

## Quang Ninh Buddhism in the context of globalization

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### Abstract

Quang Ninh Buddhism has a long historical tradition. Quang Ninh is a land with a long historical and culture, with features and geographical location that facilitated early Buddhism to spread there. Quang Ninh is the birthplace of Truc Lam Buddhism and the capital of Dai Viet Buddhism, establishing the tradition of patriotism and dharma associated with the nation of Vietnamese Buddhism. Experiencing the ups and downs of history, Quang Ninh monks, nuns, and Buddhists have always accompanied the nation, contributing together with the authorities and people of the province's ethnic groups contributing to uphold the tradition of serving the Fatherland, maintaining peace and harmony.

**Keywords:** Quang Ninh Buddhism, context of globalization, Vietnam.

### 1. The current situation of Buddhism in Quang Ninh

Under the Ly dynasty, Buddhism flourished in Quang Ninh. Especially under the Tran dynasty, Dong Trieu - Yen Tu became the Buddhist center of the country. In 1299, King Emeritus Tran Nhan Tong returned to Yen Tu mountain to become a Buddhist monk, founded and led the Truc Lam Yen Tu Zen sect, an independent Vietnamese Buddhist sect with the ideology of "Immersing in ordinary life to brighten it", "Merging ordinary life with dharma", the spirit of entering the world "Protecting the nation and maintaining peace for residents" became the main ideology of Vietnamese Buddhism. Since then, Yen Tu became the land of Buddha and the Buddhist center of the country. Through many different dynasties and eras, Yen Tu became the source of Buddhism and the Vietnamese people.

Buddhism came to this region very early. Before King Tran Thai Tong (1225-1258) came to Buddhism in Yen Tu mountain, there had been many true monks who continuously practiced there. King Tran Nhan Tong (1279-1293) chose Yen Tu as the place to ordained as a monk and founded the Truc Lam Zen line in Vietnam. In the 14<sup>th</sup> century, Yen Tu and Quynh Lam (Dong Trieu) were the centers of Vietnamese Buddhism, training monks and nuns for the whole country. Many centuries later, Buddhism continues to maintain with hundreds of pagodas in Quang Ninh, including famous pagodas such as Loi Am Pagoda, Long Tien Pagoda (Ha Long), Cai Bau Pagoda (Van Don), Linh Khanh (Tra Co - Mong Cai), Ba Vang (Uong Bi), Ho Thien (Dong Trieu), Linh Quang (Quan Lan)...

Currently, in Quang Ninh, there are 159 pagodas and ruins of Buddhist worship, of which 151 Buddhist establishments operate normally, there are 31 pagodas

recognized as historical and cultural relics by the state, and 107 pagodas are being looked after and preserved by monks, nuns and Buddhists, and 52 pagodas are currently ruins or occupied. Currently, the whole province has more than 500 monks and nuns who directly manage, study and practice religion at monasteries and over 185,000 lay Buddhists, living in 250 monasteries, Buddhist associations and groups. With a solid foundation of study and practice, the monks and nuns are ready to do everything for the development of Buddhism in the whole country and contribute to all general movements of Quang Ninh province with the goal of building a beautiful, peaceful, wealthy, civilized society.

Over the past years, Buddhism in Quang Ninh province has grown tremendously, together contributing moral and intellectual virtues to stabilizing and developing in the near future, worthy of the name as the birthplace of Truc Lam Yen Tu Buddhism. The Central Committee of the Vietnam Buddhist Sangha together with the Party Committee, government and people of Quang Ninh province have a policy of restoring Truc Lam Yen Tu Buddhism. Currently, the whole province has more than 600 monks and nuns who directly manage, study and practice religion at monasteries and over 165 thousand lay Buddhists living in 230 Buddhist ashrams, groups and associations.

The Quang Ninh Provincial Buddhist Sangha reviewed and selected five monks and nuns to participate in the entrance exam for the joint class of the Vietnam Buddhist Academy in Hanoi; 05 monks and nuns entered the Buddhist Intermediate Schools; a number of monks and nuns participated in the entrance exam for Masters and Doctors of Buddhism at the Vietnam Buddhist Academy in Hanoi. Currently, the Vietnam Buddhist Sangha in Quang Ninh province has 60 monks and nuns studying at educational institutions of the Vietnam Buddhist Sangha. Currently, in the province, 12/13 localities at district level have established a Buddhist Sangha and have Buddhist worship facilities; Only the border district of Binh Lieu has not yet established an Executive Board and a Buddhist worship establishment.

Since the establishment of the Executive Board of the Buddhist Sangha in Quang Ninh province, the monks, nuns, and Buddhists of Quang Ninh province are under the direct leadership of the Central Committee of the Vietnam Buddhist Sangha, constantly upholding the tradition of patriotism, attachment to the nation, solidarity and harmony, whole-hearted to serve the community, religion and nation.

## **2. Features of Buddhism in Quang Ninh**

### ***2.1. Buddhism in Quang Ninh has an uneven distribution of pagodas in the localities***

Due to geographical conditions, history and socio-economic situation, Buddhism has uneven distribution among localities. Buddhist and Buddhist worship establishments are mainly concentrated in urban districts, towns and cities, such as: Ha Long, Cam Pha, Uong Bi, Dong Trieu, and Quang Yen. In mountainous districts, islands and eastern districts such as Binh Lieu, Ba Che, Co To, Hai Ha and Dam Ha, there are currently very few monks and nuns, Buddhists and worship facilities.

Buddhism in Quang Ninh is mainly concentrated in the western part of the province, which is an ancient land, where a large number of Vietnamese people gather; As the

eastern part of the province from Tien Yen district to Hai Ha district was formerly inhabited by ethnic minorities and the Chinese, they have their own beliefs, and thus there are few Buddhist pagodas there. In Mong Cai, a group of Vietnamese people who settled there built a pagoda to worship Buddha. In Quang Yen, there is Dong Phuc pagoda (Yen Giang ward of Quang Yen town) from the Ly dynasty and a system of pagodas in the Ha Nam peninsula.

In terms of the cities and towns in Quang Ninh, the places where most pagodas are concentrated are Uong Bi and Dong Trieu, especially Dong Trieu with a system of many pagodas. In the Dai Viet historical records, it is very clearly stated that Dong Trieu was the land of Buddha, there was a period when one fourth of the population of Dong Trieu were monks. In the eastern region of Quang Ninh reside Chinese people, so Buddhism has little influence. The Western region is influenced by the cultural revolution, so many pagodas have been demolished and monks are rare.

## ***2.2. Quang Ninh is the place where Truc Lam Yen Tu Buddhism was established - the specificity of Vietnamese Buddhism***

Under the Ly dynasty, Buddhism is divided into three types of meditation:

*The Zen sect of Vinitaruci* (entered Vietnam from 580 AD, centered at Dau Pagoda, Bac Ninh). At the end of the Ly Dynasty, there was no inheritance.

*Vo Ngon Thong Zen sect* developed very brilliantly until the end of the Ly dynasty when Buddhism was brought to Yen Tu. Before Buddhism Tran Nhan Tong was the 6th generation successor (about 150 years)

*The Zen sect of Thao Duong* (entered in Thang Long). At the end of the Ly Dynasty, there was no inheritance.

In the winter of November 1299, Tran Nhan Tong went to Yen Tu to become a monk, founding Truc Lam Yen Tu Buddhism, unifying the thought of the previous three types of meditation to establish Truc Lam Yen Tu Buddhism. Later people called it Truc Lam Buddhism, formerly known as inheriting the feature of entering the world of Buddhism. The philosophy of Buddha-nature is favoured by many Zen masters. From this philosophy, a compassionate, humane, selfless, selfless lifestyle has been formed for monks, nuns, Buddhists and Vietnamese people in general and Quang Ninh people in particular.

The Buddhist practice of Truc Lam "Three teachings are the same, the three schools are together, the three vehicles are the same". In Theravada Buddhism, including Zen Buddhism, Pure Land Buddhism, and Tantric Buddhism, Truc Lam Yen Tu's Zen Buddhism, there is no distinction (companion of the three sects). Buddhism is divided into Hinayana and Mahayana, but following Truc Lam Buddhism, these subgroups are without distinction, yet still advances to Buddha Vehicle (three vehicles are the same).

The composition *Khoa Hu Luc* is a famous work of Tran Thai Tong, laying the foundation for the birth of Truc Lam Buddhist ideology. On the basis of inheritance and development, the ideas of Zen, Tranquility, Confucianism, Laotian became the first great set of Buddhist philosophy and outlook on life in Vietnam. He deeply understood the philosophy of impermanence about the condition of humans. According to him, humans are a dynamic, temporary combination of the five

dynamic aggregates, so humans are also virtual, not real. A person's life is as fleeting as water on a river, momentary as a cloud on a mountain top. After their appearance, people have to endure so much suffering, the suffering of birth, old age, sickness, and death. Life and death are just the dissolution of the Five Aggregates. In order to get rid of suffering, people must practice, break the six thieves to make the six divine powers, and turn eight sufferings into eight freedoms. When escaping the cycle of reincarnation- birth and death, people live freely and without worries<sup>1</sup>.

According to Tran Thai Tong, the identity and Buddha nature are latent in each person, the problem is to figure it out, to build the character, to "eliminate grass" (i.e. eliminate ignorance and false thoughts) and then "break the ground". (digging the root of these ignorance and delusions) for the end of birth and death. Therefore, in Tran Thai Tong's Buddhist outlook on life, perfecting the mind, saving suffering in the mind of each individual is the core issue. Thus, the concept of man and Tran Thai Tong's life and the Buddhist outlook on life has something sad, melancholy, cynical, tormented, believing in fate. Perhaps that perspective is due to the tragedy of his life and the concern about a king's mission when the country is in danger.

Overcoming limitations in the concept of humans and the life of his ancestors and predecessors. Emperor Tran Nhan Tong brought the outlook on life of Buddhism to the peak of perfection, associated religion with life and founded a separate Buddhist Zen sect for Vietnam, which is Truc Lam Yen Tu. His Buddhist outlook on life also absorbed the progressive ideas of Confucianism. It is the traditional patriotic ideas along with the Confucian teachings that contribute to the positive progress of Tran Nhan Tong's Buddhist outlook on life.

According to Tran Nhan Tong, human beings cannot avoid birth and death and the cycle of cause and effect. On the contrary, they must be in birth and death to understand its nature, to realize no birth, no death. For him, life and death is not a trivial matter, yet it is necessary to live fully for life, for religion, not to let time pass wastefully. According to him, a young man should do his best to contribute to the country as he owes the country. It is this concept of Tran Nhan Tong that has created a distinct mark for the Vietnamese Buddhist outlook on life, a patriotic Buddhist outlook on life, associated with the people and the country.

According to Tran Nhan Tong, the Buddha is in the heart, the Buddha is inside each person, there is no need to look far. Since covered by the dust, people do not realize the brightness of the mind, if the heart is pure, it is the Peaceful Land, Amitabha, and Ultimate Bliss. To be enlightened, one does not need to look far away, yet just return to the brightness of mind. Tran Nhan Tong followed the right path that the previous Buddhas did, which is ordained as a monk, and practicing Dau Da. He abandoned his position of nobility, wealth, and lived a peaceful life, following the good lifestyle of the Buddha. The aspirations of Tran Nhan Tong was to build a Vietnamese society with Buddhist ethics as the foundation.

Tran Nhan Tong's ideology inherits the point of view of Tue Trung Thuong Si with the idea of "Immersing in ordinary life to brighten it". Buddhism is only valid in this life. When people practice a religion to beautify this life, there is no religion if people

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<sup>1</sup> The work " *Khoa Hu Luc* " by Tran Thai Tong, translator Nguyen Dang Thuc, Khuong Viet Publisher, 1972, p.59.

separate it from life, it appreciates the feature of “entering the world”. This is the special ideology of Truc Lam Buddhism. This ideology comes from Khuong Viet, monk Van Hanh with the idea of “Protecting the nation and maintaining the peace for residents” to the famous work “Merging ordinary life with dharma”.

The great contribution of Buddhism was in the pre-independence period, using Buddhist intellectuals, appointing Zen master Ngo Chan Luu as Khuong Viet or using diplomatic welcome monks such as Zen master Van Hanh. Buddhism influenced the policy of the nation.

Yen Tu has become the center of Buddhism since King Tran Nhan Tong gave up his throne and took up a monk’s robes and founded a typical Buddhist line of Vietnam, which is the typical Buddhism of Vietnam, Truc Lam Yen Tu Zen line and became the first patriarch with the legal name Dieu Ngu Giac Hoang Tran Nhan Tong (1258-1308). He built hundreds of large and small works on Yen Tu mountain to serve as a place to practice and transmit scriptures and preaching. After Tran Nhan Tong died, Phap Loa Dong Kien Cuong (1284-1330) was the second patriarch of the Truc Lam line. At the religion transmitting center of Phap Loa, there was also Huyen Quang Ly Dao Tai (1254-1334), the third patriarch of the Truc Lam sect.

Yen Tu is the place where King Tran displayed Buddha. Duc Dieu Ngu Giac Hoang Tran Nhan Tong (1258-1308) became king at the age of twenty. After gathering the strength of the united people, defeated the Nguyen Mong invaders twice - the most powerful army at that time, then built a prosperous Dai Viet country. Buddha Emperor Tran Nhan Tong renounced the throne when he was 35 years old, returned to Vu Lam palace and then went to Yen Tu to practice asceticism. Emperor Tran Nhan Tong founded the Truc Lam Yen Tu Zen sect, on the basis of absorbing and inheriting the quintessence of Indian Buddhism and Chinese Buddhism, a line of “entering the world” meditation, imbued with national identity. He died at Ngoa Van Am in the Yen Tu mountain range. Hue Quang tower in front of Hoa Yen pagoda shows the relic of Buddha Emperor Tran Nhan Tong.

During this period, Truc Lam Zen sect developed at its peak, Yen Tu included a large area of land with typical Buddhist architectural constructions: Long Dong, Hoa Yen, Van Tieu, Quynh Lam, Ho Thien, Ngoai Van, Thanh Mai, Con Son and other constructions in the mountains to the west of Yen Tu.

For nearly a thousand years, this has been the place of practice and enlightenment of brave and kind-hearted predecessors such as To Hien Quang (Ly Dynasty) to Patriarchs: Dao Vien, Dai Dang, Tieu Dieu, Hue Tue, Tam To Chuc Lam... During the Tran Dynasty (13th - 14th centuries), from the Le dynasty’s Patriarch Chan Nguyen (the 17th century) to the Nguyen Dynasty’s Nun Dam Thai (early 20th century). The historical-cultural vestiges existing in Yen Tu are hundreds of towers worshipping the relics of Zen masters, dozens of pagoda foundations, temples of the Tran-Le dynasties under restored and reconstructed pagodas, thousands of ancient relics, statues, bells, steles, tiles, bricks, porcelain, crockery... retain the golden imprint of a bygone era.

Yen Tu Mountain (Yen Tu Son) is 1,068m above sea level in the Dong Trieu mountain range in Northeast Vietnam. The total length of the road that leads to the top of Yen Tu mountain (Dong pagoda) is about 6,000m through thousands of stone steps, forest roads,... Around Yen Tu mountain area, there are important relics and landscapes

such as Tay Yen Tu sanctuary (Bac Giang) and Tran historical site in Dong Trieu (Quang Ninh). This system of monuments and scenic spots is grouped together into the Yen Tu Scenic Landscape Complex to propose to be proposed to UNESCO for recognition as a world heritage site.

Yen Tu mountain has many different names in the past: Tuong Son (Elephant mountain), Bach Van Son (White Cloud mountain), Phu Van Son (Floating cloud mountain), Linh Son (Sacred mountain), An Tu... Inside the mountain is a large coal mine. The waves of the mountains coincide, the forest is covered with thousands of trees, all the mountain ranges lead to Yen Tu, the trees grow precariously on the cliffs, the mossy ancient pagodas, the high waterfalls...

Yen Tu starts from Gai Oan stream. According to the ancient tradition, King Tran Nhan Tong ceded the throne to his son Tran Anh Tong to practice Buddhism. King Tran Nhan Tong had many wives and concubines. They faded to persuade him to return to the palace, so they threw themselves into the stream to commit suicide. King Tran Nhan Tong sympathized with them, so he built a pagoda to exonerate, since then the stream has been named Gai Oan.

After that, it comes to Hoa Yen Pagoda (also known as Ca Pagoda, Phu Van Pagoda, Van Yen Pagoda), which is located at an altitude of 543m with rows of ancient pine trees, planted since King Tran Nhan Tong started to practice Buddhism on Yen Tu. Around the pagoda, there are six towers, the largest one is Tran Nhan Tong's tomb tower, on both sides are the tombs of Monk Phap Loa and Monk Huyen Quang.

Above an altitude of 700 m is Van Tieu pagoda lurking in the clouds on the mountainside. At the top is Dong Pagoda, at the altitude of 1,068m high. The pagoda was built in the Late Le Dynasty with the name Thien Truc Tu. At the beginning of 2007, the new Dong Pagoda, built entirely of pure copper (3m high, 12m<sup>2</sup> wide, 60 tons in weight) was brought to the top of Yen Tu. Along the way, there are some spots such as Thap To, Mot Mai pagoda, Bao Sai pagoda, Yen Ky Sinh stone statue, Ngoa Van temple, fairy chess board, eco-tourism areas Golden Waterfall, Silver Waterfall.

### ***2.3. Quang Ninh Buddhist Sangha was established relatively late compared to other provinces in the country.***

In January 2005, the Buddhist Sangha of Quang Ninh Province was officially established. The monks and nuns in other provinces returned to restore and receive pagodas. When the festival in Yen Tu was reorganized, the province began to pay more attention to Buddhism. When the province's Sangha was first established, there were 36 pagodas. However, so far, after more than 15 years, Quang Ninh has 150 pagodas, 600 monks, about 185,000 Buddhist followers taking refuge in the Three Jewels, officially accounting for about 15% of the province's population with a remarkable growth rate <sup>2</sup>.

Up to now, the Buddhist Sangha in Quang Ninh province has undergone 5 congresses. On February 21<sup>st</sup>, 2022, the 5th Buddhist Congress of Quang Ninh Province took place, term 2022-2027. Quang Ninh Buddhism inherits the history and achievements, together to contribute to the strong and comprehensive development of Vietnam Buddhist Sangha in Quang Ninh province. Improve the quality of Buddhist and

<sup>2</sup> Document of the 5th Buddhist Congress of Quang Ninh Province, term 2022-2027, p.8.

social work. Training a team of monks and nuns with enough virtue; restoring and building worship facilities; developing Buddhism in remote and isolated areas, ethnic minority areas, border and island areas. Buddhism in Quang Ninh province focuses on the strategy of stability, unity and comprehensive development, bringing the Buddhist movement forward quickly, strongly and sustainably. Promoting the spirit of national protection for the people, applying it to practical social life, together with all classes of people to build the country and the province to become richer and more beautiful, all for the sake of a wealthy and strong country and a democratic and civilized society.

***2.4. The Buddhist view of life has a connection between religion and life; promote the positive “entering the world” feature from the history of the patriotic tradition of Truc Lam Buddhism to the defense of the Fatherland and socio-economic development in the locality.***

The value of the “entering the world” spirit of the Buddhist outlook on life does not stop at the scriptures yet spreads into life vividly. The Vietnamese Buddhist outlook on life with the concept of Truthfulness, Nirvana, True Mind, Buddha is not far away, yet right in front of everyone’s eyes. In fact, in the teachings of Buddhism, there is no mention of social issues, yet the “entering the world” philosophy of Buddhism is the expression of Buddhism’s process of adapting to new demands from practice. In each historical period, Buddhism in Quang Ninh promoted its role and had a great influence on the aspects of social life. With the “entering the world” philosophy of Buddhism, Quang Ninh has brought happiness to all sentient beings.

Entering the world comes from the method of meditation on loving-kindness, generating compassion, coming into life to help life; bring the Buddha’s teachings to life; In addition, “entering the world” Buddhism is also interested in political, cultural, ethical, and lifestyle issues... By bringing the Buddha’s compassionate ideology to help the world, social problems are solved by applying wisdom and useful ideas of Buddhism to the world.

The birth of Truc Lam Zen sect and Truc Lam Buddhist Sangha marked the beginning of an independent Buddhist Sangha organization, affirming the position of Buddhism in the hearts of the nation. With the idea of “Immersing in ordinary life to brighten it” and strong wisdom, national spirit and spreading the Dharma to bring light of enlightenment, social life has a positive effect on the living environment of people. “Entering the worl” Buddhism is a great ideology of Buddhism in general, especially of Truc Lam Buddhism in the 13th-XIV centuries with the spirit of self-enlightenment, bringing the Dharma to brighten life.

During the Tran dynasty, the Tran kings with the idea of “Buddha is in the heart, the mind is Buddha” along with the policy of “not avoiding the world and shouldering the world’s affairs”, and thus , political institutions were built by the Tran kings on the basis of compassion, ethics and tolerance of Buddhism, which stabilizes society, creates the strength of national unity, firmly defends the country, defeats the Nguyen Mong invaders, and maintains national independence. The “entering the world” of King Tran Nhan Tong brought religion into the world, had a great influence on social life, enhanced the position of the Tran dynasty, and strengthened the dynasty

throughout the nation's history. It proves that the active philosophy of "entering the world" of Buddhism during the Tran Dynasty made a great contribution to the career of national construction and defense and the prosperous development of Dai Viet.

When the country was invaded by the French colonialists and the American imperialists, Buddhist outlook on life accompanied the nation, making an important part of the great national unity bloc, a large number of followers and dignities of Quang Ninh joined the war to regain the country's independence. Throughout its history, Buddhism in Quang Ninh has always associated to and accompanied the people during the process of national construction and development. When the country carried out the renovation, Quang Ninh Buddhism accompanies the people in the spirit of harmony and solidarity, implementing many activities for the benefit of the country and the people. The attitude of "religion saves life", "religion is close to life" makes it easier for Buddhist outlook on life to enter the lives of the people in Quang Ninh.

Currently, apart from the activities in social life such as charity activities, disaster relief, helping the poor in distress... along with that, monks and Buddhists also contribute to solving environmental problems. youth, education... on the basis of serving human life and society, contributing to building a peaceful world in order that people can be peaceful and happy right in the real world. Charity activities are regular work, each year contributing from 30 to 40 billion VND.

In particular, in the province's socio-economic development, monks who have participated in site clearance and public relations, for example, clearing land for the construction of Van Don airport; when clearing land for Ha Long-Van Don highway, Cua Luc bridge project (Ha Long city), Ha Long - Dong Trieu expressway project, monks are invited to participate; monks also play an important role in mobilizing people to donate land to build new rural roads...

### **2.5. Quang Ninh Buddhism is a bridge to unite Buddhism with Catholicism**

Currently, in Quang Ninh province, the number of Buddhist followers is the largest, many times higher than that of Catholics. Buddhism has over 600 monks with 185,000 followers, while Catholics have 16 priests and about 30-40 thousand followers. In Quang Ninh, there are two main religions, Buddhism and Catholicism, in which Buddhism actively unites with Catholicism.

Every year, the Buddhist Sangha of Quang Ninh province proposes that provincial leaders meet with priests once a year at Christmas. The monk mobilized the police, the army... to support the construction of roads for parishioners and churches. On the occasion of holidays and Tet, Buddhists congratulate Catholics or support the construction of churches, campaigning to build houses of great solidarity in the name of Buddhism in collaboration with Catholicism. For example, a parishioner bought land to donate land to build a church. It was difficult at first to propose to the Provincial People's Committee, yet after that, it was proposed by Venerable Thich Thanh Quyet, Member of the National Assembly and Provincial People's Council and was approved by the Provincial People's Committee to grant land to build Ha Khau Church (Ha Long City).

Along with that, the process of building the church, the dignitaries and monks of

Buddhism supported. Through these supports, the believers of the two religions felt solidarity, so Catholics believed in and accompanies the nation, which parishioners was previously very distant and afraid of.

***2.6. Wherever there is a beautiful and sacred landscape, there is a pagoda to worship Buddha, and simultaneously, the pagodas all worship Truc Lam Yen Tu Buddhism.***

Quang Ninh has a system of Buddhist architectural works including many pagodas, temples, towers, steles, temples and mausoleums spreading throughout the province, concentrated in Uong Bi and Dong Trieu. Most of these works are located in the open natural space, which are valuable resources for developing spiritual tourism such as Ba Vang Pagoda, Yen Tu Pagoda, Long Tien Pagoda, Loi Am Pagoda, Cai Bau Pagoda, etc. Ngoa Van Pagoda, Ho Thien Pagoda, Lan Pagoda ... even when building remote islands, all pagodas are located there so that visitors can also visit the pagoda to worship Buddha.

Quang Ninh fully converges the typical elements of Buddhism here. It is the birthplace of Truc Lam Buddhism, the place of Buddha's death, and Quynh Lam Pagoda is considered the first Buddhist university of our country. In particular, Quang Ninh has the Yen Tu scenic site where the pure Vietnamese Zen line Truc Lam Yen Tu was formed and developed.

Yen Tu historical and scenic area was recognized as a national relic in 1974, and in 2012 it was recognized as a special national relic and is currently under construction to become a world heritage site. Yen Tu special national relic site, where Vietnamese Buddhism originated, has been promoting many values, making important contributions to the general development of Quang Ninh province.

Quang Ninh also has a rich flora with thousands of ancient trees, beautiful rivers, streams, lakes, and ponds, plus convenient transportation, and at the same time is a place which fully converges elements of human genius and natural beauty to develop Buddhist spiritual tourism. In which, the most direct investment will be focused on tourism, building Uong Bi - Dong Trieu - Quang Yen into a unique cultural - historical - spiritual tourism center.

Especially, the most prominent feature of Buddhism in Quang Ninh is that all pagodas in the province worship the three ancestors of Truc Lam and according to Truc Lam Buddhism, all pagodas worship three ancestors: Tran Nhan Tong, Phap Loa, Huyen Quang. (the three ancestors of Truc Lam) - this is a prominent feature of the pagodas in Quang Ninh.

**In summary**, with all these characteristics, Buddhism automatically becomes a religion that plays an important role in the spiritual life of the people of Quang Ninh, contributing to shaping the lifestyle, customs, and adjusting cultural ethical values of Quang Ninh. The values that Buddhism brings in the spiritual life of Quang Ninh people from the past to the present and in the future. Well implementing the State's policies and laws, fulfilling the duties of citizens, effectively implement the motto "Dharma - Nationalism - Socialism", Quang Ninh monks, nuns, and Buddhists always consider the Vietnam Buddhist Sangha in Quang Ninh province to be a common home, implementing harmony, solidarity and building strong Quang Ninh Buddhist Sangha and Buddhist movements.

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