

## ONLINE BUDDHIST TEMPLE AND BUDDHIST MODERNIZATION ISSUE IN THE CONTEMPORARY SOCIETY OF VIETNAM

**Abstract:** *The online Buddhist temple has been a new phenomenon of the Buddhist practice in Vietnam in recent years. This text outlines views on the online Buddhist temple in comparing with the Buddhist temples in Vietnamese traditional religious life. It also indicates the causes that led to the emergence and existence of the online Buddhist temple. Through this phenomenon, this text mentions the expressions of Buddhist modernization in Vietnam at present.*

**Keywords:** *online Buddhist temple, Buddhist modernization, religious market.*

### 1. Introduction

The word “online” has appeared in Vietnamese language in recent decades along with the internet. As the quick spread of the Internet, the word “online” has been used widely in many fields of life such as watching online movies, online conversation, online music, online studies, online worship, etc... Recently, the appearance of the online Buddhist temple has been an unprecedented phenomenon in the Vietnam Buddhist tradition. This temple was founded by the website *tuvien.com* which was the information portal of Vietnamese Buddhist Association.

The criterion that is a place for the Buddhists burn incense and recite the Buddha when they don't have a chance to go to pagodas, the online Buddhist temple was visited by thousands of Buddhists. The article outlines of the online Buddhist temple in comparing with the temple which was ingrained in the subconscious of Vietnamese for generations. It also analyzes the social context and the contemporary religions reasons in order to explain the birth and existence of the online Buddhist temple. Furthermore, it shows the connection between the birth of this temple and

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the modernization Buddhism in Vietnam at present and points out the modernization aspects of Vietnam Buddhism through the online Buddhist temple phenomenon.

## **2. The online Buddhist temple: strange but familiar**

“Any religion was introduced in Vietnam it usually created places of worship for itself. For the Buddhism, though the Buddha dharma (Buddha’s Teachings) has placed the worldview and the conception of life into the Anitya (impermanence), has appreciated detachment (vô chấp) perception, but it hasn’t not crossed over that rule”<sup>1</sup>.

Therefore, since Buddhism has been introduced in Vietnam in the beginning of the AD, it has established the temples which were the oldest pagodas in Vietnam on the land of Luy Lâu, Thuận Thành, Bắc Ninh. At present, we do not know much about these temples because of the devastation of the Northern invaders, the civil war, the destruction of the time along with the incorrect restoration. We only know that these temples quickly became familiar and the faith in Buddha penetrated into the mentality of Vietnamese which was an indispensable part in their spiritual life. Over a long-term of development, Vietnamese pagodas were shaped with the architectural forms according to the Sino characters such as 工 (Công), 國 (Quốc), 三 (Tam), 丁 (Đinh).

However, “There was not a common model for thousands of temples which were built in the past centuries in the territory of the country stretching from the North to the South. Each era had the unique style, each region according to the geographical conditions brought out the appropriate architectural style”<sup>2</sup>. In this article, I would like to describe a common type of temple according to the letter 工 (Công) in the North in order to have a reference to the online temple.

When entering a temple people must walk through the Main-entrance gate (Tam quan) where “for a pagan, it is only the temple entrance, but in the eyes of the clergy, the Main-entrance gate is the boundary between the profane and the sacred, the threshold of the sacred, the attainment salvation, the motto of self-cultivation to reach the serenity of the eternity”<sup>3</sup>.

The upstairs of the Main-entrance gate normally has been the steeple where every evening the bell sound rang to dispel the sorrow of

humankind. Through the Main-entrance gate, there was a yard with bonsai pots and Penjing which augmented the natural scene of the temple. In the yard or in the garden, there were the stupas tombs and plants with many different meanings.

The first architecture class was the Porsche (Bái đường). There were some statues, stone steles wrote about the history of the temple, the bell if there was not a steeple in the Main-entrance gate. Through the Porsche, there was the Triratna (three treasures). This was the most important part of the temple, where were placed the primarily statues of the Buddha. Then, along the corridor, it lead to the Bonze House (Tăng đường - Tổ đường), also known as the Forefather House. Overall, the main structure of the Buddhist temple in the Northern Vietnam was shaped according to the letter **工** (Công) as described.

Buddhism was introduced into Vietnam for approximately 2,000 years and it marked the familiar image temple in the memory of the Vietnamese. It could be said that, for the Vietnamese, no one would not feel unfamiliar with the pure image of the Buddhist temples surrounded by fields and villages or were on the mountain, on the hill amongst the immense natural beauty. The Vietnamese pagoda brought people to the pure realm where people sought for the serenity of mind.

However, the appearance of the online temple recently that cannot help wondering for many people: What is the difference between these temples with the common temples in the village of Vietnam? The temple was built to worship Buddha and to propagate the Buddhist philosophy. The online temple has been not beyond that purpose. It was not built by wooden materials, brick, stone, it also was not erected in good soil, etc...”<sup>4</sup> which was designed in the internet space. On the other hand, the online temple has been an electronic temple which was erected by the internet technology. Although the virtual temple had not been seen previously in Vietnam, the Buddhists have felt familiarly when entering the online temple. The modern technology helped to build the virtual temple like the real one with the image of Buddha, altar, incense bowl, etc....

There are nine images that symbolize the nine altars of the online temple while the first one is the image of the grand Buddha statue sitting on a lotus in the ancient Buddhist shrine with candles. At the bottom of

this image has the word “Please meditate and recite the Namo Amitabha Buddha for 108 times and then pray Buddhist chanting”. Click in the numbers on a computer screen, we come to the altars to burn incense such as Amitabha-Buddha, Three periods, Ksitigarbha Bodhisattva, Avalokitesvara Bodhisattva, etc. Especially, the images on the electronic temple make people feel that they are worshipping in the real temple.

One thing that has made people felt familiarly when entering the online pagoda because there has been an ancestral shrine. At the bottom of this shrine has the words “Amitabha Buddha, descendants show the filial piety according to the Buddha teachings, dead parents who were offered the vegetable oblation, the purity helps the souls salvation”. Below the altar ancestors, there are images of dead people wrote the dates of birth and death, hometown. Obviously, these people are worshiped in the orbit (death anniversary) in the online temple according to the age and hometown. Actually, this is the custom of sending the obit to the temple; it reflects a synthesis of Buddhism and ancestor worship for thousands of years, now it was transferred into the internet space.

In Vietnam, there are many forms of worship, but the most important cult for Vietnamese which is the ancestor worship. Almost Vietnamese families have an ancestral altar on which there is an incense bowl, so “whenever incense burning, something belongs to the secular world is put aside, the dead and living people seem no longer divided, the past and the present blend together”<sup>5</sup>. The Buddhist doctrine did not mention the ancestor worship. However, when entering Vietnam, Buddhism mixed with the ancestor worship to exist and obtain a place in the spiritual life of the Vietnamese. That was the reason why Buddhist temples accepted the custom of sending the obit and worshipping for dead people without descendants in particular. When designing online the temple, they did not forget to build an ancestral shrine that brought the closeness and homeyness to the online pagoda with the breath of modern society.

Moreover, there is a shrine to pray for safety (peace). This shrine has the words “Amitabha Buddha, our sincere vow to recite the Buddha, pray for safety and rebirth in the Sukhavati (the Western Paradise or Land of bliss) for everyone. Amitabha Buddha”. Below, there are the names and addresses of many subscribers to pray for safety at the online temple, especially, with the participation of the Vietnamese oversea.

Therefore, the online temple has been strange as well as familiar. It has been strange because it has ever appeared in Vietnam, moreover, the entire space of the temple is encapsulated in the computer screen with altars which have been vividly designed with 3D. It has been familiar because it has hidden the Vietnamese's faith into the blessings of the Buddha and the ancestors; on the altars, the statue of the Buddha with the face of Karuna (compassion, pity), this image has been seen in the common temple.

### **3. The caused the appearance of the online temple**

In my opinion, the online temple is a traditional creative phenomenon. The invention of tradition theory of Eric Hobsbawm said: "The invention of tradition is understood as a set of practices, it is often under the domination of the written or unwritten rules, with the ritual or symbolic nature in order to inculcate the values or the behavioral norm and the mentality of the community through the forms of recurring as well as implying a continued flow of the past"<sup>6</sup>.

When inventing the tradition, the ancient materials are molded in order to invent a new tradition with the continuity of the past. The online temple is an invention of tradition, because it has been made of the traditional materials: the faith and practice of Buddhism since thousand generations of Vietnamese, the ancestor worship, the decoration of the altars with paintings of traditional temples, etc... The invention of tradition with the continuity of the past that makes the online temple to be strange as well as familiar, modern as well as traditional.

However, why the tradition needs to be invented? Why the online temple, a product the invention of tradition, has appeared? According to the invention of tradition theory, tradition is an ongoing creative process, "When a social change takes place in a short time that weakens or destroys completely the old-fashioned social model which is compatible with the old tradition, thereby inventing new models are not compatible with the old traditions; or the diffusion of these old traditions do not adapt to the change. In other words, it is the change of the supply and the demand"<sup>7</sup>.

The appearance of the online temple is the result of the change of the supply and the demand in the new context. Specifically, the online temple has appeared from the needs of a part of Buddhists who manifest their

faith in the Buddha as well as wanting to gain the time to visit the temple to learn Buddhism. Simultaneously, the type of this temple has originated from the Buddhism's needsof modernizationto enter the world in the context of flourishing the religiousmarket in Vietnam at present.

### ***3.1. The needs of modernization of the Vietnam Buddhism***

Since the Buddhist revival movementin the early decades of the XX century, the issue of modernizing has been the main concernsof the Buddhist reformers. However, the modernization Buddhism has ever beenan urgentissueatthe present. In the context of industrialization and modernization the country, the religious contemporary market has dominated these needs.

In the past three decades, Vietnam has entered a period of industrialization and modernization. The large or small religions have aware the importance of this issue and have looked forward to contributing to the cause of national construction. This is clear from the way toward “Living the Gospel in the heart of the nation”(Catholics), “Serving God, serving the Fatherland” (Protestants), “The country'sprosperity, religion honored”(Caodaists),“Dharma - Nation - Socialism” (Buddhists)which have beendemonstrating the spirit of the incarnationof Vietnam Buddhism's tradition. However, Buddhism needs to incarnate more and the way entering the world needs to be changed at present.

Therefore, how to enter the world and how to contribute more to the cause of industrialization and modernization of the country? The Vietnamese Buddhists aware that it needsto modernize to catch up the new situation. Thích Nhất Hạnh stated that: “Buddhism must be modernized if we want Buddhism contribute practically and effectively to the building of our society. Modernization of Buddhism means the deployment the potential of Buddhism, as in the case of Vietnam and the other Asian countries, which can modify nicely the recent condition of the country”<sup>8</sup>. As such a concept, the Vietnam Buddhism is renewing the ritualpractice, the preaching scriptures, the economic thinking, etc...The appearance of the online temple has been seen as a modeof modernization Buddhism. Specifically, the online temple has manifestedthe modernization of Buddhism in ways going to pagodas and Buddhist ritual practice and propagationDharma. Thus, the modernization

has promoted the advantages of Buddhism in the country's construction process at present.

Since the XIX century, people who have believed in the secularization theory have predicted the death of religion: "Religion will gradually lose its importance and meaning along with the development of the industrial society"<sup>9</sup>. However, one of the most prominent supporters the secularization theory in the 1960s, P. Berger, has publicly retracted his earlier views in the work *The Desecularization the World*, "The world today, there are some exceptions... the great devotion as in the past and somewhere the devotion has ever seen"<sup>10</sup>. Rodney Stark and Roger Finke who advocated the religious market theory stated that: "It seems that it's time to bring the secularization theory to the cemetery of the abortive theories where it whispers the prayers for thousand years resting"<sup>11</sup>. Indeed, if according to the secularization theory, we cannot explain the revival and the strong development of religion in the world at present. The United State of America, Japan and European countries where the societies are considered the most modern, however, religions do not disappear or do not have any signs of disappearing. In addition, there is a vibrant religious market in these countries. The religious market theory stated that the diversity in the various types of products will help the religious competition. That will bring the vitality to religions.

In Vietnam, religions can be seen as a market at present. In the past, under the influence by the discourse that religion was superstitious so many places of worship were destroyed; many religious activities had to place in covert operations which caused a great loss of the visible or invisible culture. However, since the renovation (đổi mới) era to present, "flourishing", "Rise" has been the familiar terms in the discourses about religious life in Vietnam. Along with the concept "A tree can bud branches with green leaves if it has to have a stump/ the water flows from its source to the deep river and the wide ocean" so the ancestor worship in three levels of family, clan and village has been enhanced than ever. The movement of assembling tombs, building the ancestral temples, organizing the death anniversary of the forefathers, writing genealogies have been lively taken place.

In the past, the cult of the Mother Goddesses with the ritual of medium which was held underground in the night without music (hầu vo),

however, currently, this cult is flourishing and it is opened to the public. Even though, the Châu Văn Rituals (Sing Writer or Shadow theater) are documenting the UNESCO recognized Cultural Heritage Intangible. Beside the rise of the existed religions, there is an emergence of the new religious movements<sup>12</sup>.

Currently, there are many forms of religions in the lives of the people and they provide many different services. If people desire to offer star to avoid casualty, praying for peace, praying for a requiem, etc.... they can come into service of Buddhism; if people demand for finance, fortune, promotion, etc... They can come into the service of the cult of the Mother Goddesses; even there are services that meet the needs of people in the ancestor worship such as the sale of cemetery land, make up for dead people, worship online<sup>13</sup>. Catholicism and Protestantism are looking forward to enhance their influence. Especially, Protestantism has officially arrived in Vietnam since 1911. At the beginning, it has gradually developed, but in recent decades, the number of believers has increased sharply in the Northwest, in the Center Highlands and in the South West in particular. Many ethnic minorities in the Northwest region have converted to Protestantism with the thinking that "they have to worship a ghost, but the worship the ghost of Jesus of Protestantism is cheaper"<sup>14</sup>.

In the context of religion in Vietnam, it actually poses a challenge for Vietnam Buddhism how to survive and expand in a religious competitive environment? Iannaccone, Finke and Stark, the representative theorists of the religious market theory stated that: "Religion is considered as a commodity, an object to be produced and to be selected. Consumers can choose a religion that they accept and participate in it at levels... People can and often change their religion or their level of participation. As the other commodities, this selection puts pressure on religion manufacturers"<sup>15</sup>.

The competition between religions along with the diversity of the spiritual needs of humankind in the modern society has created the flourishing services or new products of Buddhism in Vietnam such as offering star to avoid casualty, praying for peace, praying for a requiem, opening the summer self-cultivation for students, etc... These services meet the demands of human beings in the modern society as well as increase the competitiveness in the religious market.



Because, “in a competitive condition”, a religion “company” will flourish if it supplies the goods as its competitors<sup>16</sup>. In summary, Buddhism must meet the diverse needs of human beings in the modern society with competitive products in order to survive and develop. Thích Nhất Hạnh stated that Vietnam Buddhism must modernize to be alive, to be flexible forever, and not to be died in the form and framework<sup>17</sup>.

To sum up, the modernization needs of Vietnam Buddhist help to create new products. One of the new products is the online temple. The online temple meets the demand of a part of Buddhists in the contemporary society. So what are the needs and who are these Buddhists?

### ***3.2. Demand of a part of Buddhists on the new religious products***

The spiritual needs of a part of Buddhist have changed from a traditional society to a modern society in the context of Vietnam at present. In the traditional agricultural society, people had more leisure time because they worked seasonally. They often organized festival, playing games and going to pagodas in their free time. In the modern industrial society, however, people caught up in the work with hurry lifestyle nowadays. Many people do not have time to relax or come to pray Buddha regularly as the officers, students in particular. Thus, a temple which helps people show the reverence to the Buddha, and helps them relieve stress, nourishes their soul and morality without spending much time has appeared.

Therefore, when human needs change, they will create new products to appropriate for their aspirations. This makes us remember the appearance of Protestantism in the 16th century; a religion was born in the Catholic foundation, and also expressed the faith in Jesus. Protestantism came from the needs of the bourgeoisie and the urban resident formed in the context of flourishing of the Capitalism in the West European countries. The bourgeoisie and the urban resident just desired to manifest their faith in God as well as needed have more time and money to invest in the economic development. This was one of the most important reasons that led to the appearance of Protestantism; it was named religion of the bourgeois and urban citizens.

## ***4. The online temple: aspects of modernization Buddhism***

### ***4.1. The online temple and modernization the form of attending temple and the Buddhist ritual practice***

When people desire to show the reverence to the Buddha, they just need a computer (a smart phone or a tablet) with the internet connection and click [chuaonline.com](http://chuaonline.com) to go to online pagodas. This is completely different from the traditional way which has required people use their feet or vehicles to attend the temple to worship the Buddha. However, the concept of “attend pagoda” turns into using the mouse on the computer screen to access the online temple.

Entering the online temple, Buddhists also practice the rituals such as burning incense, offerings to the Buddha, chanting, worshipping the ancestor, praying for a requiem, praying for peace and safety, like the traditional temples. However, the form of practice the rituals have modernized by just clicking into the ritual that they like to do. For example, when Buddhists want to burn incense to the Buddha or the ancestors, they can attend online pagoda and just click into the word “incense”, immediately smoke emits from the incense bowl, although, people cannot feel the warmth of the fire incense. Likewise, if people want to pray for a requiem or pray for peace, they just click into the word “pray for a requiem room”, “pray for peace room”, and then click into the word “registration”, etc...

Thus, the form of attending pagoda and the Buddhist ritual practice in online temple has been modernized by the computer and internet technology. The modernization has its positive aspects. Firstly, people can save the time to come to a Buddhist temple. With a clicking the mouse, in seconds, they arrive the online temple. This convenience attracts many people, especially office workers, often take advantage of lunchtime or spare few minutes to come the online temple to burn incense and pray the Buddha, to listen to sutra lectures or Buddhist songs in order to seek the relaxation of mind after a stressful working period. This is different from the traditional way of attending the Buddhist temples and practicing the rituals that has changed the traditional perceptions of Vietnamese in attending the temple. Traditionally, Vietnamese often attend pagoda in their free time. After burning incense and praying the Buddha, people linger to admire the scenery, to talk to the other people so attending the temple when they are disengaged. Today, as a result of the social development, people catch up in job so they rarely have time to relax, attend the temple and admire the scenery. The appearance of the online pagoda is a solution for people who do not have

time to go to the temple, but they still show their respect for the Buddha as the slogan of the online pagoda “The online temple is the place for the Buddhists burn incense, chant and recite the Buddhist sutra when they do not have time to go the temple”.

Secondly, when going to pagoda, people do not need offerings, flowers, burning votive papers thereby avoiding wastage and environmental pollution. This is one of the special features of the online temple. A Buddhist who attended the online temple said that: “In the traditional Buddhist temple, although there are rules that do not burn incense in the temple, there is a censer which is placed in the yard for Buddhists attend the ritual, however, in reality; many people violate the rules by burning incense. In addition, Buddhists often bring offerings, flowers, votive papers, etc... However, these procedures have not been seen in the online pagoda. It reduces expenses and it also helps Buddhists gradually abandon their wasteful habits like burning votive papers, bringing too many offerings, etc ... when attending to the temple”<sup>18</sup>.

However, the online pagoda does not have advantages like the traditional pagoda. Attending the traditional temple is a practice of the collective ritual. Thus, it creates a relationship among the Buddhists. Moreover, they involve in the Buddhist network, so it is an opportunity to create the social capital which is necessary for the development. In reverse, attending the online temple, people sit in front of a computer and click the mouse so it is a personal communication with the Buddha without the communion with the other Buddhists. The modernization in attending pagoda and performing the Buddhist ritual, the online temple has expanded to people who adhere to Buddhism. It is not only the religion of elders and women as the idiom “young people are happy at home, elders are happy at temple”; it also helps to attract more people such as officials, office workers, students, etc...

#### ***4.2. The online temple and modernization in preaching and moral education of Buddhists***

The way of preaching and moral education of humankind is one of the important issues that Buddhism is facing. In the work *Phật giáo và thời đại* (Buddhism and the time) Thích Nhất Từ stated that the use of the modern technology such as internet, radio and television, etc... is the most effective way of transforming perceptions of human beings. For

instance, there are seven Buddhist Tivi stations which broadcast widely in the whole nation 24/24 hours in Taiwan. And there are radio programs such as Tiếng chuông Từ bi, Tiếng chuông Tỉnh thức, Đuốc Tuệ and the other programs of temples of the Buddhist Associations in the United State of America. These programs have a great value, because many people are busy, they have no time to go to the temple for praying, reading the scriptures. Thus, listening to the radio is effective. Preaching through the mass media is the way that helps Buddhism is always present in their life, makes people feel that religion is always next to them. Buddhism will be convenient as they open the fridge to have water, food, fruits; Buddhism will be proximity as they wear cloths, use heater for the suffering of weather and climate to be minimized. So, preaching by the mass media is the primary concern of Buddhism<sup>19</sup>.

In Vietnam, in recent years, the use of the modern technical devices in introducing the Buddhist teaching, practice and ethical education for Buddhists has been enhanced. Many temples have had their website, library in introducing the knowledge of Buddhism as [thuvienhoasen.org](http://thuvienhoasen.org), a Buddhist Tivi channel has also broadcasted as An Viên, etc... The online temple has contributed to modernize the form of preaching and moral education of Buddhists. Coming to the online temple, besides worshipping the Buddha, Buddhists also access the library for reading articles about Buddhist philosophy, why people should be a vegetarian, why Buddhism prohibits killing, how to pray for the Buddha, how to perform the filial duty to ancestor, etc... In short, the online articles have helped to disseminate the knowledge of Buddhism, to overcome “the priority of practice” one of the disadvantages of Vietnam Buddhism because “almost Vietnamese believe in Buddha, attend the Buddhist ceremonies but do not derive from Buddhist teachings”<sup>20</sup>. “Buddhists do not memorize scriptures, perhaps only the monks study some scriptures such as Amitabha (*A Di Đà*), Amitabha Sutra (*Vô lượng thọ*) etc... The disciples are poor people, but they keep their respects to Buddha, believe in Buddha, but they do not need to learn much about the scriptures. What they think is right that the Buddha in the heart. They do not understand the Buddhism’s dogma and the complex concept of philosophy...”<sup>21</sup>. Many people admit that they went to the pagoda to pray, but they did not understand the Buddhist rituals, until they have attended the online temple and after reading they have understood that the Buddhist ritual means

showing the reverence to the Buddha. The Triratna (three treasures) ceremony means pray the Buddha, Dharma, Bonze. Thanks to the online temple, they have understood the Buddhist concept of reciting the name of Buddha means people voluntarily self-cultivate on following him, pray for peace for themselves and the others, eradicate the evil mind, etc ... The online temple attendance, many people have understood more about the philosophy of human life, the goodness.

Thus, the online temple has the advantages in educating the Buddhist philosophy and morality for human beings in the contemporary society. The internet technology allows preaching Buddhist teachings and morality to many different audiences where the internet is connected. The human moral education is one of the strengths of Buddhism. This strength is being promoted with the help of devices of the information science.

### **5. Conclusion**

The online temple is a new phenomenon in the practice of Buddhism in Vietnam. It is originated from the switching of Vietnamese social context. It is changing from the traditional agricultural society to modern industrial society with the advantages of information technology as well as the needs of ritual practice that spends less time and also shows the devotion to the Buddha. The online temple manifests the effort of modernization of Vietnam Buddhism in order to bring this religion to the Buddhists and the masses. The emergence and existence of this particular temple, besides the traditional temple, lead to the diversity in the Vietnamese Buddhist activities. Buddhism along with its services is gradually becoming a religious market. People can choose to attend the traditional temple or the online temple depending on their circumstances. Typically, people do not have much time, they go to the online pagoda. Whereas, the middle-aged and old people, especially, women go to the traditional temple for sightseeing the pagoda landscape, attend the Buddhist ceremony. Thus, the appearance of the online temple creates the diversity of object to Buddhism. It is different from the traditional temple where is the place for religious activities of the elderly, the majority are women, because “the men go to the communal house; women go to the Buddhist temple”./.

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**Notes:**

- 1 Trần Lâm Biền (1996), *Chùa Việt*, Nxb. Văn hóa Thông tin, Hà Nội: 24. [*Vietnam Buddhist Temples*, Hanoi: Culture and Information]
- 2 Trần Nho Thìn (2008), *Vào chùa lễ Phật: Sự tích, ý nghĩa và cách bài trí*, Nxb. Hà Nội: 11. [*Coming Pagoda to Pray to the Buddha: Legend, Significance and Way of Layout*, Publisher: Hà Nội]
- 3 Nguyễn Đăng Duy (2008), *Văn hóa tâm linh*, Nxb. Văn hóa Thông tin, Hà Nội: 203. [*Cultural Spirituality*, Hanoi: Culture and Information]
- 4 Nguyễn Đăng Duy (2008), *ibid*: 196.
- 5 Nguyễn Đăng Duy (2008), *ibid*: 188.
- 6 Eric Hobsbawn (Nguyễn Hoàng Nhị Hà trans., 2012), “Sáng tạo truyền thống”, *Văn hóa học*, số 1: 86. (The Invention of Tradition, *the Culture Review*, N<sup>o</sup>.1]
- 7 Eric Hobsbawn (Nguyễn Hoàng Nhị Hà trans., 2012), *ibid*: 89.
- 8 Nhất Hạnh, *Phật giáo hiện đại hóa*, <http://thuvienhoasen.org>. [*The Modernization of Buddhism*]
- 9 Phan Ngọc Chiển (2010), “Hai quan điểm đối nghịch về tôn giáo: thuyết thế tục hóa và mô hình thị trường tôn giáo” [*Two Opposite Views on Religion: the Secularization Theory and the Model of Religious Market*], in: Bùi Thế Cường (editor), *Phương pháp nghiên cứu xã hội và lịch sử*, Nxb. Từ điển Bách khoa, Hà Nội: 230. [*Methodology of Society and History*, Publisher: Encyclopaedic Dictionary of Vietnam]
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- 11 Phan Ngọc Chiển (2010), “Hai quan điểm đối nghịch về tôn giáo: thuyết thế tục hóa và mô hình thị trường tôn giáo”, *ibid*: 233.
- 12 There are more than 50 new religious phenomena such as Long Hoa Di Lặc, Ngọc Phật Hồ Chí Minh, Hà Môn, Pháp Luân Công, Thanh Hải Vô Thượng Sư, etc... in Vietnam.
- 13 According to our survey, these services are at the Cemetery Lạc Hồng Viên.
- 14 Nguyễn Thanh Xuân (1997), “Góp phần tìm hiểu về đạo Tin Lành ở Việt Nam”, [*Contribution to research on Protestantism*] trong: Trung tâm Khoa học về Tín ngưỡng và Tôn giáo, *Những đặc điểm cơ bản của một số tôn giáo lớn ở Việt Nam*, Thông tin chuyên đề. [The Centre for Study on Religion and Belief, *The Characteristics of the Main Religions in Vietnam*].
- 15 Phan Ngọc Chiển (2010), “Two Opposite Views on Religion: the Secularization Theory and the Model of Religious Market”, *ibid*: 235.
- 16 Linh Nhi, *Dân văn phòng háo hức đi lễ chùa trên mạng ảo*, <http://nguoiduatin.vn> [*Office Workers Eager to Attend the Online Temple*].
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- 20 Phan Đại Doãn (2010), *Làng xã Việt Nam: Một số vấn đề kinh tế, văn hóa, xã hội*, Nxb. Chính trị Quốc gia: 220. [*Vietnamese Villages: Some Issues of Economy, Culture, Society*, Hanoi: National Political Publishing House].
- 21 Phan Đại Doãn (2010), *Làng xã Việt Nam: Một số vấn đề kinh tế, văn hóa, xã hội*, ibid: 221.

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