

CU CHI TUNNELS: TAPROOT OF THE VIETNAMESE COMMUNITY TO ESTABLISH PEACE IN THE WAR

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ABSTRACT

The appearance of Vietnam to the world view was the war especially the war between Vietnam and United State of America, and it was being known as “the Second Indochina War”. It happened from December 1955 until April 1975 and Saigon or Ho Chi Minh City had been destroyed including 1,463,277 people were killed at that time. Vietnamese has never forgotten that painful situation. This article aimed to propose the taproot of the Vietnamese community to establish peace in the war from a case study of Cu Chi Tunnels. The Cu Chi Tunnels were part of a massive war museum in Ho Chi Minh City and were connected to the main areas of the country like the underground network. The site has over 120 kilometers of underground tunnels, with trapdoors, living areas, kitchens, storage facilities, armory, hospitals, and command centers. Viet Cong used these tunnels to be the main cantonment while they were fighting with U.S. soldiers until they retreated from the South Vietnam area. The war results damaged everything, but Vietnamese had never thought that U.S. soldiers were their enemy. They only thought that U.S. soldiers fought for their country, and Vietnamese soldiers also fought for their government. Therefore, while U.S. soldiers injured and got lost into the tunnel, the only way of Vietnamese soldier’s reaction were to heal and treated them instead of killing them. The Cu Chi Tunnels were becoming the symbol of humanity, it was not just only the place for Vietnamese to stay for survival during the war, but it was also being the place for peace to transform enemy to be friends as well. From this reason, peace was expected to happen at the end of the tunnels.

Keywords

Cu Chi Tunnels, Peace, Taproot, the War, Vietnam

INTRODUCTION

Vietnam, officially the Socialist Republic of Vietnam, is the easternmost country on the Indochina Peninsula. It covers a total area of a long land from north to south with the similarity to the S shape for 3,500 kilometers, and measured with the straight line of 2,140 kilometers from Hanoi to Ho Chi Minh. It is also praised as the Small Dragon Country (Ven Phramaha Dao Siam Wajirapunno, 2014). Khian Theerawit said that it is recognized 54 ethnic groups, of which the Viet (Kinh) is the largest; moreover, Tay, Tai, Chinese, Khmer, Jampa and other ethnic groups. But Kinh, Chinese, Khmer and Jampa groups live in the lowlands only, except the other groups live in the highlands (Dararat Mettarikanont, 2012). At present, Vietnam is the thirteenth most populous country in the world and is the ninth largest in Asia.

The Vietnamese historical documents identified the Vietnamese appearance to the world’s eyes were about the wars mentioned from the history in the past especially the results of the two well-known ones occurred in the Vietnamese battlefields considered the great victory of the Vietnamese over the rivals who were powerful countries with superior weapons. The two well-known Vietnamese wars are as follows: 1. The Battle of Dien Bien Phu, the climatic confrontation of the First Indochina War between the French Union’s French Far East Expeditionary Corps and Viet Minh communist revolutionaries and 2. The Resistance War Against America or simply American War. The outcomes of the wars caused the great loss and damage to the parties both

conqueror and loser. However, in the middle of the flame of war, there is a place where the southern Vietnamese built with harmony of their heart and soul as fighters for their beloved motherland. Hence, it is used as a meeting room and the military headquarters, hospital, school and a living place in a war time. The place is called “Cu Chi Tunnels” which are underground tunnels designed in a network style connected through the Cu Chi district in Saigon in the south of Vietnam (nowadays known as Ho Chi Minh City). Moreover, it is also a part of the large tunnel connected to the main areas of the country. In addition, the Cu Chi Tunnels were used as a location of the army for several times during the Vietnamese wars and the Viet Gong operating base during the Vietnamese New Year Festival attack in 1968. The arisen Cu Chi Tunnels were not only a refuge tunnel, but also the significance of communication for several significances. Consequently, in this academic article, a writer aims to present the 4 main points as follows: 1) War and Effects of the Vietnamese Wars, 2) The History of the Cu Chi Tunnels, 3) Buddhist Attitudes and Peace, and 4) the Roles of Cu Chi Tunnels, an Incubator of Peace in the War Time of the Vietnamese. The presentation is done with analysis of narration as follows:

VIETNAM: WAR AND LOSS

The Vietnamese appearance to the world’s eyes was about the war mentioned from the history in the past especially the results of the two well-known ones occurred in the Vietnamese battle fields considered the great victory of the

Vietnamese over the rival countries that were the power countries with superior weapons. However, the conquer was Vietnam in both battlefields. It is such a memorial and valuable history learning for the next Vietnamese generations to praise and glorify their Vietnamese ancestors, heroes and heroines as well as realize the perdition of both wars towards the whole humanities as follows:

A. War between Vietnam and France

The war between Vietnam and France is called for another name "Battle of Dien Bien Phu". France had been at war with Indochina since 1946 in the efforts to defeat Viet Minh led by communist Ho Chi Minh who wanted independence for the country and also General Giap (Ngo Nguyen Yiep) with the Viet Minh troops. During World War II, the Japanese invaded Vietnam too. Later, France could not beat Vietnam then surrendered. In the next four years following the surrender of Japan too, France decided to come back to invade Vietnam again with hope to recapture Indochina to be a part of the French colonial empire. During this time, the Viet Minh had got a stronger army to unite the troops at the Dien Bien Phu which once was called Sib Song Chu Tai (the Twelve Chu Tai) that had ever occurred in Siam in the Reign of His Majesty King Rama I where the Black, Red and White Tai ethnics lived. Martin Windrow, the military historian, wrote that the battle of Dien Bien Phu was the first war of claiming for colonial independence with cover every step from being a guerrilla to become the Vietnamese armed forces to be able to overcome the modern western colony in the pitched battle (Battle of Dien Bien Phu, 2019).

In 1954, France mobilized over two hundred thousand soldiers to make war with the Viet Minh, but it turned out to be the Viet Minh handed the defeat to France, the former colony. The outcomes of the war, France had got 275,000 men which were divided into 54,000 French men, 30,000 African men and another 20,000 Vietnamese and foreign men under the French command. After war, 35,000 French men dead, 48,000 wounded, including the 11,721 were taken captive. Including General Navarre and General Castries, the French Commanders were also taken captive. The Viet Minh had got over 800,000 men, 21,000 dead, including 9,118 wounded, and 792 missing.

After the Viet Minh's victory, France gave independence to Vietnam together to Laos and Cambodia because of the fear of the expansion of communism over the Asia zone. Then the USA sent the troops to support the troops that anti the communist in Vietnam. Later, the United Nation divided Vietnam into two zones which are 1. Northern Vietnam, the capital city is Hanoi ruled with the communist regime presided by Ho Chi Minh. 2. Southern Vietnam, the capital city is Saigon ruled with the democratic regime presided by the Emperor Bao Dai. But after an election, Bao Dai abdicated the throne to give the way to Ngo Diem who was elected to be the president.

B. The Resistance War Against America or Simply American War

The causes of the Vietnam War revolve around the simple belief held by America that communism was threatening to expand all over South East Asia. The United States became involved in the war for primarily every American president regarded the enemy in Vietnam-the Viet Minh.

The northern Vietnam could not accept the condition of the southern Vietnam. While the United States sent the army to the south Vietnam continuously including sending more and more soldiers to come in southern Vietnam. The northern Vietnam declared war in order to dismiss and free the southern Vietnam from the United States, then unite both two zones to become one country. Moreover, it was to support the southern Vietnamese group who anti the United States (Viet Gongs) in making war. This became a battle between American soldiers together with foreign alliances and the Viet Gongs and the northern Vietnam troops attacking both in the rural areas and in the city. Even though the United States fully devoted the power, the war could not be stopped that happened after the great attack of the northern Vietnam, and the Viet Gongs in 1968 at Hue and other main cities in the southern Vietnam. After that the United States prepared to withdraw the troops out of the southern Vietnam and let the southern Vietnam make war alone. The United States officially withdrew the troops in 1973. The northern Vietnamese and the Viet Gong troops were able to seize Saigon and the whole southern Vietnam in 1975. After that the two zones of Vietnam were united on 2nd July, 1976 then the name of the country has been changed to be The Socialist Republic of Vietnam since then.

In the history of making war of the United States of America towards World War II, it can be learnt that a war outside the United States in which the greatest amount of 536,100 soldiers (1967) was sent is for The Vietnamese war. The United States of America requested the United Nations to send soldiers to assist the South Vietnamese Government with the main reason of the stability and guarantee of the Southern Vietnamese survival. There were many countries sent their soldiers to join the war such as 1) Australia (7,673), 2) Canada (500), 3) New Zealand (552), 4) South Korea (50,000), 5) The Philippines (5,000), 6) Thailand (5,300), and 7) Southern Vietnam himself (850,000).

The evidence of the Ministry of Defense of USA identified during 1965-1972 the numbers of the wounded and dead in Southern Vietnam (not including Northern Vietnam) were about 700,000-1,225,000. The rival, at the lowest amount was 850,000 dead (Ven Phramaha Dao Siam Wajirapunno, 2014), and most of them were citizens. For the country with 18 million population only in 1970, this is the huge amount of the loss of population not including the Vietnamese about 5.7 million who became the refugees which made the numbers of Vietnam higher than this.

HISTORY OF CU CHI TUNNELS: TAPROOT OF HOPE OF VIETNAMESE COMMUNITY

Cu Chi Tunnels are underground tunnels designed in a network style connected through the Cu Chi district in Saigon in the south of Vietnam (nowadays known as Ho Chi Minh City). Moreover, it is also a part of the large tunnel connected to the main areas of the country. In addition, the Cu Chi Tunnels are used as a location of the army for several times during the Vietnamese wars and the Viet Gong operating base during the Vietnamese New Year Festival attack in 1968. The tunnels were used by a the Viet Gong guerrilla as a hidden spot during fighting in the same way as the route of communication, food supplies, hospital, food storage,

weapons and shelter for most guerrilla. The tunnel system was very important to the Viet Gongs in fighting with the US soldiers until the United States withdrew the troops out of southern Vietnam. The Viet Gongs could beat over the rivals in 1963 and also handed the defeat to the southern Vietnamese soldiers. In addition, the Viet Gongs played an important role in invading and attacking many districts and towns in southern Vietnam in beginning of 1968. Later, the northern Vietnamese troops played an important role to replace the Viet Gong until the end of the war in 1975. When Vietnam united to become one, the Viet Gongs reduced their roles after the war. The left of the Viet Gong soldiers were united with the Vietnamese troops. Today, the bloody battlefield is opened as a tourist attraction where the officer takes for a walk to the main spots, and enters the tunnel to the third floor with the dark and winding path even though the route improvement to make it lighter. The area around the tunnel left with the traces of war such as trunks, aircrafts, explosives and a huge bomb hole that now becomes an aquarium.

BUDDHIST: STANDPOINT AND ATTITUDE TO WAR ENDING

Buddhism is a religion of peace or Pacifism with Dhamma teaching to compassionate, love, good will and friendship to human friends and every unlimited kind of creatures (Saeng Chan-ngam, 1999). The Buddhism emphasizes on inner peace principle to end the external violence until becomes Buddha. There's no any report that Buddhism teaches to dispose, squeeze, persecute or making religious war. Like the Encyclopedia Britanica obviously defines that Buddhism has never taught to do so but identifies Buddhism can change the Buddhist guardians by turning power and violence into peace like the words "In fact Peace Movement is insidious. The Lord Buddha teaches his followers to refrain it no matter malevolence to all kinds of creatures. In addition, the best example found in the Buddhist era about the story of King Ashoka the Great of India who once was inspired by the Dhamma principles in the third century BC then absolutely terminated making war" (Sanit Sisamdaeng, 2001).

Furthermore, in Punnovata Sutta (Phra Suttanta Pithaka Matchima Nigaya Uparipannask, 1999) mentioned Ven Phra Punna said goodbye to the Lord Buddha to live in the rural area named Sunaprantha. The Lord Buddha said "The Sunaprantha people are cruel. If you are scolded by them, how will you do?" Ven Phra Punna told that "I think it is better than they hurt me with their hands." Asking "If they hurt you with their hands, how will you do?" Replying "It is better than hurting me with a clay cube." Asking "If they hurt you with a clay cube, how will you do?" Replying "It is better than hurting me with a timber." Asking "If they hurt you with a timber, how will you do?" Replying "It is better than hurting me with their weapons." Asking "If they hurt you with weapons, how will you do?" Replying "It is better than killing me with weapons." Asking "If they kill you with weapons, how will you do?" Replying "Some person needs to find another one to kill, but this one is better for coming to be killed." The Lord Buddha then rejoiced with and let him go. Moreover, in the Buddhist era, there were cases of scrambling water between two sides of the Lord Buddha's relatives

(Paramatha Chotika Suttanibat Atthakatha Khu. Su. A., 2019), prohibiting King Witutapa to genocide the Shakaya Clan (Matchima Nigaya Papanjasuttanee Moolpannak Atthakatha M.M.A., 2019) and ending violence through the social castes in which Buddhism anti caste.

From the Tipitaka, the Lord Buddha taught about attitude towards the rivals with being patient by the example found in Mahahattitopama Sutta Moolpannask Matchima Nigaya (2019) as follow: "Bhikkhu, if the thieves who behave badly will use a saw with two handles to saw many parts of organs. Those who have got bad minds even among the thieves are not able to follow my teaching because they can't be patient."

From the Buddhist principles mentioned above, it is an indication of peaceful principles. Because Buddhism emphasizes on the significance of mercy, the Buddhists who access to Buddhist Dhamma will have goodwill. The Buddhist society is happy (Saeng Chan-ngam, 1999).

Buddhism history and Buddhist Dhamma have been propagated for a very long time and were this so-called peaceful without any war, persecution or killing in the name of the Lord Buddha or Buddhism. Hence, Buddhism is a real religion of peace.

To make it clear, the example of incident of hope and peace among the blaze of flame in Vietnam that is a metaphor of the light at the end of the Cu Chi Tunnels is identified as a way of survival from the flame of war which is compared to be as suffering in which finding weapons for fighting. In contrast, the weapons used in Buddhism are not for killing the rivals but are given by the Lord Buddha for three purposes which are found in Phra Suttanta Pitaka Thikha Nigaya Patikawagga Sangkiti Sutta (2019). The purpose of having the three kinds of these weapons given by the Lord Buddha is to be used in the crisis situation to kill the rival which is defilement that is related with the case study of the Vietnamese war as follows:

1. Suta Wutang: A Weapon is Suta

The first Dhamma weapon is Suta. It means listening and studying science of arts which is the way to transfer knowledge. In the Buddhist way, those of wide-ranging knowledge or learning are praised and so-called polymaths. Surely a person who can distinguish good or bad things needs to depend on studying for being a basis of living that's because studying is an origin of wisdom and ingenuity. He can destroy the habit dominated by all darkness in order to get enlightenment.

2. Pawiwekawutang: A Weapon is Pawiwek

It means to be calm with two characteristics 1) Calm in Action (Gaya Wiwek) and 2) Calm in Mind (Jitta Wiwek).

2.1 Calm in Action (Gaya Wiwek) means to refrain from being in groups but being isolated in a tranquil place.

2.2 Calm in Mind (Jitta Wiwek) means to refrain from thinking of sadness or being overthinking but focusing on just one emotion.

Calmness is an important Dhamma principle which is like a weapon to be used to kill all of bad or negative thinking to have a wisdom. To be in a tranquil place brings many benefits to life.

3. Pannawutang: A Weapon is Panna.

It means a wisdom. The main characteristics of Buddhism is a religion of wisdom. Buddhism is more than being called just a religion but it mentions the way to end suffering which

is the highest aim of living which is called wisdom of living. That is a way to live a life like the Lord Buddha (Sylvie Devreux. Encyclopedia for Youths with various Religions, 2007). The word Panna comes from Pali means knowledge and understanding that can be analyzed for knowing all causes and effects and a sin clearly. So it is a kind of morality that can control and guide the way to have faith in reasonable belief leading to having a pure wisdom. And this is a religion coming from the Lord Buddha's great wisdom because He has got a great intellectual wisdom as a tool for getting rid of defilement and the entire ignorance.

From the Buddhist history, the Royal Institute of India was related with Buddhism from the beginning of the Buddhist era until the third Buddhist century in the Reign of King Ashoka the Great of India. The Emperor, who turned his own life with the Buddhist Dhamma, then lived his own life with wisdom and precaution. According to the history, King Ashoka was born in the Maurya Clan established and ruled by King Chandharakoopata, the Great Primary King. After King Chandharakoopata passed away, King Piusara, his son, inherited the throne. Later, King Ashoka in his third reign. Ashoka was mentioned to be a cruel, fierce and scary king in that era. But after that he had got faith in Buddhism, and also sacrifices.

In addition, King Ashoka was also mentioned in the Buddhist Epic which was Phra Assawa Ghosa's great poetry about his deep faith in Buddhism. After the Lord Buddha's nirvana, later King Ashoka was born. He eliminated all of his people's sadness away. He was a dignity of the Maurya Clan then, and performed his royal duties for his people's prosperity. Moreover, he built the Stupa all over the land then he was praised to be a moral king. In the same time, he was admired to be the Great Emperor of the world too by being mentioned in the recorded history about his courage and power in conquering many lands no matter attacking the eastern part of Kalingarastra region for 37 years. After that he aimed to propagate the Buddhist Dhamma widely. (Nipat Yaemdetch, 2015).

In conclusion, the Buddhist principle given to monks and Buddhists by the Lord Buddha is to practise the Patimokha (2019) as follows:

1. Anupawatho: to refrain from a bad tongue to other people, religions and doctrines, but to express, give reasons which is right and wrong.
2. Anupaghatho: to refrain from violence, persecution and encroachment.
3. Patimokhe Cha Sangwaro: to practise the principles and be discipline.
4. Battassaming Mattanyuta: to refrain from being luxurious and lavish with self-awareness.
5. Pantang Sayanasanang: refrain from being in groups but being isolated in a tranquil place.
6. Athijitte Ayokho: to practise to have got a strong mind always.

These principles encourage both inner and external peace.

CU CHI TUNNELS: TAPROOT OF PEACE FOR THE VIETNAMESE IN BATTLEFIELDS

Cu Chi Tunnels were very important and necessary for the Vietnamese during a war time. They were also very specific

places for the fighters' spirit of peace. So, they are symbols of peace that rooted into the Vietnamese's way of life with hope for peace at the end of the tunnel, and also learning the way to survive as follows:

1. Cu Chi Tunnels are Social Learning Sources for Vietnamese Peaceful Living

In every problem, there is a solution. During the continuous war time in Vietnam with the great impact of damage from wars, the Cu Chi Tunnels became the best refuge for the Vietnamese. Furthermore, they were the social learning source for a peaceful living of the Vietnamese souls of patriotism, a love for the motherland and an origin of many courage heroes and heroines and a super leader in Vietnam, Ho Chi Minh, with his salvation from the rivals.

In order to honour Ho Chi Minh, a Super Hero of Vietnam, he is always called "The President" by the Vietnamese with the meaning of "The Leader of Light". He is a very important person of Vietnam in declaring the Vietnamese independence. His brief biography starting with he was born in 1890 in Nghe An Province. In 1911, he travelled to France by a French passenger ship. Firstly he worked as an assistant cook on the ship named "La Touche Tréville" for wishing to learn about western country development and find the way for salvation. In 1920, Ho Chi Minh was a part of the founder of French Socialist Party and tried to make the friends of the party to be interested in the countries under the French colony too but it was not successful. In 1927, The President Ho Chi Minh cruised from Italy to Siam. Later, in 1928, he travelled to "Baan Dong" in Pichit province, and started his salvation for Vietnam in the first time in Siam. Then he travelled to Udonthani province to create a network of movement for salvation. In 1929, he travelled to Nakhorn Phanom to recruit the Vietnamese patriots for salvation. Then he declared the independence at Baa Ting Square. In the same year, he went to see Joseph Stalin and Mao Zedong in Moscow to request or support from these two nations.

After France was defeated at Dien Bien Phu Battlefields and became a loser, the subsequent treaty signed in July 1954 at a Geneva conference split Vietnam along the latitude known as the 17th Parallel (17 degrees north latitude), with Ho Chi Minh in control in the North and the Emperor Bao Dai in the south. The treaty also called for nationwide elections for reunification to be held in 1956.

Ho Chi Minh's speech for the Vietnamese: "I have got the highest desire how to bring a real freedom to people, make our country independent, compatriots to have rice to eat, clothes to wear and opportunity to study". We can learn from Ho Chi Minh's way of being a courage leader who learnt to wait for salvation for the country in order to bring a real freedom to the Vietnamese.

2. Cu Chi Tunnels are Sources of Location of Vietnamese Peaceful Way of Fighting

The Viet Gongs who were southern Vietnamese constructed the tunnels which were separated for many rooms on each floor with the hall of meeting. With the policy of making war in a peaceful way, when the enemies lost into the tunnels, they would be caught alive to be hostages by the Vietnamese who lived there that's because they did not mean to hurt or kill the enemies, but had them to be the human shields for preventing the rivals. This was a characteristic of

fighting without weapons, but a tranquil one which could conquer the war.

The outcomes of the war caused the great impact to Buddhism in Vietnam for being forced and squeezed by the Vietnamese governmental policy in that era for example forcing the monks to be soldiers, all of the treasures of the temples were confiscated, the prohibition of the new ordain and the monks had to study the communist doctrine. Consequently, Buddhism was considered to be destroyed directly. Then, many monks were afraid the Buddhism would be risky without any solutions. To make the Buddhists awake, the world interested in the Buddhist situation in Vietnam and the American condemn and hinder this action, there was a Vietnamese Mahayana Buddhist monk named Thich Quang Duc (1897-1963) who burned himself to death at a busy Saigon road intersection on 11th June, 1963. He was protesting the persecution of Buddhists by the South Vietnamese government led by Ngo Dinh Diem. His act increased international pressure on Diem and led him to announce reforms with the intention of mollifying the Buddhists. After the death, his corps was brought to the funeral ceremony; however, his heart from his corps was not burnt could be defined as mercy. The Vietnamese Buddhists praised him as the Bodhisattava even though his violent practice, but it is his own sacrifice for the majority. It was considered to be violence to himself for the justice of the majority which is a way of the Bodhisattava. We can learn from his action a peaceful way of fighting in Buddhism which is called A Tranquil weapon which means a weapon is a tranquil that's because sometimes a tranquil is the answer for every question.

3. Cu Chi Tunnels are Sources of Vietnamese Wisdom

The tunnels were used as studying and training places for the Vietnamese who were the front line soldiers while the villagers were their supporters. The Vietnamese wars also became positive outcomes for the Buddhism in which they were the origins of lots of Buddhist monks who saw the peril of a war both inside and outside Vietnam. Later, they have been the major forces in propagating the Buddhist Dhamma. One Mahayana Buddhist monk and another one Theravadha Buddhist monk are the two examples of the important monks who are mentioned in this article as follows:

3.1 Mahayana Buddhist Monk, the Zen Nigaya Ven Phra Maha Therajarn:

The Vietnamese Mahayana Buddhist monk named Thich Nhat Hanh is the Zen Nigaya Ven Phra Maha Therajarn, a peace activist who plays an important role of the Buddhist peaceful way leader with wisdom by using the peaceful communication to end the Vietnamese violent wars. He tries to teach the Buddhist concepts for social services to restore the damage from wars; moreover, he plays an important role in propagating the Buddhist teachings with the aim of a Buddhist peaceful living. Nobel laureate Martin Luther King, Jr nominated Thich Nhat Hanh for the Nobel Prize in 1967. Dr Martin Luther King Jr on Thich Nhat Hanh: "I know Thich Nhat Hanh, and am privileged to call him my friend ... [He is] an apostle of peace and non-violence ... He has traveled the world, counseling statesmen, religious leaders, scholars and writers, and enlisting their support. His ideas for peace, if applied, would build a monument to ecumenism, to world brotherhood, to humanity.

3.2 Theravadha Buddhist Monk:

Ven Phraraja Sumethajarn (Robert Jackman) was born in Seattle, Washington DC, USA in 1934, after finishing his BA from the university; he worked as a guardian sailor of the US army. He joined the Korean War then came back to study, and finished his MA in the field of Southeast Asia from the University of California (Berkeley) in 1963. After that he worked for the Red Cross for a short time, then he travelled to the Far East to teach English with the Peace Corps in Borneo for 2 years. Because he was very interested in Buddhism, he travelled to Thailand in 1966 to search for the Dhamma practicing place, and entered the ordain life in Nong Khai Province. One year later, he entered the monkhood life by the preceptor, Ven Phraraja Preechayanmuni with the Pali name "Sumetho". Later, he had got an opportunity to pay respect Ven Phra Ajarn Cha Subhattho, an abbot of the Nong Pa Phong temple. He practised Dhamma there for 10 years. In 1972, he went for a pilgrim in India, then he came back to help constructing the International Forest Temple in Ubol Rajathani Province, and became the first abbot there. He went to propagate the Buddhist Dhamma abroad too, so there are more branches of Nong Pa Phong temple (Ven Phra Ajarn Dr Anilman Dhamma Sahkiyo, 2005).

The way the two monks practised during the wartime is the way to communicate for the benefit of the majority coinciding the Buddhist principles and concepts by following the Lord Buddha's teaching "Go forth now O' monks, wander for the good of many, out of compassion to the world, for the gain, welfare and happiness of gods and men (Vinaya Pithaka Maha Wagga Wi. M. Thai, 2019) ." His speech shows the purposes of the Buddhist propagation in order to create peace for the world. Monks are "Medias" of the world peace because they are calm physically, verbally and mentally. So they are the examples of the peacemakers without selfishness. They work without expectation of return, and then there is no conflict. Consequently, the Buddhist way is like igniting the light for those who need lights and also the light at the end of the tunnels even though a less light, but it is full of the great hope of all humanities.

CONCLUSION

In conclusion, the Cu chi Tunnels are like "Peace Medias" which is the light at the end of the tunnels even though a less light, but it is full of the great hope of all humanities. Therefore, they are like the sources of the spirit of patriotism training for solving every kind of problems. Among the blaze of flame in Vietnam, there was still a small pond of little water that quenched people's thirst. The taproot of peace of the Vietnamese is the Cu chi Tunnels. To honor the examples of the important Vietnamese heroes and hopes, the writer would like to present the four persons mentioned in this article again to emphasize their roles of being peacemakers and learnt by the world as follows: 1) The President Ho Chi Minh, a courage man who learnt to solve the problems and brought independence to Vietnam patiently. 2) Ven Thich Quang Duc, who sacrificed himself to death which is the way of Bodhisattava for all of living creatures and brought peace to the Vietnamese and the Christians with a peaceful way of solution. 3) Ven Thich Nhat Hanh, Phra Maha Therajarn who is a Vietnamese Mahayana Buddhist monk of the Zen Nigaya

and a peace activist plays an important role of the Buddhist peaceful way leader with wisdom by using the peaceful communication to end the Vietnamese violent wars. 4) Ven Phraraja Sumethajarn (Robert Jackman) who has ever joined the Korean war and was very interested in Buddhism until he had got an opportunity to practised Dhamma with Ven Phra Ajarn Cha Subhattho, an abbot of the Nong Pa Phong temple for 10 years. He is an important force in propagating the Buddhist Dhamma abroad too. Hence, the monks are “Medias” of the world peace because they themselves are calm physically, verbally and mentally. So they are the examples of the peacemakers without selfishness. They work without expectation of return, and then there is no conflict. The Cu chi Tunnels are like “Peace Medias” which is the light at the end of the tunnels even though a less light, but it is full of the great hope of all humanities. The Buddhism praised the wisdom as a light like “Natthi Panna Sama Abha” which means “There’s no other light that is like the one of wisdom.”

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