



## HỘI THẢO KHOA HỌC QUỐC TẾ VIỄN CẢNH ĐÔNG NAM BỘ - LẦN 1, 2018 THE 1<sup>st</sup> INTERNATIONAL ANNUAL CONFERENCE SOUTHEAST VIETNAM OUTLOOK 2018

**PHÁT TRIỂN NGUỒN NHÂN LỰC CHẤT LƯỢNG CAO: KINH NGHIỆM CÁC QUỐC GIA  
CHÂU Á VÀ BÀI HỌC CHO VÙNG THÀNH PHỐ HỒ CHÍ MINH**  
*Developing High Quality Human Resource: Asian Experiences and  
Lesson learned for Ho Chi Minh metropolitan area*



*Thailand - Vietnam*

*Binh Duong, 6<sup>th</sup> - 8<sup>th</sup> December, 2018*

# **Annam Nikaya Buddhism on Vietnamese Style in Thailand: History and Development**

Ven.Phra Raphin Buddhisarō, Asst.Prof., Ph.D.\*

Asst.Prof.Dr.Phichet Thangto

Dr.Lampong Klomkul

Faculty of Social Sciences & ASEAN Studies Centre  
Mahachulalongkornrajavidyalaya University, Thailand

## **Abstract**

The purpose of this academic article was to study Annam Nikaya Buddhism on Vietnamese Style in Thailand focusing on the history and the development. The article was written by using documentary study, area study with historical method and participatory observation. Results of study indicated that Annam Nikaya is one of the Buddhist sects in Thailand. It has been modeled from Vietnam for more than 200 years and still preserving the identity of Buddhism following Vietnamese way of self. At the same time, the blends became part of Thai society such as dress, prayer and practice in some respects that correlated the retention in Thailand under the encouragement of the monarchy and the government. There is an administrative structure base on Thai Sangha Acts and the number of temples and monks are increasing continually and are currently developing as a part of Thai society.

**Keywords:** Anam Nikaya, Buddhism, Vietnam

## **Introduction**

From the research called “The History of Buddhism in Vietnam (2009)”, Tai thi Nguyen is the editor with authors are Dinh Minh Chi and others conducted a research on “the history and development of Buddhism in Vietnam” which reflected the development of Mahayana Buddhism in Vietnam. The work of Minh Chi (1993) on “Buddhism in Vietnam” or Sommai Chinnak and Phrakru Sarakijkosol (2016) in the research study on “The Buddhism in Vietnam: History, Cultural and Social Relationship-Buddhism in Vietnam: History, Cultural and Social Relationship.” This information is given the whole development of Buddhism in Vietnam and forwarded to various lands including Thailand that was influenced by Mahayana Buddhism as shown in the work of Wu Zhibin (2017: 169-185) on “The Development of Chinese Nikaya Mahayana Buddhism in Thailand”. This is to study Mahayana Buddhism in Thailand that divided into two parts which are the Chinese Mahayana and Vietnamese Mahayana. In Thailand, we called “Annam Nikaya” that has developed the relationship between Vietnam and Thailand from the past until the present as shown in the Venerable Thích Nhuận An (2008) on “A Study of Annam-Nikaya in Thailand”

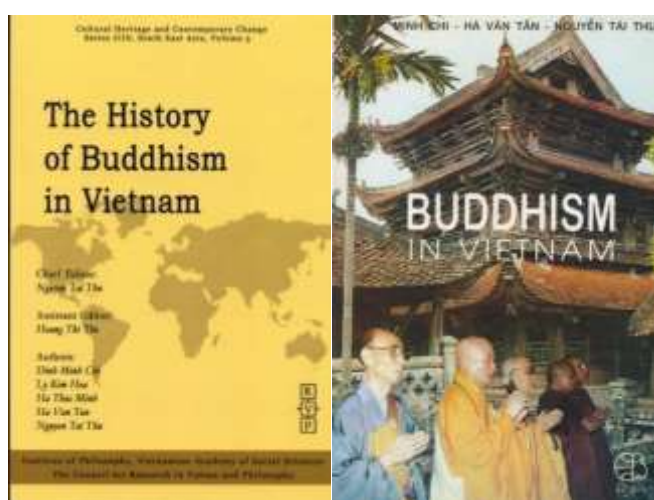
In this article, the author focuses to write Buddhism in Vietnam that can be combined between Thailand and Vietnam and comes with the words "Annam Nikaya" or Buddhism that originated from Vietnam. For the Chinese Buddhist sect is led by China which is different from Vietnam. Therefore, only the history and the development of Annam Nikaya of Buddhism from Vietnam are focused on the writing including the mixed development as a part of Thailand. This article also presents a

multicultural religions, beliefs and ways of unity under the different society that appears today. Knowledge of Vietnamese in Thailand and the reflection of knowledge area studies is a mechanism of learning from each other between Thailand and Vietnam from the part until now.

### **The Beginning of Buddhism on Vietnamese Tradition in Thailand**

There was no clear evidence about the Vietnamese in Thailand during early Rattanakosin period. Only found evidence from chronicle of Vietnamese who stayed in Bangkok. Around the year 1773, it has caused a rebellion in the city of Hue, the capital of Anam. The Vietnamese dynasty escaped rebels and had fled down to Saigon, Ong Chiang Chun, the 4th son of the ruler of Hue had also fled to the city of Ha Tien which connected to the territory of Banteay mat, Cambodia. When the rebels raised, following the ruler's family was evacuated Ong Chiang Chun to Thonburi Kingdom. In year 1776, King Taksin (Taksin the Great, 1767-1782) has accepted and gave the land to settlements outside the capital on the East Coast which is the area of current Phahurat road.

In the Rattanakosin period, the grandson of Chao Meuang Hue, Ong Chiang Sue, rebelled and fled to Saigon, but later he could not fight with a rebellion. Then, he fled to the Krabue Island in Cambodia. He then escaped to Bangkok and requested for the safe place. King Rama I in Bangkok during the year 1783 has given the land to the Ong Chiang Sue and his followers to settle along the east side of the Chao Phraya River located in the district Kokkrabue (Wat Yannawa, Bangkok). Ong Chiang Sue used to control the Vietnamese army and went to war with Burma several times, and he was given the army by Thai King to fight for the city of Saigon. He was later to return to Vietnam in order to fight for the city of Saigon again. Then, Phrarajchawangbowon Surasinghanat was very offended, so please asked all Vietnamese family to move their houses to Bangpo and living there until now.



**Figure 1** Books of The History of Buddhism in Vietnam (2009) and Buddhism in Vietnam (1993). It provides information on Buddhism in Vietnam to link Buddhism on Vietnam Style to Thailand (Source: Online 15 October 2018)

During the reign of King Rama III during year 1834, King Minh Mang (Minh Mạng, 1820-1839) of Vietnam has announced a policy prohibiting religion in Vietnam. Roman Catholic Arrested and punished them with aspects of Christianity. When it was invaded, Vietnamese refugees had moved and requested for the safe place and the majority were moved to Chantaburi and some immigrants moved to Bangkok. Then, they were given places to stay at Samsen. During the year 1833, Chao Phraya Bodindecha, (1777-1849) has raised an army to defeat the Vietnamese that appeared in the record of "Annam Siam Yuth: The battle between Thailand and Laos, Khmer and Vietnamese" (Chao Phraya Bodindecha, 2550) and in the research of Thanom Annamwat (1973), called "The relationship between Thailand, Cambodia and Vietnamese in the beginning Rattanakosin period". There was a research of Sujane Kanparit (2018: 117-175) called "*The Contestation over the Indochinese Peninsula between the Siamese Court and the Nguyễn Lord from the Late Eighteenth Century to the Early Nineteenth Century*. The fighting for "Cambodia" and "Ha Tien" between the office of Siam and Chúa Nguyễn family during the late of 18th century and early 19th century. During the events on the battlefield, these events have traditionally migrated to the Vietnamese family to Bangkok especially during the year 1834. It is divided into 2 groups of Buddhists. The first group was moved to Kanchanaburi Province in order to preserve and looked after a new city at Pakphraek. For the Christianity, they were moved to Samsen which some have already lived there. His Majesties the King's Somdejprapinklao (Pinklao, 1851-1866) when he had also held the rank of Prince Krom Khun Isra Rangsan had trained them to be a gunner soldier.

Until the reign of King Rama 4 (King Rama IV: 1851-1868) has allowed the Vietnamese who were living at Kanchanaburi moved to Krung Kasem Canal and Provided the opportunity of being a gunner soldier of a royal palace. The political links between the countries of Thailand and Vietnam as shown in the work of Morragotwong Phumplab (2013) entitled "Saekker-Sawaimood": history recognition of Mahayuth Siampai in Vietnamese view," or in work of Morragotwong Phumplab (2010) in "The Diplomatic Worldviews of Siam and Vietnam in the Pre-colonial Period (1780s-1850s), most of information about political information and the relationship between Thailand and Vietnam through the information below:

*"Siam was involved in a battle for dominance between Tây Sơn and Chúa Nguyễn family during the reign of King Taksin. After Chúa Nguyễn family was chased by Tây Sơn. There was one of Chúa Nguyễn family called Tôn Thất Xuân had fled to Thonburi with Mạc Thiên Tứ of Mak family. Just a few years late Reign of King Taksin, Tôn Thất Xuân and 53 of his followers were sentenced to death. Due to details in the records of Thailand and Vietnam, King Taksin had the dream that Tôn Thất Xuân had stolen the diamond and swallowed it and escaped from Thonburi. Evidence from Vietnam indicated that vessels of Siam King were robbed and all merchants were killed by*

*Vietnamese guerrillas. But the group's Tây Sơn cannot overthrow the power of Chúa Nguyễn family still has left Nguyễn Ánh or Ong Chiang Sue. This was a person who came and requested help from the royal court of Siam during King Rama I in 1784 that happened in just two years after the founding of the Chakri Dynasty. "*

Therefore, *Ong Chiang Sue* or Nguyễn Ánh (Vietnam information), was the one who was an emperor Gia Long (Gia\_Long, 1780-1802). The first monarch of the Nguyễn dynasty. When studying the development of Buddhism in Vietnam, there is the same information that the king of Vietnam did not come alone, he had also taken his people with him. Belief and religions has also brought into Thailand that could see the evidence of settlement communities in Vietnam's former king that linked between the countries. When specified on the information of the Annam Nikaya Buddhist sect indicated that the reign of King Rama I (King Rama I, 1782-1809), had provided the settlement of the Vietnamese people who immigrants from the war since the end of Thonburi. The priest was invited from Vietnam to stay in Thailand. The first group of priests consisted of two monks who were Phrakrukananamsamanajarn (Ugh) and Phrakrusamananamsamanajarn (Hyiew Kram) is the leader of Sangha Annam Nikaya in Thailand.

During the reign of King Rama II (King Rama II, 1809-1824), and the reign of King Rama III (King Rama III, 1824-1851), Vietnamese Sangha in Thailand and Vietnam lost the connection from each other. Then, the relations had returned again during the reign of King Rama 4 (King Rama IV, 1851-1868). In the reign of King Rama V (King Rama V, 1868-1910), Vietnamese Buddhist monk had returned to Thailand because of that time Vietnam was under the French rule. The contact between Vietnamese Sangha in Thailand and Vietnam was very difficult. Therefore, Vietnamese Sangha in Thailand has revised regulations and monastic tradition in accordance with the several monks in Thailand such as receive food, morning pray, evening pray, do not eat at night time, and combined activities with Theravada Buddhism such as Katina ceremony, Forest-robe presenting ceremony and Buddhist Lent ceremony.

In addition, the route of Vietnamese migration in Thailand was appeared in the work of Narongsakdi Kuboonya-aragsa, Pisit Boonchai and Paiboon Boonchai (2018) on "The Role of Ethnic Thai-Vietnamese People in Effecting Changes On the Thai Economy, Society and Culture," or in the work of Krisana Thongkaew and others (2014: 123-146) on "Legitimate power and authority in Social Mobility of Vietnamese Thai". Result of the study indicated that a group of Vietnamese immigrant's contemporary "new" was not exactly linked to Annam Nikaya in Thailand, but it was the way of religions, Culture of "Ancestral Shrines" or other religions such as Christianity.



## **Development and Dissemination of Annam Nikaya in Thailand**

When a group of Vietnamese refugees moved to Thailand, there are a whole bunch of Buddhism and Christianity. When once it is allowed to settle anywhere, it will be built in order to give expression to the religious beliefs of the group. The Vietnamese influence of Buddhism in China style. The building of temple was typical and faith in during that time. Annam Nikaya Buddhist has built temple in the first place by a group of Vietnamese immigrants who moved to Thonburi with Ong Chiang Chun and has established two temple which were 1) Wat Thipayawariwiharn that was located in Banmor market and is current under the rule of the Chinese Buddhist sect, 2) Wat Mongkol Samakom that was originated at Banyuan behind Wangburaphapirom. When Chulalongkorn would like to make a road and direct pass though the temple area, therefore, The land was granted to build a new temple by King Chulalongkorn. The exchange was originally moved to the roadside in Plaengnam, Samphanthawong district, Bangkok.

The community and make temple with the migration of the Vietnamese people during the 2<sup>nd</sup> period by a group with Ong Chiang Sue during the reign of King Rama I with the settlements and the construction of 2 temple which were: 1) Wat Aupairajbamrung located in Talad Noi market (Charoenkrung Road) in Samphanthawong District, 2) Wat Annam Nikayaram, which some referred to Bang-Pho temple.

The community and make temple with the migration of the Vietnamese people during the 3<sup>rd</sup> period in the reign of King Nang Klao (King Rama III) has set up a community and built 3 temples which were: 1) Wat Thawornwararam located in Kanchanaburi. When they moved into Bangkok, Vietnamese has built up another temple was 2) Wat Samananabboriharn or Watyuan Sapankhow located near Krung Kasem Canal, Dusit district, and the third temple was 3) Watkhetnabunyaram that located in Chantaburi.

But at the same time, it has built in Annam Nikaya in different areas due to the development of Mahayana Buddhism that looks like the Chinese. It has gained popularity and spread to the Chinese community in the country, as shown by various temples were made later: 1) Wat Kusolsamakorn located in Samphanthawong district and near Rajawong Road, 2) Wat Chaiya Pumnikaram located in Samphanthawong district and near Trok Che Hua Niam, 3) Wat Bampenjeebprot located in Samphanthawong district near Yaowarach road and later the Chinese was taken care the temple, 4) Wat Lokanukor that located in Samphanthawong District, Soi Palitapon, Rajawong Road, and 5) Wat Thavorn Wararam located in Had-Yai, Songkhla qnd rebuilt on the year 1958.

Annam Nikaya Temples in Thailand originated before Chinese temple in King Rama III during the Crown Prince ordained and called "Vachirayana Bhikkhu". He was interested in ideological tradition and the practice of Mahayana monks. At that time, the monks Mahayana had only Annam Nikaya and without Chinese Mahayana. Therefore, he invited to Ong Heung abbot of Watyuan Talad Noi as a royal command. The abbot was being impressed by Vachirayana Bhikkhu. When he ascended the throne graciously, he fraternal parties Annam Nikaya came to patronage and in the presence of such continued despite the shifting reign to date. During the first Vietnamese temple that came under royal was Watyuan Talad

Noi, the temple has received the budget for reconstitution. Vietnamese priest also had the opportunity to meet and conducted the rituals of the faith-based Annam Nikaya ceremony on his birthday tradition, and the practice continued until today.



**Figure 2:** Wat Khetnabunayaram Temple, Chantaburi. Wat Samananumborihan Temple, Bangkok, Buddhist Temple in Anamnikaya in Thailand (Online: 10 Oct 2018)

### The Development and the Persistence

When King Rama V ascended the throne in 1868, he followed the example of his father about fostering and restored Vietnamese temple. The royal grant to renovate a Vietnamese temple at Talad Noi market again and has given a new name was “Aupairajbumrung Temple”, the word "Aupai" means two that showed the receiving from two kings who were King Mongkut and King Chulalongkorn. The abbot was also given a new name called “Phrakrukananamsamanajarn” (Ugh) who was being The Chief of Annam Nikaya. The King later was given the name for Vietnamese temples and other Chinese temples as well.

This information is about the Buddhist temple in Thailand on a number of priests and religious rituals that appeared in ecclesiastical law. The issue of two main sects of Buddhism in Thailand, it also has divided into four sub-sects including Maha Nikaya, Dhammayuttika Nikaya as part of the Theravada Buddhism. For Mahayana sect consisted of Chinese Nikaya (Wu Zhibin, 2017: 169-185) and Annam Nikaya in Vietnam. When focused on Buddhism in Vietnam, it was shown that the fact of Buddhism in such form. The happening fact under the similarities and differences did not different, too.

**Table 1** Static of Temples and Monks (plus novice) of Theravada and Mahayana in Thailand Year 2017

Theravada				Mahayan			
Mahanikaya		Thammayuttikanikaya		China Nikaya		Annam Nikaya	
Temple	Monks	Temple	Monks+Novice	Temple	Monks	Temple	Monks
36,934	258995	3,610	33,639 (m)	15	-	21	300+
	53230		6712 (N)				250+
	(N)						(N)

**Source:** Part of Information Technology, Office of the Secretary (2017).

General Information on Buddhism Year 2017, Office of the Secretary:  
Office of National Buddhism.

In addition, the statistics and information about the number of Annam Nikaya temple in Thailand. There are 21 temples of Annam Nikaya temples which located 7 temples in Bangkok, 2 temples in Kanchanaburi, and 1 temple in Songkhla, Chantaburi, Yala, Udonthani, Chachoengsao, Supanburi, Samut Sakhon and Nakhon Pathom provinces as shown in table 2.

**Table 2** Temple of Annam Nikaya in Thailand Total 21, Anam Nikaya Sangha of Thailand

No	Name of Annam Temple in Thailand	Place
1	CHÙA PHỔ PHƯỚC Wat Kusolsamakorn	Bangkok
2	CHÙA TỬ TẾ Wat Lokanukor	Bangkok
3	CHÙA QUẢNG PHƯỚC Wat Annamnikaiyaram	Bangkok
4	CHÙA CẢNH PHƯỚC Wat Somananam Boriharn	Bangkok
5	CHÙA KHÁNH VÂN Wat Upai Ratchabumrung	Bangkok
6	CHÙA THÚY NGẠN Wat Chaiya Pumnikaram	Bangkok
7	CHÙA HỘI KHÁNH Wat Mongkol Samakhom	Bangkok
8	CHÙA PHƯỚC ĐIỀN Wat Khetnaboonyaram	Chantaburi
9	CHÙA NGỌC THANH Wat Anamnikai Chalerm Phrachomphansakal	Supanburi
10	CHÙA HÙNG THANH Wat Dhamma Panyaram Bang Muang	Nakorn prathom
11	CHÙA HÙNG PHƯỚC Wat Charoen Boonphaisan	Kanjanaburi
12	CHÙA KHÁNH SANH Wat Mahayan Kanchana Mat Ratbumrung	Yala
13	CHÙA VẠN THỌ Wat Muenpi Wanaram	Ratchaburi
14	CHÙA LONG SƠN Wat Tham Khao Noi	Kanjanaburi
15	CHÙA KHÁNH THỌ Wat Thavorn Wararam	Kanjanaburi
16	CHÙA KHÁNH AN Wat Sunthorn Pradit	Udonthani
17	CHÙA PHỔ CHIẾU Wat Sattha Yim Phanich Wararam	Samutra sakorn
18	CHÙA TAM BẢO CÔNG Wat Upai Patikaram	Chashengsoa
19	CHÙA KHÁNH THỌ Wat Thavorn Wararam Hatyai	Songkla
20	CHÙA PHƯỚC THỌ Wat Noparat Wanaram	Chantaburi
21	CHÙA HÙNG VÂN Wat Srisijanyatham Panyaram	Prathumthani

**Source:** Website Anam Nikaya Sangha of Thailand (Source : 10 March 2017)

Giáo hội tăng già An Nam Tông Thái Lan/Anam Nikaya Sangha of Thailand

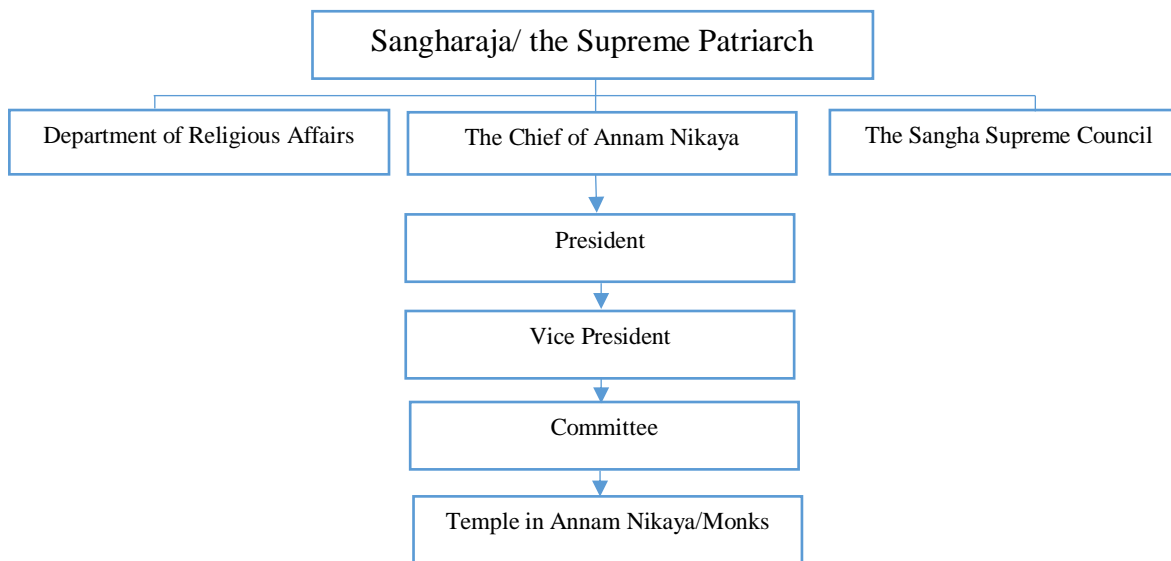




**Figure 3:** Some Buddhist Tradition interweave Thai-Vietnamese of Annam Nikaya in Thailand (Source: Online, 10 October 2018)

The priest of Annam Nikaya has similar ritual practices like the Chinese Nikaya, but only ordaining ceremony, Buddhist Lent and Buddha Bathing Ceremony that are similar to the Theravada Buddhism. For Sangha ruling, King Rama V had ordered and given their Sangha position similarly to the Mon Buddhist monks that used to receive during King Rama IV. Due to the Chinese Nikaya and Annam Nikaya have made different rituals from the Theravada monks, the King had ordered and given them a separate Sangha position including graciously a Chinese priest at the same time. In addition, appropriate priests had also promoted into a Sangha position similar to Theravada Nikaya. For Annam Nikaya Sangha used to stay with Phraya Chodikarachsethi (Pun) and Khun Annamsanghakarn in order to contact with the royal office, Department of Justice, and Department of Finance. The King later subsequently ordered transfers the Annam Nikaya priest and Chinese Nikaya stayed under the Ministry of Justice of the Year 1898.

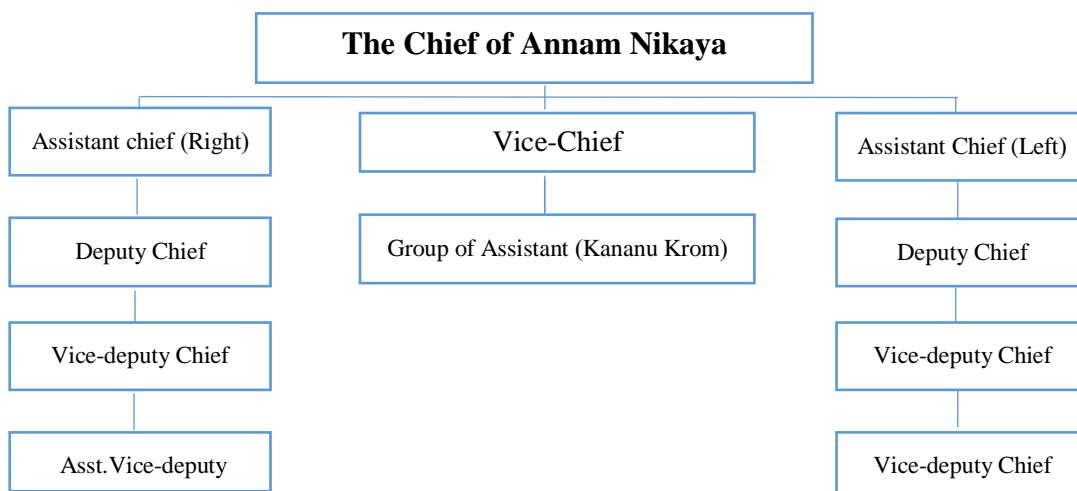
In figure 4, a management style of Annam Nikaya Sangha and have their own governance according to the Sangha Acts 1962 and the Sangha regulations has issued under the Act No. 1977 of the 3rd edition as the other ruling Sangha. Provide for the implementation of the ruling according to law, doctrine and discipline of the Supreme Patriarch. The governing has the structure under the Supreme Patriarch and member of the Supreme Sangha Council. The government will supervise the Religious Affairs Department as shown in below figure.



**Figure 4** The structure of the administration of Annam Nikaya in Thailand Part 1  
 (Source: <https://www.anamnikayathai.com>, Website Annam Nikaya in Thailand, 15 October 2018)

**Structure and Administrative Position of Annam Nikaya Sangha**

The law requires that the Chief of Annam Nikaya has the authority to issue rules and orders without the conflict with the doctrine, sect, law, the order of Supreme Patriarch, and regulations of the government No.3 (B.E.2520). Therefore, it requires the layman to be a position of the sequence as figure 5.



**Figure 5:** The structure of the administration of Annam Nikaya in Thailand Part 2  
 (Source: <https://www.anamnikayathai.com>, Website Annam Nikaya in Thailand, 15 October 2018)

The administrative structure of the Sangha Annam Nikaya and Chinese Nikaya were separated administration within their group. There was only one Sangha Annam Nikaya that lived under the rule of Thai Sangha. The Supreme Patriarch has been promoted by the King as Head of State. This position is supervised by the Department of Religion and under the rule of law as amended year 2018. This information reflected the development of the rule and regulation related to Annam Nikaya that showed the joint development with Thai society.

### **The Persistence and Further Development**

Development of Vietnamese Buddhism in Thailand has become part of a wider development in Chinese group. For that reason, the Chinese community has paid respect and supported of Vietnamese Buddhism in Thailand as well. Data of Chinese Buddhism in Thailand occurred and was going on later than Vietnam. However, China was a first originally a supporter and contributor to the Vietnamese as well because they had a common cultural characteristics as shown in the work of Kanokwan Komalittipong (2007) on "The Administration of the Chinese Buddhist Sangha in Thailand" that studied the development of the administrative affairs of the Chinese Buddhist sect in Thailand including the work Ongpalat Sitthisak Thianya (Saekhow) (2014) on "Management of Efficiency in Public Welfare of the Anam Nikaya Buddhist Sangha in Thailand."

These data showed direct information on Annam Nikaya Buddhism that reflected the connection to other contexts including the study of Annam Nikaya monks, Annam Nikaya monks who come and study at Buddhist University in Thailand. This can make a link between monks from different sects can share knowledge and experience to each other. Therefore, the role of Annam Nikaya Buddhism has developed and bridged with people from outside as a positive interaction until it became a part of the system in a holistic way.

The Vietnamese monks in Thailand has first ordained from the land of Vietnam. In the reign of King Rama I, it came to the Vietnam conflict. From this situation, Vietnamese in Thailand has changed and ordained in Thailand. They has also adjust their monastic life to make more suited to Thailand such as will not hold food for nighttime, wearing yellow robe, and do not wear shoes and socks. For any other religious practice, they still perform same as in Vietnam. Until the reign of King Chulalongkorn, His Majesties the King has given Vietnamese monk a royal position, allowed to come and celebrated Chinese funeral ceremony. A royal ceremony often has been amended and made the ceremony similar to Thai Buddhist monks. As appeared in the research of Phrakusol Khánhlê , Wutthinant Kantatian (2017, 248-257) on "A Method of the Conservation of Ceremonies and Practices of Anamnikaya Sanga in Thailand" , to provide that information that Annam Nikaya has developed more than 200 years to perform rituals and treatments forwards continuously consisted of 1 ) ritual of spheres worship, 2 ) ritual bathing of Buddha images and

molten candle 3) ceremony charity Taekrajad 4) rituals in the Vegetarian Festival etc., or reflected the identity and spirituality as shown in the research group will study in China. However, the connection between Thawararam temple at Hatyai was being a part of Annam Nikaya temple in Thailand as shown in the work of Porntipa lay Yasin, Rewadee Ng Poh (2017) about "Pyramid of Religion, Power, Identity and Community: the Interrelation between Mahayana Buddhism and the Thai-Chinese People in Had-Yai City", that Chinese had also attended activities at the temple as a Buddhist monastery.

The evidence that appeared until the reign of King Mongkut (King Rama IV) during that time that he ordained, he would like to know more about Vietnamese religions. Then, the King asked from Ong Heung who has later become the first Phrakrukananamamanajarn during his reign. King Rama V used to impress Ong Heung since the first meet. When King Mongkut entered and then ascends the mighty throne, Vietnam has the opportunity to present incense and candle on his birthday celebration. Vietnam is the latest offering of incense and Kim Huay Ang Tew every year including Chinese funeral ceremony at the royal event for the first time. King has been graciously pleased to be the first when the body and mind of Queen Debsirintra in year 1861. Later, when King Pinklao passed away in year 1865, Chinese funeral ceremony was graciously pleased to have the ceremony in the Royal Palace again. Then, the Chinese funeral ceremony has being invited as that tradition continually.

Next, King Mongkut has said that the former king had given Sangha position to Mon monks same as Thai monks. Therefore, it should be given the position of Vietnamese monks who came from Vietnam or born in Thailand. Then, he has asked establish the structure of Sangha position for Mahayana sect both Annam Nikaya and Chinese Nikaya. He selected Annam monks who were a teacher to be at the position of "Phrakru", "Phrapalad", "Rongpalad", "Assisstant". For Chinese monks, the position of teacher was being promoted as "Phrakru" and have sub-ordinate to be "Phrapalad" and "Rongpalad" same as Vietnamese monks. The King has also given a fan of rank that similar to Thai monks Thailand but as thumbnails down.



**Figure 6:** Monks and Novice in Wat Sunthorn Pradit (CHÙA KHÁNH AN) Udonthani, temple in Annam Nikaya in East northern of Thailand (Source: 25 October 2018)

### **The Perception towards Buddhism from Vietnam**

The changing of social perceptions about Vietnamese Buddhism in Thailand has decreased or may not even know what Annam Nikaya is. It could be interpreted as "the Chinese monk" with a condition for receiving information about China such as Chinese movie including the physical changes of religious monastic and religious practices that related to Theravada monks in Thailand. Therefore, a sense of Thai Annam Nikaya and Vietnamese Annam Nikaya is looked far away from each other. Mahayana Buddhism in Vietnam is being known when a new currency of Vietnamese Buddhist monk called "Thich Nhat Hanh" who wrote a lot of book about religion and is translated into Thai language including "The Art of Power." At the same time, the role of the priest is interpreted as a line of Buddhist movement with a new role as a religion for social development. He rub mentioned as a monk in Buddhism as a model to study in a Buddhist society. It was mentioned in the research of Pimalaporn Wongchinsri (1998) on "Influence of Zen Buddhism on Thich Nhat Hanh's literary works or in the research of Phra Subchoo Mahaweero (Bunpila) (2011) on "The Study of the Method of Practicing Mindfulness in Daily Life According to Thich Nhat Hanh's way" that said the priest who led the Buddhist dissemination.

Then, they are invited to disseminate Buddhism in Thailand at a branch office in Vietnamese style named "Plum Village" in Thailand. They have also conducted Buddhist activities in Vietnamese style. However, the development of the Buddhism is similar to Vietnam more than the development of Annam Nikaya in Thailand. There are some different practice for Thai Annam Nikaya such as eating meat or eat two meals. This is the reason on political developments that requiring religious denominations are part of the system of Sangha committee in Thailand and under the rule of the state. Members of religious or priests who are local people can only preserve a unique of prayer, but they cannot speak Vietnamese. This might be a group of Thai or Chinese people who ordained in Annam Nikaya that appears in the current society.



**Figure 7:** Tich Nath Hanh's book of one of several other books that have been translated into Thailand, and make people know and are interested about Buddhism in Vietnam is increasing (Source: Online, 10 October 2018).

### Conclusion

Annam Nikaya Buddhism in Thailand reflected the uniqueness of Vietnamese in Thailand. Another meaning reflected the relationship between the two countries through a religious dimension apart from the political, economic, social and cultural participation in some aspects. The religious heritage of the country are mixed both Theravada and Mahayana in the Vietnamese and the Khmer Theravada which belonging to ethnic groups. The ethnic and buzzing in Vietnam has shown Annam Nikaya temple in Thailand, with the architecture and art of the merger between China, Vietnam and Thailand. Annam Nikaya temple in Thailand are not normally build the church with a gable apex, toothlike ridges and Haghgss, but the creation of a stupa containing the bones, the drum and the bell Tower, which looks like the Chinese architectural images that are symbolic of Vietnam temple is called Thao Maha Chompu. Therefore, Annam Nikaya in Thailand is shown the images of a link between Buddhist Thailand and Vietnam including the political history as well. In terms of Buddhism in Vietnam through the Thich Nat Hunt, it is a condition that makes people to study and understand more about Buddhism until has made progress through the book and the activities of Mahayana Buddhism in Thailand. The Buddhist temple in Vietnamese style in the name of Plum Temple is being known as a founding branch that located in Nakhon Ratchasima Province, Thailand. Therefore, Annam Nikaya or Vietnamese Mahayana as a part and is recognized of the Thai Buddhist or Thai society in a holistic way.



## References

- Chao Phraya Bodindecha. (2007). *Siamese–Vietnamese wars: Wars of Thai-Laos-Cambodia and Vietnam*. Bangkok : Khosit.
- Chi Minh, Ha Van Tan , Nguyen Tai Thu . (1993). *Buddhism in Vietnam*. Hanoi: Thế Giới Publishers.
- Kanokwan Komalittipong. (2007). *The Administration of the Chinese Buddhist Sangha in Thailand*. Dissertation for Degree of Doctor of Philosophy ( Buddhist Studies) . Graduate School Mahachulalongkornrajavidyalaya University.
- Krishna Thongkaew,Somsak Srisontisuk and Viyouth Chamruspanth. ( 2 0 1 4 ) . Legitimate Power and Authority in Social Mobility of Vietnamese Thai. *Journal of Mekong Societies*: 10(3) September-December 2014: 123-146.
- Morragotwong Phumplab. (2010). *The Diplomatic Worldviews of Siam and Vietnam in the Pre-colonial Period (1780s-1850s)*. Master thesis, National University of Singapore.
- Morragotwong Phumplab. (2556). “*Rach Gâm – Xoài Mút*”: *Vietnamese Historical Perception towards the Great Battlefield of Siamese Loss*. *Journal of Anthropology Thammasat Unviersity*. 32(1): 87-113.
- Narongsakdi Kuboonya-aragsa, Pisit Boonchai, Paiboon Boonchai (2018). The Role of Ethnic Thai-Vietnamese People in Effecting Changes. On the Thai Economy, Society and Culture. *Nakhon Phanom University Journal*. 8(2) May – August 2018: 107-116.
- Ongpalat Sitthisak Thianya (Saekhow). (2014). *Management of Efficiency in Public Welfare of The Anam Nikaya Buddhist Sangha in Thailand*. Dissertation for Degree of Doctor of Philosophy ( Buddhist Management) . Graduate School Mahachulalongkornrajavidyalaya University.
- Ongsorapananampoch (Phisit Thianbao/Sriwicha). (2013). *The Development of The Models of the Effective Management in Anamnikāya Saṅgha in Thailand*. Dissertation for Degree of Doctor of Philosophy ( Buddhist Studies) . Graduate School Mahachulalongkornrajavidyalaya University.
- Phakorn Chatjareunsuk. (2558/2015). Values and Changes of Temples Under The Chinese Buddhist Order of the Sangha in Thailand: A Case Studies of Chinese Temples in Bangkok. *Master of Architecture*. Faculty of Architecture: Chulalongkorn University.
- Phra Subchoo Mahaweero(Bunpila). (2011). The Study of the Method of Practicing Mindfulness in Daily Life According to Thich Nhat Hanh’s Way. *A Thesis of Degree of Master of Arts (Buddhist Studies)*. Graduate School Mahachulalongkornrajavidyalaya University.
- Phrakusol Khánhlê , Wutthinant Kantatian (2017). A Method of the Conservation of Ceremonies and Practices of Anamnikaya Sanga in Thailand . *Journal of Graduate School Review*. 13(1) Special Issue: 248-257.

- Pimalaporn Wongchinsri. (1998). *Influence of Zen Buddhism on Thich Nhat Hanh's literary. Graduate School. Master Arts (Comparative Literature). Chulalongkorn University.*
- Pornthipa Banthomsin, Rewadee Ungpho. (2016). “*Pyramid of Religion, Power, Identity and Community: the Interrelation Between Mahayana Buddhism and the Thai-Chinese People in Had-Yai City.* Department of Educational Foundation, Faculty of Atrs, Songklanakharin Univerisity.
- Somma Chinnak, PhrakruSarakijkosol. (2016). The Buddhism in Vietnam: History, Cultural and Social Relationship. *Journal of International Studies*, Prince of Songkla University. 6(2): July – December: 1-26.
- Sujane Kanparit. (2018). “The Contestation over the Indochinese Peninsula between the Siamese Court and the Nguyễn Lord from the Late Eighteenth Century to the Early Nineteenth Century. *The Thammasat Journal of History*. 5 (1): (January-June 2018): 117-175.
- Part of Information Technology, Office of the Secretary. (2017). General Information on Buddhism Year 2017, Office of the Secretary: Office of National Buddhism.
- Thanom Ananwat. (2516). Relationship of Thai and Khmer and Vietnams in Early of Rattanakosin Period. Bangkok: Kurusapa Press.
- Thanyāthip Sīphanā, Trinh Dieu Thin. (2548). Viet Kieu in Thailand in Thai-Vietnamese Relationship. Bangkok: Asia Studies Institute: Chulalongkorn University.
- Thich Nguyen Chon- (Nguyen Khuong Dan). (2008). The Recovery of Vietnamese Buddhism in the 20th Century. *The Degree of Master of Arts (Buddhist Studies)*. Graduate School. Mahachulalongkornrajavidyalaya University.
- Tai th Nguyen. Editor. (2009). *The History of Buddhism in Vietnam*. Council For Research In Values. Washington : The Council for Research in Values and Philosophy.
- Ven. Tran Duy Hieu. (2008). A Study of Annam-Nikaya in Thailand. The Degree of Master of Arts (Buddhist Studies) Graduate School: Mahachulalongkornrajavidyalaya University.
- Wu Zhibin. (2017). The Development of Chinese Nikaya Mahayana Buddhism in Thailand. *Chinese Stuide Juournal*, Faulty of Humanities and Social Science, Dhonburi Rajabhat University. Vol 10 No 2 (2017): July-December 2017: 169-185.

**Curriculum Vitae (Presenter)**

**Ven. Phra Raphin Buddhisaro, Asst.Prof.,Ph.D.** is a lecturer from Faculty of Social Sciences, Mahachulalongkornrajavidyalaya University, Phra Nakhon Si Ayutthaya, Thailand. He graduated doctoral degree in Buddhist Studies from Mahachulalongkornrajavidyalaya University, Thailand. He is interested in conducting research and writing academic papers that related to Buddhist Studies, Conflict management in Buddhist way, and how to apply Buddhist principles in Social Sciences.

**Contact:** E-mail: raphind@yahoo.com, Tel. +66 86 771 3638

**Curriculum Vitae**

**Asst.Prof.Dr.Phichet Thangto** is a Lecturer and Vice Dean of Faculty of Social Science Mahachulalongkornrajavidyalaya University. He Graduated in Doctor of Philosophy (Ph.D.) in Public Administration, Faculty of Political Science, Martharavada University, India. He is interested in conducting research and writing academic papers that related to Buddhist Studies, Public Administration in Buddhist way, and how to apply Buddhist principles in Social Sciences.

**Contact:** E-mail: ptoto@mcu.ac.th, Tel. +66 86 048 6042

**Curriculum Vitae**

**Dr.Lampong Klomkul** is a researcher and director for research, information and academic services, ASEAN Studies Centre, Mahachulalongkornrajavidyalaya University. She Graduated in Doctor of Philosophy (Ph.D.) in Educational Research Methodology, Faculty of Education, Chulalongkorn University, Thailand. She received award from National Research Council of Thailand: The best dissertation of year 2013 in Good Level (Education Field), received Graduate Scholar Award from The Nineteenth International Conference on Learning, The Institute of Education University of London, London, UK, August 14-16, 2012. She also received Golden Jubilee Scholarship to study in Canada for two years in Bachelor degree from 1997-1999. She is interested in conducting classroom action research, and to conduct research on teacher's development. In addition, she is interested in conducting research on applied Buddhist Studies into education and culture in ASEAN Community.

**Contact:** E-mail: research.mcu@gmail.com, Tel. +66 92 251 1212



**HỘI THẢO KHOA HỌC QUỐC TẾ  
VIỄN CẢNH ĐÔNG NAM BỘ - LẦN 1, 2018**  
**THE 1<sup>st</sup> INTERNATIONAL ANNUAL CONFERENCE  
SOUTHEAST VIETNAM OUTLOOK 2018**

*Board of Editors*

No	Full Name	Agency	Responsibility
1.	Ass.Prof.Dr.Ngo Thi Phuong Lan	Vice President of USSH	Head
2.	Ass.Prof.Dr.Nguyen Duc Loc	Rector, Institute for Strategic Development, TDMU	Deputy head
3.	Ass.Prof.Dr.Nguyen Minh Hoa	Senior Adviser, Institute for Strategic Development, TDMU	Member
4.	Prof.Dr. Ngo Van Le	Department of Anthropology, USSH	Member
5.	Ass.Prof.Dr.Hoang Van Viet	Dierector, Thai Center, USSH	Member
6.	Dr. Luong Thy Can	Vice Rector, Institute for Strategic Development, TDMU	Member
7.	Dr. Phan Van Ly	Vice Rector, Institute for Strategic Development, TDMU	Member
8.	Dr. Tran Dinh Lam	Director, Center for South East Asian Studies, USSH	Member
9.	Dr. Truong Minh Huy Vu	Director, Center for International Studies, USSH	Member
10.	Dr. Nguyen Thi Lien Thuong	Director, Centre for Applied Research, TDMU	Member
11.	Dr. Nguyen Hoang Tuan	Dean, Faculty of Foreign languages, TDMU	Member
12.	MA. Nguyen Quang Huy	Institute for Strategic Development TDMU	Secretary
13.	MA. Hoang Anh	Institute for Strategic Development, TDMU	Secretary





## Attend the Memorandum of Understanding (MOU) and

### International Annual Conference on South East Vietnam Outlook (The SVO) "Developing high quality human resource: Asian Experience and Lesson learned for Ho Chi Minh metropolitan area" 6<sup>th</sup> - 8<sup>th</sup> December 2018

Thu Dau Mot University (TDMU)

Binh Duong Province, The Social Republic of Vietnam

Co-organizer: Mahachulalongkornrajavidyalaya University, ASEAN Studies Centre, Thailand



Asst. Prof. Dr. Phrakhruthammathom Siriwat Siriwattano  
Ubun ratchathani Campus, MCU



Phrasithawatchamethi  
Vice-director of ASEAN Studies Centre  
Mahachulalongkornrajavidyalaya University,  
Thailand



Assoc. Prof. Dr. Phra Rajvaramethi  
Vice-rector for Administration  
Acting Director of ASEAN Studies Centre  
Mahachulalongkornrajavidyalaya University,  
Thailand



Asst. Prof. Dr. Phrakhrusophonphutthisat  
Vice-rector for Public Relations  
and Propagation, MCU



Asst. Prof. Dr. Phrakhu Pariyatwisuttikhun  
Surin Campus, MCU



Phrapalad Somchai Damnoen  
Buddhapanya Sri thawaravadhee  
Buddhist College, MCU



Asst. Prof. Phra Komsan Jalearnwong  
Faculty of Social Sciences,  
MCU



Phrabaideka Suphot Ketnakom  
Ubun ratchathani Campus,  
MCU



Asst. Prof. Phramaha Phanuwat Sankham  
Lampang Buddhist  
College, MCU



Asst. Prof. Dr. Phrakhrusangharak Chakkit Bhuripañño  
Faculty of Education, MCU



Asst. Prof. Dr. Phrapalad Raphin Buddhisaro  
Faculty of Social Sciences,  
MCU



Phra Weerasak Teerunguro  
Faculty of Social Sciences,  
MCU



Miss Napatson Mohprasit  
Lampang Buddhist College  
MCU



Dr. Patthamapom Apajitt  
Nangrong hospital, Buriram



Assoc. Prof. Dr. Wasana Kaewla  
Surindra Rajabhat University



Assoc. Prof. Dr. Somsak Boonoo  
Faculty of Education, MCU



Dr. Thanarat Sa-ard-iam  
Surin Campus, MCU



Mr. Silawat Chaiwong  
Lampang Buddhist College,  
MCU



Contact: Dr. Lampong Klomkul  
E-mail: research.mcu@gmail.com  
Conference Coordinator



Research, Information and Academic Services Division  
ASEAN Studies Centre, Mahachulalongkornrajavidyalaya University, Thailand



Bundhita Thiratsakun  
Faculty of Humanities, MCU  
Conference Assistant



Orranate Boonak  
IBSC, MCU  
Conference Assistant