



ISSN: 0976-3031

Available Online at <http://www.recentscientific.com>

CODEN: IJRSFP (USA)

International Journal of Recent Scientific Research
Vol. 10, Issue, 06(F), pp. 33114-33120, June, 2019

**International Journal of
Recent Scientific
Research**

DOI: 10.24327/IJRSR

Research Article

COMPARATIVE BUDDHISM IN INDIA, CHINA, VIETNAM AND THE SPIRIT OF LOCALIZATION IN VIETNAMESE BUDDHISM

Vu Hong Van

University of Transport and Communications

DOI: <http://dx.doi.org/10.24327/ijrsr.2019.1006.3608>

ARTICLE INFO

Article History:

Received 06th March, 2019
Received in revised form 14th
April, 2019
Accepted 23rd May, 2019
Published online 28th June, 2019

Key Words:

Buddhism, India, China, Vietnam,
comparative

ABSTRACT

Buddhism is one of the largest philosophical and religious doctrines in the world, which has existed for a long time with the massive doctrinal system and the large number of Buddhists distributed throughout the world. Buddhism was spread into our country around the 2nd century AD and quickly became a religion that had a profound influence on the spiritual life of Vietnamese people, besides Confucianism, Taoism and Christianity. Vietnam is a country that has been heavily influenced by Chinese culture, so it has been a long time, the view that Buddhism has been also spread from China to Vietnam. Buddhism in Vietnam has been just a copy from Chinese Buddhism. This study contributes to making comparisons of Buddhism in India, China and Vietnam; the process of Buddhism localization in Vietnam, thereby becoming more aware of the process of exchanging and absorbing the cultural values of Buddhism to Vietnamese culture.

Copyright © Vu Hong Van, 2019, this is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

For the existence and development of Buddhism - one of the largest religions today seems to have an interesting paradox that has happened: the Indian birth of Buddhism from India has spread to China and many other Asian countries, including those in Southeast Asia, which were embraced by these countries, reaching their peak in China and from this country once again had a wide range of influences across many other countries in the region. But the strange thing was, in the country that gave birth to itself, Buddhism gradually faded away and went to a place where it could not maintain its unique position. In other words, in the two largest cultures in the world, the influence of this religion seems to be fading away. In Southeast Asian countries, which are only considered successors to the latter, Buddhism has flourished again and is one of the most powerful influential religions.

Vietnam is also one of the typical countries in Southeast Asia where Buddhism has grown widely and has played a tremendous role in the cultural and spiritual life of indigenous inhabitants. Having that prosperity, it is because Vietnamese Buddhism has been localized smoothly, flexibly, becoming a religion deeply imbued with Vietnamese identity and spirit. Understanding the indigenous spirit in Vietnamese Buddhism from the perspective of comparison with Indian Buddhism (primitive Buddhism) and Chinese Buddhism, will help to

bring some scientific views to explain the grounds. the whole decline of Buddhism in India, the disappearance in China as well as the strong vitality of this religion in Vietnam.

However, depending on the historical period of the nation, this ideological and religious doctrine or other ideological and religious doctrine plays a leading role, has a strong impact on lifestyle, habits and thoughts. of Vietnamese people, like Buddhism in the Xth - XIV and Confucian centuries of the XV - XIX century, the Marxist-Leninist doctrine from the mid-40s of the 20th century. So far, these doctrines do not hold a monopoly but also coexist with other doctrines and religions. However, for Buddhism, what exists today has been clearly shown its position and importance and its impact on the social life of Vietnam.

METHODOLOGY

The author was born and raised in rural Vietnam, since he was young, the author witnessed many village festivals, rituals of the villagers. Especially on traditional holidays and festivals (Luna), villagers gather a lot in the temple to pray, pray, pray for blessings, pray for peace, pray for peace, family Luckily, children are busy, they are lucky, they sell expensive ... These activities take a long time, sometimes even a month. In the center of the temple, there are rows of very precious and ancient Buddha statues. In the author's memory, those activities of the people signify deep respect for the Buddha. In the mind

*Corresponding author: **Vu Hong Van**

University of Transport and Communications

of every Vietnamese people memorize the legend of the Buddha, of his spells, of compassion, sorrow, and salvation. But it is not known when, in the minds of the Vietnamese people, Buddhism came to Vietnam to go through China, greatly influenced by Chinese culture.

When growing up, choosing a career, the authors chose to study philosophy and religion, thus having conditions to study more about the origin of Buddhism, the process of Buddhism to Vietnam, the influence of Buddhism in the life of Vietnamese people; especially the differences between Chinese and Vietnamese Buddhism, the cause of those differences. In order to find materials for their articles, the authors, besides studying ancient libraries, also conducted field surveys in many localities, participated directly in rituals to worship in many pagodas, studying and surveying forms of daily life of people and monks and nuns, and interviewing people and followers of Buddhism in all regions of North - Central - South of Vietnam. At the same time, in order to have comparisons, evaluations and certifications, the author has studied ancient documents, previous studies of scholars. In the course of the study, it is certainly impossible to avoid the shortcomings that need to be commented and have time to revise and supplement.

Research Content

The Process of Buddhism spread into Vietnam

If you look at the map, Vietnam is the back of the Indo-Chinese peninsula, the location of this peninsula lies between India and China. Because the terrain is between two of the world's largest culturally important countries, of course Vietnam will be influenced by both cultures, including religion.

From the North, China has swept down to occupy land with the plot to assimilate Vietnamese people, making Vietnam part of their territory. Therefore, the Vietnamese people constantly struggle to survive and preserve their independence, but cannot avoid the interplay of language, culture and religion.

From the West, India in the climax of spreading their civilization, culture, religion to the surrounding countries have peaceful and peaceful personalities, because at first it was only the purpose of trade and back, then thanks to the Buddhist non-violent teachings of profoundness have entered people's hearts in a natural, easy way to integrate with local cultures. So the Indians have had a very deep influence on the surrounding countries. Evidence shows that Buddhism has the largest number of followers in the world today. So far there have been many theories about the timing and direction of the introduction of Buddhism into Vietnam. Usually there are many old history books that believe that Buddhism from China passed into Vietnam. That is not true. Originally Buddhism in Vietnam must be said to be Buddhist followers and Indian monks directly infused into Vietnam. The following is an example of historical facts, documents to illustrate the routes and times of Buddhist introduction from India to Vietnam.

After recovering the whole of India, King Ashoka came to the throne in 273 BC to become king for 37 years. He was a very devout Buddhist who treated the people with peace and compassion in the spirit of Buddhism. India under his reign was peaceful and prosperous. He was very enthusiastic about revitalizing Buddhism, so he built over 84,000 Buddhist worship towers all over India. At the same time, the king also

erected numerous stone pillars at the sites of the Buddha's relics such as in the Garden of Lumbini which are now located in Nepal in the Buddha's Land, in Bodh Gaya where the Buddha is enlightened, in the Deer Park where the Buddha preached for the first time, at the forest of Ta La Song Tho where the Buddha entered Nirvana.

Thanks to the Ashoka stone pillars, archaeologists clearly identified the relics of the Buddha. In addition, archaeologists also found 35 relics with only the number of Asok's king, instructing the descendants to continue to worship the Buddha and promote the Dharma. Among them, the only figure 4 found in Mount Kandahar today in Afghanistan has recorded the teachings of the king to hold the Great Buddha's Birthday celebration every year to solemnly and spread the Buddha's teachings to all. The number 6 of the king was found in the western Indian mountain Gimar, more clearly the advice about worshipping the Buddha by holding the statue of Buddha and the solemn relic in the day of birth ...The Sri Lankan Mahavamsa records that Ashoka gave Prince Mahinda through Sri Lanka to spread Buddhism and since then every year the Buddha's birthday is solemnly held. Although Sri Lanka was invaded by the British and pressured by the mission of the Western Christian Church to abandon the Vesak holiday from 1815, Sri Lankan Buddhists fought and reclaimed the Buddha's day off from April 17. 1885. Since then, Buddhism has flourished in this island nation.

From the revival movement of Buddhism under the reign of Asoka, Buddhism has full capacity, many intellectual talents including lay Buddhists and many prominent intellectuals of the clergy should have been a favorable condition for the transmission. spreading Buddhism abroad. Continuing from the Asoka period, according to many proven documents, it is shown that in the second century BC in India there was a very liberal, very active movement of Mahayana Buddhism, very active in missionary activities. domestically and abroad, especially by sea to the surrounding countries.

The spread of Buddhism from India along with the movement of propagating civilization Inducing the surrounding countries. In the epic of the Ramayana of India, the names of countries such as Sumatra, the land of gold (Suvanna Bhumi), and Java ... refer to the documents of W. Cohn in *Buddhha in der Kunst des Ostens*, Leipzig (1925); F.M. Schnitger in *The Archaeology of Hindoo Sumatra*, Leyde (1937) and G. Ferrand in *Journal Asiatique Juillet - Aout 1919* ... It was found that the Sanskrit words of Mulavarman in Kutei regions of Borneo and carved stone steles Purnavarman's Sanskrit word in West Java. The Amaravati Buddha images found at Sampaga (Célèbes) south of Giember province (East Java) on the Se Guntang hill in Palembang (Sumatra) are the oldest to be BC. Thus it has been concluded that civilized and religious first steps from India passed through Indonesia to occur before Christ. Therefore, the argument is of course civilization and religion from India to Giao Chau¹ at the same time and along the sea to the North².

On the Malaysian islands, where Indians arrived by sea, Chinese historical materials tell of the gradual progress of Hinduization, beginning from the second century A. D. The stone columns and tablets carved in Sanskrit found here date

¹ . The old Giao Chau area is the northern part of Vietnam today.

² . The North is the Guangdong region of China today.

from no later than the fourth century. In Indonesia, engraved Sanskrit characters of Mulavarman have been found in Kutei, Borneo dating from the beginning of fifth century A. D. Stone tablets carved in Sanskrit by King Pulavarmani have been found in western Java from the middle of the fifth century. But Buddha statues of the Amaravati school, discovered in Sampaga (Celebes), on the Seguntang hill in Palembang (Sumatra), the southern part of Gember province, were much older (W. Cohn. 1925, p. 28 and F.M. Schnitger. 1937, p. 1).

In Cambodia, archaeologists have found four stone tablets carved in Sanskrit. Relations between the Champa kingdom and China began in the years 190-193 A.D. In Quang Nam province the Dong Duong Buddha statue, one of the most beautiful examples belonging to the Indian Amaravati carving school, was found (V. Rougier. p. 471 and and A.K. Coomarasvamy. p. 197). Chinese historical materials also demonstrate that numerous small kingdoms on the Malay peninsula were “Indianized” from the beginning of the second century. Such Indianized kingdoms were obviously suitable areas for further Indian migrations.

There have been many explanations of the cause of the spread of civilization and religion from India to the surrounding countries in which migration from India is also an important cause. In the early years of the era of Kushans invasions could also be the cause of the evacuation of Indians abroad. It is natural for Indians to go abroad to spread their religion and civilization to the local people in their new homeland and it has become like oil slick gradually spreading across the surrounding areas.

But according to G. Coedes, author of *Histoire Ancienne Des États Hindouisée d’Extrême Orient* (1944), the root cause of India’s civilization and religious expansion before Christ is economic, commercial, Transactions between the Far East and the Mediterranean. Next is the progression of Alexandre, the founding of the Maurya dynasty, then the Kaniskha dynasty in India ... Especially the Roman empire in the West has strongly stimulated the Indian trade (EH Warminton. 1928). The main trade items are pepper, cinnamon, frankincense and gold ... From the centuries BC India still bought gold in the Xibri by way of the road through the Bactriane but from the second century BC because of the massive immigration in Central Asia made the obstacle course of transport. They then turned to importing gold from Rome but soon Rome did not sell gold to foreign countries, so India moved to the East countries and up to Giao Chau to buy pepper, cinnamon and incense wood. gold and silver and all kinds of jade. (R. Sewell, 1904).

Because Vietnam’s terrain is located on the transport axis from South Asia to North Asia and is almost between Southeast Asian countries, Indian merchant ships follow the Southwest wind before coming to China, they must visit Giao Chau as stop to rest as well as learn Chinese and familiarize with the customs of Vietnam and China before going deep into the mainland of China.

The manual data is enough to conclude that Indian monks came directly to Vietnam to spread Buddhism and therefore the Buddhist center in Luy Lau was established, there are many relics including Strawberry Temple are one of the very important Buddhist centers in the early centuries. Buddhism continued to spread throughout Vietnam until the late stage of Chinese feudal domination, and even until Vietnam became

independent in the tenth century. There were, however, some changes in the introduction routes. The direct Southwestern routes from India were no longer used. New teachings of Buddhism were introduced into Vietnam through Northern routes including the various Chinese Chan sects. For example, the Vinitaruci and Wu Yantong sects of Zen Buddhism were introduced during the late Chinese domination stage. The Cao Tang, Lin Ji and Cao Dong schools were introduced after the tenth century. Because Vietnamese society at that time had features in common with the Chinese, it easily accepted Chinese culture, including its beliefs. At the same time, Hinduism and Islam became more popular in India, while Buddhism declined in popularity. Buddhist missionaries were no longer sent out. Nevertheless, previous Indian missionaries had already left their mark on Vietnam. They were the first and one of the important influences on the development of Buddhism in Vietnam. They and others have helped to build up the features of the history of Buddhism in Vietnam.

Comparative Buddhism in India, China and Vietnam

Criteria	Indian Buddhism (Original Buddhism)	Chinese Buddhism	Vietnam Buddhism
Current status	Supposedly decadent in India	Is one of the main religions in China. Buddhism in combination with Taoism and Confucianism in the Three Cults	Is the largest religion in Vietnam.
Influence	The impact is negligible in India	has a profound effect on the spiritual life of the Chinese people, but its influence is not so strong. - About 8% of the population took refuge in the three jewels, ranked second after Taoism (30% of the population) - The country with the largest number of Buddhists (about over 660 million to 1 billion people).	Being the most influential religion in Vietnam. - There are nearly 45 million followers of the Three Jewels, there are 839 Buddhist family units and about 44,498 monks and nuns.
The number of followers	Only a small part of the faithful is left behind		
Relics	- Bodhgaya (BodhGaya): where Sakyamuni meditated and became enlightened. - Sarnath, also known as Mrigadava (Deer park): where Buddha began to preach the teachings - Kusinagara: where Buddha entered nirvana. - Nalanda Buddhist Center: the first Buddhist	Thieu Lam Pagoda Nga My Son Wu Dai Shan Nine Flowers Pho Da Son Dunhuang → These are famous temples or pagodas, both the residence of monks and famous landscapes	- In Bac Ninh: Dau pagoda, Buddha Tich pagoda. - In Hanoi: Bao An Pagoda, Tran Quoc Pagoda, Dau Pagoda, Thay Pagoda, One Pillar Pagoda. - In Hà Nam: Tam Chuc pagoda - In Ninh Binh: Nhat Tru Pagoda, Bai Dinh Pagoda. - In Hue: Thien Mu Pagoda, Quoc An Pagoda, Tu Dam Pagoda, Bao

	<p>university in the world. → Mostly remains of relics and relics for visitors to visit and memorial</p>		<p>Quoc Pagoda There are also many temples throughout the country. → These are the temples of relatively small size, most of which are both the residence of monks and historical monuments.</p>
Buddha model	<p>- Buddhas are male. The female image (Bodhisattva) appears late and is relatively few. - The Buddha image is always solemn, extraordinary, the person who teaches the doctrine, enlightens the mind and the soul.</p>	<p>- Female images appear more diverse in India (Guan Yin Bodhisattva, Buddha She thousand eyes thousand hands). - The Buddha image is always solemn, extraordinary, is the teacher of the teachings, enlightening the mind and soul, and at the same time having magic.</p>	<p>- Female images appear relatively much, diverse and close to life (Buddha Quan Am, Quan Am Thi Kinh, Ba Chua Huong). - The image of a rustic, close Buddha image. - The Buddha image is both wild and magical, knows magic, appears to help the people.</p>
Conception of origin	<p>The monk is completely separated from family and society</p>	<p>The monk still keeps in touch with family and society.</p>	<p>The monk still keeps the relationship relatively close to the family.</p>
Conception of killing	<p>It is forbidden to kill students in any form: not to kill people, not to eat salty, not to work because when labor can accidentally kill other beings.</p>	<p>Prohibiting killing, however, the killing of criminals is not criticized but is considered to free him from karma.</p>	<p>Prohibiting killing, however Vietnam is like China in a more flexible and flexible way of using this rule.</p>
Architecture	<p>- The temple is only a place to worship Buddha. - Chua pagoda always has a clear distinction between 2 Mahayana and Tieu Thua sects. - The Buddha statue does not have many variations. - The pagoda has magnificent scale and magnificent architecture.</p>	<p>- The temple is only a place to worship Buddha. - Chua pagoda always has a clear distinction between 2 Mahayana and Tieu Thua sects - The Buddha statue does not have many variations. - The pagoda has a monumental scale, magnificent architecture, relatively colorful.</p>	<p>- The temple is also a place to worship gods - The pagoda is not distinguished by any faction, mixing the characteristics of both Mahayana and Hinayana - Buddha statues have many variations. - The pagoda is of medium or small scale, with deep and ancient colors.</p>
Buddhism and literature	<p>Many documents have not been found to show that Buddhism has a great influence on Indian literature.</p>	<p>Buddhism had a profound influence on Chinese literature, entered many poetic, vocal, novel, and dramatic works.</p>	<p>Buddhism had a profound influence on Vietnamese literature, both folklore and written literature.</p>

The process of Buddhism localization in Vietnam

When Buddhism popularized in Vietnam that has been localized much differently than the original, refreshed with the Vietnamese people's consciousness and beliefs, thus permeating Vietnamese traditional culture - a The country of agricultural rice cultivation with typical characteristics: it is a flexible, flexible, soft behavior like water, a spirit of tolerance ... Here are some typical differences of Vietnamese Buddhism compared with Indian and Chinese Buddhism:

About Thought

Buddhism in Vietnam is emphasized in inclusion. If the original Buddhism advocated living asceticism, alienating the world, abstaining from desire, then in Vietnam, that thought was still upheld, but for some people, especially with Truc Lam sect, practice does not mean to be far away from the worldly things but still care about the national destiny and the community's death. The thought of Truc Lam meditation is independent, less influenced by primitive Buddhism as well as some sects from China.

Buddhism in India has brought heavy philosophical thinking. And Buddhism in China and Vietnam is reconstructed by practical thinking. In India, renunciation means living apart from the community, society, not killing, not even working, so condemned by many followers of religions are selfish and irresponsible to the community. On the contrary, in China and Vietnam, Buddhist followers still put their own self under the benefit of the community. Practitioners in India often do not make their own possessions and often go begging, because the process of labor can kill, that is to commit one of the precepts of the Buddha's house. In contrast to Buddhist monks at Vietnamese temples, China still works, first of all to feed itself, then also to help the poor, contribute to society, advocate building and developing the country with compassion. , the wisdom and morality of Buddhism. The Buddha forbade killing, but in Vietnam and China, punish the wicked or the person who is trying to commit crimes is to take karma for himself in exchange for the liberation from others, so this is the act. compassion When the country is at war, temples can become bases for the revolution. Many aristocrats who worship Buddha as Tran Nhan Tong and Tue Trung Sergeant Tran Tung, but who still express the spirit of incarnation with passionate patriotism, King Tran Thai Tong who was enlightened to Zen Buddhism, when the invasion of Nguyen Mong invaded, the commanding king took the army to fight the enemy, the peaceful country of the king took refuge in meditation.

Another point different from India but relatively similar to that of Vietnamese Buddhism is the combination and harmony of Buddhism with Taoism and Confucianism, often referred to as the Tam Giao plateau (the Ly dynasty). The combination of the supernatural philosophy of Buddhism and the Confucianism and the universe of Taoism in the three Teachings was the philosophy of human life as well as the political orientation for the society of the era. Physical. That view of life originates from the Vietnamese culture tradition, and it was sublimated when it comes to the primordial wisdom of Buddha's teachings. Therefore, the Ly dynasty made Buddhism a national religion.

On the other hand, with a tradition of tolerance and affection, the Vietnamese people have a more selfless view of the desires and needs of the people whom Buddhism has been abstaining from. she affectionately enchanted the monk - the monk about the sickness of the sickness - the sickness of the sickness, so she was bald. The Buddha in Vietnam has a gentle and rustic appearance, often appearing to help those in need.

About flexibility

Buddhism in Vietnam tends to simplify the practice without resorting to rituals “The Buddha’s house is in the house; not me”, “The Pure Land is pure, don’t even ask the West; Amitabha is the shining light, the rain has to work hard to find ecstasy “, or “know the truth like, believe Bat Nha, do not look for the Buddha in the West East; The evidence is so unseen, so hard to ask Kinh Thien Nam Bac”. Even Truc Lam Zen sect does not distinguish between monks in the temple and lay monks. Both forms of cultivation are aimed at the common goal of finding and awakening the “Buddha nature” in the mind of each individual in the path of compassion and wisdom. In Vietnam, the monkhood becomes a beautiful life philosophy: Anyone can become a Buddha if there is a kusala citta.

Flexibility also manifests in the name and image of the Buddha. Bodhisattvas and monks are collectively referred to as Buddha, Guan Yin (which is the Bodhisattva), Maitreya Buddha (which is venerable). In addition, the Buddha in Vietnam had a gentle appearance. peace and folk: Mr. Bac Oc (Thich Ca curly hair), he fasted and dressed (only Thich Ca Tuyet Son). On the head of the Buddha Ba Chua Huong also had very traditional curls of Vietnamese women.

Characteristics: Vietnamese culture is more feminine, so Vietnamese Buddhism is somewhat biased towards femininity. The Indian Buddhas were male, when entering Vietnam, they were transformed into “his Buddha - Grandma Buddha”. Guan Yin Buddha (variation of Quan Yin Bodhisattva) is the guardian deity of South Asia so it is also called Guan Yin Nam Hai. In addition, the Vietnamese also have their own Buddhas like Man Nuong Buddha Model (another name: Buddha), Quan Am Thi Kinh (another name: Quan Am Tong Tu), Quan Am Dieu Thien (another name: Ba Chua Buddha Huong, Ba Chua Ba).

The sects sent Mahayana Buddhism after being introduced into Vietnam mixed together. The meditation line of Ti Ni Da Luu Chi mixed with the esoteric school. Zen Buddhism also combines with Pure Land in reciting the Buddha Amitabha and Bodhisattva. Hoa Hao Buddhism is a sect of Buddhism founded by Vietnamese people.

People once talked about Truc Lam Zen as a tribe with the spirit of Vietnamese culture. Truc Lam Zen Buddhism has used all three sects of India and China to penetrate into Vietnam: Zen sects Da Luu Chi Luu founded by Bhikshu Da Luu Chi; The Vo Ngon Thong Zen Meditation founded by Chinese Zen Master Vo Ngon Thong, Thao Duong Zen Meditation founded by Chinese monk Thao Duong. According to the motto of Tran Nhan Tong - the ancestor of Zen Buddhism Truc Lam “is not clear. If you do not become a teacher, you will understand the same mind”. It also means that in Truc Lam Zen meditation contains elements of Indian and Chinese Buddhism, and also converges both the philosophy of Confucianism and Taoism. When introduced into Vietnam, all three sects have been

partially localized, absorbing the elements of folk beliefs (polytheism) of Vietnam, the most typical being the phenomenon of worshiping the four Dharma at Northern Delta (Phap Van, Phap Vu, Phap Loi, Phap Dien). By the time of Tran, the king as a Royal Emperor - a thinker with a sense of independence and self-empowerment of the high nation, First Division Truc Lam agreed on three lines of Indian, Chinese and Vietnamese meditation.

Because of the position of Truc Lam Zen in the contemporary social life, the temples associated with this sect are always built in places with beautiful natural landscapes, with massive architectural scale and have Becoming a “scenic spot” has a great influence in folk consciousness. Those pagodas are mostly honored as the famous places such as Yen Tu, Quynh Lam, Vinh Nghiem Pagoda (Duc La), Con Son Pagoda, Thanh Mai Pagoda, Pho Minh Pagoda Pagoda ... Truc Lam Zen Buddhism in addition to worshiping Buddha, where Buddhist practice for Buddhists, has been a special space to worship the Truc Lam. Truc Lam Yen Tu Zen has made worthy contributions to the treasure of Vietnamese cultural heritage, not only in the area of historical relics but also in many factors: ideology, literature, sculpture.

About Worship Practices

The temples in China, India and some other Southeast Asian countries are places to worship Buddha, while temples in Vietnam not only worship Buddha but also worship gods (typically worshiping Zen masters: Tu Dao Hanh and Nguyen Minh No, Tran Nhan Tong and Ly Than Tong), worshiping the three religions (Buddha - Lao - Khong), Truc Lam Tam To worship ... In Vietnamese temples, the statue of Duc Quan the yin has many variations and most are expressed in female form: Buddha Guan Yin thousand eyes thousand hands, Guan Yin Thi Kinh.

Regarding other Rituals

When Buddhism was introduced into Vietnam, the elements of Buddhism such as the Buddhist worship, the forms of reading the scriptures, the almonds ... were combined with the custom of worshiping trees, natural worship, and worship of gods. .. which is characteristic of indigenous beliefs, creating a sub-system of new festivals in the traditional festival system, which is the temple festivals. Research has shown that the custom of worshiping the four Dharma during the Dau Pagoda festival is another form of customary worshiping trees and worshiping rain clouds, thunder and lightning in indigenous beliefs, but expressed through Buddhist senses, or Buddha Optical jelly originated from the worship of stone of the ancient Vietnamese. Although deeply influenced by Indian Buddhism and Chinese Buddhism, Vietnamese Buddhist festivals are characterized by folklore and perhaps not with any of the two national Buddhist festivals. In this festival: Thay pagoda festival with solemn ceremony including procession of gifts from 6 villages to pagodas, San Duc ceremony, incense burning ceremony, ancient military procession, empty procession, procession of flags and a lively part of the Assembly Folk playing is really a culture of local colors.

Another custom associated with Vietnamese Buddhism is the worship of “Hậu”³ (post). This form is related to ancestor worship practices that have formed in Vietnam for a long time. Many people without children who want to be worshiped after death have come to the temple. They contributed to the pagoda a sum of money or land and asked the temple to worship them after their death. This worship is called “post-worship”. In many pagodas, the “post” altar is usually a hallway with incense sticks, placed in front of stone steles, called “post” beer, on which there are clearly names and hometowns of those without descendants. connected, usually both husband and wife, along with the money they pay to the temple and ask to worship at the temple. At Co Le Nam Dinh pagoda, the beers were dense on the corridor wall surrounding the main hall.

About Buddhist Architectural works

In many other countries, temples always had a clear distinction into two sects: Mahayana and Hinayana. In Vietnam, Mahayana and Hinayana had a mixture. The temples in the northern pagoda are extremely rich in various types of Buddha, bodhisattva, and arhats of different sects. Southern temples also tend to combine Theravada with Mahayana. Many pagodas take the form of Hinayana (worshiping Sakyamuni Buddha, monks in yellow robes) but following Mahayana teachings; Besides Sakyamuni Buddha there are other small Buddha statues, beside the yellow shirt there is a brown shirt and blue shirt. The relics and temples in China and India are often large in scale, massive architecture, colorful and bright colors. The pagoda in China is very well built on top of big mountains, even carved from stone. The pagoda in Vietnam belongs to the village community, somewhat smaller and simpler, the main color is simple deep brown. Vietnamese pagodas are often built with familiar materials such as bamboo and wood, wood, bricks and tiles.

The Vietnamese pagoda also has a special thing: there are altars for you that are the saints of Taoism and folk beliefs. It is the altar of the Mother Goddess. There are many patterns such as: Mau Thuong Ngan, Mau Dep, Mau Dia Phu, Mau Lieu, Tu Phap.

In some pagodas, behind the temple worshiping Buddha is a harem worshiping a god. The worshiped gods are all “gods” which means that people are considered real, but later on learning and cultivating, there is a spirit of transformation, meaning that there are possibilities of a god. Thanks to these skills, they saved people to help the country and so they were worshiped by people of a region or many regions.

In addition, real historical figures are also worshiped at the temple. They are the mandarins, the celebrities or the generals who have worked with the country or the people of a region like Mac Dinh Chi, the former Tran dynasty who were worshiped at Dau pagoda, Bac Ninh or Dang Tien Dong, the generals of the time. Tay Son dynasty, worshiped at Tram Gian pagoda, Ha Tay province (Hanoi today). In these temples, there are often portraits of worshiped historical figures.

From the above analysis, it can be seen that synthesis and flexibility are the most prominent characteristics of Vietnamese Buddhism. The synthesis between Buddhism and traditional

beliefs creates extremely close Buddha images associated with the life and beliefs of the Vietnamese nation. The synthesis of Buddhist sects helps to form in Vietnam new tribes, in which Truc Lam Zen is a tribe typical of the indigenous spirit of Vietnamese Buddhism. The reconciliation of Buddhism with other religions constitutes the “three teachers of the Epoch” (all three religions have the same root) and “the Three Religions” (all three religions have the same purpose), the image “Tam teacher” with Sakyamuni in the middle, Lao Tzu on the left, Confucius on the right has imprinted on every Vietnamese consciousness. The combination of Buddhism and the model principle gives this religion a yin and yang harmony, making Vietnamese Buddhism bear the bold mark of women with images of benevolent and benevolent Buddhists.

If synthesis is one of the typical characteristics of agricultural civilization, flexibility is typical of river civilization. In other words, these are the characteristics of Vietnamese culture - a typical agricultural rice-growing country. These two characteristics become unique features of Vietnamese Buddhism, making Vietnam very different when compared with other countries in the region because of religious flexibility.

CONCLUSIONS

It is said that many of the causes of the decline of Buddhism in India, besides the external factors, cannot be ignored by an internal impact factor: Indian Buddhism is heavy in super thinking. mystical figure, far removed from reality thus unable to resist the competition of other religions such as Hinduism and Islam. Also in China, Buddhism has repeatedly encountered heavy chatter and cannot return to its unique position as before. In the two largest cultures in the world - where Buddhism was born and flourished to the top, Buddhism today is still unable to restore its great influence as before.

However, with the potential of life, Buddhist spirit and philosophy have never become obsolete and still well received by the majority of people all over the world, including Vietnam. In Vietnamese Buddhism we see the spirit of “incarnation” linking “religion with life”, taking the nation’s interests and sentient beings as the basic goal in the process of practicing and practicing Buddhism of each fish. multiply. That makes Buddhism always co-operated with the nation, at the same time, there is a combination between the two “scholarly” and “folk” properties, easily penetrating into the consciousness of a wide range of residents in the commune Assembly The widespread influence of Buddhism in Vietnam has shown the strong vitality of Buddhism and the potential of Vietnamese people in developing indigenous and indigenous cultural values in the hearts of people Vietnam.

References

1. Bhikkhu Bodhi. (trans). (2000). *The Samyutta-Nikāya, The Connected Discourses of the Buddha*. Wisdom Publications. Boston.
2. Duy. N. D. (1999). *Buddhism with Vietnamese culture. Vietnam*: Hanoi.
3. W. Cohn. (1925). *Buddha in der Kunst des Ostens*. Leipzig.
4. Hinh. N. D. (1999). *Vietnamese Buddhist thought*. Hanoi: Social science.

³ . This is the belief in the existence of ancestral spirits that always support their descendants.

5. Lang. N. (1994). *Vietnamese Buddhist commentary*. Saigon: Laboi.
6. G. P. Malalasekera, M. A. Ph. D. (1962). *Founder Editor-in Chief, Encyclopaedia Of Buddhism*, vol. 8. Sri Lanka: Published by the Department of Buddhist Affairs, Ministry of Buddha sasana.
7. M.T. Stepaniants. (2003). *Philosophy of the Orient*. Tran Nguyen Viet translation. Hanoi: Social Science.
8. Quang. T. T. (2008). *Buddhism entered and played development*. Hanoi: Religion.
9. F.M. Schmitger (1937). *The Archeology of Hindu Sumatra*. Leyde.
10. R. Sewell. (1904).
11. Scott Littleton. (2002). *Wisdom Phuong Dong. Tran Van Huan Viet translation*. Hanoi: Culture and Information.
12. Thien. T. D., Tu. T. N. (2019). *Buddhism and global moral education*. Vietnam: Ho Chi Minh.
13. Thur. N. T. (2008). *The History of Buddhism in Vietnam*. Cardinal Station. P.O. Box 261, Washington, D.C.20064.
14. Thur. N. T. (1997). *The influence of ideologies and religions on Vietnamese people today*. Hanoi: national politics.
15. Tuan. L. H. (1998). *The influence of Buddhist philosophy on the spiritual life of Vietnamese people*. Doctoral thesis. National Political Academy.
16. Vietnamese philosophy of Hanoi. (1986). *Vietnam Buddhist history*. Vietnam: Hanoi.
17. E.H. Warminton. (1928). *The Commerce Between The Roman Empire and India*. Cambridge.

How to cite this article:

Vu Hong Van., 2019, Comparative Buddhism in India, China, Vietnam and the Spirit of Localization in Vietnamese Buddhism. *Int J Recent Sci Res*. 10(06), pp. 33114-33120. DOI: <http://dx.doi.org/10.24327/ijrsr.2019.1006.3608>
