

Zen Masters in the Ly Dynasty - Tran Dynasty in Thanh Hoa

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Abstract

Buddhism and the ideas that promote tolerance are of great significance to Vietnam's cultural history. The position and influence of Buddhism have been proven since its introduction, especially under the Ly dynasty under the Tran dynasty, an important period that was meant to shape Vietnamese cultural identity during the independence period free. Buddhism with the land of Thanh Hoa is an issue that has not been adequately evaluated by researchers due to the meager nature of documents remaining to this day. The article focuses on clarifying aspects of Buddhism's influence on various aspects of social life in the historical and cultural context of Ai Chau (Thanh land) at the time from historical documents and epitaphs. remains to this day. Gives us a full picture of a special historical-cultural period of Thanh land under the Ly-Tran dynasties.

Keywords— Buddhism, The Land of Thanh, epitaph, bibliography

I. INTRODUCTION

There is no document recording the exact time Buddhism appeared in the Qing land. To this day, the scattered epitaph bibliographies as well as comparisons with historical documents, although still scarce, have given us a rough picture of the atmosphere and activities of the Buddha. During the Ly and Tran dynasties in Thanh, in a land where many people still mistakenly believe that the Confucian elements are probably overwhelmed by the imprints that have been filled since the uprising against the Ming invaders of the Le Loi until the Trinh-Nguyen period and later, Thanh Hoa became the land of precious incense and wooden ladders of the court. The land of Thanh, with its pivotal, pivotal and strategic position at the beginning of the self-governing period and especially under the Ly-Tran dynasties, had vibrant Buddhist activities, which were significantly devoted and promoted by the elites. The aristocracy and mandarins of the time together with the typical patriarchs and monks, left an indelible appearance, contributing to adorn the history of Vietnamese Buddhism for thousands of years.

II. RESEARCH OVERVIEW OF THE PROBLEM

The recorded documents on Buddhism in Thanh Hoa from the early years of AD to the period of autonomy are quite meager. According to documents cited from

Thanh Hoa province's geographies and Thanh Hoa history, volume 2 says that around the 6th and 7th centuries AD, Buddhism was prevalent in Ai Chau. However, related systematic studies such as the situation of activities, religious activities, and Buddhist atmosphere among the people during a rather long period from the beginning of AD to the 13th century have not been elucidated. Today, this information is not gathered systematically and systematically, but only in cultural artifacts, mainly ancient epitaphs. Therefore, awareness of Buddhism in Thanh Hoa during the most glorious period of Buddhism development in the nation's history in Thanh Hoa is a relatively difficult task.

III. RESEARCH APPROACH AND METHODS

To solve the research problem, the author uses the historical-cultural-historical system to clarify the operational aspects of Thanh Buddhism in the Ly-Tran period. By the method of listing, comparing, analyzing, and synthesizing based on document research and expert consultation to initially determine the atmosphere of Buddhist activities and the typical faces of monks and nuns, Zen masters have had Buddhist activities in the land of Thanh for nearly 10 centuries ago.

IV. RESEARCH RESULTS

4.1. About the atmosphere of Buddhist activities in Thanh Hoa under the Ly-Tran dynasties

During the Ly-Tran dynasties, Buddhism became the national religion, and the centralized State was consolidated and increasingly perfected. The influence of Buddhism pervades all different aspects of social life. Ly Cong Uan, the founding king of the Ly Dynasty came from the Zen gate and was supported by one of the famous Zen masters, Van Hanh Quoc Su. King Tran Nhan Tong, after winning the Yuan-Mong army, took off his royal robes, ordained, and became “Truc Lam Dau Da”, the founder of the “internal meditation” lineage of Truc Lam Yen Tu. Bibliographic documents said the Ly-Tran feudal state had many decrees to create favorable conditions for Buddhism to develop.

Under the support and permission of the state, temples were expanded and the number of monks and nuns, and Buddhists increased. King Ly also sent envoys to China to ask for the Tripitaka to be taught in the temple and extended to sentient beings. Therefore, in the court, Buddhism is the mainstay, and outside the society is filled with the atmosphere of Buddhism. Historian Le Van Huu's comment in Dai Viet Su Ky Toan Thu: “*The people were more than half working, and there were temples everywhere*” showing the extent and nature of the strong Buddhistization of this period. This was also the period when the influence of Buddhism on the socio-cultural life in the land of Thanh was recorded as the strongest and most impressive. During this period, the plain and northern coastal area of Thanh Hoa became a major Buddhist center of the region, with a series of famous ancient texts such as Huong Nghiem (Thieu Hoa); Bao An (Dong Son), Linh Xuong (Ha Trung); Sung Nghiem Dien Thanh (Hau Loc), Hung Phuc (Quang Xuong)...

Thanh Hoa in the Ly dynasty was ruled by one of the prominent generals, Ly Thuong Kiet, and it was he who made Buddhist life here bustling. According to the bibliography, during the 20 years of ruling Ai Chau with the position of Governor General (1081-1101), Ly Thuong Kiet himself was a devout Buddhist: “*The Thai lieutenant was entangled in the secular world, but his heart was dead*”¹. With enthusiasm and piety, he has made quite significant contributions to the development of Buddhism, and has exported, constructed, and repaired many ancient temples in the Land of Thanh. Bao An Pagoda and Linh Ung Pagoda are two of the “*Great landmarks*” that he directly started. Large-scale ancient temples such as Sung Nghiem and Huong Nghiem were also embellished and

repaired by him during this period. The epitaphs of ancient pagodas in Thanh land have fully recorded information about Ly Thuong Kiet's activities in Thanh Hoa, in which prominent activities are meant to promote, expand and support Buddhism. An atmosphere of devotion and affection for the Buddha became strong in Ai Chau, “*all these people, sage and stupid, rich and poor in turn, clear the land, cultivate grass, and build pagodas*”². On the occasion of the inauguration of Linh Ung Pagoda, “*the people with hats and nuns, people with dark clothes like clouds, came*”³. The activity and influence of Buddhism are everywhere, a filial son like Hoang Thua Nhi⁴ remembering the merits of raising parents, but “*finding good people in the Zen monk's place, composing good essays to pass on to posterity*”⁵. Not only public pagodas but also private pagodas in aristocratic manors also appeared. According to the epitaph of Linh Xuong pagoda, in the first year of the year of Thuan Vu (1069) of the Ly dynasty, the king allowed the whole family of his niece to call Ly Thai Uy his uncle, allowed to withdraw his name from the public register to expand the page. member and practice there.

The relationship between Buddhism and village life is so close that time goes into community life as a symbol, people have private fields, and pagodas have post-plot fields. By the Tran Dynasty, several large pagodas in the northeastern coastal area of Thanh Hoa had popularized post-farm fields, “*now there is a piece of mangrove wasteland, more than two plots adjacent to the foot of the mountain...please make offerings to the temple to cultivate the Tam Bao field and cultivate the fields of cultivation. take food to raise them, where else to support the repair, don't let the scene of the temple fall*”⁶ remains on Van Loi stele to this day.

The work of expanding and teaching Buddhism in Ai Chau was considered a consistent policy of the feudal State of the Ly-Tran dynasties and was paid great attention by the monks and mandarins: “*In his spare time in government affairs, Mr. The empress dowager fence impregnated with plants, no one is not happy and cheerful*”⁷. Seeing that is enough to see that the level of devotion to Buddhism of the people of Ai Chau has spread everywhere, from the gate of the Zen sect to the manor house and village. Those assigned to look after Ai Chau

¹ The epitaph of Giang Son Linh deserves self-compassion

² The epitaph of An Hoach Son Bao An is self-signed

³ The epitaph of Giang Son Linh deserves self-compassion

⁴ Son of Hoang Khanh Van, who held the position of authority in Thanh Hoa during the Ly Nhan Tong dynasty (1090).

⁵ Minh Tinh epitaph of self-compassionate

⁶ The epitaph of Van Loi Son Sung Nghiem is self-deprecating

⁷ The epitaph of Giang Son Linh deserves self-compassion

like Chu Cong, Chu Van Thuong, attendants like Vu Thua Dao, great masters like Sung Tin, monks like Phap Bao, and good men and women everywhere in Ai Chau. has made a very bold appearance and nuance of Buddhism in Thanh Hoa.

4.2. Notable Zen Masters and Major Contributions

The Confucian god Le Quat, who lived in the Tran Dynasty, once commented on the level of Buddhist devotion in society at that time as follows: *"From the capital city to the outer continent, including the villages and alleys, there is no telling. people follow, without an appointment, but people believe, wherever there is a house, there must be a temple..."*⁸. It is therefore not surprising that during this period many prominent Zen masters appeared, even kings were Zen masters, devout Buddhists. Monks such as Van Hanh, Khong Lo, Thong Bien, Vien Chieu of the Ly dynasty; Tue Trung, Phap Loa, Huyen Quang, Bao Phat in the Tran dynasty were not only monks but also people with great prestige and political influence on the country.

Before Buddhism flourished in Thanh Hoa during the Ly-Tran dynasties, Buddhism had a considerable social base in this land many centuries earlier. During the Tang Dynasty, Buddhism was popularized in Qing land with activities such as expanding pagodas, and practicing and preaching under the encouragement of several Zen masters. According to the late Professor Hoang Xuan Han, Zen Master Phap Hien, whose birth year is unknown, died in 626 (during the Tang Dynasty) and "went to preach and build pagodas everywhere in Phong Chau (Son Tay) Hoan Chau (Nghe An), Trang Chau (Ninh Binh) and Ai Chau (Thanh Hoa)". At the same time, according to Thien Uyen Tap English Luc, monk Phap Hien, a disciple of the Nam Phuong sect (a Chinese Zen school), also built many towers in pagodas in Trang Chau, Ai Chau (Thanh Hoa)... to hold 5 relics of the Buddha given by Sui Cao To. In the book *The Great Way of the Dharma*, the High Monk Tale of the author Nghia Tinh, there are names of 6 Vietnamese monks who went to India to ask for sutras, including two monks from Ai Chau, Dharma Master Tri Hanh and Zen Master. Dai Thang Dang. These two monks both understood Sanskrit had Sanskrit names, and their footsteps stretched from China to India. The shaman Tri Hanh, whose name is Prajnadeva, used to go down to the South China Sea to India, spread the word in the north of the Ganges River, and died at Tinh Gia temple at the age of 50. Zen master Dai Thang Dang, whose name is Mahayana-Pradija, followed his parents on a boat ride to

the Menam River basin when he was a child. Following the Tang envoy, Dien Tu entered the capital of the Tang Dynasty to study the Way with the three Tripitakas of the shaman Huyen Trang (during the Tang Dynasty, 627-649). In Chang'an for a few years, he had read all the scriptures and still wanted to go to the relic ceremony, so he crossed the sea to Sri Lanka through South India, East India, Central India and then Malaca. He passed away at the Bat Nirvana temple (Parinirvana, Kucinagara) at the age of 60.

Since the expansion, teaching, and promotion of Buddhism by Ly Thuong Kiet during the reign of Ai Chau, many monks, monks and attendants have been respected, and prestigious, and their position in the community copper is appreciated. Currently, there are not many bibliographies detailing the background, behavior and activities of Zen masters from Thanh hometown as well as those monks who came to Thanh Hoa to practice, preach and teach. transform beings. However, based on the records of some ancient books and inscriptions, their activities are still quite significant. Through that meager information, it is possible to recognize and evaluate them in terms of education, thought, affection and dedication to the history of Thanh Land in general, Buddhism in Xu Thanh in particular under the period. Ly - Tran. Even many records not only show the names of the Zen masters but also allow us to think that there are many "great famous" temples in the land of Thanh that we no longer see today.

The epitaph of Sung Nghiem Dien Thanh pagoda (built-in 1118) and the inscription of Linh Ung pagoda (built in 1126) both say: "Monk Phap Bao was at Dien Phuc-Tu Thanh pagoda (Thanh Hoa) during that time (Ly dynasty) is *"the district branch of the teaching profession" that is, the person who considers the general work of the school in Cuu Chan district (Thanh Hoa)*". Thus, at the earliest in the Ly Dynasty, there was Zen Master Phap Bao, who was in charge of Buddhist activities in the Land of Thanh. He used to work under the direct management of Ly Thuong Kiet during the time the Thai Lieutenant was Governor of Ai Chau. Zen Master Phap Bao was ordained as Giac Tinh Hai Chieu Great Master during this time. After Ly Thuong Kiet returned to court, he remained in Thanh Hoa and was awarded the title Thong Thien Hai Chieu Grand Master. Phap Bao is both the abbot of the dharma lecture at the temple and the monk who manages all Buddhism in Thanh Hoa.

Through the content and writing of the epitaph *"Nguong Son Linh Descends self-compassion"* composed by Zen Master Phap Bao himself, it can be seen that the language and theory of Buddhism are imbued with: *"The sutra is lightly beaten, the echo is underground. the earth, awakening ignorance, breaking the customary bondage,*

⁸ Stele of Bac Giang Bai Thon Thieu Phuc Tu Bi inscriptions

admonishing good deeds, deterring evil". Moreover, we can still glimpse political thought and religious thought in harmony among the Zen masters of this period. The content of the epitaph mainly refers to the construction of Linh Xuong pagoda on Ngong Son mountain and the merits of Thai lieutenant general Ly Thuong Kiet, but the language of expression still exudes a strong Buddhist spirit with bold words. Buddhist ideas such as Phap Chi, Don-Tem, Tathagata, 16 Arhats, U Ba Di... Another curious thing for Thanh Hoa Buddhist researchers is that Zen master Sa Mon transmits the Dharma (another name for Buddhism). Phap Bao Dai Su) is the abbot of the temple named Dien Phuc - Tu Thanh according to the inscription mentioned, so far it is not clear which temple, where it is located in, maybe this is also a famous ancient letter of the Ly dynasty in Thanh land once. exist. The teaching and practicing activities of Zen Master Phap Bao in Thanh land were quite remarkable, he was also the composer of the stele "Sung Nghiem Dien Thanh, self-compassionate and self-indulgent" in 1118 with the content praising Buddhist teachings. and those who have public officials, young and old, rebuild Sung Nghiem Dien Thanh pagoda.

Along with Phap Bao, Zen master Phap Dung⁹ was also one of the typical Zen masters in the land of Thanh during the Ly-Tran dynasties. According to the document, he is a native of Giap Boi Ly (now Thieu Trung, Thieu Hoa), a descendant of Ai Chau's chieftain, Le Luong of the Tang dynasty, having spent 15 generations as the famous name of Asia. The man whose father was also a monk, whose name was Huyen Ning¹⁰, the name of Tang Phan. According to the description, "the monk envisions a strange, high-pitched speech. As for the golden shelf of jade, there is nothing that cannot be read and recited. She followed Patriarch Nguyen Khanh Hy to become a monk. Happy saw it, was surprised, then gave the Dharma seal. From then on, he let go of mountains and rivers, not afraid of where to go. When it was time to transform into a religion, the Master went to work at Khai Giac pagoda on Thus Phong mountain, teaching his students, who filled their homes. After the Master returned to Mount Mani¹¹, built a pagoda to take care of the elderly... On February 15, the first year of the Ngo Thien Cam Chi Bao (1174),

⁹ According to the late Professor Hoang Xuan Han in "Ly Thuong Kiet, History of diplomacy and religion of the Ly dynasty", Phap Dung also had another legal name, "Dao Dung", but because of the Tran dynasty, he abstained from Tran Hung Dao without revealing his name. called Dao Dung.

¹⁰ In "Ly Thuong Kiet, History of Diplomatic and Religious Affairs of the Ly Dynasty" Prof. Hoang Xuan Han translated it as "Huyen Nghi", number led.

¹¹ During the Ly dynasty, it was called Can Ni, while in the Tran dynasty, it was called Mani.

the monk did not get sick but turned. Dao Lam followers performed a cremation ceremony on that mountain and built a tower to worship¹².

There are some differences between the documents recording and explaining the background and activities of Zen Master Phap Dung, the comparison between the documents of Le Manh That and Hoang Xuan Han. However, based on the documents of Professor Hoang Xuan Han, there is a lot of additional information to better understand the life, people, family, and practice of this famous Zen master. In the work "Ly Thuong Kiet, History of diplomacy and religion of the Ly dynasty", Professor Hoang Xuan Han said, what is the real name of Master Dao Dung, Thien Uyen Tap Anh did not copy, but the epitaph of Huong Nghiem pagoda has written that it is now worn. no more letters. The Zen master was originally from the aristocracy, the Le Luong family line was famous for Ai Chau, his father was Tang Quan Huyen Nghi who was highly respected by King Thai Tong of the Ly dynasty, called "Dao Quang Elder", after once from the west. South come back (in 1031 according to DVSKTT and Viet Su Sut), through Giap Boi Ly, he repaired Huong Nghiem pagoda and gave 5 names to help, and at the same time, the king sent the elder to be always there. Master Dao Dung also had a "tong brother" named Luu Khanh Dam from Ngu Giang district, Yen Lang village (in present-day Tho Xuan). Zen master Phap Dung is known for his early expression of strong Buddhist ideas, and is considered by Cao Khanh Hy to be a great man who imparted very basic Buddhist teachings. According to Professor Hoang Xuan Han, the ability to understand and be intelligent about Buddhist philosophy was greatly influenced by his teacher, Zen Master Nguyen Khanh Hy. The story goes that, one day, Zen master Phap Dung asked Cao monk: "I have understood the meaning of the word no and the word sharp. The form is seen by ordinary people, not by holy people. Is not it? Cao Sang immediately replied with a verse:

"Ở đời chớ hỏi sắc và không,
Học đạo chẳng qua tìm tổ tông.
Trông quế trên trần sao được rậm.
Tìm Tâm ngoài Phật khó lòng mong.
Bao hàm nhật nguyệt trong hạt cải,
Thu hết càn khôn đầu mũi lông.
Đại dụng rõ ràng tay nắm chặt,
Ai hay phạm thánh, biết đâu cùng"¹³

¹² Led by Le Manh That, *Research on Zen Uyen Tap Anh*, <http://phathoc.net/thu-vien/lich-su/lich-su-phat-giao-viet-nam>.

Since then, Zen Master is not afraid of difficulties, determined to commit himself. After crossing Nhi Lo River (Nhi Ha) established Khai Giac Pagoda, leaving Thanh Hoa for a while. When Dinh Ty (1077) returned to the old hamlet, Huong Nghiem pagoda was repaired. Then, in the year of Dinh Mao (1087), Zen master Dao Dung was summoned again by King Nhan Tong of the Ly dynasty to the capital and established a dojo in the palace. In the Year of the Tiger (1122), he returned to the Land of Thanh, and saw the scene of the temple (Huong Nghiem) in ruins, the monk repaired it, set up a celebration party, set up an altar to pray for the king and bless the people. These events were recorded in Thien Uyen Tap Anh and inscriptions of Huong Nghiem pagoda.

Thus, it can be seen that the Zen masters of the Ly Dynasty in Thanh Hoa were the faces representing the elite intellectuals, familiar with the history, thoroughly understanding the teachings, and ready to enter the world to teach and help the world.

Sites such as Van Loi Son and Mount Mani were sacred sites of Ly-Tran Buddhism in Thanh Hoa at that time. The stele "Van Loi Son Sung Nghiem from the great compassion" praises a "Great Monk", the abbot of Khanh Lam Pagoda¹⁴, She took refuge in the corner of the forest, leaving her family and renunciation to head the Buddha. We suspect that the Khanh Lam temple and the disciple Dao Lam of Phap Dung Zen master may have some relationship with the place Van Loi Son, Mount Mani, and the "Great Monk", the Zen master whose literature is known as the "Great Monk". Van Loi beer was mentioned. One thing is for sure, the Northeastern estuary of the Thanh Land of the Ly-Tran dynasties attracted a large number of monks to practice, preach, build pagodas, cast statues and expand the landscape.

Through the stele of Linh Xuong pagoda, it shows that Zen Master Sung Tin (or Man Giac Zen Master¹⁵). It was he who and Ly Thai lieutenant "swam upstream to Phan Dai estuary (the estuary of the Ma river), stopping at the foot of Long Ty mountain (that is, Ham Rong mountain today). Then: "Move the boat to the west, cross the Nam Thac river (today's Len river), to the famous

hamlet of Dai Ly (today's Ha Ngoc commune)¹⁶" to find suitable land to build Linh Xuong pagoda. Zen master Phap Bao narrated Ly Thuong Kiet's comment on the height of Zen Master Man Giac's thought through the epitaph as follows: "The elder is a true practitioner whose Dharma tools can satisfy his brightness and open his heart delusional, depending on the source of agility or stupidity, only allowing the practice of the Tun or the practice of the shop"¹⁷.

Some Zen masters of this period are also mentioned, mainly through epitaphs such as Zen Master Hue Thong, Master Phap Trung, Master Phap Nhan, etc., who were disciples of Zen Master Phap Bao and then Zen masters such as Thich Nghia Thuong, Thich Phap Luong, Thich He Lang in the current epitaph in Te Do village, Hoang Phuc (Hoang Hoa)¹⁸, but mainly only mentioned the legal name and Buddhist positions such as believer, temple owner, the abbot... but did not mention the background and other religious practice activities. However, through the praise of filial piety and the construction of Minh Tinh Pagoda for Mr. Hoang Thua Vu (son of Hoang Khanh Van) who was in charge of the Tsinghua Camp during the Ly Dynasty, it can be seen that the monks, The monks in the Zen temple in Thanh Hoa during this period had a close relationship with the government apparatus as well as the intellectual support for the mandarins.

The document also shows that the family of Thai Lieutenant Ly Thuong Kiet's granddaughter, wife Dieu Tinh, and husband Sung Chan sent two younger children to become Buddhist monks, one is a monk *Vien Giac*, and his dharma name is *Phap Tri*, the other is a monk. Master Minh Ngo, legal name Phap An. Then build a temple on the east side of Ngong Son mountain called Thanh An¹⁹. Both practiced and practiced religion in Thanh land during the Ly Dynasty.

It can be seen that with relatively few sources, mainly in ancient history and epitaphs to outline the appearance, thoughts, and activities of the Zen masters in Thanh Hoa during the Ly-Tran dynasties difficult. However, the research is very necessary, especially to fill in a long incomplete and comprehensive gap about the Zen masters in Thanh Hoa in a period when Buddhism was as prosperous as the dynasty Ly of the Tran Dynasty.

V. DISCUSSION

^{16, 20} The epitaph of Ngang Son Linh deserves self-compassion.

¹⁷ The epitaph of Minh Tinh Tu is a biblical text

¹⁸ The epitaph of Ngang Son Linh deserves self-compassion.

¹⁹ The epitaph of Giang Son Linh deserves self-compassion

¹³ Hoang Xuan Han (2003), "*Ly Thuong Kiet, History of diplomacy and religion of the Ly dynasty*" People's Army Publishing House, number led

¹⁴ Until now, it is not clear where this temple is.

¹⁵ According to the late Professor Hoang Xuan Han in "*Ly Thuong Kiet, History of Diplomacy and Religion of the Ly Dynasty*" People's Army Publishing House (2003), Sung Tin is another way of calling Hoai Tin, the nickname of Zen Master Man Giac. ie Ly Truong, a famous monk in the Ly Nhan Tong dynasty.

The initial perception shows that the atmosphere of Buddhist activities among the people and activities of the monks in Thanh Hoa during this period is concentrated in historical documents and epitaphs. Sources of historical records are very few and unsystematic. However, some typical faces such as Ly Thuong Kiet, Phap Bao, Phap Dung, Hue Thong, Phap Trung, Phap Nhan, and Sung Tin... are those who are noted for their outstanding Buddhist activities in Thanh Hoa. in the place of meditation and the worldly life. The role of a bridge between religious ideology and the government apparatus in this period was strengthened through the faces of monks and mandarins becoming intimate, which is also the general policy of Ly-Tran Buddhism but at the same time was quite necessary for the land of Ai Chau, the land of the Rooster of Dai Viet nation in the period of autonomy.

VI. CONCLUSION

Through the content of several epitaphs and official historical documents and books that reflect aspects related to Buddhist activities in Thanh land under the Ly - Tran dynasties, some basic conclusions can be reached as follows:

It is almost certain that many of the Zen masters in Thanh Hoa during the Ly-Tran dynasties have not been studied or mentioned fully and comprehensively, only stopping at a few representative faces, monks, and nuns. mainly in ancient inscriptions. The activities of the Zen masters of this period in Thanh Hoa were mainly associated with the promotion of public works and the construction of several large temples such as Linh Ung, Bao An, Sung Nghiem, Huong Nghiem... and were closely related to the court apparatus and a contingent of mandarins, especially Thai lieutenant Ly Thuong Kiet.

Buddhist thought, practice, and activities in Thanh Hoa during the Ly-Tran dynasties reflected the Buddhist spirit of tolerance, simplicity, and integration into the people's lives, they were the typical faces representing the world's quintessential knowledge, with many active teaching and learning activities. It also shows that, in the Ly-Tran dynasties, Ai Chau proved to be a land of great attraction to the monks and Zen masters in the country. Many people who were respected by the court (Dao Dung), including famous great masters (Man Giac Zen master), came to Qing land to popularize Buddhist scriptures and teach sentient beings.

The force of monks, with many enlightened and intelligent Zen masters, became a committed team, making a great contribution to the social context of Qing land at that time. What history books and epitaphs have objectively recorded and need to be studied more carefully

to clarify and supplement the history of Thanh Hoa during the Ly - Tran dynasties?

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