

How to Cite:

Dung, N. P. T. T. (2022). Inheritance, fusion, development thoughts of Confucianism, Buddhism, Taoism and Vietnam culture tradition in the educational ideas of the Ly – Tran period. *International Journal of Health Sciences*, 6(S9), 2425–2432. <https://doi.org/10.53730/ijhs.v6nS9.12952>

Inheritance, fusion, development thoughts of Confucianism, Buddhism, Taoism and Vietnam culture tradition in the educational ideas of the Ly – Tran period

Nguyen Phan Thi Thuy Dung

University of Social Sciences and Humanities, Vietnam National University, Ho Chi Minh City, Vietnam

Corresponding author email: npttdung2008@gmail.com

Abstract---Stemming from the history of Vietnam in the 11th-13th centuries - the characteristics and requirements of society, that is, the provisions of building a country and an independent, unified and strong Dai Viet; it is a requirement to unite the forces of the whole country against the brutal invasion of the Nguyen Mong invaders; On the basis of the spirit of humanistic values, with the inheritance, fusion, and development of Confucianism, Buddhism, and Taoism, the thoughts of the Ly- Tran period have been formed and developed. The article focuses on the inheritance, fusion, and development of Confucianism, Buddhism, and Taoism, and Vietnamese traditional ideology and culture in the educational thought of Ly- Tran period, which is reflected in the following aspects: research content, practice, and examinations in this period, as well as the ideas of the king and the Zen master - typical examples of moral education in this period.

Keywords---Educational thought, Confucianism, Buddhism and Taoism thought, Vietnamese traditional culture, Ly - Tran period.

Introduction

The inheritance, fusion, and development of Confucianism, Buddhism, and Taoism thoughts and Vietnam's traditional ideology and culture in the educational thought of the Ly -Tran period is one of the outstanding features of the Ly - Tran period's thought. It was formed according to the conditions and requirements of the history and society of Dai Viet in the 11th-13th centuries. Along with the lofty human nature, the inheritance, fusion, and development of Confucianism, Buddhism, and Taoism, based on the Vietnamese national humanistic value spirit, formed and developed the thoughts of Ly - Tran period, which are reflected in the following aspects: In the content of the study and

examination of the period, in the mindset of the King and the Zen master - the role models of moral education in this period. To help clarify the above topics, I will focus on the inheritance, fusion, and development of Confucianism, Buddhism, Taoism thoughts, and Vietnamese traditional ideology and culture in Ly - Tran's period through those role models during this period.

Literature Review

The research on the inheritance, fusion and development of the Confucianism, Buddhism, Taoism thought and Vietnamese traditional ideology and culture can be summarized as the following main topics in the educational thought of Ly Tran period:

Firstly, it is the research works referring to the conditions and prerequisites for the formation of the thought of the Ly - Tran period in general, and the views on educational methods of the Ly - Tran period in particular, including: Complete Annals of Dai Viet, Social Science Publishing House, Hanoi, 1998; Phan Huy Chu, *Lich trieu hien chuong lai chi*, vol.1, vol.2, Publishing House of Education, Hanoi, 2006; Truong Huu Quynh - Dinh Xuan Lam - Le Mau Han; Ha Van Tan - Pham Thi Tam, The resistance war against the Nguyen - Mong invaders in the 13th century, People's Army Publishing House, Hanoi, 2003, Institute of History; Understanding Vietnamese society in the Ly - Tran period, Hanoi Science Publishing House, 1980;...

Secondly, it is work presenting the overall on the content and characteristics of the thought of the Ly - Tran period in general, and the views on educational methods of the Ly - Tran period in particular, including: *Institute of Literature and Poetry Ly - Tran*, Publishing House. Social Sciences, Hanoi, 1989; Nguyen Lang, *Vietnam's History of Buddhism*, Literary Publishing House, Hanoi, 2000, Truong Van Chung, Doan Chinh, *Vietnamese Thought in the Ly - Tran period*, National Political Publishing House, Hanoi, 2008; *History of Vietnamese philosophical thought from the period of national construction to the early twentieth century by Doan Chinh (editor)*, National Political Publishing House, Hanoi, 2013, etc.

Thirdly, the researches, evaluations and judgments on the value and historical significance of the thought of the Ly - Tran period in general, the views on educational methods of the Ly - Tran period in particular, include: *History of Vietnamese Education before the August Revolution, 1945 by Nguyen Dang Tien (editor)*, Education Publishing House, Hanoi, 1996; Khai Tri Tien Duc Publishing House, Hanoi, 1941, Tran Van Giau *The development of Vietnamese thought from the nineteenth century to the August Revolution (3 volumes) (3 volumes)*, National Political Publishing House, Hanoi, 1996; *Institute of History and Understanding Vietnamese Society in the Ly - Tran Period*, Social Science Publishing House, Hanoi, 1980, etc.

Materials and Methods

Purpose: To study and clarify the inheritance, fusion, and development of Confucianism, Buddhism, Taoism thoughts, and Vietnamese traditional ideology and culture in the educational thought of the Ly - Tran period, which is reflected

in the following aspects: During this period, in the thoughts of the King and the Zen master - these typical role models of moral education of the period. Methodology: The method of the article is based on the world outlook and methodology of Marx's philosophy, using specific research methods such as analysis and synthesis, logic and history, induction and deduction, abstraction, generalization, comparison, contrast, and especially extraction.

Main findings: This study reveals the inheritance, fusion, and development of Confucianism, Buddhism, Taoism thought, and Vietnamese traditional ideology and culture in educational thought during the Ly - Tran Dynasty. This characteristic is reflected in the following aspects: the content of the study and examinations in this period, as well as the thoughts of the King and the Zen master, the role models of moral education in the Ly - Tran period.

Results and Discussion

Explain the inheritance, fusion, and development thoughts of Confucianism, Buddhism, Taoism, and Vietnam cultural tradition in the educational ideas of the Ly - Tran period

The history of the introduction and development of Confucianism, Buddhism, and Taoism in Vietnam tells us that Confucianism, Buddhism, and Taoism can be reconciled despite their different ideas. Ingeniously combine Vietnamese local concepts to create a unique identity. There are several basic reasons why the educational thought of Ly-Tran period has such characteristics:

Firstly, "Tolerance" is the innate virtue of our nation. It is this virtue that creates the purity, flexibility, and dialectics of Vietnamese culture, especially in the educational thinking of the Ly - Tran period. It has created a common feature of the acceptance of the concept of national culture, that is: when dealing with any thought, as long as it is compatible with the national culture and the needs of national construction and development, it does not threaten territorial sovereignty, will be all actively accepted by the Vietnamese people. This is why Confucianism, Buddhism, and Taoism thought were promptly accepted by the Vietnamese.

Secondly, due to the *initiative in a passive position* in accepting cultural values. In the history of the formation and development of a country, the introduction of cultural values, and foreign ideas, especially educational ideas, mainly took the path of domination and assimilation, etc. However, due to their flexibility, durability, and initiative spirit, the ancestors who were unwilling to succumb to "destiny" decided to stand up and build an ideology with national characteristics. On the one hand, our country actively embraces appropriate values, on the contrary, firmly rejects what is inappropriate or changes it. This feature is essentially a "smart" way, it is the fastest and most creative way to form educational ideas - the spiritual foundation of society in the context of the state's requirement to establish education based on independent politics and cultural autonomy.

Thirdly, the main Kings of the Ly-Tran dynasty were often both Buddhists and the rulers of the people. Because they are Buddhists, they wanted to contribute to the education and dissemination of Buddhism; at the same time, as Kings of a country, they were well aware of the role of Confucianism in stabilizing and maintaining social order. Therefore, the study of Confucianism always complements the practice of Buddhist meditation, moreover, they organized the Confucianism, Buddhism, and Taoism examinations to encourage people to study and select talents to serve the country.

Furthermore, with the realistic demands of the country's history in this period, the Buddhist philosophy of life and morality was insufficient to accomplish the task and clearly demonstrated the need to be supplemented by political theory - Confucian society. In the writing Thien Tong Chi Nam Tu, Tran Thai Tong clearly wrote: "The means to re-orient the misled people; the clear shortcut to life and death is the Great teaching of the Buddha. It is the duty of the saints to set standards for future generations and to set an example for the future" (Vietnam Academy of Social Sciences, 1998, vol.2, p. 27).

Finally, only if the harmonious coexistence with Confucianism, Buddhism, and Taoism thought, then it can meet the needs of people in their relationship with nature, society, and themselves. As Nguyen Dang Thuc commented: "Vietnamese people quickly found a comprehensive idea of survival in the thought of Confucianism, Buddhism, and Taoism, which can satisfy not only mindfulness but also emotion and spirit. Therefore, a Confucianist or a Taoist, or even a Confucianist and a Taoist can not meet the needs of nature. It needs Buddhism to meet the needs of spiritual beliefs" (Thuc, 1991 p.145).

Contents of inheritance, fusion, development thoughts of Confucianism, Buddhism, Taoism, and Vietnam culture tradition in the educational ideas of the Ly – Tran period

First of all, the inheritance, fusion, and development of Buddhism and Taoism and Vietnamese traditional ideology and culture in Ly - Tran educational thoughts are reflected in the content of study and examination.

The coexistence of Confucianism, Buddhism, and Taoism though, is the reality of the country of Viet Nam. Not only in ideology, culture, morality, etc., "Confucianism, Buddhism, and Taoism" (also had a wide range of influences on the orthodox examinations of education, learning, and education at that time.

In the history of education in the past dynasties, although the Confucianism, Buddhism, and Taoism examination did not happen gradually (in 1195 of the Ly dynasty and in 1227 and 1247 of the Tran Dynasty), it was organized three times. However, they still exist as evidence that Confucianism, Buddhism, and Taoism thought inherited by the Vietnamese with unique features, fusion, and development, occupy an important position in the history of people's education in a certain period. The organization of the Confucianism, Buddhism, and Taoism examination was of particular significance in the society of Viet Nam at that time. From a formal point of view, it marks the maturity of national education and the maturity of the examination organization method, from the design of "the Confucianism, Buddhism, and Taoism thought combined" test questions to the

selection and recruitment of talents. In terms of society, the examination of Confucianism, Buddhism, and Taoism helps to cultivate people who are talented and knowledgeable about Confucianism, Buddhism, and Taoism. Those candidates who attended the Confucianism, Buddhism, and Taoism examinations, even when they failed, were at least a member of social progress and mastered the values and ideas of the times. Those who passed were highly respected for helping the society. In general, the inheritance, fusion, and development of Confucianism, Buddhism, and Taoism and the traditional ideology and culture of the peoples in the content of study and examination marked a huge change in the thinking and behavior of the Vietnamese people. The demands of history - the society at that time were in the cause of nation-building and defense.

The inheritance, fusion, and development of thoughts of Confucianism, Buddhism, Taoism and Vietnam culture tradition in the educational ideas of the Ly - Tran period are reflected in the thoughts of the King, Zen master - the role models of moral education in this period

The Ly-Tran period was a *fertile ground* for the development of Confucianism, Buddhism, and Taoism thought. From the examinations of Confucianism, Buddhism, and Taoism thought in particular to thought, culture, and morality in general, there is this special inheritance, development, and integration. Although there were periods of crisis and prosperity in history, in the overall process of the Ly - Tran Dynasty, Confucianism, Buddhism, and Taoism existed based on Vietnamese traditional ideology and cultures like the breath and the heart beating of the period. During the Ly Dynasty, Li Thai To, known as a devout Buddhist king, still carried the ideas of Taoist philosophy. This is partly shown to us through the article on choosing the land and moving the capital: "Not to mention the old capital of King Cao, Dai La City: it is located in the center of heaven and earth, in the position of a dragon twisting and tiger sitting. Close to mountains and rivers, easy to see. The terrain is large and flat; the land is high and open. The inhabitants are protected from floods; (Institute of Literature, 1977, p. 230). In the writing *Cam hoai* (the Feelings) by Vuong Hai Tham's (Chan Khong) (1046 - 1100), he also expresses the thoughts of the Buddha (the field of the prairie) and the thoughts of Taoism (return to purity and lightness):

"Purity, the miraculous world still blooming,

All over heaven, a gentle wind blows.

Lightness is happiness, everyone understands,

Lightness, home is here. (Institute of Literature, 1977, p. 304).

This characteristic became even more obvious under the Tran dynasty. The first character is Tran Thai Tong. Based on inheriting the trend of the harmonious fusion of Buddhism and Confucianism and the philosophy of Yin and Yang, he carried out a new interpretation and gave a unique concept of "three talents", heaven - earth - man. He said: "Quan tam tai nhi trung lap, vi van vat chi chi linh" (Institute of Literature, 1989, p.45). (Among the three talents, human is in balance, which is the saint of all things). Or: "Formed the body in the essence of parents, nurtured by Yin and Yang" (Institute of Literature, 1989, p. 42). The explanations here are creatively combined based on "Bat nha tu dai giai" thought, the four emptiness of Buddhism, and the Confucian theory of "Heaven - Earth - Human" as.

In other words, when it comes to discussing about respect towards religions (morality), Tran Thai Tong also linked the similarities of the three religions to see that the “true meaning” of the practice of three is one. In the writing “Rong khuyen moi nguoi mo long bo de” (Encourage all to open their kind hearts), he wrote: “Therefore, Confucius said: “Morning practicing the religion, willingly evening resting in peace.” Lao Tu said: “The reason why I achieved something big is that I have my “body”. Duc The Ton was praying and saving the Tiger without caring about the death. Isn't it the three saints who ignored their own safety as a respect to the religion?” (Institute of Literature, 1989, p. 63). It is the commonalities of the three religions found, he asserted: “For those not understanding the religion, they will eventually understand the same word “heart” no matter which religions of the tree they follow”; or “so either ordinary or holy come together” (Institute of Literature, 1989, p. 65).

Following Tran Thai Tong, Tue Trung Thuong Si fully expresses the idea of integrating the three religions based on Zen. In the article “Phong cuong ngam”, which fully expresses the spirit of Confucianism, Buddhism, and Taoism, it is not difficult to see this:

“Hungry then eat, rice or whatever you want

Tired then rest, in the village or outside! (Institute of Literature, 1989, p. 280).

The above verse not only embodies the action spirit of Zen meditation but also embodies the way of life of Lao- Trang with a lightness point of view. Even expressed in:

“Deep then wait, shallow roll up,

Taking it as late, taking it as a concealment” (Institution of Literature, 1989, p. 280) reflects Confucius' attitude of “dung tac hanh, xa tac hanh”, which is also a necessary condition for Confucius and following the destiny point of view of Buddhism.

At the same time, he is also a person who loved to travel. He lived in harmony with nature, with a free mind. According to Buddha's philosophy, he follows Lao Zhuang's philosophy leisurely:

“Long river, a small boat floating

Let the rowing go through the rapids

A goose descended from the sky,

The autumn wind seems to be picking up” (Institution of Literature, 1989, p. 244).

Even Tran Nhan Tong inherited the spirit which is towards destiny of the Zen and the Taoism:

“Man is happy, we are destined

Eat when you are hungry, sleep when you are tired” (Institute of Literature, 1989, p. 510).

Together with the above-mentioned thinkers, Tran Quoc Tuan's thought was also formed and developed in the fusion and interaction of the three religions and Vietnamese thought. He distills the positive values from Confucianism, Buddhism, and Taoism thought to build good, peaceful, harmonious politics. Originating from the benevolent thought of the Vietnamese people and the Buddhist philosophy of compassion, charity, and selflessness, Tran Quoc Tuan advocated being patient and friendly towards the people and showed a positive spirit when he sacrificed himself to save other and save the country in the war against Mong - Nguyen invaders of the Tran Dynasty. Influenced by the positive

factors of Taoist thought, he advocated a leisurely life, integrating with nature, disregarding fame and fortune, and being close and harmonious with people. At the same time, Tran Quoc Tuan's thought is also full of the value of Confucian ethics. He always highly respected loyalty and relationship as basic characteristics of a servant. Learning about his life and thoughts, it can be seen that he had a significant impact on our country at that time, profoundly educated people towards patriotism, educated the awareness of protecting national sovereignty, the moral education of the earth, generals, soldiers, family members..... is an educational philosophy that uniquely resonates with the Confucianism, Buddhism, Taoism thought and Vietnamese thought.

Conclusion

It can be referred to that the thought of Confucianism, Buddhism, Taoism thought and the traditional Vietnamese ideology and culture have been integrated, inherited, and developed, especially in the educational thought of the Ly - Tran period in particular and the history of Vietnamese cultural development in general, which is a history lesson that allows the next generation to reflect on the initiative, creativity, flexibility, and inclusivity of accepting ancestral foreign cultural values in the construction and protecting the country. Here is not just a simple combination, a formula, but in the deep integration, inheritance, and development of Confucianism, Buddhism, Taoism thought, and Vietnamese traditional thought and culture, is complete wisdom, the sharpness, and maturity of Ly - Tran period in particular, the whole of Vietnam in general. In other words, Vietnam is not a "vacant land" where other streams of thought automatically arise and flourish; but Vietnam is a "fertile land" because Vietnamese know how to reconcile, inherit and develop different schools of thought and endogenous ideas. In general, the fusion, inheritance, and development of Confucianism, Buddhism, Taoism thought and Vietnamese thoughts have created a unique feature in spiritual life due to their very flexible and tolerant behavior towards the thoughts of the three religions. At the same time, it has made a major contribution to consolidating the cultural and spiritual values of Dai Viet, bringing many positive meanings to our country through each historical stage in many different fields, including education.

Acknowledgement

I would like to take this opportunity to express my sincere thanks to the editorial board, family, colleagues and brother for facilitating my research paper

References

- Chu, P.H. (2007). Episode 1&2, Historical charter. Hanoi: Education.
- Chung, T.V., & Chinh, D. (2008). Vietnamese Thought in the Ly - Tran period. Hanoi: National Politics.
- Chung, T.V. (1998). Philosophical thought of the Truc Lam Zen sect of Tran dynasty. Hanoi: National Politics.
- Cuong, N.T. (1998). The development of education and examination system in feudal Vietnam. Ha Noi: Education.

- Giau, T.V. (1996). The development of Vietnamese thought from the nineteenth century to the August Revolution (3 volumes). Hanoi: National Politics. Institute of History. (1980). *Xa hoi Viet Nam thoi Ly - Tran*. Hanoi: Social Science. Literature Institute. (1977) *Poetry of Ly - Tran*, volume 1, upper book. Hanoi: Social Science.
- Literature Institute. (1989) *Poetry of Ly - Tran*, volume 2, upper book. Hanoi: Social Science.
- Lang, N. (2000). *Vietnam's Buddhist history*. Hanoi: Literature.
- Quynh, T.H., Lam, D.X., & Han, L.H. (2002). *Outline of Vietnamese History*. Hanoi: Education.
- Tan, H.V., & Tam, P.T. (2003). *The 13th century resistance war against Nguyen - Mong invaders*. Hanoi: People's Army.
- Tam to thuc luc. (1995). *Vietnam Buddhist Research Institute*.
- Tien, D.N. (editor, 1996). *History of Vietnamese Education before the August 1945 Revolution*. Hanoi: Publisher. Education.
- Tong, T.T. (1974). *Khoa hu luc*. Hanoi: Social Science.
- Vietnam Academy of Social Sciences. (1998). *Dai Viet su ky toan thu*, vol. 1&2. Hanoi: Social Sciences.