

LOOKING BACK THE PROCESS OF BUDDHIST UNIFICATION OF VIETNAM IN THE 20TH CENTURY

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Abstract: *Idea of a unified organization for Vietnam Buddhism originated from the wish of monk Thiện Chiếu in 1920s. However, it took a long process and difficult for the idea became a reality. This paper presents the activities of monks in three regions: the North, the Central, and the South of Vietnam to revive Buddhism and go to for the establishment of the first unified Buddhist organization in 1950, and finally, the formation created Vietnam Buddhist Sangha in 1981.*

In November, 1981 Vietnamese Buddhist organizations, sects, and associations were united in the Vietnamese Buddhist Sangha (VBS). After 27 years ⁽¹⁾, we look back together the process of Buddhist Unification of Vietnam in the 20th century and draw the necessary lessons for the developing of Vietnamese Buddhism in the future.

1. THE IDEA ON ESTABLISHING OF THE VIETNAMESE CONFEDERATION OF BUDDHIST ASSOCIATIONS

Monk Thiện Chiếu wrote an article on *Đông Pháp Times*, volume 533, on the 14th January, 1927. In this article, the writer pointed out the reason of Buddhist recession and proposed the program of Buddhist revival. This program had three points: the first, *Phật Học Báo quán* (Buddhist newspaper) should be printed to propagate Buddhist dogmas; the second, *Phật gia Công học hội* (Buddhist schools) should be established to train serious monks and nuns; the third, *Buddhist sutras should be translated into national language* so that Vietnamese Buddhism was not lost. After reading this article, monk Tâm Lai, abbot of Hang pagoda in Đồng Hỷ district, Thái Nguyên province, was very excited; he thought that: “the idea of Buddhist revival is the same, but the procedure is different from”. He proposed the program of Buddhist revival with 7 points and requested monk Thiện Chiếu as followings:

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¹ . The author wrote this in 2008 (Editor).

“If we revive Vietnamese Buddhism, you should make contact with the monks in the South and in the Center (Vietnam). I should make contact with the monks from the North to the Center. We should reorganize Buddhist associations and meet all monks to establish Vietnamese Buddhist association. We unite efforts together to carry out given works”⁽²⁾.

He requested “all followers who are living in the country give me your good opinions”⁽³⁾.

Though the establishment’s program of the Vietnamese Confederation of Buddhist Associations had three or ten points, monk Tâm Lai was persevering in establishing this organization. According to him, the Buddhist Revival should be carried out by talent monks. After propagating the Buddhist Revival, talent monks should set up a new association called The Vietnamese Confederation of Buddhist Associations. This organization was of all monks in the country. The operation of organization was based on the “General regulations”; it was divided in three levels (central level, the level of big society and the level of small society). This organization carried out “republican model”

What a pity that meeting of two monks, Tâm Lai and Thiện Chiếu in Hang pagoda was not successful because their ideas were different from each other. Therefore, the Vietnamese Confederation of Buddhist Associations was not established.

2. THE ESTABLISHMENT OF DIFFERENT BUDDHIST SECTS AND ASPIRATION ON THE UNIFYING OF BUDDHIST SECTS

From 1931 downwards, many Buddhist organizations and sects were established in the whole country.

A. In the Southern Vietnam

1- On the 26th August, 1931 *Nam Kỳ Nghiên cứu Phật học* (the Southern Buddhist Study Association) was established. Most venerable Từ Phong was chairman of association. The headquarters of this association was in Linh Sơn pagoda, Sài Gòn. It

². Bikkhu Tỳ Lai. *Rediscussing on the Buddhist Revival*, N^o. 1650 on the 28th January, 1927.

³. Bikkhu Tỳ lai. *Ibid*.

published *Từ Bi Âm* (the Voice of Metta) magazine. Since its regulations had many limitations, its activities concentrated on publishing and funeral.

2- *Thiên Thái Thiền giáo tông Liên Hữu* (the T'ien Tai School Association) was established on the 19th October, 1934 and monk Huệ Năng was the chairman. The headquarters of this association was in Thiên Thái pagoda, Bà Rịa province. The aims of this association were to propagate Buddhist dogmas, to establish a school, to translate Buddhist sutras, to set up library, to publish *Bát Nhã Âm* review and help the poor.

3- *Lưỡng Xuyên Phật học hội* (The Lưỡng Xuyên Buddhist Association) was established on the 13th August, 1934 and its headquarter was in Long Phước pagoda, Trà Vinh province. The association published *Duy Tân* review and set up a library. As the wish of Buddhist unification, the Lưỡng Xuyên Buddhist Association combined with *An Nam Phật học* (the Annam Buddhist Study Association).

4- In 1934 Honoured master Minh Trí (Nguyễn Văn Bổng) founded *Tịnh độ cư sĩ Phật hội Việt Nam* (Vietnamese Pure Land Buddhist Association). Its headquarters was in Hưng Minh pagoda (now the 6th district, Hồ Chí Minh city). Vietnamese Pure Land Buddhist Association published *Pháp Âm* newspaper.

5- On the 23rd March, 1937 *Phật giáo Kiêm Tế* (the Kiêm Tế Buddhist Association) was established; its headquarters was in Sắc Tứ Tam Bảo pagoda, Rạch Giá. Most venerable Trí Thiền was the chairman of this association. This association published *Tiến Hóa* newspaper. The aims of this association were to propagate Buddhist dogmas to monks and believers, to compile the teaching program which consisted of teaching of Buddhist sutras and agriculture and industry and set up hospitals and charity schools.

6- In 1940-1941 *Phật giáo Tăng già Nguyên thủy* (The Original Buddhist Sangha) was established. *Tổng hội Phật giáo Thống nhất Việt Nam* (the Vietnamese Confederation of Buddhist Associations) was allowed to set up on the 14th May, 1957 and layman Nguyễn Văn Hiếu was chairman of this organization. *Giáo hội Phật giáo Thống nhất Việt Nam* (the Vietnamese United Buddhist Association) was

established in December of that year. Most venerable Bửu Chơn was Sangharaja and the headquarters was in Tỳ Viên pagoda, Sài Gòn.

7- The patriarch of Minh Đăng Quang (Nguyễn Thành Đạt) founded *Đạo Phật khất sĩ* (the Vietnamese Mendicant Buddhism). *Giáo hội Tăng già Khất sĩ Việt Nam* (the Vietnamese Mendicant Monks Buddhist Sangha) was formally established on the 22nd April, 1966 and its headquarter was in Trung Tâm Buddhist temple (Bình Thạnh, Sài Gòn).

8- *Tịnh Độ tông Việt Nam* (Pure Land sect of Vietnam) was founded by layman Đoàn Trung Còn in 1955. Its headquarters was in Giác Hải pagoda, Phú Lâm, Chợ Lớn.

9- In 1947 *Hội Phật giáo cứu quốc Nam Bộ* (the Buddhist national Salvation Association of South) was established and Most Venerable Tam Không was the chairman. This association published *Tinh Tấn* newspaper.

10- *Phật học Việt Nam* (the Vietnamese Buddhist Study Association) was established on the 19th September, 1950 and Doctor Nguyễn Văn Khỏe was the chairman. The temporary headquarters of this association was in Khánh Hưng pagoda, Hòa Hưng, Sài Gòn.

B. In the Center of Vietnam

1- In 1932 *Hội Annam Phật học* (the Annam Buddhist Study Association) was founded by layman Lê Đình Thám and its headquarters was in Từ Quang pagoda. The association published *Viên Âm* newspaper and established Buddhist school to train monks. This association; however, amended its regulations in 1935 and king ratified regulations on the 18th February, 1953. Since then this association had the clear policy and organization. The first head of this association was Nguyễn Đình Hòe.

In 1938 the retired province-in-chief Hoàng Hữu Đôn was the vice president of Annam Buddhist Study Association. He sent a letter to request Buddhist associations in three regions of Vietnam to unite under the name *Đông Dương Phật giáo Đại hội*

(the Indo-Buddhist Conference). Some associations agreed with him, but some associations were not interested his opinion ⁽⁴⁾.

2- In 1934 most venerable Phước Huệ, Phổ Huệ and shamans Bích Liên Tôn, Trí Độ established *Hội Phật học Bình Định* (the Buddhist Association of Bình Định) and its headquarters was in Thập Tháp pagoda.

3- In 1937 *Hội Phật học Đà Nẵng* (the Buddhist Association of Đà Nẵng) was established in Đà Nẵng. This association published *Tam Bảo* magazine. The aims of this association were to unite all monks and nuns, to preserve pagodas, to conserve Buddhist law; This association requested to establish Buddhist Associations of Buddhist Union consisting of two offices: Hoằng pháp (where trained monks and nuns) and Hộ pháp (where propagated Buddhist faith to followers)

C. In the Northern Vietnam

1- On the 6th November, 1934 the authorities promulgated the Decree N^o. 4238 to allow *Bắc Kỳ Phật giáo hội* (the Northern Buddhist Association) to be established. The headquarters of this association was in Quán Sứ pagoda, Hanoi. The summary record of this association was published in May, 1935. The first number of *Đuốc Tuệ* (Torch of Wisdom) weekly was published on the 10th December, 1935.

2- On the 23rd December, 1943 Resident Superior in the North allowed to establish *Hội Phật tử Việt Nam* (the Association of Vietnamese Buddhist believers. The head of this association was Doctor Nguyễn Hữu Thuyết. The headquarters of association was in Quán Sứ pagoda.

3- The formal meeting of one hundred monks in Hà Nội, Hà Đông, Hưng Yên was held in the headquarters of Khai Trí Tiến Đức, Hà Nội. Most venerable Thanh Thảo presided at this meeting. This meeting adopted to establish the patriotic organization of Buddhism named *Hội Phật giáo cứu quốc* (the Buddhist National Salvation Association); its headquarters was in Bà Đá pagoda. The executive committee of this association had 9 persons. Most venerable Thanh Thảo was the president of this

⁴ According to *Annals of Gia Định-Sài Gòn-Hồ Chí Minh City Buddhism*, Hồ Chí Minh City Publishing House, 2001.

association and venerable Thanh Đặc; Doctor Nguyễn Hữu Thuyết were vice president ⁽⁵⁾.

3. THE UNIFICATION OF BUDDHIST ORGANIZATIONS IN THE THREE PARTS OF VIETNAM

1- Although the Northern Buddhist Association was established, Buddhist organizations were not united. Bà Đá, Hồng Phúc, and Hòa Nhai pagodas combined with pagodas in Hà Nội, Hà Đông and Bắc Ninh to establish *Bắc Kỳ Phật giáo Cổ sơn môn* (the Buddhist Association of old pagodas of the North); its headquarters was in Bà Đá pagoda. It aimed to develop the traditional activities. It published *Tiếng chuông sớm* (the Early Bell) newspaper on the 15th June, 1935 to propagate Buddhism. In order to stop the above difference, most venerable Thích Thanh Hanh conversed with Mr. Đinh Xuân Lạc who had prestige in Buddhists in Hanoi many times. At the end of 1935 the Buddhist Association of old pagodas of the North volunteered to take part in the Northern Buddhist Association. This event could be considered as the first Buddhist unification in the 20 century ⁽⁶⁾.

2- After the August Revolution, in the North there were many Buddhist organizations. Venerable Tổ Liên found that all Buddhist sects should unite into one common organization to promote Buddhist power. Although he was operated 13 days ago, the other monks and he established a provisional committee of United Buddhist association. The committee sent 7 delegations to travel 13 provinces for gathering Sangha in discussing about the unification of Buddhism and Sangha ⁽⁷⁾. In November, 1945 the conference of representative of Northern Sangha and the representatives of three Buddhist Associations (The Northern Buddhist Association, the Association of Vietnamese Buddhist believers and the Vietnamese Buddhist National Salvation Association) was held to establish Executive Committee of Vietnamese Buddhist Sangha before the General National Conference. The committee had to carry out the following works: 1- Propagate Buddhist Dharma and serve the country; 2- Save from misfortune and danger. Most venerable Thích Mật

⁵. See Nguyễn Đại Đồng. *Annals of the Northern Buddhist History 1920-1953*, 2007.

⁶. Idem.

⁷. "The stories on visiting to India and Srilanka of venerable Tổ Liên", *Đuốc Tuệ* magazine, 1953.

Ứng and venerable Tổ Liên were appointed to be president and vice president. The headquarters of committee was in Quán Sứ pagoda (now 72 Quán Sứ Street, Hanoi)⁽⁸⁾. It was the second unification of Buddhist organizations of North in the 20th century

3- After a time for preparing, *Hội Tăng Ni Chính lý Bắc Việt* (the Buddhist Clergy Rectification Association of Northern Vietnam) was born on the 18th May, 1949. The provisional committee was established and most venerable Tổ Liên was president.

4- At that time *Hội Phật giáo Việt Nam* (the Association of Vietnamese Buddhism) was re-established and layman Bùi Thiện Cơ was president and venerable Tổ Liên was vice president. Its headquarters was in Quán Sứ pagoda. On the 22nd May, 1949 the Association of Vietnamese Buddhism held a meeting and accepted the Buddhist Clergy Rectification Association of Northern Vietnam to hold the first General Assembly. General Assembly declared the decree of association and elected the formal executive committee. After discussing the General Assembly asked the provisional committee to change into the Form Executive Committee. The General Assembly also changed the Buddhist Clergy Rectification Association of Northern Vietnam into the Association of the Northern Buddhist believers⁽⁹⁾.

In September, 1949 the Association of Vietnamese Buddhist believers was established in Chân Tiên pagoda (Bà Triệu Street, Hanoi). The association published *Bồ Đề Thanh Tâm* magazine.

IV. THE FIRST UNIFICATION OF VIETNAMESE BUDDHISM

In 1950 there were many the Buddhist associations and the Buddhist Study associations of monks and laymen in Vietnam. Vietnamese Buddhists hoped to unite Buddhist associations into the unique Sangha. When explaining why Buddhist Sangha Congregation of North was established, venerable Tổ Liên said that “We have to conform to the Association of International Buddhism that is to unite the

⁸. *National Salvation* newspaper, N°. 106 on the first December, 1945.

⁹ Not long after, the Association of Northern Buddhists changed its name into The Northern Buddhist Association and most venerable Thích Mật ứng was the head.

Buddhist powers then to unite Buddhist organizations in the whole country. After doing that Vietnamese Buddhism can incorporate the world Buddhism”.

Doctor Nguyễn Văn Khỏe, the chairman of the Vietnamese Buddhist Study Association sent his letter to Buddhists for making his feelings on Buddhist unification: *“During 4-5 years both in North and in Center propagation of Buddhism achieved great results although it met many difficulties. The Buddhist Association of North Vietnam established schools where many children were educated. The establishment of schools proved that what we want we can do. We would like to unite Buddhist associations of three parts, North, Center and South”*

Thanks to the campaign of venerable Tổ Liên in the Conference of World Buddhism in Colombo (Sri Lanka) from the 25th May to the 7th June 1950, Vietnamese Buddhism became the member of the World Buddhist Association on the 8th June, 1950. At that time the unification of Vietnamese Buddhism was necessary.

The Preparatory Committee for Buddhist Unification was established; it consisted of Buddhist representatives of three parts. Venerable Tổ Liên and laymen Nguyễn Văn Thọ, Bùi Thiện Cơ, Trang Định, and monks Mật Nguyệt, Đại Tu held many meetings. In these meetings Buddhist associations discussed and drafted the necessary documents.

After preparing, on the 10th April, 1951 Dharma chief Mật Ứng, the representative of the Buddhist Association of Northern Vietnam, Dharma Chief Tịnh Khiết, the representative of the Buddhist Association of the Central Vietnam and Most venerable Đạt Thanh, abbot of Giác Ngộ pagoda, the representative of the Buddhist Association of Southern Vietnam met each other, and then they signed on the appeal for unification of Buddhism. They sent the appeal to the Buddhist associations, pagodas, and sects in Vietnam.

On the 6th May, 1951 the National United Buddhist Conference opened in Từ Đàm pagoda. This Conference lasted 4 days (from the 6th to the 9th May). The Conference unanimously adopted the regulations and elected managing committee for a three

year term. Most venerable Thích Tịnh Khiết was elected to be president, venerable Trí Hải was appointed to be vice president.

The National United Buddhist Conference changed into *Tổng hội Phật giáo Việt Nam* (the Vietnamese Confederation of Buddhist Associations) and its headquarters was in Thuận Thành (Huế). The Buddha's birthday became the foundation day of the Vietnamese Confederation of Buddhist Associations

The purposes of the Vietnamese Confederation of Buddhist Associations

- 1- To unite power, action and will of Vietnamese Buddhists;
- 2- To lead Vietnamese Buddhists carrying out strictly Buddhist law;
- 3- To train monks for propagating Buddhism;
- 4- To help monks and nuns carrying out strictly Buddhist law;
- 5- To build and preserve monasteries, educational and cultural offices;
- 6- To make contact with the Buddhist associations in the world.

The Vietnamese Confederation of Buddhist Associations was the united Buddhist organization. It attracted the monks and Buddhists of 6 associations in the country. The French colonialists sought to destroy the Vietnamese Confederation of Buddhist Associations (although the Vietnamese Confederation of Buddhist Associations was established in 1951, the authority adopted and allowed the Vietnamese Confederation of Buddhist Associations to operate in 1953) and separate patriotic forces, among them there were Buddhists. Struggle for Vietnam's independence met many difficulties. Operations of the Vietnamese Confederation of Buddhist Associations were limited because Vietnam had not got sovereignty yet. The Vietnamese Confederation of Buddhist Associations only had the role to contact with the Buddhist associations in the world. Actually, the Vietnamese Confederation of Buddhist Association did not have right to control 6 associations. Moreover, Khmer Buddhism, Theravada Buddhism of Vietnamese, Buddhism of Chinese people and Mendicant Monks Buddhism were absent from the Vietnamese Confederation of Buddhist Associations.

Every body found that all Buddhist associations were unanimous in their action and mind at that time. All Buddhist associations should unite to form Vietnamese Buddhist Sangha. At first, the Preparatory Committee assigned Vietnamese Sangha to hold Conference, but Vietnamese Sangha met many difficulties; hence, the Northern Vietnamese Buddhist Association should hold Conference.

From the 8th to the 14th September, 1952 the representatives of Buddhist Associations of three parts were in Quán Sứ pagoda to discuss on establishment of The National Buddhist Sangha. The Great Council adopted the regulations of Sangha and elected the council of Dharma chief consisting of three Dharma Chiefs of three parts. This council should support president and elevated president to be the head of Sangha. This council elected the head of directorial board for a two year terms ⁽¹⁰⁾. Most venerable Tuệ Tạng-Thích Tâm Thi was appointed to be president and venerable Trí Hải was appointed to be the head of directorial board .

This Sangha was called Vietnamese Buddhist Sangha. Its headquarters was present in three parts according to where president lived.

Under the leadership of Vietnamese Buddhist Sangha, all Buddhist associations were unanimous in their actions. They had connections with the Buddhist associations in the world, especially *Hội Liên hữu Phật giáo thế giới* (the World Fellowship of Buddhists), but Vietnamese Buddhism was one of the founders of this organization.

Vietnam had to face many difficulties at that time, but Sangha of three parts found that Vietnamese Buddhism need to have a unique church (Sangha) so the National Buddhist Sangha was established and this Sangha carried out dream of Vietnamese Buddhist Sangha.

The Vietnamese Confederation of Buddhist Associations was established in 1951 and *Giáo hội Tăng già toàn quốc* (the National Buddhist Sangha) was established in

¹⁰. The participants in Council following were 6 most venerable, 3 Dharma Chiefs and 12 representatives of Buddhist Sangha, and 6 representatives of the Vietnamese Confederation of Buddhist Associations

1952. These establishments created good conditions for the Buddhist revival in Vietnam and the Buddhist development in the future.

5. THE UNIFICATION OF BUDDHISM FROM JULY 1954 TO APRIL 1975

Northern Vietnam has been completely liberated since July, 1954. In April 1958 Vietnamese Buddhist Association and the Association of Vietnamese Buddhists stopped their actions. In May, 1958 the Northern Buddhist Associations hold the Conference of United Buddhist Sangha of Vietnam; its headquarters was in Quán Sứ pagoda. Before 1975 this organization existed for along time. However, this united association was for Buddhist associations in North only.

In South, the role of the Vietnamese Confederation of Buddhist Associations was gradually decreased; many Buddhist associations were established, and they operated on the small scale. On the 31st December, 1963 6 associations of the Vietnamese Confederation of Buddhist Associations and 5 other Buddhist associations hold a meeting and established the Vietnamese United Buddhist Sangha ⁽¹¹⁾. The Vietnamese United Buddhist Sangha; however, did not gather monks and nuns in liberated area and attract Buddhist associations in South, so the meaning of unification was not achieved yet. Because of internal contradictions, the Vietnamese United Buddhist Sangha was divided into two associations in 1967: The Quốc Tự Sangha (it consisted of two associations which were led by most venerable Thích Tâm Châu); Ấn Quang Sangha (it consisted of 4 associations which was led by most venerable Thích Trí Quảng). Two Sangha contradicted each other. Their conflict broke out in Vietnam Quốc Tự on the 5th May, 1970. This conflict was against sixfold rules of conduct for monks and nuns. This conflict was a sore of Vietnamese Buddhism at that time.

6. ALL RIVERS EMPTY INTO SEA

When Vietnam was brought back into unity, the wish on united Buddhism flamed. The Ho Chi Minh City Buddhist Liaison Committee was established on the

¹¹. The Decree law was approved on the 14th May, 1964 and most venerable Thích Tịnh Khiết was appointed to be Sangharaja.

7th August, 1975. It consisted of 10 members: the Vietnamese Traditional Buddhist Sangha, The Vietnamese Theravada Buddhist Sangha Congregation, The Vietnamese Mendicant Monks Buddhist Sangha, The T'ien T'ai School Sangha, The Vietnamese Buddhist Study Association, The Vietnamese Buddhist Family Association, The Northern Buddhist Association and other associations of the Vietnamese United Buddhist Sangha, the Chinese Buddhist Sangha in Vietnam, the Mahainkaya Buddhist Sangha in Vietnam. Most venerable Thích Minh Châu, vice president of National Liberation Front's Committee was the president of Committee. The Ho Chi Minh City Buddhist Liaison Committee was founded by Buddhists who took part in cause of national liberation. The duty of this committee has contacted with Buddhist followers to develop Vietnamese Buddhism

In the following years monks and nuns of North and South visited each other. It was favorable condition for Vietnamese Buddhist associations to unite. On the 13rd February, 1980 nine Buddhist associations were unanimous in establishing the Preparatory Committee for Buddhist Unification (The Preparatory Committee for short).

From the 15th March to the 14th April 1981, the Preparatory Committee visited and contacted with the leaders of 9 Buddhist associations. The Preparatory Committee collected constructive ideas of the leaders of 9 Buddhist associations. The Preparatory Committee helped leaders of 9 Buddhist associations to contact with one other then they adopted the united purpose of Vietnamese Buddhist Sangha.

After one preparing year, the Conference of Representatives for Buddhist Unification was organized on the 4th November, 1981 in Quán Sứ pagoda, Hanoi⁽¹²⁾. After 4 days, Conference unanimously agreed to establish Vietnamese Buddhist Sangha and adopted the Charter of Vietnamese Buddhism and the General Action

¹². 165 participants in the Conference; they were representatives of 9 Buddhist associations: The Vietnamese United Buddhist Association, The Vietnamese United Buddhist Sangha, The Original Buddhist Association, The T'ien Tai School Association, The Vietnamese Mendicant Monks Buddhist Sangha, The Southwestern patriotic Clergy Solidarity Association, The Vietnamese Buddhist Study Association, The Ho Chi Minh City Buddhist Liaison Committee, The Vietnamese Traditional Buddhist Sangha.

Plan; elected the leadership of Sangha. Vietnamese Buddhist Sangha is only Buddhist Sangha recognized by Vietnamese government⁽¹³⁾.

As we know the process of Vietnamese Buddhist unification met many difficulties. Thanks to national unity and Buddha Dharma⁽¹⁴⁾ Vietnamese Buddhist associations united under the name *Vietnamese Buddhist Sangha*. From November, 1981 up to now Vietnamese Buddhist Sangha has achieved many great successes and it has a solid role in nation. This role has been founded on three elements: History, Believers and Buddhist purity. These three elements are the important bases of Vietnamese Buddhist Sangha. At present Vietnam has integrated into the world and Vietnamese Buddhism communities in foreign countries has been established and developed. Vietnamese government warmly welcomes oversea Vietnamese who contribute in developing the country; thus, the Vietnamese Buddhist Sangha should have various adequate steps in accordance with Vietnamese communities in foreign countries.

Vietnamese Buddhist Sangha should listen to opinions in order to adjust its actions in accordance with the fact.

Beside carrying out six fold rules and propagating Buddhism, monks should direct to great mercy and great pity, the Buddha wisdom store and fearlessness.

Buddha taught that “*Chế tâm nhất xứ, vạn sự bất biện*”; It means that united wills can do everything. If we carry out Buddha’s teaching we should build Vietnamese Buddhist Sangha more solemn.

Only unity of will and organization, Vietnamese Buddhist Sangha has strength in the cause of building an Independent, Liberal, and Happy country. /.

¹³. On the 29th December, 1981 the Council of Ministers promulgated the Decision N^o. 83 to agreed Vietnamese Buddhist Sangha established.

¹⁴. According to Nguyễn Quốc Tuấn, “*Some Thinking on the Unification of Vietnamese Buddhism in 1981*, *Religious Studies Review*, N^o. 1/2007.