

Chapter IV

The Working Model of the Vietnamese Bhikkhunī Saṅgha in Social Development

4.1 Administrative Structure of the Vietnamese Bhikkhunī Saṅgha.

The structural criteria of the organizational committee allow the members full credibility, ethics, experiences, ability, and qualifications to be able to complete the duties and powers assigned. The structural criteria are contributed to the dignity of the Vietnam Buddhist Saṅgha in general and the Vietnamese Bhikkhunī Saṅgha. Simultaneously raising the collective consciousness, to express the spirit of democracy, and the accountability in all Buddhist activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee. Which it will be the primary conditions in order to the organization committee of the Central Subcommittee Vietnamese Bhikkhunī Saṅgha and the organization committee of the Subcommittee Vietnamese Bhikkhunī Saṅgha provinces, cities to take care the national security civil protection, the spreading correct Dharma (Saddhamma) in social development.

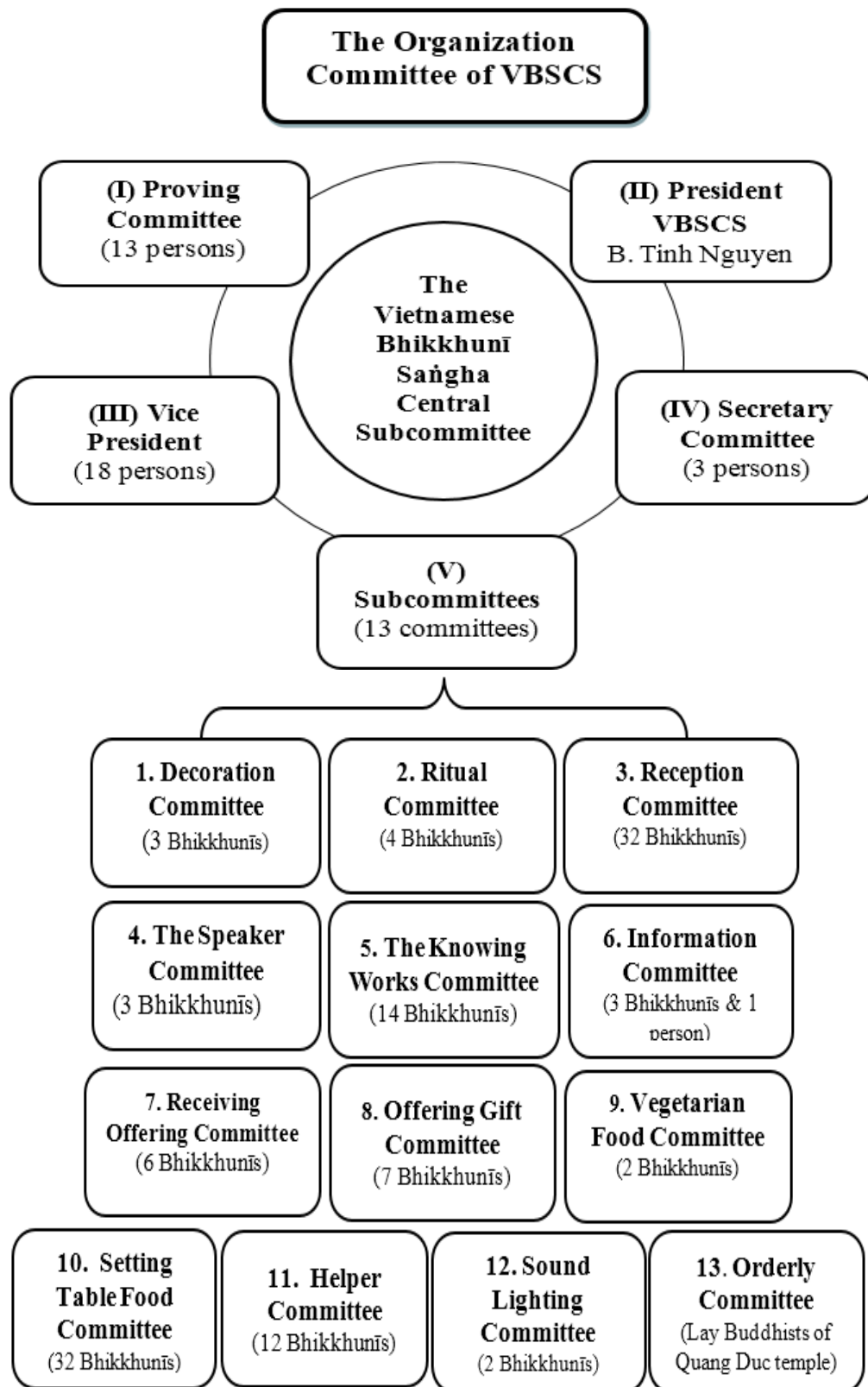
So, the Organization Committee plays an important role in the activities of Vietnamese Bhikkhunī Saṅgha.

4.1.1 Organization Committee.

The Vietnam Buddhist Saṅgha (VBS) Buddhist Affairs Central Committee approved for the organization committee of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee¹ with the positions as follows:

¹ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha”, **The Summary Report of Buddhist Activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee in 2016**, (Vietnam: Ho Chi Minh City, Office VBSCS Publication, 2016), p. 7.

Figure 6 (4.1.1.)



The members of the organization committee of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee² includes 162 Bhikkhunīs and lay Buddhists.

(I). Proving Committee (13 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Giac Ngoc.
2. The Most Venerable Bhikkhunī Trang Lien.
3. The Most Venerable Bhikkhunī Chon Hien.
4. The Most Venerable Bhikkhunī Tinh Hanh.
5. The Most Venerable Bhikkhunī Tinh Danh.
6. The Most Venerable Bhikkhunī Ngoat Lien.
7. The Most Venerable Bhikkhunī Dieu Minh.
8. The Most Venerable Bhikkhunī Tinh Thuong.
9. The Most Venerable Bhikkhunī Nhu Ngoc.
10. The Most Venerable Bhikkhunī Hue Giac.
11. The Most Venerable Bhikkhunī Tam Hoa.
12. The Most Venerable Bhikkhunī Luu Phuong.
13. The Most Venerable Bhikkhunī Nhu Dung.

(II). President³ Committee.

The Most Venerable Bhikkhunī Tinh Nguyen.

(III). Vice President (18 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Nhu Duc.

² The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha”, **The Summary Report of Buddhist Activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee in 2015**, (Vietnam: Ho Chi Minh City, Office VBSCS Publication, 2015), pp. 7-11.

³ According to the term VII (2012-2017) of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee, President who was the Most Venerable Bhikkhunī Huyen Hue. However, she was pass away on August 28, 2016. So, according to the report on December 30, 2016 of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee respected invitational the Most Venerable Bhikkhunī Tinh Nguyen was President of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee.

2. The Most Venerable Bhikkhunī Tan Lien.
3. The Most Venerable Bhikkhunī Hue Huong.
4. The Most Venerable Bhikkhunī Nhu Chau.
5. The Most Venerable Bhikkhunī Nhu Hai.
6. The Most Venerable Bhikkhunī Nhu Xuan.
7. The Most Venerable Bhikkhunī Hai Thanh.
8. The Most Venerable Bhikkhunī Dam Nghiem.
9. The Most Venerable Bhikkhunī Nhu Minh.
10. The Most Venerable Bhikkhunī Tu Nhan.
11. The Most Venerable Bhikkhunī Nhut Nhan.
12. The Most Venerable Bhikkhunī Nguyen Thuan.
13. The Most Venerable Bhikkhunī Nhu Nhu.
14. The Most Venerable Bhikkhunī Hue Tu.
15. The Most Venerable Bhikkhunī Nhu Cuong.
16. The Most Venerable Bhikkhunī To Lien.
17. The Most Venerable Bhikkhunī Nhu Duc.
18. The Most Venerable Bhikkhunī Nhut Khuong.

(IV). Secretaries Committee (3 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Hue Tu.
2. The Most Venerable Bhikkhunī Hoa Lien.
3. The Most Venerable Bhikkhunī Hue Duc.

(V) Subcommittees (13 committees).

(1) Decoration Committee (6 Bhikkhunīs & another Bhikkhunīs)

1. The Most Venerable Bhikkhunī Nhu Chuong.
2. The Most Venerable Bhikkhunī Le Thuan.
3. The Bhikkhunī Minh Tu.
4. All Bhikkhunīs of the Bat Nha Temple.
5. All Bhikkhunīs of the Kim Son Temple.
6. All Bhikkhunīs of the Van Hanh.

(2) Ritual Committee (4 Bhikkhunīs & another Bhikkhunīs).

1. The Most Venerable Bhikkhunī Nhu Chau.
2. The Most Venerable Bhikkhunī Nhu Nguyet.

3. The Most Venerable Bhikkhunī Nhu Tri.
4. The Most Venerable Bhikkhunī Nhu Lieu.
5. The ritual committee Duoc Su temple.

(3) Reception Committee (32 Bhikkhunīs).

(1). The Reception to the Most Venerable Bhikkhus:

1. The Most Venerable Bhikkhunī Nhu Xuan.
2. The Most Venerable Bhikkhunī Nhut Nhan.
3. The Most Venerable Bhikkhunī Dieu Canh.
4. The Most Venerable Bhikkhunī Dieu Tam.
5. The Most Venerable Bhikkhunī Dam Nghiem.
6. The Most Venerable Bhikkhunī Nhu Minh.
7. The Most Venerable Bhikkhunī Nhu Nhu.
8. The Most Venerable Bhikkhunī Nhut Khuong.

(2). The Reception to the Delegate Levels:

1. The Most Venerable Bhikkhunī Hanh Ngoc.
2. The Most Venerable Bhikkhunī Nhu Hue.
3. The Most Venerable Bhikkhunī Nhu Nghia.
4. The Most Venerable Bhikkhunī Nhu Phuong.
5. The Most Venerable Bhikkhunī Giac Trung.
6. The Most Venerable Bhikkhunī Dam Lan.
7. The Most Venerable Bhikkhunī Tinh Nghiem.
8. The Most Venerable Bhikkhunī Dieu Nghia.
9. The Most Venerable Bhikkhunī Tac Hanh.
10. The Most Venerable Bhikkhunī Nhu Tuong.
11. The Most Venerable Bhikkhunī Nhu Loi.
12. The Most Venerable Bhikkhunī Dieu Tuong.
13. The Most Venerable Bhikkhunī Tin Lien.
14. The Most Venerable Bhikkhunī Phuoc Giac.
15. The Most Venerable Bhikkhunī Chon Minh.
16. The Most Venerable Bhikkhunī Nhu Tri.
17. The Most Venerable Bhikkhunī Dam Han.
18. The Most Venerable Bhikkhunī Chuc Tuong.
19. The Most Venerable Bhikkhunī Kim Son.
20. The Most Venerable Bhikkhunī Nhu Thao.

21. The Most Venerable Bhikkhunī Hue Duc.
22. The Most Venerable Bhikkhunī Minh Thuan.
23. The Most Venerable Bhikkhunī Dam Thanh.
24. The Most Venerable Bhikkhunī Lieu Phap.

(4) Speaker Committee (3 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Nhut Khuong.
2. The Most Venerable Bhikkhunī Le Thuan.
3. The Most Venerable Bhikkhunī Nhu Tam.

(5) Knowing Works Committee (14 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Nhu Nguyet.
2. The Most Venerable Bhikkhunī Nhu Ngoc.
3. The Most Venerable Bhikkhunī Tam Hanh.
4. The Most Venerable Bhikkhunī Quang Nhat.
5. Bhikkhunīs of the Information Committee (10 Bhikkhunīs).

(6) Information Committee (3 Bhikkhunīs & 1 person).

1. The Most Venerable Bhikkhunī Nhu Nguyet.
2. The Most Venerable Bhikkhunī Tri Lien.
3. The Most Venerable Bhikkhunī Minh Tu.
4. Huynh Dieu Correspondent (Giac Ngo Newspaper).

(7) Receiving Offering Committee (6 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Nguyen Thuan.
2. The Most Venerable Bhikkhunī Nhut Nghia.
3. The Most Venerable Bhikkhunī My Thuan.
4. The Most Venerable Bhikkhunī Nhu Loc.
5. The Most Venerable Bhikkhunī Vien Nha.
6. The Most Venerable Bhikkhunī Hue Dao.

(8) Offering Gift Committee (7 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Tu Nhan.
2. The Most Venerable Bhikkhunī Tac Hanh.
3. The Most Venerable Bhikkhunī Nhu Hien.
4. The Most Venerable Bhikkhunī Chuc Hai.

5. The Most Venerable Bhikkhunī Nhu Thien.
6. The Most Venerable Bhikkhunī Hue Tuyen.
7. The Most Venerable Bhikkhunī Hue Hanh.

(9) Vegetarian Food Committee (2 Bhikkhunīs 3 places).

1. The Most Venerable Bhikkhunī Huong Nhu.
2. The Most Venerable Bhikkhunī Thuan Chon.
3. Giac Duc Vegetarian Restaurant Breakfast Donation.
4. Thien Quang Temple Lunch Donation.
5. Lam Quang Temple (District 8) Dinner Donation.

(10) Setting Table Food Committee (32 Bhikkhunīs).

1. The Most Venerable Bhikkhunī Nhu Giac.
2. The Most Venerable Bhikkhunī Tam Vien.
3. Van Hanh Monastery: 5 Bhikkhunīs.
4. Phuoc Long Temple: 5 Bhikkhunīs.
5. Phuoc Vien Temple: 5 Bhikkhunīs.
6. Bao Van Temple: 10 Bhikkhunīs.
7. Bat Nha Monastery: 5 Bhikkhunīs.

(11) Helper Committee (12 Bhikkhunīs).

1. The Bhikkhunī Nhu Minh.
2. The Bhikkhunī vien Lien.
3. Bhikkhunīs of Buddhist College HCM City: 10 Bhikkhunīs.

(12) Sound Lighting Committee (2 Bhikkhunīs & another Bhikkhu).

- 3 The Monks of Quang Duc Meditation Center.
- 4 The Bhikkhunī Nhu Nguyet.
- 5 The Bhikkhunī Vien Lien.

(13) The Orderly Committee.

Lay Buddhists of the Quang Duc Temple.

(The Organization Committee)

Signed

President Vietnamese Bhikkhunī Saṅgha Central Subcommittee

The Most Venerable Bhikkhunī Thich Nu Tinh Nguyen.

4.1.2 The Number of Bhikkhunīs and Temples.

The Vietnamese Bhikkhunīs Saṅgha has the statistics for the number of Bhikkhunīs and temples from the 1st to 7th term of the Vietnam Buddhist Saṅgha in the following Table:

Table 17 (4.1.2)

The Number of Bhikkhunīs & Temples				
No.	Terms	Bhikkhunīs	Temples	Time & Place
1	Term I ⁴ (1981 -1987)	unknown	unknown	November 4-7, 1981
				Quan Su Temple, 73 Quan Su, Hanoi Capital.
2	Term II (1987-1992)	unknown	unknown	October 28-29, 1987
				Cung Van Hoa Huu Nghi Viet Xo, 91 Tran Hung Dao Street, Hoan Kiem District, in Hanoi Capital.
3	Term III (1992-1997)	8,000	3,100	November 3-4, 1992
				Cung Van Hoa Huu Nghi Viet Xo, 91 Tran Hung Dao Street, Hoan Kiem District, in Hanoi Capital.
				November 22-23, 1997

⁴ Thich Tri Thu, **A Call of Delegates Congress for Unifying Vietnam Buddhist Saṅgha (VBS)** on October 7, 1981 at Quan Su Temple, in Vietnam Buddhist Saṅgha, **The Summary Report of Delegates Congress for Unifying Vietnam Buddhist Saṅgha**, (Ho Chi Minh: Cultural Central Committee of the Buddhist Saṅgha, 1986), p. 40.

4	Term IV ⁵ (1997-2002)	15,010	6,048	Cung Van Hoa Huu Nghi Viet Xo, 91 Tran Hung Dao Street, Hoan Kiem District, in Hanoi Capital.
5	Term V ⁶ (2002-2007)	18,512	6,912	December 4-5, 2011 Cung Van Hoa Huu Nghi Viet Xo, 91 Tran Hung Dao Street, Hoan Kiem District, in Hanoi Capital.
6	Term VI (2007-2012)	22,579	8, 617	November 11, 2007 Cung Van Hoa Huu Nghi Viet Xo, 91 Tran Hung Dao Street, Hoan Kiem District, in Hanoi Capital.
7	Term VII ⁷ (2012-2017)	26,500	9, 376	November 20-24, 2012 Cung Van Hoa Huu Nghi Viet Xo, 91 Tran Hung Dao Street, Hoan Kiem District, in Hanoi Capital.

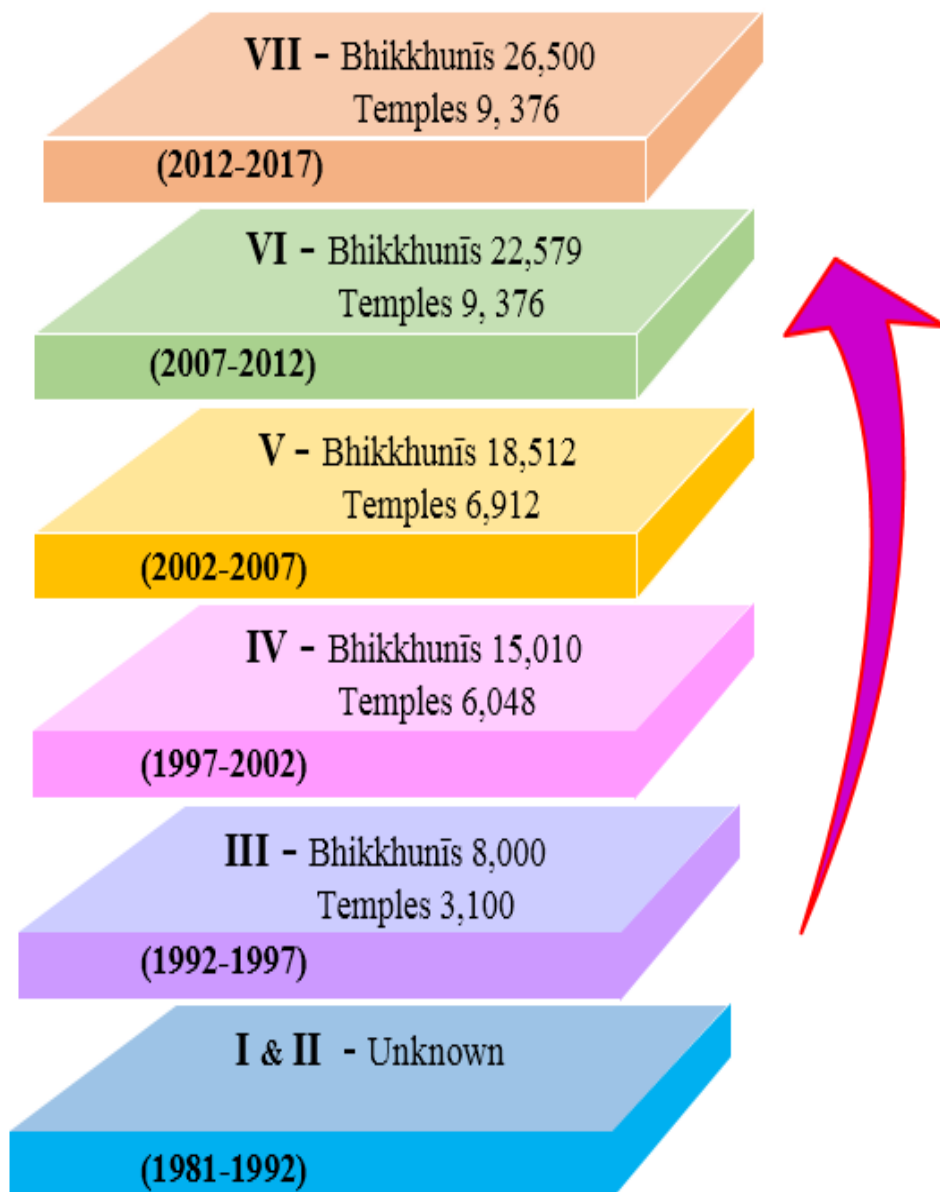
⁵ Thich Hien Phap, The Summary Report of the Buddhist Activities in the 4th Term (1997-2002), at the 5th Congress of National Buddhist Delegates on December 4-5, 2002 in Ha Noi, in Vietnam Buddhist Sangha - **The Summary Report for the 5th Congress of National Buddhist Delegates**, (Ha Noi: Ton Giao Publication, 2002), p. 25.

⁶ Thich Thien Nhon, A Summary Report of Buddhist Activities in term V (2002-2007), at the 6th Congress of National Buddhist Delegates on November 11-14, 2007 in Ha Noi, Vietnam Buddhist Sangha - **The Summary Report for the 6th Congress of National Buddhist Delegates**, (Ha Noi: Ton Giao Publication, 2008), p. 29.

⁷ The Vietnam Buddhist Sangha Executive Council “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Sangha”, **The Summary Report of Buddhist Activities of the Vietnam Buddhist Sangha in 2016**, (Vietnam: Ho Chi Minh City Office II Publication, 2016), p. 15.

According to Table 17 (4.1.2) above, the Vietnam Buddhist Saṅgha do not have a documented number of the Bhikkhunīs and temples. After term III, the information regarding the number of Bhikkhunīs and temples are accurate and verified. The number of Bhikkhunīs and temples increased from the term III to VII.

Diagram 1 (4.1.2) **The Number of Bhikkhunīs and Temples.**



The Table 17 (4.1.2) and Diagram 1 (4.1.2) above show the number of Bhikkhunīs and temples increases every term. Term VII (2012-

2017), there is the highest number of Bhikkhunīs 26,500 and 9, 376 temples.

4.1.3 The Number of Bhikkhunīs from 2014 to 2016.

Table 18 (4.1.3)

Year	Number of Bhikkhunīs ⁸
2014	20,579 Bhikkhunīs. 1. Mahāyāna Bhikkhunīs: 18,596 2. Mendicant Bhikkhunīs: ⁹ 1,683 3. Theravāda Bhikkhunīs: 300.
2015	23,718 Bhikkhunīs. 1. Mahāyāna Bhikkhunīs: 20,640 2. Mendicant Bhikkhunīs: 2,718 3. Theravāda Bhikkhunīs: 360.
2016	26,500 Bhikkhunīs. 1. Mahāyāna Bhikkhunīs: 23,316 2. Mendicant Bhikkhunīs: 2,784 3. Theravāda Bhikkhunīs: 400.

⁸ The Vietnam Buddhist Saṅgha Executive Council “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha”, **The Summary Report of Buddhist Activities of the Vietnam Buddhist Saṅgha in 2016**, (Vietnam: Ho Chi Minh City Office II Publication, 2016) p. 18.

⁹ **Mendicant Bhikkhunīs:** *See pictures in the Appendix 2, Section 3, pp. 200-201.*

Diagram 2 (4.1.3) (Contents follow the information on above).

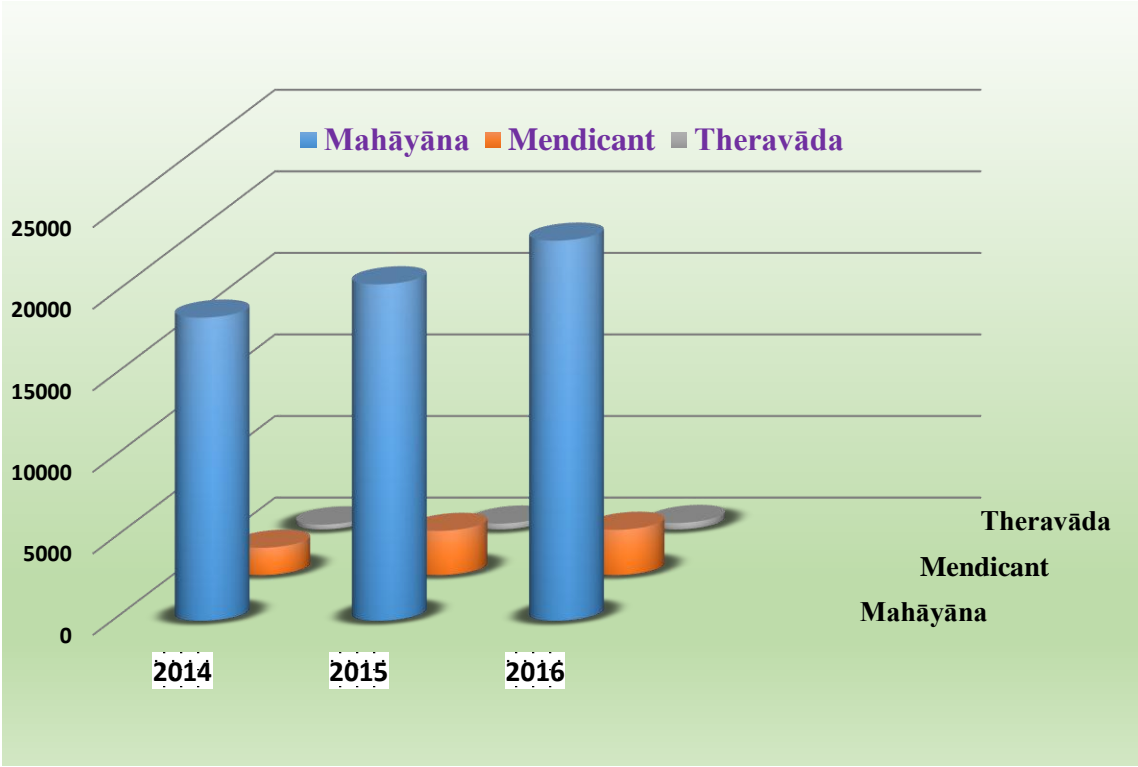
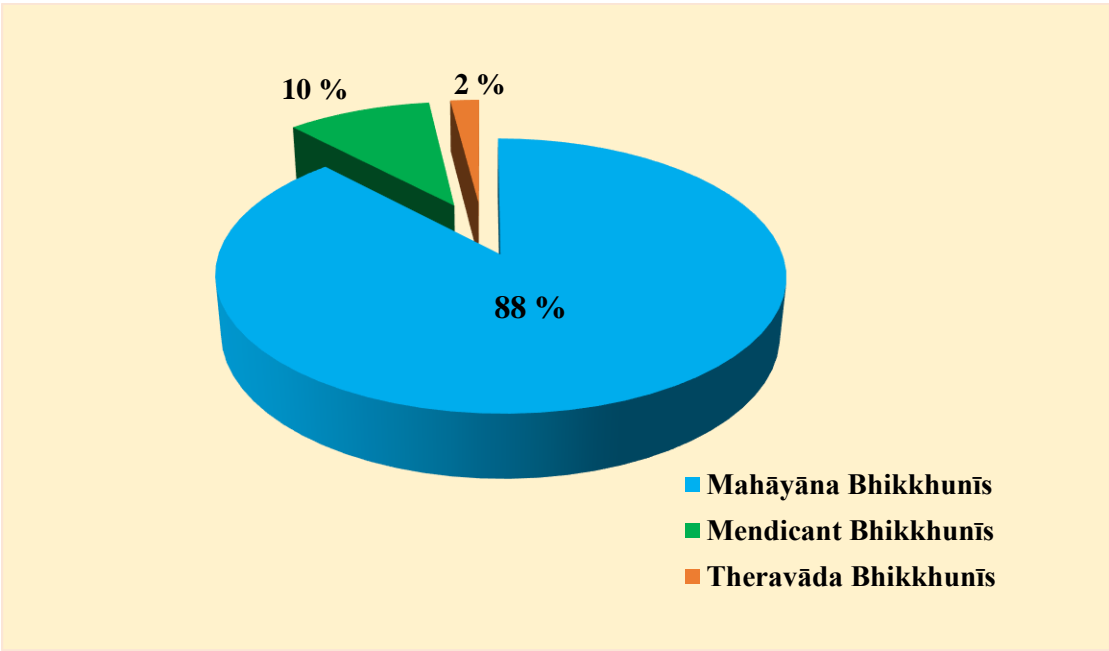


Diagram 3 (4.1.3) **Vietnamese Bhikkhunī Saṅgha in 2016.**



According to Table 18, Diagram 2 and 3 (4.1.3), the number of the Vietnamese Bhikkhunīs increased dramatically¹⁰ in the entire country. This is a significant development of Vietnamese Bhikkhunī Saṅgha in the 21st century. This increase reflects very positively on the Vietnam Buddhist Saṅgha in general and the Vietnamese Bhikkhunī Saṅgha in particular.

4.1.4 The Vietnamese Bhikkhunī Saṅgha Provinces and Cities Subcommittee Establishment.

Table 19 (4.1.4)

The Number of the VBSP & CS Establishment.			
No.	Provincials & Cities	No.	Provincials & Cities
1	An Giang Province	22	Dak Lak Province
2	Ben Tre Province	23	Ninh Thuan Province
3	Bac Kieu Province	24	Binh Thuan Province
4	Ba Ria Vung Tau Province	25	Khanh Hoa Province
5	Binh Duong Province	26	Phu Yen Province
6	Binh Phuoc Province	27	Binh Dinh Province
7	Ca Mau Province	28	Quang Nam Province
8	Can Tho City	29	Quang Ngai Province

¹⁰ Sakyadhita, The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, **Speeches: The 11th Sakyadhita International Conference on Buddhist Women in Vietnam**, at Ho Chi Minh City, (December 28, 2009- January 03, 2010), Vol I, (Vietnam: Ho Chi Minh City, 2010), p. 2. See more: The Vietnamese Buddhist Saṅgha National Department of International Buddhist Affairs, **A Brief History of Buddhism in Vietnam**, (Vietnam: Phuong Dong Publish House, 2011), p. 55. See more: Thieu Huy, **Vietnam Buddhism in the Period of Development**, in the weekly paper Enlightenment, No. 197, (Vietnam: The Organ of the Municipal Buddhist Saṅgha of Ho Chi Minh City, November 6, 2003), pp. 9-15.

9	Dong Nai Province	30	Da Nang City
10	Dong Thap Province	31	Thua Thien Hue Province
11	Ho Chi Minh City	32	Quang Tri Province
12	Hau Giang Province	33	Ha Noi City
13	Kien Gian Province	34	Thanh Hoa Province
14	Soc Trang Province	35	Nam Dinh Province
15	Tien Giang Province	36	Ha Nam Province
16	Tra Vinh Province	37	Hung Yen Province
17	Vinh Long Province	38	Vinh Phuc Province
18	Tay Ninh Province	39	Bac Ninh Province
19	Lam Dong Province	40	Quang Ninh Province
20	Gia Lai Province	41	Ninh Binh Province
21	Kon Tum Province		

According to Table 19 (4.1.4), there are forty-one Provincials and Cities Subcommittee of the Vietnamese Bhikkhunī Saṅgha establishment. As of 2016, there are forty-five Provincials and Cities Subcommittee establishments but no data is available for the new establishments.

To summarize, this information consists of (1) the organization committee, (2) the number of Bhikkhunīs and temples, (3) the number of Bhikkhunīs from 2014 to 2016, and (4) the Vietnamese Bhikkhunī Saṅgha provinces and cities subcommittee establishment. All sections are a part of the administrative structure of the Vietnamese Bhikkhunī Saṅgha. An understanding of the administrative structure of the Vietnamese Bhikkhunī Saṅgha and a working model of the Vietnamese Bhikkhunī Saṅgha is necessary to provide a complete picture of the operation of this system in Vietnam.

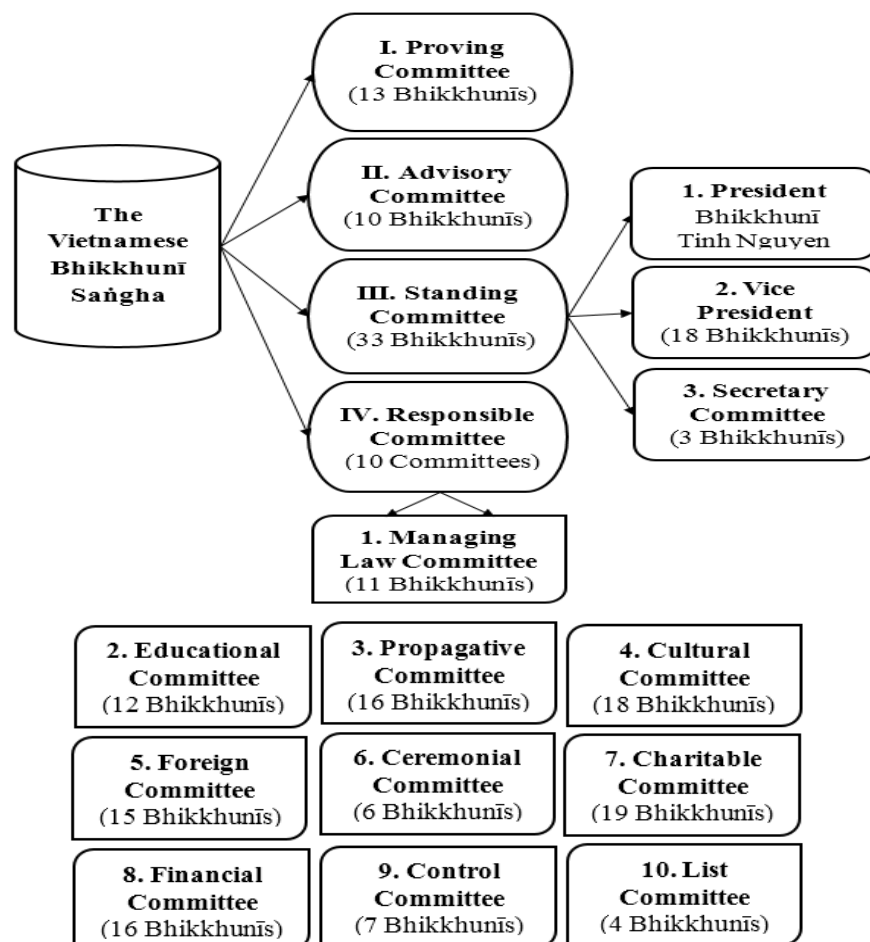
4.2 The Working Model of the Vietnamese Bhikkhunī Saṅgha.

The working model of the Vietnamese Bhikkhunī Saṅgha shows the general activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee. The section consists of (1) administration, (2) education, (3) propagation, (4) social welfare.

4.2.1 Administration.

The administration consists of (1) the personnel of Vietnamese Bhikkhunī Saṅgha Central Subcommittee, (2) Bhikkhunī certification, (3) appointed abbess, (4) Bhikkhunīs Vasa, (5) Bhikkhunīs Vasa certification, and (6) ordination certification.

Figure 7 (4.2.1) **The Personnel of Vietnamese Bhikkhunī Saṅgha Central Subcommittee.**



The figure 7 (4.2.1) above shows the relationship of the 194 the Most Venerable Bhikkhunīs and Bhikkhunīs personnel of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee.

Table 20 (4.2.1) **Buddhist Clergymen’s Certification.**



According to the proposal of the Executive Committee of the Vietnam Buddhist Saṅgha provinces and cities, the Buddhist Affairs Central Committee of Vietnam Buddhist Saṅgha has approved the grant for 2,309 certifications of the thirty-eight provinces and cities in 2016.¹¹

Buddhist Clergymen’s Certification			
No.	Place	Certifications	Percentage
1	Ha Noi Capital	17	0.73 %
2	Ho Chi Minh City	326	14.13 %
3	Dong Nai	238	10.28 %
4	Ba Ria Vung Tau Province	159	6.87 %
5	Vinh Long Province	84	3.63 %
6	Binh Thuan Province	19	0.82 %
7	Tay Ninh Province	16	0.69 %

¹¹ The Vietnam Buddhist Saṅgha Executive Council “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha”, **The Summary Report of Buddhist Activities of the Vietnam Buddhist Saṅgha in 2016**, (Vietnam: Ho Chi Minh City Office II Publication, 2016) p. 54

8	Da Nang City	20	0.86 %
9	Quang Ngai Province	17	0.73 %
10	Gia Lai Province	2	0.08 %
11	Binh Phuoc Province	15	0.65 %
12	Kon Tum Province	4	0.17 %
13	Dak Lak Province	13	0.56 %
14	Ninh Thuan Province	24	1.04 %
15	Binh Dinh Province	18	0.78 %
16	An Giang Province	30	1.30 %
17	Long An Province	118	5.10 %
18	Quang Nam Province	26	1,13 %
19	Soc Trang Province	33	1.43 %
20	Khanh Hoa Province	10	0.43 %
21	Dong Thap Province	123	5.32 %
22	Ben Tre Province	25	1.08 %
23	Tien Giang Province	63	2.72 %
24	Tra Vinh Province	39	1.69 %
25	Kien Giang Province	36	1.56 %
26	Lam Dong Province	78	3.37 %
27	Hau Giang Province	4	0.17 %
28	Phu Yen Province	4	0.17 %
29	Thua Thien Hue Province	610	26.35 %
30	Binh Duong Province	11	0.48 %
31	Bac Lieu Province	23	1.00 %
32	Ca Mau Province	6	0.26 %

33	Cau Tho Province	22	0.96 %
34	Nghe An Province	3	0.12 %
35	Vinh Phuc Province	48	2.08 %
36	Nam Dinh Province	20	0.87 %
37	Thai Binh Province	3	0.12 %
38	Hai Duong Province	8	0.35 %
	Total	2,315	100 %

According to Table 20 (4.2.1), Thua Thien Hue Province got more Buddhist Clergymen's Certifications (610) [26.35 %] than any other place. The Buddhist Clergymen's Certification is only awarded to Bhikkhunīs. This certification is not available to Siksamānanas and Samaneris.

Table 21 (4.2.1) **Appointed Abbess**

The Buddhist Affairs Central Committee of Vietnam Buddhist Saṅgha has approved the grant for 452 Bhikkhunīs abbesses (Temples) of the forty-five provinces and cities.

Appointed Abbess¹²			
No.	Provinces & Cities	Temple/Abbess	Percentage
1	Ha Noi Capital	16	3.54 %
2	Ho Chi Minh City	78	17.26 %

¹² The Vietnam Buddhist Saṅgha Executive Council "The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha", **The Summary Report of Buddhist Activities of the Vietnam Buddhist Saṅgha in 2016**, (Vietnam: Ho Chi Minh City Office II Publication, 2016) p. 54.

3	Da Nang City	5	1.11 %
4	Can Tho City	8	1.77 %
5	An Giang Province	8	1.77 %
6	Ben Tre Province	13	2.88 %
7	Binh Thuan Province	10	2.22 %
8	Binh Dinh Province	8	1.77 %
9	Bac Ninh Province	2	0.45 %
10	Ca Mau Province	5	1.11 %
11	Dac Lac Province	6	1.33 %
12	Dac Nong Province	4	0.89 %
13	Ha Tinh Province	10	2.22 %
14	Hai Duong Province	24	5.31 %
15	Hung Yen Province	18	3.99 %
16	Ha Giang Province	1	0.22 %
17	Ha Nam Province	5	1.11 %
18	Khanh Hoa Province	6	1.33 %
19	Kon Tum Province	1	0.22 %
20	Lam Dong Province	8	1.77 %
21	Long An Province	6	1.33 %
22	Ninh Binh Province	9	1.99 %
23	Nam Dinh Province	2	0.45 %
24	Phu Yen Province	5	1.11 %
25	Phu Tho Province	5	1.11 %
26	Quang Nam Province	5	1.11 %
27	Quang Ngai Province	8	1.77 %

28	Quang Ninh Province	9	1.99 %
29	Tay Ninh Province	8	1.77 %
30	Tien Giang Province	22	4.87 %
31	Tra Vinh Province	5	1.11 %
32	Thai Nguyen Province	2	0.45 %
33	Thanh Hoa Province	19	4.21 %
34	Vinh Phuc Province	11	2.44 %
35	Tuyen Quang Province	1	0.22 %
36	Thai Binh Province	8	1.77 %
37	Kien Giang Province	6	1.33 %
38	Dong Nai Province	9	1.99 %
39	Dong Thap Province	8	1.77 %
40	Soc Trang Province	9	1.99 %
41	Ba Ria Vung Tau Province	27	5.98 %
42	Nghe An Province	4	0.89 %
43	Gia Lai Province	3	0.67 %
44	Binh Duong Province	5	1.11 %
45	Binh Phuoc Province	22	4.87 %
	Total	452	100 %

According to Table 21 (4.2.1), Ho Chi Minh City has the highest number of appointed abbess (78) [17.26 %] among all the temples and abbesses.

Table 22 (4.2.1) **Bhikkhunīs Vassa**

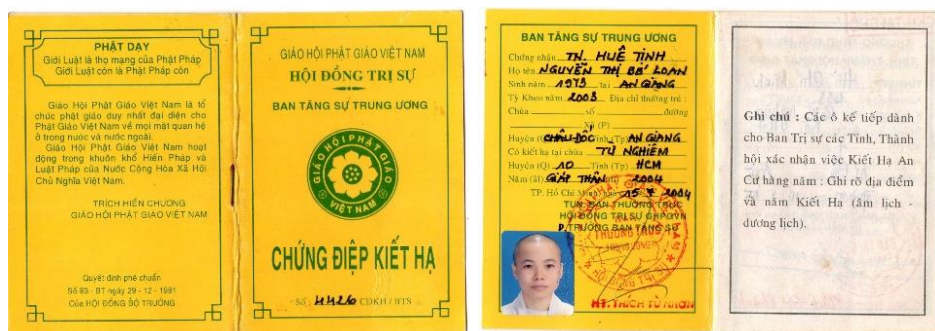
Yearly, Vietnamese Bhikkhunīs have been concentrating vasa.

Bhikkhunīs Vassa in 2016				
No.	Provinces & Cities	Temples	Bhikkhunīs	B. Percent
1.	Ho Chi Minh City	54	3,000	29.30 %
2	Bac Lieu Province	2	172	1.68 %
3	Tien Giang Province	2	317	3.10 %
4	Kien Giang Province	1	81	0.79 %
5	Can Tho City	1	78	0.77 %
6	Ben Tre Province	1	170	1.67 %
7	Tra vinh Province	2	107	1.05 %
8	Binh Duong Province	2	177	1.73 %
9	Dong Nai Province	10	972	9.50 %
10	Ba Ria Vung Tau Province	11	794	7.76 %
11	Lam Dong Province	8	1,050	10.26 %
12	Tay Ninh Province	1	39	0.38 %
13	Binh Phuoc Province	1	69	0.68 %
14	Ha Noi Capital	28	1,063	10.38 %
15	Gia Lai Province	2	123	1.21 %
16	Binh Dinh Province	2	121	1.19 %
17	Khanh Hoa Province	1	300	2.93 %
18	Ninh Thuan Province	2	130	1.27 %
19	Binh Thuan Province	6	521	5.09 %
20	Hau Giang Province	1	145	1.42 %

21	Quang Ngai Province	1	51	0.50 %
22	Da Nang City	2	138	1.35 %
23	Thua Thien Hue Province	4	622	6.08 %
	Total	145	10,240	100%

According to Table 22 (4.2.1), Ho Chi Minh has more Bhikkhunīs Vasa (3,000) [29.30 %] than other places. During the vassa time, all Bhikkhunīs throughout Vietnam have a three-month retreat.

Table 23 (4.2.1) Bhikkhunīs Vasa Certification



The Buddhist Affairs Central Committee of Vietnam Buddhist Saṅgha approved a grant for 2,320 Bhikkhunīs Vasa certification throughout the thirty-six provinces and cities in 2016.

Bhikkhunīs Vasa Certification			
No.	Provinces & Cities	C. No	Percentage
1	Ha Noi Capital	18	0.77 %
2	Ho Chi Minh City	293	12.59 %
3	Thai Binh Province	2	0.09 %
4	Phu Tho Province	2	0.09 %
5	An Giang Province	23	0.99 %
6	Ben Tre Province	12	0.52 %

7	Binh Thuan Province	13	0.56 %
8	Nam Dinh Province	19	0.82 %
9	Quang Ninh Province	39	1.68 %
10	Thua Thien Hue Province	678	29.12 %
11	Dac Lac Province	10	0.43 %
12	Phu Yen Province	10	0.43 %
13	Soc Trang Province	38	1.64 %
14	Long An Province	40	1.72 %
15	Lam Dong Province	263	11.30 %
16	Ninh Thuan Province	43	1.85 %
17	Tien Giang Province	80	3.44 %
18	Tra Vinh Province	29	1.24 %
19	Quang Nam Province	6	0.26 %
20	Tay Ninh Province	14	0.61 %
21	Quang Ngai Province	11	0.48 %
22	Bac Lieu Province	22	0.95 %
23	Binh Duong Province	44	1.89 %
24	Dong Nai Province	123	5.29 %
25	Ba Ria Vung Tau Province	121	5.20 %
26	Binh Phuoc Province	12	0.52 %
27	Kon Tum Province	11	0.48 %
28	Vinh Long Province	94	4.04 %
29	Dong Thap Province	79	3.40 %
30	Ca Mau Province	8	0.35 %
31	Binh Dinh Province	29	1.25 %

32	Gia Lai Province	6	0.26 %
33	Can Tho Province	61	2.62 %
34	Khanh Hoa Province	31	1.34 %
35	Dak Nong Province	5	0.22 %
36	Kien Giang Province	41	1.77 %
	Total	2,329	100 %

According to Table 23 (4.2.1), Tuyen Quang Province has the lowest number of Bhikkhunīs Vasa Certification at (1) and Thua Thien Hue Province has the highest number of Bhikkhunīs Vasa certification (678) [29,12 %]. The Bhikkhunīs Vasa Certification and Buddhist Clergymen's Certification are only awarded to Bhikkhunīs; These certifications are received by neither Siksamānanas nor Samaneris.

Table 24 (4.2.1) **Ordination Certification**



Samaneri Certification



Siksamānana Certification



Bhikkhunī Certification

Ordination Certification in 2016					
No.	Place	Bhikkhunīs	Siksamānanas	Samaneris	Total
1	Ha Noi Capital	56	56	66	178
2	Ho Chi Minh City	232	212	158 (Meachee 7)	602
3	Quang Ninh Province	50	?	?	50
4	Can Tho City	77	60	72	209
5	Long An Province	184	187	117	488
6	Khanh Hoa		56	29	85
7	Dong Nai Province	367	361	316	1,089
8	Quang Tri Province	18	34	39	91
9	Hau Giang Province	44	55	82	181
10	Quang Nam Province	46	69	69	184
	Total	1,216	1,090	948	3,157

According to Table 24 (4.2.1), Dong Nai Province has the highest number of ordination certification (1,089). The Bhikkhunīs (1,216) receive the highest number of ordination certifications among the three levels Bhikkhunīs, Siksamānanas, and Samaneris.

4.2.2 Education.¹³

Past time 35 years' formation and development of the Vietnam Buddhist Saṅgha, in education has made remarkable development. The Buddhist Schools development in many places¹⁴ which training many generations of educated to the Vietnamese Bhikkhus and Bhikkhunīs.

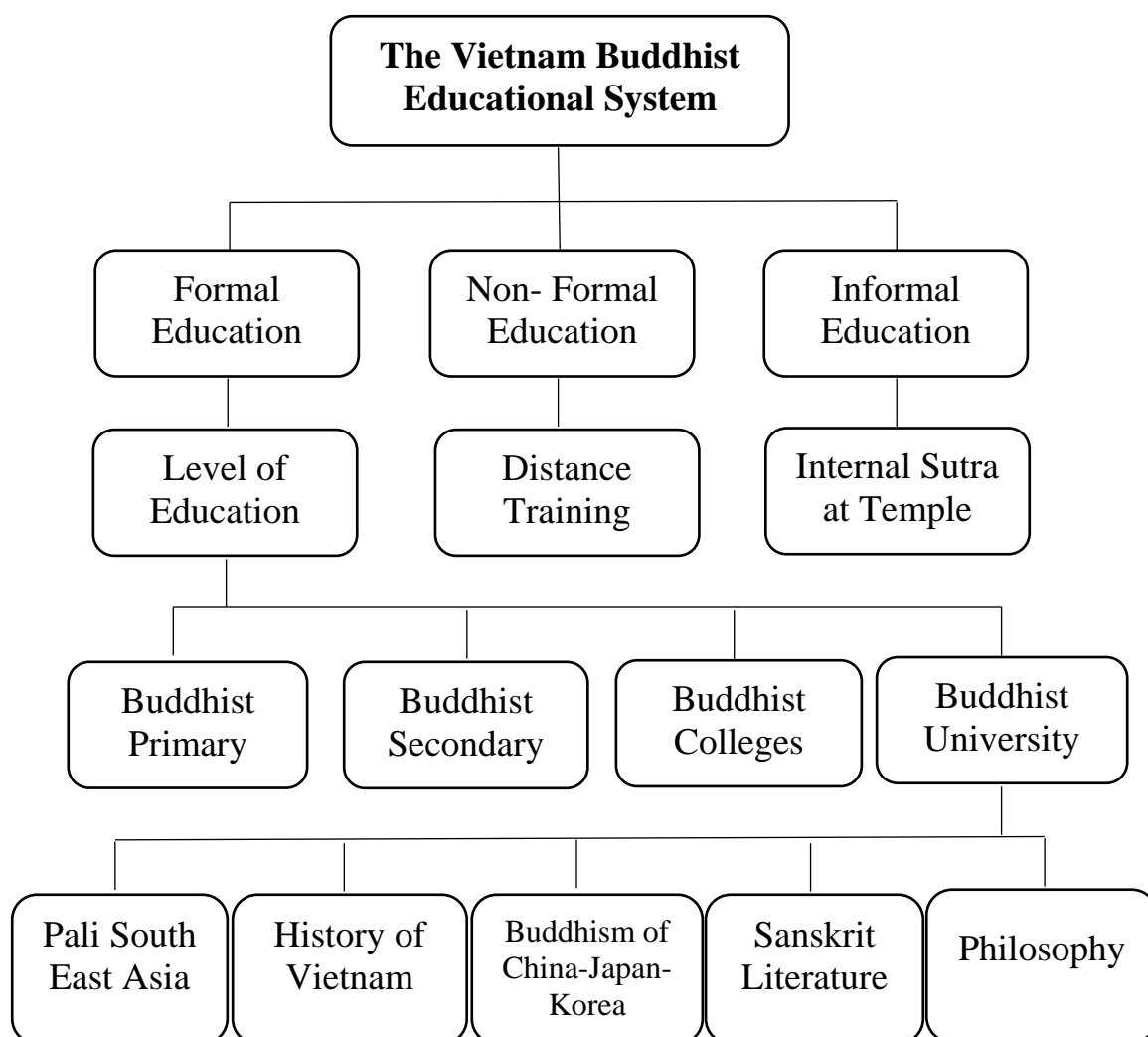
The educational system of the Vietnam Buddhist Saṅgha has a formal, non- formal, and informal education. In formal education, there are levels as follow: (1) Primary School of Buddhist Studies, (2) Secondary School of Buddhist Studies, (3) Colleges School of Buddhist Studies, and (4) University School of Buddhist Studies.¹⁵

Besides, the formal education there are non- formal education and informal education as Figure follow:

¹³ Thich Nu Nhu Duc, **A Brief History of the Vietnam Mahāyāna Bhikkhunī Saṅgha**, (Vietnam: Ho Chi Minh City Religious Publication, 2009), p. 175. The Vietnamese Buddhist Saṅgha National Department of International Buddhist Affairs, op. cit, p. 58. See more, Thich Phuoc Minh, "Vietnam Buddhist Education Oriented and Development", **Buddhist Education and Future Directions**, (Vietnam: Ha Noi Religious Publication, 2012), p. 126. (**Education: See pictures in the Appendix 2, Section 8, pp. 222-230**).

¹⁴ Thich Hai An, "Vietnam Buddhist Education Oriented and Development", **Model of the Vietnam Buddhist Education**, (Vietnam: Ha Noi Religious Publication, 2012), p. 226.

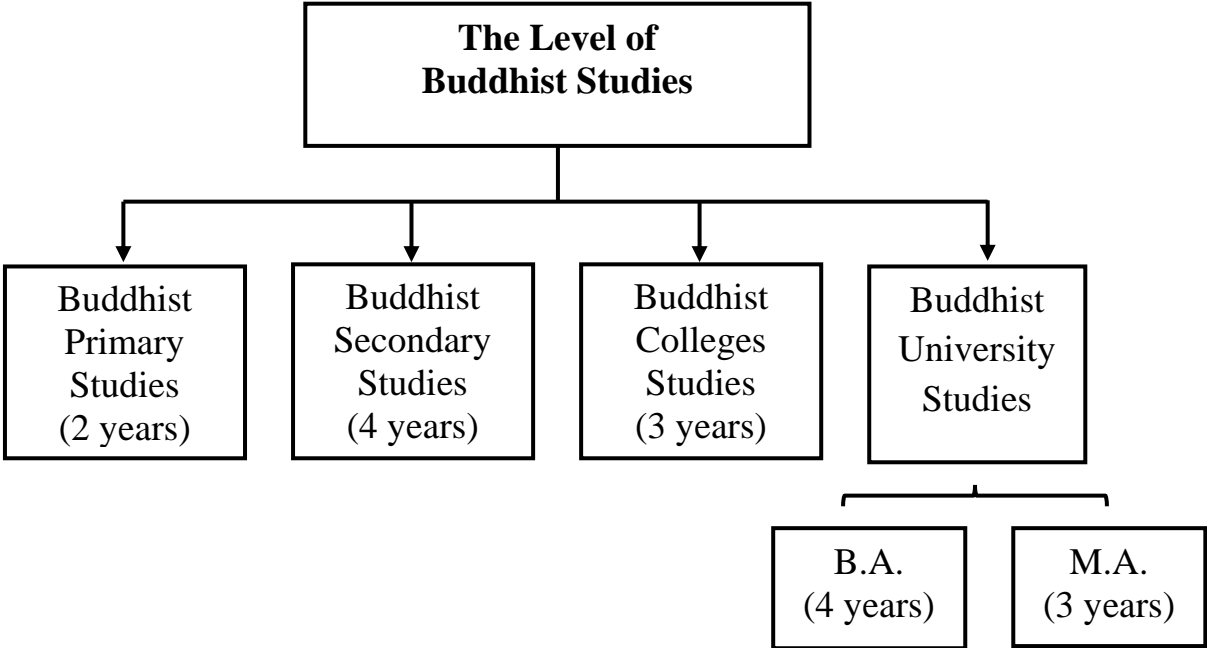
¹⁵ The Vietnam Buddhist Saṅgha Executive Council "The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha", **The Summary Report of Buddhist Activities of the Vietnam Buddhist Saṅgha in 2016**, (Vietnam: Ho Chi Minh City Office II Publication, 2016), p. 18.

Figure 8 (4.2.2) **The Vietnam Buddhist Educational System.**

According to Figure 8 (4.2.2), in the four levels of the Buddhist Primary, Secondary, Colleges, and University, the Buddhist University is the highest level. Within Buddhist University there are the facilities of Pali South East Asia, history of Vietnam, Buddhism of China-Japan- Korea, Sanskrit Literature, and a Bachelors of Arts in Philosophy.¹⁶

¹⁶ Thich Nhat Tu, “Vietnam Buddhist Education Oriented and Development”, **Buddhist Education and Future Directions**, (Vietnam: Ha Noi Religious Publication, 2012), p. 250.

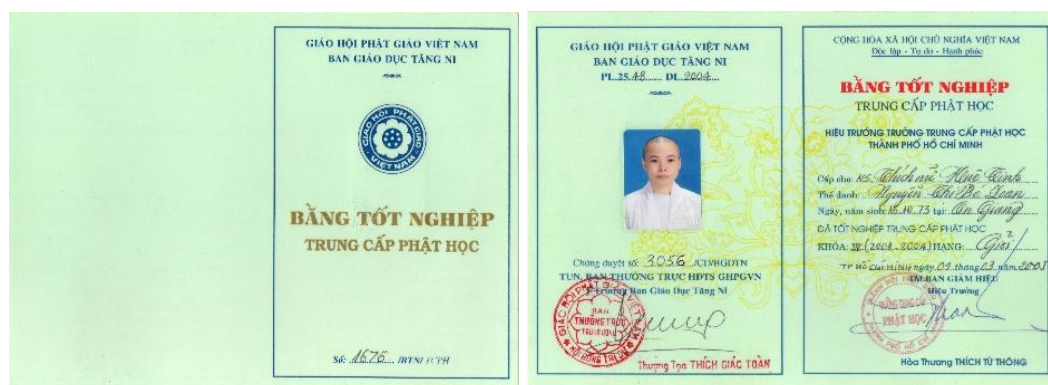
Figure 9 (4.2.2)



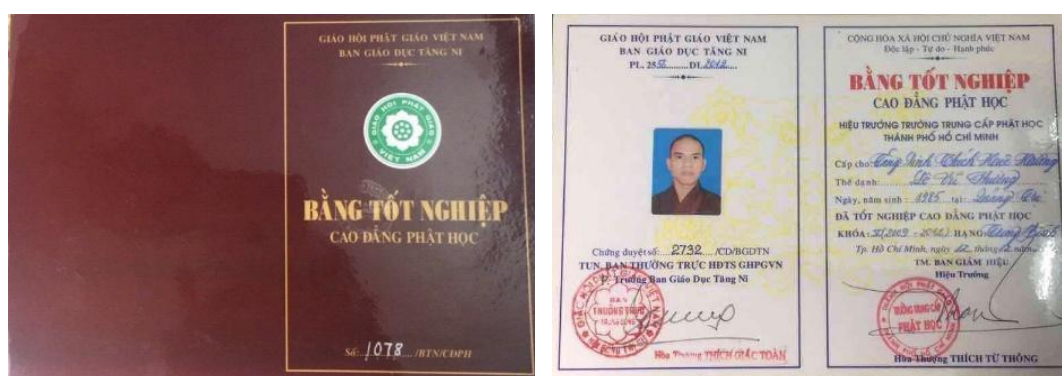
According to Figure 9 (4.2.2), there are B.A. and M.A. levels available within the Buddhist University. The time necessary for completion is four years for B.A. and three years for M.A. The levels serve to enhance the knowledge base of the basic Buddhist education within the Vietnamese Bhikkhunī Saṅgha. Furthermore, there is Dharma Lecture Class training for the Bhikkhunīs to help provide gifted Dharma talks to the lay Buddhists.



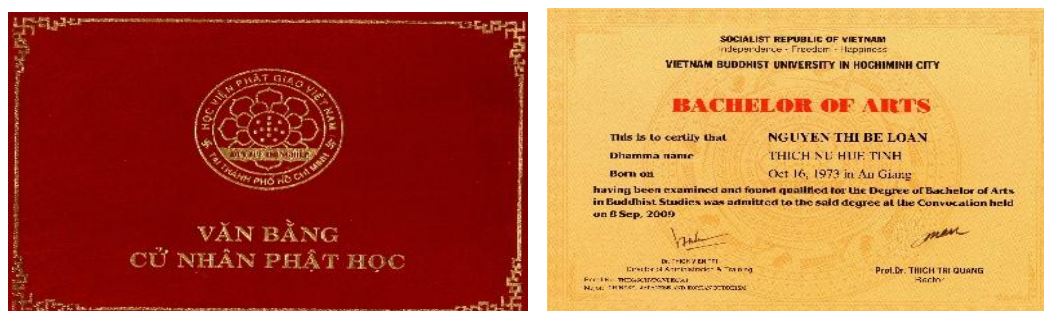
Certification of Buddhist Primary Studies



Certification of Buddhist Secondary Studies



Certification of Buddhist College Studies

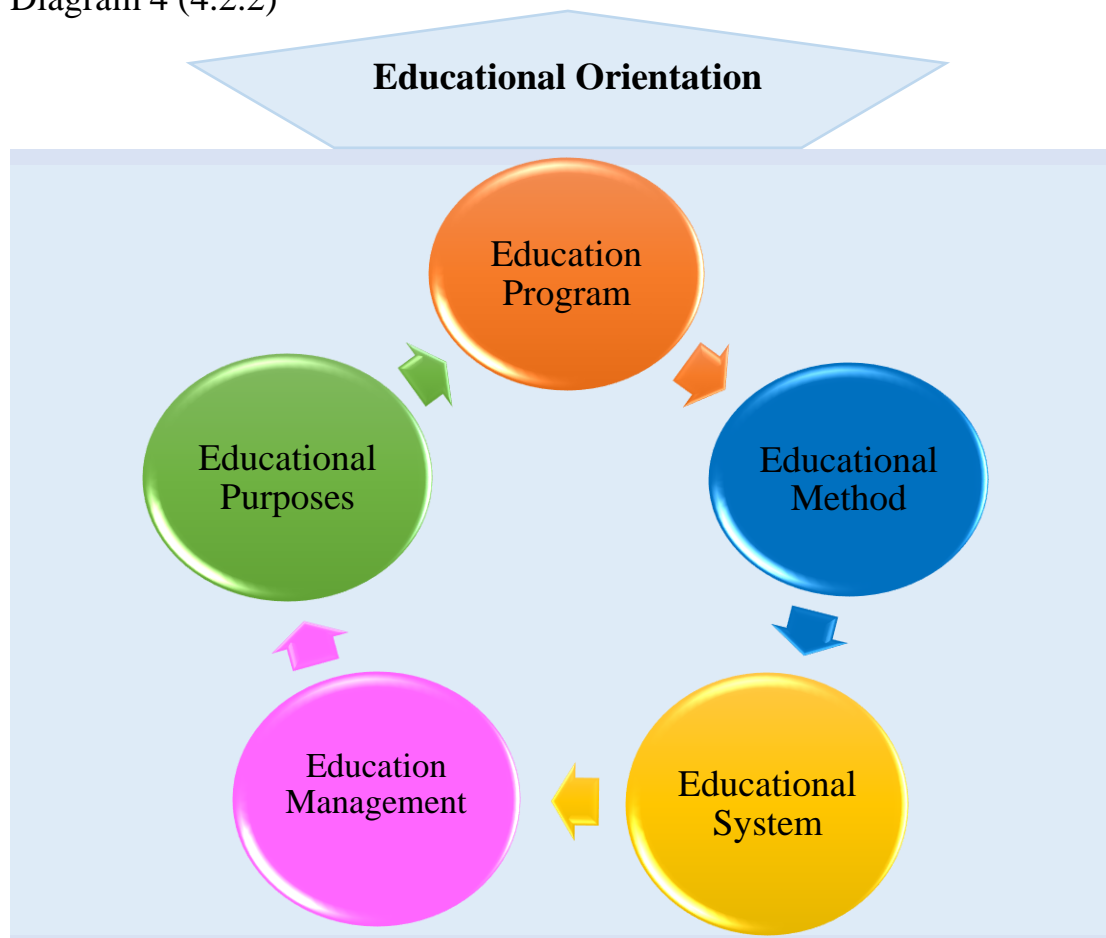


Certification of Buddhist University Studies (B.A.)



Certification of Buddhist University Studies (M.A.)

Diagram 4 (4.2.2)



The Diagram 4 (4.2.2) shows the levels and orientation of educational system Buddhist for the Vietnamese Bhikkhus and Bhikkhunīs, in order to obtain the basic qualifications. To observe that educational system, the Bhikkhunīs had many classes from the Primary, Secondary, College, and University from the term I to VII:

The term I (1984-1988) and II (1987-1992),¹⁷ the Buddhist Primary School, Buddhist Colleges School did not record the number of Buddhist Secondary Schools. There are 17 Buddhist Secondary School (II), Buddhist Secondary School (I); however, the Bhikkhunī's and class numbers were unknown. There are 2 Buddhist Universities (B.A.) which

¹⁷ Vietnam Buddhist Saṅgha, **The Summary Report of the 2nd Congress of the Vietnam Buddhist Saṅgha**, (Ho Chi Minh: Cultural Central Committee of the Buddhist Saṅgha, 1988), p .8.

educate 190 Bhikkhunīs (I),¹⁸ and 283 Bhikkhunīs (II). The M.A., Ph.D., and Dharma Lecture class contain an unknown number of Bhikkhunīs. So, terms I and II did not contain a knowable average of the Bhikkhunī's numbers.¹⁹

Table 25 (4.2.2)

Education - Term III (1992-1997) ²⁰			
No.	Levels	School No.	Bhikkhunīs
1	Buddhist Primary	30	700
2	Buddhist Secondary	25	1,570
3	Buddhist Colleges	6	700
4	Buddhist University (B.A.)	3	1,530
5	Buddhist M.A. (study abroad)	?	25
6	Buddhist Ph.D. ²¹ (study abroad)	?	35
7	Dharma Lecture Class	4	90
8	Total		4,650

¹⁸ According to the Buddhist education of the Vietnamese Buddhist Culture, the levels Primary School, Secondary School, Colleges School, and University School (B.A., M.A., and Ph. D.) there are both the Bhikkhus and Bhikkhunīs attend the learning together. Here, the researcher only discusses to the Bhikkhunīs.

¹⁹ The 1st National Delegate Conference for Unifying Vietnam Buddhism, with 165 delegates of nine Buddhist organizations consisting of the three areas the North Central and South of Vietnam, was held on July 4-7, 1981 at Quan Su temple in Ha Noi leading to the establishment of the Vietnam Buddhist Saṅgha on November 7, 1981 under the leadership of His Holiness Most Venerable Bhikkhu Thich Tri Thu as the President of Executive Council of the Vietnam Buddhist Saṅgha. So, the term I and II no have statistic number of the Bhikkhus and Bhikkhunīs education whole country.

²⁰ The Vietnam Buddhist Saṅgha, **The Summary Report of the 3rd Congress of the Vietnam Buddhist Saṅgha**, (Ho Chi Minh: Cultural Central Committee of the Buddhist Saṅgha, 1993), p. 36.

²¹ The level Ph. D. of the Buddhist Studies have yet in the Buddhist University. Consequently, student who want to learn Ph. D. of the Buddhist Studies go to another country.

Table 26 (4.2.2)

Education - Term IV (1997-2001)²²			
No.	Levels	School No.	Bhikkhunīs
1	Buddhist Primary	30	1,320
2	Buddhist Secondary	25	2,310
3	Buddhist Colleges	7	1,110
4	Buddhist University (B.A.)	3	1,960
5	Buddhist M.A. (study abroad)	?	65
6	Buddhist Ph.D. (study abroad)	?	45
7	Dharma Lecture Class	6	160
8	Total		6,970

Table 27 (4.2.2)

Education - Term V (2002-2007)²³			
No.	Levels	School No.	Bhikkhunīs
1	Buddhist Primary	30	1,740
2	Buddhist Secondary	28	2,630
3	Buddhist Colleges	8	1,570
4	Buddhist University (B.A.)	4	2,010
5	Buddhist M.A. (study abroad)	?	76
6	Buddhist Ph.D. (study abroad)	?	54
7	Dharma Lecture Class	9	320
8	Total		8,403

²² Thich Hien Phap, “The Summary Report of the Buddhist Activities of the Vietnam Buddhist Saṅgha Term IV (1997-2002)”, at the 5th Congress of National Buddhist Delegates on December 4-5, 2002 in Ha Noi, in Vietnam Buddhist Saṅgha, **The Summary Report of the 4th Congress of the Vietnam Buddhist Saṅgha**, (Ho Chi Minh: Ho Chi Minh Publication, 1997), p. 25.

²³ The Summary Report of the Buddhist Activities of the Vietnam Buddhist Saṅgha Term V, on January 16, 2007 by the Most Venerable Bhikkhus Thich Thien Nhon Vice Secretary General, Director of the Office II, Ho Chi Minh City.

Table 28 (4.2.2)

Education - Term VI (2007-2012) ²⁴			
No.	Levels	School No.	Bhikkhunīs
1	Buddhist Primary	50	2,010
2	Buddhist Secondary	33	3,010
3	Buddhist Colleges	9	1,620
4	Buddhist University (B.A.)	4	2,060
5	Buddhist M.A. ²⁵ + study abroad	Course I	250
6	Buddhist Ph.D. (study abroad)	?	60
7	Dharma Lecture Class	10	593
8	Total		9,603

Table 29 (4.2.2)

Education - Term VII (2012 - 2017) ²⁶			
No.	Levels	School No.	Bhikkhunīs
1	Buddhist Primary	100	3,400

²⁴ The Vietnamese Buddhist Saṅgha National Department of International Buddhist Affairs, op. cit, p. 56. See more, Thich Phuoc Minh, “Vietnam Buddhist Education Oriented and Development”, **Buddhist Education and Future Directions**, (Vietnam: Ha Noi Religious Publication, 2012), p. 124.

²⁵ According to the statistic on October 13, 2011 the Government Minister had allowed the Central Vietnam Buddhist Saṅgha to open class training for the Master of Arts degree (M.A.) in the Buddhist specialty at the Buddhist University of Vietnam in Ho Chi Minh City. So, on November 04, 2012, the Council of Administration of Buddhist University of Vietnam in Ho Chi Minh City officially opened Course I (2012-2014), and there were 155 Bhikkhus and Bhikkhunīs (90 Bhikkhunīs) studying. See: **The Summary Report of the Buddhist Activities of the Vietnam Buddhist Saṅgha, Term VI, on November 24, 2012**, at the Office II, Ho Chi Minh City.

²⁶ The Executive Council Vietnam Buddhist Saṅgha, **The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha**, (Vietnam: Ho Chi Minh City Office II Publication, 2016), p. 16. See more: Thich Thien Nhon, “Vietnam Buddhist Education Oriented and Development”, **Buddhist Education Inheritance and Development**, (Vietnam: Ha Noi Religious Publication, 2012), p. 22.

2	Buddhist Secondary	33	3,210
3	Buddhist Colleges	9	2,000
4	Buddhist University ²⁷ (B.A.)	5 ²⁸	4,500
5	Buddhist M.A. + study abroad	Course II	450
6	Buddhist Ph.D. (study abroad)	?	100
7	Dharma Lecture Class	11	476
8	Total		13,250

The Table 25,26,27, 28 and 29 (4.2.2) above show the increasing number of people participating in the Vietnamese Bhikkhunī Saṅgha's education. The current educational system in Vietnam Buddhist Saṅgha does not yet have doctoral programs for Bhikkhus and Bhikkhunīs.

The numbers of Buddhist Studies of the Primary, Secondary, Colleges, University, M.A., Ph.D., and the Dharma Lecture Classes of the Vietnamese Bhikkhunī Saṅgha's education of the term from I to VII are contained within Table 30.

Table 30 (4.2.2) **Summary the Number of Bhikkhunī's Education.**

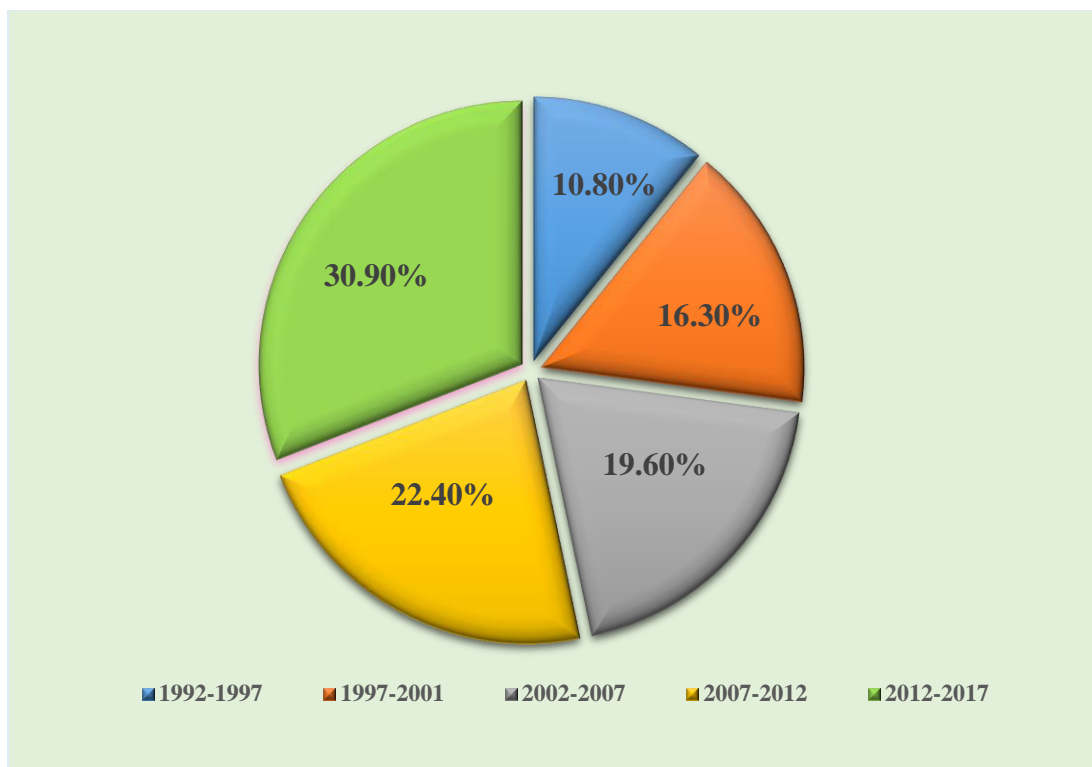
²⁷ On November 4, 2012, Nguyen Minh Triet, who was President of the Vietnam country, agreed to give supporting to the Vietnam Buddhist Saṅgha, the Buddhist University of Vietnam in Ho Chi Minh City 46 ha land, and the construction of the new Buddhist University Le Minh Xuan Base, at A 13/14 Mai Ba Huong, 1 Hamlet, Binh Chanh District, Ho Chi Minh City. There were 450 Bhikkhus and Bhikkhunīs (295 Bhikkhunīs) gathering at this Buddhist University. See: GNO, "Newspaper Enlightenment Online", **The Bhikkhus and Bhikkhunīs Students of Buddhist University of Vietnam in Ho Chi Minh City Enter Resident**, (May 3, 2016), Giac Ngo No. 844.

²⁸ **Five Universities:** (1) Buddhist University of Vietnam in Ha Noi Capital, (2) Buddhist University of Vietnam in Ho Chi Minh City, (3) Buddhist University of Vietnam in Hue City, (4) Buddhist University of Vietnam in Can Tho City, and (5) Buddhist University Le Minh Xuan Base of Vietnam in Ho Chi Minh City.

Term	Primary	Secondary	Colleges	University	M.A.	Ph.D.	Dharma Lecture	Bhikkhunīs
(I) 1981-1987	?	?	?	2 (190)	?	?	?	?
(II) 1987-1992	?	17	?	2 (350)	?	?	?	?
(III) 1992-1997	30 (700)	25 (1,570)	6 (700)	3 (1,530)	25	35	4 90	4,650
(IV) 1997-2002	30 (1,320)	25 (2,310)	7 (1,110)	3 (1,960)	65	45	6 160	6,970
(V) 2002-2007	30 (1,740)	28 (2,630)	8 (1,570)	4 (2,010)	79	54	9 320	8,403
(VI) 2007-2012	50 (2,010)	33 (3,010)	9 (1,720)	4 (2,160)	1 250	60	10 390	9,603
(VII) 2012 -20 17	100 (3,400)	33 (3,210)	9 (2,000)	5 (4,500)	2 450	100	11 476	13,250

According to Table 30 (4.2.2), the Bhikkhunī's education has shown an increase in the number of people participating in Buddhist Studies. This increase is a positive and impressive development for the Bhikkhunī's education in Vietnam. Along with the training system and education for the Bhikkhunīs of the Vietnam Buddhist Saṅgha.

Diagram 5 (4.2.2) **Percent of the Bhikkhunīs Education.**



According to Diagram 5 (4.2.2), term III (1992-1997) there is 10.80%, term IV (1997-2001) there is 16.30%, term V (2002-2007) there is 19.60%, term VI (2007-2012) there is 22.40%, and term VII (2012 - 2017) there is 30.90% of the Bhikkhunīs education.

Throughout the discussion of the aforementioned seven terms, the researcher wanted to express the increase in the number of the Bhikkhunīs being educated during social development.

The increase of Vietnamese Bhikkhunī's education during social development has been viewed an extremely important factor. As the Vietnamese Buddhist Saṅgha notes that: "In addition to the ultimate goal

of liberation, the goal of the education should be put on and bring nuances of each Provincial, the country, and the era”.²⁹ The goal of the Vietnam Buddhist School is training Bhikkhus and Bhikkhunīs to becoming models for education standards and increasing higher virtues. The researcher thinks that increasing education is a very important matter for the Vietnam Buddhist Saṅgha in general and the Vietnamese Bhikkhunī’s education in particular.

The information presented above shows clearly there is a large increase in the Vietnamese Bhikkhunī Saṅgha’s education.³⁰ That is a positive and considerable development of the Bhikkhunī’s education in Vietnam³¹, as well as in the training system education³² for the Bhikkhunīs of the Vietnam Buddhist Saṅgha. The education of Vietnamese Bhikkhunī Saṅgha created a propagation of social development.

²⁹ Institute of Buddhist Studies Vietnam, **Buddhist Education in Modern Times [Giao Dục Phật Giáo Trong Thời Hiện Đại]**, (Vietnam: Ho Chi Minh City Publication, 2001), p. 30.

³⁰ Thich Hai An, “Vietnam Buddhist Education Oriented and Development”, **The Model Buddhist Education in Vietnam**, (Vietnam: Ha Noi Religious Publication, 2012), p. 226. See more: The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha”, **The Summary Report of the Buddhist Activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee in 2010**, (Vietnam: Ho Chi Minh City, Office VBSCS Publication, 2016), p. 21.

³¹ Thich Thien Nhon, “Vietnam Buddhist Education Oriented and Development”, **Buddhist Education Inheritance and Development**, (Vietnam: Ha Noi Religious Publication, 2012), p. 22. See more: The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, **The Summary Report of the Buddhist Activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee in 2014**, (Vietnam: Ho Chi Minh City, Office VBSCS Publication, 2014), p. 19.

³² The Executive Council Vietnam Buddhist Saṅgha, **The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha**. (Vietnam: Ho Chi Minh City Office II Publication, 2016), p. 60.

4.2.3 Propagation.

The Vietnamese Bhikkhunī Saṅgha activities are used for the promotion and propagation of Buddhism in order to find peace and happiness for the human society. The Buddhist social duties are the salvation of living beings through propagating Dharma, preaching the sermons, giving advice, and guiding lay people to keep the precepts. The Bhikkhunī celebrated the Buddhist Saṅgha conference or formal meetings to discuss the ways to develop the society. It is an essential task to work for maintaining the Buddhadhamma for the society and benefits of the lay people.

The activities of Vietnamese Bhikkhunīs Saṅgha propagating Dharma as follows:

Table 31 (4.2.3)

Dharma Propagation³³				
No.	Title	Temples	Times	People
1	Temple's Group Eight Precepts ³⁴	1,191	Every week	218,918

³³ The Executive Council Vietnam Buddhist Saṅgha, **The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha**, (Vietnam: Ho Chi Minh City Office II Publication, 2016), p. 70.

³⁴ The first eight Prohibitory Commandments of the ten commandments (abstinences). Eight precepts are given to lay Buddhists to cultivate the way and must be observed and strictly followed for one day and night: 1) Not to kill or not killing living beings. 2) Not stealing or not to take things not given. 3) Not to commit sexual misconduct or not having sexual intercourse. 4) Not to lie, not to speak falsely, not telling lies. 5) Not to drink wine, not consuming intoxicants. 6) Not to indulge in cosmetics, personal adornments, not wearing personal decoration, not to wear make-up, fragrance, and jewelry. 7) Not to dance, sing, play or listen to music, not to sleep on fine or raised (high) beds, but on a mat on the ground. 8) Not to eat out of regulation (appropriate) hours (after noon); eat only from 11 a.m. to 1 p.m.

2	Temple's Group Meditation	41	Every week	4,927
3	Temple's Group Lotus Sutra	181	Every week	11,207
4	Temple's Group Buddha Recitation ³⁵	720	Every week	106,208
5	Temple's Group Medicine Buddha Sutra	66	Every week	564
6	Temple's Group Mahakaruna	42	Every week	2,524
7	Temple's Group Mantra, Ksitigarbha & another Group	298	Every week	256,900
8	Temple's Group Doctrine	142	Every week	12,495
9	Temple's Group Preaching Hall	125	Every week	12,480
	Total	2,806		626,223

According to Table 31 (4.2.3), Temple's Group Eight Precepts has number people more attending to preaching Dharma than other groups.

The material journals, electronics, newspapers, and intramural magazines for propagating Dharma to the lay Buddhists.

(1) Journals:

- Journal of Buddhist Culture.

³⁵ Buddha Recitation: the meaning of Buddha Recitation is repeating the name of a Buddha audibly or inaudibly, or visualization of the Buddha's auspicious marks. The purpose of Buddha Recitation is to achieve one-pointed mind; from one-pointed mind gradually one can see one's own nature or achieve the ultimate goal of Buddhahood.

- Publications Vietnam Buddhist Culture of the Central Culture Committee.
- Journal of Buddhist Studies of the Buddhist Studies Institute.
- Journal Khuong Viet Buddhist Research Institute.
- Journal of Theravāda Buddhism of Theravāda Buddhist Khmer.
- Weekly Enlightenment, Monthly Enlightenment
- Newspaper Springtime, Buddha's Birthday, Ullambana, Journal of Buddhism Today.
- Readers are appreciated on content and form.

(2) Electronic Newspapers:

- Electronic newspaper of the Vietnam Buddhist Saṅgha Center, Online enlightenment, Propagation of the Central Committee, Centre Lieu Quan.
- Vietnam Buddhist Saṅgha Executive Committee of Ha Noi City, Ho Chi Minh City, Binh Duong, Long An, Kien Giang, Tien Giang, Soc Trang, Bac Lieu, Ca Mau, Ba Ria - Vung Tau, Dong Nai, Khanh Hoa, Binh Dinh, Phu Yen, Da Nang, Dak Lak, Dak Nong, Quang Tri, Thanh Hoa, Nam Dinh, Lang Son.
- Vietnam Buddhist University in Hanoi, Ho Chi Minh, Theravāda Buddhism, Theravāda Buddhist Khmer, Mendicant, Buddhism Today, Buddhists in Vietnam, Vietnamese Bhikkhunī Saṅgha Central Subcommittee, vanhoaphatgiaovietnam.net.
- Upload the news, Buddhist activities of the Vietnam Buddhist Saṅgha and local. The visitors' website number is increasing.

(3) Intramural Magazines

Intramural Magazine Propagation, Uu Dam VBSCS, Hoa Tu (Ninh Thuan), Hoa Tu (Da Nang City), Huong sen (Binh Duong), Huong Tu Bi (Dak Nong), Huong Tu Bi (Kien Giang), Vo Uu (Dak Lak), Duoc Sen (Vihara Center), Binh Khanh Temple (Binh Thanh District), Spiritual tourism, Buddha's enlightenment posted the contents of Buddha's teaching and Buddhist activities situation at the local.

That information propagates Dharma of the Vietnam Buddhist Saṅgha, the Vietnamese Bhikkhunī Saṅgha Central Subcommittee, and the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee are available by the journal, electronic newspaper, and intramural magazine which has been described and provided by the website through an internet upload.

4.2.4 Social Welfare.

Social welfare is the total welfare of both the individual within the society as well as the society itself. With this meaning, the Vietnamese Bhikkhunī Saṅgha supported the activities to benefit society as:

Table 32 (4.2.4)

Compassionate Class, School Child Rearing, & Vocational School			
No.	Title	People	Percentage
1	Centre parenting orphans & handicapped	3,000	44.13 %
2	Center take care of elderly people	1,500	22.07 %
3	Nursery school	1,849	27.20 %
4	Vocational school	450	6.62 %
5	The counseling center, support for people with HIV. (8 places)	?	? %
Total		6,799	100 %

According to Table 32 (4.2.4), the activities of Vietnamese Bhikkhunī Saṅgha Central and Provincials Subcommittee supported Compassionate Class, School Child Rearing, and Vocational school located in the provinces and cities as Bac Ninh, Ho Chi Minh City, Thua Thien Hue, Khanh Hoa, Binh Duong, Quang Tri, Vinh Long, Bac Lieu, Ba Ria Vung Tau, Kien Giang, Tay Ninh, Tien Giang, Long An, Vinh Long, Can Tho, and so on.

Table 33 (4.2.4)

Refuge Triple Gem				
No.	Title	Place	Times	People
1	Leper Camp	Ben San, Thanh Binh, Binh Minh, & Phuoc Hai	3	1,000
2	Drug Rehab Camp	Da Nang City	2	500
3	Lay people	Binh Phuoc District	9	5,000
4	Lay people	Can Tho Province	2	7,000
5	Lay people	Ninh Thuan Province	4	2,000
6	Lay people	Remote Areas	6	1,750
7	Lay people	Quang Ninh, Nam Dinh, Phu Tho, Lang Son, Thanh Hoa, Thua Thien Hue, Dien Bien, Vinh Phuc, Long A, Yen Bai, Ha Tinh, Quang Binh, & Bac Kan Provinces.	Many times	24,388
	Total			41,638

Table 33 (4.2.4) above displays majority lay people refuge Triple Gem. The statistics show that in recent years, lay people took refuge within Triple Gem in large numbers throughout the whole country.

Table 34 (4.2.4) **Buddhists Family Activities.**

At the present, in Vietnam has thirty-three provinces and cities within the establishment ‘Buddhist Family’. They are active and living in juridical of the Vietnam Buddhist Sangha.

Buddhists Family Activities				
No.	Provinces/Cities	Places	Leaders	Youth Members
1	Quang Tri Province	162	1,759	10,382
2	Quang Nam Province	110	712	3,997
3	Dak Lak Province	64	726	4,197
4	Da Nang Province	61	685	3,805
5	Binh Thuan Province	38	425	2,840
6	Pu Yen Province	42	301	2,100
7	Gia Lai Province	33	343	1,716
8	Ba Ria Vung Tau	30	212	1,550
9	Ho Chi Minh City	25	275	1,310
10	Lam Dong Province	23	223	1,348
11	Dac Nong Province	21	141	1,023
12	Kon Tum Province	15	250	700
13	Ninh Thuan Province	24	251	506
14	Quang Ngai Province	44	449	2,462
15	Soc Trang Province	4	61	193
16	Ha Noi Capital	7	?	300
17	Binh Phuoc Province	12	?	?
18	Binh Dinh Province	33	?	?
19	Hung Yen Province	13	?	?
20	Kien Giang Province	10	?	?
21	Vinh Long Province	9	?	?
22	Ca Mau Province	7	?	?
23	Dong Nai Province	22	?	?
24	Dong Thap Province	6	?	?

25	Can Tho Province	5	?	?
26	Bac Lieu Province	5	?	?
27	Binh Duong Province	5	?	?
28	Tay Ninh Province	4	?	?
29	Quang Binh Province	3	?	?
30	Thua Thien Hue Province	221	?	?
31	Thanh Hoa Province	2	?	?
32	Vinh Phuc Province	1	?	?
33	Hai Duong Province	1	?	?
34	Tra Vinh Province	1	?	?
35	Hau Giang Province	1	?	?

According to Table 34 (4.2.4), Quang Tri Province has the highest number of Buddhists family activities. The province has 162 places, 1,759 leaders, and 10,382 youth members, which is more than the numbers in other provinces. Following the numbering order on Table, from sixteen to thirty-five have incomplete data. These provinces did not have a total number of leaders and youth members available to report.

To summarize, social welfare consists of (1) compassionate class, school child rearing, and vocational school (2) refuge Triple Gem (3) Buddhist family activities.

4.3 Success and Failure of the Vietnamese Bhikkhunī Saṅgha's Activities.

The Vietnamese Bhikkhunī Saṅgha have a remarkable position in society as does the Vietnam Buddhist Saṅgha. This is a product of their efforts in striving for themselves and the support of the Bhikkhu Saṅgha. The Vietnamese Bhikkhunī Saṅgha reaffirmed their roles and possibilities

on all sides of the development. However, with the success of the Vietnamese Bhikkhunī Saṅgha's activities, there is also a failure.³⁶

4.3.1 Success.

The success of the Vietnamese Bhikkhunī Saṅgha's activities:

- The Vietnamese Bhikkhunī Saṅgha was established this anniversary marked a glorious history for the Vietnamese Bhikkhunī Saṅgha.³⁷
- The Vietnamese Bhikkhunī Saṅgha great honor organized the 11th Sakyadhita International conference on Buddhist Women in Vietnam.
- Yearly, at Tu Nghiem temple,³⁸ the abbess Thich Nu Nhu Hai who was an organization of the Great Ceremony of the Memorial Saint Patriarch Bhikkhunī Mahāpajāpati Gotami.
- The Great Ceremony of the Memorial Saint Patriarch Bhikkhunī Mahāpajāpati Gotami organizes by the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee host per year at a province in Vietnam.
- The Vietnamese Bhikkhunī Saṅgha Central and Provinces Subcommittee are that they have close contacts with the Levels Governments, Governmental Institutions, Functional Departments, and

³⁶ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee. **The Summary Record Present Ceremony of the Central Subcommittee Responsible Vietnamese Bhikkhunī Saṅgha, Term VI (2007-2012)**, (Vietnam: Ho Chi Minh City Religious Publication, 2009), p. 9.

³⁷ Thich Nu Nhu Duc, **A Brief History of the Vietnam Mahāyāna Bhikkhunī Saṅgha**, (Vietnam: Ho Chi Minh City Religious Publication, 2009), p. 216.

³⁸ Tu Nghiem Temple is the office of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee from 1956 to now. Yearly, on March 6 (lunar) the Vietnamese Bhikkhunīs from the provinces come back Tu Nghiem Temple for participate the Great Ceremony of the Memorial Saint Patriarch Bhikkhunī Mahāpajāpati Gotami.

Department of Home Affairs,³⁹ which ought to facilitate in helping to effectively advance Buddhist activities and social activities.

- Forty-five provinces established the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee.

- The members of the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee activities followed the Vietnam Buddhist Saṅgha and the Vietnamese Bhikkhunī Saṅgha Central Subcommittee to put forward and to carry out the activities in the spirit of unity and harmony.

- Each province has organized the Great Ordination Ceremony⁴⁰ for thousands of ordinations for people who identify as Samaneras, Samaneris, Siksamānanas, Bhikkhus, and Bhikkhunīs.

- The main activities of the committee as the managing law, education, propagative Dharma, foreign affairs, ceremonial social charity and the organization conferences and festivals of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee in 2016 were a good achievement.

- At the Bhikkhunī's temples in the provinces and cities are actively opening course Dharma's practice for the lay Buddhists temples and students in summer retreat time.

³⁹ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, **The Conference Summary Record of Buddhist Activities in 2010 of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee**, (Vietnam: Ho Chi Minh City Publication, 2010), p. 11.

⁴⁰ **The Great Ordination Ceremony** is place of the organization for all ordination people (become nuns and monks) receive precepts (vinaya) of the novice monks (samaneras), novice nuns (samaneris), novice observers of nuns (siksamānanas), monks (Bhikkhus), and nuns (Bhikkhunīs).

- The Vietnamese Bhikkhunī Saṅgha had to participate as members of the Women's Union Vietnam City, district, ward, a commune in creating good relationships between Buddhism and nation.

- The Vietnamese Bhikkhunī Saṅgha's development more and more about the Vietnamese Bhikkhunī's number and Bhikkhunī's temples.

- The education of the Vietnamese Bhikkhunīs in 2016 more increase than the previous years.

- The activities and contributions of the social charity of the Vietnamese Bhikkhunī Saṅgha were double development compared with previous years.

All of the factors towards the success of the activities of Vietnamese Bhikkhunī Saṅgha are efforts striving in the spirit of unity and harmony. These success activities must be developed further in the future.

4.3.2 Failure.

- ◆ Some provinces not established the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee.

- ◆ Some of the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee is not yet realized the regulations.

- ◆ The Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee sent too later the summary report of Buddhist activities to the Vietnamese Bhikkhunī Saṅgha Central Subcommittee.

- ◆ The Vietnamese Bhikkhunī Saṅgha Central and Provincials Subcommittee do not have engraved the seal (stamp)⁴¹ in order for

⁴¹ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, **Document Conference the Summary Record of Buddhist Activities in 2010 of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee**, (Vietnam: Ho Chi Minh City Publication, 2010), p. 10.

Buddhist activities to be synchronized into the Vietnam Buddhist Saṅgha's departments.

◆ The Vietnamese Bhikkhunī Saṅgha not yet established a large base to facilitate the Vietnamese Bhikkhunī Saṅgha Central and Provincials Subcommittee activities and working.

◆ Some Bhikkhunīs not yet bravely participated in the activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee and would not be able to realize the information, activities, and charter of the Vietnamese Bhikkhunī Saṅgha.

◆ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee is still facing difficulties in the convocation of the commissioners meeting for the deployment activities of the Vietnamese Bhikkhunī Saṅgha.

◆ The organizations still have shortcomings, are not yet unified about the activities, the office department has modest activities.⁴²

◆ Some Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee are not a timely settlement of the Buddhist activities.

◆ Some Provincial Bhikkhunī do not actively participate in the activities of the Vietnamese Bhikkhunī Saṅgha ought to still some inadequacies in living.⁴³

◆ The expenses of the Vietnamese Bhikkhunī Saṅgha are still very high and have many difficulties when to carry out the duties of the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee.

⁴² The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, op. cit, p. 96.

⁴³ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, **The Document Conference the Summary Record of Buddhist Activities in 2016 of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee**, (Vietnam: Ho Chi Minh City Publication, 2016), p. 202.

◆ Some provinces often have disasters from storms and floods, economic difficulties affect people and activities of the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee.

◆ The Bhikkhunīs busy working at temples responded tardy activities of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee proposal.

◆ Some Buddhists family activities of provinces and cities did not do well and no clear the number of Leaders and Youth Members.

◆ At the present, over 2,100 temples and many the Bhikkhus and Bhikkhunīs (thousands Bhikkhunīs) are unregistered with the Vietnam Buddhist Saṅgha.

◆ The social charity of the Vietnamese Bhikkhunī Saṅgha was good but have some things still limited.

According to the failures of Vietnamese Bhikkhunī Saṅgha are the survey of the Vietnamese Bhikkhuni activities in 2016. That failure will be a lesson learned for Vietnam Bhikkhunī Saṅgha in the future.

As mentioned in previous sections, the successes and failure of the Vietnamese Bhikkhunī Saṅgha Central and Provinces Subcommittees are two sides of the issues of the Vietnamese Bhikkhunī Saṅgha's activities. The success needs to be improved and the failure needs to be overcome in order to develop the Vietnamese Bhikkhunī Saṅgha in the future.

4.4 Proposed the Working Model of the Vietnamese Bhikkhunī Saṅgha in the Future.

Based on the situation of the Vietnamese Bhikkhunī Saṅgha in today's Vietnam, the researcher proposes some points in the future such as:

The points propose a new working model for the future.

1. Education.⁴⁴
2. The VBSPS.
3. A number of the Bhikkhunīs and temples.
4. Engraving seal (stamp).
5. Summary Reports of the Buddhist activities.⁴⁵
6. Control committee.
7. Social charity activities.
8. Propagative Dharma.
9. International Buddhist organizations.
10. Buddhists family activities.
11. Ceremonial committee.
12. Cultural committee.
13. Financial economics.
14. Diplomatic.
15. Communication committee.
16. The VBSCS.

⁴⁴ Thich Thien Nhon, “Vietnam Buddhist Education Oriented and Development”, **Buddhist Education Inheritance and Development**, (Vietnam: Ha Noi Religious Publication, 2012), p. 22.

⁴⁵ The Vietnam Buddhist Saṅgha Executive Council “The Conference Documents Standing Committee Executive Council Vietnam Buddhist Saṅgha”, **The Summary Report of Buddhist Activities of the Vietnam Buddhist Saṅgha in 2016**, (Vietnam: Ho Chi Minh City Office II Publication, 2016), pp. 18-56.

Table 35 (4.4.1)

The Vietnamese Bhikkhunī Saṅgha's Activities in the Future.		
No.	Title	Proposed
1	Education	<ul style="list-style-type: none"> ➤ The Buddhist educational system of the Vietnam Buddhist Saṅgha in the Buddhist University level has B.A. and M.A. program of the Buddhist Studies, in the future, it will have the Ph.D. program. ➤ Further, it will have English Program of the Buddhist Studies in B.A., M.A., and Ph.D. for foreign students in Vietnam. ➤ The organizational planning, exchanges on improving the quality of education at all levels.
2	VBSPS	<ul style="list-style-type: none"> ➤ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee has established 45 out of 63 the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittees. The VBSPS will reach to sixty- three Vietnamese Bhikkhunī Saṅgha Provincial Subcommittees in the future. ➤ Organizational strengthening of the newly established Subcommittee, facilitate assistance to the Subcommittee, to complete duties of the committees.
3	Number of Bhikkhunīs & Temples.	<ul style="list-style-type: none"> ➤ The Vietnamese Bhikkhunī Saṅgha Provincial Subcommittees do not synchronize for the statistic of the number of the Bhikkhunī's numbers and Bhikkhunī's

		temples. So, the statistic of that number will complete. in the future
4	Engraving Seal (stamp)	➤ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee petitioned to the Buddhist Executive Council and the Central Committee of Vietnam Buddhist Affairs to be allowed to give the engraving seal (stamp) to the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittees. That will have the engraving seal in the future.
5	Summary Reports of the Buddhist Activities.	➤ Summary reports of the Buddhist activities of the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittees to the Vietnamese Bhikkhunī Saṅgha Central Subcommittee, not enough yet. In the future, all provinces, cities of the Vietnamese Bhikkhunī Saṅgha Subcommittees will have the full reports.
6	Control Committee	➤ The Control Committees of the Vietnamese Bhikkhunī Saṅgha Central, Provincials, and Cities Subcommittee do not have regulations specified in the activities of the control system in order to manage the mission of all the Vietnamese Bhikkhunīs. In the future, the Control Committees will have those regulations.
7	Social Charity Activities	➤ The social charity activities of the Vietnamese Bhikkhunī Saṅgha Central, Provincials, and Cities committee are very positive and good results. Proposed in the future, that activities

		<p>will be stronger in the development and better results, in order to help actively all people.</p> <ul style="list-style-type: none"> ➤ Strengthening community integration activities and charitable society.
8	Dhamma Propagation	<ul style="list-style-type: none"> ➤ The Dhamma Propagation of the Vietnamese Bhikkhunī Saṅgha Central, Provincials, and Cities committee have preached the Buddha's teaching to the lay Buddhists everywhere in Vietnam country. That brought benefits in positive results to people in social development. In the future, that should be developed more. ➤ Maintain and develop the Dharma talks in the lecture halls, Temple's Eight Precepts Group, Temple's Buddha Recitation Group, Temple's Doctrine Group, Buddhist retreat, course a peaceful day, and Doctrine classes at monasteries in the country. ➤ Continue to coordinate with the International Buddhist propagation program to develop abroad.
9	International Buddhist Organizations.	<ul style="list-style-type: none"> ➤ The Vietnamese Bhikkhunī Saṅgha will regularly exchange information and cooperate with international Buddhist organization.
10	Buddhist Family Activities	<ul style="list-style-type: none"> ➤ Organizing seminars, forums about Buddha-dharma to guide and answer the questions which related to Dharma practice at the monasteries, pagodas. ➤ Buddhists family activities of all provinces and cities were, are, and will establish and doing well under the Charter of Vietnam

		Buddhist Saṅgha. There is a clear number of the Leader Youth Members.
11	Ceremonial Committee	<ul style="list-style-type: none"> ➤ Popular program activities of the ritual Committee Center. Visiting Ritual Committee of provinces and cities. ➤ Participate in teaching ritual at the training courses. ➤ Coordinate with the Buddhist Affairs Central Committee performing rituals for the Great Ordination Ceremony. ➤ Support the activities of rites help the Ritual Provincial Subcommittees.
12	Cultural Committee	<ul style="list-style-type: none"> ➤ Collaborate with the Vietnamese Bhikkhunī Saṅgha Central, Provincial Culture Subcommittees to organize symposia about the conducting behavior of the Most Venerable Bhikkhus, Bhikkhunīs, and Lay Buddhists have merits for Buddhism in the North, Central, and South Vietnam. ➤ Construction plans statistics legacies Buddhist Culture national and provinces, promote building Buddhist library at central and local levels.
13	Finance and Economics	<ul style="list-style-type: none"> ➤ Deploy, implementation of the activities of the Central and Provincial Finance Economics Committees. ➤ Campaign Bhikkhus, Bhikkhunīs, and Lay Buddhists contributions, offering fee, finances for the activities of Vietnamese Bhikkhunī Saṅgha Central and Province Subcommittees.

14	Diplomatic	<ul style="list-style-type: none"> ➤ Continue to promote the role, capabilities solidarity of Vietnamese Bhikkhunī Saṅgha with organizations, associations, and friendship Buddhist countries in the world. ➤ Interest and support for the Vietnam Buddhist Association at the countries as Japan, Germany, France, Republic of the Russian Germany, Belgium, France, Czech Republic, Hungary, Ucraina, Poland and etc. unite and grow strongly. ➤ Strengthening relationship with the Bhikkhus, Bhikkhunīs, and Lay Buddhists at foreign countries in order to express the solidarity of homeland and nation of the Vietnam Buddhist Saṅgha with the Vietnamese community living and working in another country. ➤ Interested welcome the Buddhist friendship, international Buddhist organizations, and foreign delegations to visit and attend the ceremonies of the Vietnam Buddhist Saṅgha as well as Vietnamese Bhikkhunī Saṅgha.
15	Communication Committee	<ul style="list-style-type: none"> ➤ Strengthening the development of Buddhist websites, Buddhist magazine in exchange programs and to expand the scope of Buddhism's communication.
16	VBSCS	<ul style="list-style-type: none"> ➤ “Vietnamese Bhikkhunī Saṅgha Central Subcommittee belongs to the Buddhist Affairs Central Committee” changed the name to “Vietnamese Bhikkhunī Saṅgha Central Committee of the Vietnam Buddhist Saṅgha”.

According to Table 35 (4.4.1), the (1) education, (2) VBSPS, (3) number of Bhikkhunīs and temples, (4) engraving seal (stamp), (5) summary reports of the Buddhist activities, (6) control committee, (7) social charity activities, (8) Dharma Propagation, (9) international Buddhist organizations, (10) Buddhist family activities, (11) ceremonial committee, (12) cultural committee, (13) finance and economics, (14) diplomatic, (15) communication committee, and (16) VBSCS proposed the new model for working in the future. These are the points that the researcher outlined for the model of the Vietnamese Bhikkhunī Saṅgha in social development in the future. Those points will be the positive factors, in order to engage the Buddhist activities and social activities of the Vietnamese Bhikkhunī Saṅgha Central and Provincials Subcommittee in order to create perfection from the activities in the spirit serve Buddhadharma and benefit human beings.

4.5 In-Depth Interview.

In this chapter, the researcher makes recommendations for further dissertation research, based on the previous discussion of the Vietnamese Bhikkhunī Saṅgha. This is a summary of the results obtained from respondents' interview responses to five questions. Interviews were conducted with ten people: four Bhikkhus, four Bhikkhunīs, and two lay Buddhist. One people answer five questions; the results as follow:

4.5.1 The Activities of Vietnamese Bhikkhunī Saṅgha.

(1) The Most Venerable Bhikkhu Thich Thien Quy,⁴⁶ noted that the activities of Vietnamese Bhikkhunī Saṅgha supports all areas of society. They have become involved in the Vietnam Buddhist Saṅgha's activities in society to include education, health, social welfare, social

⁴⁶ Interview with the Most Venerable Bhikkhu Thich Thien Quy, Chief Secretary Buddhist Affair's Committee of the Vietnam Buddhist Saṅgha, Ho Chi Minh City, on March 15, 2017.

harmony, and many other area, to development and welfare of Buddhism and society.

(2) The Most Venerable Bhikkhunī Thich Nu Nhu Quang,⁴⁷ noted that the Vietnamese Bhikkhunī Saṅgha have the activities of promoting people's moral and spiritual development for a happy, peaceful and contented life. They also perform the activity of teaching economic welfare as a requisite for human comfort; social philanthropy; social activities; and other beneficial societal activities.

(3) Venerable Bhikkhu Thich Chi Thien,⁴⁸ noted that the Vietnamese Bhikkhunī Saṅgha's activities to society and Buddhism should be the same as Bhikkhu Saṅgha. They study, practice meditation, teach Dharma, social charity, and act as counsellors in their society.

(4) Bhikkhunī Thich Nu Lien Nguyet,⁴⁹ noted that the Vietnamese Bhikkhunī Saṅgha perform important activities in the development of careers for Buddhist. Their charitable activities help many people in social community. Volunteer teaching to the students and to instruct lay Buddhists on the right way of the Buddha's teaching.

(5) Venerable Bhikkhu Thich Dinh Phuc-Samādhīpuṇṇo (Nguyen Hoang Phuc),⁵⁰ noted that the Vietnamese Bhikkhunī Saṅgha belongs to the Vietnam Buddhist Saṅgha. So, all the activities of

⁴⁷ Interview with the Most Venerable Bhikkhunī Thich Nu Nhu Quang, Member of the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee, on March 18, 2017.

⁴⁸ Interview with Venerable Bhikkhu Thich Chi Thien, M.A. candidate of Buddhist Studies, MCU, Ayutthaya, Thailand, Dhammaduta Monk, class 21, on March 17, 2017.

⁴⁹ Interview with Bhikkhunī Thich Nu Lien Nguyet (Ho Thi Ngu Long), M.A. candidate of Major in English, Faculty of Humanities, on March 16, 2017.

⁵⁰ Interview with Venerable Bhikkhu Thich Dinh Phuc-Samādhīpuṇṇo (Nguyen Hoang Phuc), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 15, 2017.

Bhikkhunīs are practiced following the precepts and the charter of the Vietnam Buddhist Saṅgha.

(6) Bhikkhunī Thich Nu Hue Thuan,⁵¹ noted that the Vietnamese Bhikkhunī Saṅgha supports social activities in the form of charity, by helping poor people, volunteer teaching for students, and guiding the ethical education of lay Buddhists. They are also collaborating with Bhikkhu Saṅgha about the Vietnam Buddhist Saṅgha's activities.

(7) Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy),⁵² noted that the activities of the Vietnamese Bhikkhunīs Saṅgha are always accompany with Buddhism and nationalism. They are present in every field such as spreading Dhamma, education, social charity and the activities connect between religion and life. They participate in social welfare activities and charities, such as nourishing orphan, helping elderly and so on. Therefore, the Vietnamese Bhikkhunī Saṅgha's activities are always recognized and honored by the government.

(8) Sikkamānanas Thich Nu Hue Tam,⁵³ noted that the Vietnamese Bhikkhunī Saṅgha's activities has close relations with the development within society as charitable and educational activities, such as spreading Dharma to lay Buddhists and applying Buddhism to address problems in people lives.

(9) Mr. Ta Ngoc Chien (Tinh Gioi),⁵⁴ noted that the activities of the Vietnamese Bhikkhunī Saṅgha supports the Vietnam Buddhist Saṅgha and laypeople. Those activities develop and improve Buddhism, connect

⁵¹ Interview with Bhikkhunī Thich Nu Hue Thuan (Tran Thi Binh), Ph.D. candidate of Philosophy, Buddhist Studies, MCU, Thailand, on March 16, 2017.

⁵² Interview with Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 16, 2017.

⁵³ Interview with Sikkamānanas Thich Nu Hue Tam (Thanh Phuong), M.A. Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 16, 2017.

⁵⁴ Interview with Mr. Ta Ngoc Chien (Tinh Gioi), B.A., Third Year Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 17, 2017.

the Buddhist community with others, and create more new ideas for Vietnam Buddhist in each country.

(10) Ms. Nguyen Thi Kim Anh, (Dieu Thanh),⁵⁵ noted that the Vietnamese Bhikkhunī Saṅgha activities bring benefits to people in the society and Buddhist Saṅgha. They teach and guide lay Buddhists following the Buddha's teaching, and lay Buddhists' duties support to Buddhadharma as well as help other people.

4.5.2 The Organization of Vietnamese Bhikkhunī Saṅgha.

(1) The Most Venerable Bhikkhu Thich Thien Quy,⁵⁶ said that the Vietnamese Bhikkhunī Saṅgha organization always acts in unity, harmony, and share a consensus, based on loving kindness for the welfare of the people. Their organization collaborate with International Buddhist Women around the world to propagate the Buddha's teachings, in a spirit of compassion and equality, to bring peace and happiness to human beings.

(2) The Most Venerable Bhikkhunī Thich Nu Nhu Quang,⁵⁷ noted that the Vietnamese Bhikkhunī Saṅgha organization activities following the spirit of "harmony between Dharma and secular life." The members of the organization live in harmony with society, to bring benefits to communities and the nation follow the Buddha's teachings.

⁵⁵ Interview with Ms. Nguyen Thi Kim Anh, (Dieu Thanh), No. 26/32, Town 4, Alley 249, Tan Ky -Tan Quy Street Ward, Tan Son Nhi, Tan Phu District, Ho Chi Minh City, Vietnam, on March 15, 2017.

⁵⁶ Interview with the Most Venerable Bhikkhu Thich Thien Quy, Chief Secretary Buddhist Affair's Committee of the Vietnam Buddhist Saṅgha, Ho Chi Minh City, on March 15, 2017.

⁵⁷ Interview with the Most Venerable Bhikkhunī Thich Nu Nhu Quang, Member of the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee, on March 18, 2017.

(3) Venerable Bhikkhu Thich Chi Thien,⁵⁸ believed that the Vietnamese Bhikkhunī Saṅgha's organization works well and plays an important role in teaching Dharma, propagating the Buddha's teachings to the Buddhists, and supporting all charity work in Vietnam.

(4) Bhikkhunī Thich Nu Lien Nguyet,⁵⁹ noted that the Vietnamese Bhikkhunī Saṅgha organization is quite good because of these things. The Bhikkhunīs have a right to control and manage Bhikkhunī Saṅgha. The Bhikkhunīs can take part in some important events of the nation.

(5) Venerable Bhikkhu Thich Dinh Phuc-Samādhipuṇṇo (Nguyen Hoang Phuc),⁶⁰ said that the Vietnamese Bhikkhunī Saṅgha is a member of the Buddhist house in Vietnam but they have their own organizations. Their activities and organizations are consistent with their own precepts of Bhikkhunī and are compatible with each country's situation and people.

(6) Bhikkhunī Thich Nu Hue Thuan,⁶¹ believed that the Vietnamese Bhikkhunī Saṅgha organization sacrifices in the spirit of service to the society and activities are related to spiritual life to lay Buddhists.

⁵⁸ Interview with Venerable Bhikkhu Thich Chi Thien, M.A. candidate of Buddhist Studies, MCU, Ayutthaya, Thailand, Dhammaduta Monk, class 21, on March 17, 2017.

⁵⁹ Interview with Bhikkhunī Thich Nu Lien Nguyet (Ho Thi Ngu Long), M.A. candidate of Major in English, Faculty of Humanities, on March 16, 2017.

⁶⁰ Interview with Venerable Bhikkhu Thich Dinh Phuc-Samādhipuṇṇo (Nguyen Hoang Phuc), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 15, 2017.

⁶¹ Interview with Bhikkhunī Thich Nu Hue Thuan (Tran Thi Binh), Ph.D. candidate of Philosophy, Buddhist Studies, MCU, Thailand, on March 16, 2017.

(7) Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy),⁶² said that the Vietnamese Bhikkhunī Saṅgha organization yields fortunate condition for their activities, managing, and developing society. The Vietnamese Bhikkhunī Saṅgha's organization management enhances virtue, wisdom, compassion, and motivation for the Bhikkhunīs's role in connecting between religion and lifetime.

(8) Siksamānanas Thich Nu Hue Tam,⁶³ noted that the Vietnamese Bhikkhunī Saṅgha organization is not perfect but Buddhist teachings could be applied. Because the community of Vietnamese Bhikkhunī is large and is divided into sixty-three provinces, they try to manage and improving day by day.

(9) Mr. Ta Ngoc Chien (Tinh Gioi),⁶⁴ stated that the Vietnamese Bhikkhunī Saṅgha organization is a part for develop in Buddhism. The Bhikkhunī Saṅgha is always in support of the Bhikkhu Saṅgha for organize traditional Vietnam to the world and ready to become helper to solve problems in Buddhist Sangha.

(10) Ms. Nguyen Thi Kim Anh, (Dieu Thanh),⁶⁵ said that the Vietnamese Bhikkhunī Saṅgha organization is actively engaged in many aspects of life. It includes management, the construction of Buddhist temples, doing charity, helping the poor, natural disasters relief, social security, and wellbeing. They also cooperate with the Red Cross organization to provide free health service to many people.

⁶² Interview with Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 16, 2017.

⁶³ Interview with Siksamānanas Thich Nu Hue Tam (Thanh Phuong), M.A. Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 16, 2017.

⁶⁴ Interview with Mr. Ta Ngoc Chien (Tinh Gioi), B.A., Third Year Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 17, 2017.

⁶⁵ Interview with Ms. Nguyen Thi Kim Anh, (Dieu Thanh), No. 26/32, Town 4, Alley 249, Tan Ky -Tan Quy Street Ward, Tan Son Nhi, Tan Phu District, Ho Chi Minh City, Vietnam, on March 15, 2017.

4.5.3 The Education of Vietnamese Bhikkhunī Saṅgha.

(1) The Most Venerable Bhikkhu Thich Thien Quy,⁶⁶ noted that the education of Vietnamese Bhikkhunī Saṅgha is increasing in development. Many Bhikkhunīs participate in the primary basis university high level of the educational system in Vietnam. They can become teachers and lecturers for both Bhikkhus and Bhikkhunīs in Buddhist schools and universities.

(2) The Most Venerable Bhikkhunī Thich Nu Nhu Quang,⁶⁷ said that the number of Vietnamese Bhikkhunīs gaining education increased yearly throughout the Northern, Central, and Southern parts of the country. The purpose of the Buddhist educational system is to advance the training, talent, and virtues of the Bhikkhus and Bhikkhunīs to propagate the Buddha's teaching to citizens to create a happy and peacefully society.

(3) Venerable Bhikkhu Thich Chi Thien,⁶⁸ believe that both Vietnamese Bhikkhus and Bhikkhunīs have the same right to study in the Buddhist Universities and others. Nowadays, there are many well-known Bhikkhunīs in Vietnam; they are Buddhist scholars, counsellors, writers, meditators, and university's teachers.

(4) Bhikkhunī Thich Nu Lien Nguyet,⁶⁹ said that the education is also one of the most important thing for the Vietnamese Bhikkhunī Saṅgha.

⁶⁶ Interview with the Most Venerable Bhikkhu Thich Thien Quy, Chief Secretary Buddhist Affair's Committee of the Vietnam Buddhist Saṅgha, Ho Chi Minh City, on March 15, 2017.

⁶⁷ Interview with the Most Venerable Bhikkhunī Thich Nu Nhu Quang, Member of the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee, on March 18, 2017.

⁶⁸ Interview with Venerable Bhikkhu Thich Chi Thien, M.A. candidate of Buddhist Studies, MCU, Ayutthaya, Thailand, Dhammaduta Monk, class 21, on March 17, 2017.

⁶⁹ Interview with Bhikkhunī Thich Nu Lien Nguyet (Ho Thi Ngu Long), M.A. candidate of Major in English, Faculty of Humanities, on March 16, 2017.

Thanks to the educating of the Bhikkhunīs more education about Buddha's teaching is provided for lay Buddhists.

(5) Venerable Bhikkhu Thich Dinh Phuc - Samādhipuñño (Nguyen Hoang Phuc),⁷⁰ noted that there are many Vietnamese Bhikkhunīs studying Pāli, Abhidhamma, and Buddhist Studies domestically and internationally in places like Thailand, India, Myanmar, Sri Lanka, and in other countries. The Bhikkhunīs's duties include studying, practicing, and spreading the Buddhadharma to bring happiness and well-being to human beings.

(6) Bhikkhunī Thich Nu Hue Thuan,⁷¹ explained that the education of Vietnamese Bhikkhunī Saṅgha start from the Buddhist primary education to the Master of Art. The Buddhist education is playing a very important role and is making a great impact on the development of a more stable society.

(7) Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy),⁷² said that the education of Vietnamese Bhikkhunīs has been interested in more by Vietnam Buddhist Saṅgha. The purpose of the Buddhist educational system is to advance the training, talent, and virtues of the Bhikkhus and Bhikkhunīs in order to propagate the Buddha's teaching to citizens as a means to create a happy and peacefully society.

(8) Siksamānanas Thich Nu Hue Tam,⁷³ stated that many Vietnamese Bhikkhunī gain education. Most of Buddhist nuns have a

⁷⁰ Interview with Venerable Bhikkhu Thich Dinh Phuc-Samādhipuñño (Nguyen Hoang Phuc), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 15, 2017.

⁷¹ Interview with Bhikkhunī Thich Nu Hue Thuan (Tran Thi Binh), Ph.D. candidate of Philosophy, Buddhist Studies, MCU, Thailand, on March 16, 2017.

⁷² Interview with Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 16, 2017.

⁷³ Interview with Siksamānanas Thich Nu Hue Tam (Thanh Phuong), M.A. Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 16, 2017.

chance to study as ordinary people. The Buddhist education of the Vietnamese Bhikkhunīs Saṅgha contributed significantly to society and Vietnam.

(9) Mr. Ta Ngoc Chien (Tinh Gioi),⁷⁴ noted that the education of Vietnamese Bhikkhunīs is relatively well. Trying and improving their education domestically and abroad. The goal of the education is training Bhikkhunīs to becoming models for educational standards and increasing higher virtues.

(10) Ms. Nguyen Thi Kim Anh, (Dieu Thanh),⁷⁵ said that one of the most important goals for the Vietnamese Bhikkhunī Saṅgha is to improve the education qualities for Bhikkhunīs. Especially, for the young generation, in both secular and Buddhist educations. For apply the Buddha's teaching more effectively into social life and to help the people to lessen their sufferings.

4.5.4 The Vietnamese Bhikkhunī Saṅgha Contribute to the Society.

(1) The Most Venerable Bhikkhu Thich Thien Quy,⁷⁶ believed that the Vietnamese Bhikkhunī Saṅgha is a great contribution to Buddhism and society. They have fully dedicating themselves to propagate the Dharma in order to advance the spiritual and secular welfare of the people. The Vietnamese Bhikkhunī Saṅgha will not only contribute more to the Vietnam society but also to the world.

⁷⁴ Interview with Mr. Ta Ngoc Chien (Tinh Gioi), B.A., Third Year Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 17, 2017.

⁷⁵ Interview with Ms. Nguyen Thi Kim Anh, (Dieu Thanh), No. 26/32, Town 4, Alley 249, Tan Ky -Tan Quy Street Ward, Tan Son Nhi, Tan Phu District, Ho Chi Minh City, Vietnam, on March 15, 2017.

⁷⁶ Interview with the Most Venerable Bhikkhu Thich Thien Quy, Chief Secretary Buddhist Affair's Committee of the Vietnam Buddhist Saṅgha, Ho Chi Minh City, on March 15, 2017.

(2) The Most Venerable Bhikkhunī Thich Nu Nhu Quang,⁷⁷ noted that the Vietnamese Bhikkhunīs Saṅgha contribution not only benefits the country but also collaborate with International Buddhist Women around the world to propagate the Buddha's teachings, in a spirit of compassion and equality, to bring peace and happiness to human beings.

(3) Venerable Bhikkhu Thich Chi Thien,⁷⁸ said that the Vietnamese Bhikkhunī Saṅgha, support a lot of nonprofit organization both inside and outside the temple. They join and become leaders in community activities, engage in social services, and bring benefits to the people and country.

(4) Bhikkhunī Thich Nu Lien Nguyet,⁷⁹ noted that the Vietnamese Bhikkhunīs performed many charitable works by helping the poor, patients people in society. They instruct lay Buddhists observance of the five precepts, practice meditation, and preaching Dharma for them to understand the Buddha's teachings, bring peace and happiness to the people.

(5) Venerable Bhikkhu Thich Dinh Phuc - Samādhipuñño (Nguyen Hoang Phuc),⁸⁰ said that the Vietnamese Bhikkhunīs are always enthusiastic to help the community, the poor, orphans, homeless, disabled, patients and so on. Many Bhikkhunīs have become great teachers who

⁷⁷ Interview with the Most Venerable Bhikkhunī Thich Nu Nhu Quang, Member of the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee, on March 18, 2017.

⁷⁸ Interview with Venerable Bhikkhu Thich Chi Thien, M.A. candidate of Buddhist Studies, MCU, Ayutthaya, Thailand, Dhammaduta Monk, class 21, on March 17, 2017.

⁷⁹ Interview with Bhikkhunī Thich Nu Lien Nguyet (Ho Thi Ngu Long), M.A. candidate of Major in English, Faculty of Humanities, on March 16, 2017.

⁸⁰ Interview with Venerable Bhikkhu Thich Dinh Phuc-Samādhipuñño (Nguyen Hoang Phuc), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 15, 2017.

deliver the Dharma to the young nuns as well as lay people. They are highly respected and are greatly influential to the community and society.

(6) Bhikkhunī Thich Nu Hue Thuan,⁸¹ believed that the Vietnamese Bhikkhunī Saṅgha contributes to the society; in the charitable actives, volunteer teaching, opening Buddhist Sunday class, guide lay people practice Dharma, and live following the Buddha's teachings.

(7) Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy),⁸² said that the Vietnamese Bhikkhunīs have been contributing to Buddhism and society. They engage in social work, environment protection, social charities, opening training course for young generation, and elder in order to directing them to a better life.

(8) Siksamānanas Thich Nu Hue Tam,⁸³ noted that the Vietnamese Bhikkhunī play an important role in society. They have contributed much to Buddhist Saṅgha and society such as: establish charity funds, spreading Dhamma, opening meditation center to cultivate lay Buddhists, and guiding their lives in a right way. The Vietnamese Bhikkhunīs undertaken many Buddhist works. They contributed enthusiastic to the Vietnamese Buddhist Saṅgha.

(9) Mr. Ta Ngoc Chien (Tinh Gioi),⁸⁴ said that the Vietnamese Bhikkhunī Saṅgha contributed a lot of benefits to the society. They support the reduction of poverty and provide money and medicines to the lepers,

⁸¹ Interview with Bhikkhunī Thich Nu Hue Thuan (Tran Thi Binh), Ph.D. candidate of Philosophy, Buddhist Studies, MCU, Thailand, on March 16, 2017.

⁸² Interview with Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 16, 2017.

⁸³ Interview with Siksamānanas Thich Nu Hue Tam (Thanh Phuong), M.A. Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 16, 2017.

⁸⁴ Interview with Mr. Ta Ngoc Chien (Tinh Gioi), B.A., Third Year Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 17, 2017.

ethnic minority, and people living in remote mountainous areas. They also guided them in the observance of the five precepts and refuge Triple Gem.

(10) Ms. Nguyen Thi Kim Anh, (Dieu Thanh),⁸⁵ noted that the Vietnamese Bhikkhunī Saṅgha participated in big contributions to the social activities and Buddhist activities. Their propagation of Dharma and charitable activities are to advance the welfare of Buddhism and society.

4.5.5 The Plan of Vietnamese Bhikkhunī Saṅgha for the Future.

(1) The Most Venerable Bhikkhu Thich Thien Quy,⁸⁶ noted that the Vietnamese Bhikkhunī Saṅgha will develop more education, activities, organization, propagative Dharma, social charity, and engage in more fields to contribute actively to the development of the Vietnam Buddhist Saṅgha and society in the future.

(2) The Most Venerable Bhikkhunī Thich Nu Nhu Quang,⁸⁷ said that the Vietnamese Bhikkhunī Saṅgha should place extra efforts into positive participation in activities, such as social charities and Buddhist activities. The activities are limited and need to overcome inadequacies. So that in the future all the activities of the Vietnamese Bhikkhunī Saṅgha, in general and the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee in particular, are improved and developed better.

⁸⁵ Interview with Ms. Nguyen Thi Kim Anh, (Dieu Thanh), No. 26/32, Town 4, Alley 249, Tan Ky -Tan Quy Street Ward, Tan Son Nhi, Tan Phu District, Ho Chi Minh City, Vietnam, on March 15, 2017.

⁸⁶ Interview with the Most Venerable Bhikkhu Thich Thien Quy, Chief Secretary Buddhist Affair's Committee of the Vietnam Buddhist Saṅgha, Ho Chi Minh City, on March 15, 2017.

⁸⁷ Interview with the Most Venerable Bhikkhunī Thich Nu Nhu Quang, Member of the Vietnamese Bhikkhunī Saṅgha Provincial Subcommittee, on March 18, 2017.

(3) Venerable Bhikkhu Thich Chi Thien,⁸⁸ noted that the Vietnamese Bhikkhunī Saṅgha should do more in education, meditation, propagation of Dhamma, and charitable works.

(4) Bhikkhunī Thich Nu Lien Nguyet,⁸⁹ believed that the Vietnamese Bhikkhunī Saṅgha develops extra targets by building social communities with more prosperity by motivating lay Buddhists to do the good things and by spreading popular Buddha's teaching to the communities.

(5) Venerable Bhikkhu Thich Dinh Phuc - Samādhipuṇṇo (Nguyen Hoang Phuc),⁹⁰ explained that the Vietnam Buddhism will widely be open for the development of Vietnamese Bhikkhunī Saṅgha. Theravada Bhikkhunīs will officially recognize and ordain the Bhikkhunīs at Vietnam country as Bhikkhunīs Vietnam. The Vietnamese Bhikkhunīs will develop and very quickly join with Buddhist nuns in the world. They have great contributions to the spreading of Buddhism in Vietnam.

(6) Bhikkhunī Thich Nu Hue Thuan,⁹¹ said that the Vietnamese Bhikkhunī Saṅgha will have a good plan to catch the developing modern society, day by day. The Vietnamese Bhikkhunīs should supply both the Buddhist and secular knowledge when preaching Dhamma. Training and using the young generation in social activities and Buddhist activities. Sharing the experiences to the Vietnamese Bhikkhunī Saṅgha Provincials Subcommittee in the activities.

⁸⁸ Interview with Venerable Bhikkhu Thich Chi Thien, M.A. candidate of Buddhist Studies, MCU, Ayutthaya, Thailand, Dhammaduta Monk, class 21, on March 17, 2017.

⁸⁹ Interview with Bhikkhunī Thich Nu Lien Nguyet (Ho Thi Ngu Long), M.A. candidate of Major in English, Faculty of Humanities, on March 16, 2017.

⁹⁰ Interview with Venerable Bhikkhu Thich Dinh Phuc-Samādhipuṇṇo (Nguyen Hoang Phuc), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 15, 2017.

⁹¹ Interview with Bhikkhunī Thich Nu Hue Thuan (Tran Thi Binh), Ph.D. candidate of Philosophy, Buddhist Studies, MCU, Thailand, on March 16, 2017.

(7) Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy),⁹² noted that the Vietnamese Bhikkhunī Saṅgha will undertake many important tasks in Buddhism and society. The spread of Buddhadhamma brings peaceful actions for human beings. Attending liberation does not distinguish gender. The development of social charities and Buddhist activities bring benefits to the community and society.

(8) Siksamānanas Thich Nu Hue Tam,⁹³ believed that the Vietnamese Bhikkhunī Saṅgha should open more nursery school to teach a basic Dharma and morality to children. They should provide more chances for Buddhist nuns to go abroad to learn more knowledge, traditional cultures, and foreign languages. To serve Buddhism and connect Vietnam Buddhist with the countries of the world for a broader range of communication in the future.

(9) Mr. Ta Ngoc Chien (Tinh Gioi),⁹⁴ explained that the plan of Vietnamese Bhikkhunī Saṅgha for the future, is to learn more and more to improve education and knowledge in Buddhism. To try to learn more different languages for researching Dharma of Buddha's teaching and communicating the Buddhist ideology with the countries of the world. To improve the activities and organization of the Vietnamese Bhikkhunī Saṅgha.

(10) Ms. Nguyen Thi Kim Anh, (Dieu Thanh),⁹⁵ said that the achievements of the activities and organization of Vietnamese Bhikkhunī

⁹² Interview with Venerable Bhikkhu Thich Minh Dao (Nguyen Hoang Duy), M.A. Buddhist Studies, (IBSC), MCU, Ayutthaya, Thailand, on March 16, 2017.

⁹³ Interview with Siksamānanas Thich Nu Hue Tam (Thanh Phuong), M.A. Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 16, 2017.

⁹⁴ Interview with Mr. Ta Ngoc Chien (Tinh Gioi), B.A., Third Year Student of Major in English, Faculty of Humanities, MCU, Thailand, on March 17, 2017.

⁹⁵ Interview with Ms. Nguyen Thi Kim Anh, (Dieu Thanh), No. 26/32, Town 4, Alley 249, Tan Ky -Tan Quy Street Ward, Tan Son Nhi, Tan Phu District, Ho Chi Minh City, Vietnam, on March 15, 2017.

Saṅgha need to be developed. The difficulties and the failures⁹⁶ should be overcome and improved to better model the Vietnamese Bhikkhunī Saṅgha in the future.

In conclusion this chapter, “the working model of Vietnamese Bhikkhunī Saṅgha in social development” consists of: (1) the administrative structure of the Vietnamese Bhikkhunī Saṅgha included organization committee and the number of Bhikkhunīs and temples, (2) the working model of the Vietnamese Bhikkhunī Saṅgha included administration, education, propagation, and social welfare, (3) success and failure of the Vietnamese Bhikkhunī Saṅgha’s activities, and (4) proposed the working model of the Vietnamese Bhikkhunī Saṅgha in the future. The model in the future is the model outlining a method of perfecting the Vietnamese Bhikkhunī Saṅgha and the beneficial activities of the Vietnamese Bhikkhunī Saṅgha to the community.

Therefore, to get an overview of three objectives, let’s discuss next part of the conclusion chapter five.

⁹⁶ The Vietnamese Bhikkhunī Saṅgha Central Subcommittee, **The Document Conference the Summary Record of Buddhist Activities in 2016 of the Vietnamese Bhikkhunī Saṅgha Central Subcommittee**, (Vietnam: Ho Chi Minh City Publication, 2016), p. 39.