

BUDDHISM IN HANOI AND SOME CHARACTERISTICS IN ITS PHILOSOPHY OF HUMAN LIFE

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Abstract: *Hanoi is the capital of Vietnam through many historical periods and is also a major Buddhism center of Vietnam. This is the place where the great Zen sects of Vietnamese Buddhism were formed and developed. The development of Buddhism in Hanoi is considered to be the mirror that most clearly reflects the development of Buddhism in the country. Therefore, the study of the development and characteristics of Buddhism in Hanoi is crucial. In this article, based on an overview of the basic characteristics of Buddhism in Hanoi, the author clarifies specific aspects of its philosophy of human life. In particular, the author emphasizes three aspects: firstly, the philosophy of human life is deeply positive; secondly, the philosophy of human life has great relevance; thirdly, the philosophy of human life of Buddhism is evident in the two forms of folklore Buddhism and scholarly Buddhism throughout the history.*

Keywords: *Buddhism in Vietnam, philosophy of human life, Buddhism sect, Buddhism and culture, three religions in Vietnam.*

БУДДИЗМ В ХАНОЕ И НЕКОТОРЫЕ ХАРАКТЕРИСТИКИ В ЕГО ФИЛОСОФИИ ЧЕЛОВЕЧЕСКОЙ ЖИЗНИ **Нгуен Тхи Ле Тхы**

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Аннотация: *Ханой является столицей Вьетнама на протяжении многих исторических периодов, а также крупным центром буддизма во Вьетнаме. Это место, где образовались и развивались великие дзенские секты вьетнамского буддизма. Развитие буддизма в Ханое считается тем зеркалом, которое наиболее четко отражает развитие буддизма в стране. Поэтому изучение развития и особенностей буддизма в Ханое имеет решающее значение. В этой статье, основанной на обзоре основных характеристик буддизма в Ханое, автор разъясняет конкретные аспекты его философии человеческой жизни. В частности, автор подчеркивает три аспекта: во-первых, философия человеческой жизни глубоко позитивна; во-вторых, философия человеческой жизни имеет большое значение; в-третьих, философия человеческой жизни буддизма проявляется в двух формах фольклорного буддизма и научного буддизма на протяжении всей истории.*

Ключевые слова: *Буддизм во Вьетнаме, философия человеческой жизни, дзен-буддизм, буддизм и культура, три религии во Вьетнаме.*

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Hanoi is the capital, economic, political and cultural center of the Vietnamese people through many historical periods, and is also a major Buddhism center in Vietnam. The influence of Buddhism on society and vice versa is considered as a mirror reflecting the movement of Buddhism in many localities countrywide. Through the process of development, history, the attachment between Buddhism and the land of Hanoi is shown in the following characteristics:

Firstly, Hanoi is the convergence of the quintessence of Buddhist ideology in Vietnam.

In the history of Vietnam, the development of the Buddhist monasteries Ti Ni Da Luu Chi, Vo Ngon Thong (from the Xth century), Thao Duong Zen (from the XIth century) left some marks in history of Vietnamese ideology. Besides, being chosen as the capital of dynasties (since 1010), Hanoi has not only become a place of crystallizing the quintessence of ideology of the country, but also a convergence of Buddhism sects.

If Ti Ni Da Luu Chi Zen is imbued with the identities of Indian Buddhism, Vo Ngon Thong Zen is clearly imbued with the identities of Chinese Buddhism. [See 4, p. 11-19]. In the Ly Dynasty, before the need for an independent ideology for Dai Viet state at that time, a new Zen sect - Thao Duong Zen sect was born with the merits of Ly Thanh Tong (1054-1068). [See 4, p. 11-19]. History records wrote "King Ly Thanh Tong saw Zen

master Thao Duong as "virtuous, proficient in Buddhist scriptures and worshiped as a teacher" and appointed as a Master Teacher (1069) and invited him to stay at Khai Quoc pagoda (Tran Quoc pagoda today) in Thang Long Capital" [5, p. 179-180]. Later under the Tran dynasty, the Zen sects were merged into the Truc Lam sect. Despite being the center of Truc Lam Buddhism in Yen Tu, because the King of the Tran dynasty continued to take Thang Long as the capital and stayed here while practicing and managing the country, it can be said that Thang Long is still a large center of Vietnamese Buddhism in the Tran dynasty.

After the country's unification, Hanoi officially became the capital of the Socialist Republic of Vietnam and the center of Vietnamese Buddhism. Therefore, Buddhism in Hanoi continues to accompany the construction of the country with the principle of Ethics - Ethnicity - Socialism.

Secondly, Hanoi is the place to nurture and develop Vietnam's reincarnation tradition.

The spirit of reincarnation in Buddhism is firstly expressed in the spirit of living on the earth, and the spirit of tranquilizing the Tran dynasty. During this period, monks and nuns were no longer framed in the temple's activities, they also joined other Buddhists in participating in saving humanity and saving suffering in the society in accordance with the religious policy in the middle of human life. Especially, at the end of the Ly dynasty and the Tran dynasty, the society was in chaos, when the world came to keep the religion and take care of human life, it was still enlightened. The most typical for the entry tradition is the association with the people and the tradition of "the nation and the people" of Buddhism, first and foremost in the Imperial City of Thang Long during the feudal period. The national history and Buddhist history have clearly affirmed this. During feudal dynasties, high-ranking monks always appeared and acted as advisers to monarchs in the treatment of the country, the people's welfare, the fight against foreign invaders, and promotion of the people's self-reliance and self-reliance spirit [11]. During the war, monks and nuns, Capital Buddhists contributed much effort to the cause of national liberation and revolution. At present, the majority of monks and nuns, Capital Buddhists actively participate in activities for the community with both material and spiritual support.

Thirdly, Hanoi is a place to represent the achievements of Buddhism, Dharma and Buddhism in Vietnamese Buddhism.

From the past to the present, Thang Long - Hanoi has always been a gathering place for all classes of intellectuals because of its position as a political, economic, and cultural center of the country. This is also the center of martyrdom, entry to save the world, fully embodying the spirit of harmony and the philosophy of action of Vietnamese Buddhism. Today, in the Capital, there is always the presence of higher monks who are the pillars of the Sangha, maintaining the Buddhist system. "The Board of Management of the Hanoi Buddhist Association is always admitted by the Government and regularly consults and solicits the opinions of these great monks in Buddhist activities to enhance the Buddhist works of the Capital" [11].

Moreover, throughout the development history of Thang Long - Hanoi, many important Buddhist architectural works built here still exist and develop until now, such as Tran Quoc Pagoda, Phuc Khanh Pagoda, Kim Lien Pagoda, Dien Huu Pagoda, Sung Khanh Pagoda, etc. According to the history books, "In 1056, King Ly Thanh Tong ordered the construction of Sung Khanh Bao Thien pagoda and distributed 12,000 kilograms (more than 7 tons) of copper in the warehouse to cast a bell placed in that pagoda, the king himself made an intelligent card carved into the bell. In the following year, 1057, the king ordered Bao Thien tower to be built in this pagoda. Originally named Dai Thang Tu Thien, the tower was built on a high hillock next to Luc Thuy lake (Hoan Kiem lake), consisting of 12 floors (Vietnamese history book written in 30 floors),. The tower was high and its peak was casted from copper. Bao Thien tower stands tall, from a distance has seen contemporaries regarded as a typical work of Thang Long" [7, p. 46]. Today, Sung Khanh pagoda still exists and is one of the oldest pagodas in Hanoi.

The activities of Capital Buddhism are always associated with major events of Vietnam's Buddhism. During the major holidays, important events of the country, the Hanoi Buddhist Administration Board also joined hands with the Central Committee of the Sangha and the Hanoi City government to organize such as: Buddha's Birthday, Buddhist Celebration to celebrate 1,000 Anniversary of Thang Long - Hanoi, the 30th anniversary of the establishment of the Vietnam Buddhist Sangha for approving many activities, attracting a large number of people from all classes of the Capital in the City to attend, creating a great influence of the Sangha on the community.

On that basis, it can be seen that the Buddhist philosophy of human life in Hanoi has some following characteristics:

Firstly, the Buddhist philosophy of human life in Hanoi is very positive.

Buddhism in Vietnam has inherent traditions, but through historical data, especially the entry of Buddhism from the Ly-Tran Dynasties up to now, it can be seen that Hanoi is the origin and the pervasive center of the positive engagement tradition. Therefore, the Buddhist ideology in Hanoi is also imbued with that positive engagement.

In Hanoi, where the feudal central government of Vietnam was stationed for many dynasties, is also a leading center of Buddhism in the country, the concept of human life is not based on the scriptures, but actually spread into life vividly with the ideology "Nirvana is in the mundane world, so mundane people want to achieve what is

in the mundane world (Nirvana), they should follow the mundane path, like pounding rice, adding firewood, carrying water, cleaning, etc” [3, p. 395].

Moreover, such positive engagement was also reflected in the ideologies of the monarchs and the Buddhist monks who acted as political or advisory officials in the feudal court in the capital. For them, as Buddhists, they must act according to the Buddhist ideology and creeds, but not escape from life; while as the parents of the people, they must take responsibility for the country with the people, but not to let life do away from Buddha. This philosophy has been clearly demonstrated by Zen Master Van Hanh: “Do it, but don't get stuck in the work and don't rely on conditions” [2, p. 21]. The style of these active-engagement monks was generalized by the Tran dynasty with the spirit of *living the wandering life, "peace and harmony"*, that is, living in the mundane world. This is also the advice of National Master Truc Lam when King Tran Thai Tong wanted to go to the mountain to practice Buddhism: “There is no Buddha in the mountain, Buddha is in the heart. The heart is silent, but it is the true Buddha. Now, your Majesty, when you becomes enlightened, you will immediately become a Buddha, not having to seeking from outside” [14, p. 27]. The activeness of the Buddhist philosophy of human life in Thang Long - Hanoi stemmed from the feudal court has spread down and strongly affected the whole spirit of the people in the capital, and then spread to the whole country and became a valuable tradition in Buddhist ideology in Vietnam.

When the social and historical context of the country was volatile, that reincarnated spirit of Buddhism had an opportunity to become clearer. Inheriting and promoting the tradition of “Buddhism is not separated from life”, Zen masters and Buddhists also “bring Buddhism to life”. Whether they are sincere Buddhists, or laypeople at home, when the country is invaded, they are willing to “take off their robes and put on their coats of arms”. When the country is peaceful, they return to the religious life and practice it right in everyday life. With the reunification of the Vietnamese Buddhism in 1981, the Vietnam Buddhist Sangha was born, the central office was located in Hanoi to create more favorable conditions for the positive human philosophy of monks and nuns here to be developed. The philosophy of Buddhism goes from: “*Propagating the Buddha Dharma, benefiting the people, serving the Fatherland*” (Clarifying the Buddhist creed, benefiting, praying for all peoples, worshipping the Fatherland) to the Dharma - People - Socialism has continued to prove the positive philosophy of the Buddhism in Hanoi in particular and Vietnamese Buddhism in general for social and human issues.

Thus, stretching along the process of national history, stemming from the principle of salvation and salvation, since its introduction until now, Buddhism has always been attached to national interests, participating in the process of gaining independence for nation, reunification and development of Hanoi capital.

Secondly, the philosophy of Buddhist human life in Hanoi has great synergy.

The wet rice agriculture has defined the structure of population organization by villages. The social existence of a wet rice agriculture society has defined a flexible dialectic Vietnamese mindset along with an attitude of tolerance and openness, so it is easy to tolerate, adapt and live in peace with ideologies and religions that are not detrimental to the development of the country [13, p. 71].

Moreover, from the 10th century, Thang Long citadel became a leading economic, political and cultural center of the country. Accordingly, Hanoi under the Ly dynasty was the place where bustling trading activities took place. In terms of economics, the characteristic of Thang Long is manual and commercial activities. Due to the needs of the king and army and the favorable position of trade and business, many craftsmen and merchants gathered in Thang Long. Craft wards, townships, and markets gradually grow. In addition to the four gates of the city, the largest markets are the Eastern Market and the Western Market. It was a place of exchange, directly between Thanh and Thi, and also a place of concentration of trading activities of the imperial city. The east-north area, taking the East and the estuaries of To and Nhi rivers as the limit is Thang Long's biggest commercial center. There are many streets - wharf market, the center is Giang Khau ward, East market, the harbor of the To river and upwards, Trieu Dong port (Hoe Nhai slope). Streets and markets create a bustling scene on the boat landing of a large shopping mall. Handicraft is scattered in many streets, but the most concentrated is the East and West of Thang Long citadel. These include weaving, dyeing, ceramics, porcelain, paper, jewelry making, fine arts, bronze casting, forging, masonry and carpentry [See 7, p. 44]. That social context further enhances the flexibility and harmony in the minds of the people of Hanoi, thereby emphasizing the fusion and openness of the Buddhist philosophy of human life in this land.

The synergy of the philosophy of human life in Buddhism manifests itself first in harmony with traditional beliefs.

The philosophy of Buddhist life is similar to the Vietnamese customs and beliefs. When Buddhism was introduced into our country, with the profound concept of human life about human beings and human life, Buddhism found a similarity with the human outlooks of indigenous people in the editorial of the Vietnam Buddhist magazine wrote: “In the hearts of the true people of Vietnam, there is already a germ of Buddhism. No wonder that Buddhism and the people of Vietnam for nearly two thousand years now have always followed each other like a shadow in a global event. It is a cornerstone of national culture, of course, Vietnamese Buddhism must permanently be an indissoluble element of the comprehensive life” [8].

When introduced into Vietnam, Buddhism immediately came into contact with indigenous beliefs, thus incorporating these beliefs. "It is because of this liberal spirit that later produced superstitious consequences inside Buddhism such as asking for tattoos, fortune telling, copper bridges ... foreign researchers were very surprised to see Vietnamese Buddhism in use." easily load the local polytheistic religions while the countries in the region do not have" [9, p. 6-6].

If the religious characteristic of Vietnam is ancestor worship (the souls of deceased relatives), Buddha or Quan Yin is also considered an ancestor (in ancient Vietnamese folk consciousness, Buddha or mandarin is not "foreigners, people of other ethnic groups)."If the characteristic of Vietnamese religion is the worship (supernatural force) that people also need to ask for the " blessing of maintenance, "the Buddha or the mandarin also becomes a god, the Buddha power also becomes Indian power and spirituality gave way to Vietnamese temperament" [6].

In particular, with indigenous Mother worship, the fusion of Buddhism shows both the pre-Buddhist architectural structure and the arrangement of the temple grounds. The temples in the Northern region always have Mau (also called Mau Temple) worshipping the Holy Mother and the Holy Father (Tran Hung Dao saints). Going to most of the temples in Hanoi, this feature is clearly visible, including typical temples, such as: Tran Quoc pagoda, Hoe Nhai pagoda, Kim Lien pagoda, Phuc Khanh pagoda, etc. In many other cases, on the auxiliary pavilion of the temple itself, worshipping those who have openly opened, restored and embellished the temple.

Because of the fusion of Buddhism and indigenous beliefs, in the Red River Delta, almost every village has a temple. The starting point of Hanoi is the village of Huong Long Do on the bank of To Lich river, even after becoming the capital, Thang Long - Hanoi is essentially an expanded village with full characteristics of banyan trees - water well - communal house - temple roof. Since Buddhism is deeply rooted in villages and indigenous beliefs, it has a long and relatively stable vitality. In the Ly-Tran Dynasties, Buddhism was the most prosperous, supported by the government, from the Ho and early Le dynasties to the decline of Buddhism, Buddhism still maintained and expanded among the people in Hanoi.

The Buddhist philosophy of human life also manifests with other religions.

The Vietnamese Buddhism in the process of existence also merged with the spirit of Confucianism and Taoism to appear the phenomenon of "the Three Great Religions". From the early days of building an independent feudalism, many Buddhist monks understood Confucianism, learned profoundly in Taoism, and applied the three creeds smoothly in their lives and practices. They kept in mind and live according to the Dharma, participate in the national discussion of the people's livelihood as a Confucianist, when they finish the great work, they will retreat to the serene mountains and forests as a Taoist monk. The three religions combine harmony and help each other: Confucianism organized the society so that it was organized and orderly; Taoism took care of the human body so that it is relaxed and healthy; and Buddhism took care of suffering, worries about spirituality, and the next life of human. This is a rare thing in the cultural characteristics that have never been seen by any people. This spirit of religious fusion has been embodied in many works that did not contain the philosophy of Buddhist life of the Tran rulers such as Tran Thai Tong and Tran Nhan Tong that used to be advocated in Japan. At the head of a country, such philosophy of human life has a direct influence on the way of governing the country, affecting the ideology of the people and the people, creating a spirit of religious harmony not only in those who master Buddhism but also among the people, first of all the people in the capital.

Talking about the compatibility among religions, Thich Nguyen Tang analyzed very clearly: "It is actually "Dong Qui Nhi Thu Do" (people come to the same destination through different ways). Such liberal spirit of Vietnamese Buddhism is crystallized by taking Truthfulness, Goodness, and Beauty as the end to do it. Confucianism made that end in the way of Goodness, that is, the moral act to come to be consistent with the Beauty and the Truth. Taoism made that end in the Beauty way, the art of psychology to come to a place consistent with Goodness and Truthfulness. Buddhism made that end by the path of enlightened wisdom to reach the consistency of Truthfulness, Goodness and Beauty. That is the reality of Tam Vi Nhat of the spirit of Vietnam's three religions. For centuries the image of the three patriarchs with the Buddha Shakyamuni in the middle, Lao Tzu on the left and Confucius on the right has imprinted on the minds of the Vietnamese people" [9].

Later, when Christianity penetrated under the Nguyen Dynasty, with the spirit of Buddhist tolerance available Buddhism combined with the flexibility of Vietnamese thinking, Christianity spread without encountering reactions from Buddhists, many families with Christians and Buddhists or not all religions live in harmony. This was explained by Ho Chi Minh, looking at the purpose and content, "Jesus taught: Ethics is human, Gautama Buddha taught: Ethics is compassionate, Confucius taught: Ethics is benevolent and righteous" [1, p. 225]. This is also because the Buddhist philosophy of the human life in Vietnam is more emotional than doctrine.

The Buddhist philosophy of human life facilitates the integration between the Buddhist sects in Hanoi

In Vietnam, there is no pure Buddhist sect. "Although Zen Buddhism advocates incomplete writing, in Vietnam it is the Zen masters of past and present who have left a lot of valuable writings, especially Zen temples in Vietnam, chanting and knocking the scriptures like Tong Tinh Bo Institute. The Meditation Lineage of Bhikkhu Da Luu Chi is associated with Tantricism, there are many Zen masters of this sect such as Van Hanh,

Tu Dao Hanh and Nguyen Minh Khong which are famous for being good at magic in exorcism and disease healing. Vietnamese Buddhism also synthesizes the path of liberation by self-reliance and forgiveness, combining Zen Buddhism with Pure Land Buddhism" [12].

The method of practice has almost no extreme manifestations as in China or Japan, but there is a common understanding between 3 factors: Meditation, Purenness and Esoteric. All are respected, talented and enlightened Zen masters, regardless of their position, but they all have a place in the "zen meditation garden" in the history of Zen - Buddhism in our country.

In addition, the Buddhism sect has no contradictions and criticisms. This is also the basis for Buddhism in the Tran dynasty to put on a robe of a new religion with the purpose of unifying the ideology to create Nhat Tong Buddhism, expressing the national independence. "Under the influence and prestige of King Tran Thai Tong in the thirteenth century, the three Zen schools of Pi Ni Da Luu Chi, Vo Ngon Thong and Thao Duong were merged and became the only Truc Lam Zen Buddhism in the Tran dynasty" [10].

Looking at the history of the development and propagation of Buddhism, in Vietnam, the method of thought has no opposing contradictions, but all of it has a main purpose of practicing with the people. Perhaps, because of that ideological consciousness, Vietnamese Buddhism throughout history has followed the path of harmonization of sects and national solidarity. This is also the unique feature of Vietnamese Buddhism, different from Chinese Buddhism and Indian Buddhism as the origin of Buddhism in Vietnam.

Thirdly, the Buddhist philosophy of human life is clearly manifested in two forms of folk Buddhism and learned Buddhism throughout the history of Thang Long - Hanoi.

During the Northern domination, the Northern feudal government advocated not opening a Vietnamese intellectual training school but mainly sending Han people as governors. When Buddhism came to Vietnam, at this time, Vietnamese people did not have their own writing and most were illiterate, so the monks translated Buddhist sutras from Sanskrit into Chinese to spread and develop Buddha's ideology. Therefore, in Vietnamese society in the early BC period, the first class of Vietnamese intellectuals were Buddhist intellectuals.

Moreover, due to the harsh enslavement policy and the restriction on training Vietnamese to become intellectuals of the Northern feudal government, indirectly mold Vietnamese Zen teachers with a sense of national independence. Therefore, the most Buddhist intellectuals at the Ly - Tran dynasties became the pillars of the first independent governments like the Ly - Tran dynasties in Thang Long - Hanoi. In addition, in Thang Long, many Zen teachers taught Buddhism to monks and people. "In addition to Truc Lam Quoc Su, who descended to the mountains only once a year, we see Zen masters Tuc Lu, Ung Thuan and Dai Dang who taught Buddhism in the capital of Thang Long" [5, p. 222]. Therefore, Vietnamese intellectuals have been also gradually improved in quantity and quality. These have formed a scholarly Buddhism with the depth of Buddhist ideology, creating the basis for the intellectuals and monks and nuns to develop in Thang Long not only in this period, but also as a premise for Buddhist intellectuals continued to uphold the Buddhist doctrine of ups and downs later.

The philosophy of human life in the Buddhist scrutiny is profound, revealing a deep understanding of the doctrines such as emptiness, impermanence, egolessness, karma, suffering, liberation, and the Four Miracles, sermon, the method of meditation to attain enlightenment, etc. which is generalized into the works of Zen poetry of the king's class, feudal intellectuals, the typical works are Thien Uyen Tap Anh, Thuong Si Ngu Luc, Thien Tong Chi Nam, Khoa Hu, etc. In which, two books discussing Buddhism are very valuable, and can be called two treasures in the forest of Zen on our country's Buddhism is "Zen guiding principles" explaining the principles of meditation; "Khoa Hu" clearly states suffering, aging, sickness and death of life. The two books are still handed down today. On that basis, the Buddhist philosophy of human life became the basis for the human outlook on human beings and met the need to build an independent ideology after thousand years of colonization.

Moreover, at the beginning, Buddhism found its way in folk to penetrate into Vietnamese life. In this period, Vietnamese people had a very simple concept of Buddha - they were gentle and kind Buddhists, when the most dangerous situation always appeared to help the unfortunate fate, misfortune, suffering and giving them fairness and goodness. In addition, "in the early days of Buddhism in Vietnam, it had the appearance of Theravada Buddhism and Tantric Buddhism, so it was easy to attach to the mantra, praying for blessings rather than practicing wisdom and meditation" [9]. Inheriting the premise of Buddhism in early-stage folk, Hanoi, as the capital of feudal periods, has spread more strongly these popular Buddhist ideas. During the Ly dynasty, there were many Zen masters from China who established and established many sects, movements of learning and Buddhism thriving in the intellectuals, royal courts and urban centers, but among the common people, it still exists a folk Buddhism with pre-existing emotional influences. Supported by the Ly and Tran dynasties, Buddhism's activities were present throughout the cave along the alley, every village had a pagoda with a tower, people learned letters, studied scriptures, festivals, water puppet shows, and market meetings right in front of the temple. By the fifteenth century, Confucianism replaced the position of Buddhism in the field of social superstructure, Buddhism retired from the court but remained firm in the village territory. In folklore, Buddhist ideas still guide the Vietnamese lifestyle. Especially in the period of fighting, the gate of the pagoda is a place

for Vietnamese people to pray for the impotence of life when their husbands are abducted, their children are indebted, sick and their crop is too hungry, etc. Obviously, at the time when Buddhism was no longer worshiped as the state religion, the vitality of this line of folk Buddhism was deeply rooted in the lives of the people of Hanoi. On that basis, in later periods, although scholarly Buddhism tended to shrink, mainly remaining among monks or Buddhist intellectuals, folk Buddhism was still imbued in the life of people in the capital until today.

Folk Buddhism uses a simple, everyday language to talk about the Buddhist concept of human life, making this philosophy approachable to the vast majority of the people. A fairly large number of Buddhist words and concepts have been transformed into everyday languages such as "saving human life", "goodness and happiness", "One good turn deserves another", "Curses (like chickens) come home to roost", "cultivate virtue and morals" and "like cause like effect". In the concept of Vietnamese folk Buddhism, Buddha has the ability to help people in times of need, "Leaning his shoulders to the Buddha and God, In the midst of suffering, people turn into depression". Furthermore, Vietnamese people often consider monks and nuns with a loving attitude between people and people and more respectful for virtue of filial piety than respect as human-spirit communicators.

As a major economic center, Thang Long - Hanoi has the most developed trade, with 36 streets and developed urban life, there is also a long agricultural production which is closely connected with village life. Hanoi is also a center of politics, culture and society, so it is also a place of many intellectuals of the country, including many Buddhist intellectuals. Therefore, the parallel existence of both Buddhist and folk Buddhist lines is quite clear, especially in some flourishing periods of Buddhism in the history. This is the difference of Hanoi Buddhism with many other areas in the Red River Delta. That feature has been inherited and passed down to this day. Following the flourishing flow of Buddhist history, up to now, scholarly Buddhism has continued to be succeeded by Buddhist monks, nuns and Buddhist intellectuals in the ashrams. The famous ashrams in Hanoi are all gatherings of Buddhist intellectuals, especially at Quan Su pagoda where the headquarters of the Vietnam Buddhist Sangha is located. For the rest, the majority of the population, from the working class to the urban and business class in Hanoi are familiar and fluent in folk Buddhism.

In short, the process of introduction and development of Buddhism in Hanoi clearly shows the way of introducing Buddhism into Vietnam. First of all, Buddhism infiltrated into the folk and then into the political life of the feudal court of Vietnam. Since then, two forms of scholarly Buddhism and folklore Buddhism have been formed in the life of Hanoi residents. Later, along with the development of feudal dynasties in Vietnam, Confucianism gradually dominated the political life, Buddhism gradually retreated to the folk, dominating in the life of the majority of the working and folk population. At this time, the influence of scholarly Buddhism with the profound philosophy of human life and the language of scholarship mainly influenced the Buddhist circles and intellectuals who took refuge in the Three Jewels. Meanwhile, the philosophy of Buddhist human life conveys simply in the simple language of folk Buddhism, gradually prevails and spreads in the life of the majority of Hanoi people. Nonetheless, it can be said that the Buddhist philosophy of human life, whether at the academic or folk level, has had a great influence on the lives of the people of Hanoi throughout the history of this land.

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