

베트남 선교정보

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베트남 국가정보

- ▶ 국 명 : 베트남 사회주의 공화국 (공산당 1당)
- ▶ 인 구 : 8,585만 명 (2010년 통계)
- ▶ 국토 면적 : 한반도의 1.4배
- ▶ 민 족 : 54개 종족
- ▶ 중 교 : 불교 60%, 천주교 8%, 개신교 0.8%
- ▶ 수 도 : 하노이 (인구 700만 명)
- ▶ 주요 도시 : 호치민 (구.사이공 - 인구 약1,000만 명)
- ▶ 기 온 : 연중 21-35℃ 내외
- ▶ 주 생산물 : 커피(세계3위), 쌀(세계 2위 수출국), 고무, 원유
- ▶ G N P : 1,300 USS (2011년 통계)
- ▶ BC 690년 개국 (중국 1,000년 지배)
- ▶ 프랑스 80년 지배 (일본군 1년간 주둔)
- ▶ **일남 전쟁 : 1975년 4월 종전**
- ▶ **외교 수교 : 1992년 12월 22일**

소개글

베트남 선교를 위한 국가이해와 사회 문화에 대한 글 모음

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- 베트남 국가 정보

베트남(Vietnam) 국가정보

I. 일반적 개요

베트남은 동남아시아의 지역적 중심이 되는 인도차이나 반도에 위치하여 중국, 라오스, 캄보디아와 국경을 접하며, 동남면으로는 총연장 3444 킬로미터에 달하는 해안선으로 남중국해에 닿아있다. 석유, 천연가스, 농수산물 등 다양한 부존자원과 풍부한 노동력에 더하여 태평양과 인도양을 연결하는 물류 거점이 되는 지정학적 여건을 갖추고 있어서 향후 성장 잠재력이 큰 국가로 평가되고 있다.

베트남은 3개 지역(남부, 북부, 중부)으로 구분되는 데, 산업 환경과 비즈니스 기질이 서로 다르므로 지역간 차이를 이해하는 것은 매우 중요하다. 인력개발, 인프라 환경이 미흡한 특성 이외에도 사회제도 운영의 투명성 결여, 외국인에 대한 배타적 정서 등 베트남 경제 진출에는 제도적 관습적 장애요소도 많다.

베트남은 미·베트남 무역협정, 아세안 자유무역협정, 세계무역기구 가입 등 대외개방을 통해 세계경제의 구성원이 되었으며, 베트남 영향권 국가인 라오스, 캄보디아를 포함한 총인구 1억2천만명의 지역경제권의 중심 국가로 부상하고 있다.

1) 위치

베트남의 정확한 위치는 동경 102. 9' - 109. 3' 북위 8. 10' - 23. 24' 이다.

인도차이나 반도의 동쪽으로 북쪽은 중국의 여러 성들과 국경을 접하고 있고, 동쪽으로부터 남서쪽에 이르기까지는 남지나해와 타일랜드(섬)만으로 둘러싸여 있다. 서쪽은 쯔엉(장)산맥을 경계로 라오스와 서남쪽으로는 캄보디아에 접하고 있다.

- 국토 위치 -> 북위 8'30-23'22 , 동경 102'10-109'30
- 접경 국가 -> 라오스 2,130 km, 중국 1,281 km, 캄보디아 1,228 km
- 최대 고도 -> 편시판 산 3,143 m
- 해안선 -> 3,444 km (도서지역 해안선 제외)
- 베트남 영해 -> 12 해리 (경제수역 200해리)

2) 면적

국토 면적은 330,000km²로서 한반도 남북한 면적의 약1.5배 정도의 크기이며 남부 해안선을 따라 전체 길이 3,444km에 달하는 길고 좁은 국토로 그 모양 S자가 대나무 양쪽 끝에 바구니 같은 것을 달아 물건을 운반할 때 쓰는 "가인"이라는 도구와 닮았다. 국토의 80%가 산악지대로 되어있으나, 중남부 지역 호치민(사이공)으로부터 메콩강 하류와 남쪽으로는 산이 거의없는 평야지대이다.

- 국토 면적 -> 329,560 km² (지표면 325,360 km², 내수면 4,200 km²)
- 국토 남북 길이 -> 1,650 km
- 국토 동서 길이 -> 최장 600 km, 최단 50 km (중부지방)
- 국경 총연장 -> 4,639 km
- 메콩강 길이 -> 220 km (총연장 4,220 km)
- 홍강 길이 -> 550 km (총연장 1,149 km)

3) 기후

아시아 몬순 지대에 속하는 베트남은 남북이 길어서 기온차가 심하나 전체적으로 아열대 기후로서 호치민을 중심으로한 남부지역은 최저 20℃- 최고 35℃ 정도이며 북부 기후는 냉량기후, 중부는 열대기후로서 평균기온은 약 22℃정도가 된다.

겨울철인 1월의 평균 기온은 16.6℃ 정도이다. 계절풍의 영향으로 우기는 5월~10월 사이이며, 건기는 11월~4월이다. 우기때는 하루 한차례이상 비가 오는데 처음에는 강하게 내리다가 1~2시간 후에는 끝난다.

- 기후 -> 열대몬순 (남부), 아열대 (북부)
- 남부기온 -> 38.9° C (4월), 25.8° C (1월), [호치민시 기준 연평균 26.9° C]
- 중부기온 -> 39.4° C (6-7월) ~ 19.7° C (1월), [훼 기준 연평균 25.1° C]
- 북부기온 -> 38.8° C (6월) ~ 16.5° C (1월), [하노이 기준 연평균 23.4° C]
- 평균강우량 -> 연간 2,150 mm

4) 인구

8천 5백만 명(2011년 통계)으로 세계에서 인구밀도가 높은 나라 중 하나이며, 농촌 인구가 전체 인구의 80% 정도로 대다수를 차지한다. 특히 북부의 흥하, 남부의 메콩델타 강 지역에 인구의 반 이상이 집중되어 있다.

- 전체 인구 -> 약 9,000 만명 (인구증가율 1.3% 내외)
- 주요 도시 인구 -> 호치민(800만), 하노이(500만), 하이퐁(200만), 다낭(90만)
- 출산율 -> 2.4명 (영아 사망율 2.9%)
- 베트남 기대수명 -> 70 년

5) 수도 : 하노이 (도시화율 20%)

남부 도시 호치민(옛 사이공)이 수도인 하노이 보다 5~10년은 앞서있다고 말할. 호치민에서 하노이까지 비행기로 2시간, 기차와 육로 이동은 38시간 정도 걸린다.

- 행정 수도 -> 하노이 (6개 직할광역시와 59개 성, 65개 광역단체)

6) 민족(종족) 구성 (54개 -정부 공식 발표)

- 낌족 (베트남족) : 약 5천8백만 명으로 전체인구의 87%를 차지하고 있다.
- 몬크메르 (44개 이상 종족 언어집단) : 5%, 주요집단-크메르(캄보디아인), 무옹, 코흐, 므농 등.
- 타이따이 (17개가 넘는 집단) : 3.9%
- 미야오/야오 (7개가 넘는 집단) : 1.6%
- 말라요 폴리네시아 (5개가 넘는 집단) : 1%
- 중국인 (1975년 약 2/3의 중국인이 대만과 서양으로 망명함) : 1%
- 기타 : 0.8%

7) 공용 언어 : 베트남어

- 사용 언어 : 불어, 러시아어, 영어, 종족언어
- 문자 해독률 : 88% (공용어 베트남어)
- 성경이 번역된 언어 : 전체언어 18 개

II. 국가 정보

명칭 -> 베트남 사회주의 공화국 (Socialist Republic of Vietnam)

1) 경제

44년이 넘는 전쟁 기간은 베트남 경제를 파괴했다. 1986년 대외 개방과 시장 경제를 표방하며 "도이(변화) 므이(새롭다)"라는 개방 정책을 실시했다. 개방정책 후 20년이 지나 2006년 WTO 회원국으로 가입되면서 많은 변화를 가져왔다. 주요 도시는 오토바이와 승용차로 교통 체증이 심하며, 곳곳에서 건설에 박차를 가하고 있다.

-대외 관계 -> 수교국가 166, 교역 대상국 160, 투자국(베트남에) 60.

2) 정치

1945년에 북 베트남이 공산주의 공화국을 선포, 1941년과 1985년 사이에 일본, 프랑스, 남 베트남, 기타 주변 국가들, 미국 등에 대항해서 계속 전쟁을 치루었다. 북 베트남은 1975년에 남 베트남을, 1978~85년에 캄보디아를 점령하였다. 현재 베트남은 사회주의 공화국으로 공산당 1당 체제를 가지고 있다.

-정부수립 -> 1945년 9월2일 (프랑스에 독립선언)

-정치체제 -> 공산당 1당인 사회주의 공화 집단지도체제 (공산당서기장, 국가주석, 수상, 국회의장 서열순)

3) 사회

베트남은 일찍부터 유교를 받아들였으나 남녀 동등의 입장이 계속 견지되어왔고, 특히 사회주의 제도하에서 생활비 부담을 위해 부부가 모두 직장생활을 하기 때문에 탁아소, 유치원이 많이 있다. 개방정책으로 여러 사회 문제들이 발생하고 있는데, 도시의 이혼율이 30~40% 정도이며, 청소년들의 성문란도 심각하다. 인구 억제정책을 위한 낙태법 제정 이후 낙태율이 증가하였고, 여성들의 정조 경시, 이혼 가정 자녀들의 탈선, 외국인과의 국제결혼 선호 등 다방면에서 문제들이 대두되고 있다.

4) 교육

학제 -유치원 3년, 초등학교 5년, 중학교 4년, 고등학교 3년, 대학교 4년, 대학원 2년제.

교사 급여가 최저 수준이어서 교직과 부업을 병행하는 교사가 많고, 영어, 중국어, 일어, 한국어 등 외국어 학습과 컴퓨터 IT같은 분야에 대한 관심도 매우 높다. 1998년도에 한인학교가 호치민에 세워져 한국인 자녀들의 교육에 많은 도움을 주고 있다.

5) 종교

베트남 사회주의 정부는 통일이후 종교생활을 기본적으로 억제해 왔으나, 1992년 개정된 헌법 제70조에 신앙의 자유와 종교의 자유가 보장되어 있으나 실제적으로는 큰 의미가 없다.

-주요 종교 -> 불교 1,500만명, 카톨릭 600만명, 개신교 70만명.

6) 국민성

공산국가가 붕괴한 원인은 수동적인 사람들의 행동으로 인한 경제 침체에서 비롯되었다고 볼 수 있다. 이러한 사고는 외세의 침략에 의한 타민족의 지배를 오랫동안 받아온 민족이라 민족주의와 공산주의가 혼합된 정치적 성격을 띄고 있다고 보면 된다. 수동적인 성격의 한 예로는 방 청소를 깨끗이 하라고 말하면 알아서 해야 하는데 방 청소는 빗자루로 쓸고 걸레로 깨끗이 닦아야 한다고 구체적으로 알려 주어야만 한다.

민족주의는 베트남이 어떻게 미국과의 전쟁에서 승리할 수 있었는가를 알려주는 구찌 땅굴이 대표적인 예로써 250km를 25년에 걸쳐 호미로 파서 만들었으며 작전회의실,식당,우물 등이 있으며 함정도 여러 군데 설치해 놓았다. 출입구는 위장하여 감추었고 입구가 좁아 덩치 큰 미군은 들어갈 수 없도록 해놓았고 내부도 좁아서 오리걸음으로라야 통과할 수 있도록 한 곳이 많이 있다. 더욱 놀라

운 것은 25년간이나 작업을 하는 동안 이 굴에 대한 소문이 전혀 외부에 알려지지 않았다는 점이다.

이러한 협동심과 국민성은 사회 정치 체제가 어떠한 것이든 살아가는데 불편함이 없으면 가만히 내버려두라는 무관심이 되어 남쪽의 민주국가가 붕괴되었음에도 전혀 정부에 대한 저항이나 운동이 없는 이유를 알게 된다.

7) 문화 특징

- 의복 : "아오자이"(전통의상), "롱"(밀집모자와 같은 고깔형의 전통모자).
- 음식 : 아침은 주로 길에서 사먹고 있는데 "퍼"라는 쌀로 만든 국수를 즐겨 먹는다.
- 음악 : "티무룩" 6줄짜리 현악기와 "부디사바"신을 섬기는 "사바"춤을 전통 춤으로 하고 있다
- 축제 : "뻬트"(구정) 축제, 추석, 각 지역마다 매년 정기적으로 열리는 축제가 있다.
- 1인당 국민소득 : 800달러 정도
- 환율 : 1달러 = 20,000동(VND)
- 표준시각 : GMT+7 (한국보다 2시간 늦음)
- 교통 : 서울에서 호치민까지 비행시간은 5시간 10분 정도 소요된다.
- 농업 : 커피 생산 세계3위, 쌀 수출이 세계 2위로 1년에 삼모작을 한다
- 도량형 -> 10진 미터법

◆ 인도차이나 이해

중국에 있는 55개의 부족들 중에 남부와 남서부에서 내려온 부족들은 약32개 부족 (실제로는 150개 부족과 언어)에 이른다. 이들이 남하하여 미얀마, 라오스, 캄보디아, 베트남,태국에 이르러 원주민들과 어울려 살게 되었는데 이들이 사는 지역을 가리켜 인도차이나라고 부른다. 이들은 문화적으로는 인도의 영향(예절,언어)을 정치적으로는 공산권(구 소련, 중국)의 영향을, 경제적으로는 서방의 도움을 받으며 지금도 생활 전반에 프랑스의 영향이(11시30분~2시까지 점심시간, 파티시에 댄스 등) 사회 곳곳에 미치고 있다. 인도차이나 국가들은 지리적, 경제적, 종교적, 문화적으로 같은 배경을 지니고 있다.

• 베트남 중부 도시 다낭

다낭(Da Nang)

베트남 제4의 도시로 인구 약 70만의 중부 최대의 상업 항구 도시인 다낭은 옛부터 중요한 국제 무역항으로서 동서 무역의 중계지로 번영했다.

2~15세기 세력을 과시했던 참족 국가인 찬파 왕국의 왕도가 현재의 시가지 근교 "차큐"에 있었기에 "미선" 등 주변지역에 찬파의 유적이 남아있다.

베트남 전쟁시에는 미군 최대의 기지가 있었고, 한국 청룡부대의 귀국 집결지이기도 하다. 하지만 그때의 모습은 거의 사라지고 큰 항구도시로서 언제나 분주한 무역항으로 바뀌었다.

다낭 선교 역사

-1911년: R.A.Jaffray, P.M.Hosler, Hughes 선교사가 다낭에 도착하여 선교사무실 세우기 위한 부동산을 샀다.

1911년-1918년 단계

언어공부 기간이 지난 후 선교사들은 베트남 말로 복음을 전할 수 있었다. 그러나 그들의 활동은 많은 어려움을 만나게 되었다. 몇 명의 선교사가 추방되었다는 이유로 인해 프랑스 사람들의 불신을 받게 되었기 때문이다.

그럼에도 불구하고 복음의 권능은 많은 최초의 성도들의 믿음을 강력하게 그 어려움을 통과하게 역사 했으며, 복음을 받아들이는 많은 민중성원을 얻게 되었다.

- 1915년:지회들은 다음의 순서에 따라 설립되었다.:

다낭, 호이안, 다이안, 쯡안, 꾸에선, 껌롱, 남오, 빈, 냐짱, 닌호아, 퀴년, 팡 응아이 등등

- 1916년 복음은 하이퐁까지 전파되었다. 그 후에 하통, 타이빈, 닌빈, 선터이, 박닌, 박지아양, 하이중, 남닌, 랑선, 호아빈, 흥이엔 등등의 지회들이 설립되었다.

- 1918년 복음은 사이공까지 전파되었고 지회들은 다음의 순서에 따라 설립되었다.

미토, 벤제, 모가이, 속사이, 떤타약, 사텍, 컨터, 쩌우독, 룡수엔, 락자, 빈롱, 박리우, 투저우물, 빈엔호아, 등등

1918년-1927년 단계

이 단계는 베트남 목사, 전도사들의 양성을 위한 기간으로 기록된다.

- 1919년: 최초 성경공부반은 마굿간에서 가르쳤고, 그 이후 다낭에 짚으로 만든 최초의 예배당이 세워지게 되었다.

- 1921년: 다낭 성경학교가 설립되었다.

- 1926년: 전체 성경이 하노이에서 출판되었다.

- 1927년: 교회는 4,326명의 신도와 74개의 지회를 가졌다.

1927년-1942년 단계

이 단계부터 교회는 자립을 하게 되었고, 행정에 대해서도 독립하게 되었다.

- 1924-1926년: 제 1회, 2회, 3회 총회는 다낭에서 시행되었다. 이때의 총회는 단지 영성 보강의 책임만 졌다.

- 1927년: 최초의 행정회의(4번째)는 다낭에서 모였고 첫 회기 임원회가 시작되었다.

- 1928년: 복음회의 조례안(3개어로 구성 : 베트남어, 프랑스어, 중국어)은 널리 보급되어 졌고 적용되었다.

복음은 또한 캄보디아에도 전파되었기 때문에 그 당시 교회의 명칭은 동팜(1927)복음회라 했고, 이후 동팜 베트남 복음성회(1936), 베트남 복음회(1945), 그리고 베트남 복음성회(1950년 이후부터)로 바뀌었다.

- 1928년: 지역조직은 중북부지역과 남부지역으로 구성하여 모양을 갖추었다.
- 1930년: 기독교인쇄물들을 출판하기 위하여 하노이에 복음 인쇄소를 설립하였다가 1943년 달랏으로 이전하였고, 1970년에 사이공으로 이전 하였다.
- 1932년: 고원지역에도 전도하였다.
- 1939년: 교회의 조례가 인도차이나 총독의 공인을 받았다.
- 1942년: 교회의 재산관리회의를 공인 받았다.

1942년-1954년 단계

두 인도차이나 전쟁 사이에 베트남 복음성회는 많은 어려움을 만났다.

- 교회는 두절되었고, 북쪽은 기근을 당하고, 선교사들은 투옥 당하고, 신도는 흩어지고, 성경학교는 중단되고(1944-1948), 예배당들은 문을 닫고, 사악한 이론들이 나타나서 교회의 자치 자립의 기운이 다 소진되었다.
- 그럼에도 불구하고, 목사, 전도사들은 여전히 성직을 행함에 정직했으며, 주를 시종드는 일에 자급했고, 신도들을 여전히 자신의 믿음을 지켰다.
- 1948-1954년: 전쟁의 영향은 계속 되었지만, 신도 수는 여전히 증가하고 교회는 회복되고 주를 믿는 사람 수는 평상시보다 증가했으며 약간의 예배당이 재건되었다.
- 1950년: 베트남 복음성회 최초의 찬송가가 출판되었다.
- 1952년: 22회 총회가 쩌런(Cho Lon)에서 모여 복음 고아원을 설립하기로 결의하였다. 냐짱 고아원 외에, 이후에 미토, 벤깃, 푸퐁, 벤고에도 건물을 짓기로 했다.

1954년-1975년 단계

- 1954년: 제네바 협정으로 남북으로 국가가 분단됨으로, 교회도 북부 총회와 남부 총회로 분리됨.
1954년 이전에는 북지방회, 중지방회, 남지방회 등 3개 지방회가 있었고, 남부 총회에서 중지방회와 남지방회 2개로 나누었다.
1960년부터 상지방회(Thuong Hat, 주로 소수부족들이 많이 거주하는 중서부 고원지대)가 추가로 나누어 짐.
- 1960년: 다낭 성경학교가 냐짱으로 이전, 성경신학원으로 승격
- 1961년: 각 진료병원 설립, 냐짱진료원 외에 부온메톡(1961), 플레이꾸(1969) 진료원 개원
- 1961년: 베트남 복음전파 50주년 기념대회 개최
- 1962년: 중 지방회가 둘로 분리됨, -북중지방회와 남중지방회 라오스에 선교사역 시작됨.
- 1966년: 사이공 공화 운동장에서 복음전도대운동이 열림. 이 때부터 다양한 방법의 전도방법이 사용됨.
방송선교, 차량선교, 사회구제사역 등등...
- 1967년: 아직 구원받지 못한 모든 이" 를 목표로 한 심화전도계획이 시작되다.
- 1969년: 남지방회가 둘로 분리됨(동남지방회, 서남지방회)
상지방회가 둘로 분리됨(남상지방회, 북상지방회)
- 1969년: 어린이 전도센터가 냐짱에 설립됨
- 1970년: 사이공 찐흥다오 155 번지에 총회 사무실이 개원되고 사이공에 복음인쇄소가 세워짐
- 1971년: 베트남 복음전파 60주년 기념대회 개최
- 1975년: 국가가 통일됨. 교회도 새로운 시기로 나아감

1975년-2001년 단계

- 1975년 이후: 각 교회의 전도활동이 교회 내 모임 안에서만 이루어졌으나, 신자의 수는 증가하다.
- 1976년: 제 42차 총회가 호치민시에서 열림. 옹반후엔 목사가 총회장에 선출되다.

- 1980년대: 교회가 빠르게 부흥함. 신자들이 모인 곳마다 주의 말씀을 배우려는 정신이 변함없이 강하게 역사 했다.
 - 1990년대: 많은 교회가 증축되거나 새로 세워짐
 - 1992년-1994년: 베트남 성경 출판계획이 정부의 허가를 얻어 33,000권의 성경과 20,000권의 찬송가를 외국에서 들여옴
 - 1994년-2000년: 정부가 성경 인쇄를 허가함.(신구약 65,000권, 신약85,000권, 찬송가 25,000권, 복음서적 80,000권, 성경 120,000권)을 인쇄하다.
 - 2000년: 교회의 새로운 전진을 위해 총회준비위원회가 헌장(교회헌법)을 준비함.
 - 2001년 2월 7-9일: 제1차 총회(교회사로는 43차 총회)가 호치민시 쩌흥다오 155번지 소재 사이공교회에서 개최되어 헌장이 통과되고 2001년-2004년도 임기를 위한 신 임원이 선거로 선출되다.
 - 2001년 3월 16일: 정부 종교성 규정 15-QD/TGCP에 의해서 베트남 복음성회(남부)가 종교 법인체로서의 자격을 얻음. 제1회 베트남 복음성회(남부) 총회에서 통과된 헌장에 의하여 활동을 할 수 있게 되었다. 그리고 총회에서 선출된 총회 임원들과 위원 23명의 인사에 대해서도 인준을 받았다.
- 2001년 4월 3일, 베트남 복음성회(남부)의 합법적인 (종교)법인체 공인 기념식이 호치민시 쩌흥다오 155번지 사이공교회에서 열리다.

(*이상의 내용은 2001년 4월 3일, 사이공교회에서 발표한 '베트남 복음 도착 90주년(1911-2001) 기념 자료집'에서 발췌)

베트남침례교회(Hoi Thanh Bap Tit Vietnam) 다낭선교역사

- 1965년, 달랏에서 사역하던 마이어스 목사는 다낭에 가서 일하며, 동시에 사이공의 업무도 관장한다. 그 뒤, 몇 명의 선교사들이 와서 동역하는데, 주로 직접적인 전도의 교육 방법과 사회 활동이었다. 공산화 이전을 기준으로 다낭 시내에 희망침례교회(Hoi Thanh Bap Tit Hy Vong)'가, 광 나이(Quang Ngai) 읍에 침례교회가 있었다.

베트남 기독교전도회(Hoi Truyen Giao Co Doc Vietnam) 선교역사

- 베트남기독교전도회는 국제 선교단체인 'W.E.C.(World Evangelization for Christ, 초기에는 ' for Crusade'를 사용했음)'이 베트남에 세운 교회이다.
- 전도회가 베트남에 도착한 것은 1957년 초였고, 첫 선교사는 스미스(G. H. Smith) 목사 부부였다. 스미스 선교사는 일찍이 1934년부터 1937년까지 캄보디아 북부와 라오스 남부 그리고 베트남 서부 일대의 고원지대의 예, 세당, 까뚜 등의 종족을 정탐하기도 했다.

1. 다낭 선교센터

- 1956년, WEC 본부에서는 베트남의 다낭에 기독교전도회의 선교센터를 세우기로 결정하였다.
- 이어 선교사 파송과 함께 이 지역의 미전도 종족인 꾸어, 흐레이, 빠코, 브루족에서 사역을 감당할 종족 지도자 훈련원인 성경학교를 세웠다. 훈련된 이들을 통해 예족 20,000명, 세당족 40,000명, 바나르족 20,000명 바나르-참족 10,000명, 룡아오족 10,000명 등에게 복음을 제시하였다.

2. 선교 지원과 사역의 확대

- 이러한 사역 보고를 전해들은 WEC 본부에서는 1957년 10월 호 간행물에 베트남, 150명의 선교사를 부른다' 라는 주제로, 당시 WEC 선교회 회장인 그럽(N. Grubb) 목사의 글이 게재되기도 했다.
- 1958년 4월 1일, 전도회는 WEC의 이름으로 활동하며 미국 본부의 강력한 지원을 받았다.
 - 1958년 5월, 스미스 목사는 7개 이상의 교회를 설립하여 활동하였으며, - 1960년이 되자 외국에서 일하던 선교사들 중 14명이 베트남에서 사역하기 위해 입국하였다.
 - 1962년 6월에는 '기독교어린이기금' 에서 다낭에서 가까운 미케(My Khe)에 센터를 마련하여 사역에 들어갔으며, 여러 사회 사업도 병행하였다.

3.교세 확장

공산화 전까지 전도회에는 중부 지역 소도시 및 소수 민족에 걸쳐 17명의 선교사와 37명의 베트남인 사역자 그리고 30여 개에 이르는 교회와 5,000명 이상의 신도가 소속되어 있었다.

그러나 공산화 이후에 더욱 교세가 확장되었으며, 최근의 교세를 지역(종족)별로 살펴보면 다음과 같다(이들 중 대부분은 비 공인 교회다).

- 다낭:3개 , -광남(까뚜족 1개):16개 , -꽁아이(꾸어족 1개):20개
- 빈틴:2개 , -꽁찌(브루족 1개):4개 , -트아티엔후에:2개
- 푸옌(호로이족 1개):2개 , -꽁똌(예족 2개, 하랑족 1개):8개
- 빈딘:3개 , -닥락(브루족 1개):2개 / 총 62개

아울러 전도회 자체 자료에 따르면, 현재 사역 중인 교역자(목사, 전도사)는 총 77명이다.

영국성서공회 선교역사

영국성서공회(이하 공회)는 일찍부터 중국 화남(華南)에 선교센터를 세우고 인근 지역을 향해 사역을 시작하였다. 당시 인도차이나인 베트남도 이 영향권에 들었는데, 사역 내용은 다음과 같다.

1. 중국어 성경 배포

1895년부터 중국 화남 지방에서 사역 중인 선교사를 사이공으로 보내 중국어 성경 배포를 시작케 하였으나 별다른 효과를 보지 못했다. 그러나 사역의 중요성을 인식한 공회에서는 1902년, 심도있는 토론을 거쳐 보넷(Bonnet)을 다낭에 파송하였다.

2.다낭 선교센터

보넷은 응웬반푼(Nguyen Vn Phuoc)이라는 베트남인 동역자를 만났는데, 그는 풍부한 경험과 학식, 자료를 가지고 있었다. 보넷은 시내 중앙 기차역과 시의 탄약 병참소 사이에 위치한 응웬반푼의 넓은 땅을 사서 선교센터를 세웠다. 보넷은 이곳에서 중국어 성경을 인쇄하였고 최소한 세 명(Phan Dinh An 외 2명)의 종교 서적 상인을 통해 1911년까지 베트남인들에게 한자어나 찌놈(chu nom, 이두 문자 계통)으로 번역한 신약 성경과 쪽 복음을 팔거나 배포하였다. 활동 지역은 주로 중부인 광남 지역이었고 그다지 효과가 있었던 것은 아니었다. 아울러 보넷은 응웬반푼의 통역을 통하여 주변 베트남인에게 간단한 설교(복음 제시)도 하였다.

한국 교회 선교역사

베트남 교회의 개신교 선교역사 중에는 한국 교회의 역할도 있었다. 한국 교회가 베트남과 인연을 맺은 것은 1964년 국군 파병때부터이다. 베트남 전쟁 시기 진작을 위해 군목과 군종을 통해 베트남 교회, 소수 민족과 만남을 가지게 되면서 자연스럽게 구제와 봉사, 선교가 시작되었다. 당시 월남과의 우호적인 관계가 작용되어 민간 교류가 활발해졌고, 또한 민간인들이 사이공과 다낭, 붕따우 등에 거주하면서 한인 교회가 설립되었다.

귀년교회 2층으로 증축지원, 협부교회 전화 가설 지원

우이중앙교회 박기풍 목사와 15대 육군군종감을 역임한 오석용 목사, 평안교회 황요한목사, 흥이교회 이준모 목사 그리고 베트남선교회 회장 조주태 장로 등 5명은 1995년 2월부터 3월까지 베트남 남부와 중부지방을 시찰하였다. 나짱교회와 나짱 신학교 교수였던 Toan목사를 만나 베트남교회 실정에 관하여 설명을 들으며, 그들의 고난받을 이야기에 우리는 함께 눈물을 닦아야만 했다. 나짱을 떠나 Ninh교회를 거쳐 퀴논까지 200km의 거리를 9시간동안 달려야 했다. 도로 사정이 좋지 않아 빨리 갈 수가 없었다.

Ninh교회에 도착한 우리는 Kinh목사와 대화를 나누는 중 서로 안면이 있어 더욱 더 다정했다(오석용 목사는 백마부대 군종참모로 있었기에 감회가 남 달랐다). 반 닌, 뚜이 화, 송 까우 교회를 번갈아 방문하고 저녁때 퀴논에 도착했다.

퀴논 일정은 안케 패스로 가는 중간 지점에 있는 푸푹교회를 먼저 방문했는데 전국남전도회연합회(합동) 지원으로 보수공사 중에 있었다. 푸푹교회 담임 닌 전도사는 나짱 신학교 출신인데 목사 안수를 받지 못해 20여년간 전도사로 일하고 있는 만년 전도사다. 쑹 아이 교회를 방문, 퀴논 지방 교회들이 처해 있는 어려움에 대하여 소상한 설명을 들었다. 쑹 아이교회는 수색장로교회(김종호 목사) 지원으로 그 후에 아담하게 신축되었다. 빈 니교회와 년 탄교회를 돌아보고 퀴논 시내에 위치한 퀴논교회를 방문했다. 담임목사는 몇 년전에 소천하였고 교회 집사들이 퀴논교회를 섬기고 있었다. 그 분들에게 의하면 쑹 아이교회 투안 목사를 담임목사로 모셔 오기 위해 노력하고 있으나 당국의 허가를 받지 못해 어려움을 겪고 있다는 것이다. 70년 역사를 간직한 퀴논교회 집사들이 내부를 안내하면서 지붕이 낡아 비가 새고 창문은 물론이고 마루와 의자도 다 삭아버린 상태에 있는 교회 본당을 2층으로 증축해야 한다고 한다. 주일학교 교육과 성경학교를 운영하기 위해 꼭 필요하고 교인수가 불어남에 따라 수용하기도 어렵고 이대로 두면 교회가 붕

괴될 위험이 있다고 하면서 골고루 보여 주었다. 우리가 보기에도 그러했고 과장하거나 무조건 지원받기 위해 설명하는 것이 아니라는 것도 알게 되었다. 그리고 퀴논교회가 이 지방에서는 제일 먼저 세워진 교회로 이 교회를 모체로 하여 여러곳에 교회들이 개척되었다고 한다. 퀴논교회가 재건되고 부흥하면 다른교회들도 부흥될 것이라고 자신있게 말하면서 이번에는 꼭 확답을 하여 주시기를 간절히 바란다는 간곡한 부탁이다. 우리 일행과 쑤아이교회 투안 목사, 퀴논교회 집사들이 함께 기도를 드렸다. 기도를 마친 후 박기풍 목사께서 "여러교회를 다 돌아본 결과 이 퀴논교회가 마음에 듭니다. 우이중앙교회에서 말아 보수와 증축을 지원하겠습니다. 소요예산과 설계도를 보내주시면 검토후 지원하도록 하겠습니다"하고 희망적인 말을 하자 거기모인 퀴논교회 교인들이 할렐루야를 외치며 교인들이 몇 년을 두고 간절히 기도해왔는데 드디어 응답되었다고 하면서 서로 기뻐하며 악수하기에 바빴다. 그 후 우이중앙교회는 신중한 검토 끝에 전적으로 말아 재건하기로 확정함에 따라 적시에 지원이 이루어져서 1996년 2월에 증축과 보수를 완료하여 헌당예배를 드렸다.

그 밖에 퀴논지방에 폐쇄된 채 남아있는 빈 니(Binh Nhi)교회를 돌아본 박기풍 목사는 신축하도록 돕겠다고 약속하였으나 1999년 12월 31일까지 준공허가가 나지 않은 채 방치되고 있다. 빈니교회 성도 60명은 10km 떨어진 푸공교회까지 가서 예배를 드리고 있는 실정이다.

일행은 다시 호치민시로 와서 약수교회 지원으로 아름답게 2층으로 증축 완료된 험푸교회를 방문하였는데 담임 Ngoc목사가 교회 현황을 설명하면서 약수교회지원으로 이렇게 훌륭하게 증축이 된데다가 피아노까지 사주어서 진심으로 감사드린다고 말했다. 박기풍 목사는 "또 필요한 것이 있느냐"고 묻자 Ngoc목사는 "전화가 꼭 필요합니다." "얼마면 전화를 설치할 수 있습니까?" "지방에는 300불이면 가능한데 호치민 시내에는 500불이 있어야 합니다." 약수교회 이승선 목사는 나와 아주 친한 사이이며 대학원 동기생입니다. "하고는 축석에서 지갑을 꺼내어 500불을 건네주었다. 다음날 Ngoc목사 내외분이 일행을 환송하기 위해 편년셋 공항까지 왔다.

- 우이중앙교회 박기풍 목사 -

닌 화 교회 신축 및 교육관보수, 남딘 아가페병원 건축 지원

전남 곡성에서 신체 장애인들을 돌보고 보살피는 "삼강원" 원장 강인형 장로는 베트남선교에 관하여 이야기하던 중에 "나도 한 번 가보고 싶네요. 기회가 있으면 같이 갈 수 있도록 시찰단에 포함시켜 주실 수 있겠습니까?" 이렇게 하여 온태원 목사, 수색교회 김종호 목사 내외분, 최세균 목사, 9사단 군목 김형섭 목사 등 11명이 14차 선교여행을 떠날 때에 강인형 장로도 동행하게 되었다.

매공강에서부터 호치민, 냐짱, Ninh화, 푸이화, 퀴년, 다낭, 남딘 아가페병원 공사현장과 하노이까지 다 돌아본 후에 Ninh화교회 신축 지원을 결심하기에 이르렀다. Ninh화성 Ninh화는 주일 백마부대 사령부가 주둔했던 유서 깊은 군청 소재지이다. Ninh화교회 Kinh 목사는 다 쓰러져서 보수 불가능 상태가 된 Ninh화교회 신축을 도와 달라고 만날 때마다 호소했는데 결국 강인형 장로가 말아 짓게 된 것이다. 지대한 관심을 가지고 동행했던 제9사단 군종참모 김형섭 소령은 현재 복무하고 있는 제9사단이 월남에서 싸웠던 격전지를 다 돌아보고는 지난날의 전우들이 남긴 발자국을 자기 발로 밟고 있다고 하면서, Ninh화교회 한 쪽 구석진 곳에 큰 종이 하나 놓여 있었는데 그 종을 다시 종탑에 올려 걸어야 한다는 생각이 들어 Ninh화교회 종탑 건립에 1,000불을 지원하겠다고 약속했다.

Ninh화는 군청소재지로 도로를 3배나 넓히는 공사가 시작되어 교회마당 일부가 도로에 편입되고 말았다. 도로를 기존 보다 많이 높여 포장하게 되어 Ninh화교회는 저지대가 되어 비가 오면 물이 교회 마루까지 들어와서 걱정거리였다. 강인형 장로는 Ninh화교회의 이러한 형편을 보고 2m를 쌓아 올려서 기초를 튼튼히 해 건축공사를 시작하도록 추가 지원을 배려해 주었고, 교육관도 완전 보수하도록 그 공사비를 별도로 지원해 주었다. - 전남 곡성 강인형 장로 -

다낭의 문화 유적들

1. 다낭 까오다이교

다낭은 남부 떠이닌에 있는 신흥종교 집단인 까오다이 본산과 아울러 베트남 까오다이교 제2의 집단지이기도 하다. 예수, 부처, 공자, 마호멧, 모세 등과 같은 세상이 섬기는 모든 신적 존재들을 대상으로 섬기는 종교집단으로 매일 3차례의 예배를 드리고 있는 까오다이(高臺)는 베트남의 소위 신흥종교로서 20세기 베트남인들의 영적인 생활에서 한 부분을 차지하고 있다. 19세기 중엽부터 특히 프랑스에서 퍼져나가기 시작한 이른바 "과학적 심령술"을 바탕으로 하여 가톨릭, 불교, 유교, 도교 등 기성종교들의 종교적 요소를 포함한 혼합종교로, 1926년 11월 떠이닌(Tay Ninh)에서 창립식을 거행했다. 까오다이는 특히 남부 베트남 사회에서 급속히 퍼져, 이미 1931년에 50만명의 추종자를 거느린 종교로 성장했으며 1960년대 중엽에는 100만에서 200만 사이의 종교로 발전했다. 까오다이의 교세는 1975년 공산화 이후 현저히 줄어들었다가 최근 다시 급성장하고 있다. 까오다이 홈페이지

(www.religioustolerance.org/caodaism)에서 까오다이측이 주장하는 바에 따르면 현재 베트남에 700-800만명의 추종자들이 있고 아시아, 미대륙, 유럽 등지에도 3만명의 회원들이 살고 있다고 한다. 그러나 이 수치는 다소 과장된 것으로 베트남 종교청의 추산으로는 약 110만명, 비정부기구들은 2-300만명으로 보고 있다. 1975년 통일 이후 공산당 정부의 탄압을 받았으나 최근 베트남 사회의 전통적 종교들의 전반적 부흥추세 속에서 다시 강한 성장세를 보이고 있다.

2. 응우 한 선(Ngu Hanh Son) 대리석 산

다낭에는 대리석이 나는 산이 있다. 응우한선 또는 혼논늑(Hon Non Nuoc)이라 부르는 이 산은 정상에서 다낭 시내를 볼 수 있다. 또한 이 산에서 채굴된 대리석은 관광객들에게 팔려 지역의 주수입원 이기도하다. 이 때문에 고소득자가 된 사람들은 지역에 있는 젊은 처녀들을 첩으로 삼아 본처를 버리는 일이 많아 유난히 과부가 많은 동네라고 산에서 음료를 파는 아낙이 살짝 들려준다.

3. 참족 박물관(Bao Thang CHAM)

다낭 지역의 본토 종족 참족의 박물관이 있다. 거대한 세력으로 베트남과 인근 지역에서 한때를 풍미하던 종족의 몰락을 볼 수 있다. 아직까지는 소장품이 많지 않지만 앞으로 더 많은 유적물들을 전시하기 위해 확장 및 보수 공사를 하고 있다.

4. 명물 다리

다낭 지역의 동서를 이어주는 다리로 관광의 한 명물이 되었다. 이와 유사한 모양의 다리가 남부에도 있지만 다낭에 있는 이 다리의 특징은 높이가 낮아 큰 배들이 지나갈 수 있도록 가운데 부분이 회전할 수 있는 구조를 가지고 있다. 저녁 시간이 되면 많은 시민들이 이 다리위에서 야경을 즐기고, 강변을 따라 작은 탁자와 의자로 손님들을 끌어 야식과 음료를 파는 가게들이 형성된다.

5. 호이 안(Hoi An)

다낭에서 차량으로 약 30분을 달리면 호이안이라는 지역이 나온다. 이곳은 중국인과 일본인들이 살던 곳으로 오래된 고가옥들이 옛모습을 유지하고 있는 문화 유적지이다. 관광객들로 붐비는 이곳은 전통 공예품을 만들어 판매하고 있으며 경제생활의 수단으로 삼고 있다.

6. 호이안의 구역 구분

호이안에서 살던 중국인과 일본인들은 이 다리를 경계로해서 강의 양편으로 나뉘어 살았다. 중국인들로 구성되어 있는 가옥들에는 10대손이라는 후손들이 선조들의 사략에 대해 관광객들에게 설명하고 공예품을 판매한 수익금으로 살아간다.

- 베트남 선교 정보

베트남(Vietnam) 선교정보

1) 선교 역사

최초의 기독교 선교는 16세기 중엽(1533년)으로 알려지고 있고 본격적인 선교활동이 시작된 것은 17세기에 들어와 예수회 선교사가 사역을 시작하면서부터였다. 1889년 세계복음주의 협회에서 개신교 사역자들이 이 땅에 처음 발을 디게 되었고 1911년 Christian & Missionary Alliance에 의해 선교사역이 시작되었다.

베트남 복음성회는 이들 CMA에 의해 1927년에 설립되어 지금까지 하나의 교단으로 존재하고 있다. 1975년 공산화가 될 무렵에는 약 10만명의 성도가 있었고, 우리나라에서도 월남전쟁 당시 선교사 및 군목들이 선교활동을 했다. 1859년부터 100여년 동안 프랑스 식민지였기 때문에 프랑스 출신의 선교사의 사역이 가장 두드러진다. 그러나 프랑스 선교사들의 사역에 대한 평가는 순수기독교적 사역이 아니라 "기독교와 식민지"라는 함수로 정의되었다.

2) 기독교 상황

1990년 말에 베트남 개신교 성도는 약 30만명에 이른다. 최근 몇 년에 걸쳐 각 개신교 교단들은 교회 성장을 위해 "종교의식 회복, 성도 배가운동, 교회강화"등 많은 것을 계획하고 있으나 기독교인에 대한 압력은 계속해서 잔혹해지고 있고 특히 등록되지 않은 교회(가정교회-중국에서는 지하교회, 처소교회라 부름)에 대한 박해가 심하다. 1991년에는 박해가 눈에 띄게 증가했으나 그 후로 다소 감소하였고, 현재는 300개 정도의 교회가 있는 것으로 집계되는데 핍박 가운데서도 산지의 소수민족 교회가 특히 많이 성장하고 있다.

베트남 복음주의 교회는 둘로 나누는데 남부와 북부 교회로 나눌 수 있다.

① 남부 베트남 복음주의 교회 : 1980년 총회장이 된 '응은 반 투인' 목사가 99년 소천하여 2001년 정부에 종교법인으로 등록되기까지 공석이었다. 2001년 총회를 열어 새 총회장을 선출하였으나 2002년 7월 총회장이 57세로 소천하여 또 다시 공석이 되었고 이후 2004년 총회부터 총회장이 선출됨. 사이공교회를 중심으로 호치민시(사이공)에는 약 300여 교회가 있다.

1975년 이전 성경학교가 2곳에 있었다. (다낭, 냐짱/1976년까지 존속됨). 아직도 신앙의 자유가 없는 관계로 교회 지도자 양육과 복음 전도가 주요 과제라 하겠다.

② 북부 베트남 복음주의 교회 : 하노이를 중심으로 약 35개 교회가 있으며 목회자 수급을 위해 허락된 하노이 신학교는 1994년 마지막 졸업생(15명)을 내고 당국의 지시로 문을 닫았다. 교수들은 남부로 흩어졌고 신학교 졸업생들은 각각 시골로 내려가 목회를 하고 있으나 지방 경찰국과 지방 종교 위원회의 반대로 목회를 못하는 일들이 많은 것으로 보고 되고 있다. 현재 남부와 북부 교회간의 교류는 거의 미미한 상태이다.

3) 베트남 종교 현황

베트남 사회주의 정부는 통일이후 종교생활을 기본적으로 억제해 왔으나 1992년 개정된 헌법 제70조에 의하면 신앙의 자유와 종교의 자유가 보장되어 있으나 의미가 없다. 당국의 기본방침으로는 다음과 같은 것들이 있다.

-종교를 옹호함으로써 국법을 위반하지 말 것.

-종교집단은 당국의 허가를 받을 것.

-성직자가 되려는 사람은 연수허가를 받기 전에 사회주의에 대한 자신의 확고한 신념을 입증할 것. 등을 규정하고 있어서 실질적으로 모든 종교 운동에 대한 통제를 하고 있다.

중국과 마찬가지로 베트남에서도 유교와 불교가 정령숭배와 공유되고 있다.

- ① 불교 : 52%로 불교의 나라라고 할 만큼 많은 절이 있다. (대승불교가 대중 이룸) 종파가 수없이 많고 유교, 정령숭배, 마술의 영향을 강하게 받고 있다.
 - ② 유교 : 5.2% 남부 지방에선 불교의 아류인 호아하오교와 카오다이교가 성행하며 유교 사당도 볼수 있다. 조상숭배가 일찍부터 성행하여 지금까지도 명절이 나 기일외에도 매월 음력 1일과 15일에는 거의 모든 가정과 기관에서 제단에 꽃과 과일을 바치고 기도하고 있으며 장례식이 절에서 행해지기도 한다.
 - ③ 로마카톨릭 : 8.9%(성장을 5.7%) 16세기부터 전래되어 백년간의 프랑스 식민지 하에서 많이 성장했으나 도교적 문화가 광범위하게 퍼져있고 약 600만명의 신자가 있는 것으로 알려져 있으나 제국주의, 식민주의와 결탁된 불온한 외 세로 인식되어 공산화 이후 종교적인 탄압을 받아서 핍박으로 인해 정부에 동조하고 있는 지도자가 약 99%를 차지한다. 천주교의 성도수는 필리핀, 한국에 이어 아시아의 3위를 차지한다.
 - ④ 개신교 : 0.8%(성장을 12.5%) 남부에 약 20만명, 북부에 약 10만명의 신자를 확보하고 있다. 호치민의 베트남 사이공교회는 정부의 인정을 받아 약 1,700 여명의 성도가 모여 평균 2시간의 예배를 드리며 매일 첫째주에는 성찬식을 한다. 공식 허가를 받은 한인교회는 사이공한인연합교회로서 현지인 교회의 주일과 주중 하루(화요일) 임대하여 예배를 드리고 있다.
- 이 밖에도 소수종교인 힌두교는 베트남 남부 해안지대의 참족들 사이에 성행하고 있으며 무신론자들과 함께 기타 종교로 29.8%를 차지한다.

4) 선교전망 및 선교전략

1975년 이후 베트남 공산당 정권하에서도 교회는 계속 성장하였고, 어떤면에서는 공산주의로 눌러진 베트남 사람들의 종교성들이 개방정책 이후로 다시 고개를 들고 있는 상황이다. 베트남 선교는 장기적인 계획과 전략을 세워서 해야한다.

(1) 전문인 선교 활동

-목회자 선교보다는 사업가, 학생, 의료인 등의 전문적인 선교를 중심으로 도시선교, 미전도종족 입양 선교, 제자훈련을 통한 현지인 지도자 양육 등이 효과적인 사역이 될 수 있다. 현재 파월장병을 중심으로 조직된 베트남 선교회가 하노이 신학교를 도왔으며, 하노이교회측에서는 외국의 도움으로 설립된 아동병원을 베트남선교회가 다시 건립해 주도록 요청하여 94년 11월에 기공식을 가졌고, 선명회에서는 기아문제로 베트남을 방문하기도 했다.

(2) 사회봉사를 통한 선교

-베트남의 사회복지를 위한 각종 프로젝트를 시행할 때 투자된 돈을 적절히 운영하는 일과, 실행시 담당자의 배정문제를 계약시 분명히 해야 한다는 주의를 필요로 한다.

(3) 문서선교

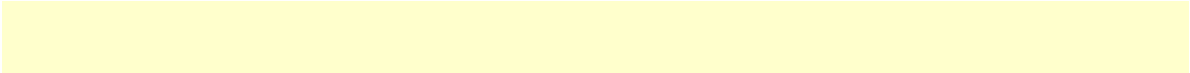
-현재 신학생들까지도 성경만으로 공부하는 형편이며, 신앙서적도 거의 없는 상태로 성경에 기초를 둔 신학서적이나 신앙 서적들을 공급하는 것도 매우 중요한 사역이다.

(4) 대학생 선교

- 선교를 위해 입국하게 되면 우선 언어와 문화를 익히며, 사람들과의 개인적인 접촉을 통하여 (한국어 교육도 좋은 매개체가 될 수 있다) 깊은 사귄을 갖는 일이 중요하다. 서로를 신뢰할 정도로 좋은 인간관계를 유지, 개발하고 먼저 그들이 경찰에 고발하지 않을 정도의 우정을 쌓은 후에 복음을 전하며, 양육을 시작할 수 있다. 교회 지도자양성을 합법적으로 행할 수 있는 곳은 캄보디아뿐이지만 대학생들을 통한 지도자 양성을 기할 수 있다.

5) 동역자 여러분의 베트남을 위한 기도

- (1) 이 시대의 마지막 공산주의를 지향하는 국가로 무너져가는 이 땅의 영혼을 구원해 주옵소서.
- (2) 불교의 영향력아래 있으며 많은 우상숭배를 행하고 있는 영혼들이 사단의 세력에서 놓임을 받아 자유케 되기를 예수 그리스도의 이름으로 선포합니다.
- (3) 복음이 제한된 이곳에 그리스도를 섬기는 주의 백성들이 말씀으로 양육되어 수많은 복음의 지도자들이 불같이 일어나게 하옵소서.
- (4) 경제의 어려움으로 부정부패가 만연함과, 전시에 뿌려진 제초제로 인한 환경오염문제, 각종 사회문제, 청소년 문제 등 많은 문제가 복음이 전해짐으로 해결되어지는 역사를 베트남의 모든 영혼들에게 허락해 주시옵소서.
- (5) 베트남에서 사역하고 있는 선교사님들이 하나님의 능력으로 충만케 하옵소서.



- 베트남 호치민시 대학생 문화 설문조사

호치민시 대학생 문화 설문조사

I. 대학 현황

호치민시에는 4년제 대학이 32개(국립대3개, 사립대8개,기타21개), 3년제 대학(cao dang)이 19개, 2년제 대학(trung hoc chuyen nghiep) 26개가 있다.

많은 학생들이 각 대학에서 공부하고 있다. 이 학생들이 어떤 생각을 가지고 있고, 어떤 상황에 살고 있는지를 살펴 그들을 좀더 실제로로 돕기 위해 02년1월에 호치민시 5개 대학의 남녀 대학생 233명을 대상으로 설문조사를 실시 하였다.

설문 내용은

인적사항(5문항) / 대학생활(12문항) / 진로(6문항) / 문화 종교(10문항) / 정체성 및 가치관(7문항) / 사회관계(5문항) / 결혼관(4문항) 등 7 분야 49개 문항을 만들어서 조사를 하였다.

II. 설문조사 내용 및 결과

A. 인적사항

1. 응답자의 성별 (당신의 성별은?)

남학생45.9%(107), 여학생54.1%(126)로 총 233명이 응답.

2. 응답자의 가족 (당신의 가족 사항-총 가족수는?)

5명-24.5%(57), 4명-24%(56), 6명-18%(42), 8명-8.2%(19), 7명-6.9%(16), 3명-5.2%(12), 2명-2.1%(5), 10명-2.1%(5), 9명-0.4%(1), 12명-0.4%(1), 무응답-8.2%(19)로

가족 수가 4명에서 6명이 다수를 차지하고 있다.

3. 응답자의 출신 고향 (베트남 어느 지역에서 왔으며 고향은 어디입니까?)

호치민시(hochiminh) 18.8%(44) / 동나이(dong nai) 5.1%(12) / 타이닌(tay ninh) 4.7%(11) / 롱안(long an), 람동(lam dong) 4.3%(10) / 띠엔장(tien giang), 벤째(ben tre), 광응아이(quang ngai) 3.8%(9) / 광남(quang nam) 3.4%(8) / 바리아 붕따우(baria vung tau), 빈중(binh duong) 3%(7) / 탄화(thanh hoa) 2.1%(5) / 자라이(gialai), 빈푹(binh phuoc), 칸화(khanh hoa), 광찌(quang tri) 1.7%(4) / 안장(an giang), 하이 중(hai duong), 타이 빈(thai binh), 동탑(dong thap), 응에 안(nghe an), 빈딘(binh dinh), 빈 투언(binh thuan), 짜빈(tra vinh), 푸옌(phu yen) 1.3%(3) / 하이 흥(hai hung), 하노이(hanoi), 남딘(nam dinh), 광빈(quang binh), 닥락(dak lak), 닌 투언(ninh thuan), 하띤(ha tinh), 다낭(da nang), 켄터(can tho) 0.8%(2) / 빈롱(vinh long), 닌빈(ninh binh), 박리우(bac lieu), 까마우(ca mau), 쁘(hue) 0.4%(1) / 무응답 11.1%(26) 이다.

4. 현재 거주 형태는?

월세 43.8%(102) / 자기 집 30.9%(72) / 친척집 18%(42) / 기숙사6%(14) / 기타 1.3%(3)

5. 부모의 직업은?

공무원 34.8%(81) / 자영업 33.5%(78) / 일일 노동자5.6%(13) / 사업가 1.3%(3) / 기타 24.5%(57) / 무응답 0.3%(1)

B. 대학 생활

1. 대학교를 선택하게 된 이유는?

좋아서 52.8%(123) / 일이 있어서 5.6%(13) / 환경 때문에 3%(7) / 적성에 맞아서 2.6%(6) / 유명한 학교이기 때문에 2.1%(5) / 우연히 2.1%(5) / 국가를 위해서 필요한 교육을 받기 위해서1.2%(3) /

1개 대학에 합격해서 0.9%(2) / 가족의 직업을 따르기 위해서 0.9%(2) / 좋은 농부가 되기 위해서 0.3%(1) / 호주에 유학가기 위해서 0.3%(1) / 무응답 31.8%(74)

2. 학교 시설이나 교수진에 대한 만족도는?

보통 37.3%(87) / 만족 24%(56) / 매우 불만족 13.3%(31) / 불만족 9.1%(21) / 매우만족 3%(7) / 무응답 13.3%(31)

3. 당신의 전공은?

전자 8.1%(19) / 건설기술 6%(14) / 베트남어문, 수학 4.7%(11) / 영문 4.3%(10) / 중국어문, 생물, 환경공학, 섬유공학 3.8%(9) / 물리, 교육학, 전자통신 3.4%(8) / 러시아어 2.8%(6) / 도서관, 화학, 공업화학 1.7%(4) / 지리, 한국학, 일본학, 생화학, 통신, 기계 1.3%(3) / 역사, 호주학, 공업경제, 지리생물, 교통 0.8%(2) / 경제, 동남아 문화, 해양경제, 기술, 교육관리, 공업관리, 석유화학, 자동차, 항공, 자본경영, 공업보양, 식품 0.4%(1) / 무응답 21.4%(50)

4. 전공을 선택하게 된 이유는?

졸업 후 진로를 위해 64.4%(150) / 점수에 맞춰 18.9%(44) / 부모의 권유로 10.7%(25) / 고등학교 선생님 권유로 3%(7) / 무응답 3%(7)

5. 전공에 만족합니까?

만족 56.2%(131) / 보통 20.2%(47) / 매우 만족 13.7%(32) / 매우 불만족 6.4%(15) / 불만족 3.5%(8)

6. 학교내 동아리 모임에 참여하고 있는가?

아니오 70.4%(164) / 예 28.8%(67) / 무응답 0.8%(2)

7. 동아리 모임 참석자 28.8%(67)이 활동하고 있는 동아리 모임은?

외국어 관련 동아리 : 영어 23.8%(16) / 독어 5.9%(4) / 한국어 4.5%(3) / 중국어, 일본어 불어 1.5%(1)

스포츠 관련 동아리 : 축구, 탁구 2.9%(2) / 수영, 농구, 무술, 일반체육 1.5%(1)

학술 관련 동아리 : 문학, 문예 4.5%(3) / 물리, 학술연구 2.9%(2) / 모의증권시장 1.5%(1)

기타 학생회활동 10.4%(7) / 사회봉사 5.9%(4) / 연극 2.9%(2) / 여행, 음악 1.5%(1) 이다.

그리고 동아리 활동을 하고 있는 67명 중 10.4%(7)이 무응답이다.

8. 동아리 모임에 할애하는 시간은(시간/주)?

2시간 41.8%(28) / 3시간 13.4%(9) / 4시간 7.5%(5) / 6시간 6%(4) / 5, 7시간 각1.5%(1) / 무응답 26.8%(18)

9. 학교에서 더 배우기 원하는 것은?

영어 37.8%(88) / 컴퓨터 33.5%(78) / 전공에 관한 것 33.4%(77) / 취직에필요한것 26.6%(62) / 복수응답 30.4%(71)

10. 대학 생활에 대한 적응도는?

보통 52.7%(123) / 대체로 잘 적응 35.1%(82) / 아주 잘 적응 6.4%(15) / 적응을 잘 못함 3.8%(9) / 적응하기 힘들1.7%(4)

11. 할 수 있는 외국어는?

영어76.8%(179) / 중국어 8.1%(19) / 불어 6.9%(16) / 독일어 3%(7) / 일본어 2.6%(6) / 한국어 1.3%(3) / 러시아어 1.3%(3)

12. 외국어 실력은?

보통 61.8%(144) / 못한다 21.9%(51) / 형편없다 12.9%(30) / 잘 한다 3%(7) / 아주 잘한다 0% / 무응답 0.4

C. 진로에 대해

1. 대학 졸업 후의 진로는?

취직 55.4%(129) / 대학원 진학 23.2%(54) / 유학 3.4%(8) / 결정하지 못함16.3%(38) / 무응답 1.7%(4)

2. 졸업 후 어떤 직업을 갖기 원하는가?

전문 기술직 43.7%(102) / 공무원 28.7%(67) / 외국인 회사 17.6%(41) / 자영업 2.1%(5) / 기타 7.7%(18)

3. 직업을 선택하는 기준은?

적성 36.1%(84) / 보수 30.5%(71) / 사회적 지위 26.2%(61) / 무응답 7.2%(17)

4. 졸업 후 취업의 가능성은?

매우 높다 0% / 높다 27%(63) / 보통 58.4%(136) / 낮다 3.4%(8) / 매우 낮다 0.5%(1) / 무응답 10.7%(25)

5. 대학생들이 선호하는 직업은?

전문 기술직 42.5%(99) / 외국인 회사 30%(70) / 공무원 17.6%(41) / 자영업 0.5%(1) / 기타 7.7%(18) / 무응답 1.7%(4)

6. 졸업 후 어디에서 직장 생활을 하고 싶은가?

호치민시 55.3%(129) / 고향에서 22.3%(52) / 상관없다 16.7%(39) / 중소도시 5.6%(13)

D. 문화, 종교 생활에 대해

1. 한달 사용하는 용돈은?

20만동-30만동 7.3%(17) / 40만동 0.9%(2) / 50만동 16.3%(38) / 60만동 8.2%(19) / 70만동 8.2%(19) / 80만동 3.9%(9) / 90만동 0.2%(1) / 100만동 8.2%(19) / 무응답 46.8%(109)

2. 한달 지출 중 가장 많은 것은?

도서 구입비 42.9%(100) / 학원비 31.8%(74) / 여가 생활비17.6%(41) / 교통비 2.1%(5) / 무응답 5.6%(13)

3. 여가 시간에 자주 가는 곳은?

TV시청 48.9%(114) / 도서관 39.9%(93) / 음식점 11.4%(26) / 운동 경기장 8.2%(19) / 종교장소 3%(7) / 복수 응답 11.2%(26)

4. 배움의 기회가 생긴다면 어떤 것을 가장 배우고 싶은가?

외국어 31.8%(74) / 컴퓨터 29.2%(68) / 대학원 교육 27.5%(64) / 음악,미술 16.7%(39) / 기타 6%(14) / 복수 응답 11.2%(26)

5. 생활정보를 주로 어디에서 얻는가?

잡지 33.9%(79) / 신문 30.9%(72) / TV 30.9%(72) / 라디오6.4%(15) / 이웃친구 6.9%(16) / 복수 응답 9%(21)

6. 종교에 대한 생각은?

있으면 좋다 47.2%(110) / 필요없다 30%(70) / 꼭 필요하다 19.7%(46) / 무응답 3.1%(7)

7. 당신의 종교와 가족의 종교는 같은가?

같다 75.5%(176) / 다르다 22.7%(53) / 무응답 1.8%(4)

8. 당신의 종교는?

불교55.8%(130) / 카톨릭 9.9%(23) / 까오다이,호아하오 4.3%(10) / 유교3.4%(8) / 기독교 2.6%(6) / 무응답 24%(56)

9. 자신이 믿는 종교에 대한 종교심의 정도는?

매우 강하다 5.2%(12) / 강하다 13.7%(32) / 보통이다 65.2%(152) / 약하다 3%(7) / 매우 약하다 7.7%(18) / 무응답 5.2%(12)

10. 당신이 관심이 있는 종교는?

불교 51.5%(120) / 민족 종교 18%(42) / 카톨릭 12.9%(30) / 유교 3.7%(9) / 기독교 2.6%(6) / 무응답 11.2%(26)

E. 정체성 및 가치관에 대해

1. 자신의 정체성을 어디에서 찾는가?

국가 43.3%(101) / 조상 38.6%(90) / 종교 7.7%(18) / 종족성 5.2%(12) / 무응답 5.2%(12)

2. 인생의 가장 큰 가치는 무엇이라고 생각하는가?

명예 51.9%(121) / 건강 30.4%(71) / 권력 7.3%(17) / 물질 4.3%(10) / 종교 1.7%(4) / 무응답 4.3%(10)

3. 가치관 형성에 가장 큰 영향을 미친 것은?

가정교육 77.2%(180) / 학교교육 16.7%(39) / 특정한 인물 6.8%(16) / 종교교육 1.7%(4)

4. 인생에 가장 큰 영향을 미친 인물은?

부모 73.8%(172) / 정치 지도자 6%(14) / 종교 지도자 0.8%(2) / 없다 15%(35) / 무응답 4.3%(10)

5. 최근의 가장 큰 고민은?

인간 관계 39.5%(92) / 취업문제 35%(82) / 경제적 부담 27.9%(65) / 이성문제 2.1%(5) / 종교 0%

6. 인생의 위기 시에 누구에게 가서 상담을 하는가?

친구 47.2%(110) / 스스로 해결 39.5%(92) / 부모 19.3%(45) / 종교 지도자 0.8%(2) / 스승 0.8%(2)

7. 존경하는 인물은?

부모 49.3%(115) / 호치민 12.4%(29) / 조부모 1.7%(4) / 형제 1.3%(3) / 빌 게이트0.8%(2) / 예수님, 간디, 아리스토텔레스, 푸틴 0.4%(1) / 무응답 32.6%(76)

F. 사회 관계에 대해

1. 빈부의 격차를 느끼는가?

아주 강하게 느낀다 9.4%(22) / 강하게 느낀다 21%(49) / 보통이다 42.9%(100) / 잘 모르겠다 9.8%(23) / 전혀 느끼지 못한다 13.3%(31) / 무응답 3.4%(4)

2. 빈부의 격차나 사회적 계층이 생겨난 것은 무엇 때문이라고 생각하는가?

경제적 차이 42.4%(99) / 출신배경(부모의학벌/경제력) 27.9%(65) / 학벌 23.6%(55) / 출신지역6%(14)

3. 여가 시간에 누구와 가장 많은 시간을 보내는가?

친구 58.3%(136) / 부모 29.6%(48) / 애인 16.7%(39) / 같은 종교를 가진 사람0.3%(3) / 무응답 3%(7)

4. 어떤 친구들에게서 편안함을 느끼는가?

같은 지역 출신 18.8%(44) / 같은 전공을 공부하는 사람 17.6%(41) / 경제적 형편이 비슷한 사람 13.7%(30) / 가리지 않는다 47.6%(111) / 무응답 2.1%(5)

5. 친구를 사귀는데 같은 종족이 아니라도 상관이 없는가?

있다 9.4%(22) / 없다 87.9%(205) / 무응답 2.5%(6)

G. 결혼관에 대해

1. 결혼 대상자를 선택할 때 가장 중요하게 생각하는 것은?

성격 86.7%(202) / 학벌 16.3%(38) / 외모 3%(7) / 경제력 1.3%(3) / 사회적 지위 0.8%(2)

2. 결혼의 결정권은 누구에게 있는가?

자신 88.8%(207) / 부모 10.7%(25) / 무응답 0.4%(1)

3. 결혼 대상자가 다른 종족이나 외국인 이라도 상관이 없는가?

있다 20.1%(47) / 없다 78.5%(183) / 무응답 1.3%(3)

4. 혼전 성관계에 대해 어떻게 생각 하는가?

절대로 안된다 39.9%(93) / 생각해 본적이 없다 30.9%(72) / 사랑한다면 가능하다 25.3%(59) / 무응답 3.8%(9)

III. 분석

인적 사항 중에서 응답자들의 고향은 호치민 시가 18.8%(44)이고 무응답 11.1%(26)을 제외한 약 70%정도가 베트남 각지에서 호치민시에 유학 온 것을 알 수 있다.

호치민시에서 멀수록 인원이 적고 가까울수록(롱안, 동나이, 람동, 띠이닌, 띠장 등) 인원이 많은 것을 볼 수 있다. 특이한 것은 중부지방의 팜남과 팜응아이에서 많은 학생들이 오고 있다는 것이다.

거주형태에 있어서도 약 70%의 학생들이 지방에서 올라온 학생들이기 때문에 같은 비율의 약 70%정도가 월세나 기숙사 친척집 등에서 살고 있는 것으로 나타나고 있다.

대학생들에게 관심이 있는 사역자의 경우에 학생들에게 숙소를 제공하고 훈련 및 양육을 하는 방법이 효과적이라 생각 된다.

대학생활의 경우에는 대학을 선택한 이유의 약 50%가 좋아서 라고 답하고 있고, 전공을 선택한 이유는 약 64%정도가 졸업후 진로를 위해서라고 답하고 있는데 현실적인 선택을 하고 있는 모습을 볼 수 있다.

약 28%정도가 동아리 활동을 하고 있고, 그 중 대부분이 외국어 공부나 스포츠 활동등에 치우쳐 있어서 다양한 동아리 활동이 진행되지 못하는 것을 볼 수 있다.

또 학교에서 더 배우기 원하는 것은 컴퓨터와 영어가 약 70%정도 된다. 영어와 컴퓨터 관련 사역을 통해서 대학생들과 접촉점을 삼아 사역을 하는 것은 좋은 선교 전략의 하나가 될 수 있다.

진로에 대해서는 졸업 후 진로는 대학원 진학이나 취직을 원하고 있으며 선호하는 직업은 전문 기술직 공무원 외국인 회사 등이다.

직업 선택의 기준은 적성이나 보수를 중요하게 생각하고 있으며 졸업 후에는 55%정도가 대도시 호치민시에서 직장 생활을 원하고 있다. 졸업후 고향에 돌아 가겠다는 사람이 22%정도로 대부분은 고향에 돌아 가기를 원치 않고 있어서 제자양육 후에 고향으로 보내는 것은 어려움

이 있다는 생각이 든다. 도시화가 진행될수록 고향을 떠나는 사람들이 많기 때문에 양육 후에 어디로 보낼 것인가는 잘 생각해 봐야한다.

문화와 종교에서 한달 용돈은 50만동에서 70만동까지가 많았고 100만동 이상도 상당수가 되었다.

지출 중 많은 부분은 도서 구입비와 학원비이다. 대부분을 미래를 위한 투자인 배움의 기회에 쓰고 있는 것을 알수 있다.

종교에 대해서는 30%가 필요없다고 답하고 있다. 기독교에 대한 관심은 2.7%로 낮게 나타나고 있는데 우리가 해야할 일이 많고 어렵다는 것을 보여주는 것이라 생각이 든다.

정체성 및 가치관에서는 인생의 가장 큰 가치를 명예와 건강 순으로 답하고 있다. 인생에 가장 영향을 미친 인물과 존경하는 인물로는 부모를 꼽고 있다. 베트남이 가족 중심인 것을 보여주는 것이라 하겠다.

결혼관에 대해서는 결혼 대상자를 선택할 때 성격을 가장 중요하게 생각하고 있고, 결혼은 자신이 결정한다고 대답한 사람이 88.8%를 차지하고 있다.

본 설문조사를 통해 베트남 대학생들의 생각을 알아보는 기회가 되었다. 베트남의 미래를 책임질 대학생들이 복음화 되어져서 베트남이 복음화되는 미래를 바라보며 더 많은 동역자들이 호치민시에 있는 대학생들에게 관심을 가지고 기도해 주시기를 바랍니다.

- 캠퍼스 사역과 한국어 캠프_베트남

캠퍼스 사역과 한국어 캠프 -베트남

I. 캠퍼스 사역

1. 캠퍼스 사역의 목적

평신도 지도자를 제자훈련을 통해 캠퍼스 복음화를 이루고 그들을 선교사로 양육하여 배출하는 것이다.

1.1 사역 필요성

- 1.1.1 대학생들은 바로 내일의 국가를 이끌어갈 주역들이다. 이들을 복음으로 변화시키는 것은 선교 사역에 있어서 필요 불가결한 요소다.
- 1.1.2 한국의 대학 캠퍼스 복음화 운동 같이 학원 복음화에 있어서 상당한 전통이 필요하며 이를 통해 제자양육과 전도 운동이 일어날 것이다.
- 1.1.3 캠퍼스 사람들은 영어, 컴퓨터, 한국어 등에 많은 관심을 가지고 있다.

1.2 사역 예상효과

- 1.2.1 캠퍼스 복음화를 위한 핵심 사역자를 다른 대학에 파송 할 수 있다.
- 1.2.2 졸업후 취업자를 통해 직장인 근로자들에게 복음을 전할 수 있다.
- 1.2.3 지속적인 신입생들의 입학으로 캠퍼스 선교의 효과적인 전략을 세울 수 있다.

2. 캠퍼스 사역자의 사역 형태 및 요구 조건

2.1 사역자 사역 형태

- 2.1.1 대학의 정식 교수 및 시간강사 사역
- 2.1.2 대학 부설 (어)학원 강의
- 2.1.3 장외의 정규, 비정규 어학원
- 2.1.4 과외교사, 가정교사

2.2 요구 조건

- 2.2.1 어학 능력
- 2.2.2 교수(강의) 능력
- 2.2.3 제자훈련 능력

3. 캠퍼스 사역 전개 방안

- 3.1 캠퍼스 전도 제자 양육을 위한 기숙사 운영 및 전국 지역으로 기숙사 확대 운영
- 3.2 대학 자매결연 컴퓨터 교육 센터, 정보연구소, 민족연구소, 타문화연구소 등 연구소 설립 확대
- 3.3 취업 안내 및 진로 개척을 통한 근로자 및 캠퍼스 전도 일군 전국 대학으로 파송
- 3.4 한국어 캠프를 정기적으로 실행하여 단기선교 및 복음전도 실현

II. 호치민시 대학 현황 및 한국어 캠프

호치민에는 4년제 32개(국립3, 사립8개, 기타21개), 3년제 19개, 2년제 대학 26개가 있다. 이 가운데 한국학과 현황과 한국학과 학생들을 대상으로 매년 실시하는 한국어 캠프를 소개한다.

1. 호치민시 한국학과 현황

호치민시에 한국학과가 정식으로 개설되어 있는 곳은 호치민인문사회과학 대학교, 호치민외국어정보기술대학교, 홍방대학교 등이다.

1.1. 호치민인문사회과학대학교(HCMC University of Social Sciences & Humanities)

1955년 설립 당시 7개 학과를 가지고 있었던 사이공 대학교 문과대학은 1977년 사이공 대학교 과학대학과 통합되면서 호치민 종합대학교가 되었다. 그러나 대학 교육의 질적 향상과 새로운 발전을 위한 도약이 요구됨에 따라 보다 전문적인 인재 양성을 위해 호치민 종합대학교에서 베트남 국립대학교-호치민 인문사회과학대학교로 독립하였다. 총 13개 학부로 구성되어 있는데 한국학과는 동방

학부에 속해있고, 1994년 1월에 개설되었다. 한국어 교육현황은 아래와 같다.

교육기간	1학기 : 9월 -12월(15주) 2학기 : 2월 -6월(15주)
학생 수	1학년 : 66명(2개반), 2학년 : 52명(2개반) 3학년43명(2개반), 4학년 : 23명
교원 수	한국인 강사 4명 / 베트남인 강사 4명

1.2. 호치민 외국어 정보기술 대학교(HCM University of Foreign Languages and Information Technology)

사립대학교로 베트남어학부, 외국어학부, 컴퓨터 전문학부로 나누어져 있다. 외국어학부에는 영어, 프랑스어, 독일어, 중국어, 일본어, 한국어, 태국어가 있으며 한국어, 중국어, 일본어는 동방학부로 분리된다. 한국학과는 1995년에 설립되었고, 처음에는 교육기간이 4년이었으나 지금은 실습기간을 두어 4년 반으로 바뀌었다.

1.3. 홍방 대학교(Hong Bang University)

홍방 대학교는 1997년에 설립된 사립 대학교이다. 현재 9개 학부로 나누어져 있고, 한국학과는 아시아학부에 속하며 1999년에 설립되었다. 교육기간은 4년 반이다.

2. 한국어 캠프

한국어 캠프는 매년 겨울 방학을 이용하여 시행한다. 2001년에 처음으로 실시한 한국어 캠프는 남서울 IVF학생들이, 2002년 SFC와 독립문교회 청년들, 2003년 SFC, 2004년 원주IVF, 2005년 원주IVF에서 베트남 학생들과 한국어 및 한국어 통역 캠프를 가졌다. 캠프를 마치면 메일을 통해 한국에서도 현지 학생들과 지속적인 교제를 하면서 복음을 제시한다.

2.1 한국어 캠프 준비물

- 캠프 교제(수련회 자료집처럼) -한국서적 1인당 1권(증정 선물 겸)
- 음식문화 교류를 위한 만들기 재료(잡채-당면; 김밥-김, 햄; 김치-양념, 고춧가루; 불고기 양념 등)

2.2 캠프 교제 제작 참고 사항

- 문화, 역사, 사회, 종교, 예술에 관한 공부 자료는 초등학교 교과서를 참조
- 참가자의 인적사항을 간략히 기록해 둘 것 (특히 주소, 이메일은 반드시 기록)
- 문화 탐방(각 박물관)시 질문할 시트를 사전에 준비해 캠프교제에 넣어 둘 것.
- 예술, 음악 시간에 사용할 건전 가요와 기독교 색이 별로 나타나지 않는 워십 찬양을 교제에 포함한다.

Ⅲ. 캠퍼스 사역 전략

1. 대학 전략

- 1.1 사용하는 교재를 제작하고 무료로 학생들에게 공급해준다(교과서, 단어장, 노트 등)
- 1.2 강사료를 전액 장학금으로 지원한다.
- 1.3 학교 도서관에 비치할 책자를 제공한다.
- 1.4 학생들을 위한 특별행사를 실시한다(캠프, 말하기대회 참석 등)

2. 학생들에 대한 전략

- 2.1 각종 교제 제작 무료 배부
- 2.2 공적 및 개인적 장학금 지급
- 2.3 과외공부 실시(한국어, 영어, 컴퓨터)
- 2.4 캠프 개최 (동계-언어 배우기, 하계-생활 나누기)
- 2.5 기숙사 입주 공동체 생활

 -선교한국 선택강의

• 베트남 신흥종교 까오다이

베트남 신흥종교 까오다이

목 차

- 1, 까오다이의 배경
- 2, 까오다이의 명칭
- 3, 까오다이의 교리
- 4, 까오다이의 조직
- 5, 까오다이의 사원과 재단 그리고 제례

까오다이는 오래전부터 태생된 고대 종교가 아니라 20세기 초 베트남에서 자생한 현대종교의 부류에 속한다. 이 종교는 비교적 빠르게 성장을 하였는데 1975년 베트남이 공산화 된 후 까오다이 신도들의 행정적 법적인 면에서의 모든 행위들을 폐쇄되고 말았고 모든 조직들은 공산당 정부의 직접 통제하에 속한 정부 평의회로 대체되었다. 그러나 기본관습과 예식들은 정부의 방해없이 계속 지속되었다. 그리고 1997년 중간 무렵에 정부로부터 공식적인 허가를 받아서 새 질서를 이루게 되었다.

현재 까오다이는 신도 7-8백만명(The cao dai : A New Religious Movement, Blagov. p.147에서는 현재 까오다이의 총 성도는 약 5백만명으로 추정함, 1979-1989년까지는 베트남 정부의 종교집계에는 발표되지 않음, 1988년 비공식 집계로는 신도 1,500,000명의 신도가 있었고 1976년에는 사원 896곳과 신도 1,122,827명, 사제 5,608명으로 까오다이에서 집계 발표함) 정도를 거느리는 베트남 내 불교,천주교 다음가는 세번째로 큰 종교로 성장하게 되었고 아시아,호주,캐나다,유럽,미국등에 약 30,000명의 신도들을 거느리고 있다.

까오다이는 유일하신 하나님을 섬기는 것이 아니라 종교를 통합하겠다는 사상에서 출발한 것이므로 혼합종교의 사상이 가득 들어 차있다. 게다가 그들이 말하는 Con Maet Toai Cao(지고의 눈;제3의 눈)은 뉴에이지 사상의 핵심 상징물이다.

1, 까오다이의 발생 배경(Tin nguong Viet Nam : Toan Anh P.361)

까오다이라는 종교가 정식으로 설립된 것은 1926년이다. 그러나 1919년부터 태동이 시작되었다. 그 당시, 푸 응오 반 찌에우(phu Ngo Van Chieu)라는 사람이 푸썩(Phu Quoc)에서 코친 차이나 정부의 관리로서 일을 하고 있었는데 그는 각 신들의 임재를 믿고 따르는 도덕적인 사람이었다. 그는 무형계와 접촉하는데 회전판(ban xoay)을 사용하였다. 어느 끼우 돔(cau dong) : 역자주, 영매가 신을 만나는 기도모임, 이하 ‘영매집회’ 라 칭함) 시간에 그는 알리기를 자칭 까오다이라는 한 분이 내려와서 ‘한 개의 눈’(mot con mat)의 형식으로 예배할 것을 허락했다고 하였다. 그로부터 찌에우(Chieu)는 까오다이 신의 신비한 법을 믿고 따랐고 6년 후 까오다이교가 레 반 쩡(Le Van Trung)을 교주로 정식 출범하게 된다. 찌에우(Chieu)는 Phu Quoc에서 관리로서 일을 마친 후 사이공으로 돌아오게 되는데 여기에서 회전판을 이용해서 기도하는 베트남 관리들의 모임을 만나게 된다. 이 들은 영매집회 때 까오다이 신이 위로부터 모임위에 A, AE, AA 라는 칭호를 가지고 내려와서 지고한 교리를 전하고 영매집회에서 가르쳤다고 한다(Tin nguong Viet Nam): Toan Anh, p.354)

이 모임은 후에 레반쩡(Le Van Trung)과 연락을 취하게 되었다. 그는 본래 찰 런(Cho Lon) 시장에서 살았고 이리저리 돌아다니며 싸우기를 좋아하고 놀음, 마약, 음란등에 몰입해서 돈을 찾아다니는 사람이었다.

그런데 1927년 1월 13일 찌 가오(Cho gao : 쌀시장으로 미토에 있음) 시장의 영매집회에서 어느 한 사람이 Le Van Trung에게 일어나 얘기하도록 간청을 하자 그는 자기가 시인 이백의 혼과 접촉하였다고 알리고 이백 시인이 Trung 자신이 누구인지를 말하면서 ‘종교’ 에 대한 고귀한 사명이 있음을 다음과 같이 알려주었다고 했다.

'친애하는 여러분!

인자하신 예수께서 여러분에게 길을 안내하기 위해서 여러분 곁에 와 계시오. 여러분은 심령에 평안을 얻기 위해 최선을 다해 그 분을 따라야 하오. 매일 여러분은 그 분께 조금씩 가까이 가야하오. 여러분 서로가 단결하고 사랑하고 도와주어야 하오. 그것이 하늘의 법이오. 여러분들을 지금 자신을 살펴보시오 만일 자신의 이익만을 위한다면 우리는 엄청난 바람을 불러들여서 악한 자들이 스스로 우리를 파괴할 것이며 우리의 심령은 더러워지게 될 것입니다.

이 모임이 있은 후로 그는 완전히 다른 사람이 되었다. 그는 술과 놀음,마약, 음란행위등을 완전히 청산하고 도덕적인 고행의 삶을 살기 시작했다.

그리고 Le Van Trung이 팜 쯔 락(Pham Cong Tac)과 까오 반 꼬(Cao Vaen Co ø)가 대표로 있는 Phu Chieu의 기도모임에 찾아가서 영매집회를 열게 되는데 바로 이 집회에서 리더들은 까오다이 신이 집회에 임했고 Trung에게 세인들을 구원할 새로운 종교의 창시자의 임무를 부여했다고 알렸다.

Phu Chieu는 당시 '까오다이 신으로부터 임무를 부여받아' 쯔(Trung), 락(Tac), 꼬(Co ø)에게 새로운 교리의 길을 안내했던 사람이 되었다. 이 때부터 까오다이의 모임이 형성되었다. 1926년 이후 이 종교는 많은 지역; 찰런(Cho Lon), 켄주옥(Can Giuoc), 록장(Loc Giang : 지금의 Long An), 락딘(Tan Dinh), 투득(Thu Duc), 까우 코(Cau Kho ; 지금의 Sai Gon 지역)등으로 퍼져나가게 된다. 여러곳에서 영매집회를 통해서 까오다이는 강하게 확장되어져 갔고 민중들의 환영을 받았다. 지도자들은 존경을 받았고 여러곳에서 많은 신도들을 거느리게 되었다. 그래서 정부와의 관계에 있어서 여러가지 복잡한 문제들을 정리하기 위해서 합법화하는 작업을 생각하게 되었다. 1926년 10월 7일 28명의 지도자들이 정식으로 까오다이교의 설립 선언문을 작성하고 코친차이나 총독(Thong Doc Nam Ky)원에 선언문을 제출하였다. 이 선언문에는 247명의 신도들이 서명날인을 한 명부가 함께 동봉되어 제출되었고 그들 모두는 까오다이교 합법화 예식에 참여하였다. 이 까오다이교 설립 선언문은 코친차이나 정부에 의해 정식으로 인정이 되어졌다.

그 후 까오다이의 각 직분자들은 전도단을 계속해서 동,중,서남부에 파견하였고, 첫 2개월동안 20,000명 이상의 신도들이 가입하게 되었고 그 중에는 상당수가 마을에서 명망있는 남자들이었다.

2, 까오다이의 명칭 (Tim ve ban sac van hoa Viet Nam : Tran Ngoc Them, P.564)

까오다이는 '높은(Cao)곳에 있는 궁전(Na øi)'이라는 의미를 가지고 있다. 까오다이의 또 다른 명칭은 '다이 다오 팜 끼 포 다오'(Dai Dao Tam Ky Pho Dao)이다. 이는 '제 3 기 중생들을 구원할 대 종교'라는 의미를 가지고 있다. 이전에 상제가 두 번 중생을 구원하였는데 그 당시에는 '5대주가 서로 떨어져 외롭게 살고'(Nam chau con song le loi) 있었다. 그래서 상제께서 서로 다른 지역에 출현해서 그 지역의 풍습과 관습에 부합한 종교를 세웠다. 이 종교들은 비록 근본이 상제라는 같은 점에서 출발하고 인류구원이란 같은 목적을 가지고 출발하지만 서로 떨어져서 존재하는 관계로 서로 다른 모순들을 드러내게 된다. 그래서 옥황께서는 새로운 종교를 세울 것을 결정했다. 그것이 바로 까오다이인데 인류를 세번째 구원한다는 의미를 가지고 있다. 이 종교는 천인합일과 만교일리(Thien nhan hop nhât, vain giao phat ly)의 사상으로 단지 삼교통합 뿐 아니라 인간의 심령과 우주의 심령을 융합려고 한다.

3, 까오다이의 교리(Tin nguong Viet Nam : Toan Anh. p.361)

까오다이는 아시아의 3대 종교, 즉 유교, 불교, 도교의 진리를 모두 합해 놓은 것이라해도 과언이 아니다. 이들은 영매집회를 통해서 그 동안 아름답게 만들어진 진리들이 올바르게 시행되지 못했고, 종교 지도자들도 잘못되어서, 옛날의 평화와 질서를 잃어버렸다고 주장한다. 인류의 도덕적 원칙들도 거부되어져서 어리석고 의심많은 자들에게 지고의 신은 단지 하나의 이름만 있는 쓸모없는 존재가 되고 말았다. 지도자들은 천상에 지고의 신이 있다는 것을 잊어버렸고 그 분이 우주 안의 모든 사건들을 다스리는 분이며 또 인간생명의 주인인 것을 잊어버렸다고 한다. 그 분은 지난 역사속에서 종교를 통해서 그것을 알려왔다 :

- 유교는 인도(nhan dao)
- 신도(Than dao)는 강태공(Khuong Thai Cong)은 다신을 섬겼고
- 조상교(Gia to giao)는 성도(Thanh dao)
- 도교(Lao giao)는 선도(Tien dao)
- 불교(Phat giao)는 불도(Phat dao)를 통해 알려진 것이라고 한다.

모든 종교는 한 민족의 풍습이나 관습과 연관을 맺고 있다. 까오다이의 이름은 대교(Dai dao)인데 가장 소박한 종교 중의 하

나이다. 성도들이 단지 필요한 것은 집에서나 사원에서 매일 기도하는 것이다.

죄를 고백하지 않는다. 각 직분자들은 도를 전하는 것으로 충분하고 공자의 가르침에 따라 덕으로 신도들을 권면하면 된다.

각 신도들은 인류의 구원을 도왔던 각 시대의 신들에게 정중해야 한다. 예수와 석가 공자 그리고 다신들이 기도시간에 와서 묵상을 받는다고 가르친다.

원칙적으로 각 신도는 영매기도(Cau dong)를 할 수 없다. 이렇게 함으로 접신자들에게 속해있는 이들의 신적권한 이용을 피하기 위함이다.

까오다이에는 다섯가지의 교리적 원칙이 있다.

1) 윤리

모든 사람들에게 자신과 가정과 사회와 광범위한 가정형식과 인류의 마지막 인류의 대가족등에 대해서 가르친다. 삼강오륜이 기본덕목이다.

2) 철학윤리

사람들이 명예와 재물과 향락을 버리도록 권고한다. 말하자면 평안을 얻기 위해서는 물질적인 탐욕을 초월해야 한다는 것이다.

3) 제례

사람들이 지존자 즉 모든 이의 아버지와 모든 선(Tien), 신(Than), 불(Phat), 성(Thanh)을 숭배하도록 권유한다. 사람은 조상에게 제사할 수 있다. 그러나 뜨겁게 드려서는 안되고 방마(Vang ma:제사를 드릴 때 사용하는 종이 그릇의 총칭)를 사용해서도 안된다.

4) 심령

다른 모든 종교를 인정하고 영혼이 존재한다는 것을 인정해야 한다. 영혼은 이생에서 사람의 행위에 영향을 받아 변화하거나 윤회한다.

5) 신도

신도는 교리를 따르는 민중이다. 교리의 기본 원리를 따르는 것 외에 어떤 어려움을 견뎌야하는 것은 없다. 매일 신도는 까오다이 제단에서 혹은 집에서 사원에서 예를 드려야 한다.

근래에 까오다이의 신도는 두 부류로 구분된다 : Thuong thua(상위그룹)과 Ha thua(하위그룹)이 그것인데 상위계급은 까오다이의 모든 어려움을 견디며 수행에 참여하는 자들이다 직책과는 무관하다. 이 상위계급은 반드시 수업을 길러야 하고 욕망을 억누르기 위해 죽으로 식사를 하며 까오다이 신도로서 품위를 지켜야 한다.

하위그룹은 여타 신도들을 말하는데 이 신도들도 매달 몇 번은 죽을 먹어야 한다. 매달 음력 1일과 15일에 죽을 먹는 것으로부터 시작한다. 이것을 Nhi chay(죽으로 매달 이틀간 식사하는 것)라고 한다. 그리고 그 후 Luc chay(매달 6일 죽으로 식사), Thap chay(매달 10일을 죽으로 식사)로 늘려간다.

6) 까오다이 5계명

까오다이의 도를 수행하는 상위그룹의 신도들은 반드시 다음과 같은 5가지 금기를 실천해야 한다.

- 살생하지 말라. 살생은 한 생물의 근원을 잃게 하기 때문이며 동시에 그것의 양심의 중심을 잃어버리기 때문이다.
- 탐욕을 부리지 말라 ; 이는 다스리고 소유하고자 하는 탐심으로 인해 물질의 세계로 들어가 타락하는 것을 피하기 위함이다.
- 음식에 탐내지 말라 : 고기를 먹지말고 죽을 먹으라. 술을 마시지 말라 술은 두뇌와 정신에 해를 끼친다.
- 향락에 빠져들지 말라.
- 죄악된 말을 하지 말라.

4, 까오다이의 조직

까오다이는 직분들의 구조가 거의 카톨릭과 유사한 것을 볼 수 있다. 처음 직분 수여식은 26년 11월 14일에 있었다.

남부지역 3곳에 나갔던 전도팀들이 26년 11월 14일 Tay Ninh 근처의 Tu Lam Tu사로 돌아오는데 이는 까오다이교의 첫 안면식을 위함과 동시에 직분수여식을 거행하기 위함이었다. 이 예식은 18-20일까지 3일간 성대히 거행되었는데 인도차이나 전권대사(vien toan quyen dong duong)와 남끼 총독원(vien thong doc Nam Ky), 그리고 많은 고위 관리들이 초대를 받아 참석하였다.

Le Van Trung은 득 자오 황(Duc Giao Tong:교황)으로 임명이 되어 까오다이교 전체를 조율하는 역할을 담당하게 되었고, 꼬우 쯘 다이(Cua Trung Doai:행정담당기관) 의 수장이 되었다(<http://www.laze.net/culture/caodai.html>의 자료에서는 남 성대학으로 행정을 담당하는 기관으로 기록되어 있음)

Pham Cong Tac은 득 호 팍(Duc Ho Phap : 최고 법률기관의 수장)으로 임명됨과 동시에 히엵 티엔 다이(Hiep Thien Dai)의 수장으로서 까오다이의 모든 법규를 시행하는 임무를 부여받았다.

교황은 3분야의 직분자들을 거느리는데 유교(Khong giao), 불교(Phat giao), 도교(Lao Giao)의 보좌역을 담당하는 자들이다. 유교의 직분자들은 붉은색 옷을 입고, 불교는 노란색을, 그리고 도교는 남빛나는 색깔의 옷을 입는다.

이 세가지 색깔은 3가지의 덕성을 상징하는 것으로 붉은색은 신뢰를 노란색은 덕행을, 그리고 남빛색은 포용을 상징하는 것이다.

교황과 3명의 쯔엵 팍(Chuong Phap:법제 추기경)들은 흰색 옷을 입고 여자 직분자들도 역시 하얀색 옷을 입는다.

모든 직분은 임무에 있어서 평등한 것인데 유교 부서는 주로 인사와 예식과 질서를 담당하는 곳이고 도교 부서는 내부조직을 담당하며 사무, 신도의 교육과 자선사업을 담당한다. 불교부서는 재정과 제조, 판매등을 담당한다.

쯔엵 팍 아래는 36명(각 종교부서마다 12명)의 포이 스(Phoi su : 대주교)와 대표 1인이 있고 포이 스를 관리하에는 자오 스(Giao su : 주교) 72명(각 종교부서마다 24명씩)이 있다. 그리고 그 아래 자오 후우(Giao huu), 레 신(le sinh), 쯩 비엵(chuc viec)과 띠 도(Tin do)로 구성되어 있다

(http://www.vietinfo.com/non_profit/religion/caodai/caodaism.html ,10 Apr. 1997).

여자 신도들은 사제계급까지만 오를수 있다.

5, 까오다이 사원과 재단 그리고 제례

1) 사원과 재단

각 사원은 3면은 벽으로 둘러싸여있고 한면은 출입구로 되어있는 집이다. 들어가는 입구에는 어느 사원이거나를 막론하고 3명의 성자의 벽화를 볼 수 있다. 한 사람은 Trang Trinh(1492-1587)인데 베트남의 민족주의와 독립을 예언한 시인이며, 다른 한 사람은 제국주의에 항거한 프랑스 시인 Victor Hugo(1802-1885)이며 마지막 남은 한명은 Sun-yat-sen(1802-1925)으로 1911년 중국의 혁명을 이끈 지도자이다. 이 벽화는 신도들에게 그들의 메시지를 신도들에게 전달하는 특별하고 강력한 의미를 부여한다. 사원 내부로 들어가면 또 다른 제사를 드리는 8명의 신상이 세워져 있는데 다음과 같다(Tim ve ban sac van hoa Viet Nam. Tran Ngoc Them, P.564)

사원에는 여러 개의 기둥들이 있는데 용의 형상으로 가득차 있고 맨 앞쪽 재단에는 큰 지구본 같은 것이 놓여 있는데 그 가운데는 제3의 눈(Con mat toi cao:지고의 눈)이 그려져 있다. 그 지구본을 바치고 있는 것은 팔각형의 괘와 동서남북을 가르키는 구멍이 뚫려있다. 제3의 눈은 북쪽에 놓여 있는데 이유는 백옥경(Bach Ngoc Kinh)에 지고한 신의 보좌가 북쪽에 있다고 기록하고 있기 때문이다. 그리고 동쪽은 왼쪽에 위치하며 서쪽은 오른쪽에 위치한다. 재단에는 여러 기둥들이 놓인다.

모든 예식을 행할 때는 두개의 촛불을 켜고 5개의 향과 침향을 태운다. 가정집에서는 벽난로 위에 재단을 만들기도 한다. 집에 재단을 만들 때는 다른 책상들 보다 높게 세운다.

예식을 거행하는 시간은 매일 4번인데 아침6시,12시18시,24시에 드려진다. 들어가는 입구는 남자는 오른쪽 여자는 왼쪽으로 정해져 있다.

예식은 제단 앞에 무릎을 꿇고 정성을 기울여 까오다이 신을 향해 향을 피우고 난다음 경을 읽는다.

경에서 말하는 요점은 다음과 같다.

Truoc su dau kho vo bien cua loai nguoi anh duong sang choi o Phuong Dong

인류의 불변하는 고난 앞에 동방에서 빛이 비취었으니

Lao tu da giai thoat cho nhan loai

노자는 인류에게 해탈을 가져왔고

Ba dao huong con nguoi den duc hanh

삼교는 인류가 덕을 행하게 하였네.

Khong Giao vach duong trung dung
유교는 중용을 길을 걸어갔고
Phat giao khuyen nguoi tu bi hi ha
불교는 사람으로 하여금 자비를 베풀도록 만족하게 하였네.
Lao giao day su trong le that va ky luat cua tinh tinh
도교는 진리의 귀중함과 성정의 규율을 가르쳤네
Nhu vay mot goc da co ba nganh giong nhau
그러므로 한 뿌리에서 세 가지가 나옴과 같으니
Nguoi ta phai ro dieu tren giu tam cho trong de doc thanh kinh
사람이 위의 일을 밝히 하며 마음을 정결케하여 경을 읽을것이니라.

위와 같이 경을 읽고 나서는 찬가를 부른다.

2) 예물

예식에 쓰는 물건들도 단순하다. 아침과 오후에 드려지는 예식에는 차가 올려지고 정오와 저녁에는 술을 드린다.

음력 1일과 15일에는 꽃과 과일을 예물로 드린다. 제단에 차려진 예물에는 의미가 들어있다.

제3의 눈은 항상 북쪽에 놓인다. 그래서 동쪽은 양이고 서쪽은 음이다.

A. 두개의 초는 서로 음과 양을 상징한다. 왼쪽은 양이고 먼저 촛불을 부쳐야하고 오른쪽은 음이므로 나중에 초를 태운다.

B. 5개의 향은 사람의 오관을 상징한다.

C. 물을 양을 상징하며 차는 음을 상징하는데 이는 아픈 사람에게 치료하는데 쓰이며 까오다이에 입적할 때 이 물을 사용한다. 또한 제단에 사용하는 꽃은 말려서 물에 띄워 차처럼 마시면 까오다이의 진정한 신도라면 치료가 되어진다고 믿는다.

까오다이는 스스로 자기들만의 교리를 주장하지 않는다 다만 모든 종교와 교리와 법제 그리고 풍습과 예식들을 인정하는 입장에서 교리가 세워졌다. 그런데 이 종교가 20세기 베트남의 민중속에 대중적으로 파고들 수 있었던 이유가 무엇인지 살펴보고자 한다.

1) exoterism과 esoterism : 까오다이 내부에는 두 분파로 나누어져 있다. 그 중 한 분파는 의무의 이행을 강조(exoterism) 하는 분파가 있다. 일상생활 속에서 이행되어야 하는 것으로 악은 버리고 선을 행하고 이웃 뿐만 아니라 동식물과 자연에게까지도 친절을 베풀어야 한다는 일반적이고 보편적인 규범을 강조하는 분파이다. 특히 유교적 관습에 있는 삼강오륜이 귀중한 덕목으로 여겨진다.

그리고 다른 하나는 찌에우 민 보 비(Chieu - Minh vo vi)라는 분파에 의해서 실천되어진 것인데 이는 명상을 통한 '자기열 등의식의 제거' 와 '신적요소' 들을 개발하는 것이다.

까오다이에는 위의 두 분파에 대한 설명에서 보듯 다른 혼합종교에서 흔히 범하기 쉬운 성적타락이나 도박등 사회전반에 걸쳐서 역기능의 요소보다는 순기능의 요소가 훨씬 많았다. 심지어는 당시 베트남을 지배하고 있던 프랑스의 코친차이나 정부에서도 인정할 만큼 베트남인들과 프랑스 관리들에게 동시적으로 문제가 없는 종교임을 증명할 수 있었기 때문에 까오다이가 격변기에 태생하게 되었음에도 불구하고 발전과 성장을 거듭할 수 있었던 것이다.

2) 시대적인 흐름과 요청에 민감한 종교였다

프랑스의 지배는 베트남 불교의 침체를 가져왔는데 이는 식민지하에서 사원들이 근왕운동, 유신운동, 동유운동 등 민족해방운동을 위한 거점으로 많이 이용되었기 때문에 식민 당국으로부터 탄압을 받았다. 그리고 응웬(Nguyen : 1802 - 1945년) 왕조는 불교보다는 유교에 대해 훨씬 관대했고 또 유교를 국교로 인정하였다. 이로인해 나라는 봉건주의적인 사상속에 빠져들게 되었다. 천주교의 모습 또한 베트남에서는 배타적일수 밖에 없었다. 프랑스의 식민주의 정책에 이용당한 천주교는 당연히 베트남인들이 의지할 곳은 아니었다. 이런 베트남의 오랜 정신적 지주이던 불교세력의 쇠퇴와 천주교에 대한 배타적인 의식은 대중들로부터 점점 종교에서 멀어지게 하는 요인이 되었다. 기독교 역시 1900년대 초에 베트남에 전래가 되지만 베트남인들에게 있어서 기독교는 천주교와 별다르게 취급되어지지 않았다.

이런 시대적인 환경 속에서 베트남인들의 정신 속에는 뭔가 새로운 돌파구가 필요했던 것이고 이는 다른 어떤 종교나 교리도 비판의 대상이 되지 않고 융합하여 수용되어지는 까오다이에게로 많은 사람들이 발걸음을 옮기게 하는 요인이 된 것이다. 다시 얘기하면 까오다이는 시대적인 변화와 흐름에 빠르게 대응하는 순발력이 있었던 것이다.

하나님이 가장 싫어하시는 것은 우상숭배이다. '나 외에는 다른 신을 네게 있게 하지 말라'가 십계명의 첫 외침이다. 이 문제가 해결되지 않고는 나라와 민족과 열방이 주님께 돌아갈 수 없다. 이 땅이 하나님으로 하나님 되게 하는 끊임없는 노력이 우리에게 필요하다.

까오다이가 베트남에서 시대적으로 접촉점을 순발력있게 찾아서 적응해 나가듯이 하나님을 섬기는 우리에게도 역시 본질은 변하지 않으면서 이들과 가까이 할 수 있는 도덕성과 영성이 겸비되어야 하겠다. 이는 기도와 말씀을 통해서 하나님께서 보여주신 기회를 붙잡아야 된다고 본다. 다니엘이 사자굴속에 들어가면서도 오히려 그것을 접촉점으로 하나님께 영광을 돌렸던 것처럼 오히려 우리가 맞고 있는 쉽지않은 현실앞에 기도와 말씀외에 다른 더 큰 대안은 없다고 본다.

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- 베트남 참족과 이슬람

베트남의 참족과 이슬람교

1. 참족 내 이슬람교의 유입
2. 참족의 민속 이슬람교 - 바니교
3. 바니교 내의 성직자 계층
4. 바니교의 계율과 성례
5. 남부의 이슬람 참족 공동체

1. 참족 내 이슬람교의 유입

베트남 참족의 이슬람교는 1)참족 민속 이슬람교인 바니교, 2)일반 이슬람교 두 그룹으로 나뉘어 있다. 바니교 참족은 투언하이(Thuan Hai)성내에만 거주하고 있으나, 이슬람 참족은 투언하이지역 뿐만 아니라 안장(An Giang)성 지역에도 일부 분포하고 있는데, 이들은 모두 1950년대 후반에 이슬람교로 개종한 이들이다. 이슬람교의 이 두 그룹은 그 종교적 특징이 서로 매우 다르며, 종교 생활 영역에 있어서도 각자 따로 활동하고 있다. 투언하이(Thuan Hai) 지역의 참족은 남부 이슬람 참족으로, 북부의 바니교 참족과 구분하기 위해 '짬비라우(Cham birau-새로운 참족)'라고 부른다.

1928년에 나온 책인 G.마스페로(Maspero)의 'Le Royaume de Champa'에서는 언제 이슬람교가 참파국 내에 들어오게 되었는가에 대해 설명하고 있다. G.마스페로는 '통사'내의 수록된 내용을 언급한 에드후버(Ed Huber)의 작품을 거론하면서, 에드후버가 참파국이 국가 연호를 알라카카바르(Ala akbar)라고 정한 사실로 미루어, 중국 송 왕조 시대에 참족이 이슬람교로 개종하였다고 주장하였던 것에 대해, 그렇지 않을 수도 있다고 반박하였다.

'통사' 489권에는 참파 왕국에 관한 내용을 담고 있는데, 이 내용에는 '참파왕국 내의 야생 소들은 농사일에 사용하지 않고, 제사를 드리는 용도로만 사용하고 있다'라고 기록되어 있다. 또한 막 죽어 가는 사람을 위해 성직자가 알라화껌뱃(A-La-Hoa-Cap-Bat)이라는 주문을 외우는데, '통사'에서는 이 주문의 내용이 '신이여 어서 빨리 고통에서 벗어나게 해 주십시오!'라는 기원의 뜻을 품고 있다고 말한다. 그리고 이어 이 책의 내용에서는 이들 이슬람교 신자들이 의식을 행할 때마다 경전을 읽으며, 경전을 읽을 때마다 두 손을 깃발에 갖다 대는 동작을 한다고 나와 있으며, 알라가 전지 전능한 신이라고 찬송하고 있는 대목을 미루어 보아서, 후버(Huber)의 의견이 맞을 수 있는 가능성도 있다. 많은 학자들은 사실상 후버의 의견에 동승하여, 10세기 이후의 중국 송왕조 시대에 참파왕국 내에 이슬람교 신자들이 있었다고 주장한다. 그러나 모든 학자들이 그 시대에 참족이 이슬람교를 추종했다는 가정에 동의하고 있는 것은 아니다.

한가지 확실히 알 수 있는 사실은, 라바세(Ravaisse)에 의해 그 뜻이 해석된 두 개의 비문 즉, 1039년도의 연대로 추정되는 한 비문과 1025년에서 1035년 사이의 연도로 추정되는 또 다른 한 비문의 내용으로 미루어 보아, 10세기 중 참파 왕국의 판랑과 판리지역 내에 장사하기 위해 온 외국 이슬람교도들이 있었다는 것이다. 여기에서 마스페로(Maspero)는 한가지 의문을 제시하고 있는데, 그것은 중국의 여러 다른 도시에 비해 10세기에 이르러야 이슬람교 상인들이 참파왕국 내에서 상업활동을 했다는 사실이 시기적으로 매우 늦은 감이 있다는 것이다. 이에 대해 마스페로(Maspero)는 동양을 대상으로 향해하는 이슬람교 상인들이 어쩔 수 없이 참파 왕국을 경유해야 되지만, 이전에 그렇게 하지 않았던 이유는 참파국이 이슬람교에 대해 적대감을 가지고 있는 국가이었거나, 혹은 큰 항구를 소유하고 있지 않았던 지, 혹은 이전 시기가 정치적 변혁의 시기에 해당하기 때문일 수도 있다고 말한다. 그렇기 때문에 알라 신을 신봉하는 참족이 생겨나게 된 시기는 그 다음 세기의 참파 왕국과 인도네시아 왕국과의 교류가 확장되기 시작한 때부터라고 마스페로(Maspero)는 주장한다.

결국 뽀올로(Po Ouloah-알라(Allah))에 관한 전설과, 1,000-1,036년 사이의 한 시기에 참파국의 한 왕이 이슬람교의 성지인 라멕(La Mecque)으로 순례 여행을 했다는 사실 등이 아이모니에르(Aymonier)에 의해 발표되면서, 11세기가 바로 보편적인 참족 내 이슬람교 전파시기로 인정받게 되었다. 그러나 마스페로(Maspero)는 이슬람교가 참족이 추종하는 주 신앙으로 받아들여지기 시작한 연도를 1470년 이후로 잡고 있는데, 이때는 참파 왕국이 무너져 와해되어 가는 시대이기도 하다.

P.Y모긴(Mauguin)은 참파 왕국 내 외국 이슬람교도들이 살았고, 951년 이후에 중국으로 파견된 참파국 사신들의 이름이 뿌(pu), 부(bu), 보(bo)라는 단어로 시작되는 사람들이 나타났는데, 이러한 이름은 아랍어의 아부(abu)에서 비롯된 변절 음으로서, 이러한 이름을 가진 사람들은 아랍 사람이거나 아니면 참족 내에 존재하는 이슬람교도 일수도 있다고 주장하였다. 그는 또

한 중국의 광둥(Quang Dong)성 지역에 뿌(pu)라는 이름을 가진 아주 유명한 이슬람교가정이 살고 있었는데, 이 가정은 그 전의 송 왕조 시대에 참파 왕국 내에서 살았던 가정이었다는 사실 또한 제시하고 있다. 또한 참파 왕국과 다이비엣(Dai Viet)간의 전쟁으로 인한 난리를 피하기 위해 일단의 참족 무리들이 중국으로 피난을 갔는데, 이 무리를 인솔한 사람의 이름이 뿌로에(Pu-lo E)였다고 한다. 이러한 여러 사실을 통해 모긴(Mauguin)은 중동지역에서 온 외국 이슬람교 공동체가 10세기 중에 참파왕국 내에 분명히 존재하였었다고 주장한다. 이들 외국 이슬람교도들은 그들이 거주하고 있는 지역의 참족 뿐만 아니라, 남중국에 있는 같은 이슬람교 그룹들과도 접촉하며 지냈다. 그리고 참족 왕들은 이러한 외국 이슬람교도들을 중국과의 외교관계나 상업관계를 위해 관리로 등용하여 사용하였다고 생각할 수 있을 것이다.

그러나 이러한 사실만으로 참족이 이슬람교의 영향을 받게 되었다는 단정을 내리기는 힘들다. 이에 대해 학자들은 참족 왕조와 일반 민중들이 마호멧이라는 천사의 존재를 믿었던 시기가 바로 참족이 이슬람 화된 시기라고 본다. 이러한 관점을 바탕으로 하여 학자 모긴(Mauguin)은 참족의 이슬람교 화는 17세기 후반에 이르러서야 이루어졌으며, 이슬람화가 참파왕국 내에 이제 막 이루어지면서부터는 참족 중 거의 절반에 이르는 수가 이슬람교를 추종하게 되었다고 주장한다.

그러나 20세기초의 여러 자료에 따르면, 베트남 참족의 단 1/3만이 이슬람교를 따르고 있는데, 이것은 아마도 다수의 이슬람교 참족이 캄보디아로 이주하였기 때문일 것이다.

이와 같이 참파국 내 중동 지역 출신의 외국 이슬람교 공동체의 존재로 참족은 처음으로 이슬람교와 접촉하게 되었다. 그러나 여기서 확실한 사실은 이러한 이슬람교 공동체 내의 상인들이 참족으로 하여금 이슬람교를 신봉하게 만들었다고 볼 수 없다. 왜냐하면, 이들 외국 이슬람교 상인들은 당시의 사회적 여건상 다소 비우호적인 상황에 있었기 때문에, 사업의 확장에 있어서 강력하게 상권을 유지해 나갈 수가 없었다. 이러한 연유로, 이슬람교 상인들은 적극적으로 자신들의 신앙을 전파할 수 없었다. 그러나 12 - 16세기에 이르러 참족 내 향해술이 발달하게 되면서, 해로를 통해 인도네시아, 말레이시아, 말레카 등의 국가와 많은 교류를 하게되었다. 그런데, 12세기 무렵의 참족이 접촉하고 있는 국가들 내에서는 이슬람교가 종교적으로 우세한 상황에 있었으므로, 이로 인해 참족의 이슬람교와의 주요 접촉점이 마련되었을 것이다.

그러나 완전한 이슬람교로의 종교적인 변화는 참파국이 격동 및 변동의 시기로 접어들게 되면서 일부 민간인들이 그 새 종교를 받아들이면서 시작된 것으로 생각할 수 있다. 이에 대한 마스페로(Maspero)와 모긴(Mauguin)의 의견은, 참족이 이슬람교를 본격적으로 추종하게 된 시기를 17세기쯤으로 보는데, 이때 참파국은 이슬람교화의 길을 걷게 되었으며, 이 시기는 동시에 참파왕국이 극적으로 어려운 상황에 놓였던 시기에도 일치한다. 이 시기의 참파국은 전쟁에서 완전히 패하게 되었고, 왕조는 쇠약해져 갔으며, 경제와 정치는 혼란에 빠져 매우 복잡한 상황에 처하게 되었다. 이에 따라 참파국 내에 그 명성을 누려오던 발라몬교의 종교적 위치는 날이 갈수록 그 위치가 땅에 떨어지기 시작하였고, 마호멧이라는 천사의 존재를 믿는 신도들의 수가 늘어나기 시작하였다.

2. 참족의 민속 이슬람교 - 바니교

바니교는 베트남 참족의 고유 신앙으로서 이슬람교 신앙의 한 변형된 형태라고 볼 수 있다. 아이모니에르(Aymonier)의 저서 'Les Tchames et leurs religions' (1981)의 내용 중에 '바니(Bani)'라는 단어는 아랍어의 '베니(Beni)'라는 단어에서 비롯되었다고 나와있다. 이 '베니(Beni)'라는 단어는 '선지자의 아들들'이란 뜻을 가지고 있다. 현재 투언하이(Thuan Hai)성내 바니교 신도 수는 25,000명 정도이며, 같은 성내 48개 참족 공동체 마을 중에서 20여 개 마을이 바니교를 따르는 구 이슬람교 공동체이다.

투언하이(Thuan Hai)성내 참족은 판랑(Phan Rang), 판리(Phan Ri) 그리고 판티엣(Phan Thiet) 지역에 걸쳐 거주하고 있는데, 각 바니교 마을들은 이슬람교 의식과 교리실현에 있어 마을마다 상호 긴밀한 관계를 유지하고 있다. 그러나 판티엣(Phan Thiet)지역에는 이슬람교 공동체가 없기 때문에, 판티엣(Phan Thiet)시 근처의 함투언박(Ham Thuan Bac)현 내의 말람(Malam)공동체의 참족과는 외부적 혹은 형식적인 교류만을 가지고 있을 뿐이다.

바니교 신도들은 베트남 참족 내에만 있는 독특한 이슬람교 공동체를 구성하며, 투언하이성 지역에 집중 거주하고 있다. 이들은 남부 지역의 이슬람 참족과 달리 별도의 종교생활을 영위하고 있으며, 다른 국가들의 이슬람 교인들과도 교류가 없다. 이들은 그들 나름대로의 특징적인 이슬람교 교리를 가지고 있는데, 이 교리 안에는 원 이슬람교 교리와는 전적으로 동떨어진 내용이 많다.

투언하이(Thuan Hai)성 지역의 바니교 참족 마을 내에 있는 이슬람교 사원은 마을 주민들의 공동생활 중심지로서, 그들의 말로 탕므기(thang mugik)이라고 불린다. 옛적의 바니교 사원은 단지 초가 오두막 형태에 지나지 않았고, 폭은 6m에 길이는 8m정도였으며, 정면으로 베란다와 함께 8개 층의 돌계단이 놓여 있었다. 그리고 7개의 돌판이 놓여 있어, 사원으로 들어가는 성직자들이 기도 의식을 행하기 이전에 자신을 깨끗이 씻는 의식을 거치게 되어 있었다. 옛 사원의 내부에는 2개의 나무 기둥이 두 칸의 지붕을 지탱하고 있으며, 벽은 대나무를 엮어서 세웠고, 바닥은 발로 밟아 평평하게 다진 정도에 불과하였다. 그리고 사원의 정문 앞에 정결 의식을 위한 큰 항아리가 놓여 있으며, 예식의 시작을 알리는 북(hagar)이 놓여 있다. 예식이 진행되는 동안 사람들은 바닥에 자리를 깔아, 성직자들로 앉아 쉬도록 하거나 예식을 집행하도록 하였으며, 사원내의 들보에는 경전이 들어 있는 가방이 걸려 있었다. 그러나 요즈음의 모든 바니교 참족 마을에는 새로운 사원 건물이 세워져 있어, 그곳에서 마을 내 신도들의 예식을 집행한다. 이 새로운 이슬람교 사원은 겉보기에도 견고하게 지어져 있으나, 일반적인 이슬람 사원들과 같이 획일적인 모슬렘 건축 양식의 영향은 받지 않았다. 바니교 사원에는 하나의 큰 건물이 있으며, 사원이 차지하는 토지의 면적이 넓은 편이다. 사원 건물의 뼈대는 나무로 되어 있으며, 동-서 방향으로 놓여 있는데, 모든 창문은 동쪽 방향으로 열리도록 되어 있고,

벽과 바닥은 벽돌로 만들어져 있다. 또한 큰 건물 이외에 또 다른 별채가 하나 있는데, 이 별채는 두 칸의 지붕으로 덮여 있지만, 내부로 칸막이가 쳐져 있지 않으며, 남-북 방향으로 세워져 있다. 주 건물과 별관 사이에는 넓은 공터가 놓여 있다. 사원의 내부로는 거의 아무 장식 및 시설이 되어 있지 않은데, 유일한 내부 시설이라고는 미흐랍(mihrab)이라고 불리는 단상이 있을 뿐이다. 미흐랍(mihrab)은 원목을 이용해 만들어졌으며, 그 높이가 사람의 머리를 조금 넘고, 폭은 1.5m 정도이다. 이 단상은 성직자들이 올라가 정경을 읽고, 예식을 인도하는데 쓰여진다. 여기에서 주의할 것은 이슬람교 사원내의 미흐랍(mihrab)은 주로 이름(Imum)급에 속하는 성직자들이 예식을 인도할 때 사용되며, 그 오른쪽으로는 민바르(minbar)라고 불리는 또 하나의 단상이 있는데, 이것은 코팁(Khotip)급에 속하는 성직자들이 정경을 강론할 때 사용되어진다. 만약 바니교 사원 내에 민바르(minbar)가 없는 경우에는 미흐바르(mihrab)를 같이 사용하는데, 정경낭독과 기도의식이 미흐바르 단상에서 함께 행해지게 된다. 몇몇 바니교 사원에는 침대 하나를 가져다 놓기도 하는데, 이 침대는 온그루(On Gru)인 바니교 내 최고 성직자가 휴식을 취할 때나 이슬람교 달력의 9월 중 금식 기간에 사용할 수 있도록 만들어 놓은 것이다. 이전에는 사원 정면으로 9개의 돌판이 있었으나, 지금은 시멘트로 만들어진 긴 의자 모양으로 바뀌었다. 각 사원 내에는 정결 의식 때 필요한 물을 얻기 위해 우물이나 작은 연못이 만들어져 있다.

바니교의 사원은 '신의 집(탕뽕(thang Po))'이라고도 불리는데, 이것은 각 성직자들이 그 사원에서 알라를 섬기는 신성한 예식을 행하기 때문일 것이다. 또한 '복이 있는 집(탕즈하르(thang Dhar))'이라고도 불리는데, 이것은 많은 신도들이 알라에게 복을 기원하며 예물을 드리고, 또한 그 마을내의 바니교 신도들에 의해 사원이 지어졌기 때문이다. 이러한 사원의 명칭으로 보아 우리는 바니교 사원이 바니 참족의 종교 및 사회 생활에 있어 어느 정도의 영향력을 끼치고 있는지를 짐작할 수가 있다.

일반적으로 바니교의 사원 문은 항상 열려 있지 않다. 문을 여는 경우는 규정에 따른 예배시간이나 집례 시간에만 해당된다. 각 의식 시 필요한 예물이나 경비는 마을 내에 있는 각 신도들이 그 비용을 대어야 한다. 이전에는 사원에 딸린 '하무탕기(hamu thang mugik)'라고 불리는 전답이 있었는데, 이러한 전답들은 신도들이 헌정하였거나, 혹은 한 집의 상속자가 없이 대가 끊긴 경우 그 집의 소유로 되어 있는 전답을 사원의 소유로 돌린 경우였다.

사원은 앞서 말한 종교적 목적 이외에도, 각 성직자들과 마을 구성원들이 함께 모여, 마을의 공사를 놓고 토론하는 장으로도 사용되어진다. 일반적으로 각 예배시간에 모든 성직자들이 모인 가운데, 마을의 공사를 토론하는 경우가 많다.

3. 바니교 내의 성직자 계층

세계 다른 나라의 이슬람 공동체 내에는 베트남 바니교 참족 공동체처럼, 알라와 일반 신도들 사이에 중간 다리 역할을 하는 구별된 성직자 계층을 따로 두지 않는다.

이슬람교에서는 계율을 실천하고, 매주 열리는 성회 나 다른 중요 예식을 집행하기 위해 일정한 사람을 지정하여, 예식의 집행뿐만 아니라 경전을 가르치거나 여타 교리들을 맡아 가르치도록 한다. 여기에서 교리를 맡아 가르치는 사람을 코팁(Khotip)이라고 하며, 신도들의 예배의식을 진행하는 사람을 이맘(Imam), 신도들을 불러 예배의 시작을 알리는 사람을 무스진(Muszin)(참족은 이러한 사람을 빌란(Bilan)이라고 부른다)이라고 한다. 이러한 예식 및 가르치는 것과 관련된 일들을 일반적인 이슬람교에서는 어느 특정한 사람에게 전적으로 맡기지 않고, 자격이 있는 신도들 중 어떤 사람이라도 그 일을 맡아 볼 수 있게 한다. 그렇기 때문에 이슬람교에서는 따로 종교적 직무만을 전담하는 성직자 계층이 존재하지 않는다. 그러나 이와는 반대로 투언하이(Thuan Hai)성 내의 바니교에서는 뽀아짜르(Po Achar)나 뽀짜르(Po Char)라고 불리는 성직자 계층이 따로 구별되어 있다. 이들 성직자 계층에 속하는 이는 흰색의 구별된 의복을 입으며, 의복 위로 술을 걸치고, 머리를 민 후 머리에는 두건을 쓴다. 이들은 또한 먹는 것과 마시는 것 및 생활규칙에 있어 여러 가지 금기사항을 지킨다. 바니교의 성직자는 엄숙한 의식을 통과한 후 각 마을 내지 각 사원별로 임직되어진다.

바니교의 관습에 의하면, 어떤 한 청년이 성직자가 되고자 할 때, 그는 그의 마을 안에 있는 사원에서 임직식을 받아야 하는데, 여기서 그의 마을이란 그의 어머니 쪽의 고향을 의미한다. 그 후, 청년 성직자가 가정을 꾸려나갈 일정한 나이에 이르게 되었을 때, 그는 아내를 따라 아내의 집에 거주하게 되고, 아내의 가족들과 연합하게 되지만, 성직자 계층에 속하는 이로서, 그는 임직식을 받은 사원에 예식이 있을 때마다 돌아가서 예식을 집행하여야 하며, 또한 라무완(Ramuwan)기간(금식 절기로서 일반적으로 라마단(Ramadan)이라고 하나, 바니교 참족은 이를 라무완(Ramuwan)이라고 한다)에도 자신의 사원에 돌아와 금식절기를 지켜야 한다.

사원내에는 일종의 지도자 그룹이 형성되어 있는데, 이 지도자 그룹에는 성직자들과 일부 마을에서 투표로 뽑힌 권위 있는 인사들로 구성되며, 구성원의 임기는 3-5년이다. 이들은 종교적 규율과 관련된 문제뿐만 아니라, 마을 내 일상 생활에서 일어나는 문제를 처리하는 데에도 깊이 관여하고 있다. 아무트 뽀짜르(Po Char)나 뽀아짜르(Po Achar)라고 불리는 성직자 계층의 존재는 바니 참족 사회의 또 다른 특징이라고 할 수 있는데, 바니교 성직자는 다음과 같은 네 가지 계층으로 나뉘어진다.

****짜르(Char), 아짜르(Achar) :** 이들은 새로 성직자 그룹에 들어온 이들로서, 성직 경력과 능력에 따라 다시 네 개 계층으로 나뉘게 되는데, 즉 자막(Jamak), 딸라비(Talavi), 뽀싯(Posit), 뽀뽀롱(Po prong) 으로 나뉘며, 계층간의 승급의식은 라무완(Ramuwan)금식 기간에 이루어진다.

****코팁(Khotip), 뽀(Tip) :** 코팁(Khotip)은 토요일 오후 시간, 사원에서 매주 열리는 정기 성례시간에 교리를 가르치는 성직자를 말하며, 뽀(Tip)은 일부 사원 내의 의식이나 일반 가정에서 행해지는 의식을 집행하는 임무를 가지고 있으나 교리를 가르치는 일은 맡지 않는다.

****이뎨(Imun), 뎨(Mum)** : 이들은 토요일 오후의 사원 내 예배를 주관하는 이들이다. 바니교 내에서 뎨(Mum)성직자가 되기 위해서는 최소한 15년의 성직 경륜을 가지고 있어야 한다. 이 계층에 속하는 성직자들은 경전의 모든 내용에 대해 통달해 있으며, 또한 바니교 내의 모든 종교의식을 집행할 수 있는 능력을 소유한 자여야 한다. 뎨(Mum)성직자들 중에서 도덕적 성품이 온전히 갖춰져 있고, 또한 재능 있는 성직자를 '40성인 참여' 의식에서 따로 뽑아, 뎨뎨블루(Mum pah bluh-40인의 뎨(Mum))로 세우게 된다. 이 '40인의 뎨(Mum)'을 세우는 의식은 그 과정이 매우 엄숙하게 진행되며, 또한 지역 내의 모든 우두머리 성직자들이 참여한 가운데, 우두머리 성직자들의 만장 일치를 얻어야만 한다. 이 의식은 매년 하루나 이틀에 걸쳐 열리게 된다.

****뎨그루(Po Gru-우두머리 선생)** : 바니교 지역에 있는 한 사원 당, 혹은 한 마을 당, 한 명의 유일하고 그 직위가 가장 높은 성직자이다. 이 우두머리 선생은 바니교 마을에서 일어나는 종교적, 사회적 문제를 모두 결정할 수 있는 권한을 가지고 있다. 그는 일반 가정에서 행해지는 예식의 날과 달을 결정할 수 있는 유일한 성직자이며, 동시에 기우제, 마을을 세우는 의식, 사원 건축의식 등의 특별하고 중요한 의식을 친히 주관하며, 또한 여러 성직자들에게 필요한 역할을 분배하는 일을 한다.

마을 내에서 일어나는 신도들 간의 문제나 종교적인 문제를 해결하기 위해 바니교 사원내에는 여러 성직자들과 투표로 뽑힌 일반 신도 대표들로 구성된 '영도자 위원회'가 따로 조직되어 있다. 이 '영도자 위원회'는 우두머리 선생이나, 모든 성직자들의 결정사항 등을 일반 신도들에게 알리고, 또한 일반 신도들의 의견이나 요구사항을 수렴하는 역할과 함께, 마을 내에서 일어나는 신도들간의 고소 건을 해결하는 역할을 한다. '영도자 위원회'내에는 짜르(Char)성직 계층에 속하는 이가 맡은 무딘(Mudin)직과 뎨(Tip)성직 계층에 속하는 이가 맡은 뎨뎨(Tiptan), 뎨(Mum)계층에 속하는 이가 맡은 뎨뎨(Mumtan)직이 세워져 있다. 이 사원 내 '영도자 위원회'를 구성하는 인사들은 매우 민주적인 절차에 의해 뽑히게 되며, 각 구성원들의 임기는 모두 제각각인데, 보통 3-5년이 그 임기가 된다.

이슬람교 내에 성직자 계층이 따로 구분되어 있는 것은 투언하이(Thuan Hai)성 참족의 민속 이슬람교인 바니교 내에서만 찾아볼 수 있는 특징이라고 할 수 있는데, 이러한 특징은 참족 내에서 이슬람교가 발전해 나가면서, 발라몬교의 영향을 수렴하게 되어 나타난 현상이라고 볼 수 있다. 즉 다시 말해서 투언하이성 내의 바니교는 일종의 참족 고유 문화의 영향을 받아 토속화된 이슬람교라고 말할 수 있는데, 이 바니교 내에 영향을 끼친 주요 문화적 요소에는 참족 민간 신앙과 발라몬교의 풍습 및 습관이 있다.

4. 바니교의 계율과 성례

성직자 계층의 근본적 존재 이유는 바로 그 종교의 계율을 일반 신도들에게 가르치는데 있을 것이다. 그러나 바니교의 이슬람적 신앙 및 계율 안에는 민간 신앙과 발라몬 교의 영향력이 다분히 함축되어 있는데, 그 예로 샤하다(Shahada-칼리마(Kalima))에 나오는 여러 가지 신조들이 바니교 참족 내에서 일종의 신앙적인 규범으로 받아들여지고 있으며, 일반적인 이슬람교 신앙 고백인 '유일신은 알라다. 그리고 모하멧은 그 알라가 보낸 사자이다.'라는 기본 신조는 사실상 바니교에 있어서 낯설고 다소 거리감이 있는 요소라고 할 수 있다. 또한 바니교 신자들은 농업의식에 있어서도, 리자느가르(Rija Nugar), 뎨라오빠산(Plao Pasan), 깡플라우끄롱(Kap hlau krong)등과 같은 의식들을 행하고 있으며, 심지어 이런 의식들에 있어 바니교의 각 짜르(Char)성직자들 뿐만 아니라, 발라몬 교의 성직자들까지 함께 참여시켜, 농경 의식의 집례를 맡도록 하기도 한다. 또한 바니교 참족은 비, 바다, 산의 신등의 자연 신의 존재를 믿고 있는데, 즉 이들은 알라만이 유일신이라고 믿지 않는다.

일반 이슬람교의 모든 교리는 코란에 기록되어 있으며, 이외 경전으로 수나(Sunna), 하디스(Hadith)서에는 마호멧과 클리프(Clifes)의 가르침이 적혀 있으며 신도들의 실제 행위를 규정하는 내용들이 들어 있다. 그러나 바니교에서는 코란만을 유일한 경전으로 채택하고 있다. 그러나 바니교내의 코란은 그 원문의 의미가 이미 상실된 상황에 있으며, 바니교 성직자들도 코란 경전 내의 구절들의 의미와 그 가르침 및 종교적 원칙에 관한 사항들을 잘 이해하지 못하고 있다. 원래 아랍어로 기록된 코란은 바니교 내에서 그 뜻이 변질되었는데, 즉 참족 문자를 사용하여 코란의 각 구절마다 주석을 달게 됨으로 원 의도와 뜻이 변하게 되었다. 그러므로 이 코란은 단지 어느 예식 때 어느 구절을 성직자로 하여금 읊게 하는가에만 도움을 줄뿐이며, 코란을 가르치는 일에 있어서는 의식의 순서 중 경전을 읽을 때에 그 발음의 정확성을 더 중요시 하고, 어느 예식 때에는 어떠한 의식 행위가 이루어져야 하는가를 가르칠 뿐이다. 또한 다른 한 편으로 이 코란은 '신성하고 거룩한 책'이며, 알라 신에게서부터 하사받은 책이므로, 성직자들조차도 감히 그 책을 가지고 가서 읽거나 묵상할 수 없다고 생각한다. 그리고 그 신성한 책을 지닐 수 있는 기간은 라무완(Ramuwan)절기에만 해당하는데, 이때 각 성직자들은 그 코란을 직접 손으로 적으며 묵상한다.

바니교 신도들은 날마다 하는 일정 기도 의식을 행하지 않는다. 그러나 성직자들은 일년 내내 일정 의식을 행하여야 하며, 이슬람력 9월의 금육(고기를 먹지 않는)기간에도 매일 일정한 의식을 드린다.

바니교는 매주 토요일에 예배의식을 가진다. 그러나 이슬람교력 11,12월에 해당하는 기간에는 정기적인 예배의식이 행하여지지 않는다. 그리고 12월 10일은 이슬람교 관습에 따라, 우리나라의 구정에 해당하는 아이드엘케비르(Aid El Kebir)이다. 보통 1년 중 3개월 동안 예배의식이 쉬기 때문에, 예배를 드리는 모든 달수는 9개월에 해당한다. 판리 지역에 있는 여섯 사원(안빈(An Binh), 민미(Minh Mi), 허우꽁(Hau Quach), 칸디엔(Canh Dien), 탄끼엣(Thanh Kiet), 짜우한(Chau Hanh)사원)에서는 각각 돌아가면서, 솿양(Sut Yang)의식을 여는데, 판랑 지역에 있는 각 바니교 사원들은 이 의식을 3년에 한번씩 치른다.

라무완(Ramuwan)기간은 바니 참족에게 있어 가장 중요한 절기라고 할 수 있다. 그러나 이슬람교 율법에 규정되어 있는 것처럼, 모든 바니교 참족들이 금식에 참여하도록 의무가 규정되어 있지는 않다. 이 기간 내에 금식은 성직자들에게만 의무적으로 행해지도록 바니교는 규정하고 있는데, 이러한 금식도 라무완(Ramuwan)기간 인 이슬람교력 9월 중 첫 3일동안만 하면 된다. 라무완(Ramuwan)기간 중 행해지는 성직자들의 의식 중 가장 중요한 의식은 21시의 기도 의식일 것이다. 이 의식의 진행과 주관은 여러 성직자들이 나누어 맡게 되는데, 가령 라무완(Ramuwan)기간의 첫 3일 동안의 21시 의식은 뭉(Mum)선생의 집행아래 행하여 지게 되고 16일과 22일의 21시 의식은 띵(Tip)선생의 집행아래 행하여 진다. 그리고 21시 의식 때마다, 팔라이(Palay-마을)내의 각 집이 돌아가며 음식을 준비하는데, 특히 성직자를 배출한 집에서는 각각 차레로 떡, 과일, 밥과 국을 사원으로 가져와, 사원 안에 있는 성직자들을 대접한다.

라무완(Ramuwan)기간 중에 성직자들은 사원 내에만 머물러야 하며, 집으로 돌아가지 못한다. 그리고 이들은 각 가정이 성직자들을 위해 준비해서 가져다 놓은 밥과 음식, 떡, 과일 등을 먹으면서 지낸다. 성직자들은 이러한 음식을 먹을 때, 손을 사용해서 먹으며, 모든 부분을 다 먹지 않고, 음식의 오른쪽의 반쪽 부분만 떼서 먹는다. 그리고 이 기간 내내 신체를 청결히 유지하여야 하며, 하루에 한번씩 목욕을 하고, 대변을 본 후에는 정성들여 자신의 몸을 다시 씻어야 하며, 소변을 본 후에는 손을 깨끗이 씻어 주어야 한다.

라무완(Ramuwan)달의 27일째 밤에는 마을 내의 존경받는 여러 인사들이 모여 모임을 갖는데, 이 모임에서 사람들은 찌르(Char)급 성직자 중에 '영도자 위원회'에 들어갈 능력있고 성품에 있어 온전한 한 성직자를 뽑는데, 이때 뽑혀진 성직자를 므딘(Mudin)이라고 하며, 뽑은 후 바로 므딘(Mudin) 임직식을 치른다. 그리고 29일과 30일째 밤의 자정을 지나, 다음 달의 첫째날 아침이 밝아 오면, 모든 성직자들은 함께 식사를 하며 채식기간인 라무완(Ramuwan)달을 끝내는 의식을 마지막으로 치르게 된다. 이 식사 중에 먹는 밥은 코코넛 물에 넣어 요리되어 지며, 음식 중에는 반드시 흥어(cf: 흥어는 몇 몇 의식에 있어 반드시 들어가야할 음식으로서 투안하이(Thuan Hai)성내 참족의 결혼식에서도 필수적으로 준비해야할 생선이다)와 달걀 및 오리알이 들어가 있어야 한다. 이 식사를 준비하기 위해 27일부터 마을 안 각 집에서는 햇쌀을 빻아서 준비하는데, 쌀을 빻을 때에는 반드시 7번을 빻아야 한다. 이렇게 준비된 음식 중의 일부는 30일 자정에 드리게 되며, 또 다른 음식들은 모두 합하여, 그 다음날 아침 모든 성직자들을 위해 제공한다. 이렇게 쌀을 빻아 밥을 만들어 제공하는 풍습은 '보시(Zakat)'를 위한 의무적인 전통에서 비롯된 것으로, 이러한 '보시'의 풍습은 라무완(Ramuwan)기간 중에 행해지는 한 의식이라고 할 수 있다. 그러나 바니 참족은 그들의 성직자들에게 개개인적으로는 따로 '보시'를 하지 않는다.

참족의 역사를 살펴보면, 1,000년에서 1036년까지 제위한 뽀올로아 (Po Auloah)왕이 성지인 라멕(La Mecque)을 다녀 왔다고 기록하고 있다. 이러한 역사적인 사실은 현재까지도 공공연히 인정되어온 사실이지만, 세계의 일반적인 이슬람권과 거의 교류를 단절해온 바니교 참족은 현재 일반인들뿐만 아니라 성직자들까지도 굳이 라멕(La Mecque)에 대한 성지 순례를 의무적인 사항으로 여기지 않고 있다.

세계의 일반적인 이슬람교 관습에 비교하여 볼 때, 바니교 참족은 그들과는 다른 고유의 관습을 가지고 있다.

가장 먼저 다른 점은 '할레 의식(Khotan)'으로서 일반적으로 이슬람권 사회에서는 절대적으로 중요시 여겨지고 엄중히 행해지는 의식이다. 이 의식을 바니교 참족인들은 소년들의 경우 까땃(Katat)의식이라고 하는데 15살에 행하여진다.

소년들의 경우는 일정한 나이가 찬 경우에 할레 의식 대신 성인식이 행해지며, 이러한 의식을 까로(Karoh)의식이라고 한다. 소년들과 소녀들의 이 두 의식은 어느 일정한 날에 함께 치러지는데, 의식이 행해지는 날은 우두머리 성직자에 의해 결정되어 지며, 한 날 한시에 두 의식이 함께 행하여지지만, 소녀들을 위한 까로(Karoh)의식이 더 중요한 의미를 지니고 있다.

이 의식의 순서는 먼저 큰 성직자가 대상자의 머리를 깎아준 다음, 성스러운 이름을 각 사람에게 지어준 뒤, 부모 및 친척들이 와서 이들 성인식을 치른 자녀들에게 여러 가지 선물을 주는 순서로 되어 있다. 이때 주는 선물은 현금이 될 수도 있고, 장신구나, 옷이 될 수도 있는데, 부요한 집 같은 경우에는 성인이 된 자녀에게 소나 전답을 선물로 주기도 한다. 이러한 선물은 후에 자녀가 결혼을 하게 될 때, 개인 소유의 재산을 형성하는데 도움을 주게 된다.

소년들에게 있어서의 할레 의식 및 성인식으로서의 까땃(Katat) 의식 중 행해지는 '할레'는 매우 상징적인 행위로서만 이루어진다. 이것은 실제 '할레'를 별로 중요시 여기지 않기 때문인데, 이 식이 '할레' 그 자체를 받기 위해서라기 보다는, 소년들이 까땃(Katat)의식을 치름으로 인해 성직자 계열에 들어갈 수 있는(신청할 수 있는) 기본적인 자격을 갖추게 되었다는데 더 큰 의의를 두고 있다. 만약 이후에 성직자가 되고자 한다면, 일정한 교육을 따로 받아야 한다.

바니 참족의 성인식이라고 할 수 있는 까로(Karoh)와 까땃(Katat)의식은 이슬람교에서 남성의 귀두를 자르는 할레의식에서 비롯된 것이라 볼 수 있다. 그러나 모계 중심 사회인 바니교 사회에서는 소년들을 위한 할레의식이 단지 부차적인 의식으로 여기며, 실제로 여성들이 혼인할 수 있는 자격을 가지게 되는 성인식에 해당하는 까로(Karoh) 의식을 더욱 중요한 의식으로 생각하고 있다.

장례식에 있어서도 이슬람교 장례식이 매우 간단한 형식으로 되어 있는 반면, 바니교의 장례식은 간단한 이슬람교의 원 장례식에 부합하지 않는 여러 가지 요소를 지니고 있다. 그러한 요소는 바로 장례식 내에 민간 신앙적 요소가 남아 있는 것으로 알 수 있는데, 즉 죽은 영혼이 음부로 내려가는 길을 열도록 주문을 외운다거나, 그 죽은 영혼이 다시 이 세상으로 돌아와서 살아 있는 사람들을 해치지 못하도록 일정한 의식을 행하고 또한 죽은 사람을 위하여 제물을 바쳐, 그 죽은자가 그 제물을 음부로 가지고 내려가도록 하는 의식이 바로 그런 요소라 할 수 있다. 그리고 발라몬 교의 장례 풍습 또한 바니교 참족 사이에서 계속적으로 지켜지고 있다.

이상 종합해서 말하자면, 바니교 신도들은 자신들이 알라 신을 따르고 마호멧의 존재를 믿는 이슬람교도라고 생각하지만, 실제 정통 이슬람교의 근본 원리와 신앙을 많이 떠나있는 것이 사실이다. 이렇게 되어진 것은 참족의 바니교가 외부 세계의 이슬람교와 완전히 교류를 단절하여 계속적으로 고립된 상황에 있었기 때문이며, 그렇게 하여 민간 신앙이나 발라몬교의 근본적인

영향을 강하게 받게 된 것이라 볼 수 있다.

5. 남부의 이슬람 참족 공동체

15-19세기간에 걸친 역사적 변동으로 인해 참족은 그들의 고향땅을 떠나 캄보디아 및 태국, 인도네시아 등의 지역으로 향하게 되었다. 19세기 중 특히 1854년과 1858년에 이르러 캄보디아 정권의 박해와 핍박으로 인해, 캄보디아 내 참족 중 일부가 다시 베트남 내의 띠엔(Tien)강 좌측지역, 까땀봉(katambong)섬과 짜우독(Chau Doc) 및 허우(Hau)강변 지역에 와서 거주하게 되었다. 당시 베트남의 원씨 왕조는 '신민 위병' 정책 즉, 민간인들로 하여금 국경을 보호하는 저지선으로 삼는다는 정책으로 인해, 참족으로 하여금 국경지역에 정착하도록 유도하였다. 그리하여 참족은 빈기(Binh Gi)수로 지역 근처와 그 후방으로 5,000명의 인구가 사는 일곱 개 마을, 즉 짜우장(Chau Giang), 까땀봉(Katambong), 품소아이(Phum Soai), 라마(Lama), 까꼬이(Kakoi), 까꼬끼(KaCoki), 사바우(Sabau)마을을 세우게 되었고, 이들 마을은 다시 9개의 행정 단위로 나뉘게 되어 당시 짜우장(Chau Giang)에 주둔하던 연합군의 관리 아래 놓이게 되었다.

띠이닌(Tay Ninh)에 있는 참족 마을은, 마르셀네르(Marcel Ner)의 주장에 따르면, 이들 마을 구성원들은 원래 참족 왕과 그를 호위하던 무리 및 수행원들의 후예로, 17세기에 캄보디아로 이주하였던 자들인데, 이 후 이들 무리 중 일부가 다시 베트남으로 향하여, 현재의 띠이닌(Tay Ninh)지역에 정착하여 마을을 이루게 된 것이라고 한다.

이와 같이 짜우독(Chau Doc)과 띠이닌(Tay Ninh)지역의 참족은 남부 이슬람 참족의 주요 구성원들이라고 할 수 있다. 여러 자료에 의하면, 이들 참족이 캄보디아로 이주한 그 당시에는 아직 이슬람교를 알지 못했고, 안다 하더라도 극히 소수에 그친 정도였다고 한다. 그러나 이들이 캄보디아 지역내에 거주하면서, 현재에도 여전히 이슬람교를 따르는 자바(Java)인들(보르네오(Borneo), 수마트라(Sumatra), 미낭까바우(Minang Kabau)인들)과 말레이 인들(싱가폴에서 탕가누(Tanggau), 태국지역의 사람들까지)과의 접촉이 계속 이루어지게 되었는데, 이러한 접촉으로 인해 이슬람 신도들이 참족 내에 들어와 그들의 교를 전파하여, 참족으로 하여금 모하멧을 추종하게 만들었다. 이렇게 자바(Java)와 말레이 이슬람 교도들과의 관계는, 남부 이슬람 참족으로 하여금 동남아 이슬람권뿐만 아니라, 세계의 주요 이슬람권과도 계속적으로 접촉케 하는 역할을 하였다.

이러한 외부 이슬람권과의 지속적인 관계는 남부 이슬람 참족이 투언하이(Thuan Hai)의 바니교 참족보다 더욱 정통적이고 근본적인 이슬람교의 원칙을 고수하도록 하였다. 20세기 초까지만 하더라도, 참족과 말레이 자바(Java)인들은 각자 고유의 영역을 유지하며 살았었다. 그러나 말레이와 자바(Java)인들은 원래 순수한 인종이라기 보다는, 여러 인종이 섞인 혼혈이 많았는데, 이것은 말레이나 자바(Java)인의 남자들이 참족, 크메르족 내지 비엣족 여성과 결혼을 많이 하였기 때문이다. 그리고 특별히 말레이, 자바(Java)남자들과 크메르 여자간에 결혼하여 낳은 후손들을 참족은 자바쿠르(Java-Kur)라고 부른다. 20세기 중반에 이르러서는 이 자바쿠르(Java-Kur)인종이 참족 공동체 내로 유입되기 시작하면서, 점점 그 인종적 특징이 쇠퇴하여 갔다.

1936년의 통계에 의하면, 짜우독(Chau Doc)의 참족 수는 6,000명이었으며, 띠이닌(Tay Ninh)에는 1,000명이 있었다. 그 뒤 25년이 지난후의 1963년의 통계에는 Chau Doc의 참족이 12,700명, 띠이닌(Tay Ninh)의 참족이 1,760명으로 집계되었다. 그리고 통일된 이후의 1976년 2월의 통계에 의하면, 안장(An Giang)성내 짜우독(Chau Doc) 참족은 8,656명이었고, 1979년 10월의 인구는 11,995명을 기록하였다. 그리고 띠이닌(Tay Ninh)지역의 참족은, 띠이닌(Tay Ninh) 바로 옆의 마을 하나 외에도 구 바오박(Bao Bac), 신 바오박(Bao Bac), 그리고 수오이자이(Suoi Giay)의 세계 마을을 형성하여 살게 되었다.

1945년까지만 하더라도 호치민 시내에 있는 이슬람교도는 거의 대부분 국적이 인도, 파키스탄, 말레이시아가 대부분이었으나, 이들 외국인들이 일정하게 이슬람 참족과 교류관계를 가지기 시작하면서, 호치민 지역과 남부 지역의 참족 이슬람교가 본격적으로 발전하게 되었다. 이들 외국인 이슬람교도들은 호치민 시내에 처음으로 세 채의 이슬람 사원을 건설했는데, 즉, 1885년에 세워진 남끼코이응이아(Nam Ky Khoi Nghia) 45번지에 지어진 사원과, 1932년에 지어진 동주(Dong Du) 66번지의 사원, 그리고 1935년에 지어진 응우엔짜이(Nguyen Trai) 641번지에 소재해 있는 사원이 바로 그것이다. 1945년 이후 짜우독(Chau Doc)지역의 참족이 새로이 사이공 시내로 이주하기 시작하였다. 이에 대한 통계를 살펴보면, 1968년에는 사이공 시내에 6,575명의 참족이, 1976년에는 4,067명, 1979년에는 2,991명, 그리고 1989년 초에는 4,357명으로 집계되었다.

호치민시를 비롯한 베트남 남부 지역에는 모두 30여개의 사원이 있다. 그리고 만약 바니교 사원을 제외한 투언하이(Thuan Hai)성내에 소재한 이슬람교 사원까지 합친다면, 그 수가 모두 34개에 이르게 된다. (cf: 투언하이(Thuan Hai)성내에는 모두 4개의 정통 이슬람교 사원이 있다.) 이 중 짜우독(Chau Doc)지역에 모두 12개의 사원이, 호치민 시내에 모두 7개의 사원, 띠이닌(Tay Ninh)지역의 2개 사원, 그리고 투언하이(Thuan Hai) 성내의 판랑 지역에 4개의 사원이 있다. 짜우독(Chau Doc)과 호치민시, 띠이닌(Tay Ninh)성에 있는 각 이슬람 사원에서는 아랍문자와 코란 경전을 어린 학생들에게 가르치는 학교가 운영되고 있다.

짜우독(Chau Doc)과 띠이닌(Tay Ninh)지역 내의 이슬람 사원은 마을 공동 생활의 중심지 역할을 하며, 또한 잠약(Jam ak)의식이 열리는 곳이기도 하다. 이 잠약(Jam ak)의식은 매주 토요일에 열리는 예배 의식을 말하는 것으로 예배의식 자체가 그 지역내의 신도들을 관리하는 역할을 하는데, 이 예배의식시에는 마을내의 모든 신도들이 사원에 와서 예배에 참석해야 한다. 하나의 팔라이(Palay-마을)나 하나의 잠약(Jam ak)의식은 하켄(Hakem), 응엡(Ngep)에 의하여 관리되어지며, 한 촌락(뵉(puk):마을보다 더욱 작은 단위)의 종교 생활을 담당하는 일부 아흘리(Ahly)급 성직자들도 자신이 속한 촌락의 잠약(Jam ak)의 식을 주관한다.

하켄(Hakem)은 신도들 중 이슬람교 교리 및 관습에 정통한 이로서, 타인의 모범이 되며, 사회적인 위신을 지니고 있는 한 신도가 맡게 된다. 이 하켄(Hakem)은 신도들의 모임에서 투표로 뽑힌 후, 죽을 때까지 그 직책을 맡게 된다. 하켄(Hakem)의

업무는 먼저 큰 사원 및, 수라오(Surao-작은 사원, 즉 여성을 위한 사원을 말함)를 관리하는 것이다. 그리고 신도들이 마땅히 지켜야 할 종교적 의무를 가리키며, 잠약(Jam ak)시간 내에 마을 내에서 일어나는 상호 분쟁과 고소 사건을 해결하는 역할도 한다.

하켄(Hakem)과 비슷한 임무를 맡고 있는 아흘리(Ahly)는 수라오(Surao)를 돌보고 신도들로 하여금 마을 내에서 그들의 종교적 의무를 실천할 수 있도록 도와주는 역할을 한다. 호치민 시내에 있는 각 사원에는 앞서 말한 하켄(Hakem), 응엡(Ngep), 아흘리(Ahly)의 세 직책 외에도 따로 '사원 관리 위원회'를 구성하기도 하며, 또한 주요 세 직책 외에도 재정과 예물 헌납, 교육 등의 역할을 맡은 직분들도 세워져 있다. 이러한 직분 외에도 이슬람 교리를 잘 이해하고 통달하여, 여러 예식의 사회를 맡아 진행하는 이맘(Imum), 교리를 가르치는 역할을 맡은 코팁(Khotip), 코란과 아랍 문자를 따로 가르치는 투온(Tuon), 그리고 성지 순례를 한번 다녀온 사람들의 그룹인 하지(Hadji)선생들이 있다.

남부의 이슬람 참족 신도들은 종교적 본분을 엄격히 지켜야 한다. 이슬람 참족 사회 및 경제, 문화 내에서는 그 종교의 영향이 매우 크다고 볼 수 있는데, 즉 이슬람교 자체가 각 개인과 마을 그리고 전체 주민 모두간의 관계 형성에 있어 주도적인 역할을 담당하고 있다. 즉, 남부 이슬람 참족들은 그들의 모든 생애가 전적으로 이슬람교 신앙에 의해 좌지 우지된다고 생각한다. 이들은 알라의 절대적인 구원을 믿으며, 말세와, 그리고 그 말세에 있을 심판도 믿는다. 그리하여 이들은 정성을 기울여, 알라가 심판의 날에 자신을 구원할 수 있도록 자신에게 주어진 종교적인 본분을 다 하기 위해 노력한다. 보통 이들은 하루에 다섯 번씩 기도를 하며, 이 중 최소한 3번은 큰 사원과 수라오(Surao)에서 혹은 어느 일정한 고정적인 장소에서 기도시간을 가져야 한다. 토요일 오후가 되면, 남자 신도들은 자신을 깨끗이 씻고 의복을 정제후 예배에 참석하기 위해 큰 사원으로 간다. 여성들은 기도 시간을 수라오(Surao)나 집에서 가질 수 있다. 또한 이슬람 참족들은 라마단(Ramadan)금식 절기를 엄격히 준수하며, 순례의 길에 오르는 것을 소망한다. 1936년 이후 짜우독(Chau Doc)참족들 사이에 성지순례에 대한 붐이 일어나기 시작하였는데, 이것은 성지순례가 그들에게 행운을 가져다 줄 것이라고 믿었기 때문이었다. 그 뿐 아니라, 성지 순례의 여정을 마치고 돌아온 뒤에는, 그들 사회 내에서 하지(Hadji)라는 호칭으로 불릴 수 있는 동시에, 우러러 존경받는 계층에 속할 수가 있다. 그리하여 특히 1967-1970년 사이에는 사이공과 짜우독(Chau Doc)내에 거주하는 참족들 사이에 성지 순례에 오르는 것이 일종의 유행처럼 번지게 되었다. 이에 대한 구체적인 통계자료는 그러한 사실을 잘 알게 해주는데, 즉 1965년에는 참족 중 11명이 성지 순례길에 나섰던 것이, 1967년에는 77명으로 늘어났고, 1968년에는 32명이, 그리고 1969년에는 193명이나 성지 순례를 다녀오게 되었다. 이러한 성지순례에 대한 경비는 한 개인에게서 나오는 것이 아니라, 성지 순례에 가는 대상자의 여러 친족들이 함께 돈을 대줌으로서 경비를 충당하게 된다. 이슬람 참족은 코란을 절대적으로 신봉하며, 그 안에 이슬람교적 교리의 원칙뿐 아니라, 사회, 법률, 도덕, 논리 등에 관한 모든 내용이 함축되어 있다고 생각한다. 그렇기 때문에, 이전에 이들은 코란을 체계적으로 가르칠 수 있는 교육 체계를 구성하였으며, 이를 위해 사원 내 자체적으로 한 개 혹은 몇 개의 자체 교실을 가지게 되었다. 이러한 이슬람교 교리의 가르침에 있어서 짜우장(Chau Giang) 지역이 베트남 남부와 캄보디아 내 참족들에게 있어 일종의 교리 강연의 중심지로서의 역할을 감당하고 있다. 그러나 아랍 문자로 적혀진 코란의 원문을 이해하기가 워낙 난해하기 때문에, 이슬람 참족은 말레이 문자로 적혀진 코란 강요 서적에 의존하여, 코란을 연구한다.

• 베트남 불교

베트남 불교

목 차

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2. 베트남 불교의 특징
3. 호치민(사이공)의 불교
4. 베트남 불교에 대한 선교전략

인도차이나 지역에는 아직도 복음의 빛을 받지 못한 사람들이 많이 살고있다. 국가와 종족별로 살펴볼 때, 태국의 타이족, 캄보디아의 크메르족, 라오스의 라오족, 미얀마의 버마족 등이 모두 복음을 필요로 하는 국가와 종족이며, 거의 공통적으로 불교와 밀접한 관련을 맺고 있다. 베트남의 주 종족인 비엣족(viet, 낌(kinh)족이라고도 함)도 여러 종교 중에서 불교를 가장 많이 신봉하고 있다. 인도차이나 전체의 인구 2억 중 3/4인 1.5억 정도가 불교 신자인 것이다.

1. 베트남의 불교 전래와 발전

베트남에 불교가 언제 유입되었는지에 대하여는 아직 정확히 알 수 없다. 그러나 현존하는 몇 가지 자료나 지리적 위치 등을 고려해 볼 때, 일반적으로 생각하기 쉬운 중국을 통한 육로보다는 인도와 남해를 통한 해로를 통해 들어왔던 것은 확실하다(송정남,2000). 즉, 인도의 승려들에 의해 직접 전해졌다고 추론해 볼 수 있다. 이는 베트남이 중국보다 이전에 불교가 유입되었을 것이라는 학설을 뒷받침한다.

2세기부터 5세기 기간의 베트남 불교는 주로 인도 불교의 영향을 받았다. 그러나 5세기부터 베트남은 중국의 불교 영향을 많이 받게 되면서 귀족성을 띤 대승불교가 발전하게 되었다. 이에 반하여 상좌불교(대승불교에 비교하여 소승불교, 북방불교에 비교하여 남방불교라고 표현할 수도 있지만 어원에 가까운 상좌불교라고 지칭, 이 상좌불교는 베트남의 소수민족인 커메(Kho' me)족이 주류를 이루고 있기에 일명 '커메불교'라고도 함)는 10-12세기에 남방에서 스리랑카와 캄보디아를 거쳐 남부 베트남에 전해졌다(송정남).

6세기부터 10세기 독립 시기까지의 베트남 불교는 중국의 지배로 인하여 중국 불교의 영향을 크게 받았다. 이 때는 불교뿐만 아니라 모든 영역에서 베트남이 중국의 영향을 깊이 받았던 시기로, 베트남은 당나라에 중국의 많은 고승들이 구도를 목적으로 인도를 순례할 경우 반드시 거쳐야 했던 경유지였던 까닭에 이들로 인한 중국 불교의 전파가 활성화되었다.

중국의 속국에서 벗어난 이후 15세기까지의 기간은 베트남의 불교가 가장 발전했던 시기이다. 그 당시의 상류, 식자계급으로 인식되었던 승려들이 정치에서 중요한 역할을 담당하게 되었다. 즉, 승통이나 승록 등의 직책이 말해주듯이 승려들은 정치, 군사, 외교, 경제 등의 방면에서 왕의 고문 역할을 하였다. 이 시대의 두 인사는 불교의 발전에 이바지했는데, 팟투언(Phap Thuan)은 송나라와의 외교에서 두각을 나타냈고, 딘보린(Dinh Bo Linh)은 국가정립과 사회질서를 바로 세우기 위한 의도에서 당시 사회의 중심 세력이었던 불교를 국교로 삼고 승려의 승직을 두었다.

특히 리(Ly) 왕조(1009 - 1225년) 때의 불교는 가장 발전하였는데, 이러한 승불 정책에 힘입어 불교 건축문화가 발달하였다. 당시의 대표적인 불교 건축문화로는 1049년에 세워져 오늘날 수도 하노이(Hanoi)에 남아있는 일주사(一柱寺 : Chua mot cot)를 들 수 있다.

쩨(Tran) 왕조(1225 - 1400년)에서도 불교는 여전히 발전했으며, 특히 타이퐁(Thai Tong) 때에 가장 발달하였다. 그는 불도를 교육시키기 위해 불경을 인쇄하고 불상을 제작하였다.

쩨 왕조 말 이후의 불교는 후 레(Le) 왕조(1400 - 1802년)가 유교를 국교로 삼았던 것에서 보듯이 쇠퇴하기 시작하였다. 그러나 이는 기존에 정치화되었던 불교가 농민 속으로 파고드는 계기뿐만 아니라 순수한 종교 본연의 자세로 돌아가는 전기도 되었다. 이로써 마을에는 어느 때와 비교할 수 없이 많은 사원들이 세워졌다.

유교가 국교로 인정되었던 웬(Nguyen) 왕조(1802 - 1945년)에서도 불교는 민중을 중심으로 계속 발전하였다. 다만 왕에 따라 불교에 대한 인식의 차이를 보였다.

19세기 하노이와 퀘(Hue) 그리고 사이공(Saigon)은 불교의 중심지였다. 당시에 중국의 광둥과 복건지방의 승려들이 베트남에서 활동하였는데, 하띠엔(Ha Tien)은 중국인 승려들의 활동지로 각광을 받았다. 중국인 승려들은 주로 화교들을 위해 활동하였다.

프랑스 식민시기의 베트남 불교는 크게 두 가지 특징으로 나타났다. -첫째는 기존의 각종 종교와 민간신앙을 결합한 새로운 종교의 출현이며, -둘째는 19세기 말에 스리랑카, 인도, 중국, 일본 등에서 시작된 불교갱신운동의 전개이다.

유교, 불교, 도교 등과 전통적인 민간신앙과의 결합에 의해 출현한 불교는 프랑스 식민시대라는 환경이 말해주듯 민족주의적인 성격을 강하게 띠는 민족종교 내지는 신비주의적인 면이 많았는데, 까오다이(Cao Dai)교와 호아하오(Hoa Hao)불교가 그 대표적이다.

불교갱신운동은 불교가 학문으로 인식되어 연구되기 시작한 것과 불교의 현대화를 목표로 서구의 사회단체들을 모방한 각종 조직들이 생겨난 것, 전도 방법에 있어 신문, 책과 같은 출판물이 국어(베트남어)를 통해 다양하게 만들어진 것들이다.

한편 불교의 다양한 종파와 조직의 난립 양상 가운데서 베트남 불교의 통일을 주장하는 목소리가 나오기 시작했는데, 1951년 후에에서 전국의 51개 대표들이 참석한 가운데 6개의 지회로 구성된 '베트남불교총회'(Tong hoi Phat giao Vietnam)가 조직되고 세계 불교와의 연대를 목적으로 '세계불교연우'(Lien huu Phat giao The gioi)에 가입했다.

프랑스의 침략은 베트남 불교의 침체를 가져왔는데, 식민지 하에서의 사원은 근왕운동, 유신운동, 동유운동 등 민족해방운동을 위한 거점으로 많이 이용되었기 때문에 식민 당국으로부터 탄압을 받았다.

제 2차 인도차이나 전쟁 기간은 베트남 불교역사에서 가장 변화가 많은 때였다. 공산 주의체제인 북부의 경우, 불교는 정부 조직인 종교위원회의 관리와 통제 하에 들어갔다. 불교의 모든 재산이 국유화되었고 사원과 승려의 수가 정돈되었다. 1954년의 제네바협정 이후 남부에서는 1964년 1월에 남부 베트남 불교보호연파위원회 소속 11개 단체 대표자 회의를 갖고 '통일베트남불교교회'(Giao hoi Phat giao Vietnam)를 설립 하였다(송정남). 그 이전인 1963년에서 1965년까지 몇 명의 불교 승려들이 남 베트남의 불교억압정책에 대항하여 분신 자살을 하였는데, 이 일은 불교가 남 베트남 사회에서 지배적인 민중종교로 자리를 잡는 계기가 되었다(조흥국, 1996).

1975년 4월에 베트남을 공산화 통일한 하노이 정부는 1981년 11월, 베트남의 9개 불교종파들을 '베트남불교교회'(Giao hoi Phat giao Vietnam)로 통합했다(송정남). 그러나 이는 대부분의 불교도들의 호응을 받지 못한 일방적인 조치에 불과했다.

1993년 호치민시에서 열린 제 3회 '베트남불교회'의 발표에 의하면, 전 국민의 85%가 불교신자이며, 그 중 비구 및 비구니는 20,000명이었다.

그리고 1991년을 기준으로 4,374개의 사원이 있는데 그 중 150개는 메콩델타에 있는 '커메불교' 사원이다(조흥국).

오늘 날 베트남의 불교는 1천만 신도에 26,268명의 승려 그리고 14,353개의 사원을 갖고 있다. 이 중 '커메불교'는 1백만의 신도에 1만의 승려 그리고 440개의 사원이 있다(송정남).

2. 베트남 불교의 특징

베트남 불교의 전래와 발전을 통해 드러난 특징은 다음의 몇 가지로 표현할 수 있다.

가. 베트남 불교는 비슷한 시기에 유입된 유교, 도교 등과 충돌 없이 발전하여 베트남의 종교 발전에 공헌하였다. 이는 불교가 민간신앙과도 자연스럽게 결합하는 경향으로 나타나 베트남 불교의 다양성을 띠게 하였다. 지금도 이 세 종교(불교, 유교, 도교)는 '삼교일치(三教一致)'라 하여 불교 사원에 불교의 성자 외에도 유교, 도교 영웅들을 신격화하여 신앙으로 숭배하고 있다.

나. 베트남 불교는 민중과 함께 하였다. 처음에는 귀족성을 띠고 권력과 부를 취함으로써 종교 본연의 자세를 망각했던 불교가 비판과 개혁의 과정을 거치는 과정에서 일반 종교들간의 융화, 베트남인의 수용적인 민중성과 종교성에 의해 가능했다. 때문에 불교 사원이 우리나라처럼 박해를 인하여 깊은 산중에 있지 않고 지금까지 도시, 농촌에서 자연스럽게 민중과 공존하며, 생활의 일부가 되어 있다.

다. 베트남 불교는 일찍부터 사원전(寺院田)으로 경제 문제를 자체 해결하였다. 즉, 승관들에 의해서 관리되는 사원들에게는 토지가 주어졌으며, 이 사전(寺田)들은 사전(私田)의 성격을 띠었다. 이 제도는 캄보디아, 라오스와 태국의 승려들이 매일 민가에 나가서 탁발(托鉢)하거나 불자들이 사원에 음식을 시주함으로써 식사를 해결하는 것과 대비가 된다(송정남). 다만 베트남에서도 탁발하는 경우가 있는데, 이는 주로 '커메불교'에 해당된다.

라. 베트남 불교는 호전적이고 진취적인, 상대적으로 종교심이 약한 비엣족을 배경으로 절대 다수의 신자를 확보하지 못했다. 반대로 캄보디아나 베트남 남부의 크메르족이 신봉하는 '커메불교'는 주민의 절대 다수를 신자로 확보했으며, 라오스의 라오족, 태국의 타이족, 미얀마의 버마족의 경우에도 불교는 절대 다수를 신자로 확보하였다. 이들은 공통적으로 소승불교(상좌불교)이나 베트남의 비엣족은 대승불교가 주류이다.

마. 베트남 불교는 명목적인 신자가 많이 있다. 베트남을 소개하는 자료마다 전 인구의 50% 이상이 '불교'라고 되어있는데, 실질적인 자체 신도 수는 이에 큰 차이가 있다. 2001년에 발행된 '2000년도 베트남불교연감(Nien Giam Phat giao Vietnam 2000)'에 의하면 베트남의 불교 신자는 1천만 명인데, 이는 베트남 인구 7,800만 명(2000년4월) 중 12.8%에 불과하다. 50%라면 4,900만 명이어야 한다. 결국 3,900만 명은 명목적인 불교 신자라고 볼 수 있다. 즉, 조상 대대로 또는 가족 등 외부의 영향으로 종교 상 '불교'이지만 실제적으로는 자신이 불교 신도인지도 모르는 경우이다. 이 역시 주변국들의 불교와 다른 점이다.

3. 호치민(사이공)의 불교

사이공은 현재 베트남의 최대 경제도시이자 구 월남민주공화국의 수도였다. 아울러 베트남 중남부를 대표하는 도시이며, 동남아시아 각 지역과의 교통, 무역 요충지이다. 자연스레 종교적인 면에서도 소위 '센터' 지역임을 고수하고 있다.

사이공에 불교가 전래된 것은 지금부터 304년 전인 1698년은 사이공이 상좌불교를 신봉하는 크메르왕국(지금의 캄보디아)의 영토에서 호전적으로 남하정책을 수행하던 웬(Nguyen) 왕조(지금의 베트남)의 영토로 복속되던 해였다. 베트남인들이 사이공 지역에 정착하기 시작한 것은 1623년 웬 왕조가 조세정책을 펼치면서부터이며, 1679년에는 웬 왕조로부터 정식으로 선출된 재상이 사이공의 관리를 위해 파견되기 시작하였다. 당시 인구는 10,000명 정도이었으나 웬 왕조로 영토를 복속시킨 1698년에는 200,000명의 인구가 거주하는 도시가 되었다. 다시 정리해보면, 베트남인들이 정착하기 전 원주민인 크메르족은 상좌불교를 신봉하였고 사이공에 이거한 베트남인들은 종교보다는 도시형 성과 국가건립에 관심이 있었다. 그로 인해 지금까지도 베트남 전체적으로는 대승불교가 주류이지만 사이공과 메콩델타 지역은 상좌불교(케메불교)가 주류를 이루고 있다.

1954년에 300개였던 사이공의 사원이 1975년에는 1,138개로 늘어났으며, 1975년 당시 17개의 불학원(Vien Phat hoc) 외에 불교학교인 2개의 전문대학교와 5개의 중등학교 그리고 1개의 초등학교가 있었다(송정남).

'2000년 베트남불교연감'에 따르면 사이공의 사원은 921개, 승려는 5,799명 그리고 신도 수는 1,646,200명이다.

4. 베트남 불교에 대한 선교전략

베트남의 불교는 중국의 영향을 받은 대승불교를 중심으로 국가의 발전에 의한 방향으로 성장해 왔다. 한 편, 사이공을 중심으로 한 메콩델타의 상좌불교는 국가의 개념과는 거리가 먼 마을을 중심으로 순수한 종교로서의 불교로 성장해 왔다. 그리고 불교의 신도 수가 인구의 50%라고는 하지만 명목적인 신자가 많은 것도 사실이다.

위의 사실들을 근거로 베트남에서 불교를 대상으로 한 선교전략들을 다음과 같이 제시해 본다.

가. 베트남이라는 막연하고도 큰 집단을 지역, 종족, 종교, 계층 등의 타겟으로 세분화한다. 이는 해당 분야의 준비와 연구를 시작으로 시간과 노력은 최소화하며, 최대의 효과를 낼 수 있는 첫 단계이다. 특히, 종족과 종교는 대부분 연관성이 있으므로 집중적이고 전문적인 사역을 위해 타겟을 세분화하면 상당한 효과를 볼 수 있는데 불교 역시 예외가 아니다. 아울러, 같은 종족과 종교를 타겟으로 하는 사역자 간의 네트워킹 형성도 매우 중요하다. 정보는 독점할 때보다 공유할 때, 그 가치가 크기 때문이다.

나. 대도시 사이공은 베트남 선교의 모판이다. 그 나라의 주요 도시 또는 거점 도시에는 각 종교와 종족이 분포되어 있다. 사이공은 그 대표적인 경우이며, 사이공을 통하지 않고는 중남부 및 베트남 전국을 장악할 수가 없다. 사이공의 불교는 공식 인구의 1/3을 점유하고 있는 반면 개신교 공인교회는 비교가 되지 않을 정도의 미약한 교세를 가지고 있다. 베트남에서는 사이공을 모판(센터)으로 하는 불교에 대한 선교전략이 수립되어야 하겠다.

다. 베트남의 불교가 프랑스 식민지시대를 거치면서 인재 양성과 사회 구제사업 및 출판물 통한 포교에 힘썼는데, 이것이 상당한 효과를 보았다고 본다. 특히, 각종 교육 사업의 실현으로 현재 사이공 시내에는 불교대학과 전문대학, 초급대학 등이 정규 교육과정으로 인정받고 있다. 이를 살펴볼 때, 개신교에서도 타종교에 대한 훈련을 시도할 필요가 있다. 즉, 막연한 제자 훈련이나 목표 없는 협력이 아닌 확실한 전도와 간증을 통해 적진(베트남의 불교권)을 교란시킬 수 있는 소수 정예를 양성하고 파송해야 하겠다. 이를 위해 비교종교학과 엘리트 등은 필수이다.

라. 베트남의 불교를 타겟으로 사역하고자 할 때, 남 중국과 라오스, 캄보디아 및 태국, 미얀마, 스리랑카 등과의 협력, 호환 사역은 매우 효과적이다. 이는 불교라는 종교적인 연관과 함께 주 종족의 언어와 문화의 유사성으로 볼 때, 충분한 이유가 있다. 예를 들어, 베트남의 상좌불교를 타겟으로 하는 선교사는 크메르어를 배우고 캄보디아와 협력 사역을 통해, 훨씬 더 숙련된 제자를 양성함은 물론 선교사 스스로 해당 사역에 대한 자긍심과 정체성이 향상될 수 있다.

베트남은 인구 7,800만 명으로 인도차이나와 아시아 그리고 전 세계의 주목을 받고 있다. 과거 몽고와 프랑스 그리고 미국의 침략을 단호히 물리쳤던 역사를 자부심으로 간직하고 있으며 천혜의 부존자원과 풍부한 인적자원은 21세기를 아시아의 세기라고 할 때, 그 중 한 몫을

차지하는 요인으로 작용함에 부족함이 없다.

그러나 하나님의 축복 앞에는 아직도 빈약하다. 전 국민의 1-2%라는 미약한 개신교세, 아직도 개신교를 미국과 자본주의의 앞잡이로 보는 시각, 사회주의 정권의 현지 교회 및 선교사에 대한 불이익 행사 그리고 무엇보다도 진리를 위한 헌신이 미약한 국민성 등은 개신교 선교의 애로 사항이다.

베트남 선교를 위한 관점을 일반적인 개념에서 탈피하여 베트남 불교를 타겟으로 살펴보았다. '최선의 공격은 최선의 수비'라는 말이 있다. 소극적인 방어나 현상 유지보다는 적극적이고 능동적인 작전과 전략에 의한 공격이 필요하다. 이러한 개념에서 베트남의 불교는 얼마든지 공략해 볼 수 있는 타겟으로 생각한다. 이러한 개념이 실제적인 선교사역으로 이어지기 위해서는 많은 연구와 분석이 선행되어야 한다. 그리고 이를 근거로 지역적인 팀을 이루고 협력과 연합을 통해 나아갈 때 우리의 승리는 보장된다고 믿는다.

특히, 사이공은 베트남 국내 및 해외와의 관문 도시이다. 인구 700만의 큰 성읍이다. 불교 사원 921개-개신교 공인교회 43개, 승려 5,799명-개신교 목회자 70여명, 불교 신도 1,646,200명-개신교 성도 43,000명이라는 간단한 비교 수치를 보아도 사이공의 불교와 기독교는 일단 양적으로 큰 차이가 있다. 물론, 양적인 것만이 중요한 것은 아니지만 모든 사람에게 복음을 듣게 해야하는 보편성을 생각할 때, 사이공의 개신교는 훨씬 더 많은 수고와 노력을 기울여야 한다. 이는 현지 교회 교역자들과 외국 선교사들이 같이 져야 할 부담인 것이다.

이러한 사명 앞에 '하물며 이 큰 성읍, 니느웨(사이공)에는 좌우를 분별치 못하는 자가 십이만(칠백만)여 명이요 육축도 많이 있나니 내가 아끼는 것이 어찌 합당치 아니하냐'(욘 4:11)는 말씀을 묵상케 된다.

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- 불교권에서의 선교사역_태국, 베트남 중심으로

불교권에서의 선교사역

임도마 선교사(지피 한국 총무)

I. 들어가는 말

21세기를 준비하면서 한인선교사 세계에 있어 가장 바람직한 현상 중 하나는 “협력”이란 단어를 말하기 시작했다는 점이다. 특히 네트워크를 이루어 개인 중심적이고 개 교회 및 교파 지향적 선교 방향에서 상호 협력을 통한 효율적인 선교의 모델을 찾기 시작했다.

오늘날 세상 어디에서나 불교신자들을 어렵지 않게 찾아볼 수 있으나 주로 아시아대륙에 집중되어 있다.

신흥식선교사에 의하면 아시아 지역내 불교권은 대체적으로 셋으로 나누는데

- (1)스리랑카, 미얀마, 캄보디아, 태국등의 소승불교권(Hinayana)과
- (2)한국, 중국, 일본, 대만, 베트남등의 대승불교권(Mahayana),
- (3)그리고 부탄, 몽고, 티벳등의 신비불교권(Tantrayana)이다.

지나온 역사를 살펴볼 때 불교가 어디에 들어가든지 그 지역, 그 나라의 문화 사회를 형성하는데 막대한 영향을 미친 것을 볼 수 있다. 그러므로 불교와 그 불교를 받아들인 사람들의 문화는 거의 동의어가 될 정도로 혼합되어 있다.

즉 불교는 곧 그들의 생활이다. 따라서 이들에게 복음을 전하여 거듭난 그리스도인이 되게하는 것은 그렇게 용이한 일이 아니다. 1980년에 세계복음화를 위한 로잔위원회가 출판한 "The Thailand Report on Buddhism: Christian Witness to Buddhist " (Lakshman Peiris 편집)에 의하면 불교사상으로 영향을 받은 사람들은 미전도 대상 중 가장 많은 사람들로 십여억에 이르는 데 이는 세계 인구의 1/4과 미전도 대상의 1/3에 해당된다. 문제는 지극히 제한된 불교 신자만이 그리스도의 복음을 받아들이고 있다는 사실인데 한국을 제외하고는 거의 예외없이 1%미만에 불과하다고 했다. 이러한 측면은 정보의 제한, 사역의 제한이 분명한 불교권, 토속종교권, 사회주의 공산권에서 사역하는 선교사들에게는 더욱 필요성을 절감하는 부분이기도 하다. 그러므로 효과적인 불교권 선교는 같은 불교권에서 사역하는 선교사들이 네트워크를 형성하여 사역할 때만이 가능할 것이다.

한국선교사의 문제점은 불교에 관한 전반적인 지식의 결여와 불교에 대한 연구열이 부족하다는 것이다. 태국과 베트남의 환경을 중심으로 효과적인 불교권에서의 선교사역을 이해하고자 한다.

II. 태국의 불교

사람들은 개인적인 선택에 의한 것은 아니지만 누구나 다 종교적/문화적인 사회 안에서 태어나 그 사회의 영향을 받으며 성장한다. 그러므로 불교인들에게 효과적으로 접근하기 위해서는 먼저 그들의 세계관과 가치관의 뿌리라 할 그들의 종교를 이해해야 할 것이다.

같은 인도차이나에 있다 할지라도 각 나라마다 지역마다 나름대로 불교의 특성이 있다. 소승불교가 태국에 들어온 지 벌써 700년 이상이 지났다. 따라서 태국에서의 불교의 교리는 순수한 부처의 가르침이라기 보다 지난 700년 이상동안 태국인에 의해 채택되고 적용되고 정경화된 가르침이다. 그러면 가장 중요한 태국 불교의 가르침을 몇 가지 살펴보고자 한다.

1. 태국 불교의 교리

우리는 한때 불교를 국교로 삼고 살아온 민족이다. 그럼에도 불구하고 불교에 대해서 상대적으로 잘 알지 못하고 있음을 발견한다. 불교를 제대로 혹은 잘 알고있지 못하는 사람들이 불교에 대해서 떠올리는 이미지는 여러가지이다. 어떤 사람은 소원을 빌며 무수하게 절을 하는 아주머니나 할머니의 모습을, 어떤 사람은 길거리에 가끔가다 보이는 무슨 보살 같은 것을 떠올릴 것이다. 그러나 이는 불교의 참모습이 아니다. 불교는 지극히 논리적, 이성적이며 실천적인 종교이다.

1) 사성제

49일간의 명상을 끝내고 각성한 부처는 처음으로 설교를 하게되었는데 그 설교의 내용은 '사성제' 곧 네가지의 거룩한 진리라는 뜻으로서 인간의 가장 기본적인 고(苦)의 원인을 규명하고 그 고에서 벗어나는 길을 제시한 것이다. 불교에서는 이 세상의 모든 현상은 덧없고 유한하며 비본질적이고 오직 괴로움 뿐이라고 본다. 어떻게 보면 염세적으로도 보일 수 있으나, 불교는 이와같은 냉철한 현실 의식과 속세 생활의 포기로 불완전한 현실을 극복하려는 것이다.

①첫째 고성제(고제)란 인간의 현실적 존재는 두카(DUKKHA) 즉 괴로움이란 것이다. 태어나고, 늙고, 병들고, 죽으며, 미워하는 것을 만나고 사랑하는 것과 헤어지고, 구하는 바를 얻지 못하며, 성적인 욕망에 빠지는 8가지의 고가 있다는 것이다. 또 우리가 즐겁다고 생각하는 것들도 그 즐겁다는 생각 자체가 덧없으며 거기에 집착하게 됨으로써 마침내는 고통을 받게 된다는 것이다.

②두번째인 집성제(고집제)는 이 고(두카)라는 것이 일어나는 원인을 밝힌 것이다. 집(集)이란 말은 결합하여 일어난다는 뜻으로 허욕(貪)과 분노(瞋), 어리석음이(癡) 괴로움 즉, 고통을 낳는다는 뜻이다

③세번째인 멸성제(고멸제)은 번뇌와 고통이 모두 없어지는 해탈의 세계, 열반의 세계를 말하는 것으로 고가 없는 이상의 세계를 제시하고있다(고통의 중단)

④마지막의 도(道)성제는 바로 멸성제에 이르기 위한 방법을 설명한 것으로 바로 팔정도(八正道) 즉, 정견(正見), 정사유(正思惟), 정어(正語), 정업(正業), 정명(正命), 정정진(正精進), 정념(正念), 정정(正定)을 말한다

2) 팔 정도

이 사성제 중 팔 정도는 주로 소승불교에서 중요시하는 수행방법으로 인생고의 병을 치료하는 과정이다. 팔 정도는 다시 3가지로 나누어 살펴볼 수 있다

- ①첫째는 지식으로 정견(부처의 가르침에 대한 올바른 이해)과 정사(올바른 생각)이다.
- ②둘째는 윤리적 행위로 정어(올바른 말), 정행(올바른 행위), 그리고 정업(정직한 직업 생활로 형성되는 올바른 삶)이다.
- ③셋째는 정정진(선을 보존하려는 올바른 노력), 정심(올바른 마음가짐), 그리고 정념(부처와 법에 대한 올바른 집중)이다

이 사성제 중 팔정도는 주로 소승불교에서 중요시하는 수행방법이며 앞의 육바라밀은 대승불교에서 중요시하는 수행방법이다. 그러나 이 둘 모두 현실의 고통을 벗어나 열반을 향해 나아가려는 방법이라는 점에서는 공통적이다.

이는 불교가 현실의 불완전한 고통의 상태를 벗어나 완전한 것을 추구하는 종교라는 것을 뚜렷히 보여주고 있다. 또, 그 방법에 있어서도 단순히 절대자에 기대는 것이 아니라 점에서도 타종교와 큰 차이를 보인다. 원래 불교가 석가모니 개인의 순수한 인간적 노력에 의해서 성립된 종교라는 점을 생각해 본다면 이는 당연한 것이다.

3) 실존의 본질

- ①무상(Anicca) : 윤회적인 실존을 이루는 모든 조건적인 사물이나 현상적인 과정
- ②고통(Dukkha) : 사성제의 첫 번째로 고통, 질병, 악, 불만족 등의 모든 뜻을 포함.
- ③무아(Anatta) : 자아의 부재

4) 업(Karma)- 의지적인 행위

5) 열반(Nirvana) - 욕망의 소멸로 지리적 장소가 아닌 의식의 최고 상태.

2. 태국의 불교인

(1) 열반 불교인- 극소수에 불과하며 지식에 의한 고통으로부터의 구원에 집중

(2)업 불교인- 대다수의 불교인이 이에 속하며 자신의 업을 향상시킴으로 자신의 지위를 향상시키는데 관심을 둔다. 교리에는 별 관심이 없고 행함으로써 공로를 쌓는 것에 강조점을 둔다. 이때 그들이 따르는 규범은 팔정도이며 최소한 다섯 규율을 알고 있다. 즉 1)살인하지 말라 2)도적질하지 말라 3) 간음하지 말라 4) 거짓말하지 말라 5) 술 마시지 말라

(3)정령주의 불교인-악령을 두려워 하며 그들의 믿음은 불교, 힌두교, 회교 및 정령주의 예배의식의 혼합물이다. 행위와 믿음을 통한 사탄으로부터의 구원에 집중한다.

(4)실천적 불교인- 매우 헌신된 사람들이며 강한 성격의 소유자들로 혁명을 통해 고통으로 부터의 구원에 집중한다.

우리는 이처럼 각각 다른 종류의 불교인들이 있음을 인지하고 그들의 특성을 이해하고 각각의 특성에 따라 복음을 전할 때 보다 더 효과적이고 실제적인 전도를 할 수 있을 것이다.

3. 불교권 사역의 제한성

불교권, 토속종교권에서 가지는 3가지 측면의 제한성은

- (1)종교제도가 억압하는 우리 신분에 대한 제한
- (2)외국인으로서 행할 수 있는 사역이나 현장의 제한
- (3)접촉하고 협력할 수 있는 동역자들의 제한이다.

그러므로 이러한 삼중적인 제한의 벽을 뛰어넘어 효과적인 사역의 열매를 기대하기 위해서는 제한의 간격을 연결해주고 선교사들 간에 자리잡고 있는 빈 공간을 메워 줄 수 있는 네트워킹이 절대적으로 요구된다.

불교권에서의 효과적인 전도방법은

- (1)죄에 대한 지적보다 창조의 하나님을 먼저 소개한다
- (2)불교권 사람들은 읽는것보다 듣는것에 익숙하므로 중요 성구를 녹음한 Tape를 보급한다 (3)불교의 용어 중 기독교 용어화 된 단어의 의미를 구분지어 준다(기도, 예배 등)

4. 불교권에서의 태국 선교 사역

1) 주일학교 사역

모든 태국인은 어려서부터 3가지 단어에 익숙하다. 즉 ①나라(태국) ② 종교(불교) ③왕이다. 또한 태국의 남자들은 자신의 생애기 운데 3개월간 삭발을 하고 절에서 불교의 교리를 배우며 시주를 받는 등 승려생활을 한다. 태국의 모슬렘들도 사원에서 철저히 교리공부를 하는 것을 볼 수 있다. 따라서 불교나 이슬람교에 깊은 영향을 받기 전에 어린이들이나 청소년 시절에 복음을 접하게 하고 하나님의 말씀을 가르치는 사역은 참으로 중요하고 필요한 사역이다. 그러기 위해서는 이들에게 복음을 전하고 하나님의 말씀을 가르칠 교사를 양성하고 교재들을 개발해야 할 것이다.

2) 캠퍼스 사역

우리는 여러 사람으로부터 대학생 시절에 예수님을 인격적으로 만나고 구원의 확신을 갖게 되었다는 간증을 들곤 한다. 대학생이 되면 스스로 판단하고 결정하고 책임질 수 있는 능력이 있다. 여러 가지 학문을 통해서 시야가 넓어지고 새로운 것들을 접하게 된다. 특히 요즘 같이 인터넷이나 컴퓨터시대에는 온 세계의 수많은 정보들을 쉽게 얻을 수 있다. 이러한 때에 이들에게 복음을 전하고 이들을 제자화하는 사역이다.

3) 신학교 사역

신학교를 통해 헌신한 젊은이들을 말씀으로 훈련하여 비전을 갖고 태국과 온 세계에 나아가 전도하고 제자훈련하며 교회를 개척하는 목회자를 양성하는 사역이다.

4) 전도인 훈련 사역

정규적인 신학교에 입학할 형편이나 준비가 되지 않았으나 주님을 섬기려고 헌신한 사람들을 비정규적이나 단기간의 교육프로그램으로 훈련하여 사역자를 양성하는 사역이다.

5) 사회봉사 사역

고아원을 통해 불우한 어린이들을 돌보며 마약중독자 재활원을 통해 마약에 중독된 사람들을 영적으로 훈련함으로 재활 할 수 있도록 하는 사역이다.

6) 출판사역

기독교 문서를 출판하여 불신자를 전도하고 신자들을 교양하며 목회자 및 신학생들의 자기발전을 돕고 기독교 문화를 창달하며 교회성장에 기여하는 사역이다.

7) 교회 개척사역

교회가 없는 지역에 교회를 개척하여 성장케 하고 현지인에게 지도력을 넘겨주는 사역이다.

위에서 언급한 사역들은 모두 서로 연결되어 연관성을 갖고 있다.

III. 사회주의 체제인 베트남에서의 불교

1975년 월남 패망 이후 베트남 공산당 정권 하에서 모든 종교는 일시간 주춤했으나 교회는 계속 유지되었고, 특히 개방정책 이후로 공산주의로 억눌려진 베트남 사람들의 열정이 다시 고개를 들고 있는 상황이다. 그러나 전도나 선교의 자유가 없고 특히 외국 선교사들의 현지인 접촉이 공식적으로 봉쇄 당해 있는 상황에서 선교는 장기적인 계획 아래 다양한 전략을 세우는 것이 무엇보다 우선된다. 다행스럽게도 베트남은 불교권이라는 인식을 거의 가질 수 없을 정도로 그 세력은 미미하다. 이는 종교 말살에 대항하여 많은 불교인이 분신자살을 했지만 그 결과의 열매는 전혀 맺지 못했다는 것이다.

불교권이라는 큰 틀을 전체적으로 조망할 수 있는 능력과 각자 사역의 현안들을 예리하게 분석할 줄 아는 능력이 요구된다(사역의 안정성 확보). 또 한편으로는 불교권 제도의 틈새를 찾아내어 창의적인 접근을 끊임없이 시도하는 모험 정신도 함께 요구된다(사역의 역동성)

1. 복합적 종교문화의 베트남

베트남의 신앙과 종교들은 동남아의 다른 나라들에서와 마찬가지로 토착문화의 바탕 위에 여러 외래문화와의 접촉을 통해 형성된 "중층문화적"(重層文化的) 구조를 갖고 있다. 정령숭배, 조상신숭배, 혹은 샤머니즘 등 토착적인 신앙 구조 위에 지난 2,000년 이상 인도, 중국, 유럽 문화와의 접촉을 통해 들어온 여러 외래종교들이 수용되었다.

그러한 외래종교들로 참(Cham)족을 통해 들어온 힌두교와 이슬람, 그리고 보다 중요한 것들로는 기원 1-2세기부터 들어온 불교와 도교와 유교가 있다. 이 세 가지 종교는 베트남어로 "땀 자오" (三教)라는 혼합주의적 신앙체계를 이루었다. 기독교는 16세기 포르투갈 사람들이 가톨릭을 전파한 이후 들어오기 시작하여 17세기 프랑스 신부들에 의해 본격적으로 확대되었다. 20세기에 들어와서는 개신교도 전파되었다. 베트남 토착적인 신앙은 근대에 들어와 까오다이(Cao Dai)와 같은 베트남 특유의 신흥종교를 낳기도 했다.

2. 불교, 까오다이, 호아하오

유교의 강세와 더불어 쩐(Tran)왕조(1225-1400) 때부터 점차 쇠퇴하기 시작한 불교는 20세기초에는 베트남 민중 사이에 인기가 거의 없어져 사멸되다시피 했다. 불교는 그러나 프랑스 식민통치에 대항하는 민족주의운동에서 민족종교로서의 위치를 다시 회복하기 시작했으며, 독립 후 친가톨릭 정책을 추진한 응오딘지엠(Ngo Dinh Diem: 재임1955-1963) 대통령의 불교억압정책에 대항하여 불교승려들이 분신자살 하는 등, 불교가 베트남 사회에서 깊은 뿌리를 갖고 있다는 것을 전세계에 보여 주었다. 지엠 대통령의 사망 후 불교계의 영향력은 급속히 증가하여 남베트남 사회의 지배적인 민족종교로 자리를 다시 잡았고, 이러한 위치에서 1975년 적화 통일한 북베트남의 공산주의자들을 맞이했다.

하노이 정부는 1975년 이후 민족종교인 불교에 대해서 가능한 한 포섭적 자세를 취하면서 상가(Sangha)를 사회주의 체제에 수용하기 위해 노력했다. 공산주의자들은 불교계를 공산당의 철저한 통제하에 두려고 했다. 그리하여 하노이 정부는 1981년 11월 베트남의 여러 불교종파들을 베트남불교회(Vietnamese Buddhist Church)로 통합했다. 그러나 이것은 대부분의 불교도들의 호응을 받지 못한 일방적인 조치에 불과했다. 특히 당시 외국에 살고 있던 베트남 불교도들의 거의 대부분은 이 강압적인 통합에 반대했다.

최근 일어난 여러 사건들, 예컨대 1993년 5월 21일 한 불교신도가 후에(Hue)에서 분신자살한 것, 1995년 1월에는 베트남통일불교회의 의장인 티후인콕이 구속되었고 그의 투옥에 항의한 23명의 승려들도 체포되었던 것 등은 공산당 정부와 불교계간에 존재하는 상당한 알력을 시사한다.

한편 베트남불교회는 "종교-국가-사회주의"의 표어 아래 종교의 사회적 기능을 강조하는 공산당의 기본방침에 입각하여 최근 월

발한 사회활동을 전개해 오고 있다. 이것은 한편으로는 베트남 불교계가 베트남 사회에서 불교의 위상을 제고하려는 노력으로 보이지만, 다른 한편으로는 공산당 정부가 이를 통해 베트남 사회에서 자신의 이미지를 쇄신하려는 전략이라고 해석할 수도 있다. 베트남 불교회의 발표에 의하면, 베트남 불교계는 지난 5년간 약 190만 불교신자들을 동원하여 의료봉사 프로그램을 운영하여 환자들을 무료로 치료해주고 의약품을 제공하며 빈곤층에게 옷과 식품 등을 나누어주었다.

까오다이는 19세기 중엽부터 특히 프랑스에서 퍼져나가기 시작한 이른바 “과학적 심령술”을 바탕으로 하여 가톨릭, 불교, 유교, 도교 등 기성종교들의 종교적 요소를 포함한 혼합종교로, 1926년 11월 떠이닌(Tay Ninh)에서 창립식을 거행했다. 까오다이는 특히 남부 베트남 사회에서 급속히 퍼져, 이미 1931년에 50만명의 추종자를 거느린 종교로 성장했으며 1960년대 중엽에는 약 200만의 종교로 발전했다. 까오다이의 교세는 1975년 공산화 이후 현저히 줄어들었다가 최근 다시 급성장하고 있다. 까오다이측은 베트남에 700-800만명의 추종자들이 있고 아시아, 미대륙, 유럽 등지에도 3만명의 회원들이 살고 있다고 한다. 그러나 이 수치는 다분히 과장된 것으로 보인다. 베트남 종교청의 추산으로는 약 110만명, 비정부기구들은 2-300만명이라고 보고 있다.

까오다이(高臺)와 이어서 언급할 호아하오(和好)는 모두 베트남의 소위 신흥종교들로서 20세기 베트남인들의 영적인 생활에서 한 부분을 차지하고 있다.

부처에 대한 신앙을 바탕으로 조상신과 민족적 영웅에 대한 숭배를 강조하는 호아하오는 샤머니즘적인 영적 체험을 한 휘언 푸소(Huynh Phu So)라는 카리스마적인 승려에 의해 1939년경 안장(An Giang) 지방의 호아하오 마을에서 창건되었다. 교주가 기적을 행하는 자로 널리 알려지면서, 이 신흥종교는 불과 일년만에 10만명의 추종자를 획득했다. 외부에 대한 화려한 위세를 중시하는 까오다이와는 달리, 사원건축이나 축제의 거행 등을 거부하고, 애국심, 부모에 대한 공경, 신자 상호간의 사랑, 그리고 내적 신앙을 강조하는 호아하오는 이미 1960년대 중엽에 약 200만의 신도를 확보하고 있었다.

호아하오는 까오다이와 마찬가지로 1975년 이후 공산당 정부의 탄압을 받았다. 그러나 최근 베트남 사회의 전통적 종교들의 전반적 부흥추세 속에서 호아하오 역시 다시 강한 성장세를 보이고 있다. 베트남 종교청의 통계에 의하면, 현재 약 130만명의 호아하오 추종자가 있다. 그러나 비정부기구들의 추정치는 200만명까지 이른다.

IV. 네트워킹을 통한 선교 전략 구상

1. 해당 지역 선교사들간의 정보 공유의 채널을 만들자.

먼저 선교사들간의 사랑과 신뢰를 담을 수 있는 그릇이 있어야 한다. 이는 선교사들의 모임(선교사 협의회 혹은 친교회) 통해 분위기가 형성되면 제일 바람직하다. 이 공간에서 사역에 대한 정보와 현지에 대한 이해를 배울 수 있고 협력의 장도 펼쳐질 수 있다. 이를 위해 정기적인 모임을 만들든지 홈페이지를 활용하든지 지역의 상황과 형편에 따라 정보를 서로 공유할 수 있는 채널을 만들어야 하고 만일 있어도 잘 통하지 않고 있다면 무엇이 문제가 되고 있는지 다시 한번 점검해 보완할 필요가 있다.

2. 불교권 국가 간 핫라인을 만들어 원활한 네트워크를 이루자.

동일한 불교권 영향이 남아 있는 라오스, 캄보디아, 미얀마의 상황도 비슷할 것이라 생각된다. 그러면서도 나라별로 특별히 상이한 부분이 있어 사역에 있어 다른 모습을 가질 수도 있을 것이다. 이러한 동일성과 상이함에 대한 정보를 서로 나누고 대화할 수 있다면 서로에게 상당히 유익한 통찰과 도움을 줄 수 있으리라고 믿는다.

그러므로 인도차이나 전체를 포괄할 수 있는 홈페이지를 만들어 서로 필요한 정보를 공유할 수 있기를 제안해 본다. 특별히 각 나라별 상황과 사역을 올릴 수 있는 장을 만들고 동시에 각 나라별 담당자를 세워서 보안이 요구되거나 급한 연락들을 주고받을 수 있도록 하자. 특히 인도차이나 홈페이지에 각 나라별 대표 홈페이지를 링크 시켜 인터넷상에서 바로 연결되도록 하면 더욱 편리할 것이다.

3. 각 나라의 불교 특징 비교연구

위에서 언급한바대로 같은 불교권이지만 각 나라마다 지역마다 불교의 특징이 있을 것이다. 따라서 각 나라별 불교의 특징을 비교 연구하는 것은 매우 중요하다고 본다. 각 나라 선교사 친교회가 중심이 되어 불교의 특징을 연구하고 모임 시 발표함으로써 비교연구가 되도록 제안한다.

4. 사례연구발표

우리중에 불교인들에게 전도하여 열매를 거두거나 실패한 사례들이 있을 것이고 또한 현지인들 가운데 전에 불교도이었다가 기독교로 개종한 사례들이 있을 것이다. 이러한 사례들을 발표하고 연구하므로 보다 구체적이고 효과적인 전도방법을 찾아낼 수 있을 것이다.

5. 불교인들에 효과적인 복음제시 방법연구

태국만해도 1828년도부터 개신교 선교사가 활동을 시작했다. 명백히 태국인들은 복음을 들어왔고 지금도 듣기는 하나 귀를 기울이지 않는다. 그들이 귀를 기울이지 않는 이유는 무엇일까? 방콕 므앙타이 신학교 우본완교수는 말하기를 문제는 메시지 전달자, 메시지 전달방법, 그리고 청중자신에게 있다고 했다.

위에서 언급한 사례발표를 중심으로 구체적이고 적용이 가능한 복음제시 방법이 연구되어야 할 것이다. 그리고 그 연구결과가 모든 선교사들에게 공유되어져 적용이 되고 평가가 이루어져야 할 것이다.

V. 특수 지역에서 가능한 단기선교 사역 형태

최근 들어 단기선교를 특수한 지역 즉 창의적인 접근지역으로 많이 가는데 선교현지를 특별히 잘 이해하지 못하고 진행되기 때문에 기독교에 대한 오해와 적대감을 증폭시키는 경우가 참으로 많다.

그동안 많은 단기팀들이 현지에서 장기사역자를 보호한다는 입장에서 단기사역을 진행시키지 못하고 있는 실정인데 결국 잘못된 접근으로 인해 현지인들을 자극하게 되며, 결과적으로 기독교에 대한 오해와 탄압으로 선교사를 색출하는 종교경찰이 급증하고 있는 실정이다. 그래서 팀은 현지에 도착하기전 남은 준비 기간들을 기도, 타문화권 훈련, 언어훈련을 충분하지는 않지만 준비해야 함을 알아야 한다. 또 찬양과 드라마 그리고 전도에 대한 기본적인 교리와 방법의 준비도 필요하다는 것을 알고 준비하도록 하자.

하지만 베트남과 같은 특수 지역의 상황적 성격상 이런 것들이 중심이 아니라 실질적인 선교지 이해를 위해서 더 많이 준비하고 배려해야 함을 알아야 한다. 그동안 단기 선교팀들이 현지 선교사들의 사역과 사역지를 무분별하게 노출시켜 피해를 준 사례는 너무나 많다. 최근에는 이점을 더 신중하게 고려해 활동을 전개해야 한다.

1. 직접전도

이 활동은 매우 위험한 활동이 될 수도 있는 반면 효과적인 방법이기도 하다. 대학내 캠퍼스에서는 외국인과의 접촉이 비교적 자유롭고 또 외국인이라는 호기심도 작용한다.

이들에게 영어로 대화하며 사영리를 안내하거나 영접을 위한 복음을 제시한 후 결과에 집착하지 말고 조용히 즉시 현장을 빠져 나오는 방법으로 직접적인 전도가 가능하다. 이때 청년공산당원일 경우 단순한 관광객으로 대학을 방문했음을 인식시켜야 하고 다른 팀원들에게 빨리 대학을 빠져나가도록 신호를 주어야 한다.

2. 찬양, 드라마

현재 베트남은 거리에서 이러한 형태의 사역을 할 수는 없다. 그러나 사람이 많이 모이지 않는 공원과 같은 한적한 곳에서는 짧은 시간 동안 공연을 하고 준비된 차량으로 빨리 철수하는 방식의 시도는 해 볼 수 있다.

3. 봉사활동

고아원, 양로원, 장애인 시설 등과 같은 곳이나 독거노인 거주지역과 같은 곳에서 이들을 대상으로 봉사를 통한 사역은 충분히 가능하다. 뿐만 아니라 미용, 의료, 체육 등 각종 기술을 통한 봉사 사역은 얼마든지 가능하다. 이때 봉사를 행하는 가운데 왜 이런 사랑의 봉사가 가능한지를 설명하면서 복음의 사랑을 전하는 방식으로 접근할 수 있다.

4. 현지 교회 집회

공인 교회에서의 집회 형태는 단기팀 주도의 집회가 아니라 공인 교회의 주도하에 일정한 시간이나 프로그램으로 접근하는 방식을 써야 한다. 특별히 공적 예배 시간의 경우에는 찬양이나 워십 등 겨우 한, 두 가지만을 할 수 있으므로 준비에 많은 노력이 필요하다. 오히려 예배를 마친 후 잠시동안 나눌 수 있는 교제의 시간에 저들을 위해 함께 기도하는 짝기도와 같은 형태의 방법을 연구하여 활용하는 것이 훨씬 더 효과적이며 안전한 방법이라 하겠다. 이 부문에는 복음증거가 효과적이면서도 감시환경에 적절히 대응하는 적합한 방안에 대해 많은 연구가 필요한 것으로 여겨진다.

VI. 나가는 말

우리가 불교권에서 효과적인 사역을 하려면 먼저 겸손하게 우리의 Target People인 불교인들의 특성과 그들이 믿는 불교를 배워야 할 것이다. 불교의 이론적인 면과 변화를 거듭하고 있는 오늘날의 불교인들의 현실적인 신앙과 삶을 살펴봐야 할 것이다. 하나님은 지금도 여전히 불교권에서 일하고 계신다. 비록 열매가 없어 보여도 서두르지 말고 그들에 맞는 전도방법을 연구하며 하나님의 동역자로서 순종하고 네트워크를 이루어 사역할 때 하나님은 우리를 통해 불교권 복음화를 이루어 가실 것이다. 상황이 어떠하다 할지라도, 아무리 불가능해 보여도 하나님이 하시면 역사는 일어나는 것을 믿기 때문이다.

인도차이나 불교권이라는 삶의 현장에서 21세기 선교의 장을 감히 협력의 시대, 네트워킹의 시대라고 말할 수 있는 자격이 우리에게 있기를 바란다. 각 나라별, 권역별 전문가들로 거듭 태어나서 서로를 도와가며 협력의 장을 펼칠 때, 불교권 인도차이나 반도에 복음의 계절이 속히 오리라는 소망을 확신 있게 가져본다.

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• 베트남 신학교 사역

베트남 신학교 사역

임도마(GP선교회 베트남대표)

지구촌 모든 영역이 급변하고 있다. 인류의 보편적 가치와 정치·사회 변화의 세계적 추세는 베트남도 비켜갈 수 없다. 공산주의의 몰락, 중앙아시아 구소련 연방지역, 중동지역의 정치·경제 변화는 베트남으로 하여금 경제·종교·인권 부분에서 완전한 개방과 자유를 요구하고 있다. 베트남의 WTO 가입은 국제관계의 중요성을 더욱 실감하게 만든다.

오늘 많은 선교 사역들이 그 본질에서 멀리 떠나 있다. 비본질적인 일에 너무 많이 관여하고 그 비중이 커져가면서 어쩌면 선교사들이 선교의 목적을 잃어 버렸다고 할 수도 있다.

서구 선교사들의 사역 형태를 답습하고 있는 한국선교사들의 현재 사역에서 영혼 구원의 본질을 회복하기 위해 새로운 선교 전략을 세워야 할 때이다.

타문화권 선교사는 세계 동향과 선교지 상황을 정확하게 파악, 분석하여 선교지에 가장 효과적이고도 필요 적절한 사역을 해야 한다. 하나님께서 17-18세기 유럽교회를 들어 개신교 선교를 시작하게 하셨고, 19-20세기에는 복미교회를, 21세기에는 아시아교회를 들어 세계선교의 마지막 주자로 사용하실 것이고 그 중심에 한국, 중국, 베트남 교회가 있다. 특히 베트남 교회는 인도차이나 반도와 동남아 선교를 책임지는 중대한 비전을 가지게 한다.

그렇다면 베트남 선교의 전략적인 사역은 무엇이며 또 가장 효과적인가? 아직 발견하지 못하고 있는 땅은 어디인가? 이를 위해 베트남의 종교 상황을 먼저 이해해야 할 것이다.

베트남의 종교 법령과 환경

베트남은 복음이 들어 온 지 115년이나 되었다. 베트남 개신교 역사는 억압과 핍박의 역사라고 말할 수 있다. 프랑스 식민통치와 통일 공산 정권 치하에서 핍박가운데 자라온 역사다. 1975년 공산화 통일 후 정부는 공인신학교와 50% 정도의 예배당을 폐쇄시키고 교회를 핍박하였다.

베트남 정부는 개방화와 더불어 국제 관계 속에서 신앙과 종교에 관한 자유와 활동을 보장하는 법리적 근거의 마련과 인민들의 종교의 자유를 보다 더 합법적으로 보장하고 실현하기 위한 목적으로 1992년 헌법 제70조에 명시되어 있던 종교관련 사항을 2004년 6월 '신앙·종교 법령'의 제정 공포로 베트남 선교에 변화를 기하는 중요한 계기가 되었다.

'신앙·종교 법령'의 소개 개요 부분에 두 번째 법의 제정 취지를 "종교 영역에 대해 국가 관리 업무의 효력, 효과의 향상을 위함"이라고 명시하고 있다. 베트남 정부는 제도권 안에서의 종교 활동 양성화 정책을 펴고 있다. 법령에 의하면 이러한 교회들이 정부가 요구하는 조건(신도수, 활동범위, 모임장소, 교리, 대표자)을 갖추면 공인화, 법인화해 주겠다는 취지다.

2005년 3월 1일 정부 의결로 발표된 '신앙·종교 법령 시행 안내서'에는 정부의 승인이 필요한 사안에 대해 명확하게 관할 관청, 시한, 준비서류 등이 기록 되어 있다. 이 법령 공포 후 총리는 '개신교 일부 업무에 대한 정부 수상 지시'를 통하여 비공인교회(가정교회, 처소교회, 지하교회)의 등록 절차에 대해 자세하게 안내하고 장려하고 있다.

베트남 정부는 개신교가 미국 종교라는 극단적인 생각을 하고 있는 듯하다. 베트남 개신교 인구의 60% 이상이 중부 산간지역의 소수 민족이다. 또한 유일하게 반정부 활동이 일어나는 지역이기도 하며, 반정부활동을 주도하고 있는 대부분의 사람들이 개신교도들이다. 실제 개신교 소수 민족 지도자들이 반정부활동을 하는 것은 복음을 위한 것이 아니라 이권이 개입된 정치적인 문제가 대부분이라는 것을 알 필요가 있다. 수백 개의 가정교회를 대표하는 베트남복음주의연합(VEF: Vietnam Evangelical Fellowship)은 "이 법령은 가정교회를 영원히 불법으로 내몰 것"이라며 "교회를 방해하거나 박해하는 지방 관리들에게 합법적인 근거를 제공하게 될 것"이라는 우려의 성명을 발표했다.

베트남의 개신교는 정부의 승인 여하에 따라 공인 교회와 비공인교회로 나뉜다. 그리고 공인 교회는 다시 법인 자격이 있는 교회

(교단)와 법인 자격이 없는 교회(교단)로 구분된다. 현재 베트남에서 법인 자격으로 등록된 교단은 '베트남 복음 성회(CMA)', 침례교단이 법인으로 등록된 교단이다.

베트남 복음성회 교단은 총회가 조직되어 있고 공인 신학교가 있다. 2004년 총회 연감에 의하면 총회 산하 공인교회의 성도수는 25만이라고 통계 자료를 기록하고 있다. 이는 지금까지 공식적으로 75만 성도라고 발표하던 것과는 엄청난 차이가 난다. 그 이유는 지금까지의 통계는 비공인교회의 성도수와 중복된 누적 통계를 사용했고 2004년 총회 연감자료는 순수한 공인교회 성도수만을 집계한 것이다.

현재 비공식 통계로 베트남 복음성회 소속 성도 및 공인받지 못한 지교회, 가정(지하)교회 성도들을 합하면 약 70만 정도라 발표하고 있다. 2008년 현재 베트남 인구는 약 8,300만으로 복음화율은 1%에도 못 미친다.

베트남교회가 해결해야 할 문제로는 신학교 설립, 신학 교수 자원 양성, 신학교 건물 신축, 교역자 수급, 폐쇄된 교회 및 처소교회 등의 복원 및 인가, 성경 찬송 등 기독교 출판물 인가, 은퇴 교역자 및 미망인 사모를 위한 생활관 제공 문제 등이 있다.

베트남 신학교 현황

현재 복음성회 산하 공인교회는 약 280개 정도로, 폐쇄되었던 교회와 비공인교회들이 공인을 받게 되면 복음성회 교회 수는 배 이상으로 증가할 것이다. 이런 증가에 목회자의 공급은 절대 부족 현상이 발생한다. 교역자는 공산화 된 이후 신학교가 폐쇄되었기에 더 이상 배출되지 못하고 그 당시 신학교를 졸업하고 암수 받았던 목사나 신학교 과정을 수료했으나 지방 사역 중 공산화됨으로 인해 안수를 받지 못한 전도사들에 의해 교회가 유지되어 왔다. 총회가 인정된 다음 총회 결의로 신학과정을 수료한 158명의 전도사들이 2001년 5월 첫째주일에 목사로 임직을 받았다.

1921년 다낭 성경학교가 설립되었고, 1960년 냐짱 성경신학원으로 승격 개교(전 다낭성경학교)하였다가 공산화가 되면서 폐쇄되었다. 2001년 4월 법인으로 공인된 남부베트남 복음성회는 2003년 성경신학원을 재개설하여 재학생 150명 정도의 신학생이 공부하고 있으며, 매 2년 마다 신입생을 보충하도록 하고 있다. 2007년도 제1회 졸업생 50명이 배출되었고, 이렇게 2년마다 100명씩의 신학생이 졸업하는 추세라면 10년 후야 겨우 500명의 신학생이 졸업한다. 교회 성장은 신학생 수와도 비례한다. 비인가 군소 교단의 직영신학교가 많이 있지만 공식적으로 허가를 받은 곳은 복음성회 총회의 성경신학원 한 곳 뿐이다.

교회 사역자 현황과 신학교 사역의 필요

베트남 선교 과제 가운데 하나가 베트남 교회를 이끌어 나갈 교회 지도자의 부족이다. 약 1,000여개의 비공인교회 목회자들 대부분은 정규 신학 교육을 받지 않고 몇 개월의 단기간 훈련을 통해 목사로 불리고 있으며, 재정 집행의 불투명 등 목회자의 윤리의식도 부족하다. 또 광신적인 예배도 문제가 되고 있다. 제칠일 안식교, 물몬교, 여호와의 증인, 한국의 구원파, 다락방 등 많은 이단들이 베트남에 들어와 활발한 선교 활동을 전개하고 있다. 이들 사이비 집단에 대응하여 바른 신학과 교리를 변증할 현지 목회자는 그리 많지 않다.

신학 전문 교재의 부족(번역본 포함)

신학 교육과 목회자 재교육의 또 하나의 문제는 신학 전문 서적이 현지 목회자의 서적은 물론 현지어로 번역된 서적도 얼마 되지 않는다는 것이다. 신학 과정에서 교재로 사용하기에는 거의 태부족인 것이 현실이다. 또한 번역 사역자도 전무한 상태다. 현재 매번의 강의 과정을 통해 번역본으로 신학 전문 서적을 하나씩 출간할 정도로 신학 과정을 진행하면서 서적 출간도 함께 도모하고 있다.

교회 부흥과 개혁 지도자 부족

공인교회의 목회자를 포함한 교계지도자들이 교회 부흥에 대한 열망이나 교회 개혁의식이 전무한 상태다. 이를 위해 이들의 의식을 깨워 베트남 교회 부흥을 꿈꾸게 하는 일은 매우 중요한 부분이다.

신학 학위 과정을 이수하는 지도자들과 함께 이 일을 위해 중보기도가 시작되었다. 처음에는 주1회 기도하던 것에서 이제는 매일 기도로 바뀌었고 향후 집회를 통해 이를 확산시켜 나가게 될 것이다.

신학교육 및 지도자 양성체계 부족

대부분의 비공인교회 목회자들이 해외 신학교에서 단기 코스(인센티브 과정) 프로그램을 실시하여 사역자로 임명된다. 통신신학의 하나인 IC(International Correspondence Institute)코스를 도입해 임명된 사역자들이 지하교회의 담임으로 사역을 하고 있는데 지하교회 그룹들 내에서는 목회자로 인정을 받고 있으나 공인교회에서는 인정을 받지 못한다.

지하교회는 모임 규모에 있어서 30명을 넘을 경우 집회 허락을 받지 않고 모이는 것에 한계가 있어서 새로운 처소모임을 갖게 된다. 새 모임이 필요하면 자연스럽게 이를 인도할 지도자가 요청된다. 그러나 공인신학교가 하나뿐이기에 그 수급을 감당할 수가 없다. 또한 대부분의 목회자들이 학위가 없는 사역자들이다. 이로 인해 신학교에서 강의를 행할 수 있는 교수 자원도 절대적인 부족현

상이 발생한다.

이런 상황에서 목회학 석사과정과 같은 학위과정의 개설은 매우 필요하다. 강의를 할 박사학위 소지 강사들을 확보하고 정기적인 인센티브 과정을 통해 강의를 실행한다. 학위과정 운영에 어려운 점은 일정, 장소, 강사에 따른 강의과목, 강사조달 부분이다.

① 학사과정

한국 선교사가 운영하는 학사과정 신학교는 현재 침례교, 예장 고려, 장로교 연합, 초교파가 있다.

40과목 120학점으로 조직신학, 현장사역에 필요한 목회학, 목회지도자론, 전도학, 상담학, 교회성장학, 교회사를 중점으로 수강한다. 성경은 구약과 신약으로 나누어 각론으로 가르치고 있다. 히브리어, 헬라어는 특수 과정이 아니면 거의 모든 신학교에서 대부분 다루지 못하고 있다.

교재는 강의안을 미리 번역해서 무료 배부 한다. 대부분 번역을 해서 준비하지만 그렇지 못할 경우 강의를 한 후 그 내용의 리포터를 제출케 하여 다음 자료에 부록으로 첨부하도록 한다.

② 신학석사과정(M.Div)

25과목 70학점으로 주로 실천신학을 중점으로 가르친다.(예배학, 선교학, 설교학, 비교종교학, 성령론)

2006년에 처음으로 초교파 신학교로 석사과정을 개설해 2008년 7월 제1회 학위 수여식을 한국에서 실행하게 되었다. 학위 수여자는 신학사 13명, 문학석사(신학전공) 17명, 목회학석사 8명이었다. 한국을 방문한 학위 수여자와 가족은 모두 30명이었는데, 모두가 한국 교회가 받은 축복과 부흥을 자신들의 조국에서도 일어나기를 갈망하며 몇 날밤을 부르짖으며 기도하고 성령의 불씨, 부흥의 불씨를 가지고 돌아갔다.

③ 박사 연구과정 및 신학 교수양성 과정

전문 과목의 강사 양성을 박사과정과 연계하여 과정 이수자들이 학사, 석사과정의 강의를 맡게 된다. 석사과정 이수자 가운데서 강사 양육 자원을 별도 관리한다.

베트남의 종교현황과 교회 지도자들의 현상을 통해 신학교 사역의 필요성과 현재의 신학교 운영상황에 대해 나누었다. 이런 열악한 신학 교육의 환경에서 실행하고 있는 학위 과정은 베트남 기독교사에 남을만한 기록이 될 것이다. 베트남이 복음화 될 때까지 신학 교육을 통해 세워진 교회 지도자들이 베트남의 부흥을 위한 불씨요, 밑알이 되기를 간절히 기도한다.



-월간 신앙세계 기고문

- **The Religions of South Vietnam in Faith and Fact_1.Animism**

The Religions of South Vietnam in Faith and Fact

US Department of the Navy, Bureau of Naval Personnel, Chaplains Division
NAVPERS 15991 [1967]

This volume was prepared by the Chaplain Corps Planning Group, Chaplains Division, Bureau of Naval Personnel. It is one of a series of materials supportive of the Personal Response Project, a systematic effort in intercultural attitude improvement which in Southeast Asia involves an understanding of the indigenous religions and cultural value systems.

REVIEWED AND APPROVED 25 OCTOBER 1968

signed, James W. Kelly CHIEF OF CHAPLAINS

Vietnam, because of historical and geographical factors, has an extraordinary number of different religious influences, including Animism, Buddhism, Hinduism, Confucianism, Christianity and several indigenous belief systems such as Cao Dai. This guidebook, published by the US military, is a reference about this subject, compiled on the cusp of the Vietnam war. It includes quite a bit of cultural and background information about Vietnam, statistics about numbers of adherents, as well as a guide to cultural sensitivity which may still be of use. This is a valuable resource about this fascinating topic. It also implicitly tells quite a story about the US military's attempt to win Vietnamese 'hearts and minds'.

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APPENDIX B: Guidelines For Understanding

INTRODUCTION

Man's religious beliefs shape and control his cultural patterns and his educational, political, and economic institutions in both their theory and practice. From the earliest times for which there is reasonable historical insight, there is cumulative evidence that man's reasoning ability has consistently directed him to recognize the presence of a power, or powers, greater than himself. As man's mental capacities have increased, his awareness and understanding of the power have grown and been refined. Man has ordered his notions about this power into schemes of belief and life. Basically, religion is that ordering of man's life by a complex of notions about life which are so deeply held that all he does is governed by them.

A society of peoples cannot adequately be understood, appreciated or influenced without awareness of just how these various religious beliefs and practices are involved in daily life. This is true whether it be of Americans or Vietnamese. Since the two peoples are of differing geographic locations and cultures, it is imperative that we Americans seek to understand our allies as unitedly we struggle against a common foe. As an American and a Vietnamese understand each other's value systems, taboos, and the other factors affecting daily life, there can develop a rapport or "cultural empathy" on a number of levels which can help promote better relationships between them.

The ethnic Vietnamese by long tradition have philosophies and religious beliefs which declare man to be a part of nature. Man is subject to, and therefore subordinate to, nature so that harmony can be achieved only as man conforms to the natural world about him. By wrong thought or deed, man can disrupt nature, while by right deeds and thoughts he may create prosperity. An awareness of how these and similar concepts affect behavior and thought allows the American serviceman to be more understanding and more effective in his tour of duty in Vietnam.

The two historic civilizations, India and China, separated by Vietnam as a land bridge, gave their religions to the ethnic Vietnamese. While the Indians gave Hinduism and Buddhism, the Chinese reinterpreted and adapted Buddhism as they passed it along to Vietnam. Taoism and Confucianism were also planted in Vietnam earlier as a

part of the Chinese conquest about a hundred years before Christ. These religions were added to the basic Animism originally there. Today, Animism remains a major influence particularly in the religions of the tribes—people of the mountains of Vietnam. Additionally, such faiths as Islam, Hinduism, Roman Catholicism, Protestantism and the indigenous Vietnamese religions strongly affect the daily life of the individual adherent. This religiously-influenced culture molds and shapes the life of the Vietnamese much more obviously on the surface than Americans are affected by the concepts of the Judeo-Christian heritage. If Americans are to achieve the goals of understanding and friendship with the Vietnamese, they must have some comprehension of their religions and be acutely aware of the ways in which these religions affect the values and goals of the peoples.

A specific illustration will emphasize the practical consequences of religious beliefs. Among the Vietnamese peasantry there seems to be little sense of urgency with regard to time. What may appear to the Americans as indolence, inertia, or laziness, may be due in large measure to an inbred passivity due to concepts of Karma, as well as to insufficient diet or disease. For while we place a premium on activity and "progress", the Vietnamese have the tradition of admiring the "passionless sage" which grants the older person a status superior to the scientist, the statesman or the warrior.

The purpose of the following chapters is to provide similar insights into the operation of religious forces within Vietnam. This background information is to be shared with service personnel as essential knowledge, not only for survival, but for military and personal effectiveness. No attempt has been made to make this material academically complete.

Every religion can be approached from two points of view. One is the view of recognized professionals or authoritative exponents of the faith. The other is the religion of the masses who profess adherence to that faith. Both will go by the same name, but there is often a vast difference between the two. There is always something lost in the transmission of the faith from its chief spokesmen to a larger membership. A Buddhist, for example, may be quite a good Buddhist in the popular sense of the term. He may attend the temple quite regularly, making his offerings, giving rice daily to the passing clergy, uttering prayers, and performing various rites and incantations. At the same time he may have little or no knowledge of the philosophical framework of Buddhist belief.

In other words, he is more a Buddhist by habit and outward practice than by conviction. In many religious systems there is almost no attempt to explain to the people the meaning of what they do or see. Therefore a non-adherent cannot assume that observable practices provide an adequate understanding of the daily consequences of religious concepts. He must know something of the actual, rather than the theoretical, complex of attitudes and beliefs which lie behind the rites and rituals if they are to be evaluated realistically. What follows then is a simplified, capsule view of the religiously influenced practices of the people—not a systematic presentation of the many religions of Vietnam.

The goal is to have each serviceman know the Vietnamese people. To know a people is to understand, insofar as is possible, the whats, hows and whys of their behavior. The man who knows what makes the people of the host country behave as they do is in the best position to control and direct his own behavior correctly and constructively.

I. ANIMISM

Centuries of animism, ancestor veneration, Hinduism, Taoism, Buddhism, Christianity, etc., have deeply etched the cultural influences in Vietnam. Each of these religions has affected the Vietnamese culture so that at the present time behavior patterns and customs subtly, or obviously, reflect these concepts. The Vietnamese do not make the distinctions between secular and sacred as clearly or precisely as do most Westerners. Therefore the total life of the Vietnamese peoples is much more affected by religious concepts than seems to be the pattern in America. The primary or basic religion of Vietnam seems to be that of Animism. Animism is the religious faith of nearly all the tribes—people, or as the French called them, Montagnards. Traces of Animism are found also in most of the other major religious faiths in Vietnam today.

Animism, currently called "People's Religion" by some, is a belief "in spirits." These spirits may be those of deceased persons or inanimate objects such as stones, rivers, mountains, trees, etc. The basic core of Animism is the belief that spirits by appeasement can be used to create good, or pleased so that they will not create harm, danger and trouble. Moreover, each person has a spirit without which sickness and death would soon occur. This spirit continues to exist even after death has claimed its possessor. The death of the person creates a demand for the provision of the needs and desires of the on-going spirit. Unattended or dissatisfied spirits may become angry, bitter, or revengeful. They may seek to re-enter the present life which will create havoc and harm in numerous ways.

Because of the spirit's ability to continue an independent existence, it must be cared for properly. As spirits are associated with people, Animists perceive them to be greedy, deceptive, unpredictable, and possessing every trait known to man. Normally, the departed spirits of the good do not create too much concern if the proper rites are performed at the appropriate times, especially those rites which will send them happily on their way to the "spirit world."

However, those people who die violently cause great fear as their spirits may be embittered by such a fate and create havoc to individuals, families or communities. Violent deaths include accidents, war, those killed by tigers, women who die in childbirth or die childless, or those whose bodies are not recovered and properly buried or cremated.

Animists seem more anxious to placate angry or evil spirits who pose constant danger than to seek the favor of the happy or good spirits who may help them. In this sense, fear of the evil wins out over honor toward the good. Because of such concepts, animistic rites become methods which utilize fetishes, blood sacrifices, symbolic designs, magic words, taboos, etc. These are techniques which cause the spirits to do the will of the worshipper.

The animist does not view himself as a helpless or passive victim of the invisible world. He views himself as one who by use of the proper religio-magic formulae may achieve his own goals. The various spirits to be placated are from human, animal and inanimate sources. The animist expends much of his thought, effort, energy, and wealth in religious observances designed to channel the powerful forces to his benefit and in accord with his own desires.

To the animist all existence is one and the same thing, and has no permanent divisions or distinctions of animate and inanimate, human or non-human. Everything past and present is contemporary. This requires that all rituals must follow the prescribed pattern to avoid discomfort to the spirits. Living in fear as he does from birth to death, the animist is almost obsessed with religious observances as he seeks to placate one spirit or the other. He seeks to avoid offending any spirit that may cause trouble.

Animism is basically non-ethical and non-moral. The aim of the animist is not to have his character transformed or changed. It is to create the proper atmosphere so that spirits will comply with the will and wish of the animist. Therefore he does not hesitate to utilize any means which will provide him the protection which he desires, since these are merely means

whereby he may relate to his world in a meaningful manner. This is especially true in the more backward areas where Animism is yet untouched by other religious concepts. The animist in his continuous power struggle with the invisible world grapples for the best advantages so that he may avoid that which seems otherwise certain and dreadful.

The animist has a pantheon of spirits which range from those in man to those in birds, animals, rocks, trees, streams, etc. He is constantly on the lookout for those who demand immediate attention, and the situations which cannot be ignored with impunity. Because this search is aided by religious "personalities", the sorcerer, magician, or shaman, these persons occupy positions of peculiar importance, power and influence. Since these persons have prestige and special powers in the mind of the animist, special care must be taken by Americans in dealings with them, in discussions about them, or in encouraging courses of action not agreeable to them.

Blood sacrifices, either of fowl or animals, may be used for both fertility and ceremonial rites. They are performed

at childbirth, weddings, funerals, etc., and may be offered to either good or evil spirits as the occasion demands. Despite the objections of the French previously, and the Vietnamese currently, some of the animistic tribesmen are believed still to practice the sacrifice of human beings for the puberty rites for young men and also as supreme offerings of appeasement to spirits troubling individuals or communities. The identity of these spirits is determined by the sorcerer through appropriate rites. (These are described in some detail in THE PEOPLE OF THE TRIBES OF SOUTH VIETNAM, a companion study soon to be published.)

Blood sacrifices of various kinds may be offered to the spirits for protection, health and prosperity, events relating to birth, marriage, death, drought, warfare, choosing a new field, building a house, planting a crop, harvesting that which has been grown in the swidden-patches, etc. It is through such sacrificial rites that the Vietnamese animist seems to find order and meaning in his life, and they provide that which is essential to integration and sanity.

The simple animist places great emphasis on omens which may be in dreams or signs. These are believed to be sent by spirits to warn of future evil or good. If the animist sees the track of a certain animal on his path in the jungles, it is indicative that if the traveler continues his journey, he will surely meet the "evil one" himself. He must therefore return to his home or village and consult the sorcerer to determine when it will be safe to continue his trip, or if his plans must be radically changed. If during a wedding, a dog sneezes, the animists of Vietnam believe this to be a sign that the marriage is not a wise one. Normally the ceremony is halted immediately. If the couple insists on completing their wedding, some terrible fate is believed to await one of them. The tribesman on the way to his fields may notice a bird perched on a nearby bush or tree, and he will carefully look to see the direction in which it flies. If it goes to the left, friendly spirits are warning him of impending danger, making it necessary for him to retrace his way home immediately.

The animist perceives of sickness, disease and death as being spirit-related, so that treatment is given to appease the spirit rather than directly to cure the ailment. Because death claims such a large number of children in Vietnam, especially among the primitive tribesmen, the fear of evil spirits causes parents to give their children "nick-names" while their given names are kept in the strictest of confidence. The use of such nick-names is an attempt to fool the evil spirits so that they will not seize the child and take away its spirit. Sometimes little boys are actually nick-named after female organs as the parents believe this will surely fool the bad spirits. They are sometimes named after the various animals so that when they are called, the lurking evil spirits will not recognize that the children are being addressed and will not harm them. Many of the children have nick-names that when translated sound unsavory to Americans, but when it is recognized as a defense procedure by parents, it can be appreciated. Especially is this true when it is realized that three grown children out of ten births is considered fortunate among some of the Vietnamese peoples.

Sometimes little boys are dressed as girls to fool the spirits who would prefer boys. Their hair is often cut so that the spirit will be fooled. The long hair is believed to hide the place where the child's spirit actually resides and under this cover the evil spirit cannot find it.

The head is believed to be the residence of the "spirit". The older folk and those less acquainted with Americans, may be disturbed if a stranger pats their children on the head since this may be viewed as an attempt to steal the child's spirit. This concept of the residence of the soul or spirit is widespread and it is often found among the other major religions in Vietnam. Those acquainted with this almost natural reaction of Americans to children may view the matter quite differently from those who have learned about Americans from antagonistic sources. The communists, for example, carefully study ways to use the various religious beliefs as means of preventing success in the joint Vietnamese-American efforts to bring peace to Vietnam.

Quite frequently mirrors are placed by the doorway of a home, or placed within the house so that they reflect anyone entering. This position is carefully chosen in order to cause an evil spirit to become frightened when it sees itself in the mirror and not enter the home.

Because of the belief by many that sickness and death are caused by spirit activities, jokes dealing with these

topics are considered shocking, irreverent, and could provoke evil spirits. The Vietnamese may smile at the joke for politeness sake, but esteem for the American may be lessened.

Beliefs arising within Animism give rise to the demand that proper disposal of the dead be made to avoid creating a wandering spirit. It is the same religious concept that encourages the mutilation of corpses by the enemy. This has psychological impacts often not fully appreciated by the Americans. It is this same fear that causes afterbirth to be taken some distance into the jungle by the tribes people and buried quickly lest it attract evil spirits who will then cause the baby's death.

Among some of the tribes people, it is fear of the spirits which causes them to build their houses in a certain direction with doors on only one side so that the evil spirit who always travels in one direction cannot enter home. It is a similar concept that causes a number of Vietnamese to place the various red papers which represent the god of the threshold or doorway on or near the doorposts to frighten evil spirits. This belief also underlies the custom practiced by many folk who avoid carrying a small child across the threshold. Instead they carefully hand it across the threshold to prevent evil spirits entering the house with the baby and taking its spirit while it is unguarded. This fear of evil spirits accounts for the strings often seen about the wrists and the necks of small children to guard against evil spirits. Fear of spirits also accounts for the wearing of fetishes, charms, etc. Perhaps this is not too much different from the customs of many Americans (who may be superstitious in spite of their religious teachings, while the animists is superstitious because of his religious beliefs).

Within many ethnic Vietnamese homes, forms of Animism are quite evident. If sickness occurs, it is not unusual to have the shaman, the medicine man, etc., come to give treatments. If the illness is that of a small child, the question may revolve about an aunt that died childless, or an ancestor who desires that his bones be given a more desirable location. In such cases the Taoist or Buddhist bonze or even the shaman or sorcerer, etc., is just the one to ascertain the answer. For a small fee, some rice, a bit of tobacco, a chicken, or some betel (acrec) nuts, a ritual is performed and the answer discovered. If it is the ancestor's spirit who wants the bones reburied, this can be done. If it is the maiden aunt's spirit which is troubled and creating the problem, the solution may be to make little paper images of children and with a bit of paper money, burn them. This sends them off to the spirit world where the spirit is made happy, and the child is made well.

Sometimes treatment given to the ill is that of acupuncture (hot cups are used to create vacuum burns or needles inserted about the body). This treatment transfers the felt pain of the patient, and is used sometimes to draw evil spirits out of the patient's body. Similar medical treatment has also been used in the Western world of Europe and North America and still may be found in other parts of the West.

Among the animistic tribespeople barriers are often erected along the pathways leading to the village in order to keep evil spirits from entering. These are carefully placed in accord with the sorcerer's advice in order to be effective. It is vitally important to keep the evil spirits from the village lest they bring sickness, hunger, harm, danger, or even death to its residents. Sometimes the barricade may simply be a board or bamboo fashioned in place across the path: it may consist of amaze of barriers along part of the path so that several turns must be accomplished to enter the village. The tribesmen believe that human beings can figure out the maze, but that evil spirits do not have the reasoning ability. Sometimes the approachway will feature quite elaborate temptations to draw the spirit aside so he will forget his mission, or it may feature attempts to frighten the spirits instead.

Fear creates various burial customs among the people. It is fear that causes a tribe to bury its dead with exposed feet, or others merely to place the body in a deep grave left open so that the spirit can return to the village. Fear causes some tribes to tend the graves carefully until a set time. Then after a ceremony of buffalo sacrifice and wine drinking, the grave is completely abandoned. Fear of spirits causes some animists to place their dead relatives parallel to the side of their houses while awaiting burial. A stranger who dies is placed perpendicular to the sides of the houses to prevent his spirit from becoming confused with that of a dead inhabitant.

Within Animism, fear seems to be the dominant theme as it is the constant companion of its adherents. Among the

tribes people who are not Christian, fear determines who one will marry, where his crops will be planted, where and how his house may be constructed, and may determine his source of water, etc. It is the attempt to deal with this overwhelming concern that creates the belief called Animism. Its presence is so strong in Vietnam that few escape its influence entirely. So while the animist may not have a formal creed or doctrine, he cannot be classified as non-religious. Religious beliefs control him much more than most Americans are affected by their faith. Since man is controlled by his thought patterns, his behavior is in accord with his value system. It is imperative that the Navy/Marine Team understand the value systems of Animism, if friendship is to be developed, or if lasting assistance is to be shared.

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- **The Religions of South Vietnam in Faith and Fact II-III**

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II. VIETNAMESE TAOISM

(Pronounced "Dah-o-ism")

Introduced into Vietnam through Chinese cultural influence and occupation, Taoism is "a way", "a road", "a law of life" which requires that man adjust to nature in order to have happiness. Its influence is one of the more powerful religious forces in Vietnam today.

Lao-Tze, founder of Taoism, lived about 600 B.C. in China and the religion which he founded is just a little bit older than that founded by Buddha of India or Confucius of China. In agreement with early Chinese thought which preceded Lao-Tze, he taught that man needs to have a relaxed and natural life which could be achieved only when in harmony with nature. Such harmony would promote good will toward others, grant personal integrity, encourage sincerity and simplicity. These qualities undergird spontaneity to the degree that man would be in harmony with nature.

Taoism ("Dah-o-ism"), therefore, is the natural mode of behavior; the best way to acquire perfection in relation to the natural world which surrounds man. Submission to the laws of nature is taught since this encourages virtues such as gentleness, peacefulness, serenity and resignation to "unchangeable fates".

Because harmony with nature is deemed essential, Taoism has encouraged nature worship in its popular practice at least. The ritual of Taoism in Vietnam today seems largely to consist of religio-magical features, divining, fortune-telling, worship of the spirits of nature including the earth, and use of the horoscope, etc., to ascertain the will of nature insofar as the individual is concerned.

Many of the more basic beliefs of Taoism have been absorbed into other religions found in Vietnam. They still mold and form cultural patterns affecting almost all ethnic Vietnamese or Chinese living in Vietnam. These Taoist concepts are to be observed in non-western medical practices; in marital arrangements which necessitate consulting horoscopes; consultation with those wise in reading the relationship of the earth's elements, so that the proposed marriage will be happy, prosperous and fruitful; in the choosing of auspicious dates; and in the

ceremonies of worship as they pertain to the Spring, the Fall, the ploughing of the ground, the planting of seed, etc.

Like the Chinese peasants prior to Communist domination, many Vietnamese tend to accept all three of the ways—Taoism, Confucianism and Buddhism—without worry of conflict. Taoism is for adjustment to the natural world, Confucianism is for the social world, while Buddhism is utilized for harmony with the universe of which man is a part and for preparing for future existences. The adoption of a new religion by the ethnic Vietnamese does not necessarily mean the abandonment of an earlier faith. Rather it is often a process of accommodation to include all concepts to increase the surety for both the present and future existences.

The principle divinities of Taoism are the Jade Emperor, the Holy Mother (Lieu-Hanh), Lao-Tsu and Chu-Vi. The life of man is not granted that he might find pleasure, but pain as he atones for past offenses of previous existences and prepares for future lives in accord with the Cycle of Existence. Because Taoism insists on harmony with and submission to nature, its inherent drive is the repression of a willingness to exploit nature, to take risks or to gamble for distant goals if success is not obvious. To some extent, Taoism seems to discourage the willingness to engage in combat with either nature or man. Like some aspects of Buddhism, it seems to have overtones of pessimism and a negative attitude toward attempts to change drastically the life patterns.

While having only a limited formal organization in Vietnam today, the concepts of Taoism are in evidence in the daily life cycle of ethnic Vietnamese, whether they be dwellers of the cities or peasants tilling the rice-paddies. The cultural mold into which the Vietnamese are born and in which they are reared has been developed through more than two thousand years. While many people do not know just why certain customary acts are performed, the necessity to see that these are fulfilled is a constant pressure that few Vietnamese would be willing to ignore. The American may have little understanding of such influences, but success will be present in Vietnamese/American relations only as awareness of such factors promote consideration and patience.

Section XI, "Religion in Everyday Life" reveals many observable ways in which Taoism is a current religious practice in Vietnam.

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III. CONFUCIANISM IN VIETNAM

Confucianism was introduced into Vietnam early during the Chinese rule, and has maintained much of its influence since that time. In 1072, there was a temple dedicated to Confucius and his leading 72 disciples. Located in Hanoi, this temple was called the Temple of Literature. In Saigon, at the Botanical Gardens, there is a temple dedicated to Confucius called the Temple of Souvenirs. This is the site of Confucius' birthday celebration which is solemnly honored each year.

Born in 551 B.C. as one of 11 children, and largely self-educated, Confucius became China's most noted educator and learned man. The name Confucius is a transliteration of Khong Phu Tu with Khong as the family name and Phu Tu meaning Master. While having no "bible" and no "clergy", Confucianism became a religion by its very philosophy and promotion of traditional rites. For instance, in discussing life after death, Confucius said "Respect the spirits, but stay away from them". At the same time, he promoted ancient religious rites such as the worship of heaven, the honoring of the Emperor, the commemoration of great men, etc. Likewise he taught that ancestral rites should be practiced since filial piety is the basic virtue because one should remember the origin of life. He apparently encouraged the building of temples to noted men, and thought seasonal rites should be performed to them as signs of respect and veneration.

Because the aspirations of man are universal, the teachings of Confucius have been widely accepted. He encouraged the three virtues of humanity, intelligence and courage. In the daily life patterns, he set forth the moral obligations of right relationships between ruler and minister, father and son, elder and younger brother, husband and wife, friend and friend. Confucius was perhaps one of the leading humanists of all times with his major concern being the present life.

These concepts formed the basis of his writings and ethical teachings. Sometime after his death a temple was built in his memory at Chufon. Sacrifices were offered in this temple until the fall of the dynasty of Chou. Confucius was a very conservative man with a great respect for law; he was not inclined to change or progress. Basic to his teachings was the establishment of rules and regulations for the functioning of bureaucratic states.

His teachings were social and ethical, and without speculative questions. There was very little obvious supernatural religion in his teachings other than his claim to divine inspiration. In his doctrines, which were pragmatic and practical, there was no personal deity; no god who was responsible for the beginning of all things. He believed that there was no such thing as a First Cause, which might be called God, but that force and matter existed from all

eternity. They were eternal in the sense that Christians claim eternity for God; they always existed independent of anything else. There was an encounter between these two with force acting on matter somewhat like the active masculine element on the passive feminine element which produced Heaven and Earth. Mankind also resulted from their union. Therefore man is endowed with an essentially good nature, but to preserve this he has to sharpen his wits and act in the correct manner. His reason must not be clouded by his emotions. Heaven has endowed each person with a conscience that allows him to distinguish good from evil, and the reward of virtue is the tranquility of soul that man forever seeks.

His practice was to accept all the main religious rites. He seems to have rejected the idea that true life exists after death as the Christians believe, or in Nirvana as the Buddhists believe. He advocated the enjoyment of a simple life, especially family life, and harmonious social relations. Even though Confucius did not believe in a personal God, his system had its scriptures, rituals, family religion, and cult of ancestors. Confucius collected, edited, and in some cases, rewrote the classics of the Chou period (1100–481 B.C.).

His books were responsible for the standard of Confucian orthodoxy—these classics were:

1. The Yi Ching (Book of Changes)
2. The Shu Ching (Book of History)
3. The Shi Ching (Book of Odes)
4. The Ch' um Ch' iu (Events in the Province of Lu)
5. The Li Chi (Book of Rites and Ceremonies)

Besides these classics we have:

1. The Analects (Saying of Confucius)
2. The Great Learning
3. The Doctrine of Man (Compiled by a disciple)
4. The Works of Mencius (The great successor and disciple of Confucius)

As a major emphasis in its ethical system, Confucianism regulates relations between people. It is the improper conduct of these relations that causes disorders in the social group and therefore throws man out of harmony with the universe. The cosmic world (Heaven and Earth) are in harmony, and man's aim in life is to achieve a similar harmony. Vietnamese Confucianism, though without a strong formalized organization, still vitally affects nearly all ethnic Vietnamese. This is part of the cultural environment into which the child is born.

Confucianism gave Vietnam a highly organized hierarchial society. Yet while encouraging the improvement of the individual, it did so in order that he could better function for the community. For the individual was, and is, perceived to have little value beyond the family and society. In this sense Confucianism is anti-individualistic.

Since in Confucianism death does not mean the annihilation of man (as the spirit is thought to survive the body) ancestral worship is the giving of veneration to those to whom life is owed. Confucianists believe upon death the "spirit" wanders in space as an exile. Duty requires that it be brought back to the family altar and be worshipped. Filial reverence is the primary duty of all Confucianists. On all solemn occasions the ancestral spirit is to be invoked and offered liquors, flowers and fruit, which is accompanied with prayers and incense.

Confucianism or Religion of Life, is vividly seen throughout Vietnam in the worship paid to ancestors, as well as in the Festivals of Spring, Autumn, Youth and to the New Year. The formal names of these are Festival of the Arrival of Spring, the Mid-Autumn Festival, the Children's Festival, and the Festival of TET.

TET is the Festival of Renewal and Rebirth, or Meditation and Hope. With fireworks (in peace time), ringing bells, and beating tom-toms, toys and much food, TET is a high occasion in Vietnam. Many folk visit the pagodas to worship, burn joss-sticks and sandalwood incense, with flowers, food and liquors being placed also on the family

altars. It is the occasion when long life is wished to others, when happiness and hope for the abundance of offspring, such as five girls and seven boys each more handsome than the other, is extended to all.

The other worship occasions involve the worship of the land. Such ceremonies include the Festival of the Beginning of Plowing, and the Rice Festival, the Harvest Festival and the Festival of the First Fruits. Because the Vietnamese feel that the land has always nourished them in spite of drought, war, floods, etc., the farmer never seems to lose faith in the land as he plows, plants, harrows, weeds and irrigates it. To express his thankfulness for such response, the land is given honor in seasonal festivals which expressing hopes and efforts of the past and for the future. Such worship of the land has tended to create in the Vietnamese peasant an almost fanatical attachment to his birthplace which nourished him during life, and becomes his grave after death. It is the combination of worship of the land and ancestor veneration which creates the sight of numberless graves being scattered throughout the farming areas of Vietnam.

Confucianism has exercised a powerful influence in the formation of Vietnamese society, and continues to have great force at the present time. As in China prior to the communist government, the family is the basic unity of society. Thus the four fundamental principles which govern Vietnamese women as a whole constitute filial love, conjugal love, love for the home and mother love (or obedience to father until married, obedience to husband while married, obedience to eldest son when husband is dead). One Vietnamese writer says "A barren woman is almost despised and families are large for the mission of Asian women in life is to bring into life as many children as possible" (Tran Van Tung, Vietnam, New York: Frederick A. Praeger; 1958).

The major principles of Confucianism are:

1. The individual is always less important than the family.

Confucius said "While his parents are alive, a son should not dare to consider his wealth his own; nor to hold any of it for his private use."

2. The living person is merely the connecting link between the dead and yet unborn, so that all proposed actions must consider the welfare of these two classes more important than one's own fate.

Confucius said "Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the name of your father, and you will desist from your purpose."

3. Because devotion and veneration of ancestral spirits promote their welfare, marriages are planned by the family to insure sustained veneration.

Confucius said "The ceremony of marriage was intended to be a bond of love between families of two different surnames, with a view in its retrospective character to maintaining the services in the ancestral temple; and in its prospective character, to secure the continuance of the family line."

4. Veneration rites encourage large families.

5. Deep respect is due to elders, aged and seniors without regard to factors other than age.

Confucius said "Filial piety and fraternal submission--are they not the root of all benevolent actions?"

6. The cult of ancestor worship or veneration gives the male double roles: head of the household and religious head of household for ancestor veneration. Since this rite normally is conducted only by the male descendants, boys are more desired than girls.

Confucius said "Man is the representative of Heaven and is supreme over all things. Woman yields obedience to the institutions of man and helps him to carry out his principles."

7. Confucianism as a religious force is not apparent among the Montagnards who comprise approximately 5% of the total population.

8. Confucius thought society's reform must begin at the top. Just as leaders establish the moral climate for society, so do fathers for the family. With filial piety stressed as the highest virtue within a family, reverent obedience of son to father was implicit. Because the veneration of ancestors is an extension of filial piety, it seemed natural to

Confucius that this should be endorsed. Undoubtedly popular Confucianism in Vietnam is quite different than the original teachings of the sage, but its effect on the culture and people of Vietnam is undeniable. (See section XI, "Religion in Everyday Life", for illustrations of Confucian influence)

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- **The Religions of South Vietnam in Faith and Fact IV–V**

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IV. Hinduism in Vietnam

Hinduism, like Buddhism, came from India to Southeast Asia. In contrast to the prevalent Buddhism of Vietnam, however, Hinduism came directly from India to this area without undergoing the transformation created by Chinese influences. While Hinduism is perhaps older than Buddhism, Confucianism or Taoism, it was not a major influence in Southeast Asia until the early Christian Era. While several reasons for, the timing of its arrival in Southeast Asia might be given, a major cause seems to have been the cessation of gold supplies from Siberia. Moreover, the Roman Empire merchants and the Indians were unable to solve this shortage so that it was necessary for them to seek their own supply. Since the Indian legends in Sanskrit had long used the terms "suvarnadvipa" "the island of gold" and "suvarnabhumi" "lands of gold" in reference to Southeast Asia, it was quite natural that expansion of trade and commerce would be in this direction by sea routes as well as by land.

As the merchants and tradesmen came to Southeast Asia, many of them married into the leading indigenous families and settled down for a long time in the area. The marriages opened business contacts and promoted rapport between the merchants and their customers. Because the women were subservient to their husbands, Hindu religious beliefs and customs became their religion and that of their children. As the merchant families grew in size and number, the pervasive Hindu settlement developed into a city–state in the first century A.D. The first of these Hindu city–states in Southeast Asia was Funan, with Funan located in what is now Cambodia. In Vietnam itself the first settlement of importance was Ha–tien on the gulf of Siam.

The most noted and important of the Hinduized Southeast Asia civilizations was that of Angkor which was a composite of Hindu Indian and indigenous influences. As such, it was a major force in Southeast Asia for some time, and its influences spread throughout much of the area either directly or through the descendents of this ancient kingdom whose major contribution to this century is the ruins at Angkor. Within Vietnam, the major importance of the foregoing is that the Champa Kingdoms originated from this blending of Indian and Southeast Asian religions, doctrines, ethics, art, literature, institutions, ideas and wisdom. Champa in her might and religious zeal constructed prodigious temples in various areas under her control. Since the Champa Empire occupied the Vietnamese coast line from north of Hue' southwards, and was not finally eradicated until less than two hundred years ago, its

influence may still be seen in Vietnamese life. While the political might of the Champa Empire was destroyed about 1471, succeeding kingdoms were built on the same concepts until the Vietnamese finally consolidated their control of the whole geographic area of Vietnam.

Currently, the Hindu adherents in Vietnam seem to be the Indian merchant families found in the larger cities and the Cham people who are estimated to be 15 to 45 thousand persons. The Champa museum in Danang reveals that the Champa people were greatly influenced by Hinduism, as are most of the Chams today, even though their Hinduism is mixed with animism, etc. A number of the daily practices of the ethnic Vietnamese families also seem to have a Hindu origin. This is especially true in the rites of healing for the sick, and in such practices as winding string about the house to ward off evil spirits.

Awareness of the subtle presence of Hinduism may provide explanations for some of the customs and religious acts which are seen among the ethnic Vietnamese. When the blending of other religious forces in the lives of the Vietnamese people does not readily explain a prevailing practice, an explanation should be sought in Hinduism. Its influence also helps explain some of the statuary found in the various temples of Vietnam.

The more obvious Hindu concepts in Vietnam are discussed in the Cham Tribal Study in THE PEOPLE OF THE TRIBES OF SOUTH VIETNAM.

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V. BUDDHISM IN VIETNAM

A. HISTORY

Buddhism came to Vietnam by the maritime route from India and from China by land. Those who first carried this

religion to Vietnam seem to have been refugees from persecution in China and religious pilgrims from India.

The noted Vietnamese scholar, Tran-van Giap ("Le Bouddhisme en Annam, Des Origines au XIII Siecle" Bulletin de L' Ecole Francaise d' Extreme Orient XXXII, 1932 (1933) p. 205), insists that Buddhism could be found in Tonkin (North Vietnam) in the second century A.D. North Vietnam was the cradle of the ethnic Vietnamese culture as it was not until 1802 that the southern area, including the delta, was conquered and consolidated into the approximate area of Vietnam today.

Mou Po (in Chinese; Mau Bac in Vietnamese) is credited with bringing Buddhism to Vietnam. He was a native of Wu-chou, born between 165–170 A.C., who accepted Buddhism in place of his Taoism about 190 A.D. Because Confucianism was opposing Buddhism in China then, he came to Tonkin and propagated Buddhism by winning converts about 194–195 A.D.

Another figure of Vietnamese Buddhist history is Kang Seng-huei (Khang-tang-Hoi) who with his father left India for trading purposes. He was converted to Buddhism in Tonkin and was later ordained as a monk. Before his death in 280 A.D. his fame as a translator of Buddhist sacred writings from Sanskrit into Chinese enabled him to win the King of Wu, Suen Kuian, to Buddhism. A third figure was Marajivaka, also known as Jivaka, who arrived at Lo-yank after coming by ship to Funan and to Tonkin by 294 A.D. (Tran-van Giap, Op. cit., pp. 212–213). Others, like Ksudra, formerly a Brahman of western India, traveled, taught and won converts in North Vietnam so that Tonkin served as an intermediary for religion, trade and diplomatic exchanges between China and India.

Because Tonkin was on the direct sea route between China and India, it became a center for the propagation of Buddhism and the translation of Buddhist sacred scriptures. While Buddhism in Vietnam was started by pilgrims and refugees; diplomatic envoys, merchants, and immigrants promoted and spread it. Their activities resulted in many pagodas and monasteries being evident in Tonkin according to Giap (Op. cit., p. 227). Popular Buddhism with lay-adherents did not establish itself until later (Op. cit., 235). The founding of a dhyana (meditation) school of Buddhism dates from about the close of the sixth century. Dhyana translates as chan in Chinese, zen in Japanese and thien in Vietnamese.

By the seventh century the Chinese governor of Tonkin, Liou Fang, was reporting that "One sees in Giao-Chau (North Vietnam) numerous eminent priests spreading Buddhism among all the people and also pilgrims flocking from all parts of Asia" (Le Thanh Khoi, Le Viet-Nam, Historie et Civilization, Paris: 1955, p. 128). The Chinese dynasty of Sui encouraged Buddhism by granting financial aid, requiring stupas (memorial towers often containing sacred relics of noted persons) to be built, while the Tang dynasty continued to show favoritism to Buddhism.

The independence of Vietnam from China in 939 caused a slowdown or even a temporary setback for Buddhism in Vietnam. But with the rise of Dinh Tien-hoang (969–980) the policy of supporting Buddhism was officially practiced. The basic reasons that Vietnamese rulers sought the support of the Buddhist bonzes and aided Buddhism were (a) the pagodas were almost the sole repositories of culture in both writings and personalities; (b) the scholars of Confucianism were exiled from political life as it was felt that their Chinese education might make them of questionable loyalty.

The Vietnamese ruler granted titles to various Buddhist clergy. The ruler also decreed the establishment of a Buddhist hierarchy that closely resembled the levels of civil government. He raised the bonze Ngo Chan-Tuv to the rank of Imperial Counselor and gave him the title "Khuong-Viet Thai su" (Great Master and Supporter of the Viets) while titles were bestowed upon other bonzes also (Khoi op. cit., p. 142). This royal policy of support was continued by the Le dynasty. The ruler, Le Dai Hanh, used monks as political, social, economic advisors and consultants in military matters. The bonzes were the official representatives of the ruler and of the State on state-occasions both at home and abroad from time to time. When this occurred at Tonkin, formal visits by dignitaries to such pagodas as that of Sach-giang were included on the official agenda. The Ly dynasty (1009–1225) practiced a similar policy and formed the high-water mark of official support for Buddhism until the present time. Khoi (p. 147) states that the Ly dynasty gained their accession to the throne by the support of the Buddhist clergy. Throughout their reign the throne

and clergy were closely linked together with at least 95 pagodas being erected by Emperor Ly-Thai-ton (1028-1054). He caused restoration to numerous Buddha statues in other temples. It was in accord with a dream of his, that the One Column Pagoda of Hanoi was constructed standing in a water pond like a blooming lotus. It was Ly-Thanh-ton who first called himself Emperor of Dai-Viet (Greater Viet) in 1069 with his title continuing until 1832 when Gia-Long subdued the Champa Kingdom and united what is currently the two Vietnams.

The later years of Thanh-ton's reign like the rule of Le-Nhan-Ton gave official favor to Confucianism. Mandarins who were scholars highly trained in Confucianism and Chinese classics became government officials. Before this the ranks had presented candidates from which the government would choose the officials. Now it became possible to secure government positions without clergy approval. However, in many cases, the monks continued their leading roles. They were active in both the religious and political life of the kingdom as Kho-dau was named in 1088 Master of the Kingdom (Quoc-su) and served as Imperial Counselor.

As Buddhism increased its number among the Vietnamese laity, it also gained the appearance of a bureaucracy. In 1169 the Emperor Le-Anh-Ton (1138-1175) established a school for the study of the three religions, Confucianism, Taoism and Buddhism. The same ruler gave recognition as the official state religion to Buddhism, and granted it high privileges. The Buddhist clergy were placed under the Master of the Kingdom while retaining the hierarchy established by Dinh-Tien-hoang. They were given tax and military exemptions by passing an examination which gave an official certificate of authorization to their status. Occasionally they would receive pagodas with attached domains as princely gifts or as alms. The Master of the Kingdom would assist the Emperor in his prayers for the prosperity of the kingdom and serve as a counselor of State secrets. The Buddhist bonzes were much involved in Vietnamese politics during these years.

Royal support included money, power, and gifts of pagodas as the reigning monarchs continued the securing and copying of various Buddhist sacred writings. In 1018, Le Thai-Ton sent an official mission to China to secure and copy the texts of the Tripitaka (Tam-Tang: the three parts of Sacred Buddhist Scripture) and housed them at Dia-Hung. When the Sung Court in 1034 sent other copies of major canons as gifts, the royal court marked the arrival with a solemn reception.

Buddhism began its major Vietnamese adulteration about this time as its purer doctrines were mixed with philosophies such as Taoism, etc. Some monks turned to the study of the elixir of immortality while others engaged in the study of Taoist magic. Some bonzes became doctors of fame and some were credited with supernatural powers. By the close of the eleventh century, Buddhism had planted its roots so deeply into Vietnamese culture that it was no longer considered as an imported religion. It had been introduced and utilized as a court-religion; now it had filtered down to the villages and hamlets. Here mixed with Confucianism and Taoism, it became an indigenous part of the popular beliefs of the common people. The mixture of spirits and deities into the pantheon of Buddhists and Bodhisattavas created little difficulty because of its apparently flexible format. The various elements appear to have provided a ritual which satisfied the formalistic and spiritual demands of the Vietnamese peasantry generally. Having become deeply ingrained in Vietnamese thought and life, its eradication would be difficult, if not impossible, short of such tactics as the communists employ.

During the Tran Dynasty (1225-1400) two writings, Viet-Dien U-Linh Tap (Collection of the Invisible Powers of the Country of Viet) by Le Te-Xuyen in 1329 and Thien-Uyen Tap-Anh Ngu-Luc (Chronicle of the Eminent Monks of the garden of Dhyana) are important. The latter book contains the biographies of famous monks in Vietnam from the Dynasty of Tang through that of Tran. The first book seems to stress animism and Taoism while the second argued for Buddhism. As the Tran Dynasty continued, native animistic beliefs and Taoism affected the concepts of Buddhism held by the Vietnamese even among the higher echelons of its society.

Magic and sorcery became the accepted practices among some Buddhist bonzes. As the apparent decay of Buddhism and a unifying ritualistic structure increased, the processes of adoption speeded up.

The Tibetan Phags-Pa had introduced Lamaism (Mantrayana) from Tibet into the Chinese court. From there it

quickly moved to Vietnam and added to the ever increasing adulteration of Buddhism. The funeral processions and mourning rites of ethnic Vietnamese are a reflection of that Mantrayana (one of the major forms of Buddhism formerly found in Tibet) introduced in bygone centuries.

Even as the introduction of philosophies continued to almost drown Buddhism in Vietnam, some beholders accused the Songha (Buddhist order of clergy) as being anti-civic, antisocial, etc. This was due to the accumulated wealth of the pagodas, monasteries and convents. The indigenous forces of animism and the strength of Taoism so changed Buddhism that by the end of the 14th century, it gave way to Confucianism as the primary religion of the government. Confucianism remained the court religion and practice until the impact of the western world in the nineteenth century took effect. However, Buddhism is such an inherent force in the culture of Vietnam that irrespective of its actual numbers, no comprehensive valid understanding of the people can be gained without awareness of its origin, development or influence.

The Chinese invasion of 1414 also brought many Confucian writings. During their short stay, the invading Chinese ordered the destruction of many pagodas and the confiscation of the Buddhist sacred writings. When the Vietnamese regained their independence fourteen years later in 1428, the Ly dynasty continued in favor of Confucianism with persecution of Buddhism according to Buddhist sources. The Emperor Le Thai-to (1428-1433) in 1429 instituted competitive examinations for all Buddhist and Taoist monks with failure requiring a return to lay life. No new temples of Buddhism could be erected without authorization and all monks were subject to surveillance.

Khoi states that most monks of this time were very poorly educated, and had little understanding of the doctrines of Buddhism now so greatly affected by Taoist, Tantric and animist elements. It is recorded that from time to time the Taoist or Buddhist monks would lead peasant uprisings against the government. "Faced with official Confucianism, guardian of the established order, doctrine of the feudatories and mandarins, these two religions Buddhism and Taoism in their most popular context served as a vehicle for social discontent" (Jean Chesneaux, Contribution a l' Histoire de la Nation Vietnamienne, p. 33).

Chesneaux says that in 1442, the monk Than-Loi tried to become King by self-proclamation, even as earlier in 1391 a band of peasants under the leadership of the monk Su-On had attacked the capitol city Hanoi (Ibid., p. 33). In 1516 at Hanoi in Hai-Duong province, the monk Tran-Cao tried to pass himself off as a reincarnation of Buddha while leading a revolt against the Emperor. In doing so he required his soldiers to have shaven heads and wear black clothing. Even though such events did not basically cause any extended changes, they are indicative of the political and military involvement of Buddhist leaders. Understanding these factors aid to evaluate the current religio-political-military struggles in Vietnam.

During the civil war of the sixteenth century both the Nguyen rulers of the south and the Trinh dynasty of the north sought to claim the loyalty of their people by identifying themselves with Buddhism. Thus used as a political strategy, Buddhism began a limited recovery. The rigidity of Confucianism tended to reduce scholastic training to rhetorical exercises and philosophical speculation so that new schools of Buddhism coming from China were almost eagerly accepted by the courts. Such seems evident as Trinh Tac in 1662 issued a decree in Tonkin which banned all books on Taoism, Buddhism, and the "false doctrine" (Christianity). He urged all to remember and adhere to their traditional values, but new Buddhist schools were established anyway. So effective were some of these schools that the Empress Dieu-Vien (Trinh-thi Ngoc-Hanh), wife of Le Than-ton (1619-1643) and her daughter renounced palace life and became nuns after becoming converts to Buddhism.

The Trinh dynasty (fervent Buddhists) restored many Buddhist temples and built numerous temples. They welcomed Chinese Buddhist monks fleeing the Manchu conquest. Among these was Ta Nguyen Thieu (d. 1728) a noted builder of temples and monasteries, including the monastery at Vinh-An (later called Quoc-An, meaning Grace of the Kingdom) at Phu-xuan (Hue') with his temples at Hue' rivaling those of Thanh-Long in the north.

Even with the protection and support of the rulers, Buddhism was weak and Confucianism was not aggressive. This period may have given rise to the fusion of the three religions of Confucianism, Taoism and Buddhism, as the

various scholars changed from religion to religion. The syncretism of this time formulated the religion of many contemporary Vietnamese by the absorption and modification of many beliefs and rites into a common folk-religion.

The Nguyen family, while being strongly Confucianist, attempted to achieve a sense of national unity, and was hostile to the popular beliefs of Taoism and Buddhism. The monks were reduced to temple guardians and masters of ceremony. The spirit of Buddhism seemed lost by the discipline of the monastery being relaxed while Buddha was given offerings for favors granted and worshipped as a God.

While Gia-Long, a strong adherent and advocate of Confucianism and ancestral cult (1902-1919), reigned, he disapproved of Buddhism and forbade any favors to its monks. His code expresses this in article 143 as it prescribed "forty blows of the cane to officials who permit their wives or daughters to go to the temple of Buddha, Dao or of geni...," while "eighty blows of the truong to those who without permission shave their heads or wear the Taoist headdress" is a part of article 75 (Chesneaux, op. cit., p. 88).

Buddhism increased its syncretism due to governmental pressures and multiple controls so that it came to be a religion thoroughly mixed with mysticism, tantrism, animism and polytheism. However, it played an active role in the religious nationalism of southern Vietnam during the period of 1860 to 1880. Later in 1885 it provided a structural unity for the anti-French nationalist movement and part in the 1885 insurrection.

In 1931 an association of Buddhist Studies was established in Saigon; a year later in Hue' and in 1934, in Hanoi. Immediately a number of translations and publications were prepared, but the Second World War halted this Buddhist revival. In 1948 the monks of Hanoi reorganized their order of Buddhist clergy (Sangha) and their lay association as they established an orphanage, a college, a printing press, and took steps to care for the war victims. This was followed in 1930 by a new Association for Buddhist Studies being organized in Saigon. In Hue' a year later (1951) a Buddhist Congress met and voted to merge the three regional associations, codify the rituals, develop adult religious education, organize a Buddhist youth group, and join the World Buddhist Organization. Again this was disrupted as the terms of the 1954 Treaty divided the country. The General Buddhist Association of Vietnam was formed in 1956, composed of three monk communities and three lay associations with the former being the Association of Buddhist Studies in South Vietnam, the Buddhist Association of Central Vietnam, and the Vietnamese Buddhist Association. As this was organized in Saigon, the Vietnamese United Buddhist Association was formed at the Fourth Buddhist Congress in 1958 (Hanoi) with the stated aim of uniting all branches and sects of Buddhism and more effectively continuing the plans established in the 1930's. Since this organization must have the permission of Hanoi to exist and operate, and since the communists are opposed to religion, there is some question to just how much freedom a religious organization may have there.

While there are at least sixteen members of the United Buddhist Association only five are significant enough to be included here. They are:

- (1) Ethnic Cambodian Theravadists: primarily found in the ten delta provinces with 400,000 to 500,000 people. Their Buddhist customs are very similar to those of Cambodia and Thailand. With the histories of Wats (temples and temple grounds) totaling less than 75 years, it is believed that these Theravadists have been in Vietnam less than a hundred years. This group may have up to 20,000 monks, but no nuns although some women seem to aspire to this office. Being generally nonpolitical, it has been largely ignored by the Vietnamese government until now.
- (2) Ethnic Vietnamese Theravada: A very small group with perhaps 30 monks with discipline and learning processes not too well organized yet. Its adherents, while few in number, are found in a half-dozen or more provinces as well as in Saigon and Danang.
- (3) Ethnic Chinese Mahayana: This group has nine temples in the Saigon/Cholon area with some five associations based in the provinces where in the larger cities the Chinese are found as rice-merchants. Like the Chinese in general throughout much of the Asian scene, they do not take a noticeably active part in political activity, but are Members of the Chinese Buddhist Association and the World Fellowship of Buddhists.

(4) Vietnamese Mahayana: This is the major group of Buddhists found in Vietnam. They are almost everywhere except in the tribal areas where few wish to linger. It has some 12,000 monks and about 4,000 pagodas or wats. Its leaders are the vocal spokesmen of Buddhism in Vietnam today with some apparently being more radical than others. As a religious faith, its doctrines are much the same as that of the Japanese Mahayana Buddhism, but its practice is modified by the same cultural patterns and influences which affect other Vietnamese.

(5) Hoa Hao (Pronounced "Wah How"): This reform Buddhist group has doctrines which stress simplicity of basic Buddhist precepts, and was founded by Huynh Phu So in 1939. As "puritan" Buddhism, physical symbols, hierarchy and ritual are not stressed so that elaborate pagodas, expensive bonze clergy and large offerings are not needed. The Hoa Hao are accepted as Buddhists by other Buddhist sects even though the Cao Dai are not so accredited. Since both the Hoa Hao and the Cao Dai differ so radically from the various Buddhist organizations, studies on each of these two have been included as separate sections.

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B. MAJOR TEACHINGS OF VIETNAMESE BUDDHISM

Buddhism, as founded by Buddha and practiced by Buddhists today, is not monolithic. Established about 500 B.C. as a revolt against conditions in India out of which Hinduism also arose, Buddhist philosophy is divided into such major schools of thought as Theravada (Teaching of the Elders), Mahayana (The Larger Vehicle) and Mantrayana (the Tibetan version). These schools are subdivided into approximately a thousand sects.

In Vietnam some sixteen of the Buddhist sects, including both Theravada and Mahayana, have joined together in the United Buddhist Church of Vietnam. Many of these are also strongly represented in the Vien Hoa Dao, The Institute for the Execution of the Dharma, headquartered in Saigon. The differing interpretations of the various sects lead to diversity of thought and behavior at times. When such forces as geography, climate, diet, economics, etc., are added to these religious concepts, there is little wonder that differences are to be noted.

Within Vietnam, Buddhism undoubtedly fills the need of many people which Animism and Confucianism leave void. Philosophically, Buddhism ties man to the universe eternally--past, present and future. In so doing, it provides some comfort to the bereaved, a sense of meaning to existence, and a philosophy (thought pattern) of adjustment to those things which the Vietnamese Buddhist adherent does not believe can be changed.

The major teachings of Buddhism are found in the Benares Sermon of Buddha. This sermon stressed a "Middle Way" between the extremes of licentiousness and asceticism. That this "Middle Way" might be realized by humanity, Buddha proclaimed what is now known as the Four Noble Truths which simply stated are: (1) Existence (life) is a succession of suffering or, to exist is to suffer; (2) Suffering is created or caused by desires or cravings; the ignorance of true reality allows ambition, anger, illusion, etc., to sustain an endless cycle of existence; (3) The extinction of suffering can be achieved only by the elimination of desire; 108 desires of humanity have been classified and are symbolized by the Buddhist prayer beads; (4) The elimination of desire or cravings can be achieved only through the Noble Eightfold Path.

The Buddhist adherent strives to perfect himself in this Path which is composed of: (1) right views; (2) right resolve; (3) right speech; (4) right action; (5) right living; (6) right effort; (7) right mindedness, and (8) right concentration.

The Five Commandments or Prohibitions of Buddha expressed in the negative are: (1) Do not kill; (2) Do not steal; (3) Do not be unchaste; (4) Do not lie, and (5) Do not drink alcohol.

The positive approach to these commandments are: Preserve life (all life); give alms to the poor and respect their property; be chaste (which in popular Buddhism seems to have different connotations than the ideals of western morality, the term appears to imply discretion rather than restraint in conduct); speak the truth, and avoid those drinks or food harmful to oneself or to others.

The Twelve Principles of Buddhism are as follows:

(1) Law of Flux. The first (act of existence) is the law of change or non-permanence. This law declares the world (universe) and everything in it to be impermanent, changing and in constant flux. All things (living and non-living) pass through the same cycle of existence--birth, growth, decay and death. Life is the only continuous force seeking expression in changing or new forms. Someone expressing his concept in simple form observed, "Life is a bridge; therefore build no house on it."

In this concept, life is a continuous flow and anyone clinging to any particular form, regardless of its splendor, will suffer by resisting the flow. The Buddhist is therefore to struggle to escape this state of constant impermanency by seeking Nirvana. Nirvana is that permanent state which is perfect peace (tranquility) that is both eternal and absolute.

(2) Discontinuity of the Soul. The law of change applies equally to the "soul". Only that ultimate "Reality", that "namelessness" which exists in Nirvana is beyond change. All forms of life, including man, are merely manifestations of this Reality. The classic illustration of the flow of life within man is that man no more owns that life within him than the electric light bulb owns the current which gives it light.

(3) Karma. The universe is merely the expression of law. All effects have causes, so that man's character is the sum total of his previous thoughts and actions. Karma, which means action-reaction, governs all existence so that man is believed to be the sole creator of his circumstances. His reaction to such conditions determines his future status and ultimate destiny. By following the Eightfold Path, man can gradually so purify his inner nature that he can achieve liberation from the continuous cycle of rebirth. Such a development or process covers great periods of time involving repeated life cycles on earth, but providing everyone with the ultimate realization of Nirvana.

(4) Unity of Life. All life is one and really indivisible, though it has innumerable, ever-changing perishable forms. Thus, though every form must die, death or cessation of life is not possible, and is an unreality.

Paradoxically, this doctrine that the personal self is not real is pivotal in Buddhist Theology. Since there is no individuality of the self, there can be no continuity of the individual. Instead, it is the life-force which continues its almost endless cycle.

This is sometimes illustrated by comparing the individual to the waves of the sea. The waves are a part of the whole sea, but they return to it without separate identity. Therefore, when a man dies, he is absorbed again into the total universe, or totality of being. This principle stresses that man is no more a separate corporeal and spiritual entity in life than he is in death, even though such an illusion exists. Therefore some Buddhists prefer the term "demise" to

"death". They believe that there is no death; that life is merely confined to one's body for a short time. Even so, that life-force is to experience a series of reincarnations so that eventual Enlightenment (Nirvana) is acquired.

This doctrine makes the distinction between reincarnation and transmigration of the soul. The latter is declared within Hinduism and refers to the continuing existence of the individual soul incarnated in either higher or lower forms of life. Reincarnation of the life force is understood by learned Buddhists as the teaching of the Buddha. However, within popular Buddhism, many adherents tend to think of themselves as personal candidates for reincarnation and Nirvana. To them, the earning of "Merit" through good works, promises to improve one's status in future existences. Within popular Buddhism, this hope of a personal reincarnation seems to have more validity than the hope of Nirvana. In this way he can realize the rewards and benefits of his personal labors and sacrifices in a more tangible fashion.

The understanding of all life as a unity is believed to create compassion; or a sense of identification with life in all other forms. Compassion encourages eternal harmony so that the breaking of this harmony creates suffering and delays personal enlightenment. Since one does not possess a permanent self, little reason exists for seeking great wealth or property, especially since possessions tend to prolong the cycle of existence because material things encourage desires or cravings.

(5) Existence. Existence is suffering. In ignorance, man thinks he can successfully struggle for and achieve his own interests. This wrongly-directed selfish energy creates suffering. Man must learn that desires or selfish cravings are wrong and must be reduced and finally eliminated.

(6) Salvation. Self-salvation is the immediate task of every man. Increased understanding of the Dharma (teaching) can be gained as the Eightfold Path is followed. By facing existence as it is, and learning by direct and personal experience, gradual release from the endless cycle of existence is acquired.

(7) Eightfold Path. This Path is composed of eight successive steps. These are: (1) Right or perfect views which presuppose preliminary understandings; (2) Right aims or motives; (3) Right purpose; (4) Right speech; (5) Right acts; (6) Right livelihood; (7) Right effort, and (8) Right concentration involving development of mind. These, successfully achieved, result in full or complete enlightenment. Because Buddhism is a way of life to the Buddhists and not merely a theory, the following of this path is believed essential for self-deliverance to each one. Buddha's thoughts in this may be summarized as "cease to do evil, learn to do good, cleanse your own heart."

(8) Impersonality of the Supernatural. A God with describable attributes is not the final reality; such reality is indescribable. However, Buddha, a human being, did become the All-Enlightened One, because the purpose of life is to achieve enlightenment. Therefore that state of consciousness, Nirvana, the complete extinction of selfhood, can be attained on earth. All men, as well as all other forms of life, possess the potentiality of enlightenment. Buddhism therefore says to each adherent "look within as you are Buddha in the process of becoming."

(9) Guidance of Buddha. Because the Eightfold Path is the way to Nirvana, the basic required faith in Buddhism is that a guide (Buddha) has trodden this way and it is therefore worthwhile to follow him. Buddhism requires that the whole man, not merely heart and mind, be developed equally.

(10) Inner Life. Buddhism emphasizes the need for meditation and mental concentration in the development of the inner spiritual faculties. It stresses that the subjective life is as important as external facts so that periods of inner activity are essential for a balance life. The Buddhist is not to get "caught up in the passing show". He must develop a watchful attitude to those circumstances which man creates so that he may keep his reactions always under control.

(11) Individual Responsibility. Since Buddha taught "work out your own salvation", Buddhism believes the authority for final truth to be the intuition of the individual. The individual must be his own final authority. In view of this belief, man suffers the consequences of his own acts. Moreover, prayer to Buddha or to any other god will not prevent an effect from following its course. (While taught as theory, popular Buddhism in Vietnam seems to modify this concept.)

In this respect, it ought to be remembered that Buddhist monks (bonzes) are teachers and examples. Only in

popular Buddhism are the bonzes intermediaries between the individual and ultimate reality.

This same principle of Buddhism is the basis for "Buddhist tolerance" which is to be practiced toward adherents of other faiths and religions or philosophies. This tolerance is based upon the concept that each man is his own means of salvation, and no one has the right to interfere with another's journey toward that goal. It is only natural that this ideal is not always realized by all peoples in all places. But it is probably as well practiced by its adherents as are similar concepts by those of Judeo-Christian persuasion.

(12) Man's Life Situation. Buddhism is a system of thought and religion which attempts to explain existence and man's relation to it. In philosophy it claims to be neither pessimistic or escapist. It does insist on self-reliance while declaring man to be the creator of the conditions of his present life and the sole designer of his destiny.

Buddhist Virtues

The five colors of the Vietnamese Buddhist flag signify the five virtues which Buddhists believe vital. While there are differences of opinion as to which color might represent a particular virtue, the virtues themselves are ideals held before the adherents by the Sangha. These virtues are developed as the adherent follows the Eightfold Middle Path and subdues the 108 desires or cravings which stand between man and Nirvana.

The moral quality most cherished by the Buddhist ideal is compassion. The use of this term infers a genuine concern for all living creatures as Buddhism makes no distinction between the life of man and that of animals, etc. Buddha told several stories of holy men who demonstrated this compassion by giving their lives to save the life of some animal. This quality is also demonstrated by the possession of the strain-cloth so that all drinking water can be strained to prevent the needless taking of even microscopic life. However, care is taken to illustrate the difference between deliberate killing and accidental killing. While the Buddhist theologians discuss these differences, the adherent of Buddhism in practice does not seem overly concerned about minor items and the Sangha (Order of Buddhist Clergy) has upon a number of occasions permitted or encouraged violence and loss of life when it was deemed necessary.

Patience is perhaps the second most important virtue of Buddhism. The quality of patience demonstrated in the daily life of the Vietnamese is almost unbelievable. Quietly, and without complaint, with a sense of certainty that everything eventually will work out, the peasantry waits for the appropriate action to occur. Since this virtue is so greatly stressed, the common folk of Vietnam take much abuse before reacting violently. Instead of shouting, screaming or loudly swearing, they smile at their opponents or adversaries. Undoubtedly, this high regard for patience springs from the concepts of Karma.

Optimism is a virtue which many members of the Sangha say is stressed. If misfortune occurs, the Buddhist adherent should consider it to be the consequence of the bad deeds of a previous existence which the Law of Karma extracts impersonally. Therefore, the individual has less of a debt to be paid off and can be happy and optimistic for the future. Others say that this virtue is courage, since it is courage that gives one strength to face the difficult and view the future with confidence.

Serenity as a virtue is best symbolized by the various statues of Buddha, especially those where he is seated with folded hands. To the Buddhist, serenity is a virtue which can be possessed only by those with purity of heart. Such purity may be developed by adherents as improvement of actions, thoughts, speech and intentions is realized. Serenity can be achieved only by the destruction of the desires which hinder freedom of mind; Nirvana cannot be achieved until serenity is a fact.

Freedom is a virtue to be greatly sought. It is an inner freedom from desires, and release from tensions caused by fear, want, or possessions. The shaven head and the robe of the Buddhist monk are symbolic of this virtue. They signify renunciation of the possession of material things or normal desires. Inner freedom must be achieved in order to escape the Wheel of Reincarnation into Nirvana.

Dynamism, according to some bonzes, is another virtue to be sought. Dynamism is that quality by which the

Buddhist not only seeks to escape repetitious existences, but seeks to help others achieve Enlightenment also. Since Buddhism teaches man must be his own "saviour" from the Wheel of Life, this is a virtue of great value and one to be esteemed as worthy of admiration.

Buddha's Place In Vietnamese Buddhism

The members of the Sangha (monks, nuns, etc.), as well as the intellectuals within Buddhism, know that Buddha is not "God" (that is the supreme power), nor did Buddha ever claim this status. Neither did he ever claim the power to reverse the unalterable law of cause and effect called KARMA with its impersonal outworking in each existence. Rather, Buddha, to them, is believed to be the Enlightened One, the symbol of what man can achieve. He is a teacher from whom men seeking freedom from the Wheel of Endless Existence might better learn how to escape into Nirvana.

But to the adherent of popular Vietnamese Buddhism, especially of the Mahayana school, Buddha seems to be the supreme being. They appear to visit the pagodas to worship and make petitions of the One so majestically symbolized therein. Many Buddhist adherents believe that Buddha will help them in their various problems; that he will grant them protection, or children, etc. Many seem to be sure that Buddha can bring prosperity and long life. Their concept of Buddha seems to resemble the prayer-hearing and answering God that Christianity affirms. Since all men have the opportunity to escape eventually into Nirvana and thereby become Buddhas, there is an obvious difference between concepts of the supreme Buddha and the "Christian" God; but in much of everyday life, the attitude of worship, reverence toward and confidence in Buddha is strangely similar to that expressed by many who live in the Judeo-Christian heritage.

C. BUDDHIST CEREMONIES

1. The Functions of the various ceremonies are: to venerate the Buddha idea; to regulate and maintain the Sangha monastic routine; to instruct the laity; and to provide links between the human-social order and the cosmic-natural order of all existences, etc.

2. Major Buddhist Sangha Ceremonies: These are several in number. Without using their Vietnamese names they are: (a) the initiation ceremony for novices following their period of probation; (b) ordination ceremonies for monks and nuns; (c) ceremonies which conclude the monastic residence or "retreat" (These normally take place at the end of the rainy season and are practiced by the Theravadists much more than among the Mahayana adherents); (d) the annual ceremony in which the laity dedicates cotton cloth to the monks which is used to make their robes (This, also, is more Theravadin than Mahayanist. Both schools are present in Vietnam); (e) periodic meetings at each new moon and full moon for sermon recitation and to hear the Teaching expounded and disciplinary rules repeated.

Buddhism has many ceremonies which involve both Sangha and laity. Normally, non-Buddhists are welcome as observers at any service where Buddhist laity is allowed. Basically, however, Buddhism does not emphasize collective worship which requires the assembly of many believers at one time. Each adherent is required to solve his own problems and seek escape from the Wheel of Life into Nirvana.

The Theravadists celebrate the Birth, Enlightenment, and Demise of Buddha on the same day of the year, usually in May. This school adheres to the belief that Buddha was born, received Enlightenment and died on the same day of different years. They commemorate all three events at the same time. The Mahayanist school in Vietnam celebrates Buddha's birthday on the 8th day of the 4th month of the Chinese lunar year. By way of contrast the Japanese, Tibetan and Mongolian calendars designate the occasion as the 4th day of the 6th lunar month. Buddhists in America believe Buddha's birthday to be April 8, his Enlightenment or Bodhi Day (named after the bodhi tree under which he sat when awaiting Enlightenment) as December 8 and Nirvana Day (date of his death or demise) as February 15. A detailed discussion of the various holidays and celebrations in Vietnam is given in a VIETNAMESE CALENDAR OF

D. ROLES OF BUDDHISM

According to Buddhist spokesmen, Buddhism has many roles. These roles in simple terms include:

1. Helping all people to obtain Enlightenment and to realize Nirvana. This role requires concern for the public good so that the Sangha and lay associations conduct educational, cultural and welfare activities on many levels.
2. The utilization of Buddhist art in all its forms to promote Buddhism's idealism. This undoubtedly would include the understanding of art in its broadest terms, including architecture, music, etc. as well as in the traditional sense of pictures and sculpture.
3. To provide advice, guidance, humanitarian goals and values to society and to the governments of society. Because wrong conduct can not be tolerated due to its inconsistency with Buddhist ideals, such conduct must be opposed, and if necessary resisted by force. The Sangha (Buddhist order of clergy of all levels) has supported war from time to time when such war was believed necessary. Such support has included material assistance in the forms of supplies, facilities and personnel.
4. The active participation in political affairs has been practiced in Asia by the Sangha members directly. They have encouraged the Buddhist laity to have active roles in politics. The leaders of Buddhism are deeply concerned about the origin, establishment, purpose, function, administration and goals of political power both in theory and practice.

E. DEFINITIONS AND EXPLANATION OF BUDDHIST TERMS

Buddhism is the "Middle Way of Life" in contrast to the extremes of indulgence or denial. It contends that the achievement of the perfect existence is obtained by a process of thought which was first taught, attained and exemplified by Buddha.

Major Buddhist Traditions are three in number although there are many denominations or sects within the major teachings:

- (1) Theravada is the teaching of the "Theras" or elder monks, and is the closest form of early Buddhism in existence, according to its adherents. Theravada uses Pali as its basic sacred scriptural language.
- (2) Mahayana is the "Larger", "Greater" or "Expanded Way" of obtaining Enlightenment and uses Sanskrit as its basic textual language. This is the prevalent form of Buddhism in Vietnam if the Hoa Hao and Cao Dai are excluded.
- (3) Mantrayana/Vajrayana/Tantrism, Tantrism incorporates Hindu hymns and dances in erotic rites with worship of female divinities and mysticism while declaring Buddhahood can be attained through theurgic magical practices. Sanskrit and Tibetan are used as basic languages. While related to Mahayana, it is more to be found in its purer form in Tibet, Mongolia, etc., than in Vietnam where its major influence seems to be in funerals.

The difference of the major schools seem to be based more on social, geographic and economic factors than on widely differing basic concepts. This is evident as attention is given to the different forms of popular Buddhism in the various areas of Southeast Asia, or even within the same country.

The Three Jewels/Three Gems/Three Treasures are called Tiratana in Pali, the language in which Buddha spoke and the sacred language of Theravada, or Tri-ratna in Sanskrit which is the Mahayana and Mantrayana sacred language. They are considered to be the basis of all Buddhist schools and the symbolically supreme act of veneration. Reference is often made to them collectively much as Americans use the expression "So help me God". The Three Jewels are:

- (1) The Buddha (The Enlightened One) who conceived, taught and exemplified the Dharma/ Dhamma/Karma. The

Buddha, symbolized by the numerous statues, is the one who lived about 500 B.C. in Northern India, and is accepted as the originator of Buddhism.

(2) The Dhamma/Dharma/Karma is the teaching of Buddha given as doctrine. The concept of Karma contains the essence of Buddhism when combined with the Four Noble Truths. Karma declares that the sum total of a person's good and bad actions, with actions comprised of deeds, words and thoughts, determines the specific destiny of the next existence. It also affects the subsequent existences of the "rebirth" cycle. According to Karma, prior actions determine the conditions of man's present existence. Because his status is the result of his own actions, man must be his own savior from the recurring cycle of birth and death. Only by his own actions can he free himself from the Wheel of Existence and escape into Nirvana. Karma is an impersonal, unchangeable force not subject to modification by prayer, etc.

Karma is simply the belief or teaching that the moral order of the universe requires a good deed to have a good result and a bad deed to have a bad result. When expanded in ethical concepts, Karma infers that good or bad previous existences account for the present good or evil fortune, poverty, illness, etc. It is also the controlling law of the universe of which man is a passing part. Man is subject to Karma even as nature responds to its inherent laws. There is no escape known to Buddhism from the cause/effect concept of this law.

Within popular Buddhism, regardless of theological concepts, Karma is quite similar to the Hindu belief in the transmigration of the soul. Many Buddhists use the term "I" to speak of the on-going process. A major concern of the Buddhist is that his life force, the very self, will have to endure in future existences the results of actions committed in the past or present. The scale of future existences may be either upward or downward. Some adherents of popular Buddhism have remarked that one of the highest hopes of a woman is to be born as a man in a future existence, so that she may increase merit and thereby escape into Nirvana.

Karma seems to say to the non-adherent westerner that man reaps his own sowing; rewards or consequences are appropriate in quantity and quality to actions; good merit cannot balance out bad merit because both run their independent courses.

(3) The Sangha is the monastic order (organization) developed by the disciples of the Buddha as they followed his example and expanded his teachings. The Sangha is composed of the bonzes, or monks who are clergymen (incorrectly called priests) and is supported basically by the Buddhist laity through gifts which gain merit for the giver, or in some countries through taxation.

(a) The bonzes in Theravada tradition may have this role for an indefinite time, from a few weeks to a life-time vocation.

Normally the bonzes are vegetarians, but may eat meat upon rare occasions. Their shaven heads and robes of yellow or saffron symbolize their renunciation of world pleasures as they follow the example of the Buddha. Besides the saffron and yellow robes, bonzes may wear either a brown or off-shade white robe.

These monks do not usually officiate at weddings, though they may be present and recite Buddhist sacred scripture or give sermons and offer congratulations. However, for deaths, the bonze leads the funeral rites in the home, and at the burial or cremation. He leads the religious rites after burial, including those on the first anniversary of a death. In rural areas, monks may be school teachers, or serve as bankers, advisors in economic, cultural, social, political and religious affairs. Often the monk is the best educated figure in his community and is therefore one of its guiding counselors. While participating in and conducting religious festivals, ceremonies or observances, they perform many functions and services for Buddhist adherents. The monks may lead the community in troubled times in solemn ceremonies to the pantheon of spiritual beings that form part of the traditions of Mahayana Buddhism.

Besides allowing the laity to earn merit placing rice in their "merit-bowls", the bonzes care for the temples, pagodas, wats and monasteries. They also assist or direct charitable activities such as orphanages, hospitals,

welfare centers, etc. More important to Buddhists, the bonzes are examples of the Buddhist Middle Way of Life in the journey to Nirvana.

(b) Nuns have been part of the Sangha since the Buddha established the role of nuns in his lifetime.

Nuns observe similar, but more strict, rules than bonzes. Their work is primarily in temples, pagodas, teaching, nursing and welfare work. The saffron, yellow, brown or white robes of the monks are quite familiar, in contrast to the seldom seen white robe and shaven or closely cropped hair of the Buddhist nun. Her appearance symbolizes acceptance of Eight Buddhist Principles which include: avoid unchastity; avoid drinking fermented liquor; avoid falsehood; avoid unseasonable meals; do not dance; do not play music or sing, do not see plays, movies, etc. Within Buddhism, her role is always subordinate to that of men, though in Theravada Buddhism her status is more acceptable than in Vietnamese Mahayana Buddhism.

The Sangha has monks, nuns, disciples, and lay devotees who may be compared to the brothers of Roman Catholicism, or to devout women who devote their total life to the church, but who do not qualify as nuns. Leadership within the Sangha is normally elected by the members. These leaders have passed certain examinations and are usually quite senior in years of service. Consideration is also given to experience and ability. Rank within the Sangha may be indicated by fans or by clothing, but they are not ordinarily distinctive enough for the non-trained observer to note.

In addition to the Sangha, Buddhism has a growing number of laymen and women who take an active part in Buddhist organizational affairs. They work in schools, hospitals, youth work, and other cultural, social, religious concerns of Buddhism.

Merit And Merit Making: The Buddhist teaching of dana, which is giving for the sake of others without expecting compensation, has been largely replaced in popular Buddhism by the prevalent Asian folk belief in rewards and retribution. Thus the "merit-making" system is operative in popular Buddhist ethics due to its Karma concepts. Due to the axiomatic "By one's own good deeds, salvation must be won", the acquisition of Merit seems to be the basic motive of many religious acts. It also underlies much of daily social life. Many of the peasants assert that if the next incarnation is to be in a happier sphere, merit must be stored up. Merit may be gained by giving food to the monks, giving them robes, listening to sermons, giving money to the pagoda, becoming a monk, or even giving freedom to captive birds, turtles, etc.

Bad merit or demerits must eventually be worked off through suffering if Nirvana is to be achieved. In part, the concepts of Karma seem to result in a sense of fatalism. Man is the product of previous lives so actions in the present life cannot make too much difference.

The merit acquired by any act is dependent upon the following factors: the spirit in which the donor grants his gifts, and the worthiness of the recipient. Gifts to animals yield some merit; to evil men, a bit more; to good men, even a greater merit; to monks, a great value; and gifts to Buddha gain the greatest merit. These recipients of gifts or good deeds may be listed under 14 different categories. Merit is gained by the giver whether or not the recipient is in actual need of the gift.

Merit can be transferred from one person to another. When a boy becomes a novice, or when a man is ordained as a monk, they give merit to their parents. In giving one's merit to another, one's own merit is believed actually to be increased.

Nirvana: is the highest state to which a Buddhist may aspire. It is a state of being that is outside or beyond the cycle of rebirth. An exact definition of Nirvana seems unobtainable since Buddha refrained from describing this state. When pressed for answers he gave parables and stated that it is the estate which his disciples should strive to reach. It is also the state in which the Buddha's followers believe him now to be as a result of the Enlightenment which he achieved. It was the lack of clear definitions of Nirvana that created the schism that resulted in the Theravada and Mahayana traditions. In simple terms, Nirvana is the final release from Karma, the law that sustains the endless cycle of existence with its births and deaths. Nirvana can be obtained only with long and laborious

effort, self denial, good deeds, thoughts, purification through successive lives and much perseverance. "Salvation" into Nirvana is the result of one's own efforts, and cannot be equated with the Christian concept of heaven.

F. RELIGIOUS LANDMARKS, SYMBOLS AND ARTIFACTS

Throughout Vietnam religious beliefs are so interwoven in daily life that little can be envisioned that does not include them. Traditionally the Wat, the pagoda, the Monastery, the "Spirit" Shrine, the communal house, in their respective locations have been the focus or center of village life. Birth, childhood, festivals, marriage, death, lunar occasions, as well as health, prosperity, posterity, travels, planning, house building, and similar events are very closely tied to religion. An understanding of the visible landmarks and symbols of Vietnamese religions will thus be helpful.

Wat: In all villages or communities where Buddhism is established, the area of the pagoda or temple, where the monks live, where the Buddhist school is, where an orphanage or "Old Folks" home is found, is called a "Wat", and has special significance to Buddhist adherents and to the others in nearby areas.

Pagoda (Vietnamese Buddhist Temple): This building is normally the largest, the best constructed, and the most ornate one in the village. Even in towns and cities its appearance quickly sets it apart from all other buildings. Pagodas are normally constructed with voluntary labor provided by adherents seeking merit for future existences, and construction funds are usually gifts from those seeking special "merit". Buddhism teaches that each individual must earn his own "eventual salvation in Nirvana", and constructing or funding the pagoda provide a good means by which merit can be gained for this end. The pagodas of Vietnam are normally constructed in the highly decorated style of the Chinese; and often utilize bits of glass and chinaware to give color and glitter. Often figures of dragons, the phoenix, and other legendary figures are interwoven with the accepted symbols of Buddhism, which besides the various statues of Buddha, include the "Wheel of Life" and the "Chu Van" (the "swastika" symbol which reminds the Westerner of the Hitler regime).

Wheel of Life: This is one of the earliest symbols of Buddhism, and consists of a circle (wheel) with eight or twelve divisions (spokes). The circle denotes the Buddhist concept of repeated births and endless existence. Eight "spokes" signify the Eightfold Path to reach Nirvana; and twelve "spokes" denote either the twelve "Principles of Buddhism", or the twelve-year calendar within an endless cycle of time.

Chu Van: This symbol is often found on Buddhist holy medals, on pagodas as decorations, and on the chests of the various statues of Buddha. It is the symbol of Enlightenment, the achievement of Nirvana. The Buddhist is taught that this sign will appear spontaneously upon the chest of the Enlightened. English speaking Vietnamese may tell you that it means "peace", but in reality it connotes a form of tranquility possible only to one who has passed beyond human emotions and has thus achieved Nirvana. The Chu Van is found in the following three forms:

Chu Van in Wheel of Life

Buddha Statue: This key symbol of Buddhism is found in various poses in nearly every pagoda as a central figure, and often throughout the pagoda area. It signifies the ideal of perfect compassion, perfect wisdom, etc., possible only to one who has experienced Enlightenment.

While Buddha is not a god to the learned Buddhist, he undoubtedly fills this role in popular practice. In any case, the Buddha statue is held in sacred esteem, to the extent that this word to the Navy/Marine Team is not only sufficient but essential: TREAT SUCH STATUES AS YOU WOULD THE RELIGIOUS ARTICLES IN YOUR OWN CHURCH.

Gongs: These are used in Buddhist pagodas and homes for three basic purposes: to announce the time of a service or meeting; to mark the different phases or parts of a ceremony; and to set the tempo for chanting as an aid to increase one's meditation. The location of the gongs depends on usage, but they are usually found on the altar.

Bell: Located in or near the porch of the pagoda. The bell may be rung or beaten to inform the community that a meeting or special event is about to occur.

Drum: The drum of the pagoda is usually located on the porch of the sacred building, and is used to alert the surrounding community that a service or meeting is about to begin or has ended. The drum is normally sounded when dignitaries are present and participating in the meeting. According to Vietnamese practice, anyone hearing the gongs, bell or the drum is thereby invited to attend the event.

Flowers: Flowers are widely used for devotions in Vietnam, be it for family altars, graves, for worship in the pagoda, or for presentations when calling upon bonzes or older relatives. In the temple, flowers symbolize the shortness of life and the constant change inherent in existence. One of the meditations the adherent may offer when presenting flowers is: These flowers I offer in the memory of the Buddha the supremely Enlightened One. These flowers are now fair in form, glorious in color, sweet in scent. Yet all will soon have passed away, their fair form withered, the bright hues faded, their scent gone. It is even so with all conditioned things which are subject to change and suffering and are unreal. Realizing this, may we attain Nirvana, perfect peace, which is everlasting.

Incense: Incense is symbolic of the spirit of self-purification and self-dedication. Incense produces a sweet fragrance, but only during burning. Similarly, as the adherent dedicates his body for a higher purpose, so will he diffuse fragrance. Incense is burned by the Buddhist as an offering in memory of Buddha, and as an aid to or a form of meditation. When Joss Sticks are burned, there are usually three to symbolize the Three Gems of Buddhism: The Buddha, Karma, and the Sangha. As incense fills all spaces, so the Buddhist hopes the moral perfection of the Enlightened Ones may be seen in all the actions of mind, body, and speech.

Lights (Candles or Lamps): Even as light drives away darkness, light from candles and lamps symbolizes Buddha's teachings which give light to the mind and drive away ignorance, replacing it with Enlightenment. To some, light signifies the hope that once they are enlightened, their lives will help enlighten others, even as they were helped by Buddha.

Food, Wine, Water: These are placed before the altars of Buddha, and symbolize that the best is first shared with Him. Only the essence of the food is essential for purposes of worship, so that the items themselves may later be retrieved and used as food by the worshipper. Foodstuffs placed in Vietnamese pagodas are generally simple. More elaborate settings, including prepared dishes such as roasted pig, are common to Chinese pagodas in Vietnam.

Merit Bowls: Better known as "Begging Bowls", a highly incorrect term used only by westerners, Merit Bowls are a means by which Buddhist bonzes receive food for their daily repast. The practice of receiving food from the laity reflects the bonze's vow of poverty; and the gifting of the bonze with food provides a means of gaining merit for the laity. It is for this reason that the bonze does not thank the laity for the gifts; and that the laity feels grateful for the opportunity to earn merit.

Robes: The robe of the bonze is his identifying "uniform"; and because it is usually colorful, it immediately sets him apart as a man of religion. Differing colors of robes have no particular significance to the non-adherent, but among Theravada Buddhists only saffron (orange) seems to be worn. Bonzes of other Buddhist groups wear shades of white, brown, or yellow, without reference to order or status. However, the color yellow seems to be preferred for worship services and religious or civic ceremonies.

Buddhist Beads: These consist of a string of 108 beads, each symbolizing one of the 108 desires or cravings which must be overcome before one can become Enlightened. Although the beads are given other meaning, the larger number of Buddhist adherents and bonzes agree to this major symbolism. The beads are used in meditation.

Buddhist Flag: The Buddhist Flag in Vietnam is composed of six vertical strips of equal width. The first five, from left to right, are colored blue, yellow, red, white, and pink or light orange. The sixth strip is composed of five horizontal strips of equal width, with the same colors and in the same order, from bottom to top. To the Buddhist, each color signifies a different virtue; but there is no consensus about which color denotes which virtue.

Lustral Water (Buddhist "holy-water"): is water which has been poured over a Buddha statue under proper conditions to gain some of the mystical effectiveness of the Buddha's virtues. This water may be used to pour over

the hands of a corpse at funerals, the hands of a bridal couple at wedding festivities, to sprinkle' about a newly built house, or sometimes as medication for the ill. The American should treat this lustral water much as Roman Catholics treat Holy Water in order to avoid giving any offense.

Lotus / Lotus Blossom: The lotus bud or blossom early became the more favored symbol of Buddha's teachings. Sometimes rooted in mud and mire or pools of stagnant water, it develops without being stained by its lowly environment. Buddha used it to symbolize the fact that the human spirit can strive for purity regardless of circumstances. He used its four stages of growth to symbolize the stages through which people pass in their growth toward Enlightenment. The lotus is a quite popular offering to be given bonzes or taken to the pagoda or temple. The devout may be seen seated in worship listening to a sermon recitation and clasping an unopened lotus bud in folded hands. The seed of the lotus may be used either green or dry as sweet food. Its roots may be used to form parts of salads or soups or candied as a bit of desert. The lotus is often seen as decoration in pagodas, temples, graves and in art works of many types in Vietnam.

G. CONTRASTS OF THEOLOGY IN BUDDHISM AND CHRISTIANITY

1. Essential beliefs: Buddhists often perceive Buddhism as a teaching with its Three Gems being Buddha the Teacher, the Dharma (Karma) or Teachings, and the Sangha (Order of Monks) which has preserved and transmitted the Dharma (Karma or Teachings).

Christians normally consider their essential beliefs to be God's revelation, with both Old and New Testaments carrying the ring of "Thus saith the Lord".

The two faiths have contrasting concepts of religion. To its adherents, Christianity is more than a teaching: it is the proclaiming of the Good News of the Incarnate and redeeming God in love and grace who may be accepted by man for both abundant and eternal life, with the news of this Power being the result of revelation. Buddhism is essentially a teaching "system" of knowledge that is metaphysical, moral, psychological and intuitive, with Buddha as the Great Teacher (and example) of a "Way" (The Middle Way) that "connects" and "identifies" man with his universe.

2. Divine Being: Buddhism does not accept the existence of a creative sustaining and redeeming God. Rather, its devotees are encouraged to accept the world (universe) as it is; then to ascertain means of following the pathway from the predicament of man in a world of suffering to escape from the "Wheel of Life" (Endless cycle of birth, death, rebirth, etc.). Christianity accepts God as basic and essential, as the beginning and end of all being; with no equivalent concepts in Buddhism, the contrast is evident.

3. History: Buddhism and Christianity hold opposing concepts of history. Buddha accepted the Indian cosmology of a repeating cycle of time. Since Buddha did not feel that knowledge of the origin of the world contributed to religious life, he apparently refused to discuss it. The concept of time advocated by Buddhism seems to be basic to the doctrine of a continuous cycle of existence. This doctrine necessitates rebirth but it is different from the Brahminic transmigration of the soul. Buddha taught that the "human life-force" has endured an almost endless cycle of previous existence in the past, while the future holds a similar fate unless Nirvana is achieved through an escape from the Wheel of Existence. Buddhist theology also discusses just what is reborn or transmitted in this repeating cycle in accord with each person's individual Karma—"life-force" to the theologian, but this is much like the reborn individual within popular Buddhism. History that is cyclical, or self-repeating, tends to deprive nations, individuals, and events of significant importance as the endlessly repeated events, like the passing spokes of a rotating wheel, do not warrant great attention.

In contrast, Christianity begins and ends history with the presence and power of God. To its adherents, God is the Creator, Sustainer and man's Redeemer so that history has both pattern and purpose. To the Christian, history has significance because God works with and through humanity. Man's goal therefore is not escape, but reconciliation

with God so that man may reach his fullest humanity; his value is not his tangible worth, but that which the Eternal God gives him.

This contrasts with the non-personal force which Buddhism accepts as the universal power. Through this force each man must be his own saviour as he works out his individual Karma in accord with that non-changing force. This concept is modified in practice by popular Buddhism, as many Buddhists seem to accept Buddha as a god-like power who can and does provide protection, care and support at times.

4. Salvation: Buddhism teaches that Enlightenment is reached by self-effort through following the Eightfold Path (The Middle Way). Christianity maintains that salvation comes by the grace of God.

5. Life's meaning: Buddhism regards this as fundamental and of universal concern. Buddha said: "I came to teach suffering or sorrow and the escape from suffering" (Potthapada Sutta p. 29). "This is a noble truth of suffering; birth is suffering, old age is suffering, death is suffering" (Vinaya, Mahavagga 1.6.10).

This is a value judgment based on the concept that the peace of mind and heart cannot be realized unless there is a permanency and unchangability. Thus the Four Noble Truths, the doctrine of suffering and its cure, are basic to all Buddhist thought.

The Christian thinks of life as good, as a gift of God, to be lived and enjoyed in accordance with a Divine plan, even when recognizing the presence and influence of evil and its consequence. The Christian affirms that man, while having many flaws, holds the potential of growth and development through the indwelling God.

6. Tranquility and Peace: Buddhism praises the peace and tranquility which are the result of meditation and quiet reflection, while Christianity urges that the life of inner joy is a gift of Divinity. The Buddhist concept of the ideal goal of tranquility in its fullest and ultimate concept is Nirvana. The quest of joy and peace for the Christians has its roots in the sense of forgiveness and reconciliation with God; this reaches its highest completion in "heaven" where there is continuous and eternal community and unspeakable happiness in the presence of God,

7. God: Buddhism has no God in the Christian sense--no transcendent, personal, redeeming God. The Buddhist must therefore find within himself the purpose, wisdom, and significance of the ultimate, as well as release and peace. While the Buddhist has the example of Buddha in this quest, he must of himself provide his own release from the endless round of rebirth and suffering. However, within the popular forms of Theravada and Mahayana Buddhism, many adherents seem to believe that Buddha can help them, even though escape from the Wheel of Life must be achieved through one's own success in accord with the Law of Karma.

Within Christianity, God is generally presumed as the basic fact of existence. Because He is, man may have a way of salvation. Having come of God, man may return to Him. Though man may wander far and wide he is not an orphan, though only in conscious union with God can humanity achieve its ultimate destiny.

Because Christianity contends that salvation is possible only through Jesus as the Son of God, it is an exclusive religion. Buddhism, not having a personal creative, sustaining, and redeeming God, affirms that man as part of His universe may gain release from an endless existence and into Nirvana by following the Eightfold Path. While appreciating the basic difference of concept, syncretism of Buddhism and Christianity would seem to be impossible due to irreconcilable concepts of God.

8. Tolerance--Forgiveness: Buddhism teaches tolerance and Christianity advocates forgiveness as ethical virtues and goals. The difference of these two terms may create a chasm difficult to bridge. However, the practice of these two qualities by persons of the different faiths creates an atmosphere of cordial rapport regardless of possible implications of the terms themselves.

9. Prayer: The Christian concept of prayer involves communication with an omniscient, omnipresent, omnipotent, prayer-hearing and answering God who cares enough for man that He gave His Son. Buddhism does not perceive of a power with these capabilities in its basic theology. So the prayers which may be said by some adherents in contemporary Buddhism seem to be a modification of basic teachings.

10. Sin: Christianity believes sin to be an alienation from Divinity created either by man in his current state or by transgression of Divine Will. Because Buddhism does not recognize such a Divine Power to whom each man is personally responsible, "Sin" as understood in the Christian context does not exist.

11. Worship: Christianity is a worship in which men are enjoined to have concern for fellow-man as a child of God. The adherent worships as an individual in a collective act regardless of economic status. Because the Buddhist adherent must work out his own Karma, and is not basically involved with others in this act, Buddhism tends to be a more solitary form of worship. Again in Vietnam, this is modified by the many influences.

H. AREAS OF SIMILARITY WITHIN BUDDHISM AND CHRISTIANITY

1. Both religions are Asian in origin. (1) Both founders taught their concepts by parables, similes, proverbs, and sermons. Their forms of speech and thought images are sometimes remarkably similar. (2) The two founders recognized common problems; but thought them to be of different origins and, therefore, as having different solutions.

2. Both religions provide guidance to man; pose metaphysical and moral questions; are reforms of established religions; theoretically oppose legalism and meaningless ceremonialism.

3. Both seek to point out values believed to be permanent, supreme and all-encompassing. Neither Jesus or Buddha left any actual writings, yet what each taught by deed, word, character and through disciples forms the bases of the two religions, each of which now has millions of adherents.

4. Both attract people with similar temperaments: of a devotional nature, with transcendent ideals and capable of voluntary renunciation of worldly aspirations.

5. Both resulted in major organizations, i. e., the Christian Church and the Sangha or Buddhist Order of Monks and its associations of laity.

6. Both founders gave commissions to followers requiring missionary activity, with messages aimed at all mankind. Both are still involved in varying degrees of effort aimed at the conversion of unbelievers.

7. Both Christianity and Buddhism have been state-religions at various times and places, although there is little evidence that either founder favored such establishments.

8. Both Buddhism and Christianity have been divided into major divisions; Buddhism into Theravada, Mahayana and numerous sects; and Christianity into Roman Catholicism, Eastern Orthodoxy, Protestantism and the sects.

9. Both religions developed monasticism (monks and nuns); suffered decline, absorption and impurities of the faith; both have largely disappeared from the lands of their births.

10. Both religions agree in a number of areas in the assessment of man's condition and predicament in a temporal world.

a. Both agree that man's current life is short and filled with sorrow.

b. Both religions repudiate man-made materialism and materialistic values as being of primary or supreme value; each asserts values and goals that transcend this present life and its achievements. Christianity has no qualms with regard to material acquisition as long as this is kept in balanced proportion so that spiritual growth is not retarded. Buddhism deplores the 108 desires, and, as an ideal, encourages as essential for Nirvana the suppression of these desires or cravings.

c. Each religion teaches that evil, in the form of anger, cruelty, greed, lust and desire, is found in the heart of man. Both offer solutions to these conditions, but with radically different means and methods.

11. Both Buddhism and Christianity stress that life and reflective thought are significant.

a. Within Christianity human life is important because man can commune with God since he is in God's image. He is given access to a future that transcends death as a gift of the Divine Being. Each individual may claim this gift. Buddhism teaches that man's life is so full of dynamic forces and vitality-consciousness, deeds, will and memory—that life simply cannot cease at physical demise (death), but must continue through rebirth. Only the one who obtains Enlightenment can bring life processes to a halt. This Enlightenment can be gained only by the greatest of detachment and personal discipline.

b. Both religions attach genuine importance, not only to this physical life, but also to those qualities which transcend it.

c. Each religion teaches that mental processes are involved in spiritual growth; the Tripitaka (Teachings of Buddha) stress right thinking, right analysis, etc., while the Christian Scriptures say "As a man thinketh, so is he".

d. Both religions stress the concept of cause and effect. Buddhism does this through the Law of Karma as well as the Law of the Seed and the Fruit, while Christianity observes, "As a man soweth, that shall he also reap".

I. ETHICS OF BUDDHISM AND CHRISTIANITY

It is in the area of ethics that the agreement between Christianity and Buddhism is greatest; particularly so if the philosophy rather than the practice is considered. For instance:

1. Both Buddhism and Christianity are ethical religions.

2. Both stress that sincere attempts at moral growth are essential if man is to achieve the ultimate goal, be it reconciliation with God or Nirvana, even though moral perfection is not an ultimate goal in and of itself.

3. Both religions stress the existence of transcendent law: Karma for the Buddhists; "God's Will" for the Christians. Adherents believe that the law cannot be flouted, dismissed or ignored without serious consequence to individuals or society. Buddhism emphasizes the importance of deeds and the acquisition of "merit" (the fruit of right action), while to the Protestant Christians, observance of the Law is the result of commitment of faith, with "works" being the result of faith, rather than a prerequisite of salvation.

Mahayana Buddhism in practice provides "outside help" (from Buddha, etc.) for man's release from the cycle of rebirths, while Theravada Buddhism believes that man's release from the Wheel of Life is solely dependent upon personal effort. It is man's diligence toward attaining conformity to the precepts of the Eightfold Path that determines his release from existence in the endless Wheel of Life. Because hate is the foe of serenity, it is disapproved. The acquisition of serenity is given great importance as it enables the faithful to control gradually the 108 desires which would otherwise prevent the Buddhist from gaining Nirvana.

4. The voluntary renunciation of material possessions and pleasure is one of the highest forms of "merit-making" to the Buddhist; the Buddhist bonze is supposed to have only his robes (given to him), his merit-bowl, a razor, a cloth

for straining water to prevent needless killing, etc. In addition, numerous voluntary vows may be followed or given up at will, particularly among Theravadists. The Christian also sometimes voluntarily renounces certain possessions and desires which he believes to be incompatible with his Christian development.

5. It appears that popular Buddhism in Vietnam is more interested in those ethical actions that result in rebirth under improved conditions and status than in an urgent seeking of Nirvana. The Christian understanding of "heaven" cannot be equated with Nirvana, as the two concepts are radically different.

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VI. Islam

Islam, the religion founded by the Prophet Mohammed in 612 A.D. in the Arabian deserts, is also found in Vietnam and other parts of Southeast Asia. It seems to have reached this area in two distinct waves. The first incursion was during the heyday of Arabic development when sea-faring Moslem traders carried both merchandise and their faith as they traveled and traded along the coastal areas of the sea. Evidences of their presence are still being discovered in Vietnam and elsewhere. The second wave of Islam to enter the Southeast Asia area, including Vietnam, was that created by the Indian Moslem merchants of Gujerat and Bengal. These adherents of the fiery desert prophet of Allah, like their Hindu fellow merchants, were skillful tradesmen and exponents of their faith so that Islam became a part of the religious scene, and is still interwoven in the lives of many Vietnamese.

The adherents of Islam in the Middle East blunted and stalled the drive of the Crusaders to free the Holy Lands from the "infidel" Moslems; therefore the Moslems of the Far East including Southeast Asia offered tempting targets to the Portuguese of the 14th and 15th centuries. The attempts to overwhelm the Moslem settlements and to destroy the Islamic influenced trading areas undoubtedly hastened and encouraged the amalgamation of the stern doctrines of Mohammed with the pervasive religious forces in Vietnam and other areas of Southeast Asia. This union of religious concepts and practices has so changed Islam among some of its Vietnamese adherents that it is doubtful if a Moslem from the Bible Lands would have much affinity with them.

To the western observer of the religious scene, it is quite obvious that the Vietnamese variety of Islam is influenced by Animism, Hinduism, Buddhism, Confucianism and other concepts or practices quite different than those found at Mecca, Medina, Damascus or Cairo. The Islamic mosque in Saigon is quite similar to those found in other areas of the world, but most of the mosques found in Vietnam have Hindu-influenced architecture, as illustrated by the Hindu-type "onion" bulb minarets from which the Muezzin or temple crier might call the adherents to worship and prayer.

Within Vietnam there seem to be few, if any, ethnic Chinese or Vietnamese Moslem adherents. The faith within the country is made up basically of those who come from Moslem countries as business men or government employees, and human remnants of by-gone glory like some of the Cham. But since the Cham are found in a number of locations within Vietnam, even as they once controlled the entire coast of Vietnam northward to Canton, China, awareness of Islamic presence may help to provide understanding and a more accurate evaluation of the religious dynamics of personality revealed in the complex culture of Vietnam.

Since the Cham are the people apparently most influenced by Islam in Vietnam now (the same is true also of the Cham and Hinduism), extended discussions of Islam in faith and practice among them is a part of the Cham study in THE PEOPLE OF THE TRIBES OF SOUTH VIETNAM.

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VII. ROMAN CATHOLICISM IN SOUTH VIETNAM

As religious beliefs must be understood before one can appreciate social customs, behavior patterns, value systems, taboos, etc., a brief study of Roman Catholicism in Vietnam is relevant. This is especially true in view of the fact that Roman Catholicism is the oldest form of Christianity in Vietnam. As a factor in Vietnamese history for several centuries, it has been and now is a religious force which requires the attention of those who seek to understand the internal situation.

The Roman Catholic Church stated that, as of the end of 1965, 10.5% (approximately 1,600,000) of all the South Vietnamese Republic's present population are members. Therefore, the Church, influencing its people by leadership in moral, ethical, spiritual, and educational realms, constitutes a force which must be considered in the political, military, social, and economic decisions of an awakening nation. In 1966 the Roman Catholic Church of South Vietnam had two Archbishops with administrative offices at Saigon and Hue, and twenty Bishops who oversaw the pastoral work of 1,771 priests and the work of 4,026 nuns of the various orders. Across the 17th Parallel, the Roman Catholic Church has an Archbishop and an archdiocese at Hanoi, some nine dioceses and thirteen Bishops; but this study is oriented basically to South Vietnam, except where the Church's Vietnamese history requires inclusion of the north since the church early established in Tonkin a strong base. The various decrees affecting Catholicism were issued by the royal rulers dwelling at Hanoi for most of Roman Catholicism's Vietnamese history.

Spokesmen of the Church point out that the theology of the Church is universal and therefore no differences exist insofar as mass, etc., are involved. They also observe that cultural patterns not in conflict with Church law or theology may be practiced by adherents of the faith. Thus the ancestor shelf of veneration with minor physical modifications and emphasis is found in the home of nearly every Vietnamese except for the animistic tribespeople and the Protestants.

The comparatively strong educational program of the Church tends to place many of its graduates near the top of economic, cultural, political and academic areas of Vietnamese life except where the dynamics of religious forces gravitate against them. As governmental educational institutions develop and assume a molding influence, the effect of Church-oriented education will not be so obvious, which may lessen the tension which currently seems to exist in varying degrees throughout South Vietnam.

The Church's figures of 101,010 catechists, 189,930 baptisms and 19,293 marriages for 1963 is considered about normal according to one Vietnamese Roman Catholic Bishop. Yet the course of the war and political strife

undoubtedly has an effect upon the Church even as it does upon the individual Vietnamese throughout Vietnam. While the death rate or apostasy figures have not been included, they are involved in computation of Church growth according to hierarchy spokesmen.

DATES OF IMPORTANCE WITHIN ROMAN CATHOLICISM IN VIETNAM

1533: The Edict of Le-Trang-Ton that forbade the introduction of Catholicism into the province of Nam.-Dinh, (now in North Vietnam) .

1550: The landing of Gaspar de Santa Cruz, a Roman Catholic Priest, at Con-Cao in the province of Ha-Tien, South Vietnam, after sailing from Malacca.

1580: While South Vietnam was still largely peopled by the Chams and Khmers, Franciscans came from the Philippines and settled in Central Vietnam.

1615: Establishment by the Society of Jesus of a mission in Central Vietnam, staffed by Jesuits from Japan.

1624: Arrival in Central Vietnam of the Jesuit priest, Alexandre de Rhodes, the author of the current Vietnamese alphabet and an important figure in Vietnamese history.

1625: King Sai-Vuong issued an edict against missionaries.

1627: Alexandre de Rhodes moved to Tonkin (in North Vietnam); his mission seemed extremely successful.

1629: Trinh-Trang, King of Tonkin, forbade conversion to Christianity upon pain of death; and in 1630 expelled Alexandre de Rhodes, who returned to Central Vietnam.

1645: Some Roman Catholics are martyred and Alexandre de Rhodes is expelled from Cochinchina.

1646: With the encouragement and support of a Catholic Viceroy of Kwangsi (China), Roman Catholicism is defended in Tonkin; a number of conversions take place.

1650: Alexandre de Rhodes urges the Society of Congregation for Propagation of the Faith to send Bishops to Vietnam in order to establish churches and train Vietnamese clergy.

1651: The first printing of an Vietnamese-Latin catechism in Rome using the Vietnamese alphabet devised by Alexander de Rhodes.

1658: Roman Catholic adherents through baptism estimated at better than one quarter of a million: with the exception of two missionaries, all missionaries expelled from Tonkin.

1659: The beginning of the Apostolic Vicariates for Cochinchina and Tonkin with Lambert de la Motte for the first and Pallu for the second location.

1665: At least forty Roman Catholic martyrs, and a new exile for missionaries.

1666: Beginning of a floating seminary for clergy by vicar-general Monsignor Pallu.

1668: Ordained the first two Tonkin Vietnamese priests and the first two Cochinchina Vietnamese priests with ordination being performed in what is now Thailand.

1670: Organization of Synod in Tonkin. Nine local priests were available for this event which took place on 14 February.

1672: Organization of the first synod in Cochinchina on February 12. Also seems to have been some disagreement requiring settlement between French missionaries and Portuguese Christians in area.

1674 and 1675: The first attempt by the Roman Catholic Church of a mission to the Montagnards or Tribespeople.

1676: The arrival of the Spanish Dominicans in Tonkin.

1678: Oath of obedience to Apostolic Vicars imposed by Pope on all Roman Catholic missionaries.

1680: Reorganization of Church in Vietnam placed Monsignor Lambert de la Motte in charge of entire area.

1689: Society of Jesus successful in achieving abrogation of oath for their order.

1698: Both Tonkin and Cochinchina have some persecution of Catholics but growth of Church continues.

1712: Apostolic Vicar deported.

1719: 700 churches destroyed with martyrdom of Vietnamese priests and 2 foreign Jesuits.

1737: Additional Jesuits lose their heads in the capital of Tonkin.

1745: Spanish Dominicans also martyred.

1773: As persecution continues and spreads, Jesuits suppressed and disappear from mission.

1778: Due to help rendered the future Emperor Gia-Long, and agreement signed, the French landed at Tourane (now Danang) and Paulo-Condor.

1798: Martyrdom of additional Vietnamese priests.

1802: The unification of Vietnam under the Emperor Gia-Long gave Roman Catholics comparative freedom and the Church had about 300,000 people on its record.

1825: Emperor Minh-Mang forbade missionaries to enter Vietnam, which caused French intervention that created indignation and open hostility.

1833: On January 6 Minh-Mang issued his decree of persecution.

1840: When persecution slackened at this time, the Church claimed 420,000 members in Vietnam.

1851: A new edict by Tur-Duc against the Roman Catholics resulted in more than 90,000 of the laity being killed as well as more than one hundred priests.

1856: New edict of persecution by Tur-Duc. 1862: Treaty between French and Vietnamese Tur-Duc provided some liberty for Vietnamese Roman Catholics.

1868-1888: Severe persecution again was the order of the time.

1883: French regime provided cessation of persecution of Roman Catholics.

1890: The Church claimed over 70,000 Roman Catholic converts for year.

1933: The first Vietnamese national consecrated as a Bishop.

1947: First recorded martyrdom of Roman Catholics by Viet Minh partisans.

1954: Partition of Vietnam; with 650,000 Roman Catholics immigrating to South Vietnam from north of 17th Parallel; there are about twice as many Roman Catholics in South Vietnam as in North Vietnam.

1959: The Hanoi Apostolic Delegation closed by order of government.

1960: The Church established a hierarchy for all of Vietnam with three archdioceses (Hanoi, Hue' , and Saigon) and three additional dioceses with Apostolic Delegate located in Saigon.

1963: Established the diocese of Danang.

1965: Division of Saigon Diocese into the dioceses of Saigon, Xuan-Loc, and Phuc-'Cuong.

1966: With ordination of another bishop, the Church in South Vietnam had 20 Bishops, 5 French and 15 Vietnamese, while in North Vietnam there were 13 Vietnamese Bishops for a total of 33 Bishops in the two Vietnams.

NOTE: More information could be added to each date and the intervening years, but this review covers the major Church events to give the setting and understanding of various historical forces so that the current struggles can be better understood and evaluated.

ROMAN CATHOLIC DIOCESES IN NORTH VIETNAM

Because the Roman Catholic Church hierarchy of Vietnam includes North Vietnam insofar as the Roman Catholic Church is concerned, the population of the dioceses of North Vietnam is included with the percentage of Roman Catholic members.

	Population	Roman Catholics	Percentage
Hanoi	2,500,000	155,000	6.0
Lang-son	350,000	2,500	7.0
Hai-phong	1,500,000	54,617	3.6
Bac-ninh	2,000,000	35,423	

Hung-hoa	1,920,000	70,181	4.1
Thai-Binh	1,660,891	88,652	5.3
Bui-chu	895,000	165,000	18.0
Phat-diem	450,000	58,900	13.0
Thanh-hoa	1,500,000	47,000	3.0
Vinh	1,890,000	156,195	8.2
Grand totals 10 dioceses	14,665,891	833,468	5.6

ROMAN CATHOLIC DIOCESES IN SOUTH VIETNAM

	Population	Roman Catholics	Percentage
Hue'	831,914	100,225	12.0
Qui-nhon	1,755,123	116,882	6.6
Nha-trang	699,950	101,610	14.5
Kontum	407,085	105,830	26.0
Danang	1,029,007	86,505	8.4
Saigon			
Phu cuong	3,371,227	567,455	16.8
Xuan loc			
Vinh-long	1,633,754	90,644	5.5
Can-tho	1,410,000	56,201	3.9
Dalat	254,669	77,324	30.3
My-tho	1,538,409	58,377	3.8
Long-xuyen	1,252,705	93,793	7.5
Grand totals dioceses	14, 183,844	1,454,842	10.2
Totals for both Vietnamse	28, 849, 735	*2,288,310	7.6

* Approximate.

FIGURES OF THE ROMAN CATHOLIC CHURCH IN NORTH VIETNAM

Dioceses	Population	Roman Catholics	% of Pop.	Bishops	Priests	Monasteries	Convents	Large* Churches	Small* Churches
Hanoi	2,500,000	155,000	6%	2	53	1	13	112	478
Lang-son	350,000	2,500	.7	1	4	-	-	11	14
Hai-phong	1,500,000	54,617	3.7	1	8	-	-	61	316
Bac-ninh	2,000,000	35,423	1.7	1	6	1	24	48	236
Hung hoa	1,920,000	70,181	4.1	1	34	-	34	23	356
Thai-binh	1,660,890	88,652	5.3	1	13	-	26	14	536
Bui-chu	895,000	165,000	18.	1	30	1	90	117	432
Phat-diem	450,000	58,900	13.	2	24	7	34	61	282
Than hoa	1,500,000	47,000	3.	1	27	-	50	44	176
Vinh	1,890,000	156,195	8.2	2	124	-	64?	135	650
Total	14,665,890	833,468	5.6	13	323	10	335	626	3,476

as gleaned from Roman Catholic sources, publications and interviews with authorities of the Roman Catholic Church in Vietnam. (Figures are of end 1963)

*500 members is the dividing line between small and large churches.

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VIII. Protestantism in South Vietnam

The Protestant Church is represented by several denominations within South Vietnam. These include the French Reform Church, Anglican–Episcopalian, Christian and Missionary Alliance, Baptists, Church of Christ, Worldwide Evangelization Crusade, and Seventh–day Adventists. Other Protestant churches are represented in the various social services and/or welfare agencies, but do not seem to have formal church or missionary organizations.

Protestantism's 150,000 adherents represents about 1% of the total South Vietnamese population of fifteen million. Exact measurements of its influence on the national scene would be quite difficult to ascertain in view of the nonpolitical stance of the Protestant Church within Vietnam. While the Church makes no political pronouncements nor sponsors any organized political activities, its influence in some local areas is significant. Having only a small membership percentage of the total population, Protestants have been allotted six Chaplaincy billets in the South Vietnamese Armed Forces. The Buddhists and Roman Catholics share equally the remaining 176 positions, with each of the three faiths having its own Chief of Chaplains. This division of religious faiths with chiefs for the respective group is quite similar to the practice of many governments.

The French Reformed Church: is located at 2–bis Thong Nhut, Saigon. Here is its major church building, and the address at which its pastor may be contacted. In addition to being a "circuit–rider" for two other small groups of adherents in South Vietnam, the pastor is responsible also for divine services of French Reformed adherents in Cambodia. Though this faith has been in South Vietnam for many years, its activities seem primarily directed to the spiritual needs of the French rather than of the Vietnamese.

The Anglican–Episcopal Church: is represented by St. Christopher's in Saigon. Their divine services are conducted at the French Reformed Church through a resident pastor to be found at 193 B Cong Ly, Saigon. Similar to the French Reformed, the Anglican–Episcopal appears to be oriented toward serving foreign adherents within the country rather than Vietnamese citizens.

The Church of Christ: is located at 28 Phung Khac Khoan, Saigon. This is a missionary effort by the Church of Christ denomination of the United States and divides its attention between the service connected personnel and the indigenous population. Being a recent arrival within South Vietnam, it does not yet have an extensive membership

within South Vietnam.

The Evangelical Church of Vietnam (Christian and Missionary Alliance): is the oldest and largest Protestant Church in Vietnam. Pastor Robert Jaffray began the Protestant missionary effort in Vietnam in 1911, and since that time, the Church has grown to more than a hundred thousand adherents. Known in Vietnamese as Tin Lanh, "Good News", the Church has an indigenous organization and a strong missionary drive which expands its efforts.

The Christian and Missionary Alliance headquarters in South Vietnam is located at 14 Hong Bang, Cholon (part of the greater Saigon) while the United States office is 260 W. 44th Street, New York, New York. From its first efforts in 1911 by pioneer Protestant missionary Robert A. Jaffray onward, determined efforts have succeeded in creating an indigenous church with its own administrators and staff of some 441 persons composed of 346 ethnic Vietnamese and 95 Montagnards. The total of 441 is made up of 296 pastors, 23 teachers, 20 nurses, 18 other medical workers and 84 other church employees.

In support of these Vietnamese citizens who are full-time church workers, the Christian Missionary and Alliance in Vietnam has 131 overseas missionaries laboring under the direction of Pastor Thomas Grady Mangham, Jr. These include 54 clergymen, 1 doctor, 8 nurses, 16 teachers and 52 unsalaried missionary wives. In a number of different locations and among various tribal peoples, the missionaries have been the first to succeed in transforming the spoken tribal language into written form with grammar, etc. This has enabled the reading of Scripture in the language of the individual and also opened the avenue of thought in other areas of human endeavor. The close cooperation between missionaries and the Summer Institute of Linguistics provides opportunities for the more rapid advancement of information and the development of rapport with the various ethnic groupings of South Vietnam.

The 572 member staff of the Evangelical Church of Vietnam (Christian and Missionary Alliance) currently operates 341 churches, 14 elementary schools, 1 high school, 2 hospitals, 1 leprosarium, 3 seminaries or training schools for pastors and 1 printing house for the publishing of religious literature. While serving the 41,733 baptised members of this faith (baptism does not occur until the individual is mature enough to make this choice for himself), the Church continues to stress the responsibility which each adherent has for his fellow Vietnamese.

Vietnam Baptist Mission: under the sponsorship of the Foreign Missionary Board Southern Baptist Convention, Box 6597, Richmond, Virginia 23230, has a Saigon headquarters (Box 107 Saigon) with current church work being directed by Pastor Herman P. Hayes. The Baptists began their efforts in Vietnam on 1 November 1959, and have 300 baptised members and approximately 400 adherents at present. These figures do not include the American civilian and military personnel serving in Vietnam even though many attend and support Baptist activities.

The Vietnam Baptist Mission staff is composed of 15 ethnic Vietnamese and 27 overseas missionaries. Four Vietnamese are pastors as are 14 of the overseas missionaries, while the other 11 Vietnamese are engaged in other church functions. The church staff now operates eight churches, 1 publishing house or plant for the production of religious literature, and 2 training programs for pastors predicated on plans for the future and anticipated growth. Pastor Hayes expressed the Vietnam Baptist Mission's goals in the following words on 14 July 1966:

Baptists came late to Vietnam. Protestants had been in Vietnam about 48 years prior to the coming of Baptists. Our work on a comparative basis, therefore is small. We are now located in four major cities with plans to reach out into others. Our work is primarily church-centered. Our efforts are primarily in the direction of winning people to Christ, baptising them, teaching them, and leading them into active Church life....out of these will grow many of the expressions of Christian Life and service such as schools, orphanages, etc. The Vietnam Baptist Mission (the organization of missionaries) does have hopes for medical work in the near future.

Worldwide Evangelization Crusade: Box A, Fort Washington, Pennsylvania, is active in Vietnam especially in I and II Corps. P.O.B. 101, Danang is the civilian mailing address for the organization popularly known as WEC with its

Vietnam headquarters in Danang. The multiple activities of this Protestant Church are directed by Gordon Hedderly Smith and his son Stanley E. Smith. The formal start of this church in Vietnam is given as 1956 although the Smith family has been engaged in Protestant Church work in Vietnam for approximately 30 years. During this time, the Smiths pioneered in many areas and worked with tribes in the attempt to convey to them the Protestant faith prior to the establishment of Worldwide Evangelization Crusade in Vietnam.

At present the WEC with some 500 baptised members have more than 6,500 adherents who attend divine services and are influenced by the church teachings. Its overseas staff is composed of three clergymen, 1 doctor, 2 nurses, 3 teachers and 3 administrators for a total of 11, while the indigenous staff numbers some 70 persons. This indigenous staff is made up of 50 ethnic Vietnamese and 20 Montagnards. The staff consists of 30 pastors, 4 teachers, 5 nurses, 20 medical workers, and 10 miscellaneous church employees.

In spite of strife, war and Viet Cong activities among both Vietnamese and Montagnards, at least 21 of the WEC's 38 churches are still operating. The adherents of the other churches have generally either fled as refugees or have become casualties of the war. WEC has two elementary schools, 1 leprosarium, 1 training school for pastors, and one orphanage for both Montagnard and ethnic Vietnamese children. Though working among the ethnic Vietnamese, the major strength of the WEC's following is currently among the Hrey and Jeh tribes, with some 5,500 adherents for these two tribes alone. The activities and teachings of the WEC, like other organizations, have influences which cannot be measured in statistics alone.

Extended information may be gleaned about this Protestant missionary effort by reading Gordon H. Smith's book *The Blood Hunters* or Laura Irene Smith's *Victory in Vietnam*. Two color films produced by the WEC show many mission activities and also reveal many of the customs of the people among whom the WEC labor. Contact can either be made directly or through the I Corps Chaplain, Advisory Team #1, APO San Francisco 96337.

Seventh-day Adventist Mission: P. O. Box 453, Saigon, South Vietnam began its activities in Vietnam in 1930 as a part of the worldwide missionary effort of the Adventists with world headquarters at 6840 Eastern Avenue, N. W., Washington, D. C. 20012. Pastor Ralph E. Neall, the current director, heads a mission staff of 209 people working within Vietnam. This comparatively large group of workers for a baptised membership of 1300 is composed of 11 Western missionaries and 198 indigenous workers. The Western missionaries include one pastor, 2 doctors, 1 nurse, 2 business administrators and 3 unsalaried wives. The indigenous component includes 12 pastors, 16 teachers, 15 nurses, 85 other medical workers, and some 70 miscellaneous employees, many of whom are salesmen of religious literature.

The Vietnam Seventh-day Adventist Mission currently has 15 churches, 1 large elementary school (presently being converted into both elementary and high school), 1 nursing school for the training of fully qualified nurses, 1 hospital (with a new larger one in the plans stage), 1 publishing plant for the publication of religious literature in Vietnamese and 2 welfare centers for various social services provided to the community regardless of religious affiliation. With the exception of nurses, the training of other professional church employees is undertaken largely in the Philippines or other countries in Southeast Asia where the church has established schools for this purpose already. The educational opportunities offered within Vietnam will be expanded as will the other institutions normally operated by the church as a part of its church and community services as the membership grows.

Observations of Vietnamese Protestantism: For reasons not covered in this study, the Protestant churches represented in active Vietnamese endeavor are conservative. In spite of theological and organizational differences, the personnel of the various churches have cooperative rapport with the practice of friendliness and concern for each other. These conservative Churches practice baptism and membership based upon the believer's profession of faith, so if children and non-baptised adherents are included the number of 150,000 or more is not unrealistic. The insistence of these churches on doctrines of belief so different from many of the Vietnamese cultural patterns may

keep the percentage of Protestantism comparatively small. However, highly motivated by the sense of personal responsibility, the Protestants can make valid contributions to the community and the Vietnamese nation.

Other Religious Groups in Vietnam

Bahai World Faith: has a meeting place at 193/1C Cong Ly, Saigon. With a belief much like that of the Bahai of the United States, its adherents are few in number.

Christian Science: have a regular service in the Saigon area at 69 Nguyen Du, on the third floor. This denomination in Vietnam seems to be for service personnel of Christian Science persuasion as no Vietnamese adherents were discovered.

Latter-day Saints: 22 Gia Long, Apt. 12 also appears to be service oriented as it is not listed in the phone book nor do there seem to be any resident missionaries of the church in the country.

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IX. Cao Dai

The CAO DAI religion of South Vietnam, which first appeared in 1919, is an important segment of Vietnamese religious life. The CAO DAI claim about two million adherents in all of South Vietnam, with some 60,000 in the five provinces which make up I Corps and another 60,000 in the six provinces of II Corps. "The Cao Daist Missionary Church" is the English name of this religion in I Corps, and the CAO DAI Temple in Danang serves as headquarters for all of I and II Corps and the Saigon area. Because of its uniqueness, its' comparative large membership within the total population of South Vietnam, and the various religious factors which have influence, it is imperative that Americans know what this faith is, what its adherents practice as a result of their beliefs, and what factors are basic in establishing and maintaining the Cao Daist/ American rapport insofar as religious beliefs and practices are concerned.

Cao Daim began in 1919 as an indigenous Vietnamese religion composed of "spiritism" or "spirit mediums" and a "ouija-board" type device called corbeille a bec (beaked-bag). It sought to form a synthesis of the fundamental doctrines of Taoism, Confucianism, Buddhism, Christianity and a Roman Catholic type church organization. It was formed in an attempt to create a universally acceptable religion in an area of the world where there is an intermingling of many religious beliefs often found in the same individual. A corollary goal was the promotion of harmonious human relationships by means of a common spiritual life devoid of any religious discrimination. Some Vietnamese religious leaders, who are not adherents of this faith, call it a "salad-religion" because of the bits of many religions which are blended together in it.

CAO DAI Name: The CAO DAI believe there have been three major revelations of divinity to mankind. The FIRST REVELATION was given to several "missionary saints": Nhiem-dang Co-Phat for Buddhism, Thai Thuong Lao Quan for Taoism, the Emperor Phuc-Hy for Ancestor Worship, and Moses for Judeo-Christian religious concepts. The SECOND REVELATION came later during the period of 500 B. C. to after 600 A.D.--through Lao Tse for Taoism, Confucius for Confucianism, Ca Kyamuni for Buddhism, Jesus Christ for Christianity, and the Prophet Mohammed for Islam. The crowning or THIRD REVELATION OF GOD, according to all Cao Daists, was given on Phu Quoc Island, South Vietnam, in 1919. The official title CAO DAI translated into English is DOCTRINE OF THE THIRD REVELATION. This REVELATION was given by God to Ngo Van Chieu, the first CAO DAI apostle. THE THIRD REVELATION is updated from time to time through the spiritual mediums who utilize the corbeille a bec which spells out current revelations by pointing at letters of the alphabet lying on a board, as some in the Western world use the ouija-board. According to the CAO DAI, God first revealed himself in human form because the human spirit was not yet sufficiently advanced

to receive God's teachings directly. At the present time, however, it is believed possible for divine messages to be given directly through spiritual mediums and the corbeille a bec.

Major Doctrines of the CAO DAI: The major doctrines of beliefs of the CAO DAI are:

1. That Cao Daism is the THIRD REVELATION of Divinity to allow general redemption to all men and, as such, supercedes or corrects misunderstandings of previous teachings.

2. Cao Daism worships the Absolute Supreme God who is eternal without beginning or end, and who is the Creator of all, Supreme Father of all, and unique Master who created and creates all angels, buddhas and saints.

3. Cao Daists believe in the existence of three distinct categories of invisible beings. These are:

- a. the highest deities composed of buddhas, saints, and angels;
- b. the medium beings which include sanctified spirits and the great benefactors of mankind;
- c. the lower beings which include both phantoms and devils.

This belief includes the concept that all three orders must pass through human existence in order to help humanity, and normally move from the lowest toward the highest forms. Of all living creatures, only man can become a devil or an angel because he has a special soul; and his position is determined by the effects of his works.

4. Cao Dai believe that the human soul may "go up" or "go down" the ladder of existence, and that man by his will and action determines the direction.

5. The ultimate goal of Cao Daism is the total deliverance of man from the endless cycle of existence in order to realize a life of supreme perfection. To them, man is created through the natural cycle of life and death, and possesses an immortal soul which is sacred. This soul must eventually obtain release from the cycle for complete victory.

6. The worship of ancestors is a means of communication between the visible and invisible worlds; between the living and the dead; and forms a means of expressing love, gratitude and affection for the ancestors.

7. Cao Daism also teaches, in its ethical concepts, equality and brotherhood of all races, the love of justice, the Buddhist Law of Karma, Buddha's Five Commandments, as well as the Buddhist Eightfold Path to Perfection and the Confucian doctrine of the Golden Mean.

8. Within Cao Daism is a pantheon of saints and deities. On the front of the Tay-Ninh temple, there are paintings representing Joan of Arc, Sun Yat Sen (the founder of the Chinese Nationalist Party), Victor Hugo (the 19th century poet and writer), and Trang-Trinh (famed Vietnamese prophet of the 18th century), etc.

9. Last, but no means least, is the doctrine that Divinity speaks to mankind through spiritual mediums utilizing the corbeille a bec, which is a bag which has a beak-like projection. When this beaked-bag is held by two members of the Law Protective Body of the CAO DAI over a board which holds the alphabet, divinity causes his spirit to move the bag so that the divine communication is spelled out by the beaked-bag tapping appropriate letters which sometimes take the form of verse. Only one beaked-bag exists. For such messages to be accepted as valid and official, the revelation must take place at the Tay Ninh Temple. Other revelations may occur at the main temple of each sect.

Organization of the CAO DAI: The administrative tasks of the Church are conducted by three major bodies: the legislative, the law protective and the executive. The Legislative Body (Bat quai-Dai) is considered to be under the rule of the Supreme GOD who is regarded as the true and unique founder of Caodaism. The Law Protective Body (Hiep-Thien-Dai) has the Ho-phap as Chief. The Executive Body, or Cuu Trung-Dai, runs the temporal affairs of the Church, and has a titular head called Giao-Tong or Pope. The Pope is reputed to be the Spirit of the poet Li Tai Pe (Vietnamese, Ly-thai-Bach), who lived during the Tong Dynasty. Le-van-Trung was until 1934 the interim Pope (the living head of the Church), but following his death, differences of personality and opinion have precluded any others having this title or honor,

The Executive Body is composed of a Pope, Cardinals, Archbishops, Bishops, Monks, Nuns and some laity. The Law Protective Body is composed of a 15-man college of spiritual mediums that regulates the use of the beaked-bag. They therefore act as the interpreters and receivers of divine messages to mankind spelled out by the alphabet board and the beaked-bag.

The Executive Body is the third major body of the Cao Dai administration. This body has three agencies—the Administrative Agency, the Agency for the Propagation of the Faith and the Charity Agency. Each Agency has three institutes, each carrying on a specific task. The Charity Agency has the duty of caring for the sick by operating hospitals, aiding the needy, including orphans, the physically or mentally handicapped, and the aged.

Within the hierarchy of Caodaism are three major branches: the members of the Buddhist group (Phai Thai) who wear yellow robes as the symbol of the virtue of love; the Taoist group (Phai Chuong) who wear blue robes as the color of peace and the Confucian group (Phai Ngoc) who wear red robes as the symbol of authority. These vivid colors are normally worn only for special occasions and religious rites. Otherwise, the Cao Dai priestly ordered wear white robes, but the wearing of black robes has occasionally been observed.

Currently, Caodaism has the positions of Interim Pope, 3 Censor Cardinals, 3 Cardinals, 36 Archbishops, 72 Bishops, 3,000 Priests, an unlimited order of ritual priests, the order of ritual servers or temple servants, and the laity.

Ordinary members of the Cao Dai clergy may marry and raise families, as do some of the members of the Eastern Orthodox and some of the Oriental Rites of the Catholic Church. Those above the rank of priest are not allowed to marry and must remain celibate in order to commit their total energies to the religious life. Nuns may occupy all positions up to Cardinal. Vegetarianism is required of all orders of the priesthood, but not for the laity.

Currently there are several major sects or denominations of the CAO DAI whose existence dated from the time of the French occupation in Vietnam. But these have considerable interaction as all recognize the corbeille a bec which is kept at Tay Ninh Temple as the channel whereby dogma for the faithful adherents is pronounced for the first time.

The CAO DAI denominations and the locations of their headquarters are: (1) Chieu-Minh at Can-Tho; (2) Minh-Chon-Ly at My-Tho; (3) Tien-Thien at Cai-Lay and at Soc Sai Ben-tre; (4) Chinh-Dao at Ben-tre; (5) Minh-Chon-Dao at Bac-Lieu; (6) Hoi-Thanh Truyen-Giao Cao Dai (Cao Daist Missionary Church) at Danang; and (7) the basic CAO DAI Church at Tay Ninh. In 1936 an association called the Lien-Hoa Tong-hoi was formed to unify all the CAO DAI denominations, and it does have some influence. In addition to the formal denominations, there are several other lesser divisions called Minh Ly, Minh Su, Minh Thien, Minh Tan, and Minh Duong.

The differences between the sects or denominations of the Cao Dai maybe much less than the differences which divide the "liberal" and "conservative" churches in America, and are certainly not nearly so large as those factors which separate the CAO DAI from the other religions in Vietnam. While Cao Daism has a number of essentially Buddhist elements, the Buddhists of Vietnam disclaim any relationship to them. This attitude may be modified from time to time due to the religio-political struggles, but does not infer an acceptance of the CAO DAI as a valid expression of Buddhism. The CAO DAI, however, with a multi-source religious concept and the conviction that all religions proceed from the same God, might view the matter quite differently.

Holy City of Tay Ninh: The original center of the CAO DAI faith is at the city of Tay Ninh which is about 70 miles northwest of Saigon, and within fifteen miles of the Cambodian border. The TAY NINH TEMPLE to the CAO DAI is the equivalent of ST. PETER's CATHEDRAL to the Roman Catholics. The Temple is built on the same pattern as other CAO DAI temples, but in a more grandiose style. Here in a large and an extremely well-ordered compound are found the Temple, a school, a hospital, an orphanage, a home for the aged, a residence for nuns, etc. The very order and neatness of this site, like that of other CAO DAI temple areas, is in stark contrast to the disorder and disarray of the Orient as seen by the "western eye".

The Chinese-type ornamented temple at Tay Ninh, with its unusual architectural designs and features, has nine floor levels. These broad steps which start at the front door of the temple and rise toward the altar, represent the nine levels of spiritual ascension possible to the CAO DAI adherent; and also represent the nine orders or divisions of the hierarchy of Cao Daism. This is still true even though the position of the Pope within Cao Daism has been vacant since the death of LE VAN TRUNG in 1934, who succeeded NGO VAN CHIEU as the Interim Pope. The CAO DAI founder, NGO VAN CHIEU, was the head of the church from 1919 until his death seven years later following an intensive practice of mysticism. Then LE VAN TRUNG became its leader until his death. It was during LE VAN TRUNG's period that the CAO DAI developed a firm organization and had their greatest growth.

The main altar of the CAO DAI Temple is a huge globe of the world symbolizing the universe, and has a painted human eye on it, which symbolizes the all-seeing eye of Divinity and the source of universal life. Inside the globe is a spherical burning lamp which represents the universal monad (something which is absolutely indivisible). Lights on both sides of the globe represent the male and female elements of the world. The Supreme Eye is normally formed within a triangle, and serves to remind the CAO DAI worshipper that the Supreme Being witnesses everything, everywhere, all the time. Cao Daists believe the "sacred eye" on their altar observes, supports, helps, judges and impels them to the right course of action at all times. (Americans may be startled to discover the same triangle and eye on the back of the American dollar bill.)

Worship: The laity of the CAO DAI are to pray at least once each day, and may choose one of four set times each day at home or at the temple, at 0600, 1200, 1800, or 2400. Additionally, there are special occasions for services, such as the 9th of January, the anniversary of the First Cao Dai Revelation; and 15 August, which honors TAY VOUNG MAU, the "Holy Mother" of Ngo Van Chieu. A CAO DAI altar can be recognized by the picture of the all-seeing eye, which is often surrounded by painted cosmic beams which symbolize the Supreme Being's lightened glory.

Symbols: The CAO DAI use Tea, Flowers and Alcohol as offerings, representing the three constitutive elements of human beings-intelligence, spirit and energy. FIVE JOSS STICKS are used in worship and represent the five levels of initiation, which are purity, meditation, wisdom, superior knowledge, and freedom from Karma (the cycle of existence). Also seen in CAO DAI temples is their religious flag, a three section horizontal flag with the top one third yellow, the middle third blue, and the lower one third red. These colors represent the major elements of Cao Daism and also the virtues or qualities admired by the CAO DAI. The red is for Confucianism or courage and authority, the blue is for Taoism or freedom, and the yellow is for Buddhism or the virtues of peace and love.

Major Appeal of Cao Daism in Vietnam: The appeal which has made the CAO DAI faith so successful in South Vietnam may be traced to several factors: (a) pride in the fact that this is an indigenous religious faith; (b) the appeal of pomp, pageantry and ceremonies of the temple rituals; (c) the content of CAO DAISM, which includes features and elements of the several religions of South Vietnam; (d) the claim of communication with the "world beyond" in a basically animistic culture; (e) the active missionary spirit and the sacrificial attitude which is encouraged; and (f) its organizational structure which provides methods, plans and techniques for a semi-unified working faith with some area in which every adherent may participate or make a contribution.

MISCELLANEA: The CAO DAI have a short history which includes involvement in religious, political, and military activities. The CAO DAI largely control certain provinces where they constitute the major population; while in others they often form a strong part of the governmental force. The continuing struggle in Vietnam has witnessed a number of violent actions by the Viet Minh and the Viet Cong, that in general have turned the CAO DAI away from the communist way of life. Particularly offensive was the massacre of 2,791 Cao Dai priests and followers by the communist Viet-Minh in Quant-Ngai in August 1945.

The CAO DAI recognize education and cultural and social action as methods whereby good can come to Vietnam and to the CAO DAI. In Quang Tin City within I Corps, the CAO DAI operate a grammar school, a high school and an orphanage. Present plans in Danang include the erection of an orphanage, a socio-cultural center, and the first college in the Danang area.

To coordinate activities between the CAO DAI of I Corps and the United States Marines, the III MAF Staff Chaplain nominates a chaplain as liaison to insure that all help rendered is relevant, practical, and consistent with the overall objectives and policies of the Navy/Marine Team in I Corps, South Vietnam.

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Vietnamese Province Population and CAO DAI

Province	Population	CAO DAI	Approximate Percent
Tay Ninh	232,357	91,000	39
Long An	373,512	68,252	18
Ding Tuong	531,258	54,353	10
Kien Hoa	537,323	43,247	8
Phong Dinh	360,547	40,370	11
Vinh Binh	541,834	31,506	6
Vinh Long	547,556	28,391	5
Kien Phong	291,116	27,887	10
Hau Nghai	228,377	23,739	10
Chau Doc	425,055	18,337	4
Bien Hoa	251,039	15,837	6
Chuong Thien	248,437	14,554	6
An Giang	422,849	13,919	3
Ba Xuyen	359,446	6,897	2
An Xuyen	224,000	4,958	2
Kien Giang	360,000	4,451	1
Kien Tuong	51,399	3,647	7
Binh Duong	243,105	3,350	1

Go Cong	171,051	3,130	2
Quang Tri	276,593		
Thua Thien	555,321		
Quang Nam	474,950	60,000	2 ½
Quang Ngai	636,853		
Quang Tin	554,058		

* Percentage of population according to CAO DAI Figures. 1965-66 Figures

X. PHAT GIAO HOA HAO

(Budisum Hoa Hao Normally only HOA HAO used; pronounced "Wah How")

The HOA HAO is an indigenous Vietnamese religion founded in 1939 by HUYEN PHU SO. It is a Vietnamese development of Theravada Buddhism which emphasizes reforming and simplifying Buddhist doctrine and practice, and has a history of religious, political, and military organization and activity. Theravada Buddhism is that form of Buddhism prevalent in Cambodia, Laos, Thailand, Burma, and Ceylon, in contrast to the Mahayana Buddhism of Japan, Korea, China, and the major Buddhist group of South Vietnam. The current membership of the HOA HAO in Vietnam is between 750,000 and 1,000,000.

Location: The HOA HAO are located in the Mekong Delta with the major concentration in the provinces of Chau Doc, Kien Phong, An Giang, Kien Giang, Vinh Long, Phong Dinh, Chuong Thien, Bac Lieu, Ba Xugan, and Kien Tuong. They form a belt across the delta from Cambodia to the South China Sea, and include the southern portion of South Vietnam with the exception of the extreme southern province of An Xuyen and the island province of Phu Quoc. While there are HOA HAO to be found scattered throughout other provinces of South Vietnam, their numbers give them neither political nor military significance on a par with the ten listed provinces.

The Founder of Phat Giao HOA HAO: Born in 1919 at Hoa Hao Village, in Chau Doc Province, HUYEN PHU SO, at the age of twenty, was the founder of this militant sect of Buddhists. Following the "miraculous" healing in 1939 of a lifelong weakness and infirmity, SO began to proclaim his doctrines of Buddhist reform while claiming himself to be the apostle of Phat Tay.

SO had learned of Phat Tay, or Nguyen Van Quyen, while a student of a Buddhist bonze named Thay Xom of Nu Cam. Phat Tay had been a famous bonze (monk) who preached and wrote in the Mekong Delta about a hundred

years earlier, during the Minh Mang reign (1820-1841). Moreover, SO's teacher Thay Xom had taught him concerning acupuncture (the art of puncturing the body to relieve pain or cure disease and illness, and still practiced through much of Asia), hypnotism, Buddhist philosophy and some sorcery.

With convincing zeal and eloquence, SO proclaimed his doctrines, and later wrote them in his book SAM GIAN (Translated: "ORACLES and PRAYERS"). To help identify his teachings, he gave them the name of his village Hoa Hao, by which his religion is still known. His first converts were those who witnessed his "healing" and heard him preach. His apparent "gift of prophecy" which foretold the defeat of the French in World War II, the coming of the Japanese occupation, and the later arrival of Americans, added impetus to his appeal. His additional skills of healing by herbs and acupuncture made him appear almost supernatural to his audiences. His hypnotic stare caused them to call him DAO KHUNG or "Mad Bonze".

In time, the HOA HAO adherents began to think of SO as Phat Song, or the Living Buddha. Because the French considered his preaching to be anti-French and strongly political, he was exiled to My Tho and Cai Be, where he gained many converts. The French then placed him in a mental institution in Cholon, only to have the director, a psychiatrist, become a convert. Declared sane and released, SO was exiled to Vinh Loi in Bac Lieu Province, where he again converted many. In desperation the French administration exiled him to Laos, only to have the Japanese insist upon his return to Saigon as their protege in October, 1942.

Upon the surrender of the Japanese, SO led the HOA HAO into the National United Front, a Viet Minh organization. It was soon evident, however, that neither the Cao Dai nor the HOA HAO would accept the leadership of the Viet Minh, so the latter caused the United Front to be dissolved. SO then entered politics as the anti-French, anti-communist leader of his adherents. Even so, the Viet Minh, hoping to use him, appointed him a Special Commissioner to the nine-member Executive Committee for South Vietnam, six of whom were communists. However, the differing opinions and ideological clashes between the Viet Minh and the HOA HAO caused SO to flee for his life to Duc Boa in December, 1946.

In April, 1947, while traveling to a conciliatory meeting sponsored by the Viet Minh, he was captured, tried and executed by the communists in Long Xuyen. While the HOA HAO leaders tried to keep the murder "quiet", it turned their full wrath against the Viet Minh, although they informed the faithful that SO had only temporarily withdrawn, but would return. After twenty years, the HOA HAO still do not care to discuss the subject. Yet this is the basic reason that HOA HAO are noted for their opposition to everything the Vietnamese Communists want or fight for, and the HOA HAO do not hesitate to destroy communists who enter their strongholds.

Religious Doctrines of the HOA HAO: Four major precepts of this faith are: (a) honor parents; (b) love country; (c) respect Buddhism and its teachings; and (d) love fellow man. The Eight Points of Honesty form parts of the HOA HAO ethical teaching as do the virtues which HUYEN PHU SO stressed. These virtues insist that marriage partners be faithful to each other, and that officials be just, honest, and faithful in behalf of their people even as parents care for their children.

The HOA HAO are forbidden to drink alcohol, to smoke opium, or to kill either oxen or buffalo for food. In order to make such restrictions more acceptable to the adherents, the ban on killing oxen or buffalo does not preclude eating beef when it is offered by one's host. But even in this matter, the faithful HOA HAO must not eat either meat or greasy food on the 1st, 14th, 15th, or 30th days of the lunar month, as these are days of abstinence.

The basic religion which gave rise to the HOA HAO is Theravada Buddhism. The older form of Buddhism has encouraged repeated reforms, aimed at conserving the purity of the teachings of the elders, with this teaching being more correct or closer to Buddha's doctrines than Mahayana Buddhism. But stress is given to austerity and salvation by personal example. As in all forms of Buddhism, salvation is a result of personal achievement.

SO taught the absence of statues, temples, bonzes, etc., provides a means whereby an individual worshipper may have a richer spiritual experience. SO wrote, "The cult must stem more from internal faith than from a pompous appearance. It is better to pray with a pure heart before the family altar than to perform gaudy ceremonies in a pagoda, clad in the robes of a unworthy bonze." ("The Political-Religious Sects of Vietnam," Pacific Affairs, XXVIII, No. 3, September 1955, page 224.)

Confucianism and Animism were included in SO's "reform" Buddhism, but on a more restricted scale than found in other Vietnamese religions. Prayers and offerings might be offered to Buddha, to Vietnamese national heroes or to personal ancestors, but not other deities and spirits, except some small offerings of the various incenses used to frighten away the evil spirits who might be lurking nearby.

The natural consequence of such concepts taught by SO was a de-emphasis of pagodas and other elaborate structures as well as increased value given to rituals, symbols, and the Songha, which is the Buddhist order of monks. SO violently attacked the Vietnamese custom of elaborate and often expensive funerals also. This funeral custom has been brought from Tibet and China by the Chinese and absorbed into Vietnamese Buddhism and Confucianism so that it became a national custom. In SO's words, "The body should be interred simply and without

great ceremony so that its decomposition should not incommode the living. Why spend lots of money under the pretext of materializing feelings of filial piety, fidelity and friendship toward the dead, when it should have been greatly preferable to show them such feelings when they are alive...?" (P. 245, Bernard Fall, "The Political-Religious Sects of Vietnam", Pacific Affairs, XXVIII, No. 3, September 1955.) In accord with these views, the HOA HAO have no Scriptures peculiar to themselves, and have little need of an extensive clergy or of large offerings.

While having doctrines based upon Theravada Buddhism which has a long history of semi-passiveness, the HOA HAO are aggressive, and quite acceptable fighters when well-led. While giving allegiance to no religious figure as such, the fighting adherents of Hoa Haoism seem to have an almost fanatical willingness to follow and obey their HOA HAO immediate superiors without regard for personal loss. At the same time, neither does the HOA HAO shrink from acquiring possessions or seeking to improve himself instead of resigning to fate. Non-adherents of Hoa Haoism in areas of that faith often point out that HOA HAO don't seem to follow the Eight Points of Honesty in their relations with non-members of the faith.

The HOA HAO Flag: Like the other religious bodies in Vietnam, the HOA HAO have a distinctive religious flag, rectangular in shape and solid maroon in color inasmuch as the HOA HAO believe that maroon is the combination of all colors and thus signifies unity of all people, regardless of race, color, or language.

Founding Day Commemoration: Each year on the 18th day of the 5th lunar month, the HOA HAO have ceremonies which celebrate the anniversary date of the HOA HAO founding. To the fullest extent possible, the adherents gather to listen to sermons and speeches.

The Mother of Huyen Phu SO, Mrs. Huyen Cong Bo, lives in HOA HAO Village in Chau Doc Province. The HOA HAO celebrate her birthday each year, and she is reputed to have great influence in HOA HAO ceremonial matters. Moreover, she is the recognized head of the To Dinh which is supposedly the non-political group of BOA HAO and which claims at least 60% of all the BOA HAO followers.

HOA HAO Village is undoubtedly the major stronghold of the religious faith which bears its name. The major pagoda of the BOA HAO is located here, and while elaborate in comparison with other HOA HAO religious structures, it is quite simple when compared to the major churches of other religious organizations. The picture of HUYEN PHU SO has the position of honor within the pagoda, with pictures of other HOA HAO personalities also about the structure.

Religious Practices of the HOA HAO: Similar to the Cao Dai, the HOA HAO adherent is to pray four times a day. Normally the first prayer is for devotion to Buddha; the second is for the Reign of the Enlightened King; the third prayer is for all ancestors, both living and deceased; and the fourth prayer, according to SO, is for "the mass of small people to whom I wish to have the will to improve themselves from the shackles of ignorance". (P. 100, Major A.M. Savani, *Visages et Images du Sud-Vietnam*, Saigon: Imprimerie Francaise d'Outre-Mer, 1955).

The small and simple altars, normally covered with a single red cloth, in either home or temple, may have one to three bowls of fruit or flowers as well as three bowls of water on them. The red cloth is a symbol of universal understandings, as Vietnamese think red to be the all-embracing color. Just as the ability of the HOA HAO adherent to communicate directly with the supernatural removes the need of a large clergy, so the offering of water and flowers in place of wine and food reduces demands on the peasant worshipper. Undoubtedly, such factors tend to make this faith more acceptable and more solidly established among the Vietnamese delta peasantry where it had its origin and now has most of its current membership. Within the home of the BOA HAO, the picture of SO is normally found hanging above the altar or table reserved for the practice and worship of the religion.

The adherents of Hoa Haoism are largely ethnic Vietnamese, even though the religion itself springs from Theravada Buddhism. Thus the customs and patterns of life are similar to the Vietnamese except where the tenets of faith cause differences. Normally, only the alert and informed observer can quickly distinguish between the HOA HAO and other faiths in the delta. In this respect, it is well to know that the HOA HAO are members of the sixteen member Unified Buddhist Association of Vietnam, in contrast to the Cao Dai who are not normally accepted by the Buddhists as belonging even faintly to Buddhism.

Organization of the HOA HAO: In 1964 an election among the HOA HAO created a sixteen member Central Executive Committee; the members hold a two-year term. The elected chairman is Mr. Loung Trong Tuong; others are elected vice-chairman, advisors, secretary, assistant secretaries, etc. Moreover, this type of structure is duplicated in each level of organization down to the hamlet. While basically designed to function only in the area of religion, the influence and interest of this organization undoubtedly affects both political and military concepts inasmuch as the HOA HAO have a history of religio-political-military involvement. But when it is recalled that this religion has never experienced a time of peace, its involvement in the religio-military scene may not be too strange.

Many observers say the HOA HAO troop commander is the unquestioned leader of his religio-military unit, and that his troops will obey him to the extent that one observer has remarked: "They would follow him off the side of a cliff." This loyalty is not normally found in units of HOA HAO where non-HOA HAO are in command. According to some adherents, the HOA HAO, like the Moslems of the Middle East under the influence of Islam, have sometimes exerted forceful persuasion in effecting conversion. Several Vietnamese have remarked on occasion that while sometimes divided among themselves, the HOA HAO will more often be united together against non-adherents, and seem to prefer to have local government officials of their own faith.

Miscellanea and Guidelines of American/ Vietnamese/HOA HAO Rapport: Because of the political and military conditions under which it was founded in 1939, as well as the attitude of its founder, HUYEN PHU SO, the HOA HAO is a religio-political-military organization. The death of SO, with his prophetic gift of leadership, disrupted the movement and the HOA HAO quickly demonstrated the splintering so typical of a people without firm goals, guidelines and leadership. Yet the fact of the survival of the HOA HAO makes an understanding of the followers a necessity for all who serve in their area or make decisions affecting them. Created in violent stress, the HOA HAO have been involved with and against the communists, with and against the French, also with and against the Japanese as well as with and against various Vietnamese governments.

While the HOA HAO may be politically and militarily divided from time to time, the adherents seem to have a consistent loyalty to the religion itself. Since HOA HAOISM originated in time of Vietnamese national crisis and stress, it has existed under threat of annihilation by one force or another, and so has been aggressively hostile itself. At least it has been able to convey this impression to the noninvolved Vietnamese peasant of the delta.

In spite of the reputation which the HOA HAO soldier has established, some observers believe that the average one is much the same as other Vietnamese servicemen; he may be either a poor, average or excellent fighter depending upon his background, his training and his personal motivation. However, his loyalty to HOA HAO leadership is sufficiently strong that good leadership can compensate for other factors.

The HOA HAO seem to like Americans, or demonstrate little hostility or non-acceptance toward them. This may grow out of SO's early prophecy of the coming of the Americans as well as the relationships experienced thus far between the HOA HAO and the American military personnel. Yet their loyalty toward immediate HOA HAO leadership requires that all Americans must establish rapport and acceptable relationships with these leaders. To be successful, national objectives must be accepted by the HOA HAO as their own goals. Wisdom dictates that private conferences with the leaders at all levels will allow them to present the national program as one to which they have agreed. The attainment of the goals will then reflect to their credit. Experience has shown that some HOA HAO leaders will resign when their men fail to achieve an objective, unless they are convinced that factors beyond their possible consideration affected the outcome.

To ascertain who the HOA HAO leader is may be difficult sometimes; but discreet observation normally reveals this in spite of the fact that the "front-man" is often only the agent of the individuals who control the funds. Experience makes it possible to "play the game" and still secure objectives while staying on good terms with all.

Since most of the HOA HAO adherents are ethnic Vietnamese, the same courtesy and understanding extended to other Vietnamese is normally sufficient, particularly if one remains alert to their religious tenets. This includes discretion in comments or questions pertaining to HUYEN PHU SO's death or "current location", as some adherents believe that SO is still alive and will return at the appropriate time. Such adherents tend to refer almost unconsciously to SO as "My Master".

It is obvious that strong religious factors of the Vietnamese must be carefully considered in any effective national endeavor. These factors must be recognized on both the policy and the implementation levels. Especially in the latter, the attitude and actions of each American become vital. Military objectives in strong religious communities must weigh the religious forces, concepts and practices. This sometimes necessitates decisions that give first priority to religious considerations and second priority to the usual military procedures. Damage may result if influences are ignored, as some Vietnamese adherents are "forceful" in maintaining their practices.

**Provinces of Vietnam Approximate HOA HAO Population Percent
according to best available figures**

An Giang	75%
Chau Doc	53%
Kien Phong	28%
Kien Tuong	26%
Vinh Long	20%
Chuong Thien	2 to 3%

Phong Dinh	10%
Bac Lieu	1 to 1.5%
Kien Giang	Less than 1%
Ba Xuyen	Less than 1%

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- **The Religions of South Vietnam in Faith and Fact XI**

The Religions of South Vietnam in Faith and Fact XI

RELIGION IN EVERYDAY LIFE

A. SCENES OF VIETNAMESE LIFE

For many Vietnamese, the village encompasses their lives. They are born, grow up, marry, have children, grow old, if fortunate, and die, often without ever having left their village environment. And some 80% of the Vietnamese are villagers.

Since religious beliefs affect every phase of Vietnamese life, and because these are quite different from Judeo-Christian beliefs, the resulting value systems determine patterns of thinking, habits, customs, and taboos quite different from those found in America. Because religious beliefs so richly color and tint almost every Vietnamese action or thought, it is imperative that Americans understand these if we are to live and help others to live through shared understanding and partnership.

The use of religious concepts in everyday life is more evident among the Vietnamese than among Americans. Americans tend to compartmentalize religion into a limited part of the week—in many cases to less than one hour per week. Most of the Vietnamese religious beliefs affecting daily life are so complex that they do not easily lend themselves to precise statements, definitions, beliefs, or creeds which can readily be understood by Americans.

B. RELIGIOUS PRACTICES AND ACTIVITIES

Gassho: is a form of greeting or the highest form of respect, in which hands are placed palms together, fingers pointing upward, in front of the chest. In showing respect to clergy or respected persons of high honor, the hands are placed in front of the face instead of the chest. The form also represents unity. It is often used as a means of greeting in lieu of the American handshake. The gassho is also the position in which worshippers hold their hands while listening to sermons in the pagoda, or to the advice and counsel of a bonze.

Joss Stick Lighting: Worshippers normally light three joss sticks (the Cao Daist use five) in the courtyard of the house of worship, and place them in sand-filled containers or in specially prepared racks. Then moving to the center of the patio or pagoda front, they perform the gassho three times. This is quite similar to the Japanese version of clapping the hands three times from a similar location. "Money" made of golden or red crepe paper may also be burned at this time in an outdoor fire so that the ascending smoke may supply the needs of the spirits or gods. Unless specifically invited to do so, it is not proper for non-adherents of the faith to light joss sticks.

Worship in the Pagoda or Temple: takes place after the worshipper removes his shoes at the temple door and, if wearing one, removes his hat. He moves to a position in front of the altar, be it one of Buddha or of Spirit Veneration; and performs the gassho three times. He then kneels, and from this position lowers his forehead to the floor three times. Once these acts are completed, the worshipper stands, bows to the altar or to the Buddha statue, then moves away. This may complete the worship. Sometimes the worshipper may shake a container of numbered sticks until one or more fall away. The sticks which drop are then taken to an attendant who gives a printed answer to the worshipper for each stick, the written material supposedly giving answers to the desires of the one who has performed the service.

Funerals: Dependent upon locality and ethnic group, as well as upon religious beliefs, funerals will vary in accordance with wealth and social position of the family. The head of the home is normally given a more elaborate funeral than is a wife or children. This is equally true when cremation is the method for handling the corpse. Burials may be in cemeteries or on family property, in simple round graves or in elaborately constructed and decorated graves. Normally the cities have cemeteries and funerals are more elaborate than in villages. But even in the latter,

it is necessary for descendents to conform to a pattern of "entertainment" often beyond their means. The amount of food, drink, music, etc., provided at a funeral is considered by some as indicative of the amount of respect the family had for the deceased.

Because embalming is not practiced in Vietnam, funerals normally take place shortly after death. There are exceptions, however; and on such occasions the body is placed in a casket with sand about it, and perfume is used to conceal odors of decay. Because of the heat and humidity, however, even this practice must be short-termed.

In the typical procession, the eldest son of the deceased leads the march to the place of burial. He is followed by the clergy, relics of worship, and a picture of the deceased. If within the means of the family, a hired band is next in line, followed by the hearse. Female members of the family, dressed in white and wearing white head-bands which signify mourning, follow the hearse on foot. Other mourners follow to complete the procession.

For many villagers, the funeral maybe quite simply the choosing of a burial spot, the digging of a shallow grave, the placing of the casket, and the closing of the grave. In such cases the casket may be attached to a bamboo pole and carried to the gravesite on the shoulders of two men. In most cases the grave is tended from time to time; the dirt is repiled and shaped to mark it as a grave; and grass and weeds are removed.

In reference to death and funerals in Vietnam, it is important to remember the following:

1. Jokes about sickness and death are in very bad taste among Vietnamese.
2. Treat graves as you would desire those of your own loved ones to be treated.
3. Beliefs about death and afterlife are utilized by the Viet Cong as part of psychological warfare.
4. Treat the dead in the same manner that you would desire for yourself or loved ones to the extent that conditions permit.

Graves: A variety of gravesites dot the countryside of Vietnam. Many graves are merely round piles of dirt in the form of a circle, and may be found in rice paddies, on hillsides, etc. Treatment of these sites ought not to be less than that expected for cemetery plots in America. The Vietnamese believe that the individual must earn the right to be buried, and will therefore often bury the deceased at a prime location on his land. They will then farm around the grave. Those who are financially able often erect barriers and decorations around the grave, utilizing the same type of materials and decorations found on pagodas and temples. Wisdom dictates that extra trouble be taken to avoid needless desecration of graves. Respect for gravesites not only promotes a "good neighbor policy", but reveals a feeling for Vietnamese beliefs. According to these beliefs, desecration of a grave not only affects the physical site itself, but angers the Spirits, who might directly attack the living. It is for the latter reason that any destruction of graves, purposeful or accidental, should be remedied without delay.

Communal Houses: The Communal House in Vietnam is often the place where memorial tables to the deceased are stored; and is the location for occasional ceremonies of the clan, tribe, or village. Like the WAT, it must be treated with both respect and care. The pagoda or temple, the Communal House, and the market place are the three locations of most importance in any community; and none of them should be disturbed without clear orders.

Ancestor Veneration Temples: Temples for the veneration of Great Heroes are a vital part of the Vietnamese scene. Due to the influence of Confucianism, there are a number of temples where Vietnamese go for worship and prayer to the spirits of deceased heroes. Each temple is dedicated to a number of such spirits, and in view of legendary Vietnamese history, any listing of the various Veneration Temples would be quite lengthy. As a rule, these Temples do not have Buddhas or Buddhist symbolism; but are richly ornamented in Chinese designs, and contain altars covered with items acceptable to this type of worship (incense burners, candles, pictures of the deceased etc.).

Marriage: The mixture of various religious concepts into one culture (as found in Vietnam except among tribal peoples) tends to give a uniformity to marriage arrangements, ceremonies, feasts, dowry, etc. Because the individual is less important than the family, it is expected that the family will have a major voice in the selection of wives and husbands of their children. This is often done through a "go-between" (male or female) to save "face" in case it is deemed best to break off bargaining. Another major factor in the choosing of marriage partners is consulting of horoscopes. This is often done by a Buddhist bonze who practices the art,

The wedding ceremony can take place in either the home of the bride or the groom or of relatives. It consists mainly of pledges by the couple. Often the go-between acts as the officiating personality. Sometimes, scripture reading by a bonze is included. During the ceremony elder married relatives may pour holy water over the hands of

the couple, signifying that part of the virtue of Buddha is granted them.

The wedding feast often takes place several hours after the ceremony, or even the next day. It is proper to give gifts to the young couple, but they should not be given in odd numbers, To do so would be, according to popular belief, to bring "bad luck" on the marriage. It is thus better to present two less expensive gifts rather than one expensive gift.

It is not proper for an American to attend a wedding ceremony or feast unless he is specifically invited to be there.

Spirit Houses: These little shelters, some simple and some elaborate, are to be seen all over Vietnam. They are erected by the devout for the happiness of the Spirits. These Spirits may be those of a particular location, or the Spirits of deceased relatives which must be placated lest harm come to the living. The little shelters, which remind Westerners of "birdhouses", often contain candles, Joss Sticks, toy furniture, and other useful items for the pleasure and use of the Spirits. Spirit houses reflect prevalent belief in animism and ancestor veneration, and are of vital importance to those who erect them. For the best rapport with the people, Americans are strongly advised to steer completely clear of spirit houses.

C. RELIGIOUS DISCIPLINE AND CONCEPTS AFFECTING BEHAVIOR

1. Time Concepts

a. Western: To Americans, time has a beginning, a span with fixed events, and an end. This time is divided into B.C. and A.D. measurement. This is linear time measurement, The linear concept of time motivates change, improvement, progress. Americans look for ways in which they can explore, dominate, and utilize the universe. Because of a sense of personal, individual dignity and value, they don't hesitate to tamper with the world; to grasp and exploit its elusive secrets and make them man's servants.

b. Vietnamese: The Vietnamese understanding of time and history is different. To them—except when influenced by Western thought—time is circular. As the twelve-year repeating calendar repeats itself, so historical events repeat themselves. There is little sense of progress. History possesses little value and few goals. Hence, the Vietnamese is not impressed by a need to "rush". He has lots of time, but little money. His life span is already too short; so why rush it away? There is usually an abundance of labor and many mouths to feed; make do with what you have. Develop sufficient patience, and perhaps in the next existence your Karma will permit improvement. After all, the only way to make any real progress is by improving one's merits and the practice of the Eight-Fold Path to Nirvana with the removal of the 108 desires.

This concept of time combined with poor diet and disease often results in less than the fullest possible effort. When climatic conditions are added to these three elements, along with the teachings of Taoism and Buddhism, it is to their credit that the Vietnamese have achieved as much as they have. So remember:

(1) Time is not as valuable to the Vietnamese as time-conscious Americans feel it is to them. For the Vietnamese, the ability to live each day and have sufficient food, etc., is more important than anything else.

(2) American exuberance tends to overwhelm and "smother" the Vietnamese.

Family Concepts: These are affected in Vietnam by Hinduism and Buddhism, and by the older concept of Ancestor Veneration encouraged by Confucianism. The latter ties people to the past and to the future so that they might be adjusted to the present. Each individual is taught his exact position in society. There is little confusion about place, and few decisions to be made. A part of the family, the individual is neither superior nor inferior, but is an integral part of yesterday, today, and tomorrow. His life is bound by the family/clan/community—by those who lived before him, by those who live with him, and by those who will live after him. The individual feels secure because of his accepted role. This role does not require efficiency and productivity as much as loyalty and conformity to prescribed roles. Old age is respected by virtue of being a father, grandfather, or great grandfather in the community rather than because of acquired wisdom, skill, or wealth.

Thus even grown people must consult grandmothers, parents, elder brothers, departed ancestors, etc., before making decisions. Business transactions take time because the whole community—living and dead—is involved. Embarrassment or shame is due more to violations of the socially accepted code than to a sense of moral wrongness. All proposed actions must be preceded by consideration of what consequences they will have on the total family. This is why even deceased ancestors are consulted.

The belief in ancestor veneration encourages early marriage and many children. It would be wrong to deprive ancestors of worship and lessen their estate in the spirit-world due to lack of descendents. The more respect shown for the spirits of the dead, the greater opportunity for them to be "good spirits", who will help the living

members of the family.

Because one's estate in the spirit world is dependent upon worship given to the deceased, planned marriages by the family help promote and protect this veneration. Spirits not venerated may become "wandering spirits", and can do harm. These are feared by one and all.

2. Concept of Spirits and Spirit-Controlled Environment

Belief in good and evil spirits, both animate and inanimate, is basic throughout Vietnam regardless of other religions professed. Some Americans are superstitious; but usually in spite of their religious beliefs. Many Vietnamese are superstitious because of their beliefs. Some Vietnamese are very serious in seeking to appease evil or harm-causing spirits and the spirits of deceased ancestors. Not to appease would be to create problems.

Thus the Spirit House, the Spirit Pole in the rice paddies, the mirror by the door of the home, the "ishi" lions at the Temples or homes, the Ancestor Altars or Shelves, etc., are attempts to be in harmony with the spirits, and to have the spirits to do the will of the appeaser. Moreover, pleased spirits can do much to counteract evil ones. It is widely believed by most classes throughout Vietnam that spirits have the power to do evil by causing sickness, death, and other troubles. It is because of such beliefs that:

- a. Mirrors by the door frighten spirits and prevent them from entering the home.
- b. Red paper representing the "Door God" does the same thing.
- c. Buddhists desire that an even number of people be in a picture lest death be caused to one of the group.
- d. Since the "life-stuff" of man lives in the head, patting the head is believed by some to be an attempt to steal away the spirit and cause death. NEVER PAT ANYONE ON THE HEAD. Better yet, simply keep your hands to yourself. Because the head is the residence of the soul, the feet are considered of lowest value. So do not sit with feet crossed, pointing the soul of the foot to anyone. This is considered gross insult by many Vietnamese.
- e. Since spirits cause sickness and death, never joke about these lest the spirits be angered and take action.
- f. Many of the rituals created by Animism, wherever found in Vietnam, are designed to ward off illness, death, etc., by requesting protection or by propitiating an errant or evil spirit. Many women have small shrines to Quang An for protection during childbirth and while children are small. The small children may also wear numerous amulets as charms against harm or ailments caused by errant or wandering spirits.

Many Vietnamese families have a service within the first twelve years of a child's life which is suppose to cleanse the child from the evils of its birth and allow intelligence while promoting a healthy adulthood. This service may consist of a small altar dedicated to the goddess of birth--usually Quang An--on which are placed twelve bowls of sweet soybean and sugar soup. Twelve pieces of paper with pictures of the calendrical cycle is then burned. Because childhood is the time when the evil spirits are most zealous, the little ones must be carefully guarded. It is now that little boys especially must be protected and brass bracelets may be placed on the small child as the spirits do not like the feel of metal, or an earring may be worn by the male-baby to fool the spirits into thinking it is a girl. Likewise, the small children are sometimes cautioned not to play under the trees where the spirits "rest" for fear they may anger the spirits.

Pregnant women often observe many taboos in order that the strains of pregnancy be eased and that birth may bring forth well-formed children without deformity. They must not eat "unclean" foods such as the snake, rat, mouse, dog, or beef lest the child be retarded; this does not preclude the use of tobacco or betel-nut. Because her presence might create "bad luck" for a bridal couple, a pregnant woman is not supposed to attend weddings, nor is she to take part in funerals as this may cause her child to be a "crybaby". She is to also shun places of worship including the pagoda and shrines to avoid angering the resident spirits of these places: since the spirits often promenade at twelve and five o'clock, she must not be outside her house so the evil spirits will not see her and create harm for her or the baby. Within the house, she must always take care to avoid stepping over a sleeping place or the unborn child may be infected with lethargy so that it will take seven days after birth for its eyes to open. Moreover, stepping over her sleeping husband can afflict him with sleeping sickness even as drinking from a cup which he is using may create many problems for him.

3. Concept of Individuality

In contrast to the Confucian teaching that the individual is merely a link between past and future generations, Buddhism stressed individuality. Among the Twelve Principles of Buddhism, the place and responsibility of the self is emphasized when it is declared that "self-salvation is for any man the immediate task". Man is not his brother's keeper; but must find his own way to Nirvana by escaping the Wheel of Existence through the use of the Eight-Fold Path and the elimination of the 108 Desires or Cravings. Because each individual has his own Karma which must be

worked out for eventual salvation, it is necessary that merit be gained through good works in order to climb the ladder to Nirvana. For the Buddhist Bonze, this may be done through giving sermons, through meditating, etc. For the laity it will include meditation before Buddha's statue, and giving gifts to the pagoda and the bonze. In some cases there may be merit granted for helping other people; but, normally, the greatest merit is gained through help to the pagoda and to the monks. The denial of the 108 Desires or Cravings means submission to fate and resignation to life as it is. This denial prevents involvement in the quest for a better life and the acquisition of material things, as these are thought to be illusory. The real virtues, by contrast, are patience and humility.

The preceding concepts create the following ideas and behavior patterns:

a. Avoid showing anger to anyone who offends. The more annoyed or perturbed the Vietnamese becomes, the more polite he will be, he will speak in a softer voice, and he will smile more. Therefore, loud speech, vulgarity, and anger by Americans are acts which may create concealed or repressed anger and hostility.

b. Humility is revealed in attempts to make you feel completely at ease. You will be seated higher than your hosts. Dignitaries and officials walk in front of others. Places of honor are offered to guests. Humility prevents the Vietnamese from contradicting you, even if you are wrong. And verbal agreement may be given to your plan, even when there is no intention to follow it up with action.

c. Teachings of individuality and eternal Nirvana tend to hinder industrial growth, capital investments, and general economic progress. Such material developments run contrary to the idea that man can find ultimate success only in the denial of the very drives which facilitate them.

Men in all cultures—including the Vietnamese—respond to problems of life in one of four ways or modifications thereof: (1) Fight or resist; (2) Submit, accept, or surrender; (3) Take flight or flee; and (4) Ignore the problem: the "head in the sand" attitude. With the foregoing in mind, and in view of what you will observe and experience in Vietnam, it may be beneficial to mention some Guidelines for American Vietnamese Rapport:

Be prepared for differences in thought, behavior, customs, etc.

Be patient, persistent, consistent, acceptable, and accepting.

Be interested in people as individuals.

Be alert to areas of agreement rather than disagreement.

Be aware of possible long-range consequences of gifts, actions, and reactions.

Be adaptable when moral principles are not involved.

Be prepared to treat Vietnamese as you would desire to be treated.

Be aware of your attitudes. Your actions will produce good or bad for you, your buddies, and those who follow you.

Be understanding, compassionate, and concerned.

Determine to be the best American example possible.

D. EXAMPLES OF RELIGION IN EVERYDAY LIFE

The following brief articles are included as a part of this study to show the effect of religious concepts and beliefs in daily life and are glimpses of everyday life among the Vietnamese.

A Religiously Influenced Culture

Most of the Vietnamese habits, customs, and traditions are rooted in, and conditioned by, religious beliefs. Their culture was already middle-aged when Jesus was born in the far off land of Judea. It was a long time before any of the Vietnamese heard about that time-changing event—with most of the Vietnamese still knowing nothing of the religious facts that have so influenced American culture.

Vietnam has for centuries practiced the ingestion of both outside peoples and influences—either voluntarily or involuntarily. These have all influenced and modified her culture so that each concept has become, in time, part of its own tradition and folklore. Indian cast her influence largely through peaceful trade and religion. China has been more direct through the centuries. Using war, conquest, and occupation whenever possible. It is not difficult to understand why the Vietnamese, North or South, have little love for their giant northern neighbor.

While traces of Indian culture are embedded in Vietnam, it is the impact of Chinese culture, ideas, art, religion, etc., which is most seen and realized in every phase of life in Vietnam. This is so evident that it seems "The

Vietnamese threw out the baby, but kept its bath-water" when they expelled the Chinese about 1,000 A.D. Though the Chinese have been back from time to time, it has always been without an invitation.

While Buddhism originated in India, its major impact in Vietnam came through the Chinese with the many modifications created by the more historic Chinese cultural patterns and beliefs. Nevertheless, it forms a basic part of the Vietnamese scene, and a valid understanding of Vietnamese life and thought cannot be gained without a keen awareness of the part which religion has played and continues to play in so many ways.

Into the "cooking pot" of Vietnam, the various ingredients of animism, Ancestor Veneration or Worship, Taoism, Confucianism, Hinduism, Islamism, Roman Catholicism, Protestantism, etc., have been tossed. To season and spice the dish, secular culture concepts of various origins have been added. This has bubbled and stewed through the centuries, so that few of the basic religions or religious ideas will be found identical to the original. Exception must be made for such religious ingredients as Protestantism which has been added too recently, and for the animism of the tribal people who have normally stayed aloof from the whole "show" and have suffered with their "fear-controlled religion".

The imported religious ideas have induced permanent changes in the thought and behavior patterns of the people, and have become so deeply woven into Vietnamese daily life that Westerners tend to disbelieve their eyes, and fail to comprehend the resulting value systems. These ideas mixed with animism and ancestor veneration from South China have formulated the moral codes and standards. They have also established the various rules and systems of government, and have either promoted or hindered the growth of arts, crafts, industry and technological developments.

Until very recently, and in many areas is still fact, the pagoda, the wat, the shrine, the communal house, the mosque, have been the focus of village life. Birth, marriage, festivals, death, lunar occasions, etc., as well as health, posterity, travels, planting of crops, house building, are all governed by religious beliefs and ceremonies. The religious figures of the community are important personages because of either individual belief or community pressure. Social approval is essential to any Vietnamese. Many would rather die than to be held in disfavor with family or community. This would be the "sin" to many Vietnamese that creates guilt, rather than the concept held by many Americans that all men are accountable to a supreme God.

Vietnamese Village-Homes

About 70 to 80% of the Vietnamese depend upon agriculture for their livelihood, and normally live in small towns and villages along the coast and in the Delta of Vietnam. The tribes-people of Vietnam, the Montagnards, who form about 5% of the population live in 50% of the land area of Vietnam which is composed largely of the mountains. Generally, the Vietnamese rice farmer (rice raising is the major farm activity) lives in small villages and walks to and from his various rice paddies. Sometimes small boats are used to reach these fields by means of irrigation canals and ditches and the rice crop is sometimes transported to the village by boat when harvested. Since these folk constitute the primary groups of people that the Navy/Marine Team contact daily in pacification efforts, it is well to understand their way of life.

The farmer's house is built normally for practical uses rather than beauty. It may have roofs composed of thatch or palm leaves, tile or due to the current struggle in Vietnam, tin. Some Americans have observed walls and roofs of houses made of uncut beer company tin with the various advertisements of the companies already printed on the metal. The story of how such commercially marked tin has reached such remote areas and strange usage without first being formed into beer cans would probably be an interesting one.

The house is normally made of such local materials as are available. This may include bamboo, straw, mud, and other products of the area. The mud may be daubed directly onto the plaited bamboo to form the walls. It may be shaped as brick which can be sun-dried as adobe or, in more rare cases, dried in regular kilns. With the current war effort, cement has joined tin as a material used whenever it is available. Whenever the house is made of mud or clay, the eaves of the thatched or tin roof are extended well over the walls so that the heavy rains of the monsoons will not wash the walls away. They also act as an aid to keep the house cooler in the hot sticky climate of the major areas of Vietnam.

The house of the ethnic Vietnamese peasant class is normally divided into three to five rooms of varying size. The main room is the central one in which the ancestor shelf holds the place of honor. Even in the poorer home, there is always a display of candlesticks, incense, scrolls, tapestries, burners, and a shrine which contains the ancestral tablets. These "sacred tablets" contain the names of ancestors through the fourth generation to whom devotion is encouraged and expected. Ancestral spirits are regarded as always present to witness happenings in the family. Most Vietnamese, regardless of what other religious faith is professed, are devotees of ancestor veneration, which has grown out of the Confucian teachings instilled in Vietnam by the Chinese occupation of over 1,000 years. Exceptions to veneration of ancestors are the animistic tribespeople, who fear spirits but do not worship ancestral spirits, and the Protestants who represent a small part of the Vietnamese population, The Vietnamese Roman

Catholic Church permits ancestor veneration as a cultural expression of the commandment to honor thy father and mother.

The main dwelling, even in the village, is normally built in a V shape with space reserved for grandparents, parents and children. Servants and hired farm hands may be quartered either in the main house or small houses of their own in the same compound. The family compound also contains shelters for the oxen or buffalo, farm tools, grain storage, the inevitable pig sty and chicken pen. Often a small garden of vegetables, a tank for storing rain water, as well as a pond or pool where the children and adults bath and wash both clothing and dishes, complete the interior of the compound which maybe enclosed in a wall of greenery. This screening wall of growing plants—areca palms, guava trees, mango trees, bamboo clumps, banana trees, etc.—protect the occupants from curious villagers and others who pass by.

The streets of many villages are little more than winding paths. The barking of numerous dogs and the presence of many small children, make the arrival of a stranger in "town" a well known fact within an exceedingly short time. The attitude of both children and adult villagers quickly reveal indifference, friendliness, hostility, etc., as determined by the action of previous Americans or the villager's awareness that Viet Cong agents are present and watching. An awareness of such simple but obvious factors, as well as an understanding of the multiple involved pressures on the villagers, can do much to aid the success of assigned missions.

The attitude, reaction and action of every American is a vital consideration as the lowest man may cause the loss of many lives or may promote such rapport that many lives are saved by the simplest acts of kindness, consideration, concern, or interest. The American serviceman benefits many as he reveals interest in other people as human beings even if their language, their culture and their daily life patterns do differ from America.

Vietnamese Village Dinh, Market, School

The Vietnamese village constitutes the dwelling place of most Vietnamese and has several buildings or sites which Americans can best appreciate by understanding the purpose and use of the buildings. These include the Dinh, the school and the market places.

The Dinh is a combination of the temple and the community center in many Vietnamese villages. It is within the Dinh that the housewives offer prayers not said at home. It is here that they also offer food to the guardian spirit called "thanh hoang" in Vietnamese. At such times, the "thanh hoang" is asked for protection against the various natural disasters and for his good will toward the individual worshipper or the worshipper's family.

The "thanh hoang" can be a spirit (ghost) of someone who died a violent death, an unnatural death such as murder, childbirth or failed to be buried; or a supernatural or celestial spirit without human origin. Though the villager may claim his faith as Buddhism, Confucianism, or another of the ten or so faiths in Vietnam, the animistic belief of "spirits" who can affect and control destiny is very strong.

Often the courtyard of the Dinh or adjoining temple has a lotus pond with the large round green leaves floating on the water's surface. The lovely flowers of the several varieties of lotus rising above the dirty water, give color to the area. They remind the beholder that, as the beautiful flower grows in such a humble environment, so good may come from each regardless of surrounding conditions.

Should the village have a Buddhist temple or even a Taoist one, it will normally be the most elaborate structure in the village. As the foreigner listens in the quiet of the day, the sound of the monk's almost monotonous prayers and sermon recitations, with or without audience, will be broken from time to time with the rhythmic beat of the mo, which is a wooden instrument normally found on or near the altar, or the ringing sound of the altar gong being struck with a small wooden mallet. If the government does not have a school in the village, the chances are that an elementary school will be located near the temple and taught by someone of the religious organization of the community be it Buddhist, Roman Catholic or Protestant, except among the tribespeople villages where many have no formal schooling.

Schools in Vietnam normally teach their students by rote with very limited supplies of books, pencils, paper, or the items which Americans take for granted in this generation, but under conditions similar to those experienced by Americans a hundred years or more ago. Often there are not enough seats for the children; desks are very scarce if present at all; lighting is normally inadequate; yet, while the teacher and student have all these and other similar problems, as well as the war conditions, the need for knowledge and development of youthful minds grows more pressing each day.

The village market place has many varieties of fresh vegetables, nuts of all kinds, fresh fruits, bananas, oranges, grapefruit, lemon, tropical fruits of all kinds, baskets of peanuts, trays of meat exposed to both dust and flies, fish, tobacco, sugar and salt. These are intermixed with stalls or crude spaces filled with items of clothing, cloth and small hardware items, making a sight to be remembered. The entire market, large or small, is often crowded with people who come to look, to buy or to gossip. As typical throughout Vietnam, it is the women who are merchants, and who seem to dominate the market place.

The important buildings of any Vietnamese farming or fishing village are the Dinh and/or temple, the market place and the school. The conduct of Americans both individually and collectively in these areas can be vital to the success of the present assignment of the Navy/ Marine Team in Vietnam. Be alert to the differences between Vietnam and your home; ask questions in order to gain information, but ask them as you would desire a visitor in the States to ask about something in your hometown. By so doing you will establish friendships that could save your life.

Women

With the numerous cultures and societies in Vietnam, attitudes toward women and their status fluctuate widely. The individual who seeks in a few words to describe their life, place and influence in theory and fact is undertaking an impossible task.

The farming or village class woman works at hard labor just as does the man. Wearing black pajama bottoms and a short blouse topped by a conical hat of palm leaf with or without its plastic cover she may be seen at hard work everywhere, be it the rice field, the cane patch, the market place or along the streets. Often she is the business-head of the family and operates any financial endeavor which it undertakes. Such a business may be a small store, a mobile sidewalk cafeteria, etc. She is not normally a pedicab operator or a fisherman at sea, although she is often a fishmonger or peddler. Among the Viet Cong she is known to be a crafty and hardy warrior. Some Vietnamese government women have been similarly acclaimed.

Confucius taught that the young woman is subject to paternal authority; as a wife, subject to her husband; and as a widow, to her eldest son. While this may be the theory and outward affectation, the fact is that women play a vital role even though it is obscure. The man may be the head of the house, but the skillful and perceptive wife understands enough practical psychology to have her ideas followed most of the time. Many Vietnamese legends attest to this.

When children are small and the husband dies, the widow becomes the head of the household; she performs ancestral worship until the eldest son is old enough to assume this function; she handles property etc. If, however, she remarries, all of her authority over her children and of her husband's property is lost.

The middle and upper class ethnic Vietnamese women wear the Ao Dai which is a slenderizing formfitting outer garment that extends from its choke-throat collar to below the knees with long sleeves and slit on either side to the waist. It is worn over a pair of pajama-type bottoms with shoes being either sandals or closed shoes as desired. The lovely pastel color combinations and their light graceful movements combined with well groomed hair and countenance make many Vietnamese women quite attractive.

Their skillful ability to ride bicycles, motor scooters, etc., so gracefully creates an amazement in most Westerners. In the cities many women are becoming educated and capable of performing technical tasks required in a changing society. Yet many of their attitudes are still largely moulded by traditions hundreds of years old.

Marriage

Marriage and death are perhaps the most sacred and solemn events among most of the Vietnamese people, either lowlander or mountaineer. To the lowland or ethnic Vietnamese, marriage is an affair of greater interest and concern to the entire family than to the man and woman to be married. It is arranged by the family with much care because to them the essential purpose is the procreation of male offspring to perpetuate the family and to assure a continuing ancestral worship.

The continuing cult of ancestral worship is one of the reasons that few families want a mixture of racial blood lines: it is feared that proper worship will not be maintained if such occurs. Marriages are arranged after social factors, horoscope readings, etc., have been studied and found acceptable. The ceremonial procedure of the marriage rite is in three parts; (a) official request for engagement, (b) the engagement, and (e) the marriage itself.

Among the non-Christian Vietnamese of the lowlands, the marriage ceremony seems to consist of ceremonial presentations of the bridegroom to the forebearers--living and dead--and family of the bride, with this taking place in front of the family ancestral altar; and the bride likewise presenting herself before the ancestral altar of the grooms family and pledging to henceforth give allegiance to them.

This is followed by feasting and celebrations as marriage is an important step in assuring the living family that veneration of themselves as ancestors after death will be continued.

While there seems to be some change of marriage customs in the cities due to colonialization and the movies, the traditional customs are very evident. A number of charming young ladies in their early twenties affirmed that their future husbands would be chosen by their mothers; avoiding making mother unhappy was more important than their own choice of mates, as violation of the customs would create much sadness.

Among Christians, a distinctly Christian ceremony is utilized, but cultural patterns not in conflict with Christian

doctrines are firmly adhered to among the better classes of society.

Choosing Life's Partner

The cyclical calendar of the Vietnamese is used in choosing marriage partners. The names of the animals of the zodiac are applied to the twelve years which repeat themselves endlessly. Visits to a number of temples or shrines will usually reveal somewhere a picture of the animal which stands for the current year. Then below is a listing of the animals and the approximate year for which it stands because the Chinese new year comes at a different time than does the Western or Julian new year.

1965--Serpent/snake

1966--Horse

1967--Goat

1968--Monkey

1969--Cock

1970--Dog

1971--Pig

1972--Mouse

1973--Buffalo

1974--Tiger

1975--Cat

1976--Dragon

1977--Serpent

When an individual is born, regardless of his sex or social status, he is believed to have his destiny tied to the animal of his birth-year. Now while some of the animals can live on good terms together, others cannot: but it is generally accepted that the tiger and the pig, the cat and dog, the serpent and the monkey, the horse and the goat, the mouse and the buffalo and the dragon and the cock can do so. Yet most of these cyclical animals cannot stand one another, and according to the matchmakers guidebooks, this animosity is expressible in four degrees of difference. These degrees are *luc sung* (disagreement), *luc hinh* (argument), *luc hai* (violence or harm), and *juc tuyat* (kills).

The first of these degrees of continuous disagreement is between:

- (a) The mouse and the horse
- (b) The cat and the cock
- (c) The dragon and the dog
- (d) The tiger and the monkey
- (e) The serpent and the pig
- (f) The buffalo and the goat

The second degree is that of struggles between:

- (a) The goat and the dragon
- (b) The horse and the cock
- (c) The serpent and the tiger
- (d) The pig and the monkey
- (e) The buffalo and the dog
- (f) The cat and the mouse

The third degree of inflicting physical harm of the first to the second is:

- (a) The mouse to the goat
- (b) The buffalo to the horse
- (c) The tiger to the monkey
- (d) The dragon to the dog
- (e) The serpent to the pig

(f) The cock to the cat

The fourth and most permanent degree is that of killing of the second by the first:

- (a) The mouse kills the serpent
- (b) The buffalo the goat
- (c) The tiger the cock
- (d) The dragon the dog
- (e) The horse the pig
- (f) The monkey the cat

Analysis of these tables makes it apparent that a man born under the auspices of the tiger might find happiness with a girl born in the year of the pig. He should avoid marriage, however, with a girl born in the year of the serpent, the monkey or the cock. The tiger-serpent alliance would be quarrelsome; the tiger-monkey would result in fisticuffs; and the tiger-cock union might result in death for the girl.

While Communism might well have begun to make changes in the thinking of the Chinese in Red China, the consultation of a "learned man" or fortune teller is sought in much of rural Vietnam, and perhaps even in the cities more than generally admitted.

Vietnamese normally count age from the first day of the year in which the individual is born with that year being numbered one. This is true even if born just before the end of the year, for on the first day of the new year, they become two years of age. This of course is quite similar to the way that the racing stables count the age of their stock. This does not infer, however, that the genuine birthday is not celebrated, for often it is an occasion of special prayer to the ancestors, extra flowers or food on the god-shelf to be found in almost every non-Christian home, and perhaps the invitation of special friends for the occasion, sometimes including a meal.

Consulting the Astrologers

Within the Vietnamese cultures—arising out of religious beliefs—there is an emphatic belief in the validity of the many types of "fortune tellers". The geomancer aids in the determination of the proper location of houses and tombs and informs one as to the best orientation as to north, south, east or west; the physiognomist, like the old-time phrenologist of the western world, is supposed to be able to look at a person's features and tell not only what type of person he is, but also what the future holds for him. This is similar to the folklore of rural America in which people tend to judge an individual almost entirely by first appearances. There are also such people as the sorcerer and the astrologer or caster of horoscopes. Normally the astrologer is, reputed to be the best educated, trained and most popular of all those who predict the future with the possible exception of the various bonzes who engage in this art also.

Without attempting to analyze the functional precepts of the astrologer or his art, we should recognize the place he fills in Vietnamese life. Among his various chores are such things as choosing wedding dates; funeral dates for prominent persons; and the choice of proper dates for many official occasions. Many people will not start a new business or a journey without first consulting this "artist" to ascertain if the cosmic forces are in harmony with their plans. Such a practice is not confined of course to the Vietnamese. The ancient Hebrews had to face this issue and the Scriptures tell how it was done; a casual look at American newspapers and newsstands reveal that many Americans must also believe in this art, for otherwise such items or magazines like HOROSCOPE would not be evident. It soon becomes obvious that much of the Vietnamese art of astrology is based upon Chinese writings with the most famous being a fifty three volume set titled, So-Ly Tinh-Uan. The patron saint of Chinese astrology was an individual named Quy Coc Tien Sinh, who was reputed to be able to see the past, present and future; others claim the system of astrology based on the star Tu Vi did not come into existence until about 1,000 A. D.

Without discussion of the various methods whereby the astrologer makes his predictions, it ought to be noted that the following beliefs seem to exist: The stars belong to either a northern half or a southern half of the system into which they are divided, with either half being ruled by a major star. In addition there is a pre-arranged chart with many items of life on it; if the chart which has children in the square has more of the southern stars, you are to have more boys than girls; if, to the contrary, the northern stars predominate, then your children will be mostly girls. Such factors must be carefully weighed while the family is planning a marriage.

Each star is believed to be related to one of the major elements of earth, fire, metal, wood and water. There are other stars believed to produce either happiness and prosperity or their opposite numbers which bring woe, tragedy and decline of fortune: the stars so control the future that one might as well conform—otherwise failure will greet every effort. The system continues to exert an influence on many who have been educated in Western institutions, even if apologetically they say, "We go through the form to please our parents".

When a child is born, one of the first acts will be to have his horoscope prepared without delay in order to be

prepared for what the future holds. From then on, either the prepared horoscope is carefully studied, or else an astrologist is consulted again and again until burial finally removes that individual from the scene.

Whether the American accepts the idea of astrology or not, he must be prepared to see his best laid plans sometimes go astray, or be delayed beyond effective use, because a horoscope indicated that any undertaking on that particular date will cause harm to befall the individual. While some Americans tend to believe in horoscopes, few are so firmly committed that it makes too much difference in their daily lives. Not so where so many of the Vietnamese are concerned; to ignore it would bring certain doom. Sufficient is a word to the wise--diplomatically ascertain the beliefs in such arts before attempting plans that require the full support of your loyal Vietnamese counterpart lest you suffer due to non-consideration of what seems such a small item to you.

Effects of Stars on Choosing Marriage Partners

The custom by which a wife is chosen for most Vietnamese men is quite different from the manner a young American uses to choose a wife. While the matter of astrology is not usually supposedly involved for Christians, it is for most of the ethnic Vietnamese. Factors to be seriously considered are the social status of the families, and the question of the mystical affinities of the marriage partners. Compatible mystical affinities will allow them to marry in keeping with the harmony of the universe; incompatible readings indicate discord which will result in serious martial difficulty. This question of mystical affinities is based on the Chinese concept that three essential factors must be considered: (1) the influence of the earth, (2) the influence of nature, and (3) the actions of the planets. The five major planets with a significant influence on human lives and the items that represent them on earth are: (a) Venus, metal; (b) Jupiter, wood; (c) Mars, fire; (d) Mercury, water; (e) Saturn, soil.

Each of these elements can build up or destroy one another according to this theory. That is to say:

Fire helps soil	On the contrary	Fire destroys metal
soil helps metal	On the contrary	wood destroys soil
water helps wood	On the contrary	water destroys fire
metal helps water	On the contrary	metal destroys wood
wood helps fire		

Since individuals at birth come under the auspices of at least one of the above planets, it is imperative to make sure that two which oppose each other are not united. A man born under Venus marrying a girl of Mars would find arguments, unhappiness, etc., whereas the same man marrying a girl under Mercury's influence would be happy. Similarly, if the man is of fire influence and the wife of water, countless arguments, poverty and perhaps divorce is their predetermined fate; but if man is under influence of fire and the girl of wood, they will have many children and prosperity.

If both are born under the influence of the same planet or its earth representation, things begin to get complicated. Many books and "authorities" have to be consulted in order to determine the exact situation. However, astrology is only one of the three major factors which must be pondered in considering marriage. Strange to the western ear, the thought of romance is not a major factor, if considered at all. In fact, several lovely Buddhist young ladies informed the interviewer that the question of love would not be discussed inasmuch as marriage is a family affair and not the personal affairs of two people. One of them speaking for the group said that she would marry whomever her mother chose for her regardless of what she might think of the groom. She added that it would be better to be married to a poor man, an ugly man, or a bad man than to bring unhappiness to her mother. How different are the ideas of many young women in other parts of the earth with which we are acquainted!

The Vietnamese and Children

The great Chinese Empire left a vivid and deep impression during its more than 1,000 years of social and political domination in Vietnam. One writer had said that the Vietnamese are more bound by Chinese tradition than are the Chinese themselves. Confucian values derived from ancient China saturate Vietnamese ideas of family patterns and behavior. For instance, Confucianism promotes marriage over celibacy, and defined women's happiness in terms of her ability of having many children. With few exceptions, even today in Vietnam, women are expected to be married not later than about twenty years of age and to have children frequently thereafter. Out-of-wedlock children are not generally approved; their birth is severely censored: in a family-centered society as Vietnam is, the place of such children is quite difficult.

While neither Confucianism or Buddhism makes much of an issue of childbirth, the Vietnamese varieties seem to offer both help and solace to women. The woman who is eager to have children may petition Buddhist divinities in especially auspicious temples, or appeal to family ancestors for help. Hannah, in the Old Testament, did a similar

thing in appealing to God for the birth of Samuel.

Some barren women seek medical attention, others look to sorcerers, but it seems that an even larger number appeal to deities for children. It is doubtful that there is a non-Christian home in Vietnam that does not have its shrine. Many villages have a protective Spirit, and shrines dedicated to them and other Spirits are found in abundance. So serious is the lack of posterity to Vietnamese women, that few would hesitate to lodge appeals to the spirits which reside in such places. To obtain the intervention of these supernatural figures, tradition provides definite ritualistic activities.

The supplicant woman must prepare herself for communication with the "gods", and to promote rapport refrains from using meat, onions, garlic, etc., for strong odors—save those of burning incense are not acceptable. A number of baths as well as repeated washings of hands and face are part of the ritual also. Then wearing their finest apparel and carrying the traditional offerings of vegetables, fruit, flowers, votive objects, betel nut, chicken, glutinous rice, incense, etc., they go to the temple. Having lighted their joss sticks, clapped their hands and bowed, they enter the temple from the courtyard and follow a standard pattern in bowing, reciting prayers, and expressing solemn wishes to have a child. Sometimes they have the bonzes write prayers on paper which is then burned so that the spirits may receive them.

Among the "gods" called upon in particular are Lieu Hanh, Tan Vien, and Hung Dao. These gods are the most frequently visited at the beginning of the lunar year. In the town of Huong Tich of Ha-dong province, now in North Vietnam, there is a grotto which has a number of vaguely human-shaped rocks called "Young Girls' and Young Boys' Rocks". After paying proper devotions, the supplicant woman chooses one of these "children of Buddha" and caresses it with exhortations to follow her home. She then goes home convinced that "Buddha's Child" is accompanying her, and in attempts to please it, she buys both sweets and toys, and will even pay double bus fare so that "it" can ride beside her.

From that day forward, a place for "it" is made at the family table, with a cradle being prepared at night until the day when the "invisible visitor" finally decides to become a member of the family. Such a child is referred to as a "prayed-for child" because he is an answer to fervent prayer and the parents tend to spoil it.

In Vietnamese homes may often be seen three porcelain or painted figures symbolizing happiness, wealth and long life. Long life is shown as a kindly old man with white snowy hair; a mandarin in fine robes symbolizes wealth; happiness is characterized by the figure of a father affectionately holding a smiling healthy child in his arms. The last is typical of the Vietnamese delight in children. The expectant mother often purposefully wears clothing which will call attention to her hopes, especially if it is her first baby. In accord with this, it is proper at TET, the Vietnamese New Year, when meeting a lady near delivery time to wish her "a boy at the beginning of the year and a girl at the end" implying a large family of course.

Different peoples look at the same events of life with differing attitudes. Who's right? Maybe both; maybe neither! But it's Vietnam!

Rearing Vietnamese Children

The number of children in a family and its economic status are unrelated in Vietnamese thinking. There is a proverb which translates, "God created the elephant and He created the grass", meaning that the size of the family is not humanly regulated.

This may be related to the Confucian concept that the chief purpose of marriage is to insure sufficient sons to perpetuate Ancestor Veneration. One of the greatest worries to the Vietnamese is the possibility that there will be no male descendents to preserve and honor the family name.

Just inside many Vietnamese homes is a niche for the figure of Doai Cung Thanh Mau who is regarded as the patron of Vietnamese mothers. There is also a goddess of procreation and birth as well as one who is the patron of "wet nurses". This latter goddess, whichever of her names is used, is consulted to protect the baby once it is born.

Among the Vietnamese some spirits are feared because they might steal the baby away. These spirits must be either avoided or appeased in some manner.

Sometimes the sorcerer or the various goddesses of the Taoists, Confucianists, or Buddhists are utilized. Even seeking the protection of the "Christian" God until their children have passed the critical age is not uncommon. While these customs vary depending upon geographical location and economic class, they are still practiced in Vietnam.

Vietnamese women, while having many of the same behavior patterns of the South Chinese, do not normally carry their babies on their backs, but in their arms. One of their sayings on the subject is, "Carry a baby as you would carry an egg and lift it as delicately as picking a lovely flower".

This concern for children has an interesting taboo in that a baby is never supposed to be carried across the threshold lest it should be stunted; rather, the baby is handed to someone already across the threshold and then taken back again after crossing. Because of the high mortality rate of children, the common Vietnamese folk take

great care to guard their children while small from all possible types of evil spirits. For instance, any deceased maiden aunt is given a special place on the ancestor shelf during the time the child is small, for if her spirit is not appeased it may carry the child away.

Sometimes the sorcerer advises that her bones be reburied in a more favorable place. Likewise the spirit of stillborn children is greatly feared lest life be snatched away to give one of them life. Similarly, a bad name might be given the baby to fool the spirits, or a boy might be called by a girl's name for the same reason. In contrast to the American custom of remarking how healthy or lovely a child is, the Vietnamese fear to do this lest it excite an evil spirit who will then harm the child. Many similar customs have also been found in European histories of past centuries, but due to a more scientific understanding of sickness, death and health, most Americans find these Vietnamese customs "quaint".

Legend of Quan-Am

Thi-Kinh (better known as Quan-Am), a very beautiful and talented young maiden, was of a humble family yet she was sought in marriage by many of the richest and most handsome of men. To the surprise of all she refused them and married a poor unattractive peasant. While life was difficult, Thi-Kinh shared the meanest chores with her husband and found happiness in doing so.

During one summer siesta-time as her husband was asleep on the hammock, she noticed a stray hair of his beard growing in the wrong direction. Thinking to cut it off, she got a sharp knife and approached her husband. But her touch and the feel of the blade caused the man to jerk his head which wounded him. Frightened he began to call for help and accused his wife of attempted murder.

Utterly dismayed that her husband would think thus, Thi-Kinh offered no statement and her silence seemed to be an admission of guilt, so she was cast out of her home as an exile. None took pity upon her. Her family disowned her, her former suitors and the village women who never forgave her beauty treated her badly. Finally weary of this, Thi-Kinh sought to renounce the world and seek release in religion. She thus disguised herself as a man and entered an order of Buddhist monks.

In spite of the simplicity of her religious clothing and "shaven head", she still was a very attractive individual, and this was noted by the devotees of the temple. A young girl fell in love with this "handsome bonze". She plead with Thi-Kinh to forsake the religious order and marry. Thi-Kinh cut her short by asking her to respect the holy vows. The young woman reacted by having an affair with the first man who sought her out, and when pregnant went to another village and gave birth to a child. The new mother placed the babe in a basket and left it at the gate of the temple after writing a note accusing Thi-Kinh of being its father. While the prior was reading the note, with all the men gathered about, the baby began to cry. With typically feminine reaction, Thi-Kinh reached down and picked up the baby to quiet it. This gesture seemed to confirm the charge, and she was expelled from the temple as she had been from her home.

Pity for the child forced her to beg for herself and the baby. She thus became a familiar sight as she walked about with the child in her arms and a begging bowl in her hand. The day came when she could no longer sustain herself, so she returned to the temple and knocked at the gate of Buddha. She revealed her secret and begged pardon for her sins as well as for forgiveness of those who had caused her misery. Then in typical Vietnamese story fashion, she sank to the ground and died.

When her story was heard by the Emperor of China, he was deeply moved by her abnegation and chastity, so by royal decree she was raised to the rank of divinity with the title of "Quan-Am Tong-Tu"—The Compassionate Protectress of Children. Today the cult has spread throughout the Far East.

Pictures of Thi-Kinh or Quan-Am are to be found rather widely in Vietnam, and if one visits the old Vietnamese temples and looks under smoke blackened rafters caused by incense burning and decades of dust there Quan-Am sits with child in arms, an unchanging smile on a beautiful serene face.

Fragrant Incense of Aloes Wood

Someone has remarked that Vietnam is characterized by two odors—that of Nuoc-mam (fish sauce) and that of incense. The Vietnamese reaction is that Nuoc-mam represents the material life whereas incense from the places of worship symbolize the spiritual life of Vietnam.

The incense trees and cinnamon which grow in the forests of Vietnam have long been known and utilized. The tribal people gather cinnamon bark and trade these to the lowland Vietnamese for essential supplies. They also gather the incense wood for a similar reason as the tribespeople do not seem to use incense for worship as do the lowland worshippers.

Aloes wood—used as incense—belongs to the Thy-melaeceae family of trees. The Chinese, French, Cambodians, Hebrews, Greeks, Malayans, Germans, Portuguese, Cham and English speaking people all have their own words for

it. The walls and ceilings of many temples are much darkened by the smoke of burning incense.

For a small fee, incense may be purchased and set to burning either inside or outside the temple in the form of joss sticks. For about three dollars, one can secure spiral formed incense that will burn continually for three months or more.

In the ancient writing of the Egyptians, Greeks, Indians and Arabs aloes is mentioned. The Arabs use it as medication for the heart and burn it mixed with camphor in worship services. In India, aloes mixed with other products is used to anoint and perfume the dead. An additional aromatic product of the aloes wood is Ky-nam. Ky-nam is composed of aloes wood full of resin—if chewed, it tastes bitter and is gummy; when burned, its resin gives its own characteristic scent. Since Ky-nam is black in color with white spots like the feathers of eagles, it is sometimes called eagle-wood. It is also used as medicine against colds, fevers and dysentery, but with the warnings that if used by pregnant women it will cause miscarriage.

Normally, the aloes incense wood is of a brownish color and makes excellent incense sticks which are often made up into small packages for easy use. Similar to the cedar in the states, aloes is sometimes made into furniture, but is very expensive by comparison. The Portuguese tell of one piece of aloes wood four feet long and two feet thick valued at 54,000 English pounds (roughly \$470,000) in the 17th century. An Italian missionary in Vietnam about the same time says the King of Vietnam had a piece of aloes wood weighing about 30 pounds in his office. If made into wooden pillars, only the very rich could own such rarities. Used as incense, the smoke is supposed to please either the spirits of the departed dead or to curry the favor of the gods.

Joss Sticks

Vietnam is a land of beauty and charm in spite of its horrors, uncertainty of life and the frequency of sudden violent death due to war. Added to a culture so different than normal for most Americans is the odor of Nuoc-mam (Vietnamese fish sauce) and the wispy smoke of joss sticks and incense burners, the latter two found on family altars, spirit houses, and temple courtyards and before the figures of Buddha which abound in great numbers.

Not all joss sticks are fragrant as some are primarily for smoke and have only the faintest odor. However, the more favored joss sticks are the ones with incense which serves both as a means of veneration and as a practical deodorizer.

Few homes in Vietnam are without a joss stick to be utilized for some reason, and in some seasons the burning of joss sticks seems to create distinct fire hazards. When it is remembered that joss sticks are all handmade, it does not take long to realize that this is quite an industry. Basically the joss stick is made with a thin bamboo stick, which is painted red, Part of the stick is rolled in a putty-like substance—the exact formulae are guarded by their owners.

The putty-like substance is composed of the sawdust of such materials as sandalwood and other fragrant plants mixed with water or another evaporating liquid. Normally at least three different kinds of sawdust are mixed for the best result. The ideal woods for this sawdust come from the mountain forests and from Laos. Once the sticky brown mixture is placed on ½ or more of the painted bamboo stick, it is placed in the drying racks in the sun. It takes about two days of sunshine to dry the mixture satisfactorily, and then these are brought indoors and placed so that several additional days of drying time is allowed. This helps to insure that all moisture has evaporated and makes a firmer better product.

Once completed, the joss sticks may be placed into packages along with a couple of candles for the altar, or placed loosely in larger boxes for wholesale or retail distribution. Most of the work is done by girls, who, with training and practice, can make about three thousand joss sticks a day. It is possible for a hard worker to earn perhaps the equal of a dollar for a full day's labor.

Joss sticks are very reasonably priced, and it is good for the common people that this is so, for few acts of devotion could be complete without the lighting of joss sticks. These may be placed in sand-filled containers either in the temple courtyard or in racks located in front or on top of an altar. Sometimes after burning joss sticks are placed in front of a Buddha statue, the ascending smoke from the burning joss stick is thought by some to have beneficial aid in pleasing that power to whom worship is made, or prayers offered.

It is possible to purchase spiral or circular joss sticks which will burn as long as one to three months with incense and smoke being cast off night and day. Quite often walls, the ceiling and sometimes the figures of devotion or veneration are smoked or darkened. Where the buildings do not have adequate ventilation, the spaces above the doorway level may be perpetually gray with smoke. The overwhelming fragrance of the burning joss sticks may also cloak any unpleasant odors that might detract the worshipper from his devotion, or which could offend the one to whom petitions are being made.

While the Chinese families of Southeast Asia use many joss sticks, it is doubtful if they use more than the Vietnamese families who may combine animism, Confucianism, Hinduism, and Buddhism and sometimes even parts of the Christian acts of worship. To so many of these folk, it would be more unwise to forget, ignore or omit the acts of worship where the joss sticks are a basic element, than it would be to step in front of a speeding truck. It might

miss you, but the angered "spirits" would not!

Use of Votive Paper as an Act of Worship in Vietnamese Temples

Among the sights to be seen in South Vietnam are the temples of ancestor worship which normally have a fire into which worshippers throw money made of tissue-like paper. History reveals that in times past, when a member of royalty died, and was buried, living persons were often buried along with him so that he might still be waited upon by servants. His personal possessions were often included in this rite. Such customs seem to have been practiced in many lands. In at least one land, the widow was also slain and cremated when the husband died, so that he might have a wife in the "next world". This custom was condemned by Confucius as being inhuman.

Feeling that such a custom might be unkind, or at least expensive, someone came up with the idea of using wooden or straw figures, representing common objects used in the persons lifetime. These figures were burned or buried with the deceased. Incidentally, such burial customs have provided archeologists with valuable information of bygone ages. According to tradition, about the first century B.C. a government official developed the idea of making votive offerings from the bark of a palm tree known as cay gio. These were used to imitate silver, gold, clothing, common objects, and could be burned as an offering during the funeral in place of valuable objects or human beings.

Vuong-Du, the legendary inventor of the votive paper idea, was apparently not able to sell much of his product. But then struck by a "clever" idea, he decided upon a surefire gimmick to sell his product. By agreement with his fellow-makers of votive paper, he arranged for one of his sickly companions to be put to bed and told everyone that he was seriously ill, and a few days later that he was dead. Placed in a coffin (with a previously bored air hole) the funeral proceeded toward the tomb accompanied by a great number of figurines made of votive paper.

Just as the heavy coffin was to be lowered into the tomb, the "dead" man was heard to groan and moan; then as the lid was raised, the haggard and pale "corpse" sat up and spoke to the mourners. He told them that while he had been taken to the Infernal Regions (Hell), he had been released because his family had substituted money and paper figures for his person. Apparently, the story was believed at the time, for sales boomed as many hurried to buy these votive items and burn them to the spirits of their ancestors.

Regardless of the truth of this legend which is recorded in a number of documents, the burning of votive paper seems to constitute one of the essential rites in homage or worship to the dead. In the courtyard or temples where worshippers may be found will be seen an open fire into which the worshipper casts votive objects including paper money as a part of their worship. Such votive paper, along with joss sticks and candles, can be purchased for a very small fee either on the sidewalk or in front of the temple, or sometimes in the temple itself. Votive paper burning in Vietnam preceded the arrival of Chinese colonists in the first centuries of the present era according to some students of culture.

While we may not understand or appreciate just what the burning of such votive items is to accomplish, the sincerity of the worshippers can be commended. Perhaps many of the worshippers who burn these items as acts of worship cannot give you an idea of why they do so, maybe it is done because that is the custom of the culture in which they grew up! How about you in your own worship? Do you ever question yourself or others why certain things are said or done? If not, a suggestion that you do so, if followed up, may really surprise you! At any rate, it would surely help to establish rapport with those people among whom you are privileged to serve on this tour of duty.

The Lotus

Amid the dirty waters of small streams and rivers as well as from the semi-stagnant pools of water throughout the tropical area of Southeast Asia (Vietnam, Cambodia, Laos, Thailand, Malaysia, etc.) can be seen the bright green floating leaves and the lovely colors of the Lotus. Such is the contrast of the flower to the environment wherein it grows, that long ago, Buddha used it as a symbol of his teachings. Growing out of the impure, the dirty, and the waste products of civilization, where sanitation is practiced quite differently than in America, the Lotus lifts high its stately and lovely blossom in such unsullied and pure form that it is an object lesson. Buddha taught that as the flower achieves its mark in spite of its environment, so may men lose their passions and desires and thereby find release in the spiritual serenity of Nirvana.

The Lotus flower thus became a religious symbol as well as a popular food and a sight that creates aesthetic pleasure. The Lotus bud is perhaps the single most popular offering of the Buddhist as he worships at his temple, or his home altar. It is quite often held in the folded hands of the listener within the temple as sermons are given or meditation is practiced. Often in the early morning hours as the Buddhist bonze makes his way through the streets with the "merit bowl" wherein the laity may earn merit by giving cooked rice, there will be a Lotus bud or two within his hand. Likewise, it has come to form a part of Asian architectural and sculptural motifs.

Sometimes the Lotus is compared to the feet, the heart, or the life-giving attributes of the Buddhist female. Moreover it has a history that predates Buddhism as its symbolism was also of Hindu heritage. For instance,

Brahman legend tells the story of how when Brahman, the god of the universe, was creating this universe, he went to sleep on the job; as he slept, the Lotus bud appeared from his naval and its petals opened, Vishnu emerged and finished the creation.

Buddha used its four stages to symbolize the four types of people and their distance from enlightenment. The four stages are: (1) the Lotus bud deeply submerged as it starts its development; (2) the bud about to reach the surface of the pond; (3) after the bud has cleared the surface, but with leaf and bud still folded; and (4) the bud standing tall and straight with its beauty undefiled by the mire from which it grows. Because of this symbolism, it is always proper to use it as a floral offering to bonzes when ceremonies are performed or as means of earning merit. The Lotus bud signifies in Buddhism that the worshipper is capable of reaching enlightenment because of the opportunities within his grasp. The unopened bud also tends to last longer than other flowers, and it has the capacity to bloom when placed in water and left before the altar.

Incidentally, there are at least five varieties of the Lotus with the water lily being included, even if not always accepted as a true Lotus; but the Thai people refer to the two types as "string Lotus" and "stalk Lotus" with several types of "string Lotus" with flowers of purple, white to pale blue, and red. There are also at least five kinds of "stalk Lotus", with each having its own characteristics and charm when closely studied.

Apart from its religious symbolism and its aesthetic and, at times, almost ethereal beauty, the Lotus is also a food plant. As food it was known to the Greek Homer and was widely used by the Chinese, Japanese and Southeast Asians. Its seed may be eaten fresh or dried and used in sweet soups and deserts. The root may be used in salad, boiled in soup, or preserved in sugar and used as desert. From the root may also be extracted a fine starch used by the inhabitants of that area for certain special foods. Thus, while in many places it might be just a nuisance, the Lotus has been turned into food and given religious values while adding lovely colors in unexpected places.

The Meaning and Importance of "TET"

"Tet" is actually a three day holiday which marks the beginning of the Lunar New Year, which synchronizes with the Chinese New Year and is closely tied to the Spring Equinox. To many this means the annual awakening of nature. 1966, for example, was the year of the Horse, and 1965 was the year of the Snake. Each year of the 12-year cycle has an animal name. While the Vietnamese celebrate TET, the Chinese in Thailand, Vietnam, etc., celebrate the new year with many festivities and ancient religious rites.

Due to religious beliefs, age-old traditions and customs, TET is the single most important holiday season in Vietnamese life. The first visitor of the new year is vitally important to them as is the urgent necessity to avoid anything unpleasant or sick for fear that such will be repeated throughout the year. Because of long Chinese influence and Confucian teachings, many of the customs and practices are familiar to the students of Chinese culture. For instance, this is the time when all debts must be cleared up, when ancestral graves must be visited and cleaned up; when ancestor family altars must receive special attention with incense, prayers and flowers as well as food offerings.

To many of the people in this beautiful land, TET is the opportunity to renew the communion of the dead with those of the future through the veneration offered by those presently living. It is a renewing of spirit and body, a settling of old accounts, financial and spiritual. TET is the time when families want to be together much as do Americans at Christmas. The longtime Chinese occupation planted the belief that at this time the "God" or "Spirit" of the Hearth must go and render account of the family to the Heavenly Emperor in the Jade Palace. To make sure that the report will be sweet, some families place honey or other sweets on their paper Gods of the hearth or kitchen before they are burned and sent on their way. To be sure of a good report for the home, gifts of fruit, a new paper coat and a paper carp (sacred fish) for riding are added as inducements, while in the delta, paper animals for burning may be added.

Sometimes at TET the number of fires in the shopping and industrial areas have caused the remark "Someone is trying to get insurance to settle accounts". While firecrackers, and other explosives were used in peacetime to drive away evil or dangerous spirits, these are now strictly forbidden. One Celebration almost resulted in tragic deaths for many when illegal firecrackers were exploded near tense combat troops. But so that past, present and future may be joyfully united, the year-end ceremony of sacrifices still occurs as an invitation to the deceased to take part in the feasting.

Celebration continues for three days, ending the evening of the third day when all ancestral souls who have returned to the family for the occasion, must depart for their world. It is then that artificial silver and gold paper money is burned by the family. This allows the departing "ghosts" to hire sampans to transport them across the river that divides "spirit heaven" from the world of the living.

The Vietnamese TET NGUYEN DAN combines many of the secular features of the American Christmas holidays with religious features observed in All Souls' Day, etc., with animism, Buddhism, Confucianism, and Hinduism; each contributing sometimes conflicting features and ideas, but all combined to make a valid holiday season for our

Vietnamese allies.

When the "hearth spirits", or "gods" are absent to make an annual report to the Jade Emperor, the Vietnamese peasant wants protection from evil spirits, etc. As a consequence, Buddhism plays an important role during the three day TET holiday period. The villagers feel that protection is gained by the special preparation of a long bamboo pole. The pole is stripped of all leaves but the very top ones and a red eight-sided paper, bearing the symbols of Buddha's Eightfold Path of righteousness, is then attached. This pole, which may also have some areca nuts and betel leaves tied to it for the good spirits, is planted in their yards. Sometimes small bells which tinkle in the breeze and frighten evil spirits away, or a small plaited bamboo square symbolizes barriers which they cannot overcome are used. A small bronze gong, which serves as an emblem of the "Lord Buddha" may also be found attached to these poles.

Children are sometimes told the story of Buddha's clever victory over demon spirits. These stories are repeated year by year and become a part of the heritage given to so many Vietnamese children that animism is quite evident in much of Vietnam. Briefly told, it seems that the land of Vietnam was being overrun by terrifying demons. The inhabitants were frightened, helpless, and always fleeing. But Buddha arrived in answer to their prayers to save them from their desperate situation.

Buddha sought to purchase some Vietnamese soil, but could buy only as much as could be covered by his cloak, for which he promised precious stones and many jewels. The demons, being quite greedy, agreed. Buddha then backed his demand for the departure of the demon spirits by throwing down his cloak which grew in size until it covered the land. He then turned the land over to the people. The raising of the simple bamboo poles about their homes on the 23rd day of the 12th month of each lunar year is in remembrance of Buddha's power to deliver from evil. While Buddha may have this power in the minds of many Vietnamese, Buddhists from some countries would find this completely unacceptable. Whether or not you agree with the legend, the point is to remember that many of the ethnic Vietnamese do.

Naturally TET also is the high point of the year for foods, but a description of the more popular ones would take a number of articles, and even then the sight and scent could not be conveyed to give adequate representation.

The Dragon in Vietnam

Perhaps the figure most used for decorative purposes in Vietnam is the Dragon. It is to be seen in temples, on silverware, and cloth of all kinds, and next to the depiction of bending bamboo is perhaps the most familiar symbol of that land. The dragon is the most important of the four symbolic animals of Vietnamese mythology--to the Vietnamese it symbolizes nobility and power and is believed to be immortal. It can live anywhere--in the air, underground, in water, etc.; it is believed to possess such power that, when provoked, it can spit a deadly vapor which it can turn into either water or fire at will.

While in Western mythology the dragon is an evil beast, and best illustrated by the story of St. George and the Dragon, in the East--especially in mainland Asia--it has an opposite significance. The dragon is the totem, the palladium and emblem, of Vietnam. It is the symbol of man in general, just as woman is represented by the phoenix, another of the four mythical animals of the land. When a dragon and a phoenix are shown together either in cloth designs or carvings, a marriage is represented; sometimes this is emphasized by the addition of a Chinese character meaning joy, and greater emphasis is achieved by repeating the character.

The dragon may be a fanciful elaboration of the several varieties of common lizards of Vietnam, but its symbolic use seems to be of ancient Chinese origin.

According to popular belief, the dragon is a genie that presides over the creation of meteors and other cosmic activity, and belief in cosmic activity is exceedingly strong in Vietnam. In addition, he is often considered to be the god of the waters who lives in the sea and other bodies of water.

According to the Chinese tradition, which is still prevalent in Vietnam, the dragon has the horns of a deer, the head of a camel, belly of a crocodile, scales of a fish, and buffalo-like hair. Its hearing ability is in its horns rather than the ears. The neck of a serpent, eyes of a demon, and claws of an eagle complete a figure which is rather strange to the Westerner.

There are many legends of the dragon with some being used to explain the origin of the Vietnamese people. One of these tells a story of a Vietnamese King named Lac-Long Quang(circa 2,500 B.C.) of the dragon race, who kidnapped the wife of his cousin, a Chinese king De-Lai, and got 100 eggs. From these came a hundred boys: fifty of these, taking after their father, becoming water geni--the other fifty took after their mother and became land dwellers. One of the latter founded the Hung-Vurong dynasty, but its kings were still more at home at the bottom of the rivers than in their palaces. While Vietnam had a dynasty and from time to time the ruler died, the Vietnamese did not say "The King is Dead" but rather "The Dragon has gone up into the upper regions". A second proverb states, "When the Dragon (the ruler) is peaceful and happy, the fish (the people) swim freely".

The reddish color of the Sai river is explained by the following legend. When the Chinese invaded Tonkin in

ancient times, their general used explosives to break up the rocks blocking the river. This explosion wounded the dragon hidden in its depths and the wound, having never healed, continues to color the water with its blood. This is very similar to the Chinese legend that the dragons are found everywhere underground, and serious difficulties would result if a dragon were accidentally wounded. His fury could result in untold catastrophe.

There are numerous other dragon tales which might be told, but they have a similar thought and seem to spring from the animistic concept of the earth having a "spirit" of its own which must be worshipped and appeased. These legendary stories have a present-day effect on the thinking of many common folk. To illustrate: a Chinese legend still current in Vietnam is that a three year old carp can be transformed into a dragon by certain rites. The Vietnamese, therefore, do not wish to eat large carp particularly if they are black as this may have dire consequences. While such concepts are entirely alien to the Western thought, awareness of such beliefs may help to avoid needless hostility.

Veneration of Vietnamese Benefactors

The evidence of ancestor worship in Vietnam is a constant reminder of Chinese religious influences. The Vietnamese do not hesitate to state that veneration is given to historical figures who made permanent contributions to Vietnamese life. These include Marshall DUYET, the Trung sisters, Nguyen Con Tru, as well as the discoverers of certain vocations, crafts and arts.

Much of the Vietnamese culture and development was largely in what is now North Vietnam. Only within the last century or two has the area known as South Vietnam become settled and developed to any substantial degree by the Vietnamese themselves. Perhaps this is one reason the southern Vietnamese seem to resent the northern Vietnamese; the cultural history and influence of the north is apparently not appreciated nor accepted. This is comparable to attitudes occasionally found in the United States between the East and West Coasts, or parts of the North and South as a result of economic, geographic, and cultural differences.

It was Tich-Quang, governor of what is now the area around Hanoi, who introduced the Chinese culture which colors every phase of lowland Vietnamese life. His successor introduced the reading and writing of Chinese which continued as the basic tool of written communication until Alexandre De Rhodes, a Roman Catholic Priest, introduced the present Vietnamese language.

It was a bonze who was credited with the origin of medical arts in Vietnam in the 10th century. Upon his death, a temple was erected in his name with an official cult instituted in his memory. Even this "holy man" learned his medical arts in China! Likewise, Luong-Thi Vinh introduced mathematics about 1700 after studying in China, he also translated Chinese mathematics books and introduced the abacus. To show gratitude, a temple was erected to honor him.

The brothers who introduced goldsmithry as a craft were honored after their deaths by having a temple raised in their memory. Likewise, the book Bac-Ninh-Chi gives credit for the origin of the craft of copper working to a bonze, Khong-Lo, of about 1250 A.D. who also had a temple erected in his memory, as did the maker of Vietnamese coinage, one Luu-Xuan-Tin. Because of his contribution, the king, Le Thanh-Ton, erected a temple wherein his cult could be perpetuated.

Even the individual credited with introducing mat making to the Vietnamese has a temple in his memory. Similarly, honor and veneration is given to that "clever" ambassador who learned from the Chinese the methods of silk weaving and the methods of growing soya beans and corn. In spite of Chinese embargoes against the moving of seed out of China, the ambassador did so. There is still a temple to his memory even though this was more than 400 years ago.

The facts of ancestor worship and Chinese cultural influences must be considered in evaluating the forces that have moulded culture in this part of Southeast Asia. No valid understanding of current thought and behavior patterns can be gained without awareness of the past and present Chinese influence.

Ancestor Worship

Non-Christian ancestor worship begins at the time of death. As soon as death is a fact, the ethnic Vietnamese cover the corpse with a square piece of red cloth. Often a bit of cloth is made into the shape of a doll representing the body so that it might receive the spirit of the dead one. Then the corpse is washed, clothed in best garments, and placed on a bier in the casket. Mourning is announced with such details being spelled out by law. Usually a complicated ceremonial rite is used for burials. The grave is often dug according to geomancy.

From the day of death, there will be a lighted candle on the ancestor altar with attempts to keep a flame there constantly; in addition food is placed there for the spirit of the dead individual. Mourning for members of the immediate family supposedly lasts for three years with yearly ceremonies on the anniversary of their deaths. When a father dies, his daughter may not marry for three years due to mourning customs. Most Orientals regard the death

anniversary more important than birth dates, for who knows at birth what an individual will achieve or become.

While there are differences of opinion, it seems that death among the ethnic Vietnamese is believed to be part of the return to eternity. A reincarnation in some form will be decided by the sum and value of the life of the deceased as well as by the prayers said to one's spirit. On death anniversary celebrations, the first day of the year, lunar festival holidays, and all important family events such as birth and marriage, worship at family ancestor altars is performed.

To the average family of ethnic Vietnamese the presence of the spirits of their ancestors is vivid and is as much a part of reality as are the living. No offense by word, deed or thought should be given; rather honor must be rendered so that one's own moral and social standing is improved. One authority has pointed out that to the Vietnamese "a country is composed as much of the dead who laid its foundations as the living who perpetuate it".

The ancestral veneration of Chinese culture is a link uniting the dead and the living members of the family. The social virtue of filial piety, as taught by Confucianism, is greatly esteemed and is a cohesive element in binding the family and clan into a unit. The living believe that such worship provides a channel of valuable services between the living and the dead—careful observations reveal how deeply filial piety affects the social, political and economic structures in South Vietnam and demonstrate the necessity of understanding people as human beings wherever found.

Ancestor Worship –Worship of Nham Dien

Among the gifts of the Chinese to Vietnam during 1,000 years of occupation, and as the big neighbor next door, is ancestor worship. Ancestor worship is more than just the worship of "spirits" of one's deceased relatives; it is also the veneration and worship of great men, or at least the "spirits" of these great men, and many temples have been erected in which that particular personage may be worshipped. Among the recognized religions and places of veneration or worship in Vietnam are many of these temples—some quite small and simple, others large and showy.

Since rice is the major foodstuff and the staff of life to the Vietnamese, with the average consumption computed to be a bit over two pounds a day per adult, anyone aiding rice production in a notable way would become a famous man. One such individual who lived about the time of Christ was Nham-Dien, governor of Thanh-Hoa, which today is a province in North Vietnam. As rice growing seemed not to produce sufficiently for the labor expended, the farmers turned to fishing and hunting (wild game such as elephants, tigers, deer, are still available in Vietnam), and the people suffered from insufficient diet.

'Nham Dien'—who apparently had been either raised or educated in China—taught the Vietnamese the art of wet rice culture. So that water might be readily available, he laid out canals and divided the lands into small plots which could be flooded readily from the canals and rivers that are abundant in Vietnam.

Two thousand years after Nham-Dien introduced wet rice culture to the Vietnamese, his methods are still used. Throughout the length of South Vietnam, the rice fields, divided into small plots and watered by canals that never seem to dry, are constant reminders of this long-dead governor. To the Vietnamese, who study and learn much of their material by rote, Nham-Dien is still a vibrant personality whose spirit can help those who worship him. To aid such worship, there are a number of temples—especially in his province of Thanh-Hoa—built in his memory. Because of his work with rice production, and his rules regarding marriage, Nham-Dien is considered to be among the great men of his country.

Vietnamese Self-Sacrifice Customs

Vietnam is a land of tradition and ancient customs. From time to time the American is "shocked" to see, read or hear of Buddhists who set themselves afire as part of a technique to achieve certain goals in which they believe. The difference of religiously influenced cultures may create an obstacle to ready understanding of this custom.

According to ancient Vietnamese custom, anyone who feels themselves to be mistreated, or has a claim which demands satisfaction but does not receive attention, may secure redress by going on a "hunger strike", by lying down and refusing to move until the "guilty party" gives in. This may continue until death occurs if necessary. The origin of this custom seems to have arisen from the Vietnamese horror of scandal in a society which has a basic tenet of getting along with one's fellowman. Such a sense gives vivid evidence that the accused must not be a good person, or such a scene would not be necessary.

By such actions as lying down, refusing to move or eat, etc., the victim attracts attention of neighbors and even the authorities to his claims, and these increase pressure on the "guilty" and promote chances of success in "obtaining justice". It is a personal martyrdom as a protest against bad judgment!

Suicide is not uncommon, but in such cases either someone is told the reasons of this drastic action or else a note is left in which the grievances are set forth as the cause of the action. Ancient Vietnamese law incriminates those who cause such suicide and classify it "murder by oppression".

The procedure for creating such scandal is an outgrowth of the Confucian teachings of the ideal relationships that are to exist between child and parent, wife and husband, ruled and ruler, individual and society. When the Buddhist concept of the endless "Wheel of Existence" is added, the climate is established wherein suicide for cause is given a radically different slant than most Americans accept.

Awareness that hunger strikes and "suicide for cause" have a long tradition in Vietnam should provide a better understanding of such actions when these occur. Should one be present when self-destruction is about to occur, intervention to save life is acceptable if timed to "save face" as it provides adequate opportunity to express one's grievance without the necessity of painful death. Since such possibly violent actions are viewed in a different context by the Vietnamese population as a whole than is normal for Americans, it is imperative that acceptable solutions which do not violate principles be sought when possible. Having considered all possible solutions to a situation and having accepted one as being the only valid recourse of action, it may be just as necessary to act or refrain from acting as it is for the sincere Buddhist to set himself afire to express protest.

Since it is normally the Mahayana Buddhists of Vietnam who engage in this fiery death voluntarily, the statement of a leading Vietnamese Buddhist monk may be of help in understanding just how such deaths are viewed by the Buddhists, and to what extent these may be either encouraged or discouraged by religious doctrines found in Vietnam. "Reverend" Tich Tam Giac is a graduate of the Vietnam Institute of Buddhist Studies, Saigon, South Vietnam and his statement "The Meaning of Self-Burning in the Doctrine of Buddhism", was in December 1963 "World Fellowship of Buddhist Bulletin", p. 3. Since he is a Mahayana Buddhist monk speaking about a Mahayana Buddhist custom in Vietnam, his words are quoted:

"To burn oneself by fire is to prove that what one is saying is of the utmost importance. There is nothing more painful than burning oneself. To say something while experiencing this kind of pain is to say it with the utmost of courage, frankness, determination and sincerity. During the ceremony of ordination, as practiced in the Mahayana tradition, the monk-candidate is required to burn one or several small spots on his body in taking the vow to observe the 250 rules of a Ghiksu (Monk), to live the life of a monk, to get enlightenment, and to devote his life for the salvation of all beings. One can, of course, say these things while sitting in a comfortable arm chair, but when these words are uttered when kneeling before a community of Sangha (Buddhist clergymen) and experiencing this kind of pain, they will express all seriousness of one's heart and mind, and carry much greater weight. In the Sadharma Pundarika, one of the most famous suttras (Chapters of Scripture) of Mahayana Buddhism, we see a Bohhisattawa burning one of his arms to express the determination to work for the salvation of all beings."

The Vietnamese monk, by burning himself, says with all his strength and determination that he can endure the greatest of suffering to protect Buddhism, that he is protesting with all his being the policy of religious oppression and persecution. But why does he burn himself to death? The difference between burning oneself and burning oneself to death is only a difference in degree, not nature. A man who burns himself too much must die. The importance is not to take one's life, but to burn. What he really aims at is the expression of his will and determination, not death. In the Buddhist belief, life is not confined to a period of 60 to 80 or 100 years. Life is eternal. Life is not confined to this body--life is universal. To express will and protest by burning oneself, therefore, is not to commit an act of destruction but to perform an act of construction (or consecration), i.e., to suffer and to die for the sake of one's religion and one's people. This is not suicide. Suicide is an act of destruction having the following causes:

- lack of courage to live and cope with difficulties
- despair of life and loss of hope
- desire of non-existence (Abhava)

This self-destruction is considered by Buddhism as one of the most serious crimes. The monk who burns himself has lost neither courage nor hope, nor does he desire nonexistence. On the contrary, he is very courageous, hopeful and aspiring for something good in the future. He does not think he is destroying himself; he believes in the good fruition of his act of self-sacrifice for the sake of others. Like the Buddha in one of his former lives--as told in a story of Jataka--who gave himself to a hungry lion which was about to devour her own cubs, the monk believes he is practicing the doctrine of the highest compassion by sacrificing himself in order to call the attention of, or to seek help from, the people of the world.

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