

THE PHILOSOPHICAL THOUGHT OF THE ZEN SECT OF TANI DA LUU CHI

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ABSTRACT

TiNi Da Luu Chi was the first Zen sect in Vietnam, formed in 580, when Ti Ni Da Luu Chi went to Vietnam, lasting until the end of the Ly Dynasty and the beginning of the Tran Dynasty. Ti Ni Da Liu Chi's thought originates from the thought of Prajñāpāramitā, the Three Commentaries and Hoa Nghiem, tended to favor Tantricism, in the spirit of non-literacy, but still focused on the study of scriptures and advocates reality transcends being, no, focuses on the transmission of mind seals, with a rich and unique philosophical thought in both ontology, epistemology and ethics and human life. The Chi Ni Da Liu Chi Zen sect not only contributed positively to Vietnamese Buddhism but also made great contributions to the cause of building and developing Dai Viet culture, politics and society in the second half of the millennium first AD.

Keywords: *The Chi Ni Da Liu Chi Zen, Philosophical thought, ontological problem, perception, human life issues, morality problem.*

INTRODUCTION

The thought of Ti Ni Da Luu Chi originates from the thought of Prajnaparamita, Tam Luan and Hoa Nghiem, leaning towards Tantric Buddhism, in the spirit of non-literary literature, but still focusing on studying the scriptures and advocating reality transcending being-nothing, focusing on the transmission of mind seals, with a rich and unique philosophical thought. It is an ontological problem through the categories of true mind, true body, such as, bodhi, wonderful body, magic copy, nihilism; cognitive problems, human life issues through the categories of karma, life and death, and ethical issues expressed in the virtues of purity, no desire, no attachment, asceticism, keeping the mind pure, enlightenment, liberation.

MATERIALS AND METHODS

Purpose: The study clarifies the content of philosophical thought of the Zen sect of Ti Ni Da Liu Chi, through the views on ontology, epistemology, issues of human life and defilement imbued with 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 textology.

Main results: The study sheds light on the main contents of the philosophical thought of the Ti Ni Da Liu Chi Zen school; It is an ontological problem through the categories of true mind, true body, such as, bodhi, wonderful body, magic copy, nihilism; cognitive problems, human life issues through the categories of karma, life and death, and ethical issues expressed in the virtues of purity, no desire, no attachment, asceticism, keeping the mind pure, enlightenment, liberation.

LITERATURE SURVEY

It is possible to generalize the researches on philosophical thought of the Zen sect of Tani Da Luu Chi in the following main topics: *Firstly*, it is the research on conditions and premise for the formation on the issue of philosophical thought of the Zen, including: *Dai Viet chronicles of full letters*, Publishing House. Social Science, Hanoi, 1998; Phan Huy Chu, *Lich dynasty constitutional chapter*, t.1, t.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; *Social Research Vietnam in the Ly - Tran period*, of, Hanoi Science Publishing House, 1980; ...

Secondly, it is the research works on philosophical thought of the Zen sect of Tani Da Luu Chi, 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); *Vietnamese Zen Studies*, Publisher La Boi, Saigon, 1966; *Social Research Vietnam in the Ly - Tran period*, Social Science Publishing House, Hanoi, 1980; Nguyen Lang: *Essay on the history of Buddhism in Vietnam*, Literature Publishing House, Hanoi, 2000; *The masters in the Vietnamese Zen garden*, Publishing House, Literature, Hanoi, 1993.

RESULTS & DISCUSSIONS

Ti Ni Da Luu Chi (毘尼多流支, Vinītaruci; ? - 594) also known as Dieu Hi (滅喜), was an Indian Zen master from Oḍḍiyāna, traditionally identified as a place in the Swat valley, once went to China to study and was a Dharma disciple of Tang Can; He is the founder of the Zen sect of Ti Da Luu Chi at Phap Van Tu (法雲寺), the first Zen sect in Vietnam.

The monk is from Southern Thien Truc (India), of the Brahmin lineage. When he was a child, he had an unusual will and went everywhere to study the Buddhadharma. In 574, he went to China and took this opportunity to meet the Three Patriarchs of Tang San at Tu Khong Mountain. Seeing the majestic gesture of the Patriarch, the Master suddenly fell in love with the grave and stood in front of his arms respectfully. The group still sat quietly with eyes closed and did not speak. The monk stood still and thought for a moment, suddenly enlightened, and immediately knelt down and bowed three times. Seeing this, the group only nodded three times. The Master wanted to follow the Patriarch, but the Patriarch advised him to go to the South to teach. He went to Vietnam around the end of the 6th century (about 580 AD), and resided at Phap Van Pagoda (ie Dau Pagoda, Bac Ninh today). Here, the Master translated the *Dai thua Phuong quang tong tri*, after having finished translating the *Tuong dau tinh xa* 象頭精舍 in China.

Before his death, the Master called his disciple Phap Hien to come and entrust him with: "The Buddha's seal of mind is deceptive, round as the state of vanity, has neither lack nor excess, neither going nor returning, neither gain nor loss, neither one nor one other, which is neither permanent nor cut off, inherently has no place of birth, no place to

cease, nor is it parting from, nor is it not forsaken. Because for hope, that name only simulates that name... Ancestor Tang San when he was able to prove this mind told us to quickly return to the South to teach. Having traveled through many places, coming here to meet you is indeed in keeping with the legend. So be careful, my time has come." (Lang, 2000, p. 116).

Having finished speaking, The monk clasped his hands and died. Phap Hien performed a cremation ceremony, collected relics and built a worship tower, in the year of Khai Hoang of the Sui Dynasty, in 594.

It is said that he is the patriarch of Zen Buddhism in Vietnam. But there is also a tendency to think that it was Khang Tang Hoi who initiated the Zen lineage in Giao Chi. The Ti Ni Da Luu Chi Zen lineage takes the Vihara's statue as its foundation, focusing on the thought of Prajna and practicing meditation. This Zen sect left a great influence on the Ly kings such as Ly Thai Tong.

It can be said that Zen in Vietnam became a sect starting from Ti Ni Da Luu Chi. This Zen sect was formed in 580 when Ti Ni Da Luu Chi came to Vietnam, lasted until the end of the Ly Dynasty and the beginning of the Tran Dynasty, which lasted for six centuries, including nineteen generations and two Thirty-eight Zen masters are still recorded in the Zen garden volume, including: Ti Ni Da Luu Chi (? - 594), Phap Hien (? - 626), Thanh Bien (? - 686), Dinh Khong (? - 808), La Quy An (?), Phap Thuan (?-990), Ma Ha (?), Thien Ong (902 - 979), Sung Pham (1004 - 1087), Van Hanh (?), Dinh Hue (?), Dao Hanh (? - 1117), Tri Bat (1049 - 1117), Thuan Chan (? - 1101), Hue Sinh (? - 1063), Thien Nham (1093 - 1163), Ban Tich (? - 1140), Khanh Khanh Hy (1067 - 1142), Gioi Khong (?), Phap Dung (? - 1174), Tri Hien (?), Chan Khong (1046 - 1100), Dao Lam (? - 1203), Dieu Nhan (1042 - - 1100) 1113), Vien Hoc (1073 - 1136), Tinh Thien (1121 - 1193), Vien Thong (1080 - 1151), Y Son (? - 1213).

During the Northern domination period, this Zen school had the following high monks:

- Enlightener: Ti Ni Da Luu Chi (? - 594)
- First generation (one person): Phap Hien (? - 626)
- Second generation (one person): Defective
- Third generation (one person): Defective
- Fourth generation (one person): Thanh Bian (? - 686)
- Fifth generation (one person): Defective
- Sixth generation (one person): Defective

- Seventh generation (one person): Defective
 - Eighth generation (three people): 2 people, Dinh Khong (729 - 808)

- Ninth generation (three people): Defective.

About the worldview: The Zen sect of TiNi Da Luu Chi uses the word "truth body" to refer to the being. They believe that being and the phenomenal world are closely related, not separate from each other, just like water and waves, waves are also water and water is also waves. Waves are expressed in many different forms, but they are actually just water. As monk Y Son wrote: "True body becomes ten thousand objects. Vanity is the true body." (The masters in the Vietnamese Zen garden, Publishing House, Literature, Hanoi, 1993, p. 246). This essence is also the true mind (Like, Bodhi), located in the mundane world, but people don't know and keep looking somewhere; like Tu Dao Hanh and Kieu Tri Huyen's response to the true heart. Master Van Hanh asked: "Mixed with the dust of life from a long time. True heart of gold, where can I find it? Begging to expand the vehicle display. It can be seen as clean from suffering." Kieu Tri Huyen read the verse and replied: "Sand river is that Bodhi realm. But I thought it was a few thousand miles away." (The masters in the Vietnamese Zen garden, 1993, p. 200). Thus, the being, the true body, and the true mind (such as, Bodhi) are in this very world, mixed with the dust of the world (the nine mortals), the sand and the river are that Bodhi realm, not in the kingdom. Abstract cloudy country. People with a meditative mind when enlightened, that magical (miracle) essence is inherently nihilistic, day-to-day still manifesting and showing off, while worldly people think Bodhi is thousands of miles away. It is like a gentle breeze blowing across the sacha world, the phenomenal world. Zen master Chan Khong (1046 - 1100) said: "The miraculous body is still showing off. All over the desert, the wind is gentle." (The masters in the Vietnamese Zen garden, 1993, p. 231).

According to Zen master Chan Khong, those who reach wu-wei, return home and become enlightened, will see the wonderful body that is nothing, and see the everyday self that still manifests. Thus, in the Zen sect of Ti Ni Da Luu Chi, reaching enlightenment, ie "achievement of non-vii" and "achievement of non-vii" is considered home. Then the unconditioned is also the essence, to reach the essence is also to attain the unconditioned. And when there is no-action, there is no more suffering, then there is only joy.

According to Zen master Chan Khong, it can be said that the essence is the wonderful nature, nothingness and no-action.

In the Zen sect of Ti Ni Da Luu Chi, the essence is also described as being like a pearl inherent in each person's mind, but due to ignorance and lust, day after day, engrossed in rolling around in earthly life. illusionary, ephemeral habits that forget that pearl or become confused in the world of sex, not seeing their most precious thing which is Buddha nature, that inherent legitimacy, as well as a rich old man with a horse rare but didn't know he could walk again, as Tu Dao Hanh wrote:

"The sun and moon at the beginning of the moon,
 People lost pearls.

The rich have good horses,

Won't use a horse." (The masters in the Vietnamese Zen garden, 1993, p. 202).

The essence in Ti Ni Da Liu Chi also means As if, ie like that, cannot be described by language, text, or sound. The view of Suchness is evident in the concept of "mind seal" (sign, seal of the mind) that Bhikkhuni Da Luu Chi said to Phap Hien: "That mind seal is full of vanity, neither lacks nor excess, neither going nor coming, neither gain nor loss, no one, no other, neither permanence nor cessation, which is neither in birth nor in death, neither apart nor apart. Because it has to be opposed to the illusory fate that has to be fake names like that" (The masters in the Vietnamese Zen garden, 1993, p. 168).

The essence, according to Ti Ni D Liu Chi, is also the true nature, the Dharma nature: "Truth nature is often asexual. There has never been a birth or death. The body is the dharma of birth and death. Dharma-nature has never been destroyed." (The masters in the Vietnamese Zen garden, Publishing House, Literature, Hanoi, 1993, p. 207). That human body is the dharma of birth and death, just like all dharmas of this world, conditioned dharmas are the embodiment of the essence. They are like dreams, bubbles, lightning, and dew: "All dharmas in this world are all things. illusory unreal" (The masters in the Vietnamese Zen garden, 1993, p. 225); only the essence is the legal nature, the true nature, which is inherently non-existent, is not born, does not die, is permanent, immutable, such as; it is dharma that is lawless beyond dualism, it is non-being and non-being: "Dharma is inherently dharma-like. It is neither yes nor no" (The masters in the Vietnamese Zen garden, 1993, p. 210). That being, the mind is:

“The heart is no longer this and that,
Stop all shady delusions.
Day and night change,
No residence form.

Like a shadow like a sound
There's no more fighting.” (The masters in the Vietnamese Zen garden, 1993, p. 225-227).

Thus, in terms of the relationship between the substance and the phenomenon, the essence is eternal and real; and the phenomenon is not real, it is temporary, is virtual. The world of illusory phenomena is not so real, but people in the world are obscured by ignorance, what Vien Hoc calls "endowed ignorance", so they think it's real, permanent, they want, pursue, and so they have one disappointment after another. People who are ignorant are like people who are dizzy, looking like there are flowers falling everywhere, and it is also because of ignorance that there is a pearl in them that people do not know.

In summary, in terms of ontology, the Zen sect of Ti Ni Da Luu Chi has not used the concepts of "Buddha-nature", "Dharma body", "Truth likeness" nor has it mentioned the issue of view-nature. As for the popular concept of "form" - "emptiness" in Buddhism, in this Zen school, concepts such as "mind seal", "truth body", "truth mind", "likeness", "truth" have been introduced nature", "Dharma nature", "miracle version", "nothingness", "no-action".

In terms of perception, because the essence cannot be described by language and text, it cannot be seen with colors and sounds; Therefore, in order to realize the essence, the TiNi Da Liu Chi Zen school believes that ordinary perception cannot be used, but must be due to the seal of the mind, the mind reveals itself to contemplate the nature of all things. And because the essence exists deep in the heart of each person, in order to perceive the essence, it must be directed inward, not outward; as Zen master Khanh Hy (1067-1142) said: "It is so difficult to find the mind in the open air." (The masters in the Vietnamese Zen garden, 1993, p. 218).

On the issue of human life: The Zen sect of Ti Ni Da Luu Chi believes that each individual's appearance is due to karma, karma; like Tu Dao Hanh, when he died, his karma had not ended and he still had to be reborn as King Ly Than Tong; Before his death, Zen master Y Son said, "I will not return to this realm again". The reason for having karma is because of ignorance, as Vien Hoc said. It

is because of ignorance that people do not know that they have a pearl in them. It is due to ignorance that people do not understand that all conditioned phenomena are impermanent, non-self, temporary, illusory, and unreal. The human body is fleeting, short-lived, like lightning in the sky, bubbles in the sea. Wealth, poverty, honor and shame, loss, life and death of human life; The rise and fall of dynasties is also impermanent, so pretend to be legs, coiled rope at dusk, think snakes, our body is considered to be ours forever, like Zen master Van Hanh speak:

“The body is like a flash of lightning that appears and then doesn't exist,

Trees in spring are green, in autumn they are sad.

Regardless of times of change, prosperity and decline, don't be afraid,

Behold like the top of a tree with winter dew drops.” (The masters in the Vietnamese Zen garden, 1993, p. 193).

Thus, it can be said that, on the matter of human life, Zen masters of the Ti Ni Da Luu Chi sect hardly directly discuss the "Four Noble Truths", "The Eight Right Paths", "Decades of Causality..." they only speak of their own experiences. The goal of the Zen masters of Ti Ni Da Luu Chi is enlightenment, but in order to attain enlightenment, they must basically purify their body and mind, what Buddhists call precepts.

Regarding ethical issues: Right from the time of their appearance, Zen masters of the Ti Ni Da Luu Chi sect cared about and upheld moral values, such as Zen Master Tri Thien with a verse advising practitioners:

“Keep yourself a frugal life,

Just take care of morality,

There are good words,

Always keep it inside yourself.

The heart no longer has this and that,

Stop all shady delusions.” (The masters in the Vietnamese Zen garden, 1993, p. 226).

In The gathering the elites in the Zen garden, he wrote that Zen master Thien Nham (1093 - 1163) "limited his experience, his mind was wide open. Every day eat wild vegetables and drink spring water” (The masters in the Vietnamese Zen garden, 1993, p. 213.; Zen master Phap Hien (died 626), a disciple of Patriarch Ti Ni Da Luu Chi, after his ancestor's death, "he went to Thien Phuc mountain to practice meditation, forgetting both things and himself, wild birds flew to surround him., wild beasts come to play"(The masters in the

Vietnamese Zen garden, 1993, p. 172). They were so attached to plants and animals that when they passed away, "the flowers in front of the Buddha hall naturally fell, and the swallows cried out in sadness for three weeks"(The masters in the Vietnamese Zen garden, Publishing House, Literature, Hanoi, 1993, p. 246). Zen master Dao Hanh also commanded snakes, animals to worship, knuckles to pray for rain, to spray water with healing magic, nothing would fail. Zen master Tri Thien taught tigers. The precepts for them are expressed in not covetousness, believing in karma, living in generosity, not clinging, practicing asceticism, keeping their true heart, their mysterious nature.

For cultivators, greed and ignorance are the causes that obscure people's dispositions, cause karma, and prevent people from reaching enlightenment. Therefore, the first thing when walking on the path of spiritual practice is to eliminate lust and desire. Only then will the Tao, the mysterious, and the Buddha-nature manifest. Because in the end, everything is not real, our body is not real, then fame and profit are not real. So is it not a wise person to desire the unreal? Therefore: "Covetousness for fame and gain, everything is like floating saliva. Planting blessings and sowing conditions are all ambitions." If you want to eliminate lust, you must take care of giving. Alms in Buddhism generally have talent and dharma giving, in which the highest giving is the giving of dharma. Dieu Nhan nun (1042 - 1113) devoted all her belongings to giving alms to the people. Zen master Ban Tich (died 1140) everywhere he went, there was almsgiving, and the widespread rain of Dharma shook the mysterious wind. Along with giving, to cultivate morality, they also advocate asceticism. Zen master Tri Thien entered Cao Da mountain, stayed under a tree, chanted sutras during the day, meditated at night, devotedly practicing for six years, giving up all desires, fame and gain, keeping a pure and natural mind:

"Like the desire to leave this world,
Resounding joyful prayers in my heart.
Chasing a thousand miles away from desires,
Let the mystery be contained within your hear."

Zen master Vien Hoc mastered meditation study, understood the law of meaning, had only one piece of clothing all year round, wearing a bowl of cultivation. Zen master Gioi Khong practiced his virtue for six years, all evil beasts came to be tamed, ghosts and spirits also came to ask for his

orders. Zen Master Dao Hanh, life is like cold ash... The theory of karmic reincarnation was also mentioned by the Zen masters of the Ti Ni Da Luu Chi school. Because there is karma, the Zen masters advise people to live with the virtue of "just taking care of morality", "removing lust", "planting blessings and sowing conditions". In the biography of Zen master Dao Hanh, he talked a lot about karmic retribution. When Tu Dao Hanh was about to die, he told his disciples: "My karma is not over yet, I still have to die to keep the throne temporarily. On the next day of life, they will become the Son of Heaven in the thirty-third heaven. If we see our true body (body) decaying, then we will enter Nirvana, no longer have to abide in the cycle of birth and death" ; "Disciples heard that they could not hold back their tears". The master read the verse that:

The arrival of autumn does not foretell the disasters that follow the fall,
Smiling faintly at those whose lives are wasteful and pitiful.

Come on, disciples, stop being attached,
The old teacher turned into the present teacher a few times."(The masters in the Vietnamese Zen garden, 1993, p. 204).

It is because of their deep belief in the theory of reincarnation and karma that the Zen masters of the Ti Ni Da Luu Chi school do not care about fame and gain, live in purity, without resentment, without attachment. As in the story of the National Master Vien Thong (1080 - 1151) with a natural intelligence, reaching a refined level, understanding deeply only Zen Buddhism, King Ly Nhan Tong considered him a genius, promoted him to a mandarin, but the monk refused, only received the position of Inner service and shamanism. Or like Dieu Nhan nun who always avoids noise and color, seeing all the dharmas in the world as a dream, let alone the vanity and vanity:

"Birth, aging, sickness and death
It's natural common sense
Wish to be free from birth, old age, sickness, and death
Even more tied to them
People are confused, so they pray to the Buddha
Illusion is why people wish to meditate
Neither aspires to castration nor aspires to Buddha
Shut your mouth and sit still."(The masters in the Vietnamese Zen garden, 1993, p. 236).

And as Zen master Van Hanh knew that a crook named Do Ngan wanted to harm him, he didn't

resent him: "This monk knows that sad things are over. Even in the future, there will be no resentment." (The masters in the Vietnamese Zen garden, 1993, p. 191).

In summary: Ti Ni Da Luu Chi is considered the first ancestor, after the founder of Vietnamese Zen learning, Zen Patriarch Khuong Sang Hoi, because he established a disciplined lineage system - Zen sect named Ti Ni Da. Liu Chi, one of the first systematic Zen schools in terms of sectarian organization as well as the doctrinal thought of Zen Viet. The Ti Ni Da Luu Chi sect has made tremendous positive contributions to Buddhism and the Vietnamese nation. The Ti Ni Da Luu Chi Zen sect also made great contributions to the cause of building and developing Dai Viet culture and politics, making an important contribution to the cause of national independence and freedom from

slavery. millennium North belongs to the second half of the first millennium AD.

"The Ti Ni Da Luu Chi Zen school is rooted in the thought of Prajñāpāramitā, the Tam luan and the Hoa Nghiem, tends to favor Tantric Buddhism, in the spirit of non-literacy, but still focuses on the study of scriptures and advocates. Transcendental reality does not exist, focuses on the transmission of the mind seal, tends to enter the world to help people, and knows how to use feng shui thunder and tail. The Bhikkhuni sect was mostly influenced by Indian Buddhism, with little influence from China. This is a Zen sect with a very Vietnamese national character, both expressing the transcendental spiritual life of Buddhism and the practical and simple life of the poor masses" (Lang, 2000, p. 145).

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