

“FIRE” THICH QUANG DUC – EXPERIENCES ON PROMOTING THE POWER OF PEACE

“FOGO” THICH QUANG DUC – EXPERIÊNCIAS NA PROMOÇÃO DO PODER DA PAZ

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Abstract: Based on the characteristics, nature, and trends of peace and the power of peace, the article closely follows the 1963 legal incident. It clarifies the soft power from the 1963 legal incident with the following issues: 1963 reflects the aspiration for peace and the justness of the struggle of the Vietnamese people. The article has summarized some experiences on promoting the power of peace, tightening the spirit of solidarity, respecting cultural diversity and human values; contributing to preventing risks, resolving tensions, and building peace in the current context of globalization and integration.

Keywords: Peace. Peaceful power. Buddhism. Thich Quang Duc.

Resumo: Com base nas características, natureza e tendências da paz e do poder da paz, o artigo segue de perto o incidente legal de 1963. Esclarece o soft power do incidente legal de 1963 com as seguintes questões: 1963 reflete a aspiração pela paz e a justiça da luta do povo vietnamita. O artigo resumiu algumas experiências na promoção do poder da paz, fortalecendo o espírito de solidariedade, respeitando a diversidade cultural e os valores humanos; contribuir para prevenir riscos, resolver tensões e construir a paz no atual contexto de globalização e integração.

Palavras-chave: Paz. Poder pacífico. Budismo. Thich Quang Duc.

1. Introduction

When it comes to peace, many people will think in the Vietnamese way of "nine out of ten" or "be gentle and meet good"; peace is the absence of violence, violence, and certainly not war. And usually, when it comes to power, it's easy to think of the power of war, the power of "fists", of weapons; The greater the destruction level, the greater the power. And so, where does peace come from? The strength of peace lies in righteousness and justice. The power of peace is the power of truth, conscience, and the times. Contrary to the power of war, the power of peace rests on the foundation of sustainability, which is not only a short-term solution but also achieves long-term stability and maintenance.

The power of peace is based on the principles of justice, rightness, and respect for human rights. It requires fair and equitable treatment of all stakeholders, and respect for cultural, gender, ethnic, religious, and cognitive diversity that helps build a peaceful global community. The "flame" of Thich Quang Duc in the 1963 legal case reflects the great power of peace and the strength of the righteousness of the Vietnamese people's struggle.

2. Literature review

Within the scope of this article, the author mainly refers to research works on Buddhism in general, and Vietnamese Buddhism in the 20th century has been interested by many domestic and foreign authors and published in many research works. *A Brief History of Buddhism* by Thich Mat The (Thich Mat The) (1943); *A History of Buddhism* by Nguyen Lang (Nguyen Lang (2008)), *A History of Vietnamese Buddhism* edited by Nguyen Tai Thu (1988); Looking back on the Southern Buddhist movement in 1963 (University of Social Sciences and Humanities - Vietnam Buddhist Academy in Ho Chi Minh City (2013)); *Buddhist tribulation 1963 original Humanity, Nature and Process*, (Thich Nhat Tu - Nguyen Kha (Co-editor) (2013).

In the 1963 *Buddhist Tribulation work, causes, nature, and process*, there are 56 articles by 48 authors that explain the causes, nature, and process of the Buddhist Tribulation in 1963 with the following sections: 1/ Origins of the Buddhist Tribulation the Ngo Dinh Diem regime; 2/ The political context of South Vietnam; 3/ The 1963 coup and the conspiracy to forge history; 4/ Buddhist tribulation 1963; 5/ The bodhisattva Thich Quang Duc – compassion. The book was published on the occasion of the 50th anniversary of the Buddhist tribulation in 1963, "1963 – 2013! Fifty years have passed. Half a century is a long enough time for us to peacefully look back at the past to draw lessons for the future" (Thich Nhat Tu - Nguyen Kha (Co-editor) (2013).

To elucidate the power of peace and draw some experiences from the 1963 "law tribulation" event, this study mainly uses the historical method, placing the Buddhist tribulation event in 1963 in the political context. The right of the Republic of Vietnam brutally suppressed the people's struggle movement in the South. At the same time, based on inheriting the power thinking "fearless" and "non-violent" of

Buddhism (in the work: Buddhist Tribulation 1963, the cause, nature, and process), the author focuses on the explanation on peace, peaceful power – theoretical and practical issues. Since then, the incident of legal tribulation in 1963 is reflected to affirm the legitimacy, peaceful power, and true power of this event. Thereby, expressing the desire for peace, the desire to have a happy and peaceful life, to seek a career, and to develop oneself without having to worry about the dangers of war or violent actions. Peace has always been the burning desire of mankind, the ideal and the noble dream of man. The history of the existence and development of human society has gone through wars, sufferings, and traumatic losses caused by wars. Therefore, peace is always the goal, the great aspiration of human beings.

3. Results and Discussion

Peace and the power of peace

Peace

Peace is a state of harmony, consensus, and the absence of conflict between parties within a community, a country, or between different nations. It refers to unity, consensus, and harmony among different individuals, groups, or nations without conflict or violence.

Peace is not only the absence of war or armed conflict but also includes fairness, equality, respect for human rights, dialogue, and cooperation between the parties. Peace can be achieved through a variety of methods, including negotiation, dispute resolution, mediation, confidence building, peace education, economic and social development, and the promotion of peace. Humanitarian values.

Peace is an important goal in the foreign, political, economic, social, and cultural activities of people, and is considered a necessary basis for bringing about sustainable development and happiness community and globally.

Peace power

The power of peace manifests itself in building and maintaining good relations between nations, communities, and individuals. When peace is realized, many opportunities for cooperation, exchange, and common development can appear, contributing to the sustainable development of all parties. After World War II, Europe built the European Union (EU), a multinational cooperation organization that helps maintain peace and encourages economic, social, and political cooperation among its members. help strengthen the stability and economic development of the continent.

The power of peace manifests itself in conflict resolution. Peace is the peaceful, just, and right way to resolve conflicts, instead of using violence or power. Conflict resolution through negotiation, focus on mutual interests, and dialogue can help prevent or resolve stressful situations without causing additional harm to the parties. Peace contributes to human development, helping to create an enabling environment in which people can develop to their fullest potential. When there is no worry about conflict and war, people can live in peace, safety, and development. Peaceful power does not use weapons or violence to resolve conflicts or disputes. Instead, it focuses on resolving conflicts and disputes through negotiation,

negotiation, mediation, and other means to achieve a sustainable and equitable solution. The power of peace is not only aimed at achieving temporary peace but also upholds the goal of sustainable peace, that is, building a community with justice, solidarity, and sustainable development, meeting the needs of the world of all parties involved. Power of Peace upholds human rights, justice, solidarity, and respect for cultural diversity and human values. Peaceful power abides by the principles and provisions of international law, especially the United Nations and the International Convention on Human Rights, and complies with regulations on international conflict and dispute settlement. The power of peace not only resolves conflicts and disputes at a specific level but also offers comprehensive and comprehensive solutions to meet the needs of all parties involved, while promoting cooperation internationalism, solidarity, and noble moral values. The power of peace focuses on building and creating conditions to achieve lasting peace. It is based on dialogue, cooperation, and the resolution of disputes by peaceful means, rather than the use of force or violence. Power of Peace upholds the principles of fairness, freedom, and fair treatment of all people, homosexuals, ethnicities, religions, and classes. It emphasizes equality, honesty, and respect for individual autonomy.

In short, the power of peace manifests itself in building and maintaining good relations between nations, communities, and individuals; promoting fairness, solidarity, and respect for cultural diversity and human values; preventing hazards, resolving tensions, and directing peace-building efforts before conflict occurs. The power of peace has the following basic properties: humanity; various; fairness and correctness; stability and sustainability; consensus and cooperation; publicity and transparency; legitimacy of peace.

The aspiration for peace, the righteousness of the Vietnamese people's struggle

Looking back at the events of the legal case in 1963, after 60 years (1963 - 2023), the fire of peace of Thich Quang Duc still burns brightly in the hearts of peace-loving humanity in the world. The spirit of the struggle for peace of Most Venerable Thich Quang Duc demonstrates the inheritance of the nation's spirit of peace and independence, with the moral principle of winning humanity over cruelty, using humanity instead of violence to "open the eternal peace".

Talking about the "flame" of Thich Quang Duc in the 1963 legal case, President Ho Chi Minh wrote: "On October 10, students in Saigon and many other places distributed leaflets denouncing the Diems being detained by the Diems. Many students and students have been arrested since August 21, 1963, and more people are still being arrested every day. ... Before sacrificing himself, Venerable Quang Duc wrote to Diem, saying: "We will continue to fight to demand settlement of our legitimate demands". And wrote to United Nations Secretary-General U Than, saying: "I died to protest against the tyrannical government of Ngo Dinh Diem" (Minh, 2011, p.176).

Chan Hung magazine, published in Los Angeles, the United States, commented: "Mr. Quang Duc devoted himself to the Dharma by peacefully meditating in the high seas of fire. Bodhisattva Quang Duc

burned himself to protect the Dharma when it was in danger and to protect the right to Freedom of Belief. This courageous and wonderful act of his has made the whole world admire him and has awakened the human conscience that oppression and killing will only sow more hatred. Violence will defeat freedom, justice, love, and tolerance” (Historical Self-Immolation, 1985, p.2-3).

The 1963 legal event, the French monk Thich Quang Duc burned himself to death is a great event, shocking the world, and awakening the conscience of all mankind. In the face of the country's discord, and the abuse of power, the Most Venerable Thich Quang Duc chose for himself a new method of struggle to protect peace and oppose the brutal repression policy of the dictator Ngo Dinh Diem regime, calling for understanding, respect for freedom of religion, the spirit of harmony, national unity, and love for peace in the world. He sacrificed himself for justice, freedom, and peace. The self-immolation fire of Bodhisattva Thich Quang Duc has lit up millions of Vietnamese hearts, awakened the conscience of all mankind, and entered the nation's history as a symbol of peaceful power. “Our people have experienced a terrible nightmare. We are driven to a perilous step that fortunately has avoided falling into the abyss of religious division. After a moment of danger, the whole people remained united, millions of people as one, regardless of religion and belief. It is a noble honor for the nation's civilization that has continued the ancient tradition of respecting basic human rights, including freedom of religion.” (Historical Self-Immolation, 1985, p. 2-3).

The firepower of Thich Quang Duc shook the world. The US government declared: “By changing policies and changing people” (Chuyen, 1963). During the session of the United Nations General Assembly on October 7, 1963, the Sri Lankan delegate strongly denounced Ngo Dinh Diem's government for suppressing Buddhism in the South and violating human rights. In a long presentation, the Sri Lankan delegate stated: “For a long time, the world's Buddhists have been concerned about the abuse of Vietnamese Buddhists and have regularly monitored this issue. Sri Lanka, together with Asian and African countries, carefully prepared before bringing this case to the United Nations, especially listening to the defense of Ngo Dinh Diem's government. They pointed out the responsibility of the US and said that if the US could not tell Mr. Diem, it would have to cut off aid to the Diem regime and withdraw” (Phong, 1964, p. 12). Also in this session, the United Nations General Assembly agreed to send a delegation to South Vietnam to investigate the "Buddhist Case"; and on October 24, 1963, the United Nations Delegation to the South.

All the above events proved the power of peace, the progressive community in the world turned their backs on the dictatorship of Ngo Dinh Diem, condemning the war. And above all, the power of fire Thich Quang Duc warned, tyranny and tyranny can repel or slow down the process of conflict resolution and peacebuilding. The flame of Thich Quang Duc also shows that resolving conflicts through negotiation, negotiation or other means of conciliation is ineffective for the dictatorship (Ngo Dinh Diem), because of the nature of the dictatorship often lead to confrontation, hatred, and division among the parties involved, increasing tension and difficulty in reaching a peaceful resolution.

The fire of Thich Quang Duc demonstrates the humanitarian crisis of Southern society for many decades, especially in the 60s of the 20th century, including the occurrence of poverty, disease, violence, and violence. , destroying the economy, loss of resources necessary for the daily life of civilians, especially those who are not directly involved in the war. The immortality of the spirit of the Dharma of the Bodhisattva Thich Quang Duc also has the value of deeply denouncing the absurdity of the dictatorship (Ngo Dinh Diem) that has created bad consequences, hurting, and threatening the human, social, economic, and stability of the country and region concerned; not only cause physical harm but also have profound effects on people's psychological, social, and cultural aspects. Therefore, the fire of Thich Quang Duc can be seen as the last point of the dictatorship (Ngo Dinh Diem) after 9 years (1954 - 1963) dominating South Vietnam.

The flame of Thich Quang Duc reflects the strength and aspiration for peace of the Vietnamese people; upholding the will and efforts of the people to achieve a state of harmony, consensus, and no conflict, an environment of justice, independence, democracy, and sustainable development. The peaceful power of Thich Quang Duc's flame reflects the Vietnamese people's aspiration to live in a country that is not invaded, annexed, and not oppressed, but respects the right to autonomy and enjoyment good living conditions. The legitimacy of Thich Quang Duc's noble sacrifice affirms the value of the Vietnamese people's struggle, affirms the right to autonomy, independence, justice, and democracy; towards the goal of regaining national independence, resisting annexation, defending national sovereignty and fighting for noble values such as independence, freedom, justice, equality, and solidarity.

The idea of “non-violence” – the power of peace

The "non-violence" thought of Thich Quang Duc in the 1963 "legal crusade" event was a form of peaceful struggle to oppose the repressive policy of the contemporary South Vietnamese government, under the leadership of the South Vietnamese government by Ngo Dinh Diem.

Thich Quang Duc's "non-violence" ideology is based on the principle of refusing to use violence and not harming others, even self-harm, to express his opposition to injustice, oppression, and violation of the right to religious freedom. Thich Quang Duc hopes his actions will shock and attract the attention of the international community, thereby calling for attention and support for ending the repressive policy of the South Vietnamese government. and demanded religious freedom for the people. Thich Quang Duc's act of "criminal law" caused a stir and had a great impact, drawing the world's attention to the religious and political repression in Vietnam at that time.

The idea of "nonviolence" (English: nonviolence; Ahimsa - in Sanskrit) is a principle of morality and action in Buddhism, especially emphasized by the Buddha Shakyamuni (Siddhartha Gautama), or also known as Buddha, who is the founder of Buddhism. This ideology is based on the principle of not using violence or punishment to achieve goals or resolve conflicts. This ideology affirms the value of all life forms and adherents of this doctrine try to avoid the use of violence against any form of life, including

humans, animals, and nature. The ideology of “nonviolence” does not accept the use of violence, hostilities, or violent opposition to achieve goals or resolve conflicts. Instead, it encourages the use of nonviolent methods, such as dialogue, negotiation, love, and patience, to resolve conflicts and achieve peace. The idea of "nonviolence" encourages each person to make their own decisions and take responsibility for their actions, not denying responsibility or blaming others. It also encourages followers of this doctrine to be self-aware and responsible for the consequences of their actions. The "non-violent" ideology believes that personal development and humanistic vision are the basis for a peaceful society. People who follow this ideology always try to develop themselves and achieve humanity, not only in their outward actions but also in their souls and thoughts.

In practice, "nonviolence" is often associated with famous historical figures such as Mahatma Gandhi, Martin Luther King Jr., and Nelson Mandela, who used this method to fight for social goals, their societies and politics. Thich Quang Duc's nonviolence can be seen as a force of peace as it helps to avoid the use of violence, conflict, and war. Instead, it promotes conflict resolution by non-violent means, such as dialogue, negotiation, civil resistance, or awareness of the problem. Nonviolence can also help build trust, influence public opinion, and garner support from the international community. “The act of self-immolation of the Most Venerable Thich Quang Duc and the monks in the years 1963-1965 not only represents the religious spirit but also the heroic examples of the nation, having a great encouraging effect for the nationalist movement against neo-colonialism. The strength from enduring the most extreme suffering through the act of self-immolation, to protect people, to die for others, to create a new determined will for everyone; This is completely consistent with the immortal spirit of the hero and is eloquent proof of the just nature in the nation's resistance war against the new American colonial invasion.” (University of Social Sciences and Humanities - Vietnam Buddhist Academy in Ho Chi Minh City, 2013, p.120)

The idea of "non-violence" is an important moral and action principle that upholds the refusal to use violence, respect for life, self-determination, and self-responsibility, and conflict resolution by various means. non-violent methods, appreciation of reason and benevolence, personal development, and the link between personal ethics and social ethics. This ideology promotes a spirit of peace, humanity, and respect for life in all its forms.

Thus, Thich Quang Duc's "nonviolence" is a method that does not use violence to achieve one's goals, which is considered a force of peace create solidarity in the community, and positively influence public opinion.

Some experience

The legal case in 1963, shows that peace has great power. It overwhelms the power of war, is just, is truth, is right, and is the ultimate victory in all wars. Therefore, manipulating and promoting the power of peace is an experience and an eternal lesson for mankind.

In the scope of this article, initially, the author would like to summarize some experiences as follows:

Firstly, to focus on resolving conflicts, disputes, and contradictions by peaceful methods such as conciliation and negotiation; which emphasizes negotiation, listening, and understanding the other party. To ensure the sustainability of peace there should be a focus on building strong infrastructures, economic and social development, ensuring equity and sustainable development for all; preventing hazards, resolving tensions, and directing peace-building efforts before conflict occurs.

Secondly, the power of "peace" is accompanied by humanity, diversity, fairness, and justice, stability, and sustainability, therefore, it is necessary to respect and uphold the values of all individuals the freedom, independence, and equality of all, and to put the interests of the human person first; promote diversity in all aspects of life, including diversity in ethnicity, religion, gender, culture, and opinion; value differences and recognize the value of diversity; treat all stakeholders fairly and fairly, regardless of status, interest, or location, and put the interests of the community first; commitment and ongoing efforts from the parties involved to maintain relationships, resolve conflicts and achieve lasting peace.

Third, the power of "peace" is the power of justice, which requires consensus and cooperation, openness and transparency, so it needs active interaction, information exchange, and resource sharing, and seek mutually beneficial solutions, rather than seeking disputes and conflicts. While "war" is often accompanied by information concealment, propaganda, and covert operations. The power of "peaceful" justifies respect for the legal process, resolving conflicts and disputes by peaceful means, such as negotiation, arbitration, mediation, and international supervision.

4. Conclusion

Most Venerable Thich Quang Duc is a historical figure, a bodhisattva who sacrificed himself for the peace and independence of the nation. His self-immolation in Saigon on June 11, 1963, against the dictatorship of Ngo Dinh Diem's government made the whole world admire him. Along with the revolutionary struggle movement in South Vietnam, the Buddhist movement in 1963, culminating in the "flame" of Thich Quang Duc, contributed to the weakening and overthrowing of Ngo Dinh Diem's government. "The coup on November 1, 1963, was an event, a major political event for the Saigon Government. The family dictatorship of the Ngo family after 9 years of ruling here has come to an end. Vietnamese Buddhism escaped from a legal crisis, continued its tradition of entering the world to save lives and continue to immerse itself in the common wave of national struggles during the National Democratic Revolution in South Vietnam until the day the South was completely liberated, the country entered a new era" (University of Social Sciences and Humanities - Vietnam Buddhist Academy in Ho Chi Minh City, 2013, p. 6).

The "flame" of Thich Quang Duc originates from the doctrine of "non-violence" in Buddhism, which promotes love and reconciliation. It is an ethical principle and action that promotes peace, love, and non-violent conflict resolution in everyday life. Thich Quang Duc's act of "law crime" is a testament to the great power of peace and justice that crushes all injustice, tyranny, and unjust war; leaving many valuable experiences in promoting peaceful power in the current context of globalization and integration.

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