



**THE PRACTICAL METHOD OF PURE LAND BUDDHISM IN
MODERN SOCIETY: A CASE STUDY OF HOANG PHAP
MONASTERY IN VIETNAM**

Phan Tai Thuc
(Ven. Thích Tâm Thức)

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2017



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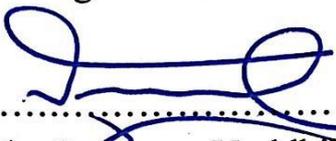
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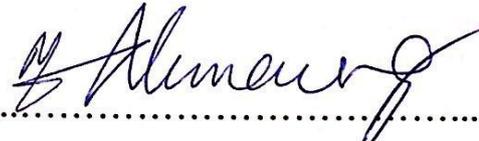
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Abstract

This is a qualitative research with three main objectives, that are:

1. To study the origin and development of Pure Land Buddhism in Buddhist scriptures and in Vietnam,
2. To study the practical method of Pure Land Buddhism in modern society according to the Hoang Phap monastery in Vietnam and
3. To study the contributions of Pure Land Buddhism in modern society of the Hoang Phap monastery in Vietnam.

The findings show how the Mahāyāna thought began in the early Buddhism and then when the Pure Land was found. That is a background of Pure Land to know to embrace of it in some countries, such as China and Japanese. General view of Pure Land in Vietnam that is when Buddhism was introduced into the country then how it had been grow up and adapted with local people life and cultures. The next object is a totally main objective in this research to study about the Hoang Phap monastery

in HCM city in Vietnam with its success of Pure Land practice method applying for modern society. This monastery, which the history of establishment, including the short history of the founded and present abbots. This study also mentions clearly the practical methods of Pure Land Buddhism in Hoang Phap monastery and how it works for organization the retreats, ceremonies and festival in perfectly. The daily practice of monks and lay peoples, also important period of the year is Vassa: three-month annual retreat for monks. Then, the contributions of Pure Land Buddhism in modern society of the Hoang Phap monastery in Vietnam, which is going to study the achievement and contribution of the monastery for the Buddhism and society in Vietnam, with specially, the contributions of Pure Land Buddhism and its influences.

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This thesis is submitted to Graduate School at Mahachulalongkornrajavidyalaya University in partial fulfillment of the requirements for the Master's Degree in Buddhist Studies. I would like to express my profound appreciation to the Most Venerable Prof.Dr. Phra Brahmmapudit, Rector of the Mahachulalongkornrajavidyalaya University; to Venerable Assoc.Prof.Dr. Phramaha Hansa Dhammhaso, Director of International Buddhist Studies College, to Phramaha Somboon Vutthikaro, Dr., Dean of Graduate School and to all the lectures, teachers, Ajhan of the IBSC, who has been teaching, giving important advisements and supporting me during my study course. My sincere thanks go to Prof. Dr. Phra Rajapariyatkavi, Chairperson of the Thesis Supervisory Committee, for his significant advised compassion instructor, which patiently guiding, direct discussion and comments on written submissions.

I would like to express my deep indebtedness and gratitude to Asst. Prof. Dr. Sanu Mahatthanadull, member of the Thesis Supervisory Committee, for his wholehearted to guide me carefully. He has full patiently to read my drafts and offered many insights, significant comments and gave advice for writing to correct mistakes in this thesis.

I would like to convey my sincere gratitude to my deeply important Master, the Most Venerable Thích Chân Tính, the abbot of the Hoằng Pháp monastery, who was also my ordination Master, has been supporting and taking case for me from the date I became a monk. My heartfelt gratitude to the Most Venerable Thích Minh Thông, the Rector of Khánh Hoà Buddhist Institute, he has always supported and gave significant advices for me since I was met him. I am extremely grateful to the Saṅgha of Hoằng Pháp monastery for their abnegation to support for me during my research.

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May the Tathāgatha bless all of you to have health, peace and great wisdom to be happy in your life.

Ven. Phan Tai Thuc
December 25th, 2017

List of Abbreviations

The following list of abbreviation and their expanded form refers to the name of the titles mentioned in reference below the entries. For details of titles, see Bibliography.

BA	Bachelor of Arts
BCE	Before Common Era
BE	Buddhist Era
CBETA	Chinese Buddhist Electronic Text Association
CE	Common Era
ed.	Edited
etc.	et cetera/ and others
HCMC	Hồ Chí Minh city
HPm	Hoàng Pháp monastery
Ibid.	Ibiden/ in the same book
MA	Master of Arts
MCU	Mahachulalongkornrajavidyalaya University
Op.cit	opera citato/ as referred
p.	Page
Ph.D.	Doctor of Philosophy
tr.	Translated
Ven.	Venerable
ver.	Version
vol.	Volume.

Table of Contents

	Page No
Approval	i
Abstract	3
Acknowledgement	Error! Bookmark not defined.
List of Abbreviations	7
Table of Contents	8
Lists of Tables & Figures	xxvi
Chapter I: Introduction	
1.1 Background and Significance of the Problems	12
1.2 Objectives of the Research	15
1.3 Statements of the Problems Desired to Know	15
1.4 The Scope of Research	15
1.5 Definition of the Terms Used in the Research	16
1.6 Review of the Related Literature and Research Words	17
1.7 Research Methodology	19
1.8 Advantages Expected to Obtain from the Research	19
Chapter II: The Origin and Development of Pure Land Buddhism in Buddhist Scriptures and in Vietnam	
2.1 The Historical background of Pure Land Buddhism in Buddhist Scriptures	10
2.1.1 The Beginning of Mahāyāna Buddhism Thought	10
2.1.2 The Origin of Pure Land Buddhism	13
2.1.3 Pure Land Buddhism in some Countries	18

2.2 The Origin and Development of Pure Land Buddhism in Vietnam	26
2.2.1 Brief History of Vietnam Buddhism	26
2.2.2 Origin and Development of Pure Land Buddhism in Vietnam	31
2.2.3 The Practical Method of Pure Land from Beginning to Present Time	38
2.3 The Influence of Pure Land Buddhism in Vietnam	41
2.3.1 The Period from the beginning to 1428 CE	41
2.3.2 The Period from 1428 to 1900 CE	43
2.3.3 From the Period 1900 CE to 2017	44

Chapter III: The Practical Method of Pure Land Buddhism in Modern Society according to the Hoang Phap Monastery in Vietnam

3.1 History of Hoang Phap Monastery	48
3.1.1 Short History of the Founder	51
3.1.2 Brief History of the Present Abbot	54
3.1.3 The Organization of Hoang Phap Monastery	55
3.2 The Practical Methods of Pure Land Buddhism in Hoang Phap Monastery	61
3.2.1 Practical Method of Calm Sitting	61
3.2.2 Method Practical of Walking	67
3.2.3 Method Practical of Working	70
3.3 The Method of Buddhist Propagation to Society	76
3.3.1 Dharma Talk	76
3.3.2 The Organization of Retreats	79

	10
3.3.3 The Organization of Ceremonies and Festivals	85
3.3.4 The Production of Dharma Media	96
3.4 The Daily Practice in Hoang Phap Monastery	101
3.4.1 The Daily Practice of Lay People	101
3.4.2 The Daily Practice of Monks	106
3.4.3 Three Rain Months Retreat (Vassavāsa)	109
Chapter IV: The Contributions of Pure Land Buddhism in Modern Society of the Hoang Phap Monastery in Vietnam	
4.1 Being an Ideal Center and Networking the Pure Land Buddhist Monastery to Society	119
4.1.1 An Ideal Center for Pure Land Buddhism in Vietnam	119
4.1.2 Networking of the Pure Land Buddhist Monastery to the Society	122
4.2 Propagation of Buddhist Teaching and Establishment Moral for Young People in Community	126
4.2.1 Propagation of Buddhist Teaching to Community	126
4.2.2 Establishment the Essential Moral for Young Peoples	128
4.3 Contributions for Saving Power and Protecting Environment	130
4.3.1 Contributions for Saving Power	130
4.3.2 Protecting the Environment	132
4.4 Difficulties for Distributions of Hoang Phap Monastery in Vietnam Society	134
Chapter V: Conclusion and Suggestion	
5.1 Conclusion	137

5.2 Suggestion and Further Research	140
Bibliography	141
Appendix I	xi
Appendix II	xxi
Biography of Researcher	

Chapter I

Introduction

1.1 Background and Significance of the Problems

The appearance of the Sakya Munī Buddha in this world is to guide for human beings to be freedom from suffering (dukkhā), fear, despair and to attain the Buddhahood, enlightenment and also Nibbāna. Therefore the Tathāgatha taught about the suffering (dukkhā) and the path of liberation from dukkhā: “Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering”.¹ Through this subject the Buddha mentioned the way to be happy is The Noble Eightfold Path. But during 45 years preaching of the Dharma, the Lord Buddha was not only taught about those Dharma.

What is taught by Buddha was that a way for us to follow as the guider on the paths to be freedom and happy. There are so many cause of our suffering some of them is ignorance, greed, desire, illusion, glutinosity, defilements... etc. Because of that reasons the Lord Buddha has taught 84.000 Dharma textual units of teaching to help man to overcome such situations. So one of this Dharma is recited (concentration) of Buddha’s name:

*Bhikkhu, there is one thing that, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. What is that one thing? Recollection of the Buddha that is that one thing that, When developed and cultivated, leads exclusively to disenchantment... to Nibbāna.*²

¹Bhikkhu Ñanamoli and Bhikkhu Bodhi, (tr.), **The Middle Discourses of the Buddha: A Translation of the Majjhima Nikāya**, (Boston: Wisdom Publications, 2009), p. 234.

²Bhikkhu Bodhi. (tr.), *The Numerical Discourses of the Buddha: A New translation of Anguttara Nikāya*, (Boston: Wisdom Publications, 2012), p. 116.

This is an original sūtra for Pure Land Buddhism based on developed in later time.

Depended on the history of the Emperor Asoka entrusted two proficient monks whose name is Sonathera and Uttarathera to propagate Buddhism in Suvannabhūmi area (Golden land: Southeast Asia in today) in the years of 238 BCE.³ Buddhism may come to Vietnam at that time. But according to professor Lê Mạnh Thát, Buddhism was introduced into Vietnam in the 2nd to 3rd CE century.⁴ Today, Vietnam was known that a country which more than 70 percent of population believed in Buddhism. That mean Buddhism has come to Vietnam in very early. And Vietnam is a special Buddhist country with many kind of Buddhism was developing together like as Mahāyāna Buddhism, Kinh Theravāda Buddhism, Khmer Theravāda Buddhism, Khat Si Buddhism, etc. And also there are many sect of Buddhism in Vietnam, such as Pure Land, Trúc Lâm Yên Tử Zen, Theravāda sect, Mahāyāna sect, Vajrayāna, etc. Meanwhile, the Pure Land Buddhism has been extensively increase and effect in the Vietnam social in the last 19th century to the present time.

In the beginning of Buddhism in Vietnam we did not know exactly that how it growth up, what is kinds of Buddhism and how did Vietnamese practice? Researchers are not found yet. Because we do not have any documents related to this problem. Also this period to some century later Vietnam was dominated by China⁵ in many times. Therefore, historical document of Vietnam was destroyed by Chinese government including Vietnam Buddhist history. But some evidence shown that in the past Vietnamese followed Theravāda sect then moved to Chinese's Master Zen,

³The Thera Moggaliputta had brought the (third) council, he had beheld the founding of the religion in adjacent countries, (then) in the month Kattika I he sent two Theras Sona and Uttara to Suvannabhumi. Wilhelm Geiger, (tr.), **Mahāvamsa**, (London: Oxford University Press, 1912), Chapter XII, p. 82.

⁴Le Manh That, **History of Buddhism in Vietnam from the Beginning to Lý Nam Đế's Dynasty**, vol 1, (Vietnamese ver.), (HCM City: Ho Chi Minh City General Press, 2006), pp. 19-26.

⁵Le Van Huu, **Dai Viet Historical Report in Full Textbook**, (Vietnamese ver.) (Hanoi: Science and Society Institute, 1993), p.325.

we can find that information in some books⁶ such as. Therefore, there are only author Nguyen Lang and Le Manh That has mentioned about Pure Land in some pages in their researches.⁷

In the last 19th century, Vietnam Buddhism was known as a Buddhist country which followed Pure Land Buddhism. One of the most famous monasteries of Pure Land Buddhism is Hoang Phap monastery which has practiced center of chanting Buddha's name in Vietnam. There are many categories of retreats for everyone who blessed in recitation of Buddha's name also the First Monastery organization those retreats and festival in Vietnam like as Seven – days Retreat, One – Day Retreat, Summer Cultivation Retreat for Young peoples and Students, Cultivation Retreats for Cancer Patients and the Blind. Specifically during in the Lunar New Year to the First Full Moon Festival there are more than 100,000 people comes to visit and praying for their families and the Ceremony of Talking Refuge in the Triple Gem in every four months.⁸ The organization of Buddhist Festival and Retreats like this periodically throughout the year is recognized as one of the many Buddhist cultural activities carried out by Hoang Phap monastery which are positive influence on the spiritual life of the society community.

Hoang Phap monastery is a perfect example of Pure Land Buddhism in Vietnam in early 21th century. That is why the researcher would like to study the ways of this monastery has applied for their

⁶Le Manh That, **History of Buddhism in Vietnam from the Beginning to Lý Nam Đế's Dynasty**, vol II (Vietnamese ver.), (HCM City: Ho Chi Minh City General Press, 2006), p.315; Le Manh That, tr. **The Zen Garden of Vietnamese Masters** (Vietnamese ver.). (Hô Chí Minh City: Vạn Hạnh University Press, 1999), p.94. Nguyen Lang, **Historical Interpretation of Buddhism in Vietnam**, (Vietnamese ver.) (Hanoi: Hanoi Literature Press, 2014), p.184.

⁷Nguyen Lang, **Historical Interpretation of Buddhism in Vietnam**, (Vietnamese ver.), (HCM: Eastern Publishing House, 2012), pp. 135-136, 301-302; Le Manh That, **History of Buddhism in Vietnam from the Beginning to Lý Nam Đế's Dynasty**, vol III (Vietnamese ver.), (HCM City: Ho Chi Minh City General Press, 2006), p.741.

⁸Thích Chân Tính, (ed.), **Hoàng Pháp Monastery Center for Seven – Days Buddha Recitation Retreats in Vietnam**, (English ver.) (HCM City: The Eastern Publishing House, 2008), pp. 34-55.

successful. Based on Hoang Phap monastery the researcher will look back the general history of Pure Land in Vietnam which when was it introduced and applied in the first time then how it changed to today. And also writer is going to search and analyses the method of practice and apply the Pure Land Buddhism in Vietnam in modern society.

1.2 Objectives of the Research

1.2.1 To study the origin and development of Pure Land Buddhism in Buddhist scriptures and in Vietnam.

1.2.2 To analyze the practical methods of Pure Land Buddhism in modern society according to Hoang Phap monastery in Vietnam.

1.2.3 To study contributions and achievements of Pure Land Buddhism in modern society of the Hoang Phap monastery in Vietnam.

1.3 Statements of the Problems Desired to Know

1.3.1 How was the origin and development of Pure Land Buddhism in Buddhist scriptures and Vietnam?

1.3.2 What is the practical methods of Pure Land Buddhism in modern society according to Hoang Phap monastery in Vietnam?

1.3.3 What does the Hoang Phap monastery in Vietnam has contributions and achievements of Pure Land Buddhism in modern society?

1.4 The Scope of Research

1.4.1 Scope of the sources of scriptures

This research will be focused on the Nikāya and Mahāyāna sūtras which their commentaries and other expository sources relate to this research as printed books, the reports, the encyclopedias, handouts, etc. The research also based on the data which collected from the origin books

and electronic devices such as internet, E-books, DVD, etc. All that would be the scope of this presented research.

1.4.2 **Scope of the contents**

This dissertation will be following to each object that has shown in the table contents such as the beginning of Mahāyāna Buddhism thought, the origin of Pure Land Buddhism, brief history of Chinese Pure Land Buddhism, brief history of Vietnam Buddhism, origin and development of Pure Land Buddhism in Vietnam, The influences of Pure Land in Vietnam Buddhism, the practical methods of Pure Land from Beginning to present time, the practical methods of Pure Land Buddhism in Hoang Phap, the practical method of Pure Land Buddhism in Hoang Phap Monastery... to exhibit the deeply mean in every chapter. The research will also depend on the data has mentioned in the scope of the sources of scriptures.

1.5 [Definition of the Terms Used in the Research](#)

1.5.1 **Practical Methods** refer to the ways of practice of Pure Land was applied by Hoang Phap monastery. Some of this method was based on the teaching of Pure Land Buddhism such as Amitābha Sūtra, Infinite Life Sūtra (Sukhāvati - Vyūha) and others was established and developed by Hoang Phap Monastery. That is meant the method related to the successful of Hoang Phap Monastery which ways they have applied to guider for lay people.

1.5.2 **Pure Land Buddhism** refer to a sect of Mahāyāna Buddhism such as Zen or Vajrayāna Buddhism which began in India around the 2nd century BCE, is a way of transform our minds into concentration. The essential practice in Pure Land Buddhism is the chanting of the name of Amitābha Buddha with total serenity, awaking, trusting that one can be live and touch in present moment.

1.5.3 **Modern Society** in this study is the society of the development of science which technology information has grown up very fast in the last 20th century to now.

1.5.4 **Hoàng Pháp monastery** is a monastery was established in 1957 in Hoc Mon District, Ho Chi Minh City, Vietnam by Master Ngo Chan Tu who comes from the Northern of Vietnam.

1.5.5 **Origin and Development** means the emergence and evolution of Pure Land Buddhism in the scriptures and the first time into Vietnam to our modern society.

1.6 Review of the Related Literature and Research Words

1.6.1 Thích Chân Tính, (ed.), **CẨM NANG TỔ CHỨC KHÓA TU (A Handbook of Establish the Retreats)** HCM City: HCM City General Publishing House, 2013, p. 250.

This book was written by Most Venerable Thích Chân Tính and his Saṅgha community to guide for others monastery and lay people organization in Vietnam export region to establish Buddhist retreats or ceremonies. For example: Summer Cultivation Retreat for Young people and Students, Candle Firing to Remember of Amita Buddha Ceremony... It also was based on his experience that more than 20 years in establishing retreats for lay people. This book is only the guide book for organization those want to establish a retreat, not a book to show in way of research for researcher.

1.6.2 Thích Chân Tính, (ed.), **Hoàng Pháp Monastery Center for Seven – Days Buddha Recitation Retreats in Vietnam.** HCM City: The Eastern Publishing House, 2008, pp. 13-54.

This book is just like a leaflet to introduce a short history, the retreats and time table in Hoang Phap Monastery such as Candle Firing to Remember of Amitābha, Summer Cultivation Retreat for Young people and Students, Ullambana Festival... It was write in Vietnamese and English language for visitors who come to visit in everyday were dedicated that book. That mean the information in this book is very short and the purpose is to show the pictures of retreats and festival in Hoàng Pháp monastery.

1.6.3 Chánh Trí Mai Thọ Truyền, (ed.), **Khảo Cứu Về Tịnh Độ Tông (A Disquisition of Pure Land School)**. Hanoi: Religious Publishing House, 1995, p. 75.

This book is a result of assemble of newspaper of Pure Land Buddhism on the Tu Quang magazine in 50 years ago, when the document and historical books were very limited. This book has divided to 7 chapters which the chapter I is talked about the original of Pure Land, chapter II presented the commentaries of this School, chapter III introduced this sect in Japan, chapter IV explained in deeply meaning of Pure Land, chapter V clarified profound meaning of Pure Land's Sūtra, chapter VI mentioned the condition for rebirth in Pure Land and the last chapter is why we need to pray for being born in Pure Land. Although that above information in 7 chapters is very important for Vietnamese practice at that time while the documents of Pure Land was very poor, therefore the data of history was not too much and most of them also based on Chinese language.

1.6.4 Thích Thiên Tâm, **Buddhism of Wisdom and Faith**. Sepulveda. California: International Buddhist Monastic Institute, 1991, pp. 28-35. There are ten essential recitation of Buddha's name Amitābha Buddha was advised by the author. It is seen that any necessary tips of chanting Buddha's name from many books were took up by him for guiding Pure Land believers. In this book, he divided two chapter with five notes per chapter, so in chapter first: Essentials of Pure Land, he explained about birth and death, bodhi mind, faith, vows and practice. In chapter second: For the serious practitioner, he talks about sever all afflictions, seek a response within a definite time frame, perseverance and steadfastness in recitation, tolerance of adversity and the last rites. All this tips he took from many sūtras and books of Pure land practice with his experience practice recitation of Buddha's name Amitābha Buddha in many years.

1.6.5 Thích Chân Tính, (ed.), **chuahongphap.com.vn**, <http://www.chuahongphap.com.vn/?lang=EN>, view on 2 January 2018, is the official web side of the Hoang Phap monastery established in December 2006 with English and Vietnamese page. This web side is an information home to announce the programs, schedule and activities of HPm, this is

also a Dharma door for lay peoples listening Dharma talk, Dharma teaching books, article and research, which divide into many columns, information, news, Dharma talk, pictures library and books online. Therefore, many data, knowledge and information had updated on this home page. The data of viewers was record from April 2009 to now is 37,558,246 on information page and 58,492,798 on Dharma talk page.

1.7 Research Methodology

This dissertation will be the documentary research which the data will based on the history of Vietnam Buddhism through original books, etc. Therefore, the methodology of this research can be divided into main stages as follows:

1.7.1 To collect the materials from the available literature relating to the purpose of the present research for systematizing the collected data in a carefully-noted structure.

1.7.2 Explaining and analyzing the history of Pure Land Buddhism which its appearance and development in Vietnam.

1.7.3 Finding out the successful ways and influence of Hoang Phap monastery in Vietnam modern society by retreats, ceremonies and festivals organization.

1.7.4 Conclusion and Suggestion for futher research of Pure Land in Vietnam and the benefits of participants who have been practice in Hoang Phap monastery.

1.8 Advantages Expected to Obtain from the Research

After doing this research, the following benefits and effects can be achieved:

1.8.1 Knowing clearly the origin and development of Pure Land Buddhism in Buddhist scriptures and in Vietnam.

1.8.2 Having a clear understanding of the practical method of Pure Land Buddhism in modern society according to Hoang Phap monastery in Vietnam.

1.8.3 Getting knowledge of the contributions and achievements of Pure Land Buddhism in modern society of the Hoang Phap monastery in Vietnam.

Chapter II

The Origin and Development of Pure Land Buddhism in Buddhist Scriptures and in Vietnam

Pure Land Buddhism in Vietnam is very important in lay Buddhists life and practice which was like as a culture of Vietnam Buddhism in hundred years. So that, understanding of the origin and development of Pure Land Buddhism in Buddhist scriptures is very meaningful for any Pure Land believer. Although, this chapter is to give a short introduction of Pure Land Buddhism in scripture and in Vietnam but it is to link from the beginning to present for practitioner knows how Pure Land appeared and grow up in three topics as, 1. The historical background of Pure Land Buddhism in Buddhist Scriptures, 2. The origin and development of Pure Land Buddhism and 3. The influences of Pure Land Buddhism in Vietnam.

2.1 The Historical background of Pure Land Buddhism in Buddhist Scriptures

This small chapter is going to study about three points; 1. The beninning of Mahāyāna Buddhism thought, 2. The origin of Pure Land Buddhism and 3. Pure Land Buddhism in some countries.

2.1.1 The Beginning of Mahāyāna Buddhism Thought

History of Mahāyāna Buddhism has been controversial in many years, some scholar believed that Mahāyāna texts were appeared very early, like as historian Heinrich Dumoulin wrote that:

*Traces of Mahāyāna teachings appear already in the oldest Buddhist scriptures. Contemporary scholarship is inclined to view the transition of Mahāyāna as a gradual process hardly noticed by people at the time.*⁹

⁹Heinrich Dumoulin, **Zen Buddhism: A History, vol. 1, India and China** (New York: Macmillan Publishing, 1994), p. 28.

Mahāyāna has been appearing in early of Buddhism but in the case of very insipid while the Buddha alive. It is likes that the term of “Bodhisattva” was appeared in many sūtras when Buddha report about his past life (Jākata).¹⁰ But this is one of the foundation idea for developing the thought of Mahāyāna later. So, most of the students of religion view the emergence of Bodhisattvas in the Mahāyāna scriptures as one of the major changes between the Theravāda and Mahāyāna traditions, but there is more to it. With the advent of Mahāyāna, the idea of compassion first emerged in Buddhist thought, and the Bodhisattva is the embodiment of this. From Mahāyāna, meaning that the "bigger" car can also be interpreted as the "overwhelming" vehicle, and in this sense the Buddhist path that opens Buddhism beyond the monasteries and widespread. The Mahāyāna scriptures often refer to non-monks to attain spiritual heights, indicating that it is not necessary to be a monk to attain enlightenment, beyond the basic and open concept. Ajhan P.A Payutto had concluded that:

*The Mahāyāna stress on compassion, the key virtue of the Bodhisattva, the idea person who vow to save all beings and work for the good of suffering beings.*¹¹

Because compassion is as the spiritual goal of this new manifestation, since the Bodhisattva is formed as a being of compassion, who delays complete enlightenment. This world, teaches to reduce suffering of sentient beings, bring them to the shore of liberation. And Mahāyāna also has other features:

*Bodhi-citta, which arises from the renunciation of attachment to one’s own happiness, and the wisdom that sees into the nature of reality.*¹²

¹⁰Jākata is the tenth volume (in 15 volumes) of Khuddaka Nikāya which a collection of 547 stories of former live of Gotama Buddha while he was a Bodhisattva that term also used in Buddhism to narrative accounts previous births or lives, especially of a Buddha. **The Princeton Dictionary of Buddhism**, (Robert E. Buswell Jr & Donald S. Lopez Jr.) (New Jersey: Princeton University Press, 2014), p. 381.

¹¹P. A. Payutto, **Thai Buddhism in the Buddhist world**, (Bangkok: Thun Phraphutthayotfa Foundation, 2017), p. 44.

¹²Phra Brahmaphundit, (ed.), **Common Buddhist Text, Guidance and Insight from the Buddha**, (Auythaya: MCU Press, 2017), p. 24.

In addition, Mahāyāna Buddhism says that it is impossible to attain enlightenment without compassion, for if enlightenment means non-self, a present notion since the first stage of Buddhist doctrine, then the true enlightenment of Mahāyāna to see others as oneself, liberating others is liberating oneself is the priority of compassion. In this approach, if there is suffering in the world, we only see that suffering is mine because there is no distinct notion of ourselves and others. But because practicing Buddhism for the sake of liberating oneself, the suffering of others will also become our pain if we are no longer discriminated, and therefore my realization and compassion for the pain. The suffering of others is solidarity or in other words, inseparable. In this sense, reducing the suffering of others decreases oneself, because the more we are compassionate, the more we enlighten ourselves, that the self is reduced. Besides, the lower the ego, the more we can see, and therefore, be able to direct others to the path of practice, so the purpose of helping oneself and others become one and possible understand other aspects only.

Before the canonical sūtras are written on the leaves, we all know that Buddhist scriptures have existed and developed through word of mouth for three to four centuries - verbally, completely grave an the Buddhological ideas of the Mahāsāṃghikas and the metaphysical theories of the Sautrāntikas, suitably modified in both cases. But the thought of Mahāyāna began in the Nikāya sūtras systems. We can find out of many sūtras which were based on to established the thought by Mahāyāna master. For example: Mahavedalla sūtra no. 43 and Culavedalla sūtra no. 44 in Majjhima Nikāya are similar with Lalitavistara sūtra¹³ and The Great Vaipulya sūtra of the Buddha's Flower Garland.¹⁴ And Anguttara Nikāya IV, chapter Channa, Punna sūtra and Samyuktagama sūtra no. 311, which this two sūtras meaning were similar with the chapter twentieth The Bodhisattva Sadāparibhūta of the Lotus Sūtra. Next is the sūtra The Great King of Glory (Mahā-Sudassana)¹⁵ in Mādhyamāgama and The Great

¹³Avalokitesvara Bodhisattva sūtra, (普曜經), Taishō Tripiṭ aka (CBETA, vol. 03, no. 0186), p. 0483a21-0484b24.

¹⁴Buddhāvataṃsaka-mahāvaiṣṭyasūtra, (大方廣佛華嚴經), Taishō Tripiṭ aka (CBETA, vol.10, no. 0279), p. 001a06-0442c10.

¹⁵Mahā-Sudassanasūtra, (大善見王經), Taishō Tripiṭ aka, (CBETA, vol.

Splendour A King's Renunciation, no. 17th in Dīgha Nikāya¹⁶ which this content of this sūtras were based on to depict for improving of Amitābha sūtra.¹⁷ Next is chapter the Hell of the sūtra Century of Dīrghāgama was used to write the Kṣ itigarbha-pranidhāna¹⁸ sūtra in Mahāyāna. There are many content of Nikāya sūtra were based on to write Mahāyāna sūtra, in the Diamond Prajāpāramitā sūtra, Buddha said: “Bhikkhus, you have to know what I had taught is like as canoe. Real Dharma will be left, much less wrong Dharma.”¹⁹ It origin sūtra is same with The Simile of the Snake (Alagaddūpama sūtra) in Majjhima Nikāya:

*It is like that, bhikkhus, what I taught is like as canoe to pass the river, not for holding. All bhikkhus must to knows that example of canoe, real Dharma will be leave, much less wrong Dharma.*²⁰

We can see that, most of Mahāyāna thought came from Nikāya though before it itself develop to the independent tradition as today. When We look deeply on it we can see where it came from and between two traditions had been many similars points which we could not divide into individual parts, in some case Mahāyāna looks different with other but its origin was the same thought and feeling.

2.1.2 The Origin of Pure Land Buddhism

Pure Land is the Buddha's land is said to be blissful and free from impurity, is called Pure land.²¹ But the history of Pure Land Buddhism is still controversial topic with many contradictory ideas between Buddhist scholars and researchers in the world. Each scholar had their arguments for

N07, no. 0040, vol. 017), p. 0128a04.

¹⁶Maurice Walshe, (tr.) *The Long Discourses of the Buddha*, (Boston: Wisdom Publications, 1995), p. 279.

¹⁷F. Max Muller & Bhikkhu Assaji (tr.) **The Five Pure Land Sūtras**, (Taiwan: The Corporate Body of the Buddha Education Foundation Publisher, 2014), p. 165.

¹⁸Taishō Tripitaka, (CBETA, vol. X01, no. 0020), p.0404a06-0407c07 佛說地藏菩薩發心因緣十王經.

¹⁹Thich Nhat Hanh, **Translation & Commentaries of Diamond sūtra**, (HCM city: Thoi Dai Publishing House, 2012), p.7.

²⁰Bhikkhu Ñanamoli & Bhikkhu Bodhi, (tr.) **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2009), p. 224.

²¹Soka Gakkai, (ed.) **Dictionary of Buddhism**, (Delhi: Motilal Banarsidass Publishers, 2009), p. 528.

prove their study and discursive. In this study, the researcher would not follow any result of which were presented in some Buddhist journal and magazine about the history of Pure Land school. Some said, Pure Land Buddhism was established in China, about 4th Century by Huiyuan (334-416 CE)²² while other believes that was created by Nāgārjuna (160-225-CE) in his writing: Mahāprajñāparamitāsātra, but there was the sūtra Pratyutpanna samādhi (般舟三昧經) translated by Lokasema about 179 CE.²³ It meant that Pure Land had appeared and practiced many years before those master known about this school. So, researcher would like to quote some sūtras in the Nikāya system and Mahāyāna for reader may think about that. In the Anguttara Nikāya sūtra with chapter One Dharma, the Sakyamūni Buddha had said that:

*There is a Dharma, bhikkhus, if applied, completed, lead to one point for uninspiring, unambition, extermination, calm, high wisdom, enlightenment and nirvana. What is that one Dharma? That is mindful of Buddha. This is one Dharma, bhikkhus, if applied, completed, lead to one point for uninspiring, unambition, extermination, calm, high wisdom, enlightenment and nirvana.*²⁴

This information is very important to find out of the origin of Buddhānusāti (was translated as the focused recollection, mindfulness or recitation of the Buddha and his qualities) in Nikāya sūtras. But there is a problem that, Sakyamūni Buddha did not mention exactly which Buddha's name must be chanted in this situation. There are more nine objects for reciting, such as: doctrine (Dharma), monks (Saṅgha), regulations (Sīla), offering (Dāna), angel (Deva), body (Kaya), breath (Prāna), calm (Suddhi) and death (Maraṇa). But in other sūtras the Buddha mentioned about the feature of a Buddha:

Here bhikkhus, a noble disciple recollects the Tathāgata: Truly the Fortunate One is an arahant, fully enlightened, accomplished in true

²²Junjiro Takakusu, **The Essentials of Buddhist Philosophy**, (Honolulu: University of Hawaii, 2010), chapter VII: Pure Land school, p. 166.

²³Bhikṣu Phuoc Nguyen, **An Introduction of Origin of Amita**, (Vietnamese version), (HCM City: Hong Duc Publishing House), 2016, p. 206.

²⁴Bhikkhu Bodhi (tr.) **The Numerical Discourses of the Buddha: A New translation of Anguttara Nikāya**, (Boston: Wisdom Publications, 2012), p. 85.

knowledge and good conduct, sublime, a knower of the world, the supreme trainer of men to be tamed, teacher of devas and human, awakened, fortunate. When bhikkhus, a noble disciple recollects the Tathāgata, then at that time his mind is neither under the sway of avidity, nor under the sway of hatred, nor under the sway of delusion. Then his mind is just upright, he has left greed behind, released himself from it, he has emerged from it. Greed, bhikkhu, is an expression for the five strands of sensuality. Having made this a foundation, some beings get purified in this way.²⁵

This point is very important for Pure Land practitioners who were looking for the real Buddha teaching in the Nikāya sūtras in many years. Many practitioner of Pure Land tradition had worried about the method of reciting of Buddha may not taught by Sakyamūni Buddha. But, that character proved that reciting of Buddha is the real method of practice teaching of Buddha. This is the determinative of what one can achieve in chanting Buddha's name. We can join the Buddhahood and enlightenment via this method. This is what Buddha had taught. We should believe in this sūtra. We can find one more sūtra related to this topic is sūtra 118 Anāpānasati²⁶ about mindful of breathing and Kāyagatāsati sūtra²⁷ mindful of body moving in Majjhima Nikāya. Mindful of death in the Anguttara Nikāya, chapter six Dharmas. Mindful of calm (Suddhi) in the sūtra no. 64 Mahā Mālunkya²⁸ in Majjhima Nikāya. This is show that what the Buddha has taught about “mindful” was appeared in many Nikāya sūtras which was trusted by all the Buddhist scholars in the world. By this meaning, Thich Nhat Hanh said:

Mindful of Buddha is the real way of practice which was taught by Sakyamūni Buddha, was practiced by lay peoples in Buddha time for faith, calm, peaceful, solid and also happiness.”²⁹

And Chanh Tri had defined the definition of recitation of Buddha, he said:

²⁵Bhikkhu Bodhi, (2012), Op.cit., Chapter Ten Dharmas, p. 1333.

²⁶ Bhikkhu Ñanamoli & Bhikkhu Bodhi, (tr.), (2009), Op.cit., p. 941.

²⁷Ibid., p. 949.

²⁸Ibid., p. 537.

²⁹Thich Nhat Hanh, **Holding Pure Land on your hand**, (Vietnamese ver.), HCM city: Eastern Publishing House, 2007, p. 5.

*Reciting of Buddha, your mind to be calm, it meant Buddha's land is pure, is to see the Amitābha Buddha, that Pure Land and meditation are not two sides.*³⁰

When the first time of Buddha Dharmas were write down on the Tālapatra leaf in the Third Council, the period of Asoka, about 218 BE. It meant more than 200 years after Buddha time, we can say that is not totally sure of what had wrote on the Tālapatra is what Buddha has taught. We did not know about 200 years after Buddha attended Nirvāna is what the teaching of Buddha was missed or was added more than this. Two side may happen during that time with only memory chanting, scholar A. K. Warder said that:

*It appears that during the Buddha's lifetime and for some centuries afterwards nothing was written down: Not because writing was not in use at time but because it was not customary to use it for study and teaching.*³¹

The divide into many sects began at the Second Council with the different idea of ten problems. See history of the Councils we will understand. Mahāyāna texts may appeared after the Third Council when Mahāyāna's senior monks known that other schools have been organized the Council then they did it, about 500 years after Buddha passed away. So, some Mahāyāna texts appeared about the Fifth century BE. This is why Amitābha Buddha sūtra, (Sukhāvatī-vyūhah) appeared about 140 CE.³² While in China appeared a sūtra called Pratyutpanna samādhi (般舟三昧經) about 179 CE,³³ there is the citation:

*If someone have only focus on mindful of Buddha in one day one night to seven days seven nights, after seven days, they will see the that Buddha.*³⁴

³⁰Chanh Tri Mai Tho Truyen, (ed.), **A Disquisition of Pure Land School**, (Vietnamese ver.), Hanoi: Religion Publishing House, 1995, p. 17.

³¹A.K. Warder, **Indian Buddhism**, (Dehli: Motilal Banarsidass Publishers, 2008), p. 199.

³²Bhiksu Phuoc Nguyen, Op.cit., p. 206.

³³Ibid., p. 202.

³⁴Taishō Tripiṭ aka, (CBETA, vol. 13, no. 0418), p. 0905a. 若有善人，一心

It meant, the practice of Pure Land had appeared in India and China in the second century CE. Moving on the period of Nāgārjuna, he is the great master after Buddha passed away in the history of Buddhism. He was also the master who had deserted to propagandized of Mahāyāna Buddhism. He raised many vows of Amitābha Buddha, such as:

*The Buddha of Infinite Light and Wisdom, whose body in like a mountain of genuine, I worship with my body, speech and heart by joining hands and bowing down toward him.*³⁵ (verse 40)

This vow was write from heart of the student who had fully respected their master. It meant Nāgārjuna really believed in Amita Buddha, so he did it. He had wrote more than thirty verses of respectation and to practice of Amita Buddha.

If anyone is mindful of that Buddha's infinite power and merit, he will instantly enter the Stage of Assurance. So, I am always mindful of Amida. (verse 42)³⁶

This verse shown that Nāgārjuna had practiced mindful of Amitābha Buddha.

We can see many verse from verse 40 to verse 70³⁷, Nāgārjuna had respected Amitābha Buddha, had vowed to practice, had vowed to be born in Pure land, so on. This is a clearly evidence for the origin of Amitābha Buddha in nearly two thousand years ago many great master had believed in Pure Land Buddhism. We can read more about Pure Land Buddhism in his books, such as: Commentary on the Ten Stage Sūtra (Dāsabhūmika-vibhāsā-sātra)³⁸ and master Aśvagoṣa with Awakening of Faith in the Mahāyāna (Mahāyāna Śraddhotpāda Śāstra).³⁹

念佛，一日一夜若七日七夜，過七日已後見之。

³⁵ Hisao Inagaki (tr.) Nāgārjuna's **Discourse on the Ten Stages**, (Kyoto: Ryukoku University Press, 1998), p. 40.

³⁶ Ibid., p.40.

³⁷ Ibid., pp. 40-43.

³⁸ Hisao Inagaki, Op.cit., & Taishō Tripiṭ aka, (CBETA, vol. T26, no. 1521, 十住毘婆沙論

³⁹ Awakening of Faith in the Mahāyāna, (大乘起信論), Taishō Tripiṭ aka (CBETA, vol. T32, no. 1667), p. 0583b23-0591c02.

2.1.3 Pure Land Buddhism in some Countries

Pure Land Buddhism is the largest school in Mahāyāna tradition which was developed in India, then spreading to China, with the sūtra *Pratyutpanna samādhi*⁴⁰ was translated in 179 CE and other sūtras also were translated some year later, such as: *Amitābha Buddha sūtra* (*Sukhāvātī-vyūhah*) in 148 CE. This is opening door of Pure Land praising into China. But the practitioners of Pure Land not much at that time. The Buddhism has just begun in China, therefore all traditions moved on very gradual to adapt with the local culture and religions carefully.

From the year 220 to 265 CE there were many master who were Indian went to China for propagation Buddha teaching but their main work is to translated the sūtra into Chinese, like as Anseiko, Lokaraksa, Zhiqian, but Kosokai from Vietnam. This time many sūtras was translated but not having any completed version sūtra and many Pure Land sūtra were translated in this time, this was first sūtras were spread into China. After this time, there were some great master, such as Fa-Hsien, Xuanzhuang and Gijo who went to India study Buddhist philosophy then came back to China for teaching Buddha Dharma. Then master Daoane (314-385 CE) was one of the great master who had preaded th Buddha teaching in many places and a lot of people believer and practiced. Continue his path is master Hui-yuan (334-416 CE) who was known as the first patriarch of Pure Land in China.⁴¹ He had aggregated a group of lay people to recite the *Amitābha Buddha's* name to vow to reborn in Pure Land after death. This action quickly widespread out the country, form here he travelled many monasteries taught about the method of recitation of *Amitābha Buddha* and discribe about the perfection of Pure Land which was based on the sūtra *Pratyutpanna samādhi*.

After his passed away a hundred years, there was master Tan-luan (476-542 CE) who continue to spread the Pure Land tradition in China Buddhism at that time. Continue with master Dao Xuoc (548-645), master Shan-tao (613-681) who was considered the actual second patriarch of the organized Pure Land Buddhism. He had composed important

⁴⁰ Bhiksu Phuoc Nguyen, Op.cit., p. 206.

⁴¹ Chanh Tri Mai Tho Truyen, Op.cit., p. 10.

commentaries on the Sūtra of Infinite Life (Sukhāvātī-vyūhah-sūtra).⁴² There was also master Thua Vien (712-802 CE), he is the third patriarch of Pure Land in China, master Hossho (747-821 CE) is the fourth, master Thieu Khang (?-905 CE) is the fifth, master Yomei Enju is the sixth (904-975) Sun-Shang (956-1020 CE) the seventh, master Chan-Jan (1048-1116 CE), master Yunqi Zhuhong (1531-1612 CE) is the eighth, master Duc Thanh (1546-1623 CE), master Chikyoku (1599-1654 CE) is the ninth, master Hsing-She (1628-1682 CE) in the tenth, master That Hien (1685-1734 CE) is the eleventh, master Chi-Sun (1740-1810 CE) is the twelfth, and in the modern time there are master Yin Guang, (1861-1940 CE)⁴³ is the thirteenth patriarch of Chinese Pure Land, master Yinshun (1906-2005 CE) he was known as the great master in Pure Land tradition in mainland (China, Hongkong) and island (Taiwan) in present time. One of his thought of Pure Land is to establish Pure Land in this world. There are also a famous Pure Land master in present is master Jingkong (born 1927 - now), he has opening mind in the ways of using internet to pread the Buddha Dharma, specially Pure Land when the internet is flourishing. With the influence of Pure Land Buddhism in the country (China, Hongkong and Taiwan), there are many monasteris, pagoda and temple has been applying the practice of Pure Land Buddhism in their daily practice and chanting.

Pure Land Buddhism was called Jōdo in Japanese. According to Mochizuki Shinko, essential Pure Land was transmitted directly from China during the Nara (710-794 CE) to Heian (794-1182 CE) period. However, from the later Heian, or Insei (1086-1185 CE) period, there emerged what can be called Japanese Pure Land with a distinctive course of development and doctrines.⁴⁴ But we has known that the prince Shōtoku Taishi (574-622 CE) has cast the Sakyamūni Buddha statue to pray for one of his three wives Kashiwade No Oiratsume was ill, and there was the inscription on the aureole of the Buddha statue:

⁴² Thich Quang Do (tr.) **Phat Quang Dictionary**, (Vietnamese ver.), (HCM city: 2014), pp.1652-53.

⁴³ Thich Thien Tam, **The History of thirteen Patriarch of Chinese Pure Land Buddhism**, (Vietnamese ver.), HCM City: Hong Duc Publishing House, 2011.

⁴⁴ Mochizuki Shinko, (M. Solomon, tr.), **The Pure Land tradition: History and Development**, (Berkeley: Regents of the University of California, 1996), p. 267.

Pray reverence to the three treasures, we will create a statue of Sakyamūni whose height is the same as that of the king (i.e., Prince Shōtoku). Through the power of this vow, may they recover from their illness, extend the length of their lives and remain sasangely in the world. If it is their karmic destiny to depart from the world, may they go and climb to the Pure Land and quickly ascend to (attain) this sublime fruit (myōka, i.e., Buddhahood).⁴⁵

This inscription gave us the important data of the Pure Land at that time. And in the period of kingdom Kotoku Tenno (596-654 CE), Buddhist rites was applied in the Imperial palace, which invited master Hue An pread the Sukhāvātī-vyūhah-sūtra (The Sūtra of Infinite Life) for all mandarinates.⁴⁶ If the Pure Land in Japan was preaded by Chinese at the period of Nara (710-794 CE), how could the prince Shōtoku Taishi knows the teaching of this tradition, how could master Hue An pread the Sūtra of Infinite Life in Kotoku Tenno period? Therefore, the Pure Land may came to Japan before the Nara period, which following the first time of Buddhism was introduced to Japanese in the year 552 CE.⁴⁷

Pure Land Buddhism was developed at that time but there was not a profound impression, until the appearance of master Honen (1133-1212 CE) who was known as the founder of Pure Land in Japanese. After he ordained he went to Hieizan mountain to study Dharma and practice with master Kōen (?-1169 CE) and Eiku (?-1179 CE) until his 43 years old, he came back with the practical method of recitation of Amitābha Buddha then he was diligent to propagation of Pure Land Buddhism to around the country. And one of his good student is master Shinran (1173-1262 CE), who continued his master preading the Pure Land to many kinds of peoples in many years. With master Shinran, Ajhan P. A. Payutto wrote:

⁴⁵Robert F. Rhodes, The Beginning of Pure Land Buddhism in Japan: From its Introduction through the Nara Period, (Japanese Journal of Religions: January 2006), vol. 31, p. 4.

⁴⁶Tran Quang Thuan, **Vietnam Buddhism in the modern era**, (Vietnamese ver.) (Hanoi: Hong Duc Publishing House, 2014), p. 576.

⁴⁷P. A. Payutto, Op.cit., p. 66.

*He found the Jodo-Shin (True Pure Land) which emphasized the absolute reliance on the external power of Amita and the equality of all beings before the Buddha.*⁴⁸

With the new understanding of Pure Land thought which made him become the foundation of the Shin true sect. Pure Land in this period was very popular, also Buddhism was very developmental. Pure Land Buddhism continued to improve in next dynasties, which Kamakura period of Shogunate which lasted till 1333 CE, this was the foundation of arising of three major forms of Buddhism later: Pure Land school with two lineages Jodo of Honen and Jodo-Shin of Shinran, Zen school and Nichiren school is a popular form of Buddhism at that time.

⁴⁸Ibid., p. 70.

Today, the Pure Land Buddhism in Japanese is the Jōdo-Shin of Shinran thought which was disseminated at that time to present because of many followers believes in this way of reciting of Amitābha Buddha while no need to be ordained as a monk. This is why many Japanese monks had married while they were stilling a Buddhists monk. Although they were wearing a monk vesture but they worked as the ceremonial monk (who chants for funeral rites, wedding, praying ceremony, etc.) This kinds of monks they did not really focus on the practice of Buddha teaching as others.

Buddhism was introduced into Korean at the first time of Goguryeo in 372 CE,⁴⁹ then the kingdom of Baekje was also followed in 384 CE, then introduced again in period of kingdom Silla between 527 to 535 CE. Master Sundo was sent to China for bring back the Buddhist teaching by the purpose of the ruler of Eastern Qin and Fu Jian. Some decade later, there was master Serindian who came from the Eastern Jin state of India had taught in the Baekje kingdom. And in the Silla period, Buddhism was seen as a threat to traditional religions of Shamanism, Animism and Ancestor worship. Although the respect of Amitābha was the representative form of Pure Land belief in Korean Buddhism after the Unified Silla period, this form of belief and worship was not seen in the three kingdoms period when the worship of Maitreya flourished. Although all of the three kingdoms display features of the cult of Maitreya, there are significant differences between Kōguryo, Baekje, and Silla kingdom with respect to the characteristics of the Pure Land of Maitreya. So, Pure Land in this period time was most believed that is a heaven of Maitreya Buddha rather the Western Paradise of Amitābha Buddha.

In the Twelfth century, there was master Uicheon (1055-1101 CE) has tried to raise Buddhism again in the situation of two branches Zen and Pure Land, which stressed the important of meditation and scriptures respectively. Then master Chinul (1158-1210 CE) was more successful in this endeavour, epitomised by his famous maxim: sudden enlightenment followerrd by gradual cultivation. Master Chinul's unifying and inclusive form of Budhdism is known as Chogye Buddhism, which became the

⁴⁹P. A. Payutto, Op.cit., p. 125.

official state religion of Korea with its center at the Sonnqqwangsa pagoda near modern-day Sunchon. From the Fifteenth century CE, Buddhism would be replaced in importance by the rise of Neo-Confucianism at least in terms of state recognition. But Chogye Buddhism continues in South Korea to be the most popular form of Buddhism later. In the year 1910, Japanese Buddhism was brought into Korea in the new form of married monkhood which its consist to 1945 when the Korean Buddhism has been recognized that not the real Buddhism which Korean need to follow. That tradition movement was completely destroyed by the Korean Buddhist tradition.⁵⁰

Today, Pure Land Buddhism has been improving in many countries, where the most of Mahāyāna countries went to abroad to new land, then they are continued to follow their tradition are Pure land Buddhism. Such as, Chinese and Vietnamese communities in United State of American, Europe or in Thailand and Singapore where they follows the Pure Land tradition with easily way to chant the sūtra and recite Amitābha Buddha while working in daily life.

⁵⁰ P. A. Payutto, Op.cit., p. 125.

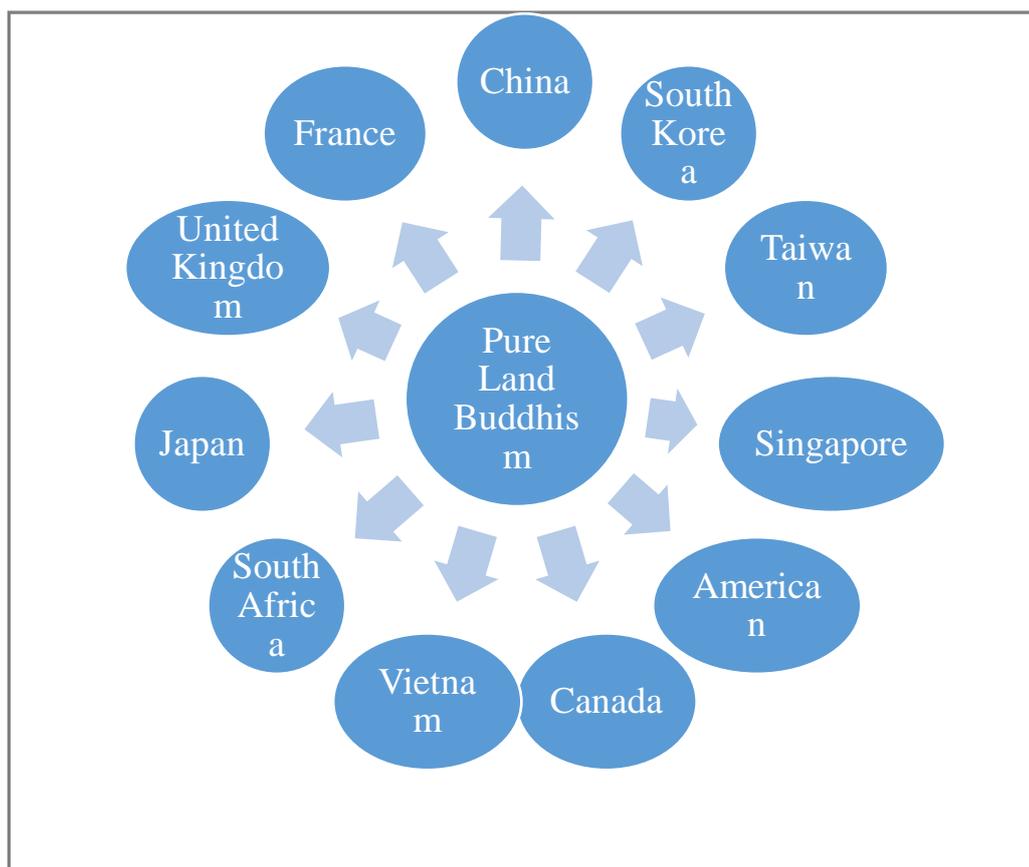


Table 1. Pure Land practice community in some countries⁵¹

⁵¹ <https://www.fgs.org.tw/en/#>, view on 2 January 2018.

2.2 The Origin and Development of Pure Land Buddhism in Vietnam

The research will study about three points in this topics; 1. Brief history of Vietnam Buddhism, 2. Origin and development of Pure Land Buddhism in Vietnam and 3. The practical methods of Pure Land from beginning to present time.

2.2.1 Brief History of Vietnam Buddhism

Vietnamese were known as a group local people lived in the year of 2879 BCE⁵² around the local rivers in ancient Vietnam land. From this time to the first century of CE, Vietnamese had respected and worshiped the River God, Mountain God, Land God, etc. Then Buddhism was spread into Vietnam, which according to many Buddhist scholars and researchers in modern time, Buddhism was introduced into Vietnam about the first years of the second century CE,⁵³ which the Luy Lau Buddhist center (Bac Ninh province in the northern Vietnam) was one of the three Buddhist center between ancient Vietnam and China. But conforming author Nguyen Lang (writer name of the Most Ven. Thich Nhat Hanh) Luy Lau was the first established in the ways of India business man travelled to South Asia countries for trading by shipping line in the first century CE.⁵⁴ By this way, before the boat arriving to China, it had stopped in Champa land (ancient kingdom in south of Vietnam was lost at 700 years ago) and ancient Vietnam. Master Kosokai was one of the great master in first years of Third century, which was known as a founder of Vietnam meditation.⁵⁵ Next centuries, Vietnam had changed many things from the social life, economic, politics, specially religion, which was under Chinese rule with over 1000 years, be rule and independence and rule again though that centuries to 939 CE⁵⁶ with the campaign of Ngo Quyen who won the Han dynasty (ancient kingdom in China). We can see that Buddhism in any

⁵²Le Van Huu, **Dai Viet Historical Encyclopaedia**, (Vietnamese ver.), (Hanoi: Science and Society publishing house, 1993), p. 4.

⁵³P. A. Payutto, *Op.cit.*, p. 108. Nguyen Lang, **Interpretation of Buddhism in Vietnam**, (Vietnamese ver.), Hanoi: Oriental Publishing house: 2012, p.15. and Nguyen Cao Thanh, **An outline of Buddhism in Vietnam**, (bilingual), (Hanoi: Religions Publishing House, 2008), p. 20.

⁵⁴Nguyen Lang, *Op.cit.*, pp. 17-30.

⁵⁵*Ibid.*, p. 53.

⁵⁶Le Van Huu, *Op.cit.*, p. 53.

countries was effected by the changing of countries situations. So, Buddhism in the first century in Vietnam was that situation with the local peoples. Although Vietnam was rule by Chinese in a long time, but there were many great master has appeared in that time, which was recognized in the book of “The Zen garden of Vietnamese master”⁵⁷ told about the greats master in the Sixth century to Thirteenth century CE in Vietnam.⁵⁸

Vietnam Buddhism has been developing in many next dynasties which some period it became the national religion, such as Ly dynasty (1010 - 1225 CE) with many Zen boughs were established, for example: Ty Ni Da Luu Chi Zen bough, founder is master Ty Ni Da Luu Chi (? - 594 CE) was Indian then went to China in 562 CE then moved to Vietnam in 580 CE; Vo Ngon Thong Zen bough, with the master name is the name of Zen bough, he was Chinese, went to Vietnam in 820 CE to spread the Zen teaching then passed away in 826 CE. There was a special master Tinh Luc (1112-1175 CE), which the way of practice recitation of Amitābha Buddha as meditation method in his practice;⁵⁹ Thao Duong Zen bough (about 1069 CE) and Tran dynasty (1225 - 1400 CE), which the first king is Tran Thai Tong (1218 - 1280 CE), he a genuine lay Buddhist with the deep understanding of Buddha Dharma, specially Zen in that time, he wrote many books with existed until now, such as Thien Tong Chi nam (The keys of Zen Buddhism), Kim Cang Tam Muoi Kinh Chu Giai (The Commentaries of Diamond Samādhi sūtra), Luc Thoi Sam Hoi Khoa Nghi (The Six times a day to Confession and Reform Rites), Khoa Hu Luc (with many articles and commentaries of Dharma, special the book: Commentaries of Recitation of Buddha).⁶⁰ It meant, the King had practiced reciting of Buddha as the method of meditation. With the book: The six times a day to Confession and Reform Rites has been practicing in the system of Truc Lam Zen school in Vietnam and other monastery today. Buddhism in this period was very developmental around the country from dignitaries to works. And many great master has appeared, like as Tran

⁵⁷Le Manh That, **The Zen garden of Vietnamese Master**, (Vietnamese ver.), (HCM City: Van Hanh University Press, 1999).

⁵⁸Nguyen Lang, Op.cit., p. 71.

⁵⁹Le Manh That, Op.cit., p. 88.

⁶⁰Ibid., p. 182.

Thai Tong (1218 – 1277 CE), master Phap Loa (1284 – 1330 CE), master Huyen Quang (1254 – 1334 CE).⁶¹ Buddhism was as the national morality standard for community follow and believe in the longest dynasty in Vietnam, the life was very prosperous and peaceful.

Moving on the important period is the Ho dynasty (1400 -1407 CE) with development only 7 years when they arrogated from Tran dynasty. Then Vietnam was ruled again under the Ming (1368 – 1644 CE), the last imperial dynasty in China ruled by ethnic Han Chinese) from 1414 to 1427 CE, which the culture, books, sūtras of Vietnam Buddhism were destroyed instead of Chinese Buddhist sūtras, Taoism and Confucianism thought.⁶² This is why most of Vietnam Buddhist sūtra and cultures were lost under this period, and many important documents, history books, researches article were also destructive in the regretting of Vietnamese Buddhists.

Vietnam Buddhism in the Later Le dynasty (1428 – 1527 CE) with ten kings governed during a hundred years. But there was some great king were respected by the peoples while other were not believed by peoples. Therefore, the country was changed a lot from good king to bad king then bad king to best king. So, Buddhism was effected by the prosperity and decadence of the kingdom.⁶³ Hence, Buddhism was declined in this period. Then, Vietnam Buddhist in the period of South and North dissention (1528 – 1802 CE), after the decline of the Later Le, Buddhism was two situations but when the country was separated two part which the North ruled under Trinh Parentage and the South of Nguyen Parentage. The North has the new bough Tao Dong Zen, which original in China, then Lien Ton Zen bough, a branch of Lam Te Zen. While in the South has the Zen bough Nguyen Thieu, Lieu Quan Zen bough and many great masters appeared in this period.⁶⁴

After this dissention time, Buddhism moving on the period of restoring (1930 – 1945 CE) with the South had the campaign of master Khanh Hoa and Thien Chieu established the: Nam Ky nghien cuu Phat Hoc

⁶¹Nguyen Lang, Op.cit., pp. 163-196.

⁶²Thich Mat The, **Precis History of Vietnam Buddhism**, (Hanoi: Religion Publishing House, 2001), Chapter X, p. 112.

⁶³Ibid., p. 114.

⁶⁴Nguyen Lang, Op.cit., pp. 555-576.

(The Society of Buddhist studies in the South) in 1930, then continue to establish the Buddhist magazine called Tu Bi Am (Compassion voice) in 1932. While in the Center, master Giac Tien invited his colleagues to establish the An Nam Phat Hoc (An Nam Buddhist Studies) in 1932, they also found the Vien Am Buddhist magazine in 1933. The North was effected by two that campaign, so master Tri Hai and his colleagues establish the Hoi Phat Giao Bac Ky (The Buddhist Society of the North) in 1934 with Tap Ky Yeu magazine in 1935, then Duoc Tue Buddhist magazine later.⁶⁵ There were many Buddhist societies established in this period, from the North to South and Western. Buddhism has been spreading around the country although the country was divided into many part. The prominent point in this time is the establishment of Tong hoi Phat Giao Viet Nam (The Federation Vietnam Buddhism) in 1951 to control the activities of Buddhism in three regions.

To talk about Vietnam modern Buddhism, we must discuss about the Buddhist problem in 1963, which the suppress of Ngo Dinh Nhiem government to stop the activities of celebrating of Buddha birthday in this year. Many campaign had outspread in Hue and HCM city, many monks, nuns and lay peoples had to self-immolation, one of those cases is master Thich Quang Duc (on June 11, 1963). They were the real examples embedded in the Vietnam Buddhist and national history. During this time, the Buddhist society was established is Giao Hoi phat Giao Viet Nam Thong Nhat (Vietnamese Unified Buddhist Congregation) in January 1964,⁶⁶ the Master Superior Thich Tinh Khiet (1890 – 1973 CE) was nominated to be the first Sanhgaraja of Vietnam. The government of Ngo Dinh Nhiem was subverted on November 1st, 1963.⁶⁷ Buddhism was resuscitated after this period with many activities and ceremonies were held, many new pagodas were also built while Vietnam was still divided into two regions at that time.

⁶⁵Ibid., p. 631.

⁶⁶Nguyen Cao Thanh, **An Outline of Buddhism in Vietnam** (bilingual), Hanoi: Religion Publishing House, 2008, p. 187.

⁶⁷Le Cung, **The Buddhist Campaign of the South of Vietnam 1963**, (Vietnamese ver.), (Hue: Thuan Hoa Publishing House, 2008), p. 280.

After the day 30 April 1975, Vietnam became the peace country with the control of the North government, called Vietnam Communist Party. Buddhism in this first time was activated under controlling of the government. There was the new Buddhist society established, called Giao Hoi Phat Giao Viet Nam (Vietnam Buddhist Congregation, now is Vietnam Buddhist Saṅ gha) on November 7th, 1981, the Master Superior Thich Duc Nhuan (1897 – 1993 CE) was nominated to be the first President of Vietnam Buddhist Congregation. Vietnam Buddhism from that time (1975) to present (2017) has been development gradual with many activities, with many ancient pagodas were rebuilt, many congress were organized after six years, Vesak Day was also celebrated in Vietnam in 2004 and 2014, this is shown that Buddhism in Vietnam had changed a lot years by years. There are four Buddhist university (Ha Noi capital, Hue city, HCM city and Can Tho city), there are 31 Buddhist Intermediate School and many Buddhist Junior Classes though the provinces.⁶⁸ Today, Buddhism was believed and followed by most of Vietnamese.

Years	Dynasties	Details
2879 – 150 BCE	No any dynasties	Living as groups, respected River God, Land God, ...
150 BCE – 939 CE	Many dynasties	Were invaded by Chinese many times, Buddhism was bearing by Chinese Buddhism
939 CE- 1010 CE	Ngo Quyen dynasty	Independence from Han dynasty, many Master appeared
1010 – 1225 CE	Ly dynasty	Buddhism was very prevailing and be national religion

⁶⁸Nguyen Cao Thanh, Op.cit., p. 202.

1225 – 1400 CE	Tran dynasty	Buddhism was continued a national religion, many temple were build.
1400- 1428 CE	Ho dysnaty and ruled by Ming of Chinese	Many temples, sutra and Buddhist cultures were destroyed
1428-1527 CE	Later Le dynasty	Everything changed with sometime awful, sometime good
1528 – 1802 CE	Separated two parts; North belong to Trinh Parentage and South belong to Nguyen Parentage	Buddhism developed in to two branches, many Buddhist school were created.
1802 – 1930 CE	Country and Buddhism still two parts	Buddhism was indenpandent developed in two part.
1930 – 1975 CE	The country still two parts	Many Buddhist communities appeared in the North, Central and South also.
1975 – 2017 CE	Union a country with control of Communist party	Vietnam Buddhism became an union Sangha.

Table 2. Summaries of history of Vietnam Buddhism

2.2.2 Origin and Development of Pure Land Buddhism in Vietnam

Buddhism was introduced into Vietnam before or later the 1st century of Common Era as told above. So, Pure Land Buddhism had perhaps come together in that time with the campaign of spreading Dharma to the new land of India master. But there was not any documents or books concern to this point had been existed. There are an early book, called Ly

Hoac Luan (The arguments to destroy Buddhism doubts)⁶⁹ of Mau Tu appeared the later 2nd century⁷⁰ in the same time with prevailing Buddhist center was Giao Chau (Bac Ninh province) had been consist to present, which not mentioned about Pure Land Buddhism or Amitābha Buddha. But the researcher obviously believed Pure Land has been appeared in Giao Chau area. Because Pure Land existed in India about before the Nāgārjuna period (160-225 CE), he had practiced pure Land tradition, he wrote the verse of praying and believed in Amitābha Buddha⁷¹ and the sūtra Pratyutpanna samādhi was translated in China about 179 CE⁷². While Buddhism in Giao Chau was more prevailing than China, therefore, researcher believe that was Pure Land tradition in Mau Tu period.

Next centuries, we did not know about how Pure Land was maintained and spread by pedigree masters, one of the reason is this time Vietnam was invaded by ancient China near 1000 year (111 BCE – 938 CE),⁷³ during this time, Vietnam had repay many times, such as Hai Ba Trung (34 CE), Ba Trieu (248 CE), etc. But most of Vietnam cultures and Buddhism historical documents were destroyed in this period. And the year 1414 CE Vietnam was invaded again by Meng to 1427 CE, during this period Buddhists cultures, sūtras, pagodas, etc., were destroyed one more time.⁷⁴ Therefore, a few Buddhist texts, documents are existed. No more data to know about Pure Land had adapted to pass this period. Until the story of master Khong Lo (?-1141 CE) had created a Amitābha Buddha in Quynh Lam pagoda, also before that another Amitābha statue was make in Lang Kha mountain in 1057⁷⁵ by the king Ly Thanh Tong, now that statue was protected at Phat Tich pagoda in Bac Ninh province. This information shown that the practice of Pure Land has been maintain in the monastery and lay people believing. Moving on next reign is Tran dynasty, with the

⁶⁹Nguyen Lang, *Op.cit.*, p. 36.

⁷⁰*Ibid.*, p. 41., Le Manh That, **The Collections of Vietnam Buddhist Literature**, (Vietnamese ver.), (HCM: Ho Chi Minh Publishing House, 2001), p.86.

⁷¹Hisao Inagaki, *Op.cit.*, p. 40.

⁷²Bhiksu Phuoc Nguyen, *Op.cit.*, p. 206.

⁷³Tran Quang Thuan, **Vietnam Buddhism in the modern world**, Hanoi: Hong Duc Publishing House, 2014, p. 678.

⁷⁴*Ibid.*, p. 750.

⁷⁵Nguyen Lang, *Op.cit.*, pp. 135-136.

king Tran Thai Tong (1218-1277 CE), he was a Dharma practitioner with incorporation between Pure Land and meditation. He had write many books commentaries meditation and Pure Land practice, special Niem Phat Luan (Commentaries in recitation of Amitābha Buddha), he said that: Reciting Amitābha Buddha is a simple way to establish mindfulness and transform three defilements.”⁷⁶ If there are not any people had been practiced Pure Land Buddhism, the king had not wrote that commentaries. He practiced Pure Land tradition as a method of meditation, because when you recited Amitābha Buddha, your mind to be mindful then having samatha, this is like meditation.⁷⁷ King Tran Thai Tong added more:

*“For high knowledge practitioner, mind is the Buddha, no need to add anything on, the subject of reciting and the object of reciting are one. So subject and object of reciting were real pure, this is called samatha.”*⁷⁸

So, Pure Land was very popular during this time continued with the king Tran Nhan Tong (his Dharma name Truc Lam 1258-1308 CE), with the noted of Nguyen Lang about the discussion between master Truc Lam and monks while the Saṅ gha were reciting of Amitābha Buddha.⁷⁹

In the Tran dynasty (1225-1400 CE), the monasteries and pagodas has the respectable practice life with vinaya and monastic rules. In Buddha hall was arranged the statue of Sakyamūni Buddha while other pagodas with statue of Amitābha Buddha, Avalokitesvara and Mahāsthāmaprāpta.⁸⁰ This information has proved the common of Pure Land tradition during Tran dynasty. The sūtras for main two times chanting is to mingle between three traditions; Pure Land, Zen and Vajrayāna.⁸¹ They chanted the Reborn on Pure Land mantra in the morning chanting and Amitābha Buddha sūtra with reciting in the evening chanting, it meant Pure Land had been become important part in the daily practice. There is a legend that was a princess Dieu Thien, a daughter of king Subhavyūha, the princess wanted to be

⁷⁶Ibid., p. 183.

⁷⁷Chanh Tri Mai Tho Truyen, Op.cit., p. 20.

⁷⁸Nguyen Lang, Op.cit., p. 301.

⁷⁹Ibid., p. 302.

⁸⁰Ibid., p. 372.

⁸¹Ibid., p. 374.

ordained as a nun but the king did not allow, so she left the palace and went to a pagoda, the king had enjoined many times for princess comeback, she did not. Wherever she went for practice recitation and meditation, the king had prohibited. She had passed many hardships to be a Nam Hai Bodhisattva.⁸² This legend was common in 15th century CE. In the work Van Te Thap Loai Chung Sinh (The Text to dedicate ten kinds of spirits) of the great poet Nguyen Du (1766 – 1820 CE), he had mentioned a works: “Namo Buddha, Namo Dharma, Namo Saṅ gha! Namo all reborn in Buddha world!”⁸³ Buddha world in this meaning is the world of Amitābha Buddha. According to common people’s conception when someone death, they were prayed to be born in Pure Land, therefore in the funeral ceremony, the monks chanted Amitābha Buddha sūtra for praying. This tradition has been applying until today. Pure Land was continued practice in the monastery and pagoda bypass the pressure of Zen meditation. One more information about the common of Pure Land tradition is in the year 1665, a pagoda was built in Quy Ninh (Binh Dinh province), called Thap Thap Di Da Tu⁸⁴ it meant the pagoda of Ten Stupas of Amitābha by master Nguyen Thieu (1648-1728 CE).

In 1934 CE, Luong Xuyen Phat Hoc Congregation was established in Tra Vinh province to open the Buddhist studies course for monks and nuns, after a year, the Congregation also established Buddhist textbooks publishing house for translation and publishing Buddhist textbooks in two languages, ancient Chinese and Vietnamese, special the translation of the sūtra Sukhāvātī-vyūhah (The Sūtra of Infinite Life)⁸⁵ into Vietnamese. This time is Lay Buddhist Vietnam Congregation (Tinh Do Cu Si Phat Hoi Viet Nam) was also established by lay man Nguyen Van Bong (1886 – 1958 CE), to practice recitation of Amitābha Buddha and opening oriental medicine surgery charity without the need of monks or nuns.⁸⁶ In 1932, An Nam Buddhist studies Congregation (An Nam Phat Hoc Hoi) was established in Hue city to open the Buddhist studies school for monks and

⁸²Ibid., pp. 427- 433.

⁸³Nguyen Lang, Op.cit., p. 550.

⁸⁴Ibid., p. 697.

⁸⁵Ibid., p. 655.

⁸⁶Nguyen Lang, Op.cit., pp. 667 – 668.

nuns, many subjects were taught in this course but noticeable subjects are many documents concern to Pure Land tradition, such as: Commentaries of Amitābha, The Sūtra of Infinite Life,⁸⁷ etc. We can read a praying work of a lay man in middle of February 1950 in Hanoi:

*In this spiritual moment of Lunar new year's eve, all lay Buddhists were chanting sūtra and recitation Amitābha Buddha for our mind to be calm to commemorate our ancestor, ...*⁸⁸

Perhaps conclusion that Pure Land was always practiced by lay peoples. So, he can remember to pray in this holy moment. Following the campaign of establishment Buddhist studies congregation, in 1955, lay man Doan Trung Con and his colleagues found the Pure Land school (Tinh Do Tong)⁸⁹ to built the system of Pure Land Dharma teaching.

After this period, Pure Land has been practiced in the monasteries, pagodas and lay peoples life with changing of present situation and civil war, when the country was separated into two parts then became one, it was not much effect on improving of Pure Land practice in Vietnam Buddhism. In the modern era, there are two famous masters in Pure Land Buddhism are the Most Ven. Thich Tri Tinh (1917- 2014 CE) in the South and the Most Ven. Thich Pho Tue, also the Third Supreme Patriarch of Vietnam Buddhist Saṅgha (born 1917 - now) in the North. They were practiced and spreaded Pure Land Buddhism, writing and translation many books of Pure Land. Until the later 20th century, there is the Hoang Phap monastery, where the Seven-days recitation of Amitābha Buddha was held, the campaign of Pure Land was awaked again in HCM city to around the country in some years later. From 68 practitioners in the first retreat to 3500 practitioners⁹⁰ today with many significant programs organized in this retreat. From the success retreats of Hoang Phap monastery, many monasteries and pagodas around the countries had came to Hoang Phap for studying and be shared the ways of organization this retreat. Next some years, many Seven-days recitation of Amitābha Buddha opened in many

⁸⁷Ibid., p. 679.

⁸⁸Ibid., p. 766.

⁸⁹Nguyen Cao Thanh, Op.cit., p. 69.

⁹⁰Thích Chân Tính, (ed.), Hoang Phap monastery Center for Seven-days Recitation Buddha Retreats in Vietnam, (HCM: Eastern Publisher, 2008), p. 31.

provinces There is the Amitābha Buddha birthday festival was firstly celebrated in Hoang Phap in 17th of November in Lunar calendar after that many pagodas invited the Hoang Phap to help for organization this festival. Now it became a form of Hoang Phap monastery also the form of Vietnam Pure Land Buddhism.⁹¹

See the summaries table below:

Years	Dynasties	Details
Early – 150 CE	No any dynasties, then Hai Ba Trung dynasty appeared	Living as groups, respected River God, Land God, ...
150- 938 CE	Many dynasties appeared	Buddhism was introduced to Vietnam then was bearing by Chinese Buddhism. Pure Land could be introduced in this time.
939 – 1010 CE	Ngo Quyen dynasty	Buddhism developed in the form of meditation and also effected by Chinese Buddhism.
1010 – 1225 CE	Ly dynasty	Meditation Buddhism was common then Pure Land
1225 – 1400 CE	Tran dynasty	Meditation Buddhism still develop durable than Pure Land, but Pure Land was practiced small lay people groups around the country.

⁹¹Ibid., pp. 73-81.

1400 – 1900 CE	Many dynasties appeared and changed each other during that times.	Pure Land was more practiced in lay people community and Amitabha Buddha statue was created in many temples.
1900 – 1975 CE	The county was separated into two part with the North belong to Trinh Parentage and South belong to Nguyen Parentage.	Pure Land was common in the monastic life and Buddhist ceremony, some Master and temples appeared.
1975 – 2017 CE	The country became union with the control of Communist party	Pure Land was practiced in most of Vietnam temple and lay people cpmunity.

Table 3. Summaries of origin and development of Pure Land Buddhism in Vietnam

2.2.3 The Practical Method of Pure Land from Beginning to Present Time

Pure Land Buddhism is one of the main schools in those Mahāyāna countries today, where were most of lay Buddhists practice and believes is to be effected on their cultural life. Since, Pure Land existed in Buddhism about 1st BCE or 1st CE as has been presented above, the practitioners who have to take refuge on Amitābha power to practice and then reborn in his land after death. So, there are three main factors in Pure Land practice:

a. “Faith” is the first important factor in practice ways of Pure Land is to establish strong faith on various sūtras of this school like The Sūtra of Infinite Life, Amitābha sūtra with many Buddha’s works about this life in the last ebb period of Buddha teaching which only chanting the name of Amitābha Buddha will be reborn in his land for continue practice to be enlightenment.⁹² For expression this faith point, Buddha taught:

*Now that do you think, O Sariputra, for that reason is that repetition of the Law called the Favour of all Buddhas? Every son or daughter of family who shall hear the name of that repetition of the Law and retain in their memory the names of those blessed Buddhas, will be favoured by the Buddha, and will never return again, being once in possession of the transcendent true knowledge. Therefore, then O Sariputra, believe, accept, and do not doubt of me and those blessed Buddhas!*⁹³

This paragrap of the sūtra shown that the Amitābha had stressed the faith (‘believe’ used in sūtra) for following this path. The practitioner must to believe in the real Pure Land realm, believe in the real existence of the Amitaha Buddha, who found Pure Land and was teaching there, also believe in own ability can be attend mindfull of recitation of Amitābha Buddha. Furthermore, believe in Amitābha Buddha, Samantabhadra Bodhisattva, Avalokitesvara Bodhisattva powers will protect and bring you to Pure Land at the moment of mindful death.⁹⁴

b. The second important point is “vow” to be reborn in Pure Land, vow to leave this stained world. Because, many practitioner had believed

⁹²Thich Thien Tam, Op.cit., pp. 71-72

⁹³F. Max Muller & Bhikkhu Assaji, (tr.), (2014), Op.cit., pp. 159-160.

⁹⁴Thich Thien Tam, Op.cit., pp. 77-104.

in this teaching but they are not totally want to leave this world, they has deeply love with many peoples and assets, so they just has gradual practice. Therefore, in the sūtra, Buddha said:

*Sariputra, if any one had vowed, are vowing, or going to vow to reborn on this Amitābha Land, so in the moment of vowing they has just attend the hight enlightenment with never change again and also appeared in that Land, it not related to those had reborned, are reborning or going to be born on Pure Land.*⁹⁵

This practice is very important for practitioner remember that is always vow to reborn in Pure Land. In this meaning, if you had practiced but did not vow to reborn in Pure Land, you will not be reborn in that Land. Why? Because did not vow. For following the vowing step, master Thich Thien Tam had quotation many vowing's master. Such as master Lien Tri, master Tu Van and he also wrote a form vowing letter:

*We are your disciples, now is normal man in the circle of born and death with deep sin lead for moving in the Six ways (saddharma) with unendurable suffering. Today we met knowledge friends to be listened your name (Amitābha), who had vowed to bring us to his Land. We are totally practice reciting day to night time for vow to be reborn in Pure Land. Please protecting us with your power, your infinted light to help us,... etc.*⁹⁶

Thereupon, vowing is very momentous point in this tradition for practice to be born in Amitābha Land. And Nāgārjuna had vowed:

*It anyone, after the end of his life, obtain birth in Amida's land, he will be instantly endowed with immeasurable merit. So, I take refuge in Amida. (verses 42)*⁹⁷

Master Nāgārjuna vowed three times per day, as he said:

⁹⁵Thich Nhat Hanh, **Establishment of the Pure Land**, (Vietnamese ver.), Hanoi: Religion Publishing House, 2007, p. 63.

⁹⁶Thich Thien Tam, Op.cit., p. 121.

⁹⁷Hisao Inagaki, Op.cit., p. 40.

The great Bodhisattva of his land can make offering to the Buddha of the ten direction. Three times daily. So I bow down and worship him. (verses 56)''⁹⁸

c. Next is the third significant point in practice ways of Pure Land tradition is “consecutive practice”, which the recitation of Amitābha Buddha name in every moment. Your mind, your thinking only one name Amitābha is to maintain your awaking in daily life, if you do that, your mind will be calm, your thinking will be clear and also your speaking will be perfect. Practice is also the keys to open the Pure Land door to attend the world of Bodhisattva, so that you must have laborious practice day, night or whenever. Buddha said:

Whenever, you hear the name of Amitābha Buddha, you should to recite in uninterrupted this Buddha’s name in one day, two days, three days, four days, five days, six days or seven days. You will see the Buddha and Bodhisattva in front of you.’’⁹⁹

The essentialness of practice is quite significant for improve your mindful of Buddha, for reciting Buddha name in attention mind and for your goal is to be born in the moment death.

That are three important factors in the way of Pure Land practice tradition since it appeared to present, which were applied though the history of Pure Land Buddhism. But based on this point, many Pure Land master had taught about how to recite Amitābha Buddha, how to improve your mindful of Buddha and how to pass the impediment during your practice this is call method of practice.

There are many ways in the practical method since early time to now were applied by generations practitioners is four popular method;¹⁰⁰ (1) ‘Recitation in the real characteristic of Buddha’ is to recite but like no reciting, you do not have the notion of reciting, it go to directly to your nature Buddha. This method is seem close to Zen therefore, not many people applies.; (2) ‘Contemplation in reciting of Buddha name’ is to follow the teaching of the sūtra ‘the Sūtra of Visualizing the Buddha of

⁹⁸Ibid., p. 43.

⁹⁹Thich Nhat Hanh, (2007), Op.cit., p. 54.

¹⁰⁰Thich Thien Tam, Op.cit., pp. 132-135.

Immeasurable Length of Life'¹⁰¹ to contemplate the previous existence and dependent condition of Pure Land, there are 16 ways of contemplation in this sūtra,¹⁰² until whenever you can see the Pure Land in front of you.; (3) 'Contemplation of Buddha's statue' is to use a Buddha statue for contemplation until no statue you still see that Buddha statue. (4) 'Recitation of the name of Amitābha Buddha' is the very easily and common way to practice for everyone. There are many other ways of practice recitation of the name of Amitābha Buddha, such as Reciting with the pāsaka-mālā (rosary) to get the number result of Amitābha Buddha, which had recited.; Mindful of breath for recitation, it meant following the breathe and recite Amitābha, for example, breathing in reciting Amitābha and breathing out reciting Buddha, for more see the book of Thich Thien Tam.¹⁰³ Moreover, Hoang Phap monastery has taught the practical method of reciting in walking, working and sitting which will be reprinted in next chapter. Today, reciting of Amitābha Buddha has become the popular practice in Vietnam Buddhism where most of pagodas has been chanting the Amitābha sūtra in the evening chanting section then continue recitation until finish the chanting.

2.3 The Influence of Pure Land Buddhism in Vietnam

The researcher will talk about how Pure Land Buddhism has been influenced in the Vietnam Buddhism and life with separation the period time as, 1. The period from the beginning to 1428 CE, 2. The period from 1428 to 1900 CE and 3. The period 1900 to 2017 CE.

2.3.1 The period from the beginning to 1428 CE

Pure Land Buddhism now is very prevalent in monastic life and lay Buddhists practice, many pagodas from the North to the South has been worshipping the Amitābha Buddha statue in the Buddha hall (the main hall in the Vietnam pagodas), which three important chanting section in daily day was chant Amitābha sūtra in evening chanting. This is easy understanding that was become a Buddhist tradition in Vietnam, for example, Vietnamese often said that: "go to the pagoda for chanting and

¹⁰¹F. Max Muller & Bhikkhu Assaji (tr.), (2014), Op.cit., p. 241.

¹⁰²Ibid., pp. 254-298.

¹⁰³Thich Thien Tam, Op.cit., pp. 136-143.

recitation of the Buddha” was very popular today. We do not know exactly how Pure Land tradition had come to Vietnam in a few first centuries? And the reason is Vietnam was invaded many times by ancient Chinese during 1000 years.¹⁰⁴ And the recent times is 1407 – 1427 by Ming dynasty,¹⁰⁵ which most of Vietnam Buddhist literary, history and cultures were destroyed. But Pure Land still existed in monastic life and lay people practice with the proof of the Amitābha Buddha statue created by the king Ly Thanh Tong 1057 CE was found in Phat Tich pagoda today.¹⁰⁶ And master Khong Lo (?-1414 CE) also created a Amitābha Buddha statue in Quynh Lam pagoda.¹⁰⁷

The King had established the Amitābha Buddha statue is meant the Pure Land tradition has been practicing in the royal family and dignitary. It is not to say that every member in those official dynasty followed the Pure Land but sure that most of them were followed Pure Land teaching. So, if government had followed this practice is also the community followed. The period of the king Ly Thanh Tong himself known about Amitābha Buddha, it meant he was learnt by some masters before his period. This information proves the transmission of Pure Land practice from many masters in the past to the King’s period. Such as, master Khong Lo, who had created the Amitābha Buddha statue in Quynh Lam pagoda also.

Next to Tran dynasty, we know that this period Meditation Buddhism was very prevalent in pagoda and lay people’s practice. But Pure Land still proved that itself a real practice from the Buddha guiding with the guiding of the king Tran Thai Tong (1218-1277 CE) had wrote the Niem Phat Luan (Commentaries of recitation of Amitābha Buddha).¹⁰⁸ And the King also guided the ways for recitation Amitābha Buddha in many his time life. Such as: “Reciting Amitābha Buddha is a simple way to establish mindfulness and transform these defilements.”¹⁰⁹

¹⁰⁴Le Van Huu, Op.cit., p. 325.

¹⁰⁵Thich Mat The, Op.cit., p. 112.

¹⁰⁶Nguyen Lang, Op.cit., pp. 135-136.

¹⁰⁷Ibid., p. 136.

¹⁰⁸Nguyen Lang, Op.cit., p. 135.

¹⁰⁹Ibid., p. 183.

Pure Land had grown equanimity in many centuries later while the influence of Zen school from China and Truc Lam Yen Tu meditation in Ly dynasty and Tran dynasty has been continuing though the country. But this period, the Most Ven. Thich Nhat Hanh had commented that: “The incorporation between Zen meditation and Pure Land Buddhism in the future will be important in Vietnam Buddhism.”¹¹⁰ This prediction of Vietnam Buddhism in the future is total exactly, because of the practical method in meditation and Pure Land seen very closed.

2.3.2 The Period from 1428 to 1900 CE

Pure Land tradition in this period had changed a lot because of the destroying of Meng dynasty¹¹¹ during 20 years invading Vietnam. But the Chinese Buddhism was also Pure Land in this time, it meant Chinese master had brought the Chinese Pure Land to Vietnam to guide for Vietnam Buddhist community. Therefore, Pure Land is may practice very popular in this time. The practice of monks in the chanting section are incorporated between three traditions; Pure Land, Meditation and Vajrayāna.¹¹² It meant the Pure Land teaching was very important part in monks practice.

There are many popular story during this time, which was related to Pure Land practice and Amitābha Budhda. Like the legend of princess Dieu Thien, a daughter of king Subhavyūha, the princess wanted to be ordained as a nun but the king did not allow, so she left the palace and went to a pagoda, the king had enjoined many times for princess comeback, she did not. Wherever she went for practice recitation and meditation, the king had prohibited. She had passed many hardships to be a Nam Hai Bodhisattva.¹¹³ And in the citation Van Te Thap Loai Chung Sinh (The Text to dedicate ten kinds of spirits) of the great poet Nguyen Du (1766-1820 CE), he had mentioned the words: “Namo Buddha, Namo Dharma, Namo Sangha! Namo all reborn in the Buddha land”¹¹⁴ Buddha world in this meaning is the world of Amitābha Budhda. When someone death, they were prayed to be born again in Pure Land, therefore in the funeral

¹¹⁰Ibid., p 136.

¹¹¹Tran Quang Thuan, Op.cit., p. 750.

¹¹²Nguyen Lang, Op.cit., p. 301.

¹¹³Ibid., pp. 427 – 433.

¹¹⁴Ibid., p. 550.

ceremony, the sūtra Amitābha will be chanted by monks to wish for them reborn in Pure Land. This tradition has been applying in many temples in Vietnam today.

In the year 1665, there was a temple was build in Quy Ninh (Binh Dinh province) named Thap Thap Di Da Tu, it meant the pagoda of Ten Stupas of Amitābha by master Nguyen Thieu (1648 – 1728 CE)¹¹⁵ This was shown that how Pure Land existed in the community and monks life. Although the stream of Zen was very potent in most of monastery during this time. Pure Land was till has its position in the Buddhist stream.

2.3.3 From the Period 1900 CE to 2017

This early period, Vietnam Buddhist was directive by the movement of other religions from Western, but Pure Land still moved on in the temples and lay people practice. In the year 1934, Tinh Do Cu Sy Phat Hoi Congregation was established by Nguyen Van Bong (1886 – 1958 CE) to practice Pure Land tradition and opening oriental medicine surgvey charity for poor peoples.¹¹⁶ Many congregations were established for guiding to community and translated many sūtra, such as Commentaries of Amitābha, The Sūtra of Infinite Life.¹¹⁷ Continuation this camgain to open many congregation, in 1952 Doan Trung Con and his colleagues also established Pure Land school¹¹⁸ to build the system of Pure Land Dharma teaching. Pure Land Buddhism has been practicing in monk life and lay people practice since that time, while the country was separated or war happening.

At the first time Hoang Phap monastery organization the Seven-days recitation Buddha retreat in 1999 has changed the form of Pure Land in Vietnam. Many retreats were established around country later, becoming a campaign of going to the pagoda to recite Amitābha Buddha. But it was not stoping at all when the collections of Dharma talk's VCD of Pure Land practice were HPm organized and propagated anywhere is to help lay people understands more about Buddhism practice special Pure Land. Then

¹¹⁵Ibid., p. 655.

¹¹⁶Ibid., pp. 667 – 668.

¹¹⁷Ibid., p. 679.

¹¹⁸Nguyen Cao Thanh, Op.cit., p. 69.

many kinds of the retreat also were opened for people classes and divided by age. Such as: Summer cultivation retreat for young people and students with 3500 practitioners per course, one-day retreat for busy people, retreat for canners, blindness and handicaps¹¹⁹ and many other congregations also established. Today, the form of establishment this retreat of HPm are very popular in Vietnam Buddhism, many pagodas invite monks in HPm to help open the retreat and other Buddhist programs. And the Amitābha Buddha birth was first celebrating in HPm on 17st of November in Lunar then many pagodas followed this ceremony which become a Buddhist festival in Vietnam today.

Many monasteries had been write the slogan “Zen and Pure Land be practiced as well” on the entrance gate. When lay people see each other, they usually said: Amitābha (Vietnamese: A Di Đà Phật) and they also used that ways to talk with a monk or before they want to say something with the monks, have to say: A Di Đà Phật firstly.¹²⁰ The Amitābha sūtra is not only chanted in the evening chanting section but also was chanted to pray for the dead in funeral ceremony very common in Vietnam. This sūtra was recognized by community that a sūtra for chanting to dead or death anniversary ceremony in Vietnam.

Today, Amitābha Buddha was known very well in Vietnamese community, the chanting of most pagodas in Vietnam are Pure Land tradition. One of the reason is also related to the faith of Bodhisattva Avalokitesvara in most of lay people in Vietnam. So, the Avalokitesvara is one of two Bodhisattvas, who will come with Amitābha Buddha to welcome practitioners in the moment of death. Pure Land Buddhism in Vietnam was very popular in the twenty century with number of practitioner are very large.

¹¹⁹Thích Chân Tính, (2008), Op.cit., pp. 43-48.

¹²⁰Thích Chân Tính, (ed.), **The yearbook of Seven-days recitation of Buddha retreat in Hoang Phap monastery**, (Hanoi: Religion Publishing House, 2005), pp.11-17.

Chapter III

The Practical Method of Pure Land Buddhism in Modern Society according to the Hoang Phap Monastery in Vietnam

When Pure Land Buddhism appears, its included the method of practicing. But through the time, the peoples, the cultures and the location where Pure Land was taught, the method had been changing to consist with the local peoples and their cultures. This is a reason why Hoang Phap monastery had given practice method of Pure Land Buddhism to their practitioners. But its method was based on the experience and practice of predecessor masters in Vietnam and Pure Land history with four sub-topics; 1. History of Hoang Phap monastery, 2. The practical methods of Pure Land Buddhism in Hoang Phap monastery, 3. The methods of Buddhist propagation to society and 4. The daily practice in Hoang Phap monastery.

3.1 History of Hoang Phap Monastery

The research will study about three points in this topics; 1. Short history of the Founder, 2. Brief history of the present Abbot and 3. The organization of Hoang Phap monastery.

Hoang Phap monastery was found in 1957¹²¹ in Hoc Mon district in Ho Chi Minh city by the most venerable Ngo Chan Tu who comes from the North central of Vietnam. This area is 6 hectares of the oak forest at that time which located in the Northwest of Ho Chi Minh city was brought by Ven. Ngo Chan Tu from local labor. After 2 years of reclaiming, Ven. Ngo Chan Tu began to build the Buddha hall follow the North structure with wall construct by palatinate brick, the two line of dormer made by cement sheet and the floor cobbled by flower brick in direction of

¹²¹Thích Chân Tính, (2008), Op.cit., p. 13.

Northwest of the land. He also builds the residence house for monks, the kitchen and some assistant working room. As time goes by, Ven. Ngo Chan Tu became a compassionate master in his hostility of safe the child orphaned and take care for the homeless adult. Therefore, in 1971 Buddhist followers had offer their property and workforce to help him to build connected the Buddha hall become a large hall with 28 miles in the front, the same material with the part one. After Ven. Ngo Chan Tu passed away in 1988, his student is venerable Thích Chân Tính has continued his vow to build the monastery and propagation of Buddha Dharma to community.¹²²

In 1995, Ven. Thích Chân Tính rebuild the Buddha hall with breadthwise 18 miles, the length 42 miles, it was total 756 square miles. The new Buddha hall was also designed by North of Vietnam style with curved roof, red tile, a specific form of Vietnam Buddhism architecture. This is a strong structure, with substructure, columns, beams were concreted cements and steels durability. Outside of the wall was applied the enameled brick, inside used water paint and the floor cobbled Spain granite, all the gateways and altar carved precious delicacy by valuable and rare wood, it said that this is the best structure in the monastery from the beginning to presently. In two side of entrance gate has two statues of Dharma Protector Genies (S. Dhammapāla) while in front of the Buddha hall has two cements lion. The Buddha hall divide two areas with forth for respecting the Sakya Muni Buddha with seven embossments of the Buddha's life on near roof and behind for worshiping the Master founder with two embossments of his life on near roof. In front of the Buddha hall is the entrance gate (three light gates – S. Trini-vimoksa-mukhani) it is meant that the three of gate to enlightenment; emptiness gate (S. suññatā), formlessness gate (S. animitta) and wishlessness gate (S. apranihita). In 1998 built two tower, one on the right side of Buddha hall for keeping bone of death peoples and other on the left side of Buddha hall for worshiping passing away people pictures. To share the Buddha Dharma to everyone, in 1999 Ven. Thích Chân Tính had found the seven-days retreat for every people come to the monastery to practice recitation Amitābha Buddha.¹²³

¹²²Ibid., p. 13.

¹²³Thích Chân Tính, (2008), Op.cit., p. 14.

The practitioner did not pay any fees, everything like as residence, foods, belongings were provided by monastery too. The number of practitioner grow up very fast, from 70 peoples in the first retreat to 1000 in the fifth, so that some building was built based on this exigency participant. In 2000 built the building A with 3 floor comprise 700 peoples with the third floor is Dharma teaching hall. In 2001 built the building B with ability of 500 peoples to stay and listen Dharma talk in the third floor. In 2003 built the Dharma teaching hall with two floor, first floor was separate five rooms for library, office, classroom, books shop and exhibition room. The second floor for practitioner listen Dharma talk and sleeping also with 1500 peoples and in front of this building is the statue of Avalokiteśvara Boddhisattva was established in 1999. In 2005, Zen Master Thich Nhat Hanh and his Plum Village international Saṅ gha monastic had chosen Hoang Phap monastery for organization of the first monastic retreat for bhikkhu and bhikkhunī in Vietnam at that time. This retreat was the first retreat for monastic in Vietnam Buddhist history with 1000 monks and nuns. In this year the first Summer cultivation retreat for young people established in monastery also in Vietnam. In 2006 building the Dining hall with 3 floor contained 2000 peoples eating. In 2007 building the three floor building D for lay men with 600 peoples but the first floor was used for medical room and lay women guestroom. In 2010 building the four floor building C, this building using for practitioner residence and Dharma talk contained 1500 peoples. And the monastery also has four Saṅ gha residence with total 130 monks. Therewith, the monastery has many working rooms for computer, net world, design, video production, ... Hoang Phap monastery has been found a lot of retreat, ceremonies, talk show, meaningful programs which are not only for Buddhist community but also for the public social. So that Hoang Phap is the first monastery to trend of headmost of retreat, Buddhist ceremonies and programs in Vietnam. It also has many branches in around the country and oversea branch such as United State of American, Australia, Cambodia, etc.¹²⁴

¹²⁴Thích Chân Tính, (ed.), **Hoang Phap Monastery's Information Data Yearbook 2017**, Hoang Phap internal circulation publishing.

3.1.1 Short History of the Founder

When the Geneva Conference to stop the war in Indochina (from April 26 – July 20, 1954 in Geneva, Switzerland was a conference among several nations to settle outstanding issues resulting from the Korean War and discuss the possibility of restoring peace in Indochina) has validity in Vietnam at that year. There was the campaign of large emigration of the Northern peoples to the Southern of Vietnam. The Most Venerable Ngo Chan Tu was one of that peoples who took that campaign to the Southern of Vietnam. He was born on March 3, 1901 in Thai Binh province, was given name Tran Rinh in the family of Buddhist tradition. His father is Mr. Tran Quan and Mrs. Tran Thi Phuoc is his mother. He is eldest brother in five brothers and sisters. He was an intelligent boy therefore he learnt everything are very fast. At the age of teenage he was learnt Buddha Dharma with initiator Quang Huy, after several years he was inspired by Hu Khong Tu's practice who has been travelling around the land giving Dharma teaching to everyone, so that he ordained with him on February 8, 1919 with Dharma name Ngo Chan Tu, it meant a son of enlightenment of Dharma nature. Then he was sent to practice and study with progenitor of Ba Da monastery in Ha Noi, while he practiced he also got full ordained with master of Ba Da monastery.

In 1927 he was allowed to come back his hometown to rebuilt the pagoda in Cao Mai village, Kien Xuong district, Thai Binh province and invited Dharma Master come to had Dharma talking for local peoples. Next some years he had rebuilt many pagodas in many provinces such as Quan Am pagoda in Kien An province, Uc Gian village pagoda in Kien Thuy district, Quan Dau pagoda in An Lao district, Kien Bai pagoda, Con Son pagoda, Do Xa pagoda in Chi Linh district in Hai Duong province and Khanh Van pagoda, Phu Coc pagoda in Kien Xuong district in Thai Binh province.

Then 1935 he bought a land in Kien An district, Thai Binh province to established Hoang Phap pagoda for spreading Dharma teaching, giving ordination for young boy and Triple Gem to followers. Having many years in practicing Buddha Dharma he has recognized that one of the way to attend enlightenment is follow the Bodhisattva mind with

Six virtues of perfection (Paramita) therefore he based on Charity perfection (Dana-paramita) he established Duc Anh orphanage in Kien An province to take care and alimentation for child who were orphaned, he also opened the vocational class to help that child and local peoples to has a job. In 1945 the war between France and Japan happened in the Northern of Vietnam, millions peoples of famine were happing at that time, he and his followers were very active to succor that situation's peoples. He had also selected the corpse which no one approved to bury. Early 1953 he continued to bought a land in Hai Phong province for building a monastery and founder an old people's home for senior citizen easily practice. Then 1955 he had travelled around the six provinces of the Southern finally he choice to spread Dharma teaching in Gia Dinh province (Ho Chi Minh city now). Hoang Phap monastery was established in 1957¹²⁵ on 6 hectare of the phanerophyte forest in location Tan Hiep sub-district, Hoc Mon district, Ho Chi Minh City, Vietnam, now about 25 kilometers from city center. When the first time Venerable Ngo Chan Tu came there which was the deserted area. Then he spent two years for reclaiming and planting trees after that he built a small temporary temple with two of stores of red and curving tiled roof, nail brock of wall and toward the Northwest to be a hermitage practice for him and his followers. His idea built this temple is not for him, for followers and who had left their home during the civil war such as Binh Phuoc, Long An province. That is why in 1965 he had welcome to took care everything for hundred families with more than 261 members in 8 months then he bought the new land to build 55 houses for them established new life around the monastery. He had hold the street childrens, homeless childrens, illiterate childrens, ... while the civil war was happening around country. In 1968 he established the Zen Studies Monastery Sañ gha Community (Giao Hoi Dao Trang Thien Hoc) to study and practice meditation and spreading Doctrine of Buddha, he also rebuilt Thien Phuoc pagoda in district 5 for teaching Dharma in that year. He was successive his vows to established Duc Anh charity-school for take care for hundreds childs between the age of 6 to 10 who had lost their parents in the war in 1968. But the situations of that childrens had conjunctive grow up very fast, so that he bought 45 hectare of land in Phu Duc hamlet, Tan

¹²⁵Thích Chân Tính, (2008), Op.cit., p.13.

Tao commune, Binh Chanh district in Ho Chi Minh city to build the large charity-school for thousands of homeless and illiterate childrens. The reclaiming work has been happing suddenly the country become unified in April 1975. His work was stopped then he offered this land for new government to established the new economy area Le Minh Xuan. After Vietnam became unified country, the childrens were returned to their relatives, Duc Anh charity-school was also dissolved. He changed to take care for senior citizen and homeless peoples.

Several year later he continues his vows to help others and giving Dharma talk, he had edited and translated some sūtras and books such as sūtra for daily chanting (Kinh Nhat Tung), The Rules for Essential Practice (Nghì Luat Tu Tri Thiet Yeu), Regulations Practice (Quy Gioi Hanh Tri), The Legend of Cause and Effect Story (Su Tich Nhan Qua Bao Ung), Felicitation of Wonderful Dharma (Tuyen Duong Dieu Phap), The Path of Enlightenment (Dao Giai Thoat), Felicitation of Real Doctrine (Tuyen Duong Chanh Phap), On the Path of Spreading Dharma (Tren Duong Hanh Dao), The Course of Own Practice (Khoa Niem Tuy Than) and The Brief History of Buddha (Luoc Su Phat To). In 1988 he got a diseased cause of old. Although he was take care in many ways but his body not be healthy. And he passed away at the age of 88 on October 15 (Lunar), 1988 with 65 years in monkhood. On this day he said that: “Let me come back, don’t regret”. His life is a vivid example of Bodhisattva mind which to live for everyone, his lifetime is to show off Bodhisattva path is real thing in this life. He had lived in simple life, normal convenience and not only meditate but also recitation of Buddha appellation. This is the last of his words to everyone:

“Let trying diligence of practice, specially focus on recitation of Buddha appellation, do not let your mind follow worldly dust. We have known the harmony of two forms of statement but in accordant cause with thousands of perfect skillfully meaning, everybody does not lose in common statement, but like a lotus had grown up from dusty mud. To depend on any situation and circumstance but worth of Buddha’s followers, never to betray on

your ideal.” And Hoang Phap monastery was succeed by the most venerable Thích Chân Tính in that year 1988.¹²⁶

3.1.2 Brief History of the Present Abbot

The present abbot is the Most Venerable Thích Chân Tính who was born in Dak Lak province on October 24, 1958 in a Buddhist believe family with 5 members. His father’s name Nguyen Si Hieu was died during the Vietnam War and his mother is Nguyen Thi Dan, he joined the novice life at the age of 15 (1973) at Hoang Phap monastery under guiding of the most Venerable Ngo Chan Tu. At the age of teenage he was a secondary’s pupil in local school. Simultaneously he was learning in that secondary school he also studied basic sūtra, novice rules and august life.

After Vietnam become one part in 1975, everything had changed, studying was very difficult but he still went to the class until finished high school. While learning in public school he also studied Buddha Dharma and significant knowledge. In 1988, his Master passed away, he was appointed to be the next abbot of Hoang Phap¹²⁷ at the age of 30. Then, Buddhist Saṅ gha Council in Ho Chi Minh city opens the Buddhist school, he immediately registered to be one of the first student monks in the first Buddhist studied school in Vinh Nghiem pagoda in 1989. Although he has just become the abbot with many works in the monastery but he did not miss any class during his course, after three years he finished the course in 1992.

Next few years, he continued to study some training course in the public university, such as, English course, ancient Chinese then he worked for Broad of Culture of Ho Chi Minh Buddhist Saṅ gha Council. In the year 1995, he rebuilt the Buddha hall which was decayed by time also it was built by simple materials. Then he opened the first retreat in 1999, some years later he built many building and Dharma talk conference hall. He is also founder of Amitābha Buddha festival in the world with the burn the candle offering and praying on 17th November Lunar calenda. He is the

¹²⁶Ibid., p. 13.

¹²⁷Thích Chân Tính, (2008), Op.cit., p. 13.

founder of many retreats, ceremonies, festivals and Buddhist talk show, which were applied by most of Pure Land pagodas in Vietnam. The Most Venerable Doctor Thich Tri Quang used to comment about him that:

“With a heart devoted to Buddhist activities, Venerable has developed new propagation methods that suit sentient beings in this current age, so that people can plant good roots in the Three Jewel. In the past twenty years of activity, Venerable has made several remarkable achievements. For example, seven-days, one-day Buddha recitation retreat, summer cultivation sessions and cultivation sessions for cancer patients and blind people and donated Buddhist sūtras and books, cassettes and discs on the Buddha Dharma to many peoples.”¹²⁸

Today the most Venerable Thích Chân Tính has been become one of the inspiration master and orbiting in organization retreat and Buddhist festival in Vietnam. Therefore, he usually travels around Vietnam and many countries to share his experience practice and wisdom.

3.1.3 The Organization of Hoang Phap Monastery

Hoang Phap monastery (HPm) is not only the monastery for monks to have practice but also the organization of so many activities of Dharma propagation, Buddhist ceremonies, retreats and society activities,¹²⁹ such as film production team which was making a lot of Buddhist movies, for example: The Path to Enlightenment (Con Duong Giac Ngo, 4 parts) is about the history of Sakyamūni Buddha and his teaching with English subtitle, this movie was great responded by monastic Saṅgha and Buddhists. The perform of Buddhist music live-show was named Dieu Am Hoang Phap (The Marvelousness voice of Dharma propagation) has been organized every year, this year (2017) is the 10th, to encourage musician writes Buddhist songs which meant that the sūtra will be sing. Therefore, the monastery has many board, subcommittee and division to run the works and repair the retreats and ceremonies. See more at the monastery’s web site chuaHoangPhap.com.vn which was established in 2006 but having more than 58 million viewers on Dharma talk video and 37 million readers

¹²⁸Ibid., p. 6.

¹²⁹Ibid., p. 98.

on news page, the data record from chuahoangphap.com.vn in 2009.¹³⁰ The supreme important responsibility person is the Most Venerable Thích Chân Tính who was the abbot of this monastery, which works and activities of monastery were controlled and supervised by him. He is also the administrative deputation of monastery to the government for everything. Under his power is vice abbot who sometime will be his representation to control the activities in monastery and in the government. Vice abbot has managed 5 main board in the monastery.

a) Administration Board

Administration Board: with three Subcommittees; -1. Office subcommittee has three Division: Office: this room arranged for working cooperation and receive donation, supported. Livingroom: where is welcomed all the guests and practitioner comes to meet the abbot or others monks, this room is limited the time of talking with the guest. Advisory room: where the senior monks can give suggestions to lay peoples, if they have a problem in practice or asking for give an advice how to do something in theirs suffer; -2. Charity society subcommittee has three Division: Hoang Phap Charity: which a team of charity running to help poor people, homeless, street boys or some calamity that is not only around the country but also in oversea, this group works in outside. Reception desk: this group works in inside monastery to receive the support and donation for charity service, when someone wants to donation, the staff will ask about their kind of charity such as for scholarship, animal releasing, calamity or building branch monastery, they also arrange the working time of charity service. Animal Releasing: every two weeks, a team of monks and lay peoples going to buy fishes, birds, frogs, snails, ... to releasing in the river. Some personal people or a group who wants to make releasing ceremony the monastery will help; -3. Secretary subcommittee has three Division: Reception desk: is open to registration for retreats. Retreats: arrange the retreat, invitation guest speaker and Dharma teaching and Ceremonies: arrange ceremonies and festivals.

¹³⁰See: www.chuahoangphap.com.vn

b) Sañ gha management Board

Sañ gha management Board: with Rules inspector to take care for Sañ gha and Lay people. There are four residences for Sañ gha with head of every group and five groups of Lay people: -1. Laymen for being a novice which one wants to join the monkhood, they have more than six months to life as lay Buddhist in the monastery before accepted. -2. Laymen: who wants to offer their free time or ability for working in monastery in short time, they will be arranged in their abilities or follow the monastery provided. -3. Old lay women: who were homeless, lack of power will request to stay. -4. Lay women Buddhists who wants to offer the free time or abilities for working in monastery in short time, they will be arranged in their abilities or follow the monastery provided. -5. Daily practice lay women Buddhists: they are living in five building (hostel) with a guiding of every head building to joined daily practice time table to develop their mindfulness in Buddha name.

c) Economic and financial Board

Economic and financial Board: with Treasurer and five Subcommittees. There are two treasurers who collected the donations boxes and receive currency from the officer passed on. Five Subcommittees: -1. Construction Division has three parts: Part A. Building: this team has responsibility to control the building worker and invited designer. Part B. Cemetery: this team conduct the cemetery and control the worker in this area. Part C. Materials warehouse: they have responsibility to control the warehouse which materials is put in or out, they also deputize for monastery to connect with company of produce materials for ordering. -2. Auditing Division: manager of currency, any money will be checked by this division before going to treasurer. -3. Printer Division has two parts: Part A. Censor group: checking spelling, font, grammar and anything before passing to design group. Part B. Design group: designing the cover books or all the hoarding and this group also design the background of retreats, ceremonies, gameshow. -4. Garment Division: this division sewing the clothes for monks and selling Buddhist uniform for lay people. -5. Reissue Division has three parts: Part A. Warehouse of books: to count and maintain the books, control the books

are imported or exported. Part B. Disc room: Checking and packing the disc before pass to showroom and shop. Part C. Lantern processing group: this is a fitting-shop of lantern, Hoang Phap has a designed the lotus lantern.

d) Cultural Board

Cultural Board: with five Subcommittees: -1. Propagation Dharma Division has two parts: Part A. Dharma talking: this team arranged by a senior monk to provide the Dharma talking master for giving speaking in monastery and other places. They have a speaking practice class to help new monks to practice speaking in every week. Part B. Guiding helping for others monasteries: this team are always available for helping other monasteries to arrange the retreats and ceremonies. -2. Buddhist cultures Division has four parts: Part A. Internet room: to manager the internet, Wi-Fi in monastery, to control and take care for monastery's www.chuahoangphap.com.vn. Part B. Films room: this team record the video clip and pictures of retreats, ceremonies or Dharma talking, they also take care for the camera. Part C. Computer room: this team works to typewriter for books and any documents, this room is used for learning computer as well. And Part D. Record studio room: this team work for recording audio in some program, such as Hoang Phap radio. -3. Communicate information Division has four parts: Part A. Library: there are a team works in the library for manager and show for borrowing, they have to order books from the publisher and selected meaning books for library, they help other part to copy books and documents. Part B. Audio room: to manager the equipment of audio and design audio for retreats and ceremonies. Part C. Exhibition room: there are two exhibition rooms which is general of Buddhism, activities of monastery and activities of present abbot. Part D. LED screen manager: to control and design program to show in retreats and ceremonies, this team also works for live stream in Dharma talking and Buddhism programs. -4. Events organization Division has three parts: Part A. Retreats: this team works for taking care for retreats, design program and organization staff for retreat. Part B. Ceremony and Part C. Programs of Buddhism; and 5. Research and Translation Division: this

team also separated to two parts which research is to study about the new way of practice or organization development of monastery and translation is to translate foreign books or films into Vietnamese.

f) Logistics Board

Logistics Board: with sixteen Subcommittees: -1. Buddha hall Division: this team arrange the jobs of Buddha hall, such as ornament flower, sweep and clearness of ground, wall and security as well. -2. Hygiene Division: they have to sweep around the monastery area and keeping toilet clearly. -3. Kitchen Division: there are many teams in the kitchen to arrange two main meals and an assistant meal for 300 daily peoples and 4.000 several day retreats, in ceremonies or one day retreat it may be up to 40.000 peoples. -4. Gauss commemorate building Division: this team works for manager the building and offering the chanting ceremony to those who has a gauss of dead person were protected in inside.

They also arranged the food offering ceremony to dead person. -5. Photo commemorate building Division: this team is like team worked in the Gauss commemorate building. -6. Drinking water Division: they boiled water and distribution drinking water to residence and work area, they provided about 1.300 liters of boiled water in daily and 5.000 liters in retreat, in ceremony that number may up to 10.000 liters per day. -7. Supportive recitation Division: to chant the Buddha name for helping the moribund people to have mindfulness in moment of passing away. There are monks and lay Buddhists in this team for available 24 hours per 7 days. -8. Electricity Division: to run, maintain the system of electricity in monastery, they design the power network in retreats and ceremony as well.

They also run the dynamo with capacity of ... -9. Transport Division: this team works for seeing off and pick up the abbot and to see off monks to school everyday, they maintain all the cars. -10. Parking Division. In the ceremonies, monastery parking is always uncontrollable, therefore this team run the system of parking to regulate the expediency check in and out. -11. Security Division: this team is always duty on

monastery security in 24 hours per day with camera as well. -12. Sound Division; -13. Public order Division; -14. Bonsai Division: to take care for all the bonsai and trees in monastery and also graft trees or cultivate seedlings flowers. -15. Health Division: there are two service of health, the first belong to Western medicine and the second is Oriental medicine, both this service are to take care for monks and lay peoples in monastery, there are always have some doctor works on duty. They can help first aid and five medicine foe some normal sickness. -16. Outside lay people group Division has three parts: Part A. Dharma protection group: most of them are students, they come to monastery every weekend to learn and practice about Buddhism and training some course of life skill, leader skill, research skill ... they are volunteer for some retreats and ceremonies. Part B. Monastery protection group: this team was established 30 years ago to protected for monastery's work. They are not young peoples, and used to learn and practice Dharma in many years. Part C. Lay Buddhist families group: they work for training young people to learn Dharma and some skill in Buddhist traditions. They are separated to many level based on the ages. They come to monastery in every Sunday and they usually offer the performing in retreats and ceremonies, such as tradition dance, singing.¹³¹

The activities of monastery will be held on by members of every Division under the guiding of head of Division and control by head of Board. Members have had to work in harmony and understanding situation, all are follow the practice and Saṅ gha rules (vinaya and sīla) and 42 monastery rules. That is on the form of working and practicing were taught by the abbot. Actually, sometime they misunderstand each other or dispute and inferiority do not follow the senior, then they will discuss on the weekend meeting. Every work will be finished by technique member in fixed job and other members who do not have technique will have a training course, works are always continued by generations of monks and jobs by jobs, works by works and workers change workers but any project in the monastery has always run and completed. They worked with full power in practice way for offering to Saṅ gha and dedication to others for running the monastery and getting merit blessing. This is one of the training

¹³¹Thích Chân Tính, (2017), Op.cit., pp. 68-73.

ways in monastery and also a basic way to be senior monks in the future. This through comes from the idea of Bodhisattva path in Mahāyāna Buddhism.¹³²

They always have a repair meeting before the retreat two weeks and one week for ceremonies to provide works and discuss about the ways of working in that retreats or ceremonies. Firstly, the vice abbot notifies everything about the retreat or ceremonies, step by step, from the head organization to head broad or division and section. The vice abbot will show the maps of the retreat and ceremonies to members for easy to follow what he has been talking. This maps are the result of the former retreats and ceremonies which are discussed after each retreat and ceremony for abstracted experience. Secondly, the head team will be asked for that onus arranged is possibility to achieve. Or head team will be asked for suggestions of that arranged. Thirdly, members will be asked for any changing of their position works. And the next this repair meeting will be approved by abbot. While the meeting, any suggestion or comments will be interviewed for notorious. This is the way of Saṅgha organization to help each other not only practice but also offer their power to build the monastery.¹³³

3.2 The Practical Methods of Pure Land Buddhism in Hoang Phap Monastery

This study will talk about three main points of practice: 1. Practical method of calm sitting, 2. Practical method of walking and 3. Practical method of working.

3.2.1 Practical Method of Calm Sitting

The Śākyamuni Buddha had appeared in this world is to bring happy and joyful to human beings. If we had not suffered the Buddha would not had been born. So that the Buddha was born to guide for us how to live in a great life with present moment time. Therefore, in many doctrines the Buddha has taught that meditation is the only way to be an enlightenment. Thus, sitting meditation is a great way to look deeply inside

¹³²Daisetz Teitaro Suzuki, **Outlines of Mahāyāna Buddhism**, (New York: Schocken Books, 1973), p. 277-310.

¹³³Thích Chân Tính, (2017), Op.cit., p. 94.

your thinking and your body. Most of time when the Buddha was practitioner he was also practice sitting meditation in his daily life. Every day, after waking up he practiced sitting meditation from the beginning time until he had to be Enlightenment One in the world. There is only way of his effectuation is he has had practiced calm sitting under the tree shade when he was 7 years old on the occasion of Field Opening Ceremony rather then he was meditated. We are sure that he did not know about meditation in the life of little prince.¹³⁴ So, he had calm sitting for leaving the uproarious crowd of festival. ... Detailing to this point, researcher may have a question that when the term “meditation” was appeared in Three Doctrines? In this problem I would like to cite the analysis of writer Rupert Gethin who had presented in his studying:

In any case, it would seem that any account of early Buddhist meditation based on the Chinese Agamas would be essentially similar to an account based on the Pāli Nikāyas ... It is perhaps a little surprising then that it is by no means clear what Pāli (or Sanskrit) term English, or for that matter German, words such as ‘meditate / meditieren’ and ‘meditation’ translattion. Sometimes it is suggested that ‘bhaveli / bhavana’ are the corresponding terms, but these words, representing causative forms from the root ‘bhu’, more strictly are many contexts in the early texts where the translation ‘meditation’ or ‘meditates’ would not work (the verb ‘bhaveti’ is frequently used with a direct object; expression such as ‘saddhindriyam bhveti’ or ‘sati-sambojjhangam bhaveti’ do not appear to mean ‘he meditates on the faculty faith’ or on the constituent of awaking that is mindfulness’). Alternatively, one might suggest jhana / jhayati deriving from the Sanskrit root ‘dhya’, and indicating ‘deep thought’, but in Buddhist literature ‘jhana’ comes to have a specific technical meaning: someone who practices ‘jhana’ is not simply meditating, but rather someone who has accomplished a certain level of proficiency in meditation and attained a relatively stable state of deep concentration or absorption, defined in precise psychological and emotional teams.

¹³⁴Paul Groner, (tr.), **A History of Indian Buddhism form Sakiyamuni to Early Mahāyāna**, (Delhi: Motilal Banarsidass Publishers, 1998), p. 24.

Another candidate is yoga, which is a term that is used generally in Indian religious writings to mean spiritual practice and thus embraces various kinds of meditation technique. Certainly terms such as yogin and yagavacara are used in Buddhist texts in the sense of practitioner of yoga or ‘meditator’. However, in the earliest Buddhist texts these terms are not found, and yoga is used not in this sense but in the sense of an emotional and psychological ‘bond’ that ties one to the round of rebirth ... But in the Pāli commentaries it comes to have the specific sense of the work of meditation practice and is understood both as a specific object of meditation practice and as a way or method of meditation practice, such as that of calm (samatha) or insight (vipassana).¹³⁵

In that meaning of meditation, calm sitting is the first basis meaning then by the time the practitioner added more notion and signification to that term ‘meditation’. In the society life, if we suggest for someone who are not know more about Buddhism to practice sitting meditation, they may confuse but calm sitting is easily understood. That is why Pure Land Buddhism used the term ‘calm’ rather than meditation to avoid misunderstand of practice meaning.

Calm sitting is one of the common practice ways in Pure Land Buddhism although there is some difference between some Pure Land Master or monastery traditions. In HPm, calm sitting method was built by the master which based on the Agama sūtras, Nikāya sūtras, meditation - zen tradition and his practice experience. Ones who has mind to practice calm sitting have to find a quiet place or a silent room with siting towel and sitting pillow then they spread the sitting towel on the floor or bed and put sitting pillow on that towel then sit on. The way of sitting is to take the left foot put on the right thigh and take the right foot put on the left thigh or can change the right foot on the lift thigh and the lift foot on the right thigh, this style is called lotus style.¹³⁶

¹³⁵Rupert Gethin, **On the practice of Buddhist meditation according to the Pāli Nikāyas and exegetical sources**, (London: University of Bristol, 2004), pp. 199-200.

¹³⁶Thich Chan Tinh, (ed.), **Seven-days Retreat**, (HCM City: Ho Chi Minh City General Press), 2012, p. 27.

There are two another style which is normally the beginner practice apply, that is a half of lotus style is to put the left foot under the right thigh or contra put the right foot under the left thigh. And the last style for new practice is free style sitting mean you can sit in any position to feel comfortable to take your mind focus on practice. Next step is to put right hand in the left hand with two top thumb touch each other. In any sitting position you must to sit in comfortable feeling. Do not flex your muscles, do not shelve your body to toward or back, your back and your head must be straight. After you have stable sitting position you may close your eyes in fifty percent to seventy percent to easy focus on your mind, you should not totally close your eyes because you may feel asleep after few minute. When your position is strong enough you have to move your body to awake all blood vessel to ready practice. “Then you have to pay your attention on breath-in with the word ‘Amitābha’, breath-out with the word ‘Buddha’.”¹³⁷ You have to practice recitation of Amitābha Buddha with mindfulness like that. Focus on Buddha name, do not lead your mind go away or think about something, if you lose your mind, let start again. Or you can count Buddha name from one to ten and start again with mindfulness. In this state you have to practice like contemplation on breath in and breath out in the Ānāpāna-smṛti Sūtra:

Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’ He trains thus: ‘I shall breathe in experiencing the whole body [of breath]’; he trains thus: ‘I shall breathe out experiencing the whole body [of breath].’ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’”¹³⁸

In this case the name of Amitābha Buddha become an object of your mind in the beginning when you have deep practice, your mind and Buddha name become unit. When practitioner achieved the one-pointed

¹³⁷Thích Chân Tính, (2012), Op.cit., p. 29.

¹³⁸ Bhikkhu Ñānamoli and Bhikkhu Bodhi, (tr.), Op.cit., p. 944.

mind they will not distinguish between subject and object. The Amitābha Buddha name has been presenting in their mind. This is called one mind unconfused (P. *avikṣ ipta-citta*). This practice is like as a teaching of Ajahn Sao Kantasilo:

*When we make up our mind to repeat 'Buddho,' the act of making up the mind is in itself the act of establishing mindfulness. When we keep thinking 'Buddho' and are not willing to let the mind slip away from 'Buddho,' our mindfulness and alertness are already healthy and strong, always watching over the mind to keep it with 'Buddho.' As soon as our attention slips away, so that we forget to think 'Buddho' and go thinking of something else, it's a sign that there's a lapse in our mindfulness. But if we can keep our mindfulness under control and can think 'Buddho, Buddho' continuously, with no gaps, our mindfulness is already strong, so there's no need to go 'establishing mindfulness' anywhere. To think of an object so that it is coupled with the mind is, in and of itself, the act of getting mindfulness established." Buddho, Buddho Ajaan Sao's Teaching: A Reminiscence of Phra Ajaan Sao Kantasilo*¹³⁹

This words are transcribed from a talk by Phra Ajaan Phut Thaniyo, translated from the Thai by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 2 November 2013. Ajhan Mun also used to practice recite 'Buddho' in his practice methods.

*When Acariya Mun first began practicing vipassana at Acariya Sao's center, he meditated constantly, internally repeating the word "Buddho", the recollection of the Buddha, as he preferred this preparatory Dharma theme above all others. In the beginning, he failed to experience the degree of calm and happiness that he expected, which caused him to doubt whether he was practicing correctly, despite his doubt he did not flag in his persistent use of the word "Buddho", and eventually his heart developed a certain measure of calm.*¹⁴⁰

¹³⁹<http://www.accesstoinight.org/lib/thai/phut/sao.html>. See on October 16, 2017.

¹⁴⁰Bhikkhu Dick Silaratano, (tr.), **Acariya Mun Bhuridatta Aspiitual**

That is called consecutive recitation Buddha name is just one of the practice method of Pure Land Buddhism, there are three other recitation in Pure Land practices. That is Real mark Buddha-recitation:

“This entails penetrating the mind’s foremost meaning – reciting our own original Buddha Nature. It is to contemplate the Real Mark Dharma body of the Buddhas, resulting in attainment of True Thusness Samādhi. (The real mark is apart from marks; it is not attached to any distinguishing characteristics. It has left all dharmas behind (zen) Dharma-door. Those who truly practice dhyana truly chant the Buddha’s name as well. Those who can really recite the Buddha’s name are, in fact, investigating dhyana. Dhayana practice and Buddha recitation both help you to stop your idea thoughts and sweep away your personal desires and random thought, so that your original face can appear. This is called real mark recitation.”¹⁴¹

While master Thich Thien Tam said that:

This method is really a Zen practice; however, since the realm revealed by the meditational mind is the Pure land, it also qualifies as a Pure Land practice.”¹⁴²

Contemplation of Amitābha Buddha is to contemplate of marvellous perfection of Buddha’s body. - Based on the Contemplation of Buddha perfect absorption ocean, vol.9-10 and Perfect absorption of sitting meditation, vol.1. If ones who totally contemplate of one of thirty-two Buddha body part will eradicate their strong sins in so many lives. Contemplation of Amitābha Buddha statue is to bring a Buddha statue put opposite with your eyes and in the calm sitting, practitioner contemplate on that statue unstill it always appears in their mind in every moment. See more further detail in Ten Variants of Oral Recitation: 1. Reflecting the name recitation, 2. Counting rosary beads recitation, 3. Breath-breath recitation, 4. Continuously linked recitation, 5. Enlightened, illuminating

Biography, (Bangkok: Silpa Siam Packaging & Printing Co.Ltd, 2003), p. 4.

¹⁴¹Hsuan Hua, **Buddha Root Farm**, (Oregon: Gold Mountain monastery, 1975), p. 41.

¹⁴²Thich Thien Tam, Op.cit., p.116.

recitation, 6. Bowing to the Buddha recitation, 7. Decimal recording recitation, 8. Lotus blossom recitation, 9. Recitation amidst light and 10. Contemplation of the Buddha recitation.¹⁴³

Although you have been attention on your mindful practice but sometime you may lose your concentration or having feeling of weary is that situation are very normal. If you practice recitation of Buddha's name Amitābha Buddha, then you feel uncomfortable on your chest or feeling of heavy is a result of your wrong position sitting or you had moved toward a little bit and you may feel hurt on your vertebral column because of your back not straight. In this problem, you have to change your position sitting. When you finished your practice, you must to send your practice merit to all human beings and wish for you and other will be born in Pure Land.¹⁴⁴ Then break in deeply in – out within five time, move your shoulder very light about five times also continue move your head up – down and right – left lightly then bow your all over down to your knee about five times, go on to move your back and head to right and left side about five times continue to use your hand massage your face, back and feet. See more at Thích Chân Tính's guiding.¹⁴⁵

3.2.2 Method Practical of Walking

In the Buddha daily life, he had walked a million steps around the Ganges river valley in every day from the early morning to afternoon or even evening time. So that, Sakyamūni Buddha had a normal steps or what had the Buddha practiced while he is moving? We can say that, when he was a practitioner he also practiced on stepping whenever he walks. But what did he practice in moving? He was Enlightenment One, his totally actions are liberation action, it meant every moment in his all life was mindfulness moments, happy moments and freedom moments. Therefore, in many sūtras the Buddha had mentioned his daily life with walking to many places during his propagation of Dharma. Theravāda has method of practice walking meditation to meditate while moving or just only mindfulness practice in stepping. For example: when we are moving we

¹⁴³Ibid., pp. 122-126.

¹⁴⁴Thích Chân Tính, (ed.), **A handbook to establish the retreats**, (Vietnamese ver.) (HCM: Ho Chi Minh City General Publishing House, 2013), p. 94.

¹⁴⁵Ibid., pp. 92-94.

focus on our breathing in and breathing out, it is just recognized that we are moving and breathing, do not lose your attention, your mind. Or some people practiced “raising and falling” to focus on their belly to mindful, while others practiced focus on their touching between their feet and ground floor. All that ways are just the method to meditate. In those meaning, Mahāyāna tradition has also practice in walking but it is called that Walking in recitation of Buddha’s name (Kinh hanh niem Phat) for recitation of Buddha’s name is a method to practice buddhānussati.

In Hoang Phap monastery had established the method of walking practice of Buddha recitation is to mix step with word of Buddha name for easy focus on recitation. Stepping on the left foot reciting Namō (nam mo) continue with the right foot reciting of A (a), continue with Mita (di da) to move the left foot and moving on the right foot for last word Buddha (Phat).¹⁴⁶ While you are walking with containing of each sound of recitation with mindfulness, awakening and consciousness. Although this is a recitation method of Buddha name but mindfulness factorial is also very important to establish liberation factorial. So that, practitioners have recitation in mindfulness like as Buddha name is an object of contemplation but practitioners may not go deeply into this object. It has just awareness of Buddha name, that is all. But sometime the beginner may absolutely not focus on recitation. Your mind will be lost attention if you are not concentrate on recitation in every words. Whenever you awake of you losing mindfulness you must to restart t again and again. “If he is distracted during practice, he should resume recitation as soon as the circumstances of the distraction have passed.”¹⁴⁷ Some new practitioners they sometime confuse between touching of their foot on the earth and the recitation of Buddha name’s words. Because of the practice method is followed Pure Land Buddhism, therefore the main point of focusing is recitation of the Buddha’s words. It they pay their attention on touching with the ground floor it may lead to meditation practice.

This practice is also the great way of concentration in Buddhism practice in the Pure Land’s views but Pure Land are not lean-to develop

¹⁴⁶Thích Chân Tính, (2013), Op.cit., p. 85.

¹⁴⁷Thich Thien Tam, Op.cit., p. 144.

this way to build a Pure Land practice for practitioners. And this is to combine between foot touching and recitation mindfulness to focus on buddhānussati like as Ven. Nārada Mahāthera mentioned is spent in pacing up and down (caṅ kamana).¹⁴⁸ Practice and practice to completely have mindfulness of recitation Buddha name's words it is meant that your mind and Buddha's name is an unit. In this situation your mind is not divided up two subject and object. You will not be affected by Eighteen Realms – Astadasa-dhatavah with Six Sense Organs- Sad-indriyani, Six Sense Objects - Bahyu-ayatana and Six Sense of Consciousness – Sad-vijana.

Practice recitation of Buddha name in walking position is very important method in Pure Land Buddhism is basic way to practice in daily life which is most of our day time is moving from a place to another places. Ones has perfect skill in practice is to raise concentration of awaking of recitation in every moment. From your home to bus station then work places or just walking in the public park you can practice anytime but you must recitation in whisper or without sound for avoiding to break other space. If you need to think about your work or arrangement of idea, you can top to think about your job then comeback practice. The practice must to keep going on in any situation in your life to establish full concentration on Buddha always appears in your mind is a benefit way to evade of thinking sin one of three kinds of karma. Because of your thinking is always about something if you do not change your think to recitation of Buddha your mind will go infinite ahead. And recitation Buddha name's words method is also easy then other method practice in Buddhism.¹⁴⁹ You are just chant the Buddha name in all time for taking your mind back to arrive in Buddha's home. You can recite the Buddha name with a step by step, focus on Buddha name and moving of your step. It is very very simple way of purification your mind to be pure and to be enlightenment.

Look back to the history of Pure land practice with some master who had achieved in highest enlightenment then they gave a guiding to follower who wants to follow their practice, it is: When practicing this

¹⁴⁸Ven. Nārada Mahāthera, **The Buddha and His Teachings**, (Taiwan: The Corporate Body of the Buddha Educational Foundation Taipei, 1998), p.172.

¹⁴⁹Thich Thien Tam, Op.cit., p. 14.

Samādhi, the cultivator has three powers to assist him: the power of Amitābha Buddha, the power of their Samādhi and the power this own virtues. The unit of practice of this Samādhi should be ninety days. In the span of time, day and night the practitioner just stand or walks around, visualizing Amitābha Buddha appearing as a body standing on the practitioner's crown, replete with the thirty-two auspicious marks and the eighty beautiful characteristics. He may also recite Amitadha Buddha's name continuously, while constantly visualizing Him. When practice is perfected, the cultivator, in Samādhi, can see Amitābha Buddha and the Buddha on the ten directions standing in front of him, praising and encouraging him. Pratyutpanna is also called the "Constantly Walking Samādhi" As the practitioner walks, each step, each word is inseparable from the name of Amitābha Buddha. His body, speech and mind are always practicing Buddha Recitation without interruption, like a continuous flow water. This method brings very lofty benefits, but only those of high capacity have the endurance to practice it. Those of limited or moderate capacities or lacking in energy cannot pursue this difficult practice.¹⁵⁰ This method is really arduous to achieve for normal practitioners but for monks who has strong mind and strong trust to determine in practice during ninety days without lying down. Just imagine that you are totally standing and walking in few day is impossible to do but they did this method in ninety days.

3.2.3 Method Practical of Working

As we known that Sakyamūni Buddha is not only the Buddha in the cosmos so throughout this universe there are countless Buddhas in this cosmos and each Buddha had established their land for those who follow their teaching and practice to be born in that land, such as Bhaisajyaguru Buddha with Pure Crystal Gem Land, Amitābha Buddha with Pure Land. And recitation of Amitābha Buddha name is meant that always think about of Buddha name to contemplate his perfect dharma, his path for preaching of doctrine and also his life, it involved factorials of remembrance of the trust, worship and features of the Buddha¹⁵¹. To follow his path, to be like

¹⁵⁰Thich Thien Tam, Op.cit., p. 142.

¹⁵¹Thich Nhat Hanh, (2007), Op.cit., p. 5.

him, to live like him and also to become enlightenment like him which practice ways he had experienced. The term “Buddhānussati” in any case of translation had translated that the recitation or recollection of Buddha’s name, the chanting of Buddha name, or the amazing of Buddha’s life. But, Mahāyāna scholars have been translated in the term that recitation of Buddha’s name. So, in this meaningful practice of Pure Land Buddhism is just focus on chanting of Buddha’s name day by day for achieve one-pointedness mind that is basic condition to being reborn in Pure Land paradise to continue of practice. In the deep of practice, practitioner should keep consecutive recitation of Buddha name to maintain Buddha image always appear in their mind. You can recite the Buddha’s name loudly or whisper its totally your choosing to improve your concentration easily.¹⁵²

For those who are lay peoples did not spend many time to do chanting Buddha’s name in their daily life. How can they practice recitation of Buddha name is a challenge for guiding to achieve of samatha. Because recitation of Buddha name is the consecutive way of practice with necessary three karma connect together in real time. But in the skillful-meaning (upaya) you can chant Buddha’s name in any position in your life. That is why HPm developed the method of recitation in working. When you have mind in work how can you raise attention to Buddha’s name? It may difficult for beginner.

So, HPm teaching of recitation that everyone can practice while working. Working is a real problem in normal life of everyone, we need to add the practice for working. Because during day time we were working so many things, from the company, in the kitchen, housework, take care for child, on the buses, cars and trains. Following the moving of each other, we can maintain the practice, improve the practice and also attend the mindfulness of recitation. Why researcher said that mindfulness of recitation? Because of the recitation is sometime do not have mindfulness, meant mindfulness was lost during practice. In this situation practitioner must to put their mind follow the chanting very clearly. Some they use the rosary (P. mala) to focus on recitation, such as each bead of rosary is a

¹⁵²Thich Quang Hanh, (tr.), **The general treatise on Pure Land school**, (Vietnamese ver.), (HCMC: Oriental Publisher, 2011), pp 175-180.

Amitābha Buddha's name, practice one by one with the mind of each bead of rosary is very easy to establish mindfulness of recitation. While the other follows the number of chanting with each Amitābha Buddha is a number, recitation up to ten will start again. If practitioner in the middle of chanting and lose the number they will also start again with number one.

There are also people who do not follow the rosary or the number of recitation, they totally chant with their mindfulness, that is meant they completely focus on the Buddha name with body, voice and mind are become one-pointedness of mind (*cittekaggatā*).¹⁵³ This method somehow is difficult to practice for those are beginner. But in the way of practice, Pure Land Buddhism followers must to comply the guider master to get right advance and also correct methods. During the practice, practitioner may face with some problems and they need to discuss with the master to find out the solutions for their practice.

In any technique of practice Pure Land tradition is also based on Amitābha Buddha power to achieve the enlightenment with the synchronous karma of body, speech (voice) and mind. Changing position during the practice is a good way to keep suitable on practice in any time, this is one of the most comfortable for those who practice Pure Land tradition. Pure Land also brings practitioner to live in the present time, the real time, real life which what are happening. Although, most of practitioners of Pure Land Buddhism they have mind to reborn in Pure Land but somehow it is a last goal rather than a daily goal.

Therefore, every day practitioners have practice *buddhānussati* to establish mindfulness and to achieve *samatha* like as meditation followers. *Samatha* is not serious important with Pure Land practice but they must achieve during their practice, it is like a certify to the next step. If practice people are not pass the *samatha* level it seem to be not to go further on the practice journey of one-pointedness of mind (*cittekaggatā*). In the Mahāyāna Buddhism tradition, there are moral precepts (*sīla*) develops concentration (*samatha*) improves wisdom (*panna*). Otherwise, Zen master Thich Nhat Hanh has changed the term “moral precepts” to “mindfulness” with explained that moral precept was established on mindfulness practice,

¹⁵³Thich Thien Tam, Op.cit., p. 144.

without mindfulness you cannot practice moral precepts, and mindfulness practice is the deep of moral precepts practice.

Nāgārjuna Bodhisattva was also practice buddhānussati and taught other to follow him, we can see through his wrote for Amitābha Buddha verse:

If anyone, after the end of his life, obtains birth in Amida's land, He will be instantly endowed with immeasurable merit. So I take refuge in Amida. (Verse. 42)

If anyone is mindful of that Buddha's infinite power and merit, He will instantly enter the Stage of Assurance. So I am always mindfull of Amida. (Verse. 43)

If anyone is born in that land, he will never again fall into the three evil realms or the realm of asuras. So I now take refuge in him and worship him. (Verse. 45)

Human and heavenly beings [in his land] are all alike in physical appearance, each as glorious as a golden mountain. He is the refuge for all superior beings. So I prostrate myself and worship him. (verse. 46)¹⁵⁴

This is a summaries of three model methods practice in HPm for practitioners:

¹⁵⁴Hisao Inagaki, (tr.), Op.cit., pp. 135-159.

Methods	Practice
Calm sitting	<p data-bbox="692 365 1345 450">Straight sitting with half lotus or full lotus and focus on reciting Buddha.</p> <p data-bbox="692 501 1345 586">Paying your attention on breathing in – out to recite the Buddha.</p> <p data-bbox="692 638 1345 723">Reciting Buddha from one to ten and start again with mindfulness.</p> <p data-bbox="692 775 1345 860">Reciting the Buddha as an object to contemplate.</p> <p data-bbox="692 911 1345 1234">There are ten variants of oral recitation; reflecting the name recitation, continuously linked recitation, enlightened, illuminating recitation, bowing to the Buddha recitation, decimal recording recitation, lotus blossom recitation, recitation amidst light and contemplation of Buddha recitation.</p>
Walking	<p data-bbox="692 1256 1345 1632">Walking practice of Buddha recitation is to mix step with word of Buddha name for easy focus on recitation. Stepping on the left foot reciting Namō (Nam Mo) continue with the right foot reciting of A (a), continue with Mita (Di Da) to move the left foot and moving on the right foot for last word Buddha (Phat).</p> <p data-bbox="692 1684 1345 1769">Reciting Buddha with the step by step, one recite one step with mindful.</p> <p data-bbox="692 1821 1345 1906">Standing and walking all time to recite Buddha, focus on Buddha name only.</p>

Working	<p>Reciting while working, focus on Buddha name only with mindful.</p> <p>Reciting Buddha name with rosary, focus on rosary and Buddha name.</p> <p>Reciting with a sound of chanting for your hearing and focus on that Buddha's chanting sound.</p>
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Table 4. Summaries of practical methods in Hoang Phap monastery

3.3 The Method of Buddhist Propagation to Society

This sub-topic will be presented in four points: 1. Dharma talk, 2. The organization of retreats, 3. The organization of ceremonies and festivals and 4. The production of Dharma media.

3.3.1 Dharma Talk

In the sūtra 26 of Majjhima Nikāya, named Āriyapariyesana describes about the preaching situation of Buddha after his enlightenment a few days, the Sakyamūni Buddha had a thought like that:

*This Dharma that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in worldliness, takes delight in worldliness, rejoices in worldliness. It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbana. If I were to teach the Dharma, others would not understand me, and that would be wearying and troublesome for me.*¹⁵⁵

If this time the Buddha did not move the Dharma wheel, today had not had his Dharma teaching for everyone practice and improve their spirit life. But the Sakyamūni Buddha had moved the Dharma wheel to open the era of Buddhism to around the ancient India with the invitation of Brahmā Sahampati, when Brahmā Sahampati read Buddha's thought then he suddenly appear in front of Buddha, bowing and worship to Buddha, Brahmā said:

*Venerable Sir, let the Blessed One teach the Dharma, let the Sublime One teach the Dharma. There are beings with little dust in their eyes who are wasting through not hearing the Dharma. There will be those who will understand the Dharma.*¹⁵⁶

¹⁵⁵Bhikkhu Ñanamoli and Bhikkhu Bodhi, (tr.), Op.cit., p. 260.

¹⁵⁶Ibid., p. 261.

After heard this invitation, the Buddha thought that:

I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear in blame and in the other world. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and some other lotuses that are born and grow in the water rest on the water's surface, and some other lotuses that are born and grow in the water rise out of the water and stand clear, unwetted by it; so too, surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear in blame and in the other world.”¹⁵⁷

This circumstance opening the Dharma propagation for the human beings was a change to practitioner. With Buddha's eyes, he saw deep in human beings that are many kind of people's background. It meant that their abilities to hear Dharma teaching and applying it are different. That is why the Sakyamūni Buddha had been teaching so many various teaching to many groups of peoples. And recitation of Buddha is one of them for easy practice to attain liberation life.

Giving Dharma teaching has based on the human beings background was the general way to preach the Buddha Dharma to many people around the country in Vietnam is the way of HPm in two last decades. With many kinds of retreats, HPm had established the Dharma cornerstone for many peoples in Vietnam from pupils, students, general workers, officers, and lore level.¹⁵⁸ That were steps to bring Buddha teaching to Vietnamese which was organized very carefully. Hoang Phap monastery divided many retreats to balance background of participant, such as students retreat is only for student with Dharma teaching is to talk about love, nature of love, real love, basic and groundwork of family, study

¹⁵⁷Ibid., p. 262.

¹⁵⁸Thích Chân Tính, (2008), Op.cit., p. 7.

skill and find out a job and also the topic effective life, responsibility self and society, environment protection, ...

Seven day recitation Buddha's name retreat for everyone who wants to improve their practice of recitation with some theme are basic of recitation of Buddha's name, Amitābha Buddha sūtra commentaries and others sūtra like, how to transform suffering, live a happy life, lay people Dharma's life, the way to reborn in Pure Land, ... retreat for blindness and disablement with Dharma teaching is to talk about the karma and its effect, how to accept our karma, easy method of practice Dharma, ... public retreat and general Dharma talk is a series of teaching of social life, family relationship, how to become a Buddhist, to recognize the condition of happiness, ... one day retreat is for everyone who has short free time for attaining with the Dharma teaching of control time and emotions, learning from other, improvement your leader skill via Buddha teaching, help other is to help yourself, happiness is now or never, ...

Dharma talk master is one of the training program in HPm to give Dharma teaching in the retreats and ceremonies in monastery and public talking. Most of Dharma master in Hoang Phap are monastery monks where this temple gave a training course for inside and outside monks. Normally, a novice will be a Dharma master after five to ten years training. But whose abilities monks should to become a Dharma master is based on their vows and talking skill with two practice talking class and talking method class per week, they are also studied in Buddhist college and Buddhist university in Vietnam. For giving a Dharma talking, any monks have to prepare one or four weeks before the performance but the abbot master he can give any time without preparing. Abbot master usually give Dharma talk after breakfast everyday with some interesting or important things he had practiced in the sūtra, he always gives Dharma talk in the first day of the seven retreat, one-day retreat and advance Dharma talking in ceremonies.

In the Repentance and confession ceremony (S. ksama) in every two weeks, monks of monastery will give a Dharma talk before the ceremony begin. But those monks are not a real Dharma master, they are just preliminary Dharma master who will become Dharma master in next

course. Every Dharma talk will be recorded for offer to performance monk to watch again and self-study from its regarding preliminary Dharma master. For those who were real Dharma master and their talking will be public on monastery network, social media and DVD maker. For more information about productions of monastery will be talk in some next part. Dharma talk is also a main source of monastery for everyone, it likes the mountain which tall trees will caught more sun sere in sunshine and more water in raining than small trees. On otherwise, every Dharma talk have been speaking in the monastery were absorbed base on each member's background, knowledge, practice and their experiences. If they get any problems of Dharma talk had given they can ask that master again for sure that they understood clearly.

One of the most important thing in speaking in Dharma talk is to avoid to mention over the topic or comments about other negative monks, monastery, organization and do not assess the politics and other sensitive problems, such as human right in Vietnam, corrupt government members. This problem seemed to put in Charter of Vietnam Buddhist Saṅ gha Council.¹⁵⁹ And those who offend or break that regulations may be complained by Saṅ gha council if it was light, but situation may be serious, then that monk will be judged by following the Charter of Vietnam Buddhist Saṅ gha Council and government regulations.¹⁶⁰

3.3.2 The Organization of Retreats

At the time of the Sakyamūni Buddha, the form of retreat was very popular to community, specially is rain season retreat during three months (vassa). The form of rain season retreat is an opportunity for monks and lay people to get the new teaching from Buddha and practice with the Saṅ gha. It is also a chance for every monk who were teaching outside the country comeback at one practice area and sharing experiences together after long time did not see each others. The advantages of this retreat are impossible not recognize via improvement of every aspect of Saṅ gha community. So that, the tradition of retreat was began from the Buddha

¹⁵⁹Vietnam Buddhist Saṅ gha Council, (ed.) **The Charter of the Vietnam Buddhist Saṅ gha council**, (Vietnamese ver.), (Hanoi: Religion Publishing House, 2008)

¹⁶⁰Ibid., pp. 5-22.

time has been applying to present in many schools, such as Mahāyāna with three months of rain retreat from middle of April to middle of July during the Lunar calendar and Theravāda tradition from middle of June to middle of September during the Solar calendar. Today, there is not only rain season retreat was established for monks and bhikkhuni in divide location but also having a short time retreat for some occasion, for example: Insight meditation retreat duration seven days, two weeks or one month, sūtra commentaries retreat for five days or ten days, Mahāyāna meditation tradition retreat for seven days, so on. Many participants who had attended the retreat are very happy to come to practice the retreat in Hoang Phap monastery. When they finished the retreat, they usually wrote some letter to the abbot to send their gratitude and feeling of practice time they had in the retreat. Some of them was Dieu Tam said:

Long time ago, my deeply seed of Buddha nature stayed in many thousand years, now recently appear in the holy sound of Amitābha Buddha likes the light and flowing of bell rescounding in my heart to awake me to come back my old home, I feel very peace and freedom, it is very large than my address words.”¹⁶¹

With the lay Buddhist Diêu Hoa, she thought that:

“I come to this monastery, I am very amazement in the first time. Because of what I have never seen before in Vietnam, with a thousand peoples in line in Buddhist uniform in solemn atmosphere. I am very lucky to have my friend who has a retreat experience for guiding me to repair personal belonging. When I changed to Buddhist uniform, I feel that is not me, suddenly I thrill to cry like as I just lost to another world... Then I joined 1 to 2 and 3 retreats which I understand more about Buddha teaching through monks teaching and guiding with what I do not know they has explained very clearly. I think that from now to the future I get the good opportunity for practice recitation of Amitābha Buddha’s name in Hoang Phap monastery which I will get enlightenment and reborn

¹⁶¹Chua Hoang Phap, (ed.), **Yearbook of Recitation of Amitābha Buddha’s name Retreats**, (Vietnamese ver.) (HCMC: Hoang Phap internal circulation publishing, 2001), p. 23.

in Pure Land in this life, it is a shortcut way of practice, appropriation for many level in this society, while walking, standing, lying down and working can easily apply, no need to spend more time to learn a training course and everything also free here.”¹⁶²

Nowadays, HPm in HCMC in Vietnam is the first monastery which established the first organization of retreats in Vietnam that was seven days of recitation of Buddha’s name retreat, student cultivation retreat duration seven days also and other retreats. In this research, the researcher is going to find out this foundation of the retreats. With the dense schedule of ceremonies and retreats, HPm had had perfect programs of retreat during the year, that is a result of the good leader. Therefore, the master of the retreat is very important who was also the abbot of this monastery that is the most venerable Thích Chân Tính. He created the retreat organization council for designing the program of each retreat. But, the retreats must be arranged a year ago to get the permission letter from the HCMC Buddhist Saṅgha council and the Committee for religious affairs of HCMC.¹⁶³ Without of two that letter we cannot open the retreats.

Then the monastery has the announcement of the retreat which mean that when the retreat will be open, the day of register, the day of arriving in monastery, the rules and regulations of retreat and the detail guiding of what must be repair for ones who attends the retreat. The announcement also including the number of participant will be receipted. Normally, before the retreat will be start one month, the retreat organization council having a meeting to discuss and establish the program of retreat. What is they have to work in this meeting is to invite the retreat committee members for this retreat. Because each retreat may have different retreat committee members which is based on the feature of each retreat. In this studying, the researcher is going to dissect three popular retreats in HPm that is seven days of recitation of Buddha’s name, student cultivation summer retreat and one-day retreat.

¹⁶²Thích Chân Tính, (ed.), **Yearbook of Recitation of Amitābha Buddha’s name Retreats**, (HCMC: Religions Publishing House, 2005), pp. 88-89.

¹⁶³Thich Chan Tinh, (2013), Op.cit., p. 12.

When this monastery got an idea of establishment the retreat for lay people, they had faced with many difficult problems. Because, at that time on March 1999¹⁶⁴ an idea of the retreat has never come in around the city and also the nation, therefore the abbot did not know exactly what kind of the retreat should be, how it goes on! Then the abbot of monastery invited some monks who are living and practicing in the monastery to be members of the retreat organization. With many meeting had proposed to discuss about how to create a retreat and its content and meaning. So that, they had pointed out so many problems of retreat works, such as the accommodation for participants, who will be candidate, how many people can attend, and so on, for more information of repairing thing to establish a retreat.¹⁶⁵ Then the retreat organization committee will be established for discussion and building the retreat including everything of that retreat.

The retreat organization committee president for every retreat is always the Most Venerable Thích Chân Tính who was abbot of HPm, next is vice president is two vice abbot of monastery then the director of small board in the retreat. The first vice president of management, second vice president of programs. There are small board of Dharma master teaching, small board of arrangement retreat program, small board of register, small board of design, small board of eating and drinking, small board of electricity, small board of transportation and emergency, small board of sound, small board of Buddha hall and Dharma listening hall division small board of sanitation, small board of Oriental and Western medicine, small board of reissue of Buddhist production, small board of monastery security, small board of reception, small board of camera and photo. After dividing the small board like that, vice president will appoint the director of small board. The vice president of management must to present this prepare retreat workers to the retreat president while the vice president of programs is also present the repairing program retreat to the president too. When the president approved this schedule, two vice president will work on their ways. The vice president of management will arrange the workers in any position in this retreat then announce for the Saṅ gha.

¹⁶⁴Thích Chân Tính, (2008), Op.cit., p. 14.

¹⁶⁵Thích Chân Tính, (2013), Op.cit., pp. 11-49.

Other side, vice president of program will also set up the program of practice during seven days and invite the outside monastery Dharma master to give the Dharma talk in retreat. Next step is having meeting before the retreat one week, at this time, everything in retreat are be done. The vice president of management just reporting again whose wants to change their position in retreat or what jobs was not done. The Sañ gha community will discuss more about the retreat to listen some advices or suggestions from Sañ gha members. After this meeting, everything repairing for the retreat will be last checked and arranged on suitable place, the rooms for participants will cleared, it is like general clearly day for welcome new year.

Before the retreat start one or two days, participant arrivals at monastery to confirm their name with name list's registered. And belong to the rules and regulations of the retreat, the participants are not allowed to use any productions of electricity such as; mobile phone, hand phone, camera, radio, laptop, ipad, taplet, so on. Read the rules and regulations of retreat below:

Seven days of recitation of Buddha's name retreat rules:

(1) The participants must to show the ID card's copy for register at reception.

(2) Using mobile phone, camera, record, etc., are not allowed in retreat and your personal belong should be held by retreat manager office during retreat, if you keep it, any losing are your responsible.

(3) Lay peoples must to practice five precepts

(4) Practice mindfulness during your position: walking, standing, lying down and sitting.

(5) Practice mindfulness in three karma: body, speech and mind

(6) Following the rules and regulation's schedule

(7) Always smile and friendship with other peoples.

(8) Participant must to have enough healthy and no infectious sick

(9) Go to outside monastery area are not allowed during retreat

(10) Participant do not talk to other during retreat

(11) Announcement and messenger are not allowed while practice

(12) Do not take foods and drinking such as alcohol, wine, beer, tobacco, coffee and other addicted things

(13) Do not sleep and eat over retreat's schedule

(14) Participants are promoted for wearing lay people uniform

(15) Participants must to practice in full time (except special case)

(16) Old participants, blind, deaf, arthritis are not allowed to attain retreat

(17) Male participants do not have long hair or stain, female do not stain

(18) Save the energy and water, so participants have to turn off electricity before leaving the room.¹⁶⁶

For participants to have fully attention of practice, the retreat organization had established that regulations for every follows to get benefit in monastery chance and must to apply during the retreat. Who breaks this rules will be prompted or added more practice time than others and may be refused in next retreat.

Schedule of practice:¹⁶⁷

Time	Activities
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¹⁶⁶ Thích Chân Tính, (2013), Op.cit., pp. 126-127.

¹⁶⁷ Ibid., pp. 101-102.

3.30 am	Wake up and personal time
4.00-5.30 am	Reciting practice
6.00-6.30 am	Breakfast
7.00-8.30 am	Dharma talk
9.00-10.30 am	Reciting practice
11.00-11.30 am	Lunch
12.00-1.30 pm	Relax
2.00-4.00 pm	Reciting practice
4.00-6.00 pm	Personal time
6.00-6.30 pm	Dinner
7.00-8.30 pm	Reciting practice
9.00-9.30 pm	Calm sitting
10.00 pm-3.30 am	Relax

Table 5. Schedule of normal day practice

Actually, that regulations and schedule are like an example of the form of the regulation and schedule for the retreats. With kinds of the retreat may has difference programs suitable for retreat appropriateness. But, it is not change too much, for the featured retreat for normal people, young people or students the retreat will be based on this kind. Because of social knowledge, life experience, Buddhist Dharma or age of participants then the programs of retreat may give them suitable schedule and accordant Buddha teaching during practice moment in monastery.

3.3.3 The Organization of Ceremonies and Festivals

Ceremonies are one of the most important activities in HPm was held on during the year. This vacations for participants and lay peoples come back monastery to have respect Triple Gem and visit the abbot then other monks. There are two kinds of the ceremony: first is Buddhist ceremony and second is monastery ceremony. Buddhist ceremony is the special day in Buddhist calendar that is the festival of Buddhist in the

world, such as Buddha's birthday, Buddha's enlightenment day and Buddha attained Nibbana or Vesak Day. Monastery ceremony is some special day of monastery, it meant the day in monastery will be held on an important day. For example: anniversary of founder, commemoration day, Lunar new year, full moon night in the first month of year, commemoration of Avalokitesvara, Ullambana festival, Amitābha Buddha Birthday festival, soon.

In general studying, the researcher will find out the ways of organization of ceremonies in HPm to learn from their successful. But in the way of preparation of any ceremony is the same way of working method. Normally, vice abbot arrangement the ceremony day in the activist calendar one year then present to abbot, if there are nothing change, the schedule will be followed by monastery members. Therefore, any ceremony has been arranged a year before. Like as the monastery must to get the permission letter from Vietnam Buddhist Saṅgha in HCMC and the approval of some organization of government. Such as People's committee of HCHC, Board of HCMC religions.¹⁶⁸

The ceremonies organization committee president for every ceremony is always the most venerable Thích Chân Tính who was abbot of HPm, next is vice president which were two vices abbot of monastery then the director of small board in the festival. The first vice president of management, second vice president of programs. There are small board of arrangement festival program, small board of ceremonial, small board of design, small board of eating and drinking, small board of electricity, small board of transportation and emergency, small board of sound, small board of Buddha hall and Dharma listening hall division small board of sanitation, small board of Oriental and Western medicine, small board of reissue of Buddhist production, small board of monastery security and small board of reception. This divide is same with the retreat organization, because of a festival likes that but the monastery has arranged everything in perfect way to run the ceremony. After dividing the small board like that, vice president will appoint the director of small board. The vice president of management must to present this prepare festival workers for the festival

¹⁶⁸Ibid., p. 119.

president while the vice president of programs is also present the repairing program festival to the president too. When the president approved this schedule, two vice president will work on their ways. The vice president of management will arrange the workers in any position in this kind of festival then announce for the Sañ gha. Other side, vice president of program will also set up the program during the day of festival. Next step is having meeting before the festival one week, at this time, everything in festival are be done. The vice president of management just reports again whose wants to change their position in festival or what jobs were not done. The Sañ gha community will discuss more about the festival to listen some advices or suggestions from Sañ gha members. After this meeting, everything repairing for the retreat will be last checked and arranged on suitable place, the rooms for participants will cleared, it is like general clearly day for the retreats, see more on Thích Chân Tính 's book.¹⁶⁹

Each ceremony may have different number of participarnts, therefore the working of arrangement is various. And everything will be based on the genre of festival to divide suitable worker for each positions. Some Sañ gha members, they can work a position in the retreat but it may change in the festival. Because, the retreat often has many days, but festivals and ceremonies have organization in one day only. From the morning to the afternoon is finished the ceremony. So that, works is like in the retreat but it is very accommodating and freedom for monastery and participants.

a) Lunar new year

Lunar new year is usually organized in the first week of 1st month of Lunar calendar, about middle of February of Western solar calendar. But two weeks before that the monastery worked very hard to design and decorate some small landscape, flower garden and animal symbol of this year, because in the Orient culture, there are 12 animal designation that is Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog and Pig. And each year is an animal designation, Vietnamese believes that every animal are emblem lucky so the decoration of those animal is

¹⁶⁹Thích Chân Tính, (2013), Op.cit., p. 13.

very important in Lunar new year. With the wonder decoration of Lunar new year in HPm, many visitor and pilgrims came to welcome new year and having chanting sūtra in the moment of year changing. Ten of thousands peoples came during Lunar new year festival in HPm is a witness of a holy and famous monastery in Vietnam. For decoration, working group are divided to choose small area around the monastery. The cost of this work raise to hundred million VND about 10,000 to 20,000 USD each year.¹⁷⁰

b) Praying for peace in new year festival

Praying for peace in new year festival is organized in middle of January in Lunar calendar was called The festival of the First full moon. In Vietnamese belief (not only Buddhism but also in ancestor worship) that having vegetable foods in this day is very important to be happy and lucky during the year, also to avoid the sin of killing of animal in few day of new year. Then they come to monastery for offer flowers, fruits and personal belonging to Triple Gem, having a vegetable meal in the monastery. In this day, the monastery had designed the program with chanting, Dharma talk and having offering food ceremony before lunch. This festival is totally free, there are 10,000 to 20,000 peoples attended this festival.

c) Bodhisattva Avalokiteśvara commemoration

Bodhisattva Avalokiteśvara commemoration with three time per year, there are 19th of February is birthday, 19th of June is to be enlightenment and 19th of September is to be ordained in Lunar calendar. There is a statue of Bodhisattva Avalokiteśvara on the right side from the gate entrance which is tall 5 meter was engraved by full of white marble. Local people said that this statue is very miraculous. If you pray it will be. Therefore, in those days, a lot of lay people came to respect and offer flowers, fruits, incense, also money to get merit and lucky. There is a chanting ceremony in this day for pilgrim, the sūtra will be chanted is Bodhisattva Avalokite, about the pāramitā works of Bodhisattva

¹⁷⁰Thích Chân Tính, (ed.), **Hoang Phap monastery's information data yearbook 2017**, Hoang Phap internal circulation publishing, p. 55.

Avalokiteśvara, a part of Saddharmapuṇḍarīka-sūtra (Lotus Sūtra).¹⁷¹ CBETA no. T11n0315 (10): 普門品經, and in the afternoon section, there is to kowtow 300 times ceremony, it meant, chant a Bodhisattva Avalokiteśvara then kowtow a time. This ceremony has attracted a thousand of pilgrim.

d) Sakyamūni Buddha birthday ceremony

Sakyamūni Buddha birthday ceremony, in Vietnam the ceremony of Sakyamūni Buddha was divided to three time, with 8th of February is ordained day, 15th of April is birthday and 8th of December is to be Enlightenment One, all in Lunar calendar, not like Vesak. This day is very important in Vietnam Buddhism where every pagoda have been organized Buddha birthday very solemn during 8th to 15th of April in Lunar calendar. For organization of this ceremony, the preparative meeting was established to discuss about the program and method of running. This ceremony got two weeks but the stage design was showed a month ago. Everything in Buddha birthday is separated like other ceremony. The program of ceremony is usually had to chanting sūtra, Dharma talk and lunch on. Through this ceremony, one again we remind everyone to believes in Buddha teaching to practice and to understand him used to be a human being likes us. There are 5,000 to 10,000 lay people attend this ceremony in HPm.¹⁷²

f) Ullambana festival

Ullambana festival is an another important festival in Mahāyāna Buddhism tradition. Its origin came from the sūtra Ullambana, the Buddha said:

On the fifteenth day of the seventh month you should make an offering of the finest vegetarian foods and drinks and offer it to the Buddha and the Saṅgha. By making this offering, the Way-virtue

¹⁷¹Avalikitesvara Bodhisattva Sūtra, (普門品經), Taishō Tripiṭaka (CBETA, vol. T11, no. 0315a), p. 001.

¹⁷²Thích Chân Tính, (2008), Op.cit., p. 61.

*of the high Sañ ghans of the ten directions will then be able to save your mother. The Buddha speak Ullamban sūtra.*¹⁷³

Therefore, Ullambana is the day for helping those beings who were suffering in the hell, so that they can obtain liberation by the chanting and the merit from relatives. Thereupon, most of pagodas in Vietnam organized this festival to give opportunity for Buddhist come back to visit pagoda and monks also. To give a chance for everyone to learn Buddha teaching about grateful mind our parents and ancestor. In HPm, the ceremony of Ullambana was very popular in lay Buddhists not only in HCM city but also the nation. With the essential of this ceremony and the number of participant is lead this ceremony was known well in Vietnam. The program of ceremony was changed every year to give new experience of attenders. The design of stage was arranged a month ago the many meeting also was set up to discuss about the program of ceremony. Everything was divided like as other ceremony before a week, and this festival is very important in Vietnamese believes. Hence, there are 10,000 to 20,000 peoples attended this ceremony. Through this festival, they understand the deep gratitude of their parents and four great gratitude: the gratitude to the Triple Gem, the gratitude to our parents and teacher, the gratitude to our spiritual friends and the gratitude we owe all sentient beings.

g) Middle – Autumn festival

Middle – Autumn festival is called Tet Trung Thu in Vietnamese that is a harvest festival, falling around the 15th day of August of Lunar calendar with full moon at night was a moment of family and childhood in many Vietnamese. So, when a lot of peoples took their sons came to this monastery in occasion of confession and reform ceremony (ksama) two time a month (15 and 30 in lunar calendar). This monastery had organized many programs for those child and teenage. Normally, this festival held on from the afternoon to mid night having full moon and they can fire candle in the lanterns will be given by the monastery. Many lay Buddhists and non-Buddhists who took their sons to the monastery, more than 1,000

¹⁷³<http://www.cttbusa.org/ullambana/ullambana.asp>. View on November 4, 2017.

children. There are a basic Buddha teaching class, performing drama show and having the music concept in the evening then the monks will give full moon cake and lantern for every child to celebrated together. In the main section in the evening, there are more than 3,000 people and children attended, it make a biggest full moon festival was ever held on in monastery in Vietnam.¹⁷⁴

h) Founder anniversary ceremony

Founder anniversary ceremony is called the Patriarch's Death Anniversary for gratitude ceremony to remind monks in monastery and lay Buddhists follow his path and remember his significance works for becoming Hoang Phap monastery today. This ceremony held on the 16th of October in lunar calendar is also the occasions for branch's monks and other who were learning abroad to come back to see each other and having discussion many topics about the last year propagations, teaching experience and suggests some new ideas for developing monastery and build a perfect practice environment for young monks. There are about 32 branches in around Vietnam and 3 branch in outside Vietnam will come to respect the founder and following this occasion lay Buddhists in that branches also came to the monastery for attending the anniversary ceremony. This ceremony had arrangement a month ago and having many meeting to discuss the program of ceremony then the works will be divided for everyone in monastery. Like as other ceremony and festival, this ceremony in also very important part in all activities of the year. So that, the arrangement meeting will help in very early to set up the works and workers to establish the meaning ceremony. Some people come back to the monastery a day before the day of ceremony to help arrangement works. The main program of the anniversary is Dharma talk to explain more about the founder life and his practice, chanting section and anniversary section moment. There are about 10,000 to 20,000 lay Buddhists came to commemorate the founder and joined the lunch offering ceremony.¹⁷⁵

¹⁷⁴ <http://www.chuahoangphap.com.vn/tin-tuc/chi-tiet-chuong-trinh-van-nghè-trung-thu-anh-trang-tu-bi-3802/>, view on November 05, 2017.

¹⁷⁵ Thích Chân Tính, (2008), Op.cit., p. 61.

i) Amitābha Buddha birthday festival

Amitābha Buddha birthday festival is very important for those follows the Pure Land tradition, to commemorate the founder of Pure Land's birthday and once again to establish a Western Land of Bliss in this world, it was organized on the 17th day of the November in Lunar calendar. This festival was also created by Ven. Thích Chân Tính who was the abbot of HPm which is the first festival of Amitābha Buddha has been constitutive in Vietnam from the year 1999.

For preparation of this festival, the work will be divided into many boards to run the works which are small board of arrangement festival programs, small board of ceremonial, small board of design, small board of eating and drinking, small board of electricity, small board of transportation and emergency, small board of sound, small board of Buddha hall and Dharma listening hall division small board of sanitation, small board of Oriental and Western medicine, small board of reissue of Buddhist production, small board of monastery security, small board of reception. This divide is same with the retreat organization, because of a festival likes that but the monastery has arranged everything in perfect way to run the ceremony. After dividing the small board like that, vice president will appoint the director of small board. The vice president of management must to present this preparation of festival workers for the festival president while the vice president of programs is also present the repairing programs festival to the president too. When the president approved this schedule, two vice president will work on their ways. The vice president of management will arrange the workers in any position in this kind of festival then announce for the Saṅ gha.

Other side, vice president of program will also set up the program during the day of festival. Next step is having meeting before the festival one week, at this time, everything in festival are be done. The vice president of management just reporting again whose wants to change their position in festival or what jobs was not done. The Saṅ gha community will discuss more about the festival to listen some advices or suggestions from Saṅ gha members. After this meeting, everything preparation for the retreat will be last checked and arranged on suitable place, the rooms for

participants will be cleared, it is like general clearly day for others festival. But one of thing must to have mind is to prevent and avoiding catching fire because of this festival is to fire a thousands of the candle, it is very easy to catch the fire. The program of this festival was held on at night time with calm sitting section, opening section, fire the candle section, chant the 48 vows of Amitābha Buddha, Dharma talk section and chant Amitābha Buddha's name moment of thousands of practitioner then send the merit of this festival to everyone and to Pure Land world, the last section is performing music to celebrate the festival. There are about 15.000 to 30.000 peoples attended this festival which was Guinness Vietnam record certified the biggest Amitābha Buddha Birthday festival in Vietnam on 2008.¹⁷⁶

j) Dieu Am Hoang Phap Buddhist music performance show

Dieu Am Hoang Phap Buddhist music performance show (The Marvelousness voice of Dharma propagation Buddhist music live-show) was held on by HPm from the year 2011 for promotion the lay composers Buddhists and lay Buddhist singers to offer their talents on the ways of practice and propagation Buddha teachings to public. This is the promotion mind to make the HPm promoted the program of Buddhist music to open the new way of propagation to young generation and those who like music so much. In Mahāyāna tradition, skillful in the propagation is very important to show the Buddha teaching in other side and under something, through this ways Buddha Dharma will be understood normally. Like as you have often listen to music then you understand the meaning of that song very easy without any trying or learning. Before, establishment of this Buddhist music concept in the public theater house in the city, HPm had been organized many mini show inside the monastery. For organization this live show, HPm had been repaired in 6 months before to establish every part of the performance show. For example: inviting the organization board, inviting the producer, manager, director, music arrangement, the composer writing the songs, singers, dancer group, music band, so on. With many meeting to discuss for getting the last result of the show, how it should be, what is the most important thing during the show, etc. After the

¹⁷⁶Thích Chân Tính, (2008), Op.cit., p. 62.

decision of the singers and the songs will be performing that invite the singer a month before to record in the studio then having the text show to make sure that every part in the performance is perfected.

Dieu Am Hoang Phap is the first performance Buddhist music show careful investment to speed up the movement of Buddhist music to society. After 10 performance show in the HCMC and Da Nang city during 6 years, Dieu Am Hoang Phap was authenticated by lay Buddhists and professional musicians. This show DVD was published to around Vietnam, abroad and on internet net world which were played in the most Buddhist ceremonies and retreats in Vietnam.¹⁷⁷

k) Charity and Scholarship foundation

Charity and Scholarship foundation in HPm is permanent activities in every week and difficult situation that asking charity team helping. In the case of flooding, plague, poor families and accident, at that time, Hoang Phap monastery will send the charity team to help them. The charity team in the monastery works very hard to help many difficult case in flooding, accident and poor families in many years. This team had thousand members in the city and other provinces, but this team often works with 30 to 100 represent members. The charity also works to release the animal, such as fishes, birds, frogs, etc., very weeks. There are two kinds of scholarship in Hoang Phap monastery were established by the most venerable Thích Chân Tính, the abbot of this monastery. The first is Uom Mam Tri Tue scholarship was established in 2013 which is looking for poor students in the universities and colleges who had poor families, hard learning, good character students and got a high score in learning without discrimination religions. This scholarship had been giving for 300 to 500 students per year. This scholarship will be given two semesters per year with the sum of money based on their university fee. The second is Ngo Chan Tu scholarship was established in 2017 that will be sponsor for many Buddhist colleges in around Vietnam (now is 19 Buddhist college in the list) and to support for monks and nuns who studies abroad with the

¹⁷⁷Thích Chân Tính, (ed.) *Huong Phap magazine*, (HCM: Ho Chi Minh city General Publishing House, 2015), vol. 9, p. 139.

conditions of having difficult situation, talent in learning and also got a high score in studying.¹⁷⁸

l) Taking refuge in the Triple Gem ceremony

Taking refuge in the Triple Gem ceremony is one of the ceremony for peoples become a lay Buddhist. So that three ceremony has been held on per year with each time having 1,000 to 2,000 people register attending. This ceremony often organized in the Sunday for everyone can come. The Dharma gift with the book history of Sakyamūni Buddha, the meaning of taking refuge in the Triple Gem and 5 principles and some DVD video. In some retreats the monastery also organized this ceremony for practitioner who are first time coming the monastery.

There are some popular festival and ceremony were presented above is not including all of the activities in HPm. That are just the festivals and ceremonies were common than others in lay Buddhist community. This is others activities: two time per month having the confession and reform ceremony (ksama) on 15th and 30th in Lunar calendar. There are 2,000 to 5,000 lay Buddhist came to attend this ceremony on each time. The program of this active start t at 6 pm in afternoon but many people arrives in the morning and after lunch for enjoying the fresh air and peace environment. Then having a Dharma talk to give the basic Buddha teaching to many level of participant in this ceremony. After that is confession and reform ceremony in 60 minutes with the program of respecting Triple Gem, chanting a sūtra then kowtow 108 time of name of many Buddhas in the past time; Saṅ gha meeting in every weekend to discuss about the monastery activities and propagation in next week; Wedding ceremony in the monastery for those who wants to remind the Buddha teaching for building a happy family; Ordination ceremony for lay man who had been practicing in the monastery at least 6 months and having good attitude and proficient in chanting sūtra in morning, lunch offering and evening chanting which is graduate high school, age for 18 to 55 years old; Ho Phap team is a young Buddhist team with the number of members are growing up by day, now is 3250 members. They are like a volunteer to help arrange

¹⁷⁸Ibid., p. 37.

the retreats and festivals in monastery, they has a meeting in weekend to explain the next work and learning, practice Dharma together; Lay Buddhist families (Gia dinh Phat tu) is a weekend program for teenage and children in lay Buddhist families to learn basic Buddha Dharma and practice sing a Buddhist songs, dance and to learn some basic moral; Sponsor monastery broad (Ban Ho tu) this team was established in the first time of building this monastery to help working and chanting at that time.

This monastery has many activities during the weeks, the monks and the years to open the opportunity for lay peoples and other level in the society to do blessing. The sum of money for charity, and scholarship per year are more than 3 billion Vietnam Dong (about 150,000 USD). In any retreats and ceremonies, the HPM had been giving the Dharma gifts to participants and also every day, Hoang Phap had a team with the prepared Dharma gifts for giving to visitors every day. The sum of money for this gifts are more than 5 billion Vietnam Dong (about 240.000 USD) per year. There are many activities in this monastery proved for the large monastery in HCMC also Vietnam. The monastery budget was offered by lay Buddhist in Vietnam and outside the country.¹⁷⁹

3.3.4 The Production of Dharma Media

To talk about the productions of books and VCDs, CDs, DVDs in Buddhism in Vietnam, researcher must to talk about this monastery in recently 20 years. It has the professional camera man and photographers team which were work in very hard in many programs to offer the perfect and value DVDs in many years. HPM is the first monastery in Vietnam which organization of Seven days of Recitation Amitābha Buddha's name retreat in 1999. At that time the cassette is very prevailing in Vietnam. When the retreats finished, the monastery had reissued many cassettes of Dharma taking. Then the time of compact disc (CD) and digital versatile disc (DVD) appears, be popular in Vietnam, the Hoang Phap chanced the material of cassette to CD and DVD.

Every year, many CDs, Videos and DVDs were produced by this monastery to Buddhist community around Vietnam and on internet. This

¹⁷⁹<http://www.chuahoangphap.com.vn/tin-tuc/chi-tiet-le-quy-y-tam-bao-lan-2-2017-3718/> view on Nov 05, 2017.

monastery also the first place produce and public the DVD of Buddha birthday ceremony, Ullambana festival, ordination ceremony for the community understanding more about monk's life and those ceremonies. This is a basic foundation for other temple to follow the Buddhist productions in DVDs. Hoang Phap did not stop at that goal so the abbot has been producing many chronicle films of ancient temples around Vietnam, named Que Huong Dat Viet with 4 parts (Vietnam's Homeland), Ve Tham Dat Phat with 4 parts (A visited to Buddha's land) is a journey to Lumpini, Bodh-Gaya, Sarnath and Kusinagara, Nhung Neo Duong Tay Tang (Tibet's platesu) is about the Buddhism in Tibet today, Dharmakaya An Tuong Kho Phai (Impression of Dhammakaya) is about Dhamakaya foundation, practice and teaching, Vuong Quoc Chua Thap (The kingdom of temples and towers) is about the Buddhism in Cambodia, Luong Duyen Viet Han (Vietnam and South Korea in connection) is about the Buddhism in South Korea, 65 Ngay Du Hoa Tren Dat My (65 days propagation in United States of American) is about two months Ven.Thích Chân Tính had been given Dharma talk and visited the temples in United States of American, so on which are all in English subtile.

To talk about Buddhist music in Vietnam, researcher will talk about the Hoang Phap monastery which are many DVD of music live show that some were performed in the monastery and other in the stage house in the city, such as Ben do tam linh (The shore of spirit), Mua sen thang tu (The April of lotus), Nho mai on Thay (Gratitude remember of Thay), Tinh thuong cho nhan loai (Compassion for the world), Bong trang xua (Ancient moonlight), Con tap den chua (I try to go to pagoda), Tro ve coi nguon (Comeback our original), Dieu am Hoang Phap (The marvelous voice of Dharma propagation), etc. In the works of films, Hoang Phap has been produced so many Buddhists films, such as: Tim ve ben giac with 4 parts (To find the enlightenment shore), Con duong giac ngo with 4 parts (The path to enlightenment), Tinh mong with 2 parts (Awake up of dreams), Chot tinh con me (Suddenly wake up of dreams), Tro lai duong xua with 2 parts (Comeback old ways), Long lanh doi tuong thay ten with 2 parts (Lenient mind to change appearance and name), Truong gia ken re with 2

parts (Rich man choose son-in-law), Con gai vua Tran Nhan Tong with 3 parts (The daughter of King Tran Nhan Tong), etc.¹⁸⁰

Specially, Hoang Phap monastery had invited the musician to set to music of the chanting of Amitābha Buddha's name with 25 kinds of melody to remind everyone having mindfulness anytime where it played. This production was played around the Vietnam Pure Land pagodas until now, it was very popular. There are many kind of DVDs productions of HPm were very common in Vietnam, like Talk show Hoa mat troi (Sun flower talk show), Anh sang Phat Phat (The light of Buddha Dharma), Phat hoc thuong thuc (The basic of Buddha teaching program), Phat Phap nhien mau (The marvelous of Buddha teaching application), etc. HPm was not only produced the DVDs, films for own but also produced for other temple and translated, voiceover into Vietnamese many films and Buddhist cartoons. The production of Hoang Phap were good remarked by Sañ gha and lay peoples also used camera technique and producers.¹⁸¹

When the founder of HPm was alive, he had been used to printed many small books of Buddha Dharma and chanting sūtra books to give for local peoples and lay peoples. Continuously with that great works, Ven. Thích Chân Tính has been printing so many books and sūtras for distribution around Vietnam and Vietnam community in outside the country. He wrote some books and translated some from English and Ancient Chinese to Vietnamese which all were being printed and distribution around Vietnam. Such as: Tu nha (au. Practice in your home), Niem Phat sinh Tinh do (tr. Recitation to be born in Pure land), Chuyen binh thuong (au. Daily stories), Lich su duc Phat Thich Ca (tr. History of Sakyamūni Buddha), Muoi hai loi nguyen niem Phat (au. Twelve vows of Buddha recitation), Nghiep (au. Karma), Biet loi nen sua (Know your mistake - change it), Tam su dau nam (Talking in new year) etc. Therewith, the books were wrote and translated by the abbot, there are many books of member monks in the monastery, such as: Muoi ba vi To Tinh Do tong (Thirteen patriarch of Pure land Buddhism), An chay va suck hoe (Vegetarian and healthy), Luat Sadi (The rules and regulations for

¹⁸⁰Thích Chân Tính, (2015), Op.cit., p. 38.

¹⁸¹Thích Chân Tính, (2008), Op.cit., pp. 91-97.

Novices), *Huong Phap* magazine etc.¹⁸² There are a team called Ban Van hoa (Culture board) to design that books and computer edited with more than 10 workers, most of them are lay peoples.

Every year, HPM had published a hundred of CD, Video, DVD and tens of books for free distribution in the retreats, ceremonies and send to any pagoda which needed. In daily life, everyone visits the monastery were also given a gift with some DVD and books. And for those who lives far from HCM city can request free Dharma gift with the DVDs and books will be send to their address. Now, there are more than 1200 address for sending to in each quarter. (From statistical data of Hoang Phap monastery for Buddhist works in the year 2016) The activities of production and published DVDs and books in HPM has been effected to many pagodas and lay peoples community in Vietnam in last 20 years¹⁸³. The establishment of new programs, new talk shows and free fee of joining retreat are to open the new era of propagation in century 21 in Vietnam. The researcher can say that Hoang Phap monastery was trailblazing monastery in opening retreats, Buddhist talk show, and production Buddhist films. It had promoted the multiform Buddhist DVDs productions to disseminate the Buddha teaching to outside the city, such as some provinces which Buddhism are not developable and common in local peoples.

	Methods of Propagations	Details
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¹⁸²Thích Chân Tính, (2015), *Op.cit.*, vol. 10, p. 145.

¹⁸³Thích Chân Tính, (2008), *Op.cit.*, p. 6.

1.	Dharma talk	<ol style="list-style-type: none"> 1. Often organization Dharma talk in monastery and retreats. 2. Production DVD, CD, VCD of Dharma talk. 3. Free contribution those Dharma talk DVD, CD and VCD.
2.	Retreats	<ol style="list-style-type: none"> 1. Establishment Seven-days recitation Buddha retreat 2. Establishment One-day retreat 3. Establishment Summer cultivation retreat 4. Establishment retreat for diseased individual, cancer, blindness, etc.
3.	Ceremonies and festivals	<ol style="list-style-type: none"> 1. Lunnar new year festival 2. Buddha birthday festival 3. Praying for peace in the first full moon of the year festival. 4. Bodhisattva Avalokitesvara commemoration 5. Ullambana festival 6. Patriarch's death anniversary ceremony. 7. Amitabha Buddha birthday festival, 8. Taking refuge in the Triple Gem, etc.

4.	Production of Dharma Media	<ol style="list-style-type: none"> 1. All those ceremonies and festival's DVDs 2. Production Buddhist movies 3. Translation Buddhist movies and subtitle 4. Buddhist Dharma books, magazine, etc.
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Table 6. Summaries of propagation in Hoang Phap monastery

3.4 The Daily Practice in Hoang Phap Monastery

In this topic, the research will study about three points: 1. The daily practice of lay peoples, 2. The daily practice of monks and 3. The special program for three rain month retreat.

3.4.1 The Daily Practice of Lay People

Hoang Phap monastery (HPm) is the large monastery and an exemplar temple in Vietnam of retreats and Buddhists ceremonies, festivals, therefore, the schedule of daily practice was interested to improve the practice of monks and lay peoples in the monastery. The schedule is coherent between meritorious deeds (volunteer workers) and mindfulness practice of Buddha's name (Buddhānussati), it meant that while you are recitation and working. You may feel it not suitable for the practice but when you put your mind in the working and mindful it is lead to connect together in the same situation. Like as you are sweeping the floors, with each sweep you recite a Buddha's name *Namo Amitābha Buddha*, your mind focus on the name of the Buddha while you are sweeping. This practice look likes the walking practice in meditation method with each step you can breathing-in and next step breathing-out. In mindfulness and insight meditation, practitioners have to mindfull of their actions or breathing-in and breathing-out to establish the fully mindfull in present moment:

Breathing in a long breath, I know I am breathing in a long breath. Breathing out a long breath, I know I am breathing out a long breath. Breathing in a short breath, I know I am breathing in a

*short breath, breathing out a short breath, I know I am breathing out a short breath. Breathing in I am awake of my whole body, breathing out I am awake of my whole body. Breathing in, I calm my whole body. Breathing out, I calm my whole body.*¹⁸⁴

It is called touching and moving in action practice and raising and falling in breathing practice. In Thailand Buddhism, there are a famous zen master named Ajhan Ācariya Mun Bhūridatta Thera who was practice meditation via recitation of *Buddho, Buddho, Buddho*:

*When Ācariya Mun first began practicing vipassanā at Ācariya Sao's center, he meditated constantly, internally repeating the word "Buddho", the recollection of the Buddha, as he preferred this preparatory Dharma theme above all others. In the beginning, he failed to experience the degree of calm and happiness that he expected, which caused him to doubt whether he was practicing correctly. Despite his doubt he didn't flag in his persistent use of the word "Buddho", and eventually his heart developed a certain measure of calm.*¹⁸⁵

It is shown that recitation of Buddha is something can apply with any kind of practice or tradition. So, HPm has been applied the method of working and reciting together for easy understanding to daily practice. When a lay people comes to HPm for offering their free time to work and training time in the environment of monastery like that.

Time	Activities
3.30 am	Wake up
4.00 am	Chanting and reciting
5.15 am	Working

¹⁸⁴Thich Nhat Hanh and the Monks and the Nuns of Plum Village, **Chanting from the heart, California**: Parallax Press, 2007, P. 284. and Bhikkhu Bodhi, (1995), Op.cit., p. 941.

¹⁸⁵Bhikkhu Dick Silaratano, (tr.), Op.cit., p. 4.

6.00 am	Breakfast
7.30 am	Working in duty
9.45 am	Chanting
11.00 am	Lunch
12.00 am	Relax
13.30 pm	Personal time
14.00 pm	Working in duty
16.00 pm	Personal time
17.00 pm	Dinner
18.00 pm	Chanting and reciting
19.30 pm	Self-study
22.00 pm	Relax

Table 7. Schedule practice for lay peoples

The time in this monastery start at 3.30 am while everything was sleeping in the deep dreams, then the bell wake everyone up to welcome a new day as the morning chanting section at 3.45 am. After personal time, the bell will be ring again for time to be in order line to walk to Buddha hall with Amitābha Buddha's name music for practice the same stepping. The sūtras were chanted in this time is connected between two traditions Vajrayāna and Pure Land. That is a Śūraṅgama mantra which was selected from the Śūraṅgama-samādhi-sūtra¹⁸⁶ which focuses on the transcendental nature, supernatural powers and transformational feats bestowed upon the practitioner by the state of meditation, called the samādhi of heroic progression.¹⁸⁷ And others mantra then reciting of Amitābha Buddha's

¹⁸⁶The Concentration of Heroic Progress sūtra, Taishō Tripiṭ aka, (CBETA, vol. T19, no. 0945), 大佛頂首楞嚴經.

¹⁸⁷Concentration and interpreted as heroic, resolute; the virtue or power which enables a Buddha to overcome every obstacle, obtained in the Suramgama

name is the impression point of morning chanting. This chanting during one hour then cleaning time around the monastery with sweep the fall leaves, clean up the restroom, other who do not clean up can do exercise. While the monks and lay people are chanting, there are also a group of lay peoples and monks about 20 members preparing breakfast for 180 peoples at 6.00 am.

In the dining hall one, the table will divide into three line, middle for monks, right and left side for lay man and lay women, other dining hall only use in the ceremonies and retreats with the rotund table. The bell will be ring on 5.50 am for everyone preparing to order in line to walk to the dining hall. Before having meal, the name of Sakyamūni Buddha will be chanted three time then the Saṅgha have 20 minutes for eating in mindfulness practice. It meant that when you are eating, you know that you are eating, do not lose your mind. You can also recite the Buddha's name while eating without any problems. Eating is an art of mindfulness practice, also a basic practice in Buddhism to begin the first step for enjoying our mindfully life as a practitioner. See more at Thich Nhat Hanh, *How to Eat*.¹⁸⁸ When the meal finished, the abbot will give a short Dharma talk to guide a new practice or share the sūtra he had read last night. After breakfast, everyone having 30 minutes to relax then work in their position which had provided in first day they arrive the monastery, such as living room, tailor room, library, medicine room, gardener, kitchen, computer room, so on.

The chanting at middle day called Rice offering ceremony on 10.00 am for visitors and those who finished their work. In some day if having the Peaceful praying ceremony, the chanting will start at 9.30 am with the Samantamukhparivarta, (about the pāramitā works of Bodhisattva Avalokiteśvara), a part of the Lotus Sūtra.¹⁸⁹ The lunch is having on 11.00 am at the same dining room in the morning, but the bell will be ring at 10.45 am for everyone being order line to the dining room. This is a kind of daily practice in the monastery for everyone improve their

dhyana or samādhi.

¹⁸⁸Thich Nhat Hanh, **How to Eat**, California: Parallax Press, 2014.

¹⁸⁹Saddharmapuṅḍarīka-sūtra, (妙法蓮華經), Taishō Tripiṭ aka, (CBETA, vol. T11, no. 0315), p.10. Avalakiteśvara Bodhisattva sūtra, (普門品經).

mindful life and awake with present moment. Before having lunch, the Saṅgha has to chant an offering sūtra to offer the rice and foods to Triple Gem in the past, present and future. Then offer to senior master who turned on the Dharma wheel after Buddha time, to heaven angels, next to offer to sentient beings and hungry ghosts, evil spirits. Time of eating is 30 minutes, while eating, everyone has to practice mindful on eating and avoiding make any sound of bowl spoon or chewing. When the lunch finished, there are a volunteer team will clean up everything, then time of relaxing to 1.30 pm and the bell ring again.

The schedule of the afternoon section is like as the morning, everyone will continued their duties. But, someday afternoon section is chanced to have a training class for novice, such as learning and practicing Dharma talk, festival and ceremony class, novice's rules and regulations, so on. From 4.00 pm to 5.00 pm is the time of sport and exercise which badminton, ping pong, shuttlecock and football. Dinner will have at 5.00 pm but this dinner is like a snack food, because of the secondary meal for this time. So that a few people took this meal. The evening chant start t at 6.00 pm while the bell ring on 5.45 pm for everyone prepare the ceremony clothes and being in queue to walk to the Buddha hall. The chanting start with praising the Buddha, praising Triple Gem and homage. There are many sūtras for chanting in the evening section, but that sūtras were provided in order. Actually, those sūtras are Amitābha Buddha sūtra, Sukhāvātīvyūhasūtra.¹⁹⁰ And the Discourse on the Eight Realization of the Great Beings,¹⁹¹ Discourse on Love Metta Sūtra¹⁹² and Discourse on the Pāramitā works of Bodhisattva Avalokiteśvara, a part of Saddharmapuṇḍarīka-sūtra (Lotus Sūtra).

Then practice reciting the Amitābha Buddha's name while walking around the Buddha statute in three circle, and next is sharing the merit to all sentient beings and chant of refuge to the finish the evening chanting, then practice sitting meditation in 30 minutes. In this practice, they can

¹⁹⁰F. Max Muller & Bhikkhu Assaji (tr.), Op.cit., p. 165. & Amitābha Sūtra, Taishō Tripitāka, (阿彌陀經), (CBETA, vol. T12, no. 0366).

¹⁹¹Taishō Tripitāka, (CBETA, vol. T37, no. 779), 佛說八大人覺經

¹⁹²Thich Nhat Hanh and the Monks and the Nuns of Plum Village, **Chanting from the heart**, (California: Parallax Press, 2007), p. 269.

recite the Amitābha Buddha's name with many ways. Some they recite with the rosary, reciting whisper or contemplation of Buddha statue while recite his name. After this chanting is personal time, everyone can continue their practice or read books, doing something in mindful practice. And close the day with the long ring bell at 10.00 pm. This is a form day of lay people practice in HPm in daily life, in another day something may chance with the announcement.

3.4.2 The Daily Practice of Monks

There are a hundred of monks who are practicing in HPm in daily life, therefore, any activities have to follow the schedule which was provided every week. The works, study programs, Buddhist propagations and daily practice were designed to ensure that every monk can follow with comfortable mind outstandingly. This is the arrangement for active without controllers or managers. The programs of daily practice were arranged for monks and lay peoples, they can help each other in working and run the service system in the monastery. This is the schedule¹⁹³ for monks: Figure 8. Schedule practice for monks

Time	Activities
3.30 am	Wake up – personal time
3.45 - 5.00 am	Chanting and reciting
5.00 - 5.45 am	Working - cleanup
6.00 – 6.45 am	Breakfast
7.30 – 9.30 am	Learning – working, Dharma practice class
9.45 – 10-.30 am	Middle-day chanting
11.00 – 11.45 pm	Lunch
12.00 – 13.30 pm	Relax
14.00 – 16.00 pm	Learning – working, Dharma practice class
16.00 – 17.00 pm	Personal time
17.00 – 17.30 pm	Light meal
18.00 – 19.30 pm	Evening chanting and calm sitting

¹⁹³Thích Chân Tính, (2013), Op.cit., p. 202.

20.00 – 22.00 pm	Self-study and personal practice
22.00 – 3.30 am	Relax

Table 8. Schedule practice for monks

Everyone in the monastery have to wake up at 3.30 am for early morning chanting section at 3.45 am. After personal time, the bell will be ring again for time to be in order in line to walk to Buddha hall with Amitābha Buddha's name music for practicing the same stepping it meant to mix step with word of Buddha name for easy focus on recitation. Stepping on the left foot with Namō (nam mo) continue with the right foot to recitation of A (a), continue with Mīta (dī da) to move the left foot and moving on the right foot for last word Buddha (Phat).¹⁹⁴ The sūtras were chanted in this time is connected between two traditions Vajrayāna and Pure Land. That is a Śūraṅgama mantra which was selected from the Śūraṅgama-samādhi-sūtra¹⁹⁵ and others ten mantras then reciting of Amitābha Buddha's name is the impression point of morning chanting. While the Saṅgha was chanting, there was also a group of lay peoples and monks about 20 members preparing the breakfast for 180 peoples at 6.00 am. This chanting during one hour then cleaning time around the monastery with sweep the fall leaves, clean up the restroom, other who do not clean up can do exercise.

There are monks who has been learning in the Buddhist college, Vietnam Buddhist university or state universities, after the morning chanting they take the breakfast then going to school at 5.45 am by the monastery buses. In the dining hall one, the table will divide into three line, middle for monks, right and left side for lay man and lay women, other dining hall only use in the ceremonies and retreats with the rotund table. The bell will be ring on 5.50 am for everyone preparing to order in line to walk to the dining hall. Before having meal, the name of Sakyamūni Buddha will be chanted three time then the Saṅgha have 20 minutes for eating in mindfulness practice. It meant that when you are eating, you know that you are eating, do not lose your mind. You can also recite the Buddha's

¹⁹⁴Thích Chân Tính, (2013), Op.cit., p. 85.

¹⁹⁵The Concentration of Heroic Progress sūtra, (大佛頂首楞嚴經), Taishō Tripiṭ aka, (CBETA, vol. T19, no. 0945).

name while eating without any problems. Eating is an art of mindfulness practice, also a basic practice in Buddhism to begin the first step for enjoying our mindfully life as a practitioner.¹⁹⁶ When the meal finished, the abbot will give a short Dharma talk to guide a new practice or share the meaning of sūtra he had read last night. After breakfast, everyone having 30 minutes to relax then work in their position which had provided followed the schedule is learning, working and Dharma talk practice class.

On 10.00 am there are a chanting ceremony, called Rice offering ceremony for visitors and those who finished their work. In some day if having the Peaceful praying ceremony, the chanting will start at 9.30 am with the Samantamukhaparivarta, about the pāramitā works of Bodhisattva Avalokiteśvara, a part of Saddharmapuṇḍarīka-sūtra¹⁹⁷ (Lotus Sūtra). The lunch is having on 11.00 am at the same dining room in the morning, but the bell will be ring at 10.45 am for everyone being order in line to dining room. This is a kind of daily practice in the monastery for everyone improve their mindful life and awake with present moment. Before having lunch, the Saṅgha have to chant an offering sūtra to offer the rice and foods to Triple Gem in the past, present and future. Then offer to senior masters who had turned on the Dharma wheel after Buddha time, offering to heaven angels, next to offer to sentient beings and hungry ghosts, evil spirits. Eating time is 30 minutes after chant offering sūtras, while eating, everyone has to practice mindful on eating and avoiding to make any sound of bowl spoon or chewing. When the lunch finished, the Saṅgha leaves the dining hall in order in line also.

There are a volunteer team will clean up everything, then time of relaxing to 1.30 pm and the bell ring again. The schedule of the afternoon section likes as the morning, everyone will continue their duties. But, someday afternoon section is chanced to have a training class for novice, such as learning and practicing Dharma talk, festival and ceremony class, novice's rules and regulations, so on. From 4.00 pm to 5.00 pm is the time of sport and exercise which badminton, ping pong, shuttlecock and

¹⁹⁶Thich Nhat Hanh, **How to Eat**, California: Parallax Press, 2014.

¹⁹⁷Taishō Tripitaka, **Avalokitesvara Bodhisattva Sūtra**. (CBETA, vol. T11, no. 0315, p. 10): 普門品經.

football. Dinner is just a light meal will have on 5.00 pm. So that a few people took this meal. The evening chanting start at 6.00 pm while the bell ring on 5.45 pm for everyone prepare the ceremony clothes and being in queue to walk to the Buddha hall with Amitābha Buddha's name music for practicing the same stepping. The chanting start with praising Triple Gem and homage. There are many sūtras for chanting in the evening section, but that sūtras were provided in order. Actually, those sūtras are Amitābha Buddha sūtra, Sukhāvativyūhasūtra.¹⁹⁸ Discourse on the Eight Realization of the Great Beings,¹⁹⁹ Discourse on Love Metta Sūtra, Sūtra Nipata 18 慈心經 and Discourse on the Pāramitā works of Bodhisattva Avalokiteśvara, a part of Saddharmapuṇḍarīka-sūtra (Lotus Sūtra).²⁰⁰ Then practice reciting the Amitābha Buddha's name while walking around the Buddha statute in three circle, and next is sharing the merits to all sentient beings and chant of refuge to finish the evening chanting, then practice calm sitting in 30 minutes.

In this practice, they can recite the Amitābha Buddha's name with many ways. Some they recite with the rosary, reciting whisper or contemplation of Buddha statute while recite his name. After this chanting is personal time, everyone can continue their practice or read books, doing something in mindful practice. And close the day with the long ring bell at 10.00 pm. This is a form day of daily practice in HPm for monks and some of special days that schedule may chance.

3.4.3 Three Rain Months Retreat (Vassavāsa)

Vietnam was known as a Mahāyāna Buddhist country in Eastern Asia in many years, but it is not all of Vietnam country. There was also some other Buddhist tradition for example Theravāda Buddhism, Vajrayāna tradition and some schools were found by Vietnamese masters such as Khat Si school, Phat Giao Hoa Hao school. So that the activities in Vietnam Buddhist stream are very multiple and diversity. One of important

¹⁹⁸F. Max Muller & Bhikkhu Assaji, (tr.), Op.cit., p. 165. & Amitābha Sūtra, Taishō Tripiṭ aka, (CBETA, vol. T12, no. 0366), 阿彌陀經.

¹⁹⁹Thich Nhat Hanh and the Monks and the Nuns of Plum Village, Op.cit., pp. 322-323.

²⁰⁰Avalokitesvara Bodhisattva Sūtra, Taishō Tripiṭ aka, (CBETA, vol. T11, no. 0315) p.10: 普門品經.

activities of its school is vassavāsa (Pāli). Vassa meant rain, vāsa meant stay, live, so vassavāsa meant live (practice) in rain season. Time of rain season are different between Buddhist schools. While Theravāda tradition in Vietnam, Thailand, Laos, Sri Lanka, Cambodia, Myanmar ... organized the three months of rain retreat (vassavāsa) on 16 of June to 16 of September of Lunar calendar. Because of, belong to chapter iii in Mahavagga: when Sakyamūni Buddha lived in Rājagaha (while chapter iii in Dharmagupta-vinaya (四分律) said that the Buddha was staying in Jetavana vihāra in Sāvattihī).

At that time the vassavāsa did not established for monks in rain season, so other religions they had lived and practiced together in this time. While the Saṅgha did not. They said that the Saṅgha of Sakyamūni Buddha did not have the compassion, did not care about the plants and insects which grow up in this time. They had complained in the town and lay peoples. Then this news was aware by the Buddha, he taught that the Saṅgha must to live together during three months in the rain season for practicing, avoiding hurting plants and insects. One who will not follow this rule are break the rain season (dukkata). For the condition to establish the rain season we can find in some source Mahīśāsaka-vinaya, Sarvātivāda-vinaya, Mahāsāṃghika-vinaya and Dharmagupta-vinaya are the same. But the day was selected are different between two traditions in Mahāyāna and Theravāda countries. Why it was happened? According to all the vinaya were agree that the Pāli term asālha meant the first day of full moon asālha month, about 16th of June to 16th of September in Lunar calendar and Theravāda tradition followed this explanation. But Xuán Zàng: (玄奘 602–664 CE in the Journey to the West) and Yìjìng (義淨 635-713 CE in 南海寄歸內法傳)²⁰¹ explained that asālha month is the first day of full moon asālha month, about 16th of May to 16th of August in Lunar calendar, specially in China. In fact, Mahāyāna had decided that the rain retreat start t from 16th of April to 16th of July in Lunar calendar for the celebrating the pravāraṇa same with Ullambana ceremony, following Ven. Thich Tri Thu (Former Rector of Vietnam Buddhist College, formerly

²⁰¹J. Takakusu, (tr.) A Record of the Buddhist religion as practised in India and the Malay Archipelago, (Oxford: Clarendon Press, 1896), pp. 7-8.

of Van Hanh University) in his commentary of Essentials of Karmadana which it may be effected by Ullambana sūtra.²⁰²

Hoang Phap monastery also follows that tradition in the stream of Vietnam Buddhism to join the rain retreat during three months every year. In this time, all activities outside the monastery will be top for focusing on the practice. The retreat start with the opening ceremony with was called Sálakà ceremony in the first day to inform that how many monks and novices have been attend this vassavāsa.²⁰³ And how the Saṅgha will practice in this retreat which the rules, regulations and area limit. Normally, this time all Buddhist universities, institute, colleges in Vietnam are also to be off. No monks and nuns in Vietnam go to Buddhist school in this time, only some who were learning in state university still having the class. Many inside monastery classes will be organized in this time, such as creating ceremony class, chanting class, Dharma talk class, vinaya class and also skill class for to be an abbot. The schedule of Vassavāsa course is not change too much with the timetable in daily practice. The time for wake up is also at 3h30 am and relaxing at 22h00 pm, but the practice in day life has more activities than normal day. We can see in the schedule²⁰⁴ below:

Time	Activities
3.30 am	Wake up – personal time
3.45 - 5.00 am	Chanting and reciting
5.00 - 5.45 am	Working - cleanup
6.00 – 6.45 am	Breakfast
7.30 – 9.30 am	Learning – working, Dharma practice class
9.45 – 10-.30 am	Middle-day chanting
11.00 – 11.45 pm	Lunch
12.00 – 13.30 pm	Relax
14.00 – 16.00 pm	Learning – working, Dharma practice class
16.00 – 17.00 pm	Personal time

²⁰²Thích Tri Thu, **Yet Ma Yeu Chi** (Essentials of Karmadana), (Hai Duc Buddhist Studies Intitute, 1983, p. 258). & Taishō Tripiṭ aka, (CBETA, vol. T16, no. 0685, 佛說盂蘭盆經.

²⁰³ <https://langmai.org/cong-tam-quan/thong-tin-sinh-hoat/sinh-hoat-nam-2012/le-dem-the/> see on Nov 05, 2017.

²⁰⁴Thích Chân Tính, (2013), p. 202.

17.00 – 17.30 pm	Light meal
18.00 – 19.30 pm	Evening chanting and calm sitting
20.00 – 22.00 pm	Self-study and personal practice
22.00 – 3.30 am	Relax

Table 9. Schedule practice in Rain retreat

In early morning, the Śūraṅgama mantra which was selected from the Śūraṅgama-samādhi-sūtra²⁰⁵ will be chanted then others ten mantras and reciting of Amitābha Buddha's name is the impression point of morning chanting. After finished morning chanting, the activities continue like normal time that is cleanup and breakfast. But after breakfast is chanting section for Sunday and Wednesday, Dharma talk class for Tuesday and Friday while Thursday and Saturday for vinaya class. If this time chanting the sūtra it would be The Kṣ itigarbha Bodhisattva Pūrvapraṇ idhāna Sūtra²⁰⁶ or the Litany Citation of Liang Wu Ti.²⁰⁷ The Sūtra of concentration of the Amitayus (Amitāyurdhyānasūtra).²⁰⁸ On 9.30 am will have the middle-day chanting which was also called offering rice ceremony it meant to offer rice to the Buddha, because of he only had one meal per day. Lunch on 11.00 am with same time in other day. It can say that every time in the monastery in the rain retreat are the same with normal day but the program has a little different. Such as the section on 2.00 pm is chanting, skill class or learning with changing by date. Sometime, afternoon section will chant the Saddharmapuṇ ḍ arīka Sūtra²⁰⁹ and the Buddhāvataṃsaka-mahāvaipulya Sūtra²¹⁰ Continue to the schedule of

²⁰⁵Taishō Tripiṭ aka, (CBETA, vol. T19, no. 945), 大佛頂首楞嚴經

²⁰⁶The sūtras of the Fundamental Vows of the Bodhisattva Kṣ itigarbha (地藏菩薩本願經), (CBETA, T13, no. 412), p. 785.

²⁰⁷Litany Citation of Liang Wu, Taishō Tripiṭ aka, (CBETA, vol. T45, no. 1909), 惊皇懺文

²⁰⁸The Meditation on the Buddha Infinite Life Sūtra, Taishō Tripiṭ aka, (CBETA, vol. T12, no. 0365), 觀無量壽佛經.

²⁰⁹The Lotus Sūtra, Taishō Tripiṭ aka, (CBETA, vol. T09, no. 0262), 妙法蓮華經.

²¹⁰The Flower Garland Sūtra, Taishō Tripiṭ aka, (CBETA, vol. T10, no. 0279), 大方廣佛華嚴經.

timetable is to do exercise then take a light meal before going to the evening chanting.

Two first month the Saṅgha chants the Amitābha Buddha sūtra, Sukhāvāṭīvyūhasūtra.²¹¹ Discourse on the Eight Realization of the Great Beings,²¹² Discourse on Love Metta Sūtra, Sūtra Nipata 18 慈心經 and Discourse on the pāramitā works of Bodhisattva Avalokiteśvara, a part of Saddharmapuṇḍarīka-sūtra (Lotus Sūtra).²¹³ For the last month of retreat the Saṅgha will chant the Ullambana Sūtra²¹⁴ to pray for those who were passed away will leave the hell, leave the suffer feeling and be born in Pure Land or peace world.

One of important problem in this course is everyone were not allowed to go out the monastery area limit. If anyone want to go outside must to motive in the morning or in the weekend meeting and the Saṅgha gives permit but no more than seven days following the vassavāsa rules. Every month the Saṅgha have the Upavasatha to chant the Prātimoksa sūtra and give the Pañca-sīla and Triple Gem for lay peoples. The rain retreat in HPm is an occasion for monks to live and practice together during 90 days. Because, in daily life every member was very busy for working and learning in outside. Only in this vassavāsa, Saṅgha have more time to share their experience and to drink tea with each other. Meditation tea is very popular in the Mahāyāna monk life in Vietnam, specially in the big monastery like as HPm. Via drinking tea together, everyone can share their thinking, to request something to chance problems in monastery.

Although, the schedule in the course has many sections, many activities during three months, but every monk are always looking for this time to stop anything in outside and to focus on the practice, to take care for each other. This time very important to build the Saṅgha via

²¹¹The Amitābha Sūtra, Taishō Tripit aka, (CBETA, vol. T12, no. 0366), 阿彌陀經.

²¹²The Eight Realization of the Great Beings, Taishō Tripit aka, (CBETA, vol. T37, no. 779), 佛說八大人覺經.

²¹³Avalokitesvara Bodhisattva Sūtra, Taishō Tripit aka (CBETA, vol. T11, no. 0315), p. 10, 普門品經.

²¹⁴The Buddha speaks: Ullambana Sūtra, Taishō Tripit aka, (CBETA, vol. T16, no. 0685), 佛說盂蘭盆經.

understanding each other and helping others to transform their problems. Because of no one were perfect one but walk together we can do better things to help human beings. The Vassa was held in HPm are similar with the Rain retreat in the past of Vietnam, during the Ly dynasty (1010-1225 CE) and Tran dynasty (1225-1400 CE).²¹⁵

²¹⁵Nguyen Lang, Op.cit., pp. 381-384.

Chapter IV

The Contributions of Pure Land Buddhism in Modern Society of the Hoang Phap Monastery in Vietnam

Since 1999, the Hoang Phap monastery organized the first of the Seven-days of recitation of Amitābha Buddha retreat in Vietnam was created the campaign of retreat organization which spread out through the country. Nearly twenty years, how this monastery has been contributing for Vietnam modern society, it will be presented in this chapter.

4.1 Being an Ideal Center and Networking the Pure Land Buddhist Monastery to Society

This point will be presented in two sub-point to show the ideal center and networking of Hoang Phap monastery; 1. An ideal center for Pure Land Buddhism in Vietnam and 2. Networking of the Pure Land Buddhist monastery to the society.

4.1.1 An Ideal Center for Pure Land Buddhism in Vietnam

Hoang Phap monastery was established 50 years ago in the position movement of innovation Buddhism at that time which Vietnam was separated two part; North and South Vietnam, while the war was happening very slashing. But with the full compassionate heart, Ven. Master Ngo Chan Tu with his followers had built the HPm as a center of education for children, refugee camp and an accommodation center of medicine and foods in local area. During Vietnam civil war, HPm was an embody of Boddhisattva to safe and help many kinds of peoples and give them a true compassionate heart without discrimination of religions, ethnics group and politics thought. Everything HPm had been done is to take out of human being's hurt and suffering. For doing that compassion active, HPm had practiced the Boddhisattva path to help the suffering people and those who need a help. HPm in this time was not clearly a Pure Land practice center otherwise this is an embody of Boddhisattva which was a form of Mahāyāna tradition. After the Vietnam civil war, HPm continues to help people establishment the new life, rebuilt home and

return the children who had lost their families during the war. The Buddhist ceremonies were also start again with the three time chanting sūtra per day, this time most of monasteries and pagodas in Vietnam chanted the Amitābha Buddha sūtra in the evening chanting. In this time, the new government had compulsory many monks to deconsecrate back to lay men but HPm still follow their practice and safe human life defy any government power. Although many refugee center and old people's home of HPm was closed after war but the monastery still worked on their full heart in the form of Buddhist monks to propagation Dharma and teach the knowledge for local peoples. When Ven. Master Ngo Chan Tu passed away in October 1988, Ven. Thích Chân Tính continue his path which has been having propagation Dharma and help a lot of people knows about Buddhism and follow the practice of Pure Land tradition. In 1999, HPm had opened the first Seven-day retreat of recitation of Amitābha Buddha in Vietnam that was attracted 68 practitioners attended this retreat.²¹⁶ After this retreat was done, the number of practitioner redouble in next retreat and many retreats later. There were 6 retreats per years at that time to later, the number of practitioner grow up to more than 3500 peoples per time. The reputation of HPm had been widespread around Vietnam which was known as the first Pure Land practice retreat center in Vietnam at that time.²¹⁷ The retreat grew up to make many thing has been effect for development. Such as the Buddhists books, CD, VCD, DVD of Dharma talking were produced a lot. Each retreat, a thousands of books and Dharma talking VCD was given to lay Buddhists as a Dharma gift. I can say that, many Buddhist books and VCD Dharma talking were produced by HPm are very popular through the nation. Since that time to the present, wherever Ven. Thich Chan Tich goes to give Dharma talking, he had been given the Dharma gift for practitioners and for those he saw on the way, for example he usually gave the Dharma gift to the staffs of toll road station. This is one of reasons why many peoples knows more about HPm in HCMC.²¹⁸ The ways of ran the retreat in HPm was studied and applied by many pagodas in Vietnam to establish the retreat with the form of HPm

²¹⁶Thích Chân Tính, (2008), Op.cit., p. 7.

²¹⁷Ibid., p. 8.

²¹⁸Ibid., p. 6.

has been succeed. One of the impress mark form of HPm is the walking step with recitation of Amitābha Buddha. Stepping on the left foot reciting Namō (nam mo) continue with the right foot reciting of A (a), continue with Mita (di da) to move the left foot and moving on the right foot for last word Buddha (Phat).²¹⁹ This method was established by Ven. Thích Chân Tính (present abbot) to help practitioner focus on stepping and even stepping between each other. This method became popular in Vietnam's temple nowadays. In the year 2005, HPm opened the first retreat for young people and students in Vietnam with 175 peoples, called Summer cultivation retreat²²⁰ during in seven days without mobile phone, camera, mp3, none smoking. The number of practitioners were very large but HPm could not help for those number, such as in 2009 with 6000 young peoples and students jointed this year. Later, the monastery only opened for 3500 practitioners, they have to register, but the number was full after 2 days opening for registration.

Some years later, many monasteries around Vietnam opening the retreat for young peoples and they followed the retreat form of HPm to organized their retreats.²²¹ They were also invited the monks in HPm to help establish their retreats. Many ceremonies and festival were organized by HPm became the form of Buddhist ceremony in Vietnam now, such as Ullambana festival, Amitābha Buddha birthday was also established by Ven. Thích Chân Tính, an impress mark of HPm which the fire candle of thousands practitioners in this day (Nov 17, Lunar) to offer for praying peace and share the merits to the world.²²²

Before the monastery opens the retreat, lay Vietnam Buddhist only wear the white cloth (in fact gray colour), when they go to the pagoda, they had just weak the full white cloth (from the neck to ankle). But HPm had requested the practitioner must to wear totally white cloth, its included pants and frock was wear inside and full white cloth are cover the body. This campaign was supported by many lay Buddhists around the country.

²¹⁹Thích Chân Tính, (2013), Op.cit., p. 85.

²²⁰Ibid., p. 41.

²²¹http://btgcp.gov.vn/Plus.aspx/vi/News/38/0/255/0/3965/Gioi_tre_hao_huc_voi_Khoa_tu_mua_he_tai_cac_chua. View on 12 December 2017.

²²²Thích Chân Tính, (2008), Op.cit., pp. 73-81.

Now, this form became a nice tradition in Vietnam Buddhist followers who are going to monastery every day or sometime they always wear that cloth to show up they are proud of Buddhist.

4.1.2 Networking of the Pure Land Buddhist Monastery to the Society

The Hoang Phap monastery had been established in 1957 in HCM city in an ambience of country was separated into two part. Buddhism at that time was also activated in its position in each domain. Buddhism, itself has not divided, but effect absolutism institution of local government, and activities of Buddhism was very limited. After 1975, the boundary between two part was destroyed, Vietnam's war ended, became a peace country. But, Buddhism was still restricted by new government, a lot of monks left the monkhood became lay man. Therefore, HPm's activities in the local area to maintain the monk life and Buddhist cultures in the location. When the retreat was opened in HPm is to begin a new generation, which many monks, lay people find out the HPm to learn the ways of organization retreats in HPm, practice and other to be ordained as a novice. HPm become popular in the lay peoples and monastery practice. This is the time to open the branch of HPm to guide for local people practice and learn Buddha teaching easily. Following Ven. Thích Chân Tính, his student Ven. Thich Tam Hung had joyed with the invitation of a local lay peoples group in Cho Lach district, Ben Tre province to be the next abbot of that local pagoda, named Quoc Thoi pagoda which was established by local people hundreds years ago, after many years did not have the abbot, local lay people decided to invite Ven. Thich Tam Hung to be the new abbot in 2001. Then this pagoda became the branch of HPm in the meaning of connection organization of retreat, festival and ceremonies. From that year, Chua Quoc Thoi had been success in the way of guiding for local lay people having practice Buddha teaching via Pure Land tradition and many activities.

In the year 2003, a branch was opened in Xuan Loc district, Dong Nai province, called Hung Phap pagoda on the land of 23 hectares, with the Buddha hall can hold 3000 peoples in the same time in two floors. The abbot is Ven. Thich Tam An, he is one of senior student of Ven. Thích Chân Tính. This pagoda also opened some retreats for everyone each month and summer retreat for young peoples. Chua Hung Phap had been

celebrated many Buddhist ceremonies and festival with thousands of participant attended, such as Buddha birthday ceremony, Ullambana festival, Amitābha Buddha birthday festival, etc.

Continue the path of Bodhisattva, Ven. Thích Chân Tính did not stop his compassionate works to send his senior student Ven. Thich Tam Quan to be guider of Dien Quang pagoda in Que Vo district, Bac Ninh province, which established by local people and many years did not have abbot to guide for lay people practice and learning Buddha teaching. Then Ven. Thich Tam Quan was send in 2007 to be new abbot of this pagoda which meant to connect with HPm opening retreat and celebrate ceremonies and Buddhist festivals. Dien Quang pagoda has been success in the ways of applying HPm method of practice and organization festival and education programs. For more HPm branches in Vietnam, we can follow the table:²²³

²²³<http://www.chuahoangphap.com.vn/tin-tuc/chi-tiet-buoi-hop-mat-tri-an-truyen-thong-3860/>, view on 12 December 2017.

Location	Monastery	Year
Australia	Hoang Phap Uc Chau	2001
USA	Hoang Phap Hoa Ky	2016
Cambodia	Hoang Phap Cambodia	2013
Ha Noi capital	Hoa Phuc	2009
Bac Ninh province	Dien Quang	2008
Nghe An province	Co Am, Phuc Lac, Can Mon	2009, 2010
Quang Ninh province	Tieu Dao	2009
Thanh Hoa province	Dong Cao	2014
Ben Tre province	Quoc Thoi	2001
Ha Tinh province	Giai Lam Tinh Phap	2009
Quang Nam province	Tan Tay Thien Phap	2013
Khanh Hoa province	Vinh Phap	2008
Lam Dong province	Lam Phap	2011
Kien Giang province	Phu Phap	2008
Dong Nai	Hung Phap, Nhat Phap	2007, 2011

Table 10. Branches on networking

With the demand of Vietnam lay peoples in Australia, Ven. Thích Chân Tính had established a branch in Melbourne state and send his senior student is Thich Tam Minh to be an abbot in 2002. Called Hoang Phap Uc Chau pagoda in Melbourne state, Australia with the practice program following HPm in Vietnam that is retreat, ceremonies, festivals and charity activities to help many peoples has been practicing Buddha teaching. The same situation in United State of American and Kingdom of Cambodia, Ven. Thích Chân Tính had send his student to those countries te built the

pagoda and teach Buddha teaching for local people and Vietnamese community.

4.2 Propagation of Buddhist Teaching and Establishment Moral for Young People in Community

This point will be presented in two sub-points: 1. Propagation of Buddhist teaching to community and 2. Establishment moral for young people

4.2.1 Propagation of Buddhist Teaching to Community

Look at the name of this monastery, it meant that bring the Buddha Dharma to everyone. So that, when the founder put the name like this for every member know that the purpose of this monastery is to share the Dharma to human beings.²²⁴ If one become a monastery member, they have to know that vow. This is one of the reason for the founder and the second abbot has been propagated the Dharma in Vietnam and the world. The monastery established many kinds of retreats in two centuries that was a challenge to be believed that is success in this time. When technology information was not popular in Vietnam, or what was happening is appearing in the center city. It was not like as today we can watch live from the country via internet. But, the abbot had done his vows to bring the Buddha Dharma to anywhere in Vietnam with the way of sending the Dharma gift (Buddha teaching books and Dharma talking VCD) to their address.

Normally, after each retreat, the monastery selected the Dharma gift to send to those who had contacted with the monastery that they want to be accepted the Dharma gift from the monastery. There are more than thousands of addresses list for sending to every date, this is free Dharma gift. If people would like to be received that Dharma gift they can contact with HPm office to give their address, the next gift will arrival at their home soon.²²⁵ Otherwise, HPm has been offering the daily Dharma gift for those who visit the monastery every day. Each day during the week may have hundreds of people visit but the weekend more than thousand and in the full-moon day there are three thousand to five thousand visitors and

²²⁴Thích Chân Tính, (2004), Op.cit., p. 65.

²²⁵Thích Chân Tính, (2013), Op.cit., p. 253.

attended the confession and reform ceremony. HPm has been repair the Dharma gift to offer to everyone whenever they visiting the monastery.

The monastery had supported the Dharma gift for many pagodas that organized the retreats to give to practitioner every time. The abbot was invited having Dharma talk in the state school, prison and the public. The technicality of VCD, DVD production of Dharma talking, Buddhist ceremonies and festival in HPm was recorded high technical and professtional productions. HPm is one of the monastery applied the high production of Dharma talking VCD, DVD to create the movement of VCD production in Vietnam Buddhism. Many ceremonies and festivals DVD of HPm became popular in lay Buddhist life in Vietnam, such as Ullambana festival DVD, Amitābha Buddha birthday festival DVD, Buddhist music performance show, and many Buddhist talk-show. The DVD productions of HPm were played in around Vietnam Buddhist families and on internet with English subtitle. Moreover, HPm had produced many Buddhist movies with English subtitle, such as *The Path to Enlightenment* 4 parts (*Con duong giac ngo*), about the Buddha life, from his born to be Enlightenment One. Find out of the enlightenment shore 4 parts (*Tim ve ben giac*), about how the Bhikkhuni Saṅ gha established, etc.²²⁶ HPm was also translated many Buddhist Chinese and English movies into Vietnamese, such as *Suffering soul claim human life* 2 parts (*Oan hon doi mang*), *Spring Summer Autumn Winter* 2 parts (*Xuan ha thu dong*), etc.

There is the HPm radio station played on every week on HPm wed-site. HPm often organized the retreat for some state universities and schools whenever they request to have 3 days of retreat for the teacher and their students. HPm was not only the Pure Land practice center but also the mentality education center in many years. Because, this monastery was not guided for the people to achieve their purpose is to reborn in the Pure Land (for those want to be born) but HPm had taught about the present life, social problems, families problems and give solutions for them. This is why day by day many peoples including Buddhist and other religions came to visit the monastery or came to get the monks advises. In the retreat was run by the monastery there were many none Buddhist came to practice, they said

²²⁶Thích Chân Tính, (2016), Op.cit., p. 141.

that they were learnt what they need to have to solve their problems. Today, HPm are looking for the ways of propagation to Buddhist and none Buddhist without the form of Buddhism or religion for anyone easily to receive instinctively.

4.2.2 Establishment the Essential Moral for Young Peoples

From the first Summer cultivation retreat was opened in HPm in 2005 for young peoples and students that began the new era of generation going to the monastery which change for the grave generation to make the new face of Buddhist believers.²²⁷ Buddhism in Vietnam was judged for senior peoples in many centuries without the young generation going to temple. Beside, some peoples thought that Buddhism is for moribund people instead of alive people. So that, many years ago, a few young people going to temple. This is why Buddhism in Vietnam was changed its worth in the later 19th century. The summer cultivation retreats for young peoples and students began in the background of opening social of Vietnam government to adhere the organization of World Trade Organization (WTO). Because, following the regulations in Vietnam, any monasteries want to establish the retreats, ceremonies or festivals have to request local government's agreement letter, and many permit letters connection.²²⁸

So that for getting permission letter to organize the retreat in Vietnam are not easily at all in 20 years ago, specially, the retreats for young community and students. With the full heart of compassion, Ven. Thích Chân Tính has been trying to opens many retreats for young peoples to learn and practice Buddha teachings. The first Summer cultivation retreat had only 173 peoples but now are more than 3500 peoples each retreat. Many of participant in few first years, they had become monks and nuns after attended that retreat, other became a mothers and fathers with lovely baby with Buddhist believe. The seven-days retreat is not easily for young peoples but every retreat was full register after a few days for registration. The participants are not only in the city but also around country and oversea students who are Vietnamese were studying in other countries, European, American, Korea, Taiwan, etc. This was shown that

²²⁷Thích Chân Tính, (2008), Op.cit., p. 41.

²²⁸Thích Chân Tính, (2013), Op.cit., p. 119.

young peoples were attracted by this retreat. Otherwise, some thinks that is a long retreat to attend, they could not register for a long retreat like that. Therefore, they had asked the abbot how to open a short retreat for buzy young people can practice Buddha teaching. Then the abbot has been opening a day retreat for students, from 7 a.m to 4 p.m two months per retreat. This course had about 1000 to 2000 students attended every time.

In this retreat they were guided to practice calm sitting, studying Buddha teaching, learning soft skill and discuss with authority psychology. In the Summer cultivation retreat and a day retreat, they were learnt those knowledge and skill needed to apply in their life. So, after the retreat, many families, universities had been reported that they had changed a lot. They became very lovely people, good students with an optimistic attitude. They had to know listen other, taking care for other, did homework, and condescension, friendly with around peoples. Specially, they known about the connection between their karma and result. They became more patient and understanding each other. It can say that they lived with responsibility for other and society. There are more than 90 percent had changed their live after attended the retreat in HPm where they can live a free life without mobile phone, internet, Facebook, Instagram, Line, etc. Where they can listen each other, helping many peoples, practice to understanding each other and to treat their hurt mind, hurt heart. Where teaching them to have apology with their parents, to say sorry with their families, to love their siblings more and more. Where helping them recognized their values, the life and their families. From the success of HPm's retreat, there are many pagodas around Vietnam has been organizing this retreat for young and students with following of HPm's retreats.

Today, hundreds of retreats were opened every years spreading the country. The rules and regulations of propriety of lay Buddhists were unified all the retreat of HPm and the branches. This was make the form of Vietnam Buddhist etiquette, which was accepted and applied by most of lay peoples in Vietnam today. This is to Establish the moral essential for young people in Vietnam Buddhist community in two last centuries.

4.3 Contributions for Saving Power and Protecting Environment

In this topic, the researcher will talk about how HPm had contributed to save the power and protecting the environment and also guiding for lay people to follow.

4.3.1 Contributions for Saving Power

Saving the powers comes from personal behavior and awareness in daily life, from small action even a little power. Therefore, Ven. Thích Chân Tính, the abbot of HPm has been awareness of saving the powers in his attitude, he did not use air condition in his room, did not have fridge in his room, no television, computer, laptop also. He was the top master of HPm organization, he should have that furniture for convenient life. But he did not, his life is a teaching lesson for monastery's monks and lay people to follow. He often teaches for participants the ways of saving powers and protecting environment. Because of everything are inter-being: "this is because that is, this raise because that raise, this decay because that decay."²²⁹

So, we are protecting the powers it meant we protected the environment, protecting environment is protecting life, protecting human beings. This is what he taught in his Dharma talking every retreat and daily talking in the monastery. This is a keys note for every monk and lay peoples in the monastery have to awareness of saving powers in each actions. Such as turn off the lights and electricity fans before going out, saving water. This is also a monastery's rules.²³⁰ For saving the powers and time to focus on practice and studying Buddha Dharma, monks and lay peoples are not allowed to use personal mobile phone and laptop. And in the monastery area are also not allowed for visitor smoking, all of trash bin in the monastery are divided into different kind of trash, such as: metal trash bin, plastic trash bin, vegetal trash bin, for easily garbage disposal.

Every year, hundreds of thousands peoples have been come to Hoang Phap monastery for practice, visiting and training. When they register for long practice or short training, they must to follow the rules and

²²⁹ *Aññataraṃ Sūtra*, Taishō Tripiṭ aka, (CBETA, vol. T02, no. 0099-012), p. 0085c10, 此有故彼有此起故彼起。

²³⁰ Thích Chân Tính, (2013), *Op.cit.*, p. 101.

regulations of monastery. We are going to dissect the retreat for young peoples and students, how HPm can saving the powers and protecting environment via this retreat and what HPm has achieved in that purpose. Habitually, there are 3500 to 4000 peoples (capacity of HPm) attended the summer cultivation retreat in 7 days,²³¹ it added a day arrive and a day leaving, so it is 9 days. They have to wake up at 4.30 am every day and sleeping at 10.00 pm. They stayed together with 20 peoples per room and other large room with 30 to 50 peoples with only electric fans. They do not use mobile phone and other entertainment devices (their phones, camera, etc., were hold by HPm officer).²³²

Usually, one people charge his mobile phone and laptop every day, such as a hand phone with 3000 mAh, got 12 Wh multiply 4000 devices multiply 9 days, it got 38 kWh, equivalent 6 USD. Each people spent at least 1 USD for internet and mobile service fee per day, it got 36,000 USD in 9 days, and television, air condition, so on.²³³ Most of Vietnam students used motorcycle going to school every day, it got at least a liter gas per day multiply 4000 people for 9 days, it got 3,6 ton gas equivalent 3000 USD. Continue with the foods, a man eats 300gr meat and fish per day, with 9 days multiply 4000 peoples, it got 10,8 tons of meat and fish. It was roughly calculated, saving 36,000 USD of internet and mobile phone service fee, 3,6 ton gas, 10,8 tons meat and fish, this is a big number for saving in one retreat, but HPm had organized 4 retreats during 7 days (it got 9 days, arrive a day before retreat begin and leaving after retreat finished), 18 retreats in one day with number of participant is over 10,000 people, 6 main ceremonies and festivals with 10,000 to 25,000 peoples attended per time. While lay man are not allowed for smoking and drinking beer, alcohol during the retreat and HPm area. Man often smoke 20 cigarettes per day and drinking 5 can of beer or 2 liter wine per week. Thirty per cent of participant were man and seventy percent are smoke and drink. It saved about 3500 USD of using cigarettes and 2700 USD of drinking. This

²³¹Ibid., p. 51.

²³²Ibid., p. 127.

²³³<https://www.bijlibachao.com/appliances/charging-a-mobile-phone-how-much-electricity-does-it-consume.html>. View on 12 December 2017.

number is not wonder while Vietnam was second top drinking in ASEAN and 29th in the world.²³⁴

As researcher mentioned about the way of saving powers of HPM has been applying is very reality via organization the retreats every month. After attended the retreat, many peoples had changed their life's style to save powers, speacilly the young peoples and students had changed a lot. Nearby that, the abbot has been teaching for participants how to save the powers is very important in the present. When the climate had changed a lot, the pure water is to be become exhausted and the air was polluted. In his teaching, the abbot often mentioned about that topics for everyone awareness that is now we need to save our power is to save our life and our next descendant generations.

4.3.2 Protecting the Environment

The most Venerable Thich Chan Tinh, the abbot of monastery who has been attaching the close relation between human and environment. This is one of the basic teaching of the Buddha: paticcasamup-pada, which were understood that: “this is because that is, this raise because that raise, this decay because that decay”,²³⁵ or all things are inter-being. It meant that, protecting human is to protect what are not human. The human could not alive without water, foods, air, etc. So, protecting those things are protecting human. This teaching is very important in this technicality era, when many people has been exploiting the, ocean, forest and nature resources.

Which the numbers of practitioner had come to Hoang Phap monastery practiced very week, occasion of ceremonies, festival and retreats is to contribute for saving the power, protecting the environment. Saving the exhaust fumes CO₂ is very in important in the cities which the big city with more than 90 percent of cars on the road. So, the data form the IPCC (Intergovernmental Panel on Climate Change) National

²³⁴<http://english.vietnamnet.vn/fms/business/151712/vietnamese-rank-high-in-beer-consumption--spend-more-money-than-japanese.html>. View on 12 December 2017.

²³⁵ Aññataraṃ Sūtra, Taishō Tripit̃ aka, (CBETA, vol. T02, no. 0099-012), p. 0085c10, 此有故彼有此起故彼起.

Greenhouse Gas Inventories Program of WMO²³⁶ (World Meteorological Organization) in 2006 and the exhaust fumes from breeding farm to produced meat, etc.²³⁷ To shown that the ways peoples has been using the energy, gas, and breeding farm to engender the climate change, atmosphere and environment. Therefore, vegetarian meal is one of the program not only promoted by Mahayana tradition but also the century goal of United Nation.

In all the grograms of HPm, the problem of climate change has been prompting to remind the participants and practitioner having awake of saving energy, power, gas, electricity and enjoying vegetarian meal at least four times per month to help protecting the environment is to protect you and your next generations. This program was followed by most of participants and lay peoples. And the monastery had also guided for lay people uses their own bag otherwise platic bag when they going shopping in the maket or supper maket. In the monastery area, the garbage was prepared into different kinds of trash, such as organic trash, inorganic trash, recycle trash and metals trash for easily treatment from the source.

Moreover, the grogram plating green tree is very popular in the HPm system around the country and worldwide where HPm has been establishing the temple. Every year, there are about 10 thousand of hecta forest were destroyed around Vietnam.²³⁸ And the source of Ministry of Natural Resources and Environment of the Socialist Republic of Vietnam with the Government of Committee for Religious Affairs the proportion of the problem of excessive exploiting the forest has been growing by year, so they had impellented the campaign of protecting environment in lay people community.²³⁹ So, HPm has been active in this project to promote lay people having awake of guarding environment via plating tree and avoiding to destroy forest or mountain. The activities of HPm to promote lay people community to have the responsibility of environment is the ways

²³⁶WMO & UNEP, 2006 IPCC Guidelines for national greenhouse gas inventories, Kanagawa: 2006.

²³⁷Ibid., pp. 15-20.

²³⁸http://www.rfa.org/vietnamese/in_depth/situation-vn-forests-nk-02272012164525.html, view on 2/1/2018.

²³⁹http://btgcp.gov.vn/Plus.aspx/vi/News/38/0/245/0/9854/Phat_giao_voi_su_menh_bao_ve_moi_truong, view on 2/1/2018.

of practice Buddha teaching with the meaning of everything are inter-being in this world.

4.4 Difficulties for Distributions of Hoang Phap Monastery in Vietnam Society

On the way of doing anything we have to face with many problems and difficult thing is the real point to be better. So that, in the first time, Hoang Phap monastery organizes the retreat which had many difficulties, such as material facilities, workforce and also Committee Religious Affairs in the district and the city.

Twenty years ago in Vietnam is quite difficult for asking permission letter from the Sangha community in the city and Committee Religious Affairs in the district and the city. Because of, Vietnam government is the closed government at that time. And also there are no any monastery of pagadas that establish the retreat for lay peoples or create the big Buddhist ceremonies and festivals in the country. But Hoang Phap with the abbot Ven. Thich Chan Tinh's compassion, he had practiced the real Dhamma of Buddha teaching, specially penetration of the Bodhisattva thought in Mahāyāna tradition. Therefore, he had never disclaimed his working to help many peoples practice Buddha teaching or simple understanding what is Buddhism, who is Buddha and his teaching.

The researcher can believe that, the difficulties for contributions is could not present in some pages in the scope of this small topic. Because, there is a problem of getting the permission letter from the Sangha community and the Committee Religious Affairs is to take long time. If HPm had not tried hard they would not have established many retreats until now. After, HPm got the permission letter from those organ, they had faced with many criticize from some venerable and other schools, such as: lay peoples can practice by themselves, why HPm has to organize the retreat for them? What benefit of the retreat HPm will get after that? So on. But HPm had passed this negative comments. And while the retreat or festival are happening was invigorated by government staff. HPm knows that what they were doing is the right way of propagation Buddha teaching to community and lay peoples. HPm did not do anything to break the government law or the law of religious activities in the country.

The next difficulties are about the practitioner which the many level of participants in around the country, some of them had practiced Buddha teaching in many years, while other were very knew in Buddhism. Therefore, the guiding was quite difficulty for each other, and some of them has different purpose for coming the retreat. It sometime makes more arduous for organization member. There are other difficulties in the steps of establishment retreats, ceremonies or festivals, for example: easiness nourishment, water, docter - medicine and emergency case in 24 hours, fire-hydrant and the government staff may come to check those things without any bidding or announcements.

For passing those difficulties for contributions of HPm in Vietnam Buddhism and society is the effort of the Sangha and abbot in this monastery in since 1999s. On the way of enlightenment, practice Boddhisattva path is the basic thought in Mahāyāna tradition, so with that difficulties were not the hindrance for HPm sangha to achieve their vows for helping peoples and propagation Buddha teaching to community

Chapter V

Conclusion and Suggestion

The research will conclude the substance which has presented in chapter II, chapter III and chapter IV, which introduction about a brief background of Mahāyāna and Pure Land Buddhism, also how it came to Vietnam and the Hoang Phap monastery with its organization and propagation the Pure Land teaching to community in Vietnam modern society. In this final chapter, the research also offers some suggestions for further study in the future relate to this topic.

5.1 Conclusion

Following this study, the researcher has been going to the investigation environment of Buddha Dharma to penetrate a little of the large ocean knowledge of Buddha and his teaching via many senior masters, scholars and Buddhist professors. That is also a reason why there were many points, many ideas and many arguments on one topic where there were Buddhist scholars has been researching to find out the real result. Mahāyāna Buddhism became very popular in Asia and Western, also in the North American today, therefore, many peoples have been looking for the original Mahāyāna and how its developed by the time in many countries.

As we had known that, the important separation between schools in early Buddhism from the Second Council about 100 years after the Sakyamūni Buddha passed away. But, the Second Council was like a last thing to make the evident dismemberment of the Saṅgha, it meant the dissidence had been appeared a long time before the Second Council period. In fact, the thought of Mahāyāna came from the teaching of the Buddha, which were thought of compassion, Bodhi-citta and Bodhisattva path. Those Mahāyāna's feature were taught during the Sakyamūni Buddha

life on many sūtras, such as: the sūtra no. 43, named Mahavedalla sūtra and no. 44, named Culavedalla sūtra in Majjhima Nikāya, the Punna sūtra and Samyuktagama in Anguttara Nikāya IV, etc. are similar meaning with Mahāyāna sūtras is presented above. This is the real thing of development of Buddhism which form is may looked different with the origin but the meaning was not changed. That is the result of practice Mahāyāna tradition whenever its compared with other schools.

The Pure Land Buddhism is one of main school in Mahāyāna stream was spreading form India to Vietnam, China, Japan, Korea and the West. This school had appeared about the second century of BCE in ancient India then was propagated to many countries like today it was. But many lay Buddhist in other traditions and also in Pure Land, they had questionable of the origin of Pure Land that how it existed and improving from the beginning? This question is very necessary and important to get the answer for consolidating practitioner's faith in Pure Land and Mahāyāna doctrines. Then we had find out the method of reciting Buddha had appeared in many Nikāya sūtras and Agama sūtras, for example: chapter One Dharama, Ten Dharmas in Anguttara Nikāya and the sūtra Anāpānasati, sūtra Kāyagatāsati in Majjhima Nikāya had mentioned about reciting of Buddha or other subject; body, breath, death, so on. Therefore, the reciting of Amitābha Buddha was based on that teaching to develop further later. And the aspect of the land of Amitābha was described in Amitābha sūtra are similar with the sūtra Mahā-Sudassana (The Great King Glory) in Mādhyamāgama and the Great Splendour A King's Renunciation in Dīgha Nikāya. This adducing is to said that the roof of Pure Land is very clear. The recitation of Buddha is also a meditation's subject of many insight meditator, like Ajhan Mun, he used to practice reciting 'Buddho, Buddho, Buddho' to focus on his mind to be calm immediately.

Pure Land and other teachings had spread into many countries during the propagation of spreading Buddha Dharma in Asoka's period and later. We can believe that, one of that countries are Vietnam and China then Tibet, Korea and Japan. But, where was it come first is an argument discussion in many Buddhist conference in century. According to the documents has been dissected that there were many India traders came to Vietnam for trucking by boat before they are continued their journey to

China. And other witness is the popular of Luy Lau, the first prevailing Buddhist center at that time 2nd CE. Then Buddhism had many periods very development in Vietnam, like, Ly dynasty (1212-1225 CE), Tran (1225-1400 CE). Vietnam Buddhist documents, historical books, Buddhist cultures were destroyed by ancient Chinese during their ruling many time between (111 BCE-938 CE), nearly is the Ming dynasty (1368-1644 CE), which most of Vietnam Buddhist cultures and Vietnam cultures, historical books were destroyed. This is why there are a few historical documents existed in Vietnam today.

Pure Land was still suitable and growing up in the Buddhist community, although it was not more effected in Buddhism at that time, but the practice has been continued in small group and daily common workers during the changing of dynasty, government of civil war. The enduring development of Pure Land is a proving of the practical method can lead experience of enlightenment in present. Pure Land Buddhism had enduring improving in Vietnam is a large success where had passed many changing from the aggressions of China, civil war, country segmentation, politics changing, etc. And form the first years of 21st century, Pure Land in Vietnam has been arising again via the Pure Land Master and the activities of Hoang Phap monastery where the recitation Buddha retreats were organized and many other propagation path.

Hoang Phap monastery is also the Pure Land practice center in recent 20 years with the first retreat in 1999. Since there, many propagation activities to bring the Buddha Dharma to many kinds levels communities in not only in HCM city but also around Vietnam and moving on other countries. The distributions of HPm via the retreats (divided into many levels, common peoples, young and students, canner, blind and physical defect), celebrating Buddhist ceremonies and festival, especially recurrent offering sūtras, books, VCDs of Buddha Dharma to many pagodas and lay peoples. We can say that, the activities of HPm in recent 20 years has been contributed of the campaign of sharing Buddha Dharma to many peoples for building a better life. More than this is the contributions of raising again the Pure Land Buddhism in Vietnam in the new form. This monastery had proved that Pure Land are not intended for old people and moribund peoples which its came from the common's cognition of lay Buddhist

community in Vietnam long time ago. There are thousands of young people and students had come to practice in HPm's retreats and attending festivals. The enlargement of HPm's practical method in Pure Land Buddhism has been very common in Vietnam and other countries in the ways of organization the Pure Land tradition practice retreats. It also will be the real monastery form of Pure Land in Vietnam if you are studying that school in Vietnam in the future.

5.2 Suggestion and Further Research

The researcher has presented a short origin of Mahāyāna and Pure Land Buddhism in scriptures also in Vietnam for connecting to the detail of Hoang Phap monastery, to study its success and influence on Vietnam modern society after twenty years established the Seven-days recitation Buddha retreat and many retreats for young peoples and Buddhist festivals. For studying deeply about the result of practitioners who has come to practice in this monastery, the researcher would like to suggest some further study for those interesting in this monastery and the Pure Land Buddhism in Vietnam.

(1) Study of consequence of practitioners who had practiced in the retreats of the Hoang Phap monastery.

(2) Study of influences and contributions of the retreats and Buddhist festivals of Hoang Phap monastery in Vietnam Buddhism.

(3) Study of origin of Pure Land Buddhism in Vietnam and its influence.

With the integration of Vietnam Buddhism for the Buddhist stream on the world in last many years, the researcher hopes that there are many scholars and students will have interesting in Vietnam Buddhism to study in Vietnam, specially, the Pure Land Buddhism and Hoang Phap monastery

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Appendix I



Figure 1. Summer cultivation retreat for young people and students

240



Figure 2. Seven-days recitation of Amitābha Buddha retreat²⁴¹

²⁴⁰Thích Chân Tính, (2016), *Op.cit.*, vol. 12, p. 128.

²⁴¹Thích Chân Tính, (2008), *Op.cit.*, p. 34.



Figure 3. Sakyamūni Buddha birthday festival²⁴²



Figure 4. One-day recitation of Amitābha Buddha retreat²⁴³

²⁴²www.chuahoangphap.com.vn

²⁴³Thích Chân Tính, (2008), *Op.cit.*, p. 28.



Figure 5. Ullambanna festival in Hoang Phap monastery²⁴⁴



Figure 6. Charity assistance program in Cambodia²⁴⁵

²⁴⁴www.chuahoangphap.com.vn

²⁴⁵Ibid.,



Figure 7. Dieu Am Hoang Phap Buddhist music performance show²⁴⁶



Figure 8. Amitābha Buddha birthday festival in Hoang Phap monastery²⁴⁷

²⁴⁶ www.chuahoangphap.com.vn

²⁴⁷ Thích Chân Tính, (2015), Op.cit., p. 44.



Figure 9. The Abbot give the Uom Mam Tri Tue scholarship to students²⁴⁸



Figure 10. Anniversary of Founder ceremony in Hoang Phap monastery²⁴⁹

²⁴⁸www.chuahoangphap.com.vn

²⁴⁹Ibid.,



Figure 11. Lunar new year in Hoang Phap monastery (1)



Figure 12. Lunar new year in Hoang Phap monastery (2)²⁵⁰

²⁵⁰www.chuahoangphap.com.vn



Figure 13. Co Am pagoda in Nghe An province, a branch of Hoang Phap



Figure 14. Hoang Phap pagoda in Australia, a branch of Hoang Phap²⁵¹

²⁵¹www.chuahoangphap.com.vn



Figure 15. Taking Refuge in Triple Gem ceremony



Figure 16. Vassa retreat²⁵²

²⁵²www.chuahoangphap.com.vn



Figure 17: Retreat for childs²⁵³



Figure 18: The Sangha of Hoang Phap monastery

²⁵³<http://www.chuahoangphap.com.vn/tin-tuc/chi-tiet-khoa-tu-thieu-nhi-em-ve-ben-phat-3868/>, View on 2 January 2018.

Appendix II

The Sukhavati-vyuha Sūtra translated by Thich Nhat Hanh

Discourse on the Land of Great Happiness²⁵⁴

This is what I heard the Buddha say one time when he was staying in the Anathapindika Monastery in the Jeta Grove. At that time the Buddha had with him a Saṅgha of 1,250 bhikshus, all arahats and the most well-known among his senior disciples, including Shariputra, Mahamaudgalyayana, Mahakashyapa, Mahakatyayana, Mahakaushthila, Revata, Shuddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindolabharadvaja, Kalodayin, Mahakapphina, Vakkula, and Aniruddha. There were also present bodhisattvas of great stature like Manjushri, Ajita, Gandhahastin, Nityodyukta and many other great bodhisattvas as well as countless heavenly beings including Indra.

At that time the Buddha called Shariputra to him and said: “If you go from here in the western direction and pass through hundreds of thousands of millions of Buddha Worlds you will come to a world called Sukhavati (Great Happiness). In that world there is a Buddha whose name is Amitābha and who is at this very moment teaching the Dharma.

“Shariputra, why is that land called Great Happiness? Because the people who live there do not have to go through any suffering. They are always enjoying many kinds of happiness. And that is why that world is called Great Happiness.

“Shariputra, around Sukhavati there are seven rows of rails, seven rows of spread out netting and seven rows of trees. All are made of the four kinds of precious jewels. That is why the land is called Great Happiness.

“Furthermore Shariputra, in the land of Great Happiness there are many lakes of the seven precious stones, full of the water of the eight virtues. The bed of the lake is made wholly of pure golden sand and on the shores are paths of gold, silver, and crystal. Above these paths are countless pavilions which are built of and decorated with gold, silver, crystal,

²⁵⁴Thich Nhat Hanh and the Monks and the Nuns of Plum Village, (2007), Op.cit., pp. 242-245.

mother-of-pearl, red agate, and carnelians. The lotus flowers in these lakes are as large as cartwheels. The blue lotuses give out a halo of blue light, the golden lotuses a halo of golden light, the red lotuses a halo of red light and the white lotuses a halo of white light. The fragrance of the lotuses is subtle, wonderful, sweet, and pure.

“Shariputra, Sukhavati is adorned with such beauties as these.

“Furthermore Shariputra, in this Buddha Land people can always hear the sound of heavenly music. The earth is made of pure gold. During the six periods of the day, flowers rain down multitudes of mandarava from the sky. In the morning the people of this land like to take flower baskets made of cloth and fill them with these wonderful flowers in order to make offerings to the Buddhas who live in countless other Buddha Lands. When it is time for the midday meal, everyone returns to Sukhavati and after eating does walking meditation. Shariputra, that is how extraordinarily beautiful Sukhavati is.

“Furthermore Shariputra, in Sukhavati you can always see different species of birds of many wonderful colors, like white cranes, peacocks, orioles, egrets, kavalinkara, and jivanjva birds. These birds sing with harmonious, sweet sounds throughout the six periods of the day. In the song of the birds, people can hear teachings on different Dharma doors such as the Five Faculties, the Five Powers, the Seven Factors of Awakening, and the Noble Eightfold Path. When the people of this land hear the teachings in the form of bird songs, their minds are in perfect concentration and they come back to practicing mindfulness of Buddha, Dharma, and Sañ gha.

“Shariputra, do not think that the birds in Sukhavati have been born as the result of past bad actions. Why? Because the three lower realms of hells, hungry ghosts, and animals do not exist in the land of Amitābha Buddha. Shariputra, in this land the names of the lower realms do not even exist, how much less their actuality! These birds are manifestations of the Buddha Amitābha so that the Dharma can be proclaimed widely in his land.

“Shariputra, in this Buddha Land, whenever a light breeze moves the rows of trees and the jeweled netting, people hear a wonderful sound as if a hundred thousand musical instruments are being played together at

the same time. When the people hear this sound, they all naturally return to mindful recollection of the Buddha, the Dharma, and the Saṅgha. Shariputra, that is how beautiful Sukhavati is.

“Shariputra, why do you think that Buddha is called Amitābha (Limitless Light)? Because he is infinite light which is able to illuminate all worlds in the Ten Directions and this light and radiance never comes to an end. That is why he is called Amitābha.

“What is more, Shariputra, the life span of Amitābha as well as the life span of everyone who lives in his Buddha Land is limitless. It lasts for innumerable kalpas, that is why he is called Amitābha.

“Shariputra, from the time when Amitābha Buddha realized enlightenment until now can be reckoned as ten kalpas. Moreover, Shariputra, the number of his hearer disciples who have attained the fruit of arhatship is also limitless. It is not possible to calculate them, so great is their number. The number of bodhisattvas in that land is also limitless.

“Shariputra, the land of Amitābha is made out of such beautiful qualities as these.

“Shariputra, everyone who is born in Sukhavati naturally has the capacity of non-regression. Among the people living there, many will attain Buddhahood in one more lifetime. The number of these bodhisattvas is infinite, and there is no method of calculation to number them. It may only be expressed by the term limitless.

“Shariputra, when living beings everywhere hear Sukhavati spoken about, they should bring forth the great wish to be born in such a land. Why? Because having been born in that land they will be able to live with and be very close to so many noble practitioners.

“Shariputra, one cannot be born in this land with a lack of merit or wholesome roots. Therefore, Shariputra, whenever men or women of good families hear the name of Amitābha Buddha, they should mindfully repeat that name and wholeheartedly practice visualization with a mind that is one-pointed and not dispersed for one, two, three, four, five, six, or seven days. When that person passes from this life, they will see Amitābha Buddha and the Holy Ones of that land right before their eyes. At the time

of their passing, their mind will abide in meditative concentration and will not be deluded or dispersed. That is why they can be born in the Land of Great Happiness.

“Shariputra, it is because I have seen the enormous benefit of this land that I want to tell all who are listening now to bring forth the great wish to be born there.

“Shariputra, as I am now commending the inestimably great benefits and virtues of Buddha Amitābha, there are in the east, in the south, in the west, in the north, above and below, Buddhas as numberless as the sands of the Ganges, each one seated in his own Buddha field, each one with the long tongue of a Buddha which is able to embrace the three chiliocosms, announcing with all sincerity, ‘Living beings in all worlds, you should have confidence in this sūtra, which all the Buddhas in the entire cosmos wholeheartedly commend and protect by recollection.’

“Shariputra, why do you think this sūtra is wholeheartedly commended and protected by the recitation of all Buddhas? The reason is that when sons or daughters of good families hear this sūtra or hear the name of the Buddha Amitābha and wholly put it into practice and maintain mindful recitation of Buddha Amitābha’s name, they will be protected by the recollection of all the Buddhas, and they will attain the highest fruit of awakening from which they will never regress. So you should have faith in what I am saying and what all other Buddhas are also saying.

“Shariputra, if there is anyone who has already brought forth the great aspiration, is aspiring now or will aspire in the future to be born in Amitābha’s land, at the very moment when that person makes the aspiration, they already attain the fruit of the highest awakening from which they will never regress, and they are dwelling already in the Buddha field of Amitābha. It is not necessary that they have been born or are being born or will be born there in order to be present within the Buddha field of Amitābha.

“Shariputra, while I am praising the unimaginably great qualities of the Buddhas, the Buddhas are also praising my unimaginably great qualities saying, ‘Buddha Shakyamuni is very rare. In the Saha world which is full of the five impurities — the cloudiness of time, the cloudiness

of views, the cloudiness of unwholesome mental states, the cloudiness of the idea of living being and life span — he is able to realize the fruit of the highest awakening and is able to communicate to living beings the Dharma doors, which people will find hard to believe if they have had no preparation.

“Shariputra, understand that to stay in a world which is full of the five kinds of impurity and to be able to attain the fruit of the highest awakening and also to be able to transmit to all beings Dharma doors which people find hard to believe, like this Dharma door of being born in Sukhavati, is something extremely difficult.”

When Shariputra as well as all the bhikshus, heavenly beings, bodhisattvas, warrior gods, and others heard the Buddha deliver this sūtra, they all had faith in it, joyously accepted the teaching and paid respect to the Buddha before returning to their dwelling places.

Lists of Tables & Figures

	Page No.
Table 1. Pure Land practice community in some countries	25
Table 2. Summaries of history of Vietnam Buddhism	32
Table 3. Summaries of origin and development of Pure Land	38
Table 4. Summaries of practical methods in HPm	77
Table 5. Schedule of normal day practice	88
Table 6. Summaries of propagations in HPm	104
Table 7. Schedule practice for lay peoples	106
Table 8. Schedule practice for monks	110
Table 9. Schedule practice in Rain retreat	116
Table 10. Branches on networking	125
Figure 1. Summer cultivation retreat for young people and students	153
Figure 2. Seven-days recitation of Amitābha Buddha retreat	153
Figure 3. Sakyamūni Buddha birthday festival in Hoang Phap	154
Figure 4. One-day recitation of Amitābha Buddha retreat	154
Figure 5. Ullambanna festival	155
Figure 6. One of the charity assistance program in Cambodia	155
Figure 7. Dieu Am Hoang Phap Buddhist music performance show	156
Figure 8. Amitābha Buddha birthday festival in	156
Figure 9. Awarding scholarship ceremony	157
Figure 10. Anniversary of Founder ceremony	157
Figure 11. Lunar new year festival	158
Figure 12. Lunar new year festival	158
Figure 13. Cồ Am pagoda in Nghe An, a branch Hoang Phap	159
Figure 14. Hoằng Pháp pagoda in Australia, a branch of Hoang Phap	159
Figure 15. Taking Refuge in Triple Gem ceremony	160

Figure 16. Vassa retreat	160
Figure 17. Retreat for childs	161
Figure 18. The Sangha of Hoang Phap monastery	161

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