royal pagoda; the famous pagoda with its excellent master living and training in the sangha community. Thien Mu Pagoda, a national and royal pagoda, was the main pagoda of the national pagoda with its, the sangharaja's generations onwards, among some other places. In the period of King Gia Long, Zen Master Thiet Thanh Lieu Dat was from Gia Dinh (today Ho Chi Minh City) whole Thien Mu pagoda's sangharaja-minister. The king confers him the title 'Sanghajara of Lotus' (Liên Hoa hòa thượng); Zen Master To An Mat Hoang was from Binh Dinh province, Abbot the Thien Mu Pagoda with sangharaja-minister. In the period of King Minh Mang, Zen Master Tam Doan was from Gia Dinh (Abbot, the Giac Lam Pagoda) to come Hue capital with the abbot of many Pagodas; the king confers him the title 'the Inlightened One of Purely Ocean' (Tiên Giác Hải Tịnh); Zen Master Nguyen Giac Ngo was from Phu Yen province (Abbot, the Long Son Bat Nha Pagoda) to come Hue capital with the abbot of Giac Hoang Pagoda, a national pagoda; Most Venerable Vinh Gia was from Da Nang Province (Abbot, the Phuoc Lam Pagoda), the sixth generation of Lam Te Chuc Thanh Buddhist School, in dharma brother relationship Hue Buddhist Sangha to come to Hue, the spiritual member in the Spiritual Examination of Bhikkhu in Hue capital and speech the Buddhist teachings to the royal.

For Thuan Hoa – Hue Buddhism, the centre where is not only the great master come from nationwide but also goes out to preach in instead of way. We can say that the Nguyen dynasty respected the Hue Buddhist Sangha and all the famous great masters nationwide. Anywhere, if there is a great master invited to the capital of Hue to preach and confer by the kings. They played an important role in Hue Buddhism with the term the HVB. This was confirmed by the Hue Buddhist Sangha, which wants Hue Buddhism to become the HVB with the heartiest and dharma life. The Great Zen Master Phuoc Hue was from Binh Dinh province, a National Master (Sangharaja) who was evident for the way of life of the Hue Buddhist Sangha in the respective relation together. He was invited by Zen Master Giac Tien (Abbot and Headclass, the Truc Lam Pagoda) to be the primary teacher of Truc Lam Buddhist Studies (1932-1937) in the Buddhist Revivals in Vietnam. He was the last National Master of the Vietnam kingdom under the Nguyen dynasty. [phatgiaobinhdinh.vn/quocsuthichphuochue, 01/10/2020 13:30pm]

4. The hallmarks of Hue Buddhism towards the other places

The hallmarks of Hue Buddhism are the basis of the progress of preaching the Buddhist teachings from Thuan Hoa – Hue during the south headway of Vietnamese people. The history of Vietnamese people is always towards the south headway, never towards the north. In the early of Nguyen Hoang Lord, he founded the Thien Mu Pagoda (1601) in Thuan Hoa – Hue; this place is the centre of the Southern Part onwards, even the capital of the Nguyen dynasty since 1802. Buddhism in the Hue capital has born many great monks with knowledge and ethics who will preach their contributions to the Buddha Way and open Buddhism toward many places nationwide. Zen Master Nguyen Thieu was evidence of going out and coming between Hue capital and Binh Dinh Province when he spent his life on this. He founded the Quoc An Pagoda in Hue and Thap Thap Pagoda in Binh Dinh, which are significant pagodas with monastic life in Sangha and followings. The real hallmark of Hue Buddhism is mentioned in the foundation and development of the Lieu Quan Buddhist School of Zen Master Lieu Quan (1670-1742). He was born in Phu Yen Province and went to the Hue capital to follow Zen Master Minh Hoang Tu Dung to learn Buddhist teachings. His 49 disciples-in-sights have spread to other places like Master Chi Kha (Sac Tu Tinh Quang Pagoda, Quang Tri Province). According to Thich Trung Hau and Thich Hai An, Zen Master Huong Hai of Truc Lam Buddhism and his 50

disciples who returned to his 'country' Northern Part some point view that he preached Hue Buddhism to the Northern Part because Northern Part Buddhism was considered the declined under the reigns of the Le dynasty and the Trinh Lords with Confucian policy.

In the history of the Nguyen Lords and the Nguyen dynasty, Buddhism was headway toward the two aspects of religious life and political policy. We can say that the Buddhist Sangha Community helps the royalty of the Nguyen Royal Family every time. The story of Zen Master Linh Nhac Phat Y, abbot, the Sac Tu Tu An Pagoda (Ho Chi Minh City), who helped King Gia Long Nguyen Anh during the war of Tay Son. He was born in Thuan Hoa but was a monk in the Dai Giac Pagoda (Dong Nai Province). After the war, King Gia Long confers his pagoda the title with robes and a bowl. This is the hallmark of the royalty in Hue capital with relative to the Hue Buddhism. In the Buddhist Revivals in Vietnam, the first Sangharaja Thich Tinh Khiet (1964-1973), and the second Sangharaja Thich Giac Nhien (1973-1979) were the NVBSU who both were lived and practiced in Buddhist teachings of the Hue. After 1975, the first President (1981-1984) of NVBS was also from Hue Buddhism, Most Venerable Thich Tri Thu. For 700 years of Thuan Hoa – Phu Xuan – Hue, Hue Buddhism have established and developed until term the Headquarter of Vietnamese Buddhism is well-calling in the history of Vietnamese Buddhism.

CONCLUSION

After enlightenment under the Bodhi tree, the Buddha founded the Sangha Community at Sarnath and spent 45 years preaching the Buddha Dharma teachings; he never said where is the headquarter of his Sangha Community (Buddhism). However, each place the Buddha comes where is the center of the Buddhist community. In the DN16, the Buddha said the four places the sight of which should arouse emotion in the faithful (Maurice Walshe, 2012, 263), but they are not for the Headquarter of Sangha Communities. In addition, the Buddha argues that the Sangha places are always too nearly to use practicing. However, the Buddha receives the Venuavana (Rajagaha) of King Bimbisara of Magadha and Jatavana of merchant Tudatta in Sravasthi as some of his accepting the sellted life. At that time, both temples were the centre of Buddhist Sangha Communitis, even called term headquarters of Buddhist Sangha Communitis.

Hue, the term of the Headquarter of Vietnamese Buddhism (HVB), is well-calling on the concept of characteristic ideals among Hue Buddhism and in the history of Vietnamese Buddhism. Researching Scholars in Buddhist studies and Buddhism have agreed that Hue Buddhism is the HVB, which is evidenced by historical sources. For 400 years, the foundation of Hue Buddhism was true under Lord Nguyen's support and grew during the Nguyen dynasty along with the revival movements in the early 20th century AD; Hue Buddhism is considered to be the developmental history of Vietnamese Buddhism contributes.

Outline on the Hue Buddhism with the term the HVB is the basis from the expansion period of Thuan Hoa of Vietnamese people until to the capital of Vietnam kingdom, Vietnamese Buddhism's traditional values were from the glorious spread of Buddhism in the Golden Age of Ly – Tran Buddhism (Truc Lam Buddhism), and in the medieval period and modern times of Thuan Hoa – Hue. After 1945, the Nguyen dynasty declined and ended, Hue capital was not the centre of the policy of Vietnam. However, Hue Buddhism continued maintaining the power of value Buddhist training and changing to the new age. The values of Hue – term 'HVB' have contributed to and saved Vietnamese Buddhism for 50 years onwards. The author has pointed out that HVB is the hallmark of the traditional values in Hue Buddhism to remember that the generations of Hue Buddhist Sangha always knew the great historical sources of Buddhism, yet the history of Hue Buddhism in contemporary times is written by their living and practicing in Dharma today. That is considered better than the term of HVB in well-calling.

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