A new decade
for social changes
Influence of Buddhism in the cultural life of Vietnamese people

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Abstract. After over 2000 years of spreading into Vietnam, Buddhism has naturally entered the lives of Vietnamese people and established a firm foothold from urban to rural areas throughout the country. Buddhist ethics have also become vital spiritual ideals for the Vietnamese people, having become profoundly engrained in their way of life and thinking. Throughout its approximately two-hundred-year history, Buddhism has demonstrated its presence in almost every sphere of politics, economy, culture, society, and so on, and has had a good influence on all of these elements in Vietnam.

Keywords. Buddhism, ethics, humanity, culture

1. Overview of development history of Buddhism in Vietnam

Buddhism was created in North India about the end of the sixth century BC by Siddhartha, the crown prince of King Suddhodana. In 179 BC, the Nam Viet state of Trieu Da (China) acquired the Au Lac country of Vietnam and founded the Giao Chi district. Nam Viet was part of Han in 110 BC, and Giao Chau was separated into two districts, Giao Chi and Cuu Chan. There were three Buddhist centers in the Later Han Dynasty's territory: Luy Lau, Lac Duong, Banh Thanh. The establishment of two centers, Lac Duong and Banh Thanh, is also not precisely recorded in ancient Chinese historical records; only Luy Lau belonging to Giao Chi is clearly defined and at the oldest, and this is the springboard for the formation of the other two centers. Luy Lau was a significant and rich Buddhist center beginning in the second part of the second century. This demonstrates that Buddhism was introduced to Giao Chau very early, most likely around the beginning of AD [1]. Also, because Buddhism was directly spread from India to Vietnam beginning in the first century AD, the Sanskrit name Buddha was instantly transliterated into Vietnamese as “Bụt” (translated in Chinese as “Phật”). This corresponds to the word “Bụt”, which appears in many Vietnamese fairy tales. The word “Bụt” is more widespread in folk literature, indicating that Buddhism was introduced to Vietnam relatively early [2].

From the sixth to the ninth centuries, Chinese missionaries continued to arrive in Vietnam. Soon after, Northern Buddhism (China) triumphed, altering the standing of the existing Theravada Buddhism. The word Buddha was translated into the word “Phật”, and from then on, the word “Phật” gradually replaced the word “Bụt”, and the word “Bụt” was
limited to folk songs, proverbs, and fairy tales. During this period, three sects of Buddhism were imported into Vietnam from China: Zen Buddhism, Pure Land Buddhism, and Tantric Buddhism. The Tang Dynasty ruled the next three centuries: 7th, 8th and 9th centuries, and Vietnam did not regain its independence until the 10th century. Buddhism developed and made significant contributions to the country during this century. In 971, King Dinh Tien Hoang established a class for monks and Patriarch board for the Zen Master Ngo Chan Luu of the Vo Ngon Thong zen sect and Khuong Viet Thai Su, officially accepted Buddhism as the spiritual guiding principle for political affairs. In the same century, King Le Dai Hanh appointed Zen masters Phap Thuan and Van Hanh of the Ty Ni Da Luu Chi sect as political counselors. In the following century, Zen masters Khuong Viet, Phap Thuan, and Van Hanh continued to aid King Ly Thai To. During this time, Buddhism in Vietnam reached its full potential and flourished. In 1920s and 1930s, a number of monks and laymen launched a movement to revive Buddhism in Vietnam, leading to the establishment of the General Buddhist Association of Vietnam in the North in 1934, with its headquarters at Quan Su Pagoda. In the Central Vietnam, An Nam Association for Buddhist Studies also launched at Tu Dam Pagoda and published the journal Vien Am in 1934, especially the Association opened Buddhist Institutes for monks and nuns to study such as Bao Quoc and Kim Son, Truc Lam and Tay Thien Buddhist Schools. There was the Binh Dinh Buddhist Association in Binh Dinh and Da Thanh Buddhist Association in Da Nang.

The Luc Hoa Association was founded in the South in 1920 to organize and mobilize the campaign to resurrect Buddhism. The Cochinchina Buddhist Study Society was founded, with headquarters at Linh Son Pagoda, with Tu Bi Am journal (1932). The Union of Societies was founded in 1933. The Luong Xuyen Buddhist Association was founded in 1934 with the journal of Du Tan Buddhist Studies as well as the Luong Xuyen Buddhist School [5]. The contingent of monks and nuns has been trained through several schools and evolved in many provinces as a result of the revival of Buddhism movement. Pagodas were built everywhere, particularly the city-based Buddhist pagoda system. Many pagodas of villages or communes
were rebuilt and were inhabited by monks and nuns. Furthermore, various Buddhist sects and factions were formed during the period, including the Vietnamese Mendicant sect, Thien Thai Giao Quan Tong, Hoa Tong Buddhism, and others. A proposal to unify Buddhism was made in Hue, leading to the founding of the General Buddhist Association of Vietnam, which is headquartered at Tu Dam Pagoda in Hue and is led by the Most Venerable Thich Tinh Khiem, this is a unified Buddhist organization in the three regions of South, Central and North, at the same time, it outlines a humane national path, guides the steps of Buddhism into the ideological and cultural environment, and continues to build the Vietnamese people and society [6]. A special feature of Vietnamese Buddhism in the 20th century was the union of the two sects of Theravada and Mahayana in 1964 to establish the Unified Buddhist Sangha of Vietnam. The Sangha operated until 1981, when it stopped working in the country, however, there were two offices of “Viện Hóa Đạo” (Taoist Transformation Institute) located in California, USA, which were very active. In October 1981, after six years of institutional change, a conference with 165 delegates from 9 sectarian organizations across the country met at Quan Su Pagoda in Hanoi, leading to the establishment of the Vietnam Buddhist Sangha. The Sangha has set up First Office at Quan Su pagoda in Hanoi, Second Office at Xa Loi pagoda in Ho Chi Minh City [7], and they have been operating to this day.

2. Buddhism has existed for a long time in Vietnam thanks to its philosophy of equality and science

Since its introduction to Vietnam until now, Vietnamese Buddhism has seen many ups and downs, times of prosperity and decline, dispersion and unification, for a variety of reasons; however, the core values of Buddhism have been preserved, the characteristics of the spiritual discipline are still respected, the temple system is constantly being built, and the management of Buddhist monks, nuns and Buddhist followers is becoming increasingly unified and organized. Overall, among the authorized religious organizations in Vietnam, Buddhism is a religion with a lengthy history in the country and a deep impact on people's lives. To achieve that, the Vietnamese Buddhist tradition does not place much emphasis on administration; even the Dharma is mostly conveyed orally, with little attention devoted to the text. Those who believe in Buddha, go to the pagoda are considered Buddhist followers, because only believers have faith in Buddha, just believe in Buddha is already a Buddhist believer, whether taking refuge or not, Buddhism has no obligation like Christianity to have to go to Mass regularly, Buddhist followers who have taken refuge or identified themselves as Buddhist followers, people who believe in Buddha, people who have sympathy for Buddhism, etc., they will go to the pagoda if they wish or if they don't wish to go, they can stay at home and chant and recite the Buddha's name, no one is obligated.

In monotheistic religions, there is always a supreme being, Buddhism only considers the level of consciousness as enlightenment to be the ultimate, not a supreme being. The Unsurpassed Bodhi, or simply Buddha, is a level that all sentient beings can achieve if they persevere in practice, calm their minds, think, and use their wisdom to finally reach enlightenment. In many religions, followers worship gods, these gods have supernatural powers, unattainable by humans, in Buddhism, the title of Buddha is to refer to a person who has attained enlightenment, has reached the realm of liberation, has come out of samsara, is completely pure and moreover, must be a person with compassion, love, and help all sentient beings regardless of whether they sacrifice themselves. This title can be attained by any sentient being, even though it may take a long time to practice. The veneration in Buddhism is due to self-admiration before the compassion, virtue, and merits of those who have attained
Unsurpassed Bodhi, is the respect for a sage, is the voluntary following of virtue and liberation, not the coercion to obey and seek profit. During his lifetime, Shakyamuni Buddha also affirmed: "All sentient beings have buddha nature, I am a Buddha who has already attained, sentient beings are Buddhas that will become"[8]. He experienced that there is no class distinction, because “I am the owner of karma, the heir of karma, karma is the womb, karma is the relative, karma is the fulcrum. Whatever karma we do, whether it's good or bad, we'll inherit it”[9]. Other religions often have a church and a head, leading all followers, Buddhism has a sangha but does not set a head, all followers are equal. In Buddhism, people with high contemplative time and level will be respected by other followers, however, they do not have the right to direct other followers. Before his death, Shakyamuni Buddha left a testament that the Sangha would have no head (to avoid the Sangha from falling into power and property disputes), the suttas and teachings of the Buddha are what can help followers rely on them to use their wisdom to enlighten themselves: “O disciples, make your own torches to illuminate yourselves, rely on your own strength, practice diligently”[10].

Meanwhile, monotheistic religions believe that their supreme being is eternal, immutable and created all things, they believe that the supreme being was not born out of nowhere but existed when everything did not exist. And Buddhism believes that all things and phenomena (except Nirvana) are impermanent, cannot last forever, there is birth, there must be death. Dependent origination is born, dependent ending is death. Even space, time, planets, and the universe, too, have a beginning, a change, and an end. Many religions believe that the earth is the center of the universe, Buddhism thinks that the earth is just one of innumerable worlds that coexist, each world has different characteristics, the earth is just like a grain of sand in the universe, ie the number of different worlds is almost infinite. Other religions consider human beings as the ultimate being, while in Buddhism, human beings are just a life like other animals (animal kingdom, Asura world, paradise), their lives are higher than humans and have different powers. However, whether human beings, Asuras, gods or animals, they are all living beings, subject to the law of cause and effect (A rolling stone gathers no moss, curses come home to roost), no living being is eternal but must have a time of death, at the time of death, it will be reincarnated into another life, how the next life depends on doing a lot of good or bad karma. In most other religions, the gods are considered to have supernatural powers, humans cannot reach their level of power. The Buddha also talked about the gods, however, he said that the gods are just another form of being in the world. The previous lives of the gods were only humans or animals, but because they created much good karma, they were blessed and reincarnated as gods in this life. They have superhuman powers but are not omnipotent (they cannot escape the law of cause and effect, cannot escape birth and death), nor are they immortal (although their lifespan is very long, sometimes longer than a world cycle, but eventually they die.)

Buddhism does not force or encourage the worship of anyone, a true Buddha or monk who does not value himself, is willing to sacrifice for sentient beings to move sentient beings. The offering by sentient beings is because they wish to create merit, sow a good cause, sow a good condition from which to eradicate greed, enter into practice, let go of entanglements and be liberated. The worshiping, bowing, serving the Buddha is admiration and imitation for the World-Honored One who has liberated and has boundless compassion. When a person attains Unsurpassed Bodhi, the universe worships him because of the great virtue of that Buddha, but that Buddha no longer wishes anyone to worship him. Phala is a fact, not self-proclaimed. Above all, the phala of unsurpassed Bodhi is the one that all sentient beings can lead a religious life and attain by themselves according to the Buddha's instructions. A religion is usually
defined by the relationship between human beings and supernatural things or supernatural forces. Most religions believe in these supernatural forces, and are visualized by the Supreme Being, or saints or gods, creating human beings, humans are subject to their domination with the ideal of reward - punishment according to merit and way of life. “If considered according to the standards of that definition, Buddhism is not considered a religion because the Buddhist worldview does not have a supreme creator of all living beings and has the right to reward and punish evil even though Buddhism has religious activities” [11].

In short, Buddhism is like the path to liberation for all sentient beings, regardless of who. Buddhism speaks of an objective path to truth. The teachings of Buddhism are not created by the Buddha but are objective truths according to the Buddha's enlightenment. Buddha is just someone who discovers, commits, and realizes, and then teaches sentient beings the way to liberation with boundless compassion. Buddha considers all sentient beings to be equal and fully capable of becoming a Buddha.

3. Buddhism has existed in Vietnam for a long time due to the combination of the spirit of fate and immutability.

The Buddhadharma is uncertain, always flexible according to the circumstances and basis of sentient beings to fulfill its mission of saving suffering. With the spirit of entering the world in the fate and immutability ways, Buddhism has created for itself a boundless vitality, overcoming the barriers of geography, culture, religion, ideology, time, space.... Fate spirit is to change with circumstances to be able to help sentient beings, immutability is liberation from all suffering, birth, death and samsara. Buddhism has always been integrated with all traditions, cultures and beliefs of countries around the world. When it was introduced to a country with a distinct and distinctive lifestyle, like China, a country with a huge oriental thought, when Buddhism was introduced, this civilization had developed to its peak, which in the history of philosophy called Bach Gia Chu Tu [12] - hundreds of thinkers promoted their doctrines. If at that time China had 10 typical thinkers such as the Yin-Yang School, the Musician, the Confucian, the Legalist, the Famedist, the Taoist, the Farmer, the Novelist, etc., Buddhism did not stop the begging bowl, a golden robe that Buddhism came into life with ten sects such as Zen Buddhism, Pure Land School, Hoa Nghiem Tong, Thanh That Tong, Cau Xa Tong, etc. Buddhism with these ten sects was be well-matched with ten indigenous lines of thought to enter life, not only to the common people, but Buddhism has also gone directly to the royal court, to the heads of state. Or as in Japan, a country that is considered to have the most spiritual food in the world. Not only pleasure for taste, for hearing but especially for spiritual feeling. In that context, Buddhism quickly went into flowers, into tea and then finally raised it to a religion, that is, the tea ceremony or the flower ceremony. In Vietnam, in the process of cultural integration, the influence of Buddhism has influenced and made Vietnamese Buddhism flexible through its harmony with traditional beliefs, "Syncretic religions or tendency to reconcile thought and religion is certainly a nature of the Vietnamese mind". [13] When it was introduced into Vietnam, Buddhism immediately contacted the indigenous beliefs, so it was closely associated with these beliefs. The symbol of Tu Phap Pagoda [14] is actually still just folk temples worshipping the natural gods such as God of Clouds, God of Rain, God of Thunder, God of Flash and worship of Stone. The architectural style of Vietnamese pagodas is pre-Buddhist and post-God along with the worship of gods, saints, lords, citadels, local gods and national heroes, etc. It is because of this liberal spirit that later on, there are superstitious consequences inside Buddhism such as sortilege, cast coins, Hau Dong (receiving incarnations of the deities), etc. Foreign researchers were surprised to find that Vietnamese Buddhism easily tolerates local
polytheistic beliefs while other countries in the region do not [15]. It is because of its fateful nature that Vietnamese Buddhism has become the traditional religion of the Vietnamese nation. It is not Indian or Chinese Buddhism, Hinayana or Mahayana, but it is all the spiritual tendencies of the Vietnamese people.

Although Buddhism is a religion with a tendency of coming into the world, Vietnamese Buddhism has a policy of entering into life, this lively spirit of entering into life is the most prominent in the Dinh, Le, Ly, and Tran dynasties. In these times, educated, virtuous monks were invited to participate in the government or to serve as advisers in important national affairs. There are many reasons why Vietnamese Zen masters get involved in politics. Firstly, they are educated people, have a sense of the nation, live close, so they understand the suffering of a people who have been colonized by many foreign countries. Secondly: Zen masters do not intend to compete for the throne in real life, so they are trusted by the kings. Thirdly: Zen masters do not insist on the theory of "loyal to the king" (only know how to help the king) like the Confucianists, so they could cooperate with any king to bring happiness to the people. During the reign of King Dinh Tien Hoang, Zen master Ngo Chan Luu was appointed as High Priest, in the former Le dynasty, there were Mr. Van Hanh, Mr. Do Phap Thuan, Mr. Khuong Viet also joined the government. In particular, Zen master Van Hanh was instrumental in building the Ly dynasty when he brought Ly Cong Uan to the throne, ending the brutal regime of Le Long Dinh. During the Tran Dynasty, there were Zen master Da Bao, Zen master Vien Thong, etc., trusted by the kings in national discussions as court advisors.

In the 20th century, Vietnamese Buddhists enthusiastically participated in social activities such as the campaign for an amnesty for Phan Boi Chau. During the Diem and Thieu dynasties (1959-1975), Southern monks and lay followers actively participated in the movement for peace and independence for the nation, notably in political dialogues between Buddhist monks with the Saigon government. By the end of the twentieth century, this spirit of entering into life was also constantly promoted, which is the presence of Vietnamese Zen masters in the National Assembly of the country. Like all peoples in the world from East to West, from South to North, in the beginning the Vietnamese believed and worshiped all the visible and invisible forces that they think can help them or harm them like clouds, rain, thunder, lightning, fire, wind, etc. In the context of this polytheistic belief, Buddhism appeared and quickly incarnated through the image of the Four Dharma statues at Dau Pagoda, the Vietnam's first Buddhist pagoda in Luy Lau, which is the set of statues of Phap Van, Phap Vu, Phap Loi and Phap Dien, a vivid and close image of rural people in praying for blessings, praying for rain, praying for super, begging for all that human life requires. Buddhists in this early period believed that Buddha was the savior who could give people all good things. In the early days of Buddhism in Vietnam, it had the appearance of Hinayana and Tantric Buddhism, so it was easier to attach to spells and pray for blessings than to practice wisdom and meditation. Besides, the mundane character prevails over the religious character, among the masses, most of them were women who came to Buddhism, which was the kind of people who suffered the most in the old society. During the Ly Dynasty, there were many Zen masters from China who came and established many Zen sects, the movement of studying and practicing Buddhism flourished in the intelligentsia, the court, and the urban areas, however, among the common people, there still exists a certain folk Buddhism with inherent emotional influences. Supported by the kings of the Ly and Tran dynasties, Buddhist activities are present in all alleys and side streets, every village has pagodas and towers, people learn letters, study scriptures, have festivals, perform water puppet shows, and hold markets in front of the pagoda. The village pagoda once played the role of the cultural and spiritual center of the Vietnamese village community. The pagoda...
is not only a place to preach, pray, worship Buddha but also a meeting place, spiritual nourishment, sightseeing, etc. Because, the architecture of Vietnamese pagodas is often in harmony with the natural landscape, forming an architecture in harmony with the outside. That scene is suitable for moments of rest after hours of hard work and spiritual nourishment of old age.

In the 15th century, Confucianism replaced Buddhism in the upper social strata, Buddhism left the royal court but remained firmly established in the village, commune. The communal house appeared to absorb some Buddhist architecture and art, and at the same time became the administrative center of the village, commune. The pagoda door was only open for women and girls to cry and pray when their husbands are arrested, children are caught in debt, sick, disease, starving and cold, etc. asking for Buddha's help. Bodhisattva Guan Yin or Buddha Ba was more popular than before. Thanks to that, today people can admire the statue of Quan Am with thousand hands and eyes in But Thap pagoda carved in 1656. The statue is very beautiful but was created at a time when Buddhism was no longer worshiped as the national religion, proving that Buddhism was deeply rooted in folk culture and art.

In general, it is not difficult when we go to find the imprint of Buddhism in the folk concept today and we can find that without the presence of Buddhism in Vietnam, we would lose a lot of relics and landscapes that we are proud of now, there will be no bustling Huong Pagoda on the day of the early spring festival, no wonderful Tay Phuong pagoda, no cloudy Yen Tu pagoda, no superficial Keo pagoda, there is no Thien Mu pagoda to reflect on the Huong River. And there are also no humanistic folk stories like Tu Thuc story, Tam Cam story, Quan Am Thi Kinh story... there will be no jubilant festivals like Lim festival, Huong Pagoda festival... and in the traditional mind, there is also the absence of altruistic thoughts, good intentions and firm belief in a bright future, optimism and innocence of the Vietnamese people.

4. Buddhism has existed for a long time in Vietnam thanks to its profound humanity and society

Buddhism affects not only the lives of ordinary people and intellectuals, but also through humanistic and social perspectives. In daily life as well as in Vietnamese literature, we see that there are many words influenced by Buddhism that are used by many people, even those who have little education. However, not everyone knows that these words are derived from Buddhism, such as when we see someone in need, suffering and showing mercy, people say “thật tội nghiệp” (poor you). The two words “tội nghiệp” (poor you) are the professional terms of Buddhism. According to Buddhism, “tội nghiệp” is the sin of karma, caused by karma created in the past, leading to the current accident or incident, according to Buddhist teachings, there is no such thing as an accidental or accidental phenomenon or incident, but only the result of many pre-created causes. Those causes (according to Buddhism call them causal conditions) when ripe, bring about results.

Like many other ethnic groups, the Vietnamese have many festivals, of which the pagoda festival is the highest percentage: “Nhớ ngày mừng bày tháng ba, Trở về hội Láng trở ra hội Thầy” (“Remember the seventh day of March, Return to the Lang festival and come to the Thay festival”). Vietnamese folk have a way of setting time by “đêm năm canh, ngày sáu khắc” (night of 5 watches and day of 6 quarters of an hour) or by the sound of chickens and birds, but often it is the bell and drum of the pagoda: “Chiều chiều bìm bịp giao canh, Trống chiều dâà đành sao anh chửa vẻ” (“In the afternoon, moorhen was delivered, the drums of the pagoda were beaten. Why haven’t you come back yet?”)
As a Vietnamese, it is impossible not to respect your parents, returning a benefaction and showing gratitude have become a natural character, deeply ingrained in the hearts of Vietnamese people, and have been vividly expressed through folk songs that we can see it throughout Vietnamese folklore such as: “Công cha như núi thái sơn, Nghĩa mẹ như nước trong nguồn chảy ra, Một lòng thờ mẹ kính cha, Cho tròn chữ hiếu mới là đạo con” (“The Father as the Thai Son mountain, Mother’s meaning is like water in the source flowing out, A devotion to mother and father, If you complete the word filial piety, then it is the son’s religion”). Loving the scene of temples, Buddha statues, but the son’s filial piety is still put above because of the parents’ gratitude like heaven and the sea during the process of raising and giving birth, so much difficulty and hardship for the child. Therefore: “Vô chùa thấy Phật muốn tu, Về nhà thấy mẹ công phu chưa đành” (“Going to the temple to see the Buddha wishes to practice, When I go home, I can’t wait to see my mother’s work”). Also out of respect for his parents, the son always prays to the Buddha to bless the two parents: “Đêm đêm khẩn nguyện Phật trời, Cầu cho cha mẹ sống đời với con” (“Night and night, I pray to Buddha and heaven, I pray that my parents will live forever with me”). Vietnamese people often remind each other not to do evil for fame and gain and vanity to harm people and then suffer. Let’s live for honesty and then always meet good things, luck and happiness: “Ai ơi hãy ở cho lành, Kiếp này chẳng gặp để dành kiếp sau” (“Whoever, please stay well, this life will not meet for the next life”).

Besides popular folk songs, in the literary works of poets and writers, we also see many poems and works influenced more or less by Buddhism. That influence has existed since Buddhism was introduced into Vietnam, that is, when Chinese characters were still prevalent, but to see more clearly, we only mention the influence of Buddhism in poetry since the Vietnamese have written Nom script, the Nom script has been mastered, that is, from the 18th century onwards. The famous work of Nom in the 18th century was Cung Oan Ngam Khuc by poet Nguyen Gia Thieu (1741-1798), a work written in Nom poetry, poetic form of the song thất lục bát (literally "double seven, six eight") with 356 sentences long, it is the chant of the palace maid abandoned by the king, lamenting her status. The content of the work is heavily influenced by Buddhism, especially the philosophy of the three seals of Impermanence, Suffering, Non-Self. When describing the human condition, which is inherently suffering and impermanent, he wrote: “Gót danh lợi bùn pha sắc xám, Mặt phong trần nắng rám mùi dâu, Nghĩ thân phù thế mà đau, Bọt trong bể khổ, bèo đầu bến mê”. From the perspective of Buddhism, when describing the suffering of sentient beings, it is often used metaphorically as suffering. Where does that suffering come from, which is from the place of human error and ignorance, from that delusion that is visualized by the delusion. Thus, the Buddhist term “bể khổ” (“suffering”) has helped Nguyen Gia Thieu to describe thoroughly the suffering of human life, that suffering, that impermanence affects not only humans but also plants, flowers, leaves, the world unknowingly, all suffer from the same harsh rule: “Trăm năm con có gì đây, Chẳng qua một năm có khau xanh rì”. Cung Oan Ngam Khuc is the first work in the history of Vietnamese national literature that has used a sensory expression [16] in which Buddhist philosophical thought plays a leading role.

Through the nineteenth century, with poet Nguyen Du (2765-1820), we have an immortal literary project, Truyen Kieu, a Nom story written in the poetic form of the song thất lục bát (literally "double seven, six eight") based on the work Kim Van Truyen Kieu by Thanh Tam Tai Nhan (Chinese), including 3254 sentences. This is a poetic story heavily influenced by Buddhism, in which the most prominent is the theory of the Truth of Suffering, an important part of the teaching of the Four Noble Truths, followed by the spirit of filial piety and the theory of cause and effect. That makes sense, because Nguyen Du himself has identified himself as a
Buddhist and has read the Kim Cang Bat Nha Sutra thousands of times. Indeed, Doan Truong Tan Thanh seems to be just a demonstration of the Buddhist philosophy of cause and effect. According to this theory, the harms and blessings that people have to endure in this life are caused by karma in the previous life, when we are born in this life, we have to carry the karma that is the result of the ignorance of craving that we have created before, and our life will be happy or miserable, disaster or good luck depending on the kind or cruel karma, good or bad karma, heavy or light karma that we have created: “Đã mang lấy nghiệp vào thân, Định trách lần trở gần trở xa”; (Having brought karma into the body, then don’t blame the heavens near and far away) “Kiếp phù sinh như báo như ánh, Cố chử rằng vận cảnh giải không, Ai ơi lấy Phật làm lòng, Tự nhiên siêu thoát khỏi trong luân hồi”. Looking at some Vietnamese poetry and literature with Buddhist influences as above, we can see that Buddhist thought and philosophy have left a deep impression on the ideological forum of Vietnam. Regarding funerals, marriages according to the customs of Vietnamese and Chinese people in the past were very troublesome and costly. However, thanks to the guidance of the monks, the funeral was simpler and more dignified. When someone in the family (according to Buddhism) dies, relatives go to the pagoda to ask the monks to come home to help with the funeral (often called a funeral). Normally, the funeral rites take place sequentially as follows: (1) Ceremony of preparing a corpse and place it in the coffin; (2) ceremony of mourning head-band; (3) the spiritual ceremony (rice offerings); (4) the super-ceremony course for the spirit; (5) the ceremony to report to the Trieu To (reporting to the ancestors before the time of the visit); (6) ceremony of lowering the coffin and burial ceremony; (7) Bringing incense censer, dragon taste, image to home or pagoda; (8) offering ceremony; (9) worship of 7 times (reciting sutras for supplication and offering rice for incense for seven weeks including 49 days, offering once a week); (10) first death anniversary (mourning service at the end of one year after the death); (11) Great death anniversary (communal funeral ceremony, two years after the death). In non-Buddhist families, but because the deceased or the owner is fond of Buddhism, they invite monks and nuns to come and chant sutras for the soul and hold funerals like Buddhist followers. In general, funeral practices in Vietnam are strongly influenced by Buddhist rituals. With regard to marriage, the influence of Buddhism proved to be less complicated than that of Christianity, Confucianism or Islam. Before getting married, many young couples following Buddhism, often go to the pagoda to pray to the Buddha to bless their relationship to be swimmingly. On the day of the wedding, they were guided to the pagoda so that the monks could perform the Hang Thuan Nutial Ceremony before receiving the bride. It was a brief blessing ceremony and was advised by monks with some Buddhist ethical principles, to serve as a guideline for a new life.

Up to now, Buddhism has left many unique architectural complexes and landscapes for Vietnam, many famous pagodas such as One Pillar Pagoda, Tay Phuong Pagoda, Huong Pagoda in the North; Thien Mu Pagoda, Tu Hieu Pagoda, Bao Quoc Pagoda in the Central region; Giac Lam Pagoda, Vinh Trang Pagoda in the South, etc.

Conclusion
Looking back at Vietnam's history and national culture, we can see that Buddhism was introduced into Vietnam in the first centuries AD, and Buddhist thought and philosophy have many points that are consistent with national thoughts, feelings, and morals, so it was quickly accepted and reconciled by the Vietnamese. Buddhism has affirmed itself and has a firm grip in the hearts of the people over the course of history, existing and developing with the nation.
through many ups and downs. It is undeniable that Buddhism has made significant contributions to our nation's achievements in the fields of business, politics, culture, and society.

History shows that during the country's dangerous times prior to the invasion, many Buddhist monks and Buddhist countrymen banded together to fight with the nation, battle against the enemy, preserve the country, and fight for justice and freedom. Buddhism continues to contribute greatly to the cultural quintessence of the nation when the country is at peace and culture and nation have circumstances to thrive.

References
[7] From the beginning of 1993, Office II was moved to Quang Duc Monastery (No. 294 Nam Ky Khoi Nghia, District 3, Ho Chi Minh City).