

THE INTRODUCTION TO THE TANTRIC BUDDHISM (VAJRAYANA SCHOOL) PRACTICE IN VIETNAM

***Abstract:** Buddhism was brought to Vietnam from India at the early time by both the road and sea route. Through it the Buddhist traditions from India was also absorbed and localized like as Mahayana, Theravada and Vajrayana. That was confirmed again by the announcement of The Prime Minister, Shri Narendra Modi. During his visit and his work in Vietnam, he said: “while some came to make war, India had come with the message of peace – the message of Buddha, which has endured”¹ He said the world must walk on the path of peace, which brings happiness and prosperity. The Prime Minister said Buddhism took the sea route from India to Vietnam, and therefore Vietnam has received the purest form of Buddhism. So that, with the message of peace, the Buddha's teachings spread at this area over 2000 years ago. How buddhism was introduction, and how it were develop at the whole this country?*

From centuries ago, the teachings of Buddha were beyond India's area and flourished in other regions, especially Southeast Asia region, including Vietnam. At Vietnam the Great Wisdom of Buddha was studied and practiced by various forms including the Vajrayana tradition. This paper deals with the brief study of tantric Buddhism practice and its evolution in Vietnam. we knew that Vietnam is a country strongly influenced by both major cultures of India and China which was known as Indochina region also, of course

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Buddhism in Vietnam is no exception. Therefore, within the scope of this article, the issues of the transmission, conversion and development of Tantric Buddhism (Tantra/Mantra/Esoteric school) in Vietnam are mentioned. On that basis, today the Tantric School has become more popular and developed than ever.

Keywords: *Vietnam Buddhism, Vajrayana sect, Tantric Buddhism.*

Introduction

Nowadays, along with the development of Buddhist traditions such as Mahayana and Theravada, Vajrayana is one of the traditions that is gradually asserting its place. The Vajrayana sects are founded solidly on Mahayana philosophies and doctrines. Vajrayana is best understood as an extension of Mahayana. Vajrayāna is usually translated as Diamond Vehicle or Thunderbolt Vehicle. It is also known as Mantrayana, Esoteric Buddhism and Tantric Buddhism refer to the Buddhist tradition of Tantra, an esoteric system of beliefs and practices that developed in medieval India.² Tantric was established in the seventh century in South India and the main sutra of its Mahavairocana Sutra (Great Illuminator Sutra). The period in which esoteric Buddhism flourished most during the Pala rulers (750-1150) in Bengal. King Dharmapala (7th century), who fervently supported the construction of the Vikramasila monastery, was the center of the Tantric propagation. Some of the famous Gurus of the Tantric Buddhism are known as Nagarjuna (600-650), who is considered the founder of Tantric Buddhism. Nagabodhi, who is known as Nagarjuna's disciple. Vajrabodhi (663-723) - In 720, he went to Luoyang (China) to propagate Tantric Buddhism. He is considered as the first Chinese Tantric Founder. Amoghavajra (750-774), Subhakarasiṃha (637-735), etc. The tantric Buddhism was transmitted to Tibet in the eighth century by Padmasambhava, the

founder of the Nyingmapa. And the founder of Tibetan Tantric reform and development was Tsongkhapa (1357-1419), a native of northeastern Tibet, founded the Gelugpa.

According to Alex Wayman, the view of the Vajrayana is based on Mahayana Buddhist philosophy, mainly the Madhyamaka and Yogacara schools.³ The major difference seen by Vajrayana thinkers are Tantra's superiority due to be a faster vehicle to liberation containing many skillful methods (Upaya) of Tantric ritual. The Tantra literature claims that, the Vajrayana leads one to Buddhahood in a single lifetime and Mantra is an easy path. The Vajrayana is sometimes portrayed as a method for those of inferior abilities.⁴

For the purposes of this article, the writer does not focus on the historical exploring of the spread and development of Tantric Buddhism (Vajrayana) in India and Tibet, but rather focus on the introduction and localization of it at the Southeast Asia; and the main point is the development of Tantric Buddhism in Vietnam. An obvious fact that Vietnamese Buddhism has a close connection with the Chinese Buddhist tradition. Therefore, there is a great influence on the formation of specific, localized sects in Vietnam. Firstly, by same the way Tantric Buddhism was introduced to China in the early time with the arrival of the Tantric masters such as Subhakarasiṃha (arrived in Chang'an 716), Amoghavajra who played an important role in introducing the Tantric Buddhism in the Tang dynasty, he had retranslated some Tantric Buddhism sutra and adding descriptions on the Mudra to be made when reciting, and instructions on Mandala construction. A noted student of Amoghavajra, Yijing (635-715), visited the University of Nalanda; he returned with and translated many Tantric Buddhism scriptures. They were known as the founders of Mantra school, one of ten Chinese Buddhist schools. That phase is the culmination development of Tantric Buddhism in China. Tantric Buddhism is most commonly referred to with the Chinese term Mizōng (密宗),

literally Esoteric Tradition. Traditions of specifically Chinese Esoteric Buddhism are most commonly referred to as Tang Esotericism or Han Transmission of the Esoteric Tradition (or Hanmi/ 漢密 for short) or even Eastern Esotericism (Dōngmi/ 東密) separating itself from Tibetan and Newar traditions. But Tantric Buddhism of China existed only briefly, after the T'ang Dynasty (618 – 907), it was debased in China proper. It passed to Tibet and is known as the Tibetan Esoteric School. It also passed to Japan as the Shingon School.⁵ As mentioned above, Buddhist scriptures in Vietnam absorb most of the Han classics (China source), so the study and practice of Tantric practices are followed Eastern Esotericism (Dōngmi/ 東密) tradition. Therefore, the tantric practice in Vietnam was absorbed from the Tang dynasty period or earlier and the same source with Shingon School (真言宗/ Shingon-shū/Mantra).

Vietnamese Tantric Buddhism: Propagation and Localization.

Mantras and Mudras used in the sacrifices, prayers to the Gods not only in Buddhism, but also having its roots in Hinduism and the Veda Literature. In addition, the supernatural powers (Kabbalah) generated by sacrifice, Mantra recitation, and Mudra practice was common in Southeast Asian countries including Vietnam. Buddhism was first introduced to Vietnam in the 2nd century and reached its peak in the Ly dynasty (11th century). That time it was regarded as the official religion and it dominated court affairs. Buddhism was preached broadly among the population and it enjoyed a profound influence on people's daily life. Vietnamese Buddhism is similar to Chinese Buddhism and elements found Japanese Zen, Chinese Cha'n, Tibetan Buddhism and Amitabha (Pure Land) Buddhism. Taoism and Confucianism came to Vietnam together with Mahayana Buddhist thought from China (around 6th A.D). Buddhist monks were the best-learned class in

society on both Buddhism and other philosophy. Before the Taoism penetrated Vietnam, Vietnamese have been worshiping magic, and witchcraft. They believe that talismans, mantras can cure illness and expel demons. From around the end of the second century, Taoism came to Vietnam and combined with indigenous folk beliefs such as sorcery and magical beliefs of Vietnamese, Taoism is deeply ingrained in the Vietnamese easily.

Vietnam ancient (Giao Chau) was on the main trade route between India and China; therefore undoubtedly it became a favorable and prosperous resort for Indian Buddhist missionaries and merchants to stay and preach the Buddha's Teachings before continuing their journey to the North. That why some scholars believe that Buddhism might have come to Vietnam directly from India before it reached China. And Luy Lau center in Giao Chau (Chinese vassal) was one of three great centers of ancient China (Lo-yang, Pen-cheng and Luy Lau). According to Prof. Le Manh That, he based on the story of Nhat Da Trach in the *Linh Nam Trich Quai* (Strange Stories of Linh Nam) which talked about Chu Dong Tu, who was learnt the Buddha's teachings from Most Venerable Phat Quang (who lived on the mountain of Quynh Vien and he were known as Indian monk) to propose the time of introduction of Buddhism into Vietnam in the 3rd or 2nd century B.C.⁶ The story said that: Chu Dong Tu and his wife Tien Dung (king Hung's princess) had established trading streets and commercial exchanges with foreigners. One day Chu Dong Tu left his island with some foreign businessmen. Their ship landed at the foot of a mountain to take on fresh water. Chu Dong Tu met an Indian bonze on the mountain called Quynh Vien. The monk taught him Buddhism. Then he stayed on the mountain to learn Buddhism. He gave all his gold to his friend to conduct his business and told them to pick up him on the way go back home. When Chu Dong Tu left his master for home, the monk gave him a stick and hat made of leaves, saying that it could perform miracles. Once back his

native district, Chu Dong Tu communicated the Buddha's teachings to his wife Tien Dung. Thereafter, the couple gave up their occupation as traders and went to look for masters to learn the Dharma. The content of story mentioned the emergence of Indian monks and magic elements. These points prove that practice of Tantric Buddhism appeared so early in Vietnam (Giao Chau). The rise of Indian monks such as K'ang Seng Hui (Khuong Tang Hoi) who was also the most famous monk, scholar who translated a large number of Buddhist Canonical books into Chinese. Besides him, Mahajivaka (Ma Ha Ky Vuc), Kalaruci (Chi Cuong Luong) and a Chinese scholar Mou Po (Mau Bac), who immigrated to Giao Chau and studied Buddhism under Indian monks were famous Buddhist scholars at that time.⁷

According to the Vietnam Buddhist history, we can find some information about some magic monks with special abilities through the use of Mantra, Mudra, and Mandala inside Monasteries. The talismans were written by Siddham script and sacred symbols were popular. There are also hypothesis that Vinītaruci who was known as the first Patriarch of the Vietnam's Chan school, he also follows the Tantric practice through the form of recitation "Dharani Samadhi"; a popular form of Tantrism practice, using Mantra and Mudra in the higher meditation status combination to maintain harmony of body, speech, mind. During the history of Chan' school in Vietnam, especially around the 11th century, Vietnamese Buddhism appeared as a lot of magic monks, whose cultivation was related to the practice of Dongmi (Eastern Esotericism). Examples of myths from Zen Master Van Hanh (938-1025) to Ven. Tu Dao Hanh (1072-1116), Ven. Nguyen Minh Khong (1065-1141), Ven. Duong Khong Lo (1016-1094), Ven. Nguyen Giac Hai (live in Ly dynasty), etc ... are attached to the "Dharani Samadh", the Great Compassion Dharani, the healing powers, Kabbalah powers. The lifetime of those Zen masters is attached with miraculous power fractures, spiritual powers, through Mantra and Mudra practice.⁸ In

addition, Thien Uyen Tap Anh (Book of the Collection about life and words of Vietnam Chan' Master) and Dai Viet Su Ky Toan Thu (Ngo Si Lien - Complete annals of Dai Viet) mention about some Indian Tantric Masters named Du Chi Ba Lam and Bo De That Li (Tran Dynasty period) and Champa monk named Mahamaya (First of Le dynasty/ 980-1009), and many Zen master but knowledgeable Mantra of Vinītaruci's Chan' line and Vo Ngon Thong Chan' line.

Moreover, other special factors were recorded to determine evidence for the development of Tantric Buddhism in Vietnam brilliantly at this stage which was Champa monks named Phat Triet. According to Mochizuki Bukkyō daijiten (望月佛教大辞典 - Mochizuki Great Buddhist Dictionary, 1932) và Bukkyō Daijiten (Great dictionary of Buddhism, by Tokumō, 1917) Phat Triet (仏哲 or 仏徹) from Liyi (Lam Ap). In 736, Phat Triet and Bodhisena (菩提仙那, 704-760) went to Todaiji temple (Japan) by sea road. He stayed Daian temple (大安寺) taught Linyi's dance: Bosatsu, Bato (拔頭), Karyōbin (迦陵頻), Bairo and Rin'yū ranjō (林邑乱声) or known as Kogaku ranjō (古楽乱声) and including Linyi (Rin 'Yu). Phat Triet taught Siddham (悉曇) language also. Other sources also mention about the life of Phat Triet as Sekai daihyakka jiten (世界大百科事典 - Heibonsha's world encyclopedia).⁹

In addition, Mochizuki Bukkyō daijiten also tells a legendary story about Phat Triet as follows: When youth, He was studied Buddhism and reading mantra (magical), He saw the poverty of living beings, he wanted to help them, he has sailed to the East Sea of Vietnam modern (南海), recited Mantra and prayed to the Dragon King (Nagaraja) borrowing Mani jewel. But Dragon King didn't accept, He was lied, break down the Mantra, bring jewel and fled into the sea. Then a huge wave, the boat had sunk. After that, Phat Triet meet Bodhisena, they went to Wutaishan (China). In 730? He and Bodhisena went to Japan.

In short the emergence of Phat Triet, Venerable of Linyi people at that time which was showed that in the 8th century A.D Champa Buddhist has appeared magical tradition of Mantra (Vajrayana - Mantra School). Cham monks have recited the mantra and Siddham language, the Sanskrit language became popular in Champa Sangha.

The 8th century saw Vajrayāna spread across East and Southeast Asia. The examples of Java with the Śailendra dynasty (c. 750-850, "the Śrīvijaya Empire") and the Malay Peninsula are the most significant. In the 8th century, Indian monks like Śubhakarasiṅha (637-735), Vajrabodhi (671-741) and Amoghavajra (705 in Sri Lanka-774) went to China by boat. It is said they passed through Java and Sumatra. It seems Vajrabodhi met Amoghavajra in Java in 717 and they arrived together in China (Guangzhou) in 719. They must have made stopovers in Champa because the navigation technologies of this period meant that a non-stop trip by sea was impossible. They developed the school of Mantras at the Court of China. In 741, Amoghavajra came back by boat to Sri Lanka to obtain some original Vajrayāna texts. He returned to China in 746 with more than 100 Vajrayāna texts and is credited with translating 77 into Chinese, including the Vajrośnīṣayoga sūtra, the third major text of the "School of the Mantras", called Zhenyan in China. This "school of the Mantras or secrets" first reached in China in the 7th century.

Moreover, through archaeological found during the early Tantric Buddhist phase in Vietnam was the engraved stone pillar. At Hoa Lu, there is one Pillar in Nhat Tru Pagoda. The current temple is not in the old style of architecture through the restoration. This temple is called Nhat Tru Pagoda because the pagoda is now a stone pillar height of up to 3 meters. The column has eight faces, with the "Mantra" in the Surangam Sutra (Kinh Lang Nghiem).

In the past excavations and researches, there have been found about 20 stone columns, engraved with evidence, related to Buddhism. Most of them excavated the two sides of the Hoang

Long River, about 2km from Temple of King Dinh Tien Hoang. On a pillar found in February 1963, it was written: “Nam Viet Vuong Dinh Khuong Lien” (son of King Dinh Tien Hoang), erected in Quy Dau year (973) about 100 such columns. On this column there is a Mantra of Usisa Vijaya Dharani, written in the Chinese language simulates Sanskrit sound.¹⁰ In addition, on a column excavated in 1964, next to the Usisa Vijaya Dharani (Phat Danh Ton Thang Da Ra Ni), there is also a Gatha (poem) by Chinese word. Through the above poem mentioned about the Buddha hall of Mahayana tradition with the Buddha, Bodhisattva, Arhat, Dhammapala God, the Gods of Goodness, God of Evilness, King of the hell (Naraka), the Yakkha, etc, Many of the materials listed on the notes of the Vietnam histories canons which mentioned about king Dinh Khuong Lien built 100 Ratnadhvaja (stone pillar). All the stone pillars are inscribed the Usisa Vijaya Dharani.

In the brief, the architecture and style of early Vietnamese Buddhism until the flourishing period of the Ly - Tran dynasty has been marks of Indian Tantric Buddhism through inscribing on the stone pillar and the use of Mantra.

The Tantric Buddhism practice in Vietnam

As mentioned above, the tantric practice of the Vietnamese, Chinese, and Japanese are similar, it was evolving from the Indian tantric tradition attached with localizations and creating a bit different form which was known as Eastern Esotericism (Dōngmi/東密) tradition. Besides, the reconciliation of the Three Teachings: Confucianism, Taoism, and Buddhism. The practice of Buddhism in Vietnam also mixes the practice of the three traditions of Chan' Buddhism, Pure Land Buddhism and Tantric Buddhism. These point has demonstrated of the Skillful means (Upaya-kaushalya) ideas of practicing and eliminating the gap between the other Buddhist sects, leading to the unity and harmony among the schools of Buddhism. Thus, in addition to practicing meditation, Vietnam Buddhists followers also recited

the name of Amitabha Buddha, the past Buddhas, Bodhisattvas in parallel with reciting the Matra and worshipping the tutelary deity (S. Ishta Devata or T. Yidam) of the Tantric tradition such as: Chakrasamvara, Kalachakra, Hevajra, Yamantaka, Vajrayogini or certain Dharmapalas, Dakinis, Avalokiteshvara, Tara, Manjusri, Hevajra, etc.

Common mantras in the chanting time of Vietnamese Buddhist are known as follows:

i) Dharani of the Great Compassionate One (Maha Karuna Dharani);

ii) Dasa Cula Mantra (Ten Small Mantras): Cakravarti-cintamani dharani, Santika-sri dharani, Guna-ratna-parvata dharani, Cundi dharani, Arya amitayur niyama prabharaja dharani, ect.

iii) Six Great Syllable Dharani : Om Mani Padme Hum.

iv) Short dharani of The Heart Sutra: Gate Paragate Parasamgate Bodhi Svaha.

Etc.

Simultaneously with reciting Mantra, Vietnam Tantric Buddhism also used Holy Syllables as Siddham script and Holy symbol (talismans) attached with Mudra in the Tantric practice of religious ceremony or Sacrifice. And then there are some mantras have the capacity to universal become purity and cleanly, the three karma (body, speech, and mind) also and the offerings dharani. Next is the Great Compassion Dharani (Mantra of Avalokitesvara/ Mahakaruna Dharani), after that going to the end by The Heart Sutra (Brief Prajnaparamita Sutta) and Sukhavati-vyuha dharani (The pure land rebirth spiritual mantra).

According to regulations of Monastic life, every day has got six times for chanting (reciting Buddha's teachings and Mantra) and two times for meditation practice in the early morning and late at night. Two of six times was Mantra reciting only. First chanting

time at early morning, monks have to recite Mantra only, the main Mantra is Surangama Matra and Surangama Heart Mantra: *Tadyathā: Om angle viśade vīra-vajra-dhare bandha bandhani vajra-pāniḥ phaṭ hūṃ trūṃ phaṭ svāhā*. And at the afternoon time is one more time for Tantra practice, many mantra was recited for giving food to Peta (unhappy ghosts or souls of the departed who was persons born in the Peta world owing to various misdeeds/ Petavatthu: The seventh book of the Khuddaka Nikāya.) In addition, monks have also their own practice hours and follow some mantras which consider being the best and most suitable for them. For example: Mahakaruni Mantra, Cundi Dharani, Sapta Buddha Kara-ksaya Dharani (The true words of seven Buddhas for eradicating offenses), Sri devi (Sudevi) Dharani (The virtuous goddess mantra) or Om ma ni padme hum, etc. In the same way, at the other times like as Food sacrifice to Buddhas and Bodhisattvas or lunch time some short Mantra also had used. These short mantra used for purity all of food and Dana (offer and share) to Yaksha (are a broad class of nature-spirits, usually benevolent, but sometimes mischievous and sexually aggressive or capricious caretakers of the natural treasures hidden in the earth and tree roots), Rakshasa (a kind of ghost (Bhuta) that haunts the wilderness and waylays and devours travelers), Garuda (a large legendary bird, bird-like creature, or humanoid bird), Tavika (a type of hungry ghost live in the wilderness area). That is a compulsory ritual in the monasteries which was based on a legend story, the story said that Buddha received them and promises to give food for them daily, they have to stop devours human and then they promised to protect the monastery and support The Dharma.

Mahayana school in general and Vietnam Buddhism in particular are very important to the soul after death. Therefore, they have ritual sacrifices for the dead, hungry ghosts, spirits, etc. So they often practice one kind of Food sacrifice named Du Gia Diem Khau Tap Yeu Thi Thuc Nghi Quy (瑜伽集要焰口施食儀 - A

collection of rituals dedicated to sacrificing for hungry ghosts whose mouth spitting fire). Through this ritual, Buddhist followers want to give food to the hungry ghosts and praying the liberation for them. This is a form of compassion practice of Buddhist followers. In this ritual to devils can enjoy food and offerings, monks have to practice some special Mantras and Mudras, which have the power to bring peace and liberation to the demons. According to Zen Master Thich Nhat Hanh, the ritual of food sacrifice for the devils of Vietnam Buddhism appeared at Tran dynasty period or earlier. According to historical data, the third patriarch of Truc Lam Chan' line – Phap Loa who combined some similar rituals and the firstly practiced this ritual also.

Vietnamese Tantric Buddhism in the 20th century

Although Tantric Buddhism was introduced into Vietnam form early time, but the centuries have not yet been truly integrated and the modes of practice, the system of scriptures and rituals are not clear. Therefore, the practice of tantric practice is only a blend, interwoven with the Pure Land practice, it is not a separate Tantric school. In the beginning of the twentieth century, the Vietnamese monks began to study and teach the official Tantric teachings. Prior to 1975, Ven. Thich Vien Duc translated some Tantric texts follow China source and collection to one book named Bo Mat Tong (Tantric texts collection). More specifically is Ven. Thich Nhan Te's Tantric accomplishment who visited India and Tibet, and studied Vajrayana practice (Tibet) with named Thubten Osall Lama. In 1937 he returned to Vietnam and founder Chua Tay Tang (Tibet Pagoda) in Binh Duong province.

Since 1992 The Drukpa lineage has been introduced into Vietnam by the Most Venerable Thich Vien Thanh, founder of Huong Pagoda and Thay Pagoda (Hanoi). He visited Bhutan to promote the Drukpa lineage teachings and wishing to bring this practice to the spiritual development of Vietnam Buddhist monks and nuns. Thus, in September 2006: Drukpa monks arrived in

Hanoi to perform the empowerments rite. And in 2007: His Holiness the 12th Gyalwang Drukpa and his followers visited Vietnam. From 2007 to 2017 He visited much time for propagating in Vietnam. And other Tantric Buddhist monks also visited and evangelizing in the past years such as Ven. Dzongsar Jamyang Khyentse Rinpoche (2009), Ven. Thamthog Tulku Rinpoche (2012), Ven. Khangser Rinpoche (2012), Ven. Minling Khenchen Rinpoche (2013), Ven. Dhakpa Tulku (2015), His Eminence Drukpa Thuksey Rinpoche (2015), Ven. K'Sonam Norbu Rinpoche (07/2015), Ven. Hungkar Dorje Rinpoche (09/2015), Ven. Kyabgon Chetsang Rinpoche (05/2017), Ven. Garchen Rinpoche (07/2017), Ven. Drupon Sonam Jorphel Rinpoche (08/2017), and ect. Through the visits of Vajrayana monks from Bhutan, Nepal, India, and Tibet which showed the open relationship between the Buddhist traditions and the relationship between Vietnamese Buddhism and Tibetan Tantric Buddhism. So nowadays, Vietnam Buddhist is able to absorb both tantric practices of Tibet tradition and Eastern Esotericism (Dōngmi/東密) tradition.

Concluding Remarks

This article is a brief study of the transmission, introduction, and development of Tantric Buddhism in Vietnam. Through the historical documents of Vietnamese Buddhism, the writer wishes to introduce the most general points about the history of tantric practice of Vietnamese monks. From the original traces of the lineage and forms the bases for systematic construction in terms of documentation and ritual practice. Tantric practices have been an indispensable part of monastic practice and the spread of Buddhism in Vietnam. But nowadays, it still does not have a separate location, in a special way, as a separate sect. However, it is also a feature of Vietnamese Buddhism with the combination of harmony among practices of the other traditions. It represents the skillful means (Upaya-Kausalya) ideas of Mahayana Buddhism. Leading to liberation and helping beings as the main purpose of cultivation, the

paths are skillful means (Upaya) only which was taught by the Buddha in the Lotus Sutra.

The tantric Buddhism in Vietnam has indeed made significant contributions to the development of Buddhism in Vietnam. With the emergence of prominent monks in the Ly - Tran dynasties period, they learned both Chan' philosophy and Tantra practice. Along with the advantage of geographic location, Vietnamese Buddhism was absorbed other Buddhist traditions to enrich diversity forms and practices method, which is a great advantage for the benefit of sentient beings in studying Buddha teachings and leading to the final goal of the liberation from sufferings in this world. /.

Notes:

- 1 <http://www.financialexpress.com/india-news/pm-narendra-modi-invites-quan-su-pagoda-monks-nuns-to-visit-land-of-buddha-india/366296/>
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- 4 Buswell, Robert E., ed. (2004), *Encyclopedia of Buddhism*, Macmillan Reference USA, ISBN 0-02-865910-4, p. 875.
- 5 Bhaskar Anand (2012), *Buddhism schools and Canons*, Cyber Tech Publications, New Delhi-110001 (India), p. 73.
- 6 Le Huu Muc, *Linh Nam Chich Quai*, p. 52; Le Manh That, *Lich Su Phat Giao Viet Nam*, Vol. I, p. 20, 26.
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- 10 Ha Van Tan (1970), The Buddhist prayer columns dated from the second Kinh Dinh in Hoa Lu, *Archaeological Studies Review*, No.5-6, pages 24-31.

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