

The Issue Of Human Life In Tran Buddhist Philosophy

Asso. Prof., Dr. Doan Chinh¹, Dr. Trinh Thi Kim Chi², Dr. Trinh Thanh Tung³

^{1,2,3}University of Social Sciences and Humanities - Viet Nam National University Ho Chi Minh City.

Abstract: *The article focuses on presenting human issues in Tran philosophy, through the viewpoints of human purpose, attitudes and actions; ethical values and intellectual and moral cultivation; about human life and death, imbued with the imprint of meditation, with typical thinkers such as Tran Thai Tong, Tue Trung Thuong si, and Tran Nhan Tong.*

Keywords: *Tran Buddhist philosophy, human life problem, human morality, human nature, practice ethics and wisdom, human life and death.*

1. INTRODUCTION

In the Buddhist philosophical thought of Tran dynasty, together with the views on ontology, epistemology, there is a human thought in the very special philosophy of meditation - becoming the spiritual and moral foundation of Dai Viet society in the 13th-14 century. It is the view of the value of life, the purpose and attitude of life, the moral quality and the human life and death, on the basis of the mind and liberation as the foundation and the purpose, by the method of cultivating wisdom, morality and action, associated with the practice and requirements of Dai Viet society in the 13th-14 century, creating its own identity in Vietnamese meditation. To contribute to the clarification of the above topic, we focus on presenting human problems in the meditation philosophy of three great thinkers of the Tran dynasty, Tran Thai Tong (1218 - 1277) and Tue Trung Thuong si (1230 - 1291) and Tran Nhan Tong (1258 - 1308).

2. MATERIAL AND METHODS

Purpose: The research to clarify the issue of human life in Tran Buddhist Philosophy, through the viewpoints of human purpose, attitudes and actions; ethical values and intellectual and moral cultivation; about human life and death, imbued with the imprint of meditation.

Methodology: The paper's approach is based on the worldview and the methodology of Marxist philosophy, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison and especially literary methods.

Main Findings: The research to clarify the issue of human life in Tran Buddhist Philosophy; It is the view of the value of life, the purpose and attitude of life, the moral quality and the human life and death, on the basis of the mind and liberation as the foundation and the purpose, by The method of cultivating wisdom, morality and action, with typical thinkers such as Tran Thai Tong (1218 - 1277) and Tue Trung Thuong si (1230 - 1291) and Tran Nhan Tong (1258 - 1308).

3. LITERATURE SURVEY

It is possible to generalize the researches on human issues in Tran Buddhist philosophy in the following main topics: *Firstly*, it is the research on conditions and premise for the formation on the issue of human life in Tran Buddhist Philosophy, including: *Dai Viet chronicles of full letters*, Publishing House. Social Science, Hanoi, 1998; Phan Huy Chu, *Lich dynasty constitutional chapter*, episode 1, 2, Publishing House. Education, Hanoi, 2006, Truong Huu Quynh - Dinh Xuan Lam - Le Mau Han, *Outline of Vietnamese History*, Complete Works, Publishing House Education, Hanoi, 2002; Ha Van Tan - Pham Thi Tam, *The 13th century resistance war against Nguyen - Mong invaders*. People's Army, Hanoi, 2003, Institute of History, *Social Research Vietnam in the Ly - Tran period*, of, Hanoi Science Publishing House, 1980...

Secondly, it is the research works on the content of the human issue in Tran Buddhist philosophy, including: Institute of Literature, *Poetry Ly - Tran*, Publishing House. Social Science, Hanoi, 1989; Nguyen Lang, *Vietnam's Buddhist history*, Publisher. Literature, Hanoi, 2000, Truong Van Chung, Doan Chinh, *Vietnamese Thought in the Ly - Tran period*, Publisher. National Politics, Hanoi, 2008; *History of Vietnamese philosophical ideas from the nation-building period to the early twentieth century* by Doan Chinh (editor); *Philosophical thought of the Truc Lam Zen sect of Tran dynasty* by Truong Van Chung, Publishing House National Politics, Hanoi, 1998; *Vietnamese Zen Studies*, Publisher La Boi, Saigon, 1966;...

Thirdly, the researches, assessments and comments on historical value and significance on the issue of human life in Tran Buddhist philosophy, including: *History of Vietnamese Education before the August 1945 Revolution* by Nguyen Dang Tien (editor), Publisher. Education, Hanoi, 1996; Tran Van Giau, *The development of Vietnamese thought from the nineteenth century to the August Revolution* (3 volumes), Publishing House National Politics, Hanoi, 1996; Institute of History, *Social Research Vietnam in the Ly - Tran period*, Social Science Publishing House, Hanoi, 1980.

4. RESULTS

1. The issue of human life in philosophical thought of Tran Thai Tong

On the basis of psychology, taking the mind as the starting point for the ontology and epistemology in his philosophy, Tran Thai Tong spent a lot of his mind to the problem of human philosophy, ethics, is reflected in most of his works. Inheriting the ideology of dependent origination of Consciousness and the view of the cause of anattā, the dharma of anatta in the Prajñā sutras has been popularized by the Ly and Tran Thai Tong masters that the universe, all things, in it There are sentient beings that are due to "thought arises, predestined association, the five aggregates - 由念起, 緣會, 五蘊成" (Literature Institute, 1989: 54), but "The origin, the four elements are inherently none, the five aggregates also have none - 原夫四大本無, 五蘊非有. 由空起妄妄, 色自真" (Literature Institute, 1989: 44), so the essence of the universe, everything is "no": "Do not give up, hope to become identity, identity of vacuum - 空起妄妄成色, 色自真空" (Literature Institute, 1989: 44), due to hope, all appearances and differences are born; mistakenly thinks that all dhammas are not born without being, into having biochemistry; The essence, according to Tran Thai Tong, is also Buddha nature, is Bat elegant good root, Bodhicitta, is the original, absolute, wonderful, pure mind, "as pure as heaven and not", human beings are all, "the innate nature of sentient beings is pure, round, lucid, clear like the sky, without ripples in the dust. Just because the wrong foam suddenly surfaced, unclean soil appeared. Vicious within

the workplace (those that can produce others ie subjective domains and those that are generated ie objective domains. The two interact with each other, making all the mistakes that sentient beings have to suffer from karma); trying to worry between the Buddha scene with us, the identity divided into great and wise - 眾生於本來覺性清淨, 圓明, 湛若太虛, 一塵不立. 由妄泡瞥豈穢土現成能所兩依佛我雙計性根枝別愚智歧分.” (Literature Institute, 1989: 156). In other words, due to ignorance, "aspiration," and craving, people have led to delusion, self-grasping, selfishness, "craving for death", greed, creating evil karma, away from the original mind, his pure, member, "nowhere", "always immersed in the enchanted harbor; often floating in the ocean of suffering. Blind blind, do not know which is good; vicious around; no enlightenment ... Back and forth six roads, up and down four mountains - 時時沒溺於迷津, 往往飄沉於苦海. 昏昏懵懵, 豈, 豈知... 致使六道往來, 四山” (Literature Institute, 1989: 44).

With the "mind of nothingness" as the root, all matters of relationship and moral standards, such as good and evil, good and bad, right and left are also explained by Tran Thai Tong around that mind. He wrote: “The mind is the root of good and evil, the mouth is the door of painting and blessing. Thinking of one idea is not mistaken; let go of a word, the consequences are not mixed - 夫心爲善惡之本; 口爲禍福之門. 思一念響應無差, 起一言影隨不謬” (Literature Institute, 1989: 100). And, the human problem of good and evil, according to Tran Thai Tong, comes from the human heart and is governed by cause and effect, karma. In the article on reciting Buddha's name he wrote: "The mind that arises good is the thought of good, good thoughts start up, good karma returns. The mind that arises evil means evil thought, the evil thought, the bad karma responds. Like an image of a mirror, like a shadow in a picture - 心起於善則爲善念. 善念之起則善業報之. 心起於惡則爲惡念. 惡念之生則惡業應之. 如鏡現象, 似影隨形” (Literature Institute, 1989: 84-85). To train wisdom, cultivate morality, except "righteousness", "to destroy", "to show" formless, "to be sterile", to destroy "hope in thought", "to initiate the hydration of a beneficial understanding" (Literature Institute, 1989:23), returning to a pure hybrid mind, passing away, that is, the "mind of nothingness", attaining "Bodhicitta awareness", "facultative presence", Tran Thai Tong builds up a system of practice to suit the individual identity of each person in the spirit of the harmony between the path of enlightenment and gradual enlightenment, combining "all the pure precepts and meditation" (Literature Institute, 1989: 79), including including question and answer methods and chant in combination with Buddhist recitation (recite Buddha's name), meditating, practicing gender - concentration - wisdom and repent, with a realization that transcends all the limits of ordinary perception, transcendent existence, and self-eating to directly grasp the true nature of all things and sentient beings. In his meditation practice, Tran Thai Tong advocates the use of oral and recitation methods to help meditators quickly reach enlightenment. Chanting is a form of question and answer consisting of three parts: sending, posting, chanting, in which appointing is to raise the problem, sealing is to solve the problem and chanting is to summarize and conclude the problem into a verse to recite. Tran Thai Tong also used repentance as a means to wash away all the dirt in people's hearts, named “The session on the ritual of confession took place one day and one night” (*Lục thì sám hối khóa nghi*), then repent, dividing one day and night into six times, each repent one base. Especially in that system of methods, he takes the precepts as the starting point for all cultivation processes, as the basic means for liberation, such as "boats carrying people across the river of love, over the basin of suffering" (Literature Institute, 1989: 82). He himself wrote five essays discussing the precepts, including: “The Commandments are not to kill” (*Văn răn sát sinh*), “The Commandments are not to steal”

(*Văn răn trộm cắp*), “The Commandments are not passionate about beauty” (*Văn răn ham sắc*), “The Commandments do not speak offensive” (*Văn răn nói càn*) and “The Commandment is not to drink alcohol” (*Văn răn uống rượu*); The purpose is to discourage people from killing animals, greed for possessions, passion for beauty, richness and richness, rich in alcohol... leading to "false speech, the rushing gas destroys the intestines, the taste of spoiled heart, mental disorder, temperament coma. Parents did not look, always committed five evils ... Mouth singing and babbling, naked body dancing, cursed heaven and earth, criticized the Buddha and criticized accompany the monks. Not only is it wrong in making offerings and receiving Buddha, but also deviating black towels. Destruction of destiny from which birth; lost the country from here, too” (Literature Institute, 1989: 102).

He urged everyone to actively do good deeds, give alms to the poor, love others, respect the miracle of water, worship the god... Tran Thai Tong thinks that these are not just precepts for spiritual practice must strictly adhere to, but also the essential ethical standards that everyone needs to follow in order to preserve the integrity and purity of body and mind, helping the nation's benefit. In the Commandments against killing (*Văn răn sát sinh*), he said: “All species born from eggs, fetuses, moisture, chemistry, and physical properties are the same; understanding, knowing, seeing, hearing any other. Just because karma contains injustice; should bear different nicknames. In the past, capital of the same kind of human morality; now gave birth to a strange herd... greed for life, fear of death, into a mere worry; cried bitterly to say love, just have to end it. If you kill others, others kill you; it eats you, you also eat it. Long term; unjustly left is long. Everlasting resentment; life of revenge. If you turn around, you can return to your homeland; letting go of the mind will sink deep in hell - 回頭者 还 著 家鄉 縱 心 者 永 沉 地獄” (Literature Institute, 1989: 93). In the Commandment of Stealing (*Văn răn trộm cắp*), he also wrote: "The net is splendid, and if you do good, you will escape. The work is immense, works for the sake of peace, works for personal mistakes" (Literature Institute, 1989: 95). It can be said that, in terms of human and morality, Tran Thai Tong has focused on solving problems such as mind, impermanence, good and evil, cause and effect, karma, samsara, suffering, precepts, godfather, worship God, home, hell, meditation, liberation, Nirvana... He has developed and deepened the philosophy of action meditation, in order to present a new path to enlightenment of Vietnamese Buddhism, in which there is a harmonious combination between deep patriotism and a noble spirit of immortality. Thus, in the viewpoint of meditation practice, Tran Thai Tong does not stop at the inheritance of the thought of his previous life, but in him he always desires to create new values, both breathing life and suitability. in accordance with the national spirit, which is the thought of "In the mountain there is no Buddha, Buddha is in the heart - 山本無佛, 惟存乎心" (Literature Institute, 1989: 27). Tran Thai Tong had a new development step from the point of view of "true Buddha" to the point of view of "living Buddha" - ie living Buddha. This is an unprecedented new feature in Vietnamese Buddhism before. From the point of view of "the ordinary mind is the human morality" in Quoc Su Truc Lam, Tran Thai Tong has developed into the weak point of the mind "taking the will of the world as your will; make the hearts of the people your own - 以天下之欲爲欲; 以天下之心爲心” (Literature Institute, 1989: 27), living in harmony between life, enjoying the joy of religion, practicing the practice of worldly duty, there is no longer any boundary between wearing a dragon ball or a brown shirt, saying goodbye to any mistreatment, that is enlightenment, that is active Buddha. The concept of living meditation that Tran Thai Tong mentioned here is also to bring religion into life, to use the magic of the religion to take advantage of the activity of the multicolored world, to incarnate in a full and vivid way.

Regarding the issue of life and death, compared to the meditation masters of the Ly dynasty, Tran Thai Tong has made a newer development in that it is no longer a matter of pure, sublime or abstract nature, but it is. Is the real life itself of each person, with a free, relaxed, harmonious attitude between mind and mind. Faced with the problem of samsara, enlightened people are not at all afraid, death is as light as a feather; They also no longer stop at the struggle to consider samsara as a great problem, but beyond that, consider it as the natural nature of human life. From this attitude of living freely, not mistaking life and death, Tran Thai Tong raised it to a unique motto: "living meditation" - happy with the joy of true understanding, harmony with the infinity of life to establish a path to enlightenment in Vietnamese Zen school. That is the way to save the people, bring religion to life, containing the high and beautiful humanistic meaning.

2. The issue of human life in philosophical thought of Tue Trung Thuong si

The philosophical ideology of human life, the morality of Tue Trung Thuong si stands out a thoroughly destructive spirit. Tue Trung Thuong si conception that the essence of the world is absolute, complete, deep, contained in all things. Essence is the original substance, the basic root of all things; is emptiness, emptiness, emptiness (sunya), is "its being is like that and nothingness is quiet" (Literature Institute, 1989: 272) ... But because of bias, people have a discriminatory look, treat, fall into the general, accept language. Therefore, according to him, all the opposites between delusion and enlightenment, rupa and emptiness, between mortal and holy, between us and humans, Buddha and sentient beings, right and left, righteousness and evil, defilement and bodhichitta, etc. in fact just the opposite is artificial. Man, due to ignorance and greed, relying on such treatment, is like the image of a thirsty deer running in the desert, seeing the illusion of a lake, constantly chasing until collapsed because clem.

In order to attain liberation, according to Tue Trung Thuong si, a practitioner of meditation must not only destroy the dualistic view but rather have to let go of all delusions because if there is a bit of disillusionment in the mind, one still has attachment, the self, entangled in the three poisons, leads to the act of creating karma, and as a result, man is forever stuck in samsara, unable to find his way back to his original being, with the original mother's face ("nuong sinh diện"). Only when a person reaches the realm that transcends all discrimination against non-holy and holy will the path to return to his homeland will open his mind to receive the enlightened one in life freely, leisurely, beyond all troubles, attachments.

If Tran Thai Tong thinks that in order to attain liberation, a practitioner of the Buddha needs to strictly follow the methods of meditation, pure monastic precepts, combined with repentance, according to "The session on the ritual of confession took place one day and one night" (*Lục thì sám hối khóa nghi*) and "The commandment teaches about the five precepts" (*Văn răn ngũ giới*) the precepts to keep the body, mind, and void, clean, and let go of all delusions, Tue Trung Thuong si, influenced by Lao Trang's ideology, has introduced a rather unique method of meditation by living in harmony with nature, depending on the custom, meditate with a free mind, leisurely free from attachments, destroy dual stereotypes, let go of everything, no longer be led by things, bind, do not turn yourself into a slave the rules of precepts, thoroughly destroy the attachment, do not care about vegetarian or salty food, recite the Buddha's name with meditation, morality and patience.

“持戒兼忍辱，
招罪不招福。
欲知無罪福，
非持戒忍辱。”

Keep precepts and be patient, endure, just plead guilty, not blessed. Want to know no guilt, no happiness, then don't keep the precepts and endure, be patient" (Literature Institute, 1989: 290).

He lived a liberal life, dissipated the knife of an enlightened meditator, roamed the world, escaped from the dust, came in and out of the world without being crushed and swept away by life's waves. He likes a free, elegant life in the blue green place, cool breeze, and friends with nature:

“饑則餐兮和羅飯，
困則眠兮何有鄉，
興時吹兮無孔笛，
靜處焚兮解脫香。
倦小憩兮歡喜地，
渴飽啜兮逍遙湯。

If are hungry, can eat as much as you want. If are tired, sleep in the village without any village. When the stress comes up, blow the flute without holes. In a quiet place, light up the incense stick for liberation (moksā). When am tired, take a break in the land to rejoice, when am thirsty, drink a ladder of freedom, bohemian, knife" (Literature Institute, 1989: 278-280).

For Tue Trung Thuong si, religion and life are inseparable, religion is also life and vice versa. He viewed this life as the best place to practice spirituality, meditate and attain liberation. He clearly expressed this point of view in the post:

“衰颯形骸豈足云，
非關老鶴避鷄群，
千青萬翠迷鄉國，
海角天頭是養真。

The weakened form is not the problem,

It's not like the flamingos of chickens,

Thousand green colors, many interesting things, flood the country village,

In the corner of the sky is the place to nurture our true nature.” (Literature Institute, 1989: 226).

With the spirit of disobedience that transcends all the doctrines, rules, and common precepts, it proves that the Tue Trung Thuong si has grasped the most quintessential need of meditation, which is to create an absolutely pure, peaceful, and natural mind at, not moving, not clinging to anything whether it is the creed, the dharma, the Buddha, the Patriarch or even the destructive self, even in the world. Because Buddha, ancestor, dharma, and precepts are just the means to lead people through the enchantment, suffering like a finger pointing to the moon, like a boat carrying people across the river, not the goal. If you follow your finger to see the moon, sit on a boat across the river and keep holding your fingers and the boat, you can never see the moon and never cross the river. That is the confusion between the purpose and the means of the unenlightened person. This is also the "headless mind" that Luc To Hue Nang and Tran Thai Tong have attained before. In the article *Thu ne ngu* (Holdsing the land buffalo), Tue Trung Thuong si used the opposite image of a buffalo on one side to refer to those who practice meditation, but are also entangled with attachments, interpretation, teachings, binding, "Piercing his nose" leads to obscure the path to enlightenment, with the one side of the meditator's realized image like a ball swirling with water, letting go of everything, merging into the vastness endless river water. He wrote:

“一身獨守一泥牛，
騰鼻牽來未肯休。

將到曹溪都放下

茫茫水急打圓球。

Alone holds a land buffalo,

Expensive nose piercing never took a break.

Bring it to Tao Khe then release it

The immense flowing water swept away the round ball." (Literature Institute, 1989: 227).

In the concept of life, Tue Trung Thuong si is also very interested in explaining the root cause of life and death. In this view, he contradicts two different conceptions of samsara: on the one hand, the concept of life and death is the great problem of human life and on the other hand, the concept of life and death is just common sense stop it. In the first concept, it is due to delusion, illusion is real, that samsara is a great problem, always feels fearful, obsessive about it, always crazy about it and longing to seek a cure of immortality to prolong life, that is the human conception. As for the enlightened ones, they understand that the human body is nothing more than a fusion of the four elements and the five aggregates, due to conditions and conditions. Affordable conditions are called birth, cause and conditions are called death. According to him, life and death arises due to the confusion and delusion of people, they are like undulating waves on the sea of the body. With a calm and still mind, birth and death also naturally disappear. So he calmly and calmly accepted life and death as a common sense:

"Life is a lie, death is a lie,

Four great capital not, from where?

Do not be like a deer thirsty "shadow river"

Running around nonstop, all over the West East.

The Dharmakaya is neither passing nor passing,

Come home, don't ask for the way,

See the moon, find nothing finger point.

Fools, crazy death and birth,

Education, death and death are often just that" (Literature Institute, 1989: 283).

In the article "Life and death, a leisurely child Tue Trung Thuong si wrote:

“心之生兮生死生,

心之滅兮生死滅。

生死元来自性空,

此幻化身亦當滅。

When mind arises, then life, death is born,

Mind ceases, then life and death cease.

Life and death is inherently non-inherent, in itself, self-sufficient

The body due to illusion turned into this must also be destroyed". (Literature Institute, 1989: 282).

Because of such differences, when faced with samsara, fools live and die forever, and wise people are clear and leisurely. "Stupid people lean back, afraid of life and death. The knowledgeable person has an understanding view, considering life and death only common sense - 愚人顛倒怖生死。智者達觀閑而已". Also because considering samsara is leisurely and leisurely, Tue Lieutenant-Sergeant has a positive outlook on life. In that spirit, the meditation principle of Tue Trung Thuong si is not only limited to meditation practice, Buddhist consultation, but more importantly, living meditation. He thinks that meditators should not adhere to the practice of meditation, but should practice their own paths and go astray, bring meditation closer to daily life to receive the peaceful, simple happiness of life Everyday. In the article Impossible to use, Tue Trung Thuong si wrote:

“裸國欣然便脫衣，
禮非亡也俗隨宜。

If come to the land to be bare, if do not wear a shirt, will be happy to take it off. It is not forgetting the ceremony, but just depending on the custom... "(Literature Institute, 1989: 257).

With Tue Trung Thuong si, a meditator must not stay away from life, but instead need to engage in it, consider life as a challenging place, forging people. In the fiery furnace of life, the golden lotus Buddha Dharma still shines, contributing to the beauty of life. In the poem, Tue Trung Thuong si expressed his conception of meditation practice. He wrote:

“行亦禪，
坐亦禪。
一朵紅爐火裏蓮。

Walking is also meditation,
Standing is also meditation.

A lotus flower in a pink furnace” (Literature Institute, 1989: 273).

Thus, in the Vietnamese Zen garden, besides the great philosophical citadel of Tran Thai Tong, Tue Trung Thuong si still expresses his own voice with new, unique and profound conceptions from the clever combination between Vietnamese Zen study with the spirit of reincarnation, meditation, unsatisfactoriness, and Lao Trang's indulgent and liberal style.

In this unique style of meditation, Tue Trung Thuong si was wholeheartedly praised by Tran Nhan Tong in his behavior: "Tue Trung Thuong mixed with the world, mixed with the light, not completely contrary to the people of the world. Thanks to that, it is possible to follow the seeds of dharma, and to guide the beginners. Those who come to ask questions, who also only tell them the weak outline, makes them able to hold the mind, wear the hidden, not fall into the name or reality" (Literature Institute, 1989: 545)

3. The issue of human life in philosophical thought of Tran Nhan Tong

In Tran Nhan Tong's system of philosophical ideas, if in the worldview, he mainly exploited, absorbed and expressed quite deeply. "impermanent" worldview, "no-self", "dependent origination", affirms the "zero" nature of all things and the Buddhist view of "mind", with the concept of "calm mind", then In the matter of human and life, in addition to the essential point of Buddhism, he also integrates perfectly with the elements of the Confucian ethical philosophy of life, fusing the Taoist point of view and the synthesis of views of Zen and Pure Land.

It can be said that the whole line of philosophical thoughts of Tran Nhan Tong started from the heart and ended in a calm mind. Therefore, in Tran Nhan Tong's philosophy, his point of view on the world as well as his view of human life are imprinted with the philosophy of meditation. According to Zen in general and Tran Nhan Tong in particular, the essential and supreme purpose of meditation is to attain a pure, natural, void, tranquil mind, which is the essence of all things. is true, Buddha nature. If in the Vinitaruci sect the "mind seal", Vo Ngon Thong is "the mind", Tran Thai Tong is "the mind", the Tue Trung Thuong si is "the mind", then in Tran Nhan Tong it is "the calm mind". Achieving that mind is the most important issue of human life. However, Tran Nhan Tong understands that life is impermanent and very short, so in order to achieve that "calm mind", the best way to practice meditation is not just "stillness" but "meditation. ", Not just personal cultivation and training, deepening in the worldbut meditating, active, with the broadest and deepest meaning. It is this spirit of action, incarnation, and positivity that has brought Truc Lam meditation, founded by Tran Nhan Tong, to the pinnacle of the development of Buddhism in the Tran dynasty and is a representative of Vietnamese Zen school, own nuances. Therefore, in his

philosophy, Tran Nhan Tong always associates the issue of human life with the interests of the nation and the nation, assuming that being a boy is determined to repay the debt of a young country, that living without any help to life is the shame of the man. That was clearly shown by him in the poem *Painting of Kieu Nguyen Lang*:

“The messenger's footsteps exposed like a thousand clouds flying south,
Spring has just arrived, apricot flowers bloom only two or three flower buds.

Loving everyone equally is a godsend.

Living without helping life is a disgraceful thing for a macho.

飄飄行李嶺雲南,

春入梅花只兩三。

一 同仁 天子 德,

生 無 補 世 丈 夫 慙。” (Literature Institute, 1989: 477).

In his life, whether as a king or a Zen teacher, Tran Nhan Tong devoted all his wisdom, strength and career to life and religion, and he always took care of the people for the country (supremacy). That "superior nation" heart was revealed by him in the article of *Tien su Bac Ma Hap, Kieu Nguyen Lang* that:

“鼎語願温中統詔,

免教憂國每如憊。

Please review the phrase "cauldron bell" in the year of the Trung Thống,

To avoid each other from "worry about water" is always burning inside" (Literature Institute, 1989: 479).

With a heart always caring for the people, for the country he went to Chiem Thanh, promised to marry the princess to King Chiem to keep the relationship between the two countries; and when the country was clear of the enemy's shadow, he immediately thought of the people to carry out "tolerance for the people". Also because of the patriotism of the people, the fear that people could easily lose their roots and get lost in evil ways, when he understood the wonderful depth and understood the essence of Zen, he traveling everywhere, going to many temples in the country, opening sermons to teach people around the countryside to practice Ten good things: 1. Do not kill; 2. Do not steal; 3. No adultery (three good things about action); 4. Don't lie; 5. Don't say division; 6. Do not speak cruel words; 7. Do not say dirty words (the four good things about words); 8. Not greedy; 9. Not angry; 10. No wrong views (three good things about thoughts).

One of the major problems in human life that is concerned by all thinkers from ancient times, from East to West, including Buddhist philosophy, is that of human life and death. Like Lao Tzu, on the matter of life and death, Tran Nhan Tong saw that:

"Was born with a body.

That is a great disaster.

Who understands that, is called enlightenment" (Literature Institute, 1989: 532). That is: being born with a body is a great disaster. Who knows that, is called enlightenment. Because people are born with a body, a body, human unity, happiness, life and death is natural. Moreover, due to the "impermanence" and "no-self" philosophy of Buddhism, Tran Nhan Tong said that all dharma s are not born, all dharma s do not cease; Therefore, in life, people do not need to pay much attention to the form, the body, the death, the life and death, but what needs to be paid attention to, the most important thing to pay attention to is the meaning and moral value; human meaning, life value and attitude. One can only achieve that lofty meaning and value by means of a pure mind, passing away, not moving - "calm mind", through one's own spiritual and moral cultivation path, combining the Confucianism, Taoism, Buddhism took Zen study as the core such as: reputation does not matter, wealth does not

care; preserve the light, compress the idea; eliminate human self, stop all greed; consider body and mind, forge consciousness; holding precepts, eating vegetables and fruits, carrying oak paper; serious moralism, shunned the market; clear awareness, joyous body and mind, straying all the conditions, no longer try; contested self, not at all; sitting in mortality, not in charge of change; Happy hunting, love compassion, forging hearts to do the Buddha; clean the world, clean the general; right to worship God, worship the father; take meditation, pick friends, watch the scriptures, read the contents, study religion, worship teachers... (Literature Institute, 1989: 505-508).

Unlike Tue Trung Thuong si who considers "life and death leisurely" (life and death is common sense), in his philosophy of life and death, Tran Nhan Tong has presented the concept of birth and death in the verse before his death as follows:

"All dharma s are not born,
All dhammas do not cease.
If you understand that,
Buddhas often present money;
Neither go nor leave." (*Tam to thuc luc*, 1995: 33).

According to Tran Nhan Tong, the problem of birth and death in a broad sense indicates the impermanence and fanciful nature of the phenomenal world, but its nature is nothingness, no birth, no cessation, no going, no coming, no beginning, not end, infinity, infinity. However, there is no difference between the phenomenal world and the essence, they are one. The important issue is the mind. In the same life situation, with a calm mind, nothingness, birth, death is Nirvana, mind is Buddha, mortal is holy, all is one. If by a dynamic mind, form arises, displays non-manifest, birth and death treat, birth is birth, death is death. All is one or separate treatment is caused by the mind. The above thought of Tran Nhan Tong is consistent with that of Tran Thai Tong and Tue Trung Thuong si. In the narrow sense, the reason of birth and death is understood by Tran Nhan Tong as an impermanent, short-lived thing of human life, it is like "breathing through the lungs" only. According to Tran Nhan Tong, man cannot avoid samsara and the cycle of cause and effect to find Nirvana, but on the contrary, he must stay right in samsàra to understand its nature that samsàra is the common sense of human life and to realize samsàra is no birth, no death. Therefore, the issue of birth and death is not a useless matter, but a matter of great significance, determining the practitioner's attitude to life. Tran Nhan Tong's attitude to life before this impermanent and short life is positive. He lives to his fullest and doesn't let time pass in vain. This thought was clearly expressed by him in a poem at Sung Nghiem pagoda:

"The body is like the breath in the nose while breathing,
Life is like a cloud blowing in the wind in the mountains.
How many days,
Do not let the furrow through the spring in a trivial way"

Tran Nhan Tong said that it is necessary to accept samsara as a common sense, with a positive, unmistakable attitude and attachment to the illusion of samsara, but not running away from it, but taking itself as the basis for practice religion. Need to live in the middle of life, solving the challenges of everyday life, "depending on the conditions, practice". Living customary, mixed with normal life is also living the action with the upper mind. According to Tran Nhan Tong, enlightenment needs to be done right in the cycle of samsara, a meditator must live his life in order to realize liberation while still alive. Therefore, all social activities such as political, military, cultural, and social activities are meditation. The Zen master only attains enlightenment in the middle of everyday life, like a lotus flower pointing high in a muddy low place.

5. CONCLUSION

With the thought of three typical meditators, the unique philosophy of human life of Tran Buddhism not only contributed to promoting the development of Vietnamese Buddhist Zen philosophy to a new level and quality, rich, deep, vivid, imprinted with Vietnamese identity - meditation, action, incarnation, active; building a unified Vietnamese Buddhism, but also the moral foundation of the society, is a flag of national unity, in order to build a united, powerful, and unified Dai Viet country an independent and brilliant Dai Viet culture; get rid of the influence of foreign cultures, contribute to the victory of the Nguyen - Mong three invaders.

Acknowledgement

I would like to take this opportunity to express my warm thanks to Board of editors, my family, colleagues and brother in assisting convenient conditions for my research paper.

6. REFERENCES

- [1] Ha, V. T., Pham, T. T. (2003). *The 13th century resistance war against Nguyen - Mong invaders*. Hanoi: People's Army.
- [2] Institute of History. (1978). *Xa hoi Viet Nam thoi Ly – Tran*. Hanoi: Social Science Publishing House.
- [3] Literature Institute. *Poetry of Ly - Tran, volume 2, upper book*. Hanoi: Social Science Publishing House.
- [4] Nguyen, D. T. (editor, 1996). *History of Vietnamese Education before the August 1945 Revolution*. Hanoi: Publisher. Education,
- [5] Nguyen, L. (2000). *Vietnam's Buddhist history*. Hanoi: Publisher. Literature.
- [6] Phan, H. C. (2006). *Lich dynasty constitutional chapter, episode 1, 2*. Hanoi: Publishing House. Education.
- [7] *Tam to thuc luc*. (1995). Vietnam Buddhist Research Institute.
- [8] Tran, V. G. (1996). *The development of Vietnamese thought from the nineteenth century to the August Revolution* (3 volumes). Hanoi: Publishing House National Politics.
- [9] Truong, H. Q., Dinh, X. L., Le, M. H. (2002). *Outline of Vietnamese History*. Hanoi: Publishing House Education.
- [10] Tran, T. T. (1974). *Khoa hu luc*. Hanoi: Social Science Publishing House.
- [11] Truong, V. C., Doan, C. (2008). *Vietnamese Thought in the Ly - Tran period*. Hanoi: Publisher. National Politics.
- [12] Truong, V. C. (1998). *Philosophical thought of the Truc Lam Zen sect of Tran dynasty*. Hanoi: Publishing House National Politics.
- [13] Vietnam Academy of Social Sciences. (1978). *Dai Viet su ky toan thur*, volume 2, Hanoi: Social Sciences Publishing House.