

ALTERNATIVE REPORT
to the Human Rights Committee (CCPR)
In response to the List of Issues
relating to the fourth periodic report of Vietnam

**Suppression of the freedoms
of movement, conscience, and religious belief, expression, and peaceful
assembly and association**

A joint submission of



May 26, 2025

Boat People SOS (BPSOS), founded by former refugees from Vietnam in 1980, is headquartered in the Washington DC Metro Region with branches located in multiple U.S. cities and operates in Thailand through the Thai non-profit People Serving People Foundation. BPSOS' international initiatives include refugee protection in Thailand, combating human trafficking in Asia, defending religious freedom in Southeast Asia, and building capacity for persecuted communities in Vietnam.

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Committee to Unite Cao Dai Disciples is a network of Cao Dai followers in Vietnam and among the Vietnamese diaspora working to restore their Cao Dai Church which was practically abolished by the Government in 1983; regain ownership of some 300 Cao Dai temples including the religion's Holy See in Tay Ninh Province, all seized by the state-created 1997 Cao Dai Sect; and ensure full religious freedom for all Cao Dai disciples.

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Advocates for Faith and Justice in Vietnam (AFJV) is a Catholic organization created in 2022 with members in the United States of America to warn the world that inciting hatred is the cause of violence against religion.. With expertise in government's policies targeting Catholic communities this organization engages in reporting information from Vietnam and in liaison with international NGO annually participates in SEA-FORB and IRF Summit and frequently in local Religious Round Table.

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Montagnards Stand for Justice (MSFJ) is a US-registered organization advocating for the rights and freedoms of the Montagnard people in the Central Highlands of Vietnam. Founded in 2019, MSFJ seeks to empower Montagnards to assert their cultural identity, religious freedom, and human rights through peaceful means. The organization provides legal support, training, and representation for Montagnard communities, aiming to address discrimination, religious oppression, land rights issues, and cultural preservation challenges faced by the Montagnard people.

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Buddhist Solidarity Association (BSA) supports persecuted Buddhists in Vietnam through international networking with human rights NGOs, the Article 18 Alliance of national governments promoting international religious freedom, and others, and reporting official and non-state actors' persecution and intimidation to the UN and others. BSA was formed in 2018, with participation by Buddhists from all walks of life in North America, Europe, and Southeast Asia sharing the same religious beliefs and with the common desire that the Unified Buddhist Church of Vietnam (UBCV), Khmer Krom Buddhist communities, and other unregistered

Buddhist groups in Vietnam will soon be able to practice their religion without unequal treatment, discrimination, and attain happiness and prosperity.

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The Friends of Thien Am Monastery at The Edge of The Universe in Vietnam are actively advocating for 30 members of the Thien Am communities, who have recently faced challenges from the Vietnam Buddhist Sangha. Mrs. Tanya Nguyen Do, a dedicated leader in this effort, has been involved in key forums such as the International Religious Freedom Roundtable and the International Religious Freedom Summits. She has also engaged in constructive dialogue with representatives from the United States Department of State and various United Nations committees, focusing on the evaluation of Vietnam's compliance with international human rights covenants.

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The Hmong Human Rights Coalition is a civil society organization advocating for the rights of ethnic Hmong communities, particularly those facing persecution in Vietnam. Founded in 2020 and based in Bangkok, Thailand, the coalition works to document human rights violations, provide legal education, and support Hmong individuals affected by discrimination related to language, religion, land rights, and identification.

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1. Introduction

This joint submission addresses the following items raised in the List of Issues (CCPR/C/VNM/Q/4): Freedom of movement (art. 2, 9 and 12), Freedom of conscience and religious belief (arts. 2, 18–20 and 26), Freedom of expression (arts. 9, 14, 19 and 20), Freedom of expression (arts. 9, 14, 19 and 20), and Right of peaceful assembly and freedom of association (arts. 21 and 22).

Please comment on reports that members of ethnic and religious minority groups and Indigenous Peoples have been prevented from leaving Viet Nam to seek asylum and that human rights defenders and religious activists are routinely subjected to discriminatory restrictions on their freedom of movement, such as international travel bans, house arrest, abduction, other forms of unlawful detention and the confiscation of or refusal to issue passports.

Please report on measures taken to address and prevent discrimination and restrictions on religious practices, in particular those faced by unregistered religious groups, such as Cao Dai and Hoa Hao, and by Christian and Buddhist denominations practising among the Montagnard, Hmong and Khmer Krom communities, ensuring their protection from restrictive registration requirements, surveillance and imprisonment. Please comment in particular on the alleged suppression of the right to freedom of religion or belief through: (a) the criminalization of religious activities; (b) the prevention of gatherings for religious activities; (c) the infringement upon religious organizations' properties; (d) the forced renunciation of religion; and (e) the rejection of applications to register religious organizations as legal entities.

Please provide information on the steps taken to promote pluralistic media free from State interference, and please comment on the reports of: (a) violations of online freedom of expression, such as the blocking of websites, social media pages and content that are critical of the Government; (b) the harassment and intimidation of online activists and the threat and use of criminal charges as punishment for online content; (c) total Internet shutdowns in targeted areas, at certain times; and (d) pressure on social media and telecommunications companies to remove or restrict content critical of the Government.

Specifically, this joint submission brings to the attention of the UN Human Rights Committee (CCPR) the Vietnamese Government's:

- Use of state-controlled organizations as instruments of repression

- Use of diverse, compounding punitive measures, including denial of personal documents, denial of services, revoking business licenses, and travel ban
- Restricting the scope and/or misinterpreting the contents of Article 18 of the ICCPR

2. Use of state-controlled organizations as instruments of repression

The Socialist Republic of Vietnam (SRV) is a one-party state ruled by the Communist Party of Vietnam (CPV). Over the past twenty years, CPV has shifted from directing brutal crackdown at all religions to striking a balance between its ideological and political hostility towards religions and its need to present a façade of tolerance to the world. A recent publication by the US Commission on International Religious Freedom (USCIRF) pointed to three strategies used by SRV to control all religions¹:

1. Substitution: *The government outlaws historically independent religious groups and creates state-controlled alternatives. These alternatives mimic the name, structure, and functions of the original religious institutions. However, they are directed by the CPV and government to serve the interests of the Party and state, not necessarily the religion and its followers. Examples include the Vietnam Buddhist Sangha, the 1997 Cao Dai Sect, and the official Hoa Hao Buddhist Church.*

2. Co-opting: *The government incentivizes compliance with government policies by offering existing religious institutions legal recognition, easing restrictions on religious activities, providing permits to build religious facilities, and extending other benefits. Members and leaders of a religion may believe that operating within the strictly controlled government system is the best and/or only way to practice their faith. Examples include the Evangelical Church of Vietnam-North and the Evangelical Church of Vietnam-South.*

3. Infiltration: *This strategy is used where the government cannot fully control a religious group due to its connection to an organization beyond the boundaries of Vietnam. The government therefore establishes and uses a pseudo-religious organization whose members are also members of the religious organization. These members can be used to interpret religious teachings and practices to suit the CPV's political agenda and policies. An example of infiltration is the Committee for Solidarity of Vietnamese Catholics.*

These three strategies are implemented by three key government organizations: The Fatherland Front of Vietnam (FFV), an arm of CPV; The Government Committee for Religious Affairs (GCRA); and The Ministry of Public Security (MPS). With the Catholic Church as the only exception, all religious organizations and pseudo-religious organizations with recognized legal status must join as members of FFV and implement CPV's policies per FFV's instructions. As

¹ State-Controlled Religion and Religious Freedom in Vietnam, USCIRF, September 2024, available at: <https://www.uscifr.gov/sites/default/files/2024-09/2024%20USCIRF%20State%20Controlled%20Religion%20in%20Vietnam.pdf>

the entity that grants legal recognition to religious organizations, GCRA has full control over them and has used them as instruments of repression against unrecognized religions and independent religious communities. Only when GCRA is faced with strong resistance would MPS step in, punishing those who resist with harassment, arrest, intimidation, torture, imprisonment, and occasionally extrajudicial killing.

2.1 The state-controlled 1997 Cao Dai Sect

In 1978, the government started a five-year process to abolish the Cao Dai Church. By 1983, the original Cao Dai Church was quietly terminated. In 1997, the Tay Ninh Provincial Party Committee created a new Cao Dai sect through CPV's Directive No.01-KH/TU. The government used this new sect, aka the 1997 Sect, to impersonate the original Cao Dai Church, transferring the latter's property, including its "Holy See" in Tay Ninh Province, to the 1997 Sect. The government then assisted the 1997 Sect in systematically taking over, at times by force and with the support of the police, some 300 local Cao Dai temples from followers of the abolished Cao Dai Church.²

On 31 October and again 1 November 2024, over 15 members of the 1997 Sect, accompanied by thugs and individuals suspected of being government cadres wearing facemasks, forced their way into a private home in Truong Hoa Commune, Hoa Thanh Town, Tay Ninh Province and violently disrupted a funeral because they were not invited by the deceased's family. The intruders threw rocks, chairs, bottles and punches at the mourners, causing injuries to some. They stole accessories to musical instruments used as part of the funeral rite. Both the 1997 Sect leadership and the Vietnamese police, despite being contacted, have turned a blind eye to the massive violations of Vietnam's laws:

- Article 5 of the Law on Belief and Religion:
 "Article 5. Prohibited acts
 1. Discriminating and stigmatizing people for beliefs or religions.
 2. Forcing others to follow or not to follow, bribing others into following or not following, or hindering others in following or not following a belief or religion.
 3. Profaning a belief or religion."
- Article 158 of the 2015 Penal Code: Trespassing private residence
- Article 168 of the 2015 Penal Code: Physical assault and robbery

² The 1997 Sect: Non-state actor with a long record of human rights violations against the Cao Dai Religion, BPSOS, 30 June, 2018, available at: <https://dvov.org/wp-content/uploads/2018/07/1997-Sect-non-state-actor-June-30-2018-final.pdf>

On 29 November 2024, 16 victims and witnesses sent their “Report on a Crime” to the People’s Procuracy of Hoa Thanh Town. It was followed by a request sent on 6 December 2024 to the Police to initiate criminal investigation against the attackers. Included with their report and request were video clips and photos for identifying the perpetrators one by one. The names of some perpetrators were also provided.

On 10 December 2024 the People’s Procuracy of Hoa Thanh Town notified petitioners that, as the incident was not under their purview, they had transferred their request to the Commander of the Investigation Unit of the Public Security of Hoa Thanh Town. According to regulations, this investigation unit must respond within 20 days, i.e., no later than 31 December 2024. That deadline passed without any words from this unit.

On 26 March 2025, the petitioners followed up with their “request for information on resolving a criminal case” addressing the People’s Procuracy and the Investigation Office of the Police of Hoa Thanh Town. These authorities did not respond, in violation of Articles 5, 145, 146 and 147 of the 2015 Penal Code about the right of citizens to denounce criminal acts and about the process, procedures and timeframe for addressing citizens’ denunciations.

This case illustrates how the Procuracy and the Police accorded impunity to members of the 1997 Sect despite its grossly unlawful acts. This policy of impunity has been in place for at least the past ten years.

On 12 and 13 November 2015, members of the 1997 Sect attacked participants and destroyed furniture at the home of Mrs. Pham Kim Anh during the 300-day memorial service for her deceased 89-years old mother in Truong Hoa Commune. On 12 November, she was ordered by the Vice Chair of C District Mr. Vo Van Hanh, the Chair of the local Fatherland Front Mr. Tran Trong Nghia, and the head of the local 1997 Sect Mr. Nguyen Van Kieng to invite 1997 Sect clergy members to officiate the ceremonies. Mrs. Anh balked at their order, explaining to them that her mother’s last wish was to have clergy members of the original Cao Dai Religion conduct the ceremonies. Representatives of the government and members of the 1997 Dai Sect used a loudspeaker to order all participants to leave. Then 1997 Sect clergy member Mr. Thuong Hung Thanh led about 80 Sect members and thugs to break into Mrs. Anh’s home and attacked the family members and guests; they kicked over the tables where lunch was being served. Mr. Pham Van Quy, a key member of the commune Fatherland Front, brought in reinforcements. The Deputy Chief of the commune public security forces also came with a number of uniformed male and female public security officers – six of them carrying police batons – and a number of plainclothes officers. After the incident, the authorities detained Mrs. Anh and many of her guests and only released them at 8:30pm. The local government authority did not respond to the complaint filed by the deceased’s family members.

Violations by 1997 Sect members in other locations were similarly disregarded by local government authorities.

2.2 The state-created Vietnamese Buddhist Sangha (VBS)

In 1981, the Vietnamese government imprisoned practically the entire leadership of the Unified Buddhist Church of Vietnam (UBCV), which was founded in 1963 by 13 different Mahayana Buddhist groups and, before the end of the Vietnam War in 1975, represented the majority religion in South Vietnam. With its leadership decimated, UBCV was practically dissolved. The Government seized UBCV properties, including its headquarters in Ho Chi Minh City, thousands of its pagodas, and hundreds of its schools, orphanages, and other assets.

Also in 1981, the Government created the Vietnamese Buddhist Sangha (VBS), transferred to VBS most pagodas seized from UBCV, and pressured UBCV monks to join VBS. Like other state-controlled religious and pseudo-religious organizations, VBS has dual roles: delivering the CPV's narrative that Vietnam respects religious freedom while repressing all independent religious groups.

The Government forcibly merged the Khmer Krom Buddhist Church, which was previously an independent Church, under VBS, placing Khmer Krom pagodas under the authority of VBS' largely Vietnamese leadership. This is tantamount to forced conversion because Khmer Krom Buddhists predominantly adhere to Theravada Buddhism, which is fundamentally different from VBS' Mahayana Buddhism. Equally aggravating is the transfer of the management of Khmer Krom pagodas to VBS, which bans the use of these pagodas as cultural centers to preserve the Khmer Krom traditions and language.

Khmer Krom Theravada Buddhist monks who refused to join VBS face both retaliation by VBS' leadership and arrest and imprisonment by MPS. On 3 December 2023, VBS expelled Monk Thach Chanh Da Ra, abbot of the Khmer Krom Buddhist Dai Tho Temple in Vinh Long Province,³ even though he had never registered to be a member of VBS. VBS' local leadership accused him of "being uncooperative," "defaming local authorities", and "sabotaging the implementation of solidarity policies." All he did was to advocate on Facebook for Khmer Khom indigenous and religious rights, and his temple to be independent of VBS. VBS's website Giac Ngo Online publicly denounced him for violating the religious practices and charter of VBS.⁴

VBS' stated expulsion of Monk Thach Chanh Da Ra paved the way for the police to arrest him along with one of his disciples on 26 March 2024, both for violating Penal Code Article 331 – "Abusing democratic freedoms to infringe upon the interests of the State, lawful rights and interests of organizations and/or citizens." The following day, four more monks and one lay

³ "Vụ nhà sư Thạch Chanh Đa Ra: Vĩnh Long bắt thêm 5 người bị quy 'chống tổ công tác'," VOA, 29 March, 2024, available at: <https://www.voatiengviet.com/a/nha-su-thach-chanh-da-ra-vinh-long-bat-them-5-nguoi-chong-to-cong-tac/7548345.html>

⁴ "Vĩnh Long: GHPGVN tỉnh không công nhận tư cách tu sĩ thành viên Giáo hội đối với Thạch Chanh Đa Ra," Giac Ngo, 3 December, 2023, available at: <https://giacngo.vn/vinh-long-ghpgvn-tinh-khong-cong-nhan-tu-cach-tu-si-thanh-vien-giao-hoi-doi-voi-thach-chanh-da-ra-post69550.html>

Buddhist member of the same Dai Tho Temple were arrested, also under Article 331.⁵ The four monks were reportedly defrocked by the police before being arrested.⁶

The Tro Nom Sek temple, a Khmer-Krom sanctuary, has been coerced into VBS affiliation despite the community's deliberate decision to maintain autonomy and practice Theravada Buddhism independently. On 26 November 2025, a court in the southern province of Long An sentenced the men to prison terms between two and six years after finding them guilty of Article 331 and of illegally detaining people, according to a police statement.⁷

Monk Minh Tue and fellow Dhutanga monks

VBS' assault on Mr. Le Anh Tu, dharma name Minh Tue, and his fellow Dhutanga monks was not limited to Vietnam but expanded to other countries, rising to the level of transnational repression and transnational scam. On 16 May, 2024, VBS issued a statement, signed by Ven. Thich Duc Thien (secular name Nguyen Tien Thien), its Deputy Chair cum General Secretary of the Standing Committee, denouncing Monk Minh Tue of not being a Buddhist monk and of not practicing Buddhism for lack of VBS' certification:

“Throughout many places that he passes by, many people and Buddhists gather in great number, offer gifts, food, and even money which create images, video clips causing many negative rumors affecting the Vietnam Buddhist Sangha (VBS).

“After some investigation, the Standing Committee of the Vietnam Buddhist Sangha's Governing Council confirms that this man is not a Buddhist monk, he does not practice Buddhism, and is not a member of any Buddhist temple or monastery of the Vietnam Buddhist Sangha. This fact is also confirmed by himself on social media .”⁸

Ven. Thich Duc Thien obviously considered himself the authority to designate who may be a monk and whether to recognize someone a Buddhist.

All this came about when, in early May 2024, the Vietnamese public started noticing a Dhutanga monk dressed in a robe sewn together from multiple pieces of rags and carrying a bowl made from the inner pot of an electric rice cooker. He refused all monetary donations. This caused a cultural shock to people who were accustomed to seeing VBS clergy members requesting donations in the form of money, land, or even houses. Thanks to many Tiktokers, Facebookers

⁵ “Xử lý nghiêm hành vi xuyên tạc, chống phá chính quyền,” Cong An Nhan Dan (People's Public Security), 16 April, 2024, available at:

<https://cand.com.vn/Chong-dien-bien-hoa-binh/xu-ly-nghiem-hanh-vi-xuyen-tac-chong-pha-chinh-quyen-i728385/>

⁶ “CSW, KKF lên án việc chính quyền Việt Nam bắt giam tu sĩ Thạch Chanh Đa Ra,” VOA, 28 March, 2024, available at: <https://www.voatiengviet.com/a/kkf-len-an-viec-chinh-quyen-viet-nam-bat-giam-tu-si-thach-chanh-da-ra/7546734.html>

⁷ Tuyên án bị cáo Thạch Chanh Đa Ra cùng đồng bọn <https://cand.com.vn/ban-tin-113/tuyen-an-bi-cai-thach-chanh-da-ra-cung-dong-bon-i751484/>

⁸ Appendix A

and Bloggers who posted their conversations with Monk Minh Tue, words spread, and the number of people who came out to greet him increased exponentially. People started to make negative comments about high-ranking members of VBS living in luxury. VBS reacted by disparaging Monk Minh Tue.

In its announcement of 16 May, VBS called for government intervention:

“These days, Mr. Le Anh Tu is walking around Nghe An, Ha Tinh provinces toward Khánh Hòa. The Standing Committee of VBS’s Governing Council suggests that the Governing Committees of VBS of cities and provinces to notify the Buddhists and lay persons to not mistake that Mr. Tú Anh Lê is a monk; to reach out to the local governments for measures to stop all uses of social media in creating rumors offending the Vietnam Buddhist Sangha.”

The government immediately obliged. On the same day, 16 May, GCRA issued its own announcement, instructing relevant government agencies to “urgently develop plans of actions” in response to VBS’ request.⁹

On 3 June, the police raided the resting place of Monk Minh Tue and his Dhutanga companions in the dead of night. Monk Minh Tue was placed under practical house confinement while his companions were sent home.¹⁰ GCRA issued a statement falsely declaring that Monk Minh Tue had retired from Dhutanga practice.¹¹ When half a dozen of his fellow Dhutanga monks gathered to travel barefoot and beg alms, the police stopped them and sent them home. They were ordered not to leave home.¹²

Ven. Thich Chan Quang, Deputy Head of the VBS’ Economic and Financial Department and Abbot of VBS’ Phat Quang Pagoda in Ba Ria - Vung Tau Province, made a video clip cursing Monk Minh Tue, calling him names and deriding him as a vagabond beggar wearing rags. He called on Buddhists to not show him any respect.¹³

VBS disciplined VBS monks who expressed sympathy for Dhutanga Monk Minh Tue. One of them was Ven. Thich Minh Dao, abbot of the Minh Dao Pagoda in Ba Ria – Vung Tau Province. On the same day that the VBS issued its announcement, Ven. Thich Minh Dao expressed his

⁹ Appendix A

¹⁰ “Fate of ‘wandering monk’ Thich Minh Tue unknown after Hanoi intervention,” Asia News, 6 June, 2024, available at: <https://www.asianews.it/news-en/Fate-of-'wandering-monk'-Thich-Minh-Tue-unknown-after-Hanoi-intervention-60892.html>

¹¹ Thich Minh Tue, Vietnam’s ‘barefoot monk,’ enters Laos on pilgrimage to India,” RFA, 13 December, 2024, available at: <https://www.rfa.org/english/vietnam/2024/12/13/vietnam-thich-minh-tue-barefoot-monk-india-laos/>

¹² “Unaffiliated Buddhist monk disappears while on pilgrimage,” CSW, 6 June, 2024, available at: <https://www.csw.org.uk/2024/06/06/press/6244/article.htm>

¹³ Video clip of Ven. Thich Chan Quang speaking about Monk Minh Tue, banduthu888, 10 May, 2024, available at: <https://www.tiktok.com/@banduthu888/video/7367554030849051905?lang=en>

admiration of Monk Minh Tue and offered practical recommendations on how to support Monk Minh Tue. The next day, the Standing Unit of Phu My's Town Governing Committee held an extraordinary meeting to order Ven. Thich Minh Dao to repent. On 26 May 2024, Ven. Thich Minh Dao submitted a self-criticism report, apologizing for supporting Monk Minh Tue and resigning from all positions in the VBS. He later left VBS, which took over his pagoda and the orphanage he ran.¹⁴

As the public outcry mounted against such treatment, in December 2024 the government authorities dropped Monk Minh Tue and his fellow Dhutanga monks into Laos on the pretext that they aspired to go on a pilgrimage to India by foot.¹⁵ The group of Dhutanga monks and several Buddhist followers then crossed into Thailand, Malaysia, Singapore and Indonesia before heading to Sri Lanka.¹⁶

Ven. Thich Nhat Tu, in his capacity as Chairman of the International Buddhist Department of VBS - Ho Chi Minh City, wrote to Thailand's National Office of Buddhism, denouncing Monk Minh Tue and his companions of impersonating Buddhist monks. This prompted the National Office of Buddhism to issue an internal memorandum. Giac Ngo Online, the official organ of VBS, ran an article about the Thai National Office of Buddhism taking action against "the group of walking mendicants dressed as monks." who were "not recognized by the Vietnamese Government as Buddhist monks."¹⁷ Despite VBS' interference, Monk Minh Tue and his companions did not encounter significant obstacles while in Thailand.

Upon learning of Monk Minh Tue and his fellow Dhutanga monks' arrival in Sri Lanka on 12 April, Ven. Thich Nhat Tu wrote to Sri Lanka's Mahanayaka Thero of the Malwatta Chapter,¹⁸ denouncing "the actions of Mr. Le Anh Tu (aka. Thich Minh Tue), who has been publicly donning monastic robes despite never having undergone ordination as prescribed by the Vinaya."¹⁹ Ven. Thich Nhat Tu then accused Monk Minh Tue of:

1. Impersonation of a Buddhist monk: Mr. Le Anh Tu has unlawfully donned Buddhist monastic robes without having formally received either the Samanera or Bhikkhu ordination in accordance

¹⁴ "Khen sư Thích Minh Tuệ, sư Thích Minh Đạo bị kiểm điểm: 'Cây muốn lặng mà gió chẳng dừng' (Praising monk Thich Minh Tue, monk Thich Minh Dao was criticized: 'The tree wants to be still but the wind won't stop')", BBC, 29 May, 2024, available at: <https://www.bbc.com/vietnamese/articles/c9een8k8yxdo>

¹⁵ "Why an internet-famous Vietnamese monk is on a trek to India," The Christian Century, 7 January, 2025, available at: <https://www.christiancentury.org/news/why-internet-famous-vietnamese-monk-trek-india>

¹⁶ Vietnamese Ascetic Thich Minh Tue Adjusts Pilgrimage Route Amid Challenges," Buddhistdoor Global, 13 March, 2025, available at: <https://www.buddhistdoor.net/news/vietnamese-ascetic-thich-minh-tue-adjusts-pilgrimage-route-amid-challenges/>

¹⁷ "Văn phòng Phật giáo Quốc gia Thái Lan thông báo toàn quốc về 'nhóm bộ hành khát thực ăn mặc giống tu sĩ' (Thailand's National Office of Buddhism issues nationwide notice about 'group of walking mendicants dressed as monks')," Giac Ngo, 29 March, 2025, available at: <https://giacngo.vn/van-phong-phat-giao-quoc-gia-thai-lan-thong-bao-toan-quoc-ve-nhom-bo-hanh-khat-thuc-an-mac-giong-tu-si-post75294.html>

¹⁸ "Vietnamese Spiritual leader forced to make U-turn in Sri Lanka," The Daily Mirror, 25 May 2025, available at: <https://www.dailymirror.lk/opinion/Vietnamese-Spiritual-leader-forced-to-make-U-turn-in-Sri-Lanka/172-307532>

¹⁹ Appendix A

with the Vinaya (Buddhist monastic code). This action constitutes a serious breach of Buddhist ethical standards and contradicts the Law on Belief and Religion of Vietnam. Enclosed herewith is a memorandum from the Office of the National Buddhism of Thailand, clearly affirming that Mr. Le Anh Tu is not recognized as a legitimate monk but merely a person impersonating one.

2. Attempt to establish a dissident sect and cause division: *Mr. Le Anh Tu has demonstrated intention to found a self-proclaimed sect known as the “Ascetic Sect,” which is neither in alignment with Vietnamese religious reputations nor compliant with Buddhist monastic discipline. In recent months, he has gathered approximately 30 individuals with questionable backgrounds to join his alms-walking group thereby damaging the reputation and unity of Vietnamese Buddhism.*

3. Threats to the public order and national reputation: *According to credible Vietnamese media reports, Mr. Le Anh Tu was previously involved in disrupting public order in 2024 in Vietnam. Currently, he is supported by antigovernment individuals and organizations, who seek to use his image to discredit the Vietnamese government and divide the Buddhist Sangha.*

Ven. Thich Nhat Tu called on the Sri Lankan Thero to cooperate with the Sri Lankan authorities to “prevent Mr. Le Anh Tu and his group from engaging in any unauthorized religious or public activities within the Sri Lankan territory in the coming weeks.” He also proposed “strengthened international cooperation” in “liaising with Sri Lankan agencies and relevant international partners to address cases where religious identities are exploited as a cover for political subversion, thereby undermining the unity of Vietnamese Buddhism and the sovereignty of the Vietnamese state.”

Ven. Thich Nhat Tu attached with his letter a copy of the Memorandum of Thailand’s National Office of Buddhism and its English translation. This translation accused the Vietnamese Dhutanga monks of scamming Thai monks with promises of bringing them to India for study visits, which was not in the original Thai-language Memorandum:

“It has come to our attention, through various online sources, that certain individuals are organizing trips for Thai monks to travel to India for study visits and religious activities under ostensibly positive objectives. However, concerns have been raised about potential exploitation, lack of proper safety measures, and harm to the well-being of these monks, with such reports circulating widely on social media. Therefore, in order to address these concerns, we require thorough verification of the authenticity and details of these activities, following the relevant procedures as outlined in the attached form.

“The National Office of Buddhism hereby reminds all concerned that any monks or sponsor groups intending to arrange pilgrimage or study trips to India must first seek and receive official permission from the National Office of Buddhism. The office will

*carefully review all submitted information and documentation before issuing its decision.”*²⁰

In other words, Ven. Thich Nhat Tu used a doctored document to convince the Sri Lankan Thero that Monk Minh Tue and his fellow Dhutanga monks were scamsters. This false accusation generated hostility towards the Dhutanga monks. Reportedly, on 16 April, as they were about to visit a Hindu temple to rest overnight, a local Sri Lankan monk claiming to be from the Sri Lankan Buddhist Sangha blocked them, citing VBS’ denunciation letter.²¹

In his 16 April communication to Ven. Thich Nhat Tu, Sri Lanka’s Mahanayaka Thero of the Malwatta Chapter Thibbatuwawe Sri Siddhartha Sumangala Thero confirmed that he had requested responsible authorities to revoke the tourist visas already issued to Monk Minh Tue’s group so as to “protect the integrity and reputation of the Buddhist Sangha as well as the image of Sri Lankan Buddhism in the eyes of the international community.” Mirroring Most Ven. Thich Nhat Tu’s language, Thibbatuwawe Sri Siddhartha Sumangala Thero asked the authorities to not allow bad elements to “sow division and take advantage of religion in the sacred environment.”²²

Sri Lanka’s Commissioner General of Buddhist Affairs reportedly called on the Department of Immigration and Emigration to intervene. On 17 April, the police reportedly banned the Dhutanga monks from walking, verbally explaining that it was unlawful to walk in a group on tourist visas.²³ Monks at the Ambarukkarama Temple of Mugurugampala offered the Vietnamese Dhutanga monks temporary refuge. On 22 April, officers from the Investigation Unit of the Department of Immigration and Emigration instructed the Dhutanga to leave Sri Lanka by 26 April; they all left for India on 24 April.²⁴

In his 13 April letter to the Sri Lankan Mahanayaka Thero of the Malwatta Chapter, Ven. Thich Nhat Tu disclosed that “the authorities of Indonesia have already denied him [Monk Minh Tue] permission to conduct alms-walks on their soil in early April 2025. Likewise, on April 9, 2025, the Singaporean government prohibited similar activities. It is reported his group entered Sri Lanka.”²⁵ He thus suggested successful interference in these two countries.

The case of the Dhutanga monks reveals the close partnership between VBS and the SRV government agencies, namely, GCRA, MPS and local authorities. VBS acted in the capacity of a government entity to defend “national unity,” “public order,” “the sovereignty of the Vietnamese state,” and the Law on Belief and Religion. VBS revealed its true nature: an instrument of GCRA, MPS and FFV to control religions by preventing fellow citizens from forming an

²⁰ Appendix A

²¹ Vietnamese Spiritual leader forced to make U-turn in Sri Lanka,” The Daily Mirror, 25 May 2025, available at: <https://www.dailymirror.lk/opinion/Vietnamese-Spiritual-leader-forced-to-make-U-turn-in-Sri-Lanka/172-307532>

²² Ibid.

²³ Ibid.

²⁴ Ibid.

²⁵ Appendix A

independent religious group, including an informal group of individual Dhutanga monks on pilgrimage together. All three VBS clergy members who most prominently attacked Monk Minh Tue and his group of Dhutanga monks have shown close ties to the Government.

In October 2023, Ven. Thich Duc Thien, who signed the said VBS announcement to denounce Monk Minh Tue and call for police intervention, took part in an inter-agency delegation led by Mr. Vu Chien Thang, Deputy Minister of Interior and Head of the GCRA lobbying the United States to remove Vietnam from the US Department of State's Special Watch List (SWL). Monk Thich Duc Thien took part in meetings with the U.S. Ambassador At Large for International Religious Freedom Rashad Hussain and Commissioners and staff of the US Commission on International Religious Freedom (USCIRF) to testify about freedom of religion in Vietnam.²⁶ In fact, he and his VBS violated not only Article 18 of the ICCPR but also Article 5 of Vietnam's Law on Belief and Religion.

Counting on government support, Ven. Thich Chan Quang (secular name Vuong Tan Viet) has threatened his critics who exposed his misinterpretation of key Buddhist precepts with criminal prosecution under Article 331 of Vietnam's Penal Code. In fact, in April 2024, the Public Security Department of Kien Giang Province arrested Facebooker Duong Hong Hieu for criticizing Ven. Thich Chan Quang in a post on Meta (formerly Facebook) of distorting Buddha's teachings. Hieu was charged under Article 331 for having "posted contents that are untrue, made up, defamatory, distorting, offending the honor and dignity, affecting severely the Standing Committee of the Executive Committee of VBS of Kien Giang Province and many individual monks, dignitaries of the Executive Committee of VBS of Kien Giang Province."²⁷

On 19 June, 2024, VBS disciplined Ven. Thich Chan Quang for distorting Buddha's teachings with pronouncements such as:

1. Sleeping on a hammock brings bad karma because this involves showing one's sole towards those passing by.
2. Buddha gives priority for salvation to those who attend ceremonies at Ven. Thich Chan Quang's pagoda.

²⁶ "Thứ trưởng Bộ Nội vụ Vũ Chiến Thắng cùng Đoàn công tác liên ngành và chức sắc tôn giáo thăm, làm việc tại Hoa Kỳ (Deputy Minister of Home Affairs Vu Chien Thang and the inter-sectoral delegation and religious dignitaries visited and worked in the United States)," GCRA, 25 October, 2023, available at:

<https://btgcp.gov.vn/tin-hoat-dong-cua-ban-ton-giao-chinh-phu/thu-truong-bo-noi-vu-vu-chien-thang-cung-doan-cong-tac-lien-nganh-va-chuc-sac-ton-giao-tham-lam-viec-tai-hoa-ky-postX9arwAwqo1.html>

²⁷ "Facebooker Dương Hồng Hiếu bị bắt sau khi chỉ trích Thượng tọa Thích Chân Quang (Facebooker Duong Hong Hieu arrested after criticizing Venerable Thich Chan Quang.)," RFA, 26 April, 2024, available at:

<https://www.rfa.org/vietnamese/news/vietnamnews/facebooker-duong-hong-hieu-arrested-after-criticizing-buddhist-monk-04262024071140.html>

3. Women who do not come to the pagoda for prayer service will pay in their next life – in their next reincarnation, they will have many husbands.
4. To be a true Buddhist, his followers must donate even their residence to (his) pagoda and live in a tent.
5. Those who like to travel in this life will be doomed to be bedridden with sickness in his/her next life.
6. Followers, especially those in North Vietnam, who are stingy with their donations to the pagodas will destroy their karma.
7. Those who donate 200 bags of cement to a pagoda will live in a two-storied home for their next 20 lives.
8. Anyone who sings karaoke risks becoming mute in their next life.
9. Those who drive around wasting gas, polluting the air will have a stroke or be paralyzed when they get old.²⁸

He was banned from preaching in any form or presiding over public gatherings for two years, which was surprisingly mild compared to how the Government treated critics of VBS. Most likely the Government would continue to prosecute Duong Hong Hieu even though VBS' disciplinary action has proven that his criticisms of Ven. Thich Chan Quang was fully justified. Interestingly, the VBS person in charge of investigating and disciplining him was none other than Ven. Thich Duc Thien, who signed the announcement disparaging Monk Thich Minh Tue and who traveled to the U.S. last October to lobby for Vietnam to be taken off the Special Watch List.

As a sign of opposition to VBS and the Government's protection of Ven. Thich Chan Quang, a number of Vietnamese citizens dug up evidence of his using fake diplomas to burnish his image to climb up the ranks of VBS clergy, recruit followers and boost donations from the public. On 22 October 2024, the Ministry of Education and Training (MOET) acknowledged that Ven. Thich Chan Quang's highschool diploma was fake; it ordered that all higher degrees granted him be revoked,²⁹ including his Bachelor's Degree.³⁰ On the same day, the Ha Noi Law University revoked his doctoral degree.³¹ On 22 June 2024, a report previously filed by six female monks

²⁸ "Vietnam bans Buddhist monk from preaching," UCA News, 21 June, 2024, available at: <https://www.ucanews.com/news/vietnam-bans-buddhist-monk-from-preaching/105471>

²⁹ The Ministry of Education and Training concluded that Mr. Thich Chan Quang's high school diploma is illegal," Lao Dong, 22 October, 2024, available at: <https://news.laodong.vn/giao-duc/bo-gddt-ket-luan-bang-cap-ba-cua-ong-thich-chan-quang-la-khong-hop-phap-1410864.ldo>

³⁰ "In the process of revoking the bachelor's degree of Mr. Thich Chan Quang," Lao Dong, 22 October, 2024, available at: <https://news.laodong.vn/giao-duc/dang-lam-quy-trinh-thu-hoi-bang-cu-nhan-cua-ong-thich-chan-quang-1410935.ldo>

³¹ "Hanoi Law University revokes doctoral degree of Mr. Thich Chan Quang," Lao Dong, 22 October, 2024, available at: <https://news.laodong.vn/giao-duc/dh-luat-ha-noi-thu-hoi-bang-tien-si-cua-ong-thich-chan-quang-1410999.ldo>

surfaced, in which they alleged Ven. Thich Chan Quang of sexual harassment, including one incident where he paid 10 million VND (approximately US \$400) for a female monk to undergo abortion.³² VBS and the police have so far ignored this report.

Ven. Thich Nhat Tu (secular name Tran Ngoc Thao), a member of the Administrative Council of BCV and Abbot of VBS' Giac Ngo Pagoda in Ho Chi Minh City, has been an even more controversial figure. On 24 November 2021, he requested the police to investigate Mr. Le Tung Van, the 90-year-old founder of a small group of Buddhist practitioners known as Zen Hermitage on the Edge of the Universe, and his disciples for incest, fraud, defamation and misinterpretation of Buddha's teachings. According to Ven. Thich Nhat Tu:

1. Many of these children were fathered by Mr. Le Tung Van and the female monks who were his biological daughters;
2. Mr. Le Tung Van took advantage of the children, falsely claiming them to be orphaned in order to solicit donations;
3. Mr. Le Tung Van misrepresented evolution theory in claiming that Buddha would evolve into a higher form of consciousness – according to Ven. Thich Nhat Tu, Buddha has already achieved the highest form of consciousness;
4. Mr. Le Tung Van falsely claimed to be a Buddhist master without consent by VBS;
5. Mr. Le Tung Van offended Buddha by interpreting his teachings in a humorous way;
6. Mr. Le Tung Van stated in a private meeting with his disciples that Ven. Thich Nhat Tu was “stupid as an ox” for making the above allegations.

During their multiple raids, the police seized all the savings of this Buddhist group, affecting the livelihood of its remaining members. On 21 July 2022, Mr. Le Tung Van and his five disciples were sentenced to a total of 23.5 years under Article 331 – “abusing democratic freedoms to infringe upon the interests of the State, lawful rights, and interests of organizations and/or citizens.”³³ On 21 May 2025, Mr. Le Tung Van was sentenced, based on government-produced DNA tests, to another 3 years for incest.³⁴

Lawyers representing Zen Hermitage defendants publicly questioned the credibility of the DNA test results. On the day government officials came to their compound to collect samples for DNA tests, one of the 28 residents was not present. However, the government later released 28 test results. The defense lawyers also pointed out that the police blocked them from observing the collection of samples for the DNA tests. For challenging the Government's narrative, in

³² “Rò rỉ bản tường trình của các sư cô tố Thích Chân Quang lạm dụng tình dục (Leaked report of nuns accusing Thich Chan Quang of sexual abuse)”, *Ngươi Viet News*, 22 June, 2024, available at: https://www.nguoi-viet.com/viet-nam/ro-ri-ban-tuong-trinh-cua-cac-su-co-to-thich-chan-quang-lam-dung-tinh-duc/#google_vignette

³³ “Tinh That Bong Lai Practitioners Sentenced To Combined More Than 23 Years In Prison,” *The Vietnamese*, 23 July, 2022, available at: <https://www.thevietnamese.org/2022/07/tinh-that-bong-lai-practitioners-sentenced-to-combined-more-than-23-years-in-prison/>

³⁴ “Le Tung Van sentenced to 3 years for incest, total sentence now 8 years,” *Vietnamnet Global*, 22 May, 2025, available at: <https://vietnamnet.vn/en/le-tung-van-sentenced-to-3-years-for-incest-total-sentence-now-8-years-2403572.html>

September 2023, three defense lawyers had to flee to the United States after the police of Long An Province launched a criminal investigation against them, also under Article 331.³⁵ On 4 December 2024, another defense lawyer arrived in the United States – he too was summoned by the police for investigation.³⁶

In November 2024, Ven. Thich Nhat Tu was denounced by a Catholic and a Buddhist for disparaging Christianity. This VBS monk alleged on air that all Christian religions “animalize humans, seeing humans as sheep and lambs. And sheep and lambs are stupid.”³⁷ This was in violation of Article 5 of Vietnam’s Law on Belief and Religion. He was also denounced for distorting Buddha’s teachings by claiming that only those certified by VBS may be considered Buddhists or Buddhist monks, thus discriminating against all Buddhists in Vietnam and worldwide who are not affiliated with VBS.

On 4 May 2025, Ms. Bui Thi Minh Hang, a two-time prisoner of conscience, requested police investigation of Ven. Thich Nhat Tu for defaming and falsely accusing Monk Minh Tue and his fellow Dhutanga monks of the crimes of exploitation, scamming, false advertising, impersonation, undermining national unity and causing threats to public order and national reputation, in violation of Penal Code Article 331 and Article 156 – false allegations.³⁸ According to Vietnam’s Law on Receiving Citizens, the authorities must respond within 20 days.

On 5 May 2025, Ven. Thich Nhat Tu was promoted to Vice Chair of the Second Central Bureau of VBS while continuing to be Vice Rector of Vietnam Buddhist University, standing Vice Chair of the National Department of International Buddhist Affairs of VBS, Vice Rector of the Vietnam Buddhist Research Institute, General Editor of the Vietnamese Buddhist Tripitaka and Editor-In-Chief of Buddhism Today magazine. On 7 May, Thich Nhat Tu represented VBS to witness the signing of the Memorandum of Understanding between VBS and India-based International Buddhist Confederation.³⁹

2.3 The state-co-opted Evangelical Church of Vietnam – South (ECVN-S)

The Vietnamese government has co-opted the ECVN-S, which came into existence in 1954, by granting it legal recognition in 2001 and, in return, controlling the appointment of its top leaders. Many ECVN-S leaders are also government officials. On the one hand, they are sent abroad to defend the government’s record towards religions, denying the ongoing religious oppression in the Central Highlands. The current Head of the ECVN-S’ representative board in Dak Lak Province, Pastor Y Tuan Mlo, has been an official of the provincial government. In October 2023, GCRA included him in its delegation visiting the United States to advocate for the removal of Vietnam

³⁵ “Vietnamese lawyers Dang Dinh Manh, Dao Kim Lan and Nguyen Van Mieng forced to flee their country,” Lawyers for Lawyers, 27 September, 2023, available at: <https://www.lawyersforlawyers.org/vietnamese-lawyers-dang-dinh-manh-dao-kim-lan-and-nguyen-van-mieng-forced-to-flee-their-country/>

³⁶ “Activists across Asia mark Human Rights Day amid ‘shrinking’ civic space,” RFA, 10 December, 2024, available at: <https://www.rfa.org/english/asia/2024/12/10/asia-human-rights-day-wrap/>

³⁷ Ven. Thich Nhat Tu’s statement on youtube, June 2024: <https://www.youtube.com/watch?v=2uhicdnAzzs>

³⁸ <https://www.facebook.com/photo/?fbid=2145780965941272&set=pcb.2145769792609056>

³⁹ “International Buddhist Confederation, Vietnam Buddhist Sangha signs MOU for deepening cooperation,” Big News Network, 8 May, 2025, available at: <https://www.bignetwork.com/news/278210380/international-buddhist-confederation-vietnam-buddhist-sangha-signs-mou-for-deepening-cooperation>

from the U.S. Department of State's Special Watch List.⁴⁰ On 31 January 2024, Pastor Mlo was quoted by the *People's Newspaper*, the official organ of CPV, defending the public "mobile trial" of 100 suspects, mostly Montagnards, in the 11 June 2023 Dak Lak Province shootings.⁴¹ This trial by mobile court was strongly criticized by UN human rights experts and condemned by international human rights.

*"We are concerned that the mobile court criminal trial of 100 defendants in January 2024 did not meet fair trial standards under international human rights law, including as reflected in art. 10 of the Universal Declaration of Human Rights ('UDHR'), art. 14 of the ICCPR and art. 20 of the ASEAN HRD."*⁴²

This mobile court sentenced Y Quynh Bdap, a young Montagnard Christian human rights defender already recognized as a refugee by the UNHCR in Thailand, to ten years in prison, in absentia. In March 2024, MPS designated Montagnards Stand for Justice (MSFJ), a human rights organization he co-founded in 2019, a terrorist organization, setting the stage for a sustained campaign to target Montagnards in exile, including MSFJ members in Thailand, a co-founder of MSFJ in the U.S. (Y Phic Hdok), and a staff of U.S.-based NGO Boat People SOS (Hbiap Krong, a UNHCR-recognized Montagnard refugee in Thailand).⁴³ Simultaneously, MPS cracked down on over one hundred independent Montagnard Christian house churches in Vietnam's Central Highlands that were part of MSFJ's support network, ordering their members to join ECVN-S and threatening those who resisted with implication in the June 2023 shootings and/or with alleged support for separatism.

Hundreds of house church members joined or rejoined ECVN-S against their will. This was tantamount to forced conversion as the Montagnard house churches used a version of the Bible in their own language different from that used by ECVN-S.

As for those Montagnard house church members who continued to resist forced conversion, MPS' police summoned group leaders for interrogation and in a few instances imposed administrative fines.⁴⁴ Occasionally, the local police deny independent religious leaders freedom of movement to attend religious activities outside of their home villages, force house church members to sign pledges to leave their house churches, arrest and imprison those who publicly

⁴⁰ "Thứ trưởng Bộ Nội vụ Vũ Chiến Thắng cùng Đoàn công tác liên ngành và chức sắc tôn giáo thăm, làm việc tại Hoa Kỳ (Deputy Minister of Home Affairs Vu Chien Thang and the inter-sectoral delegation and religious dignitaries visited and worked in the United States)," GCRA, 25 October, 2023, available at: <https://btgcp.gov.vn/tin-hoat-dong-cua-ban-ton-giao-chinh-phu/thu-truong-bo-noi-vu-vu-chien-thang-cung-doan-cong-tac-lien-nganh-va-chuc-sac-ton-giao-tham-lam-viec-tai-hoa-ky-postX9arwAwqo1.html>

⁴¹ "Cảnh giác trước âm mưu chống phá của các thế lực thù địch," Nhan Dan (The People), 31 January, 2024, available at: <https://nhandan.vn/canh-giac-truoc-am-muu-chong-pha-cua-cac-the-luc-thu-dich-post794557.html>

⁴² AL VNM 4/2024, 14 June, 2024, available at: <https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=29087>

⁴³ Ibid.

⁴⁴ 2022 Report on International Religious Freedom: Vietnam, US Department of State, available at: <https://www.state.gov/reports/2022-report-on-international-religious-freedom/vietnam/>

protest, and even resort to extrajudicial killing, including the death by hanging of Evangelist Y Bum Bya⁴⁵ and Y Phic Hdok's father.⁴⁶

At times there was blatant coordination between ECVN-S and the MPS. On 26 March 2024, Pastor Y Cuah Hdok of ECVN-S declared in a video broadcast on the Public Security website of Dak Lak Provincial Police that "Freedom of belief and religions must be within the framework of the Party, the State. We must obey whatever the State allows,"⁴⁷ denounced Evangelist Y Krec Bya of the Evangelical Church of Christ of the Central Highlands (ECCCH), a network of a dozen independent house churches. Pastor Y Cuah Hdok declared that ECCCH members were guilty of disobeying God and would not go to Heaven for refusing to join the ECVN-S.⁴⁸ Two days later, the People's Court of Dak Lak Province sentenced Evangelist Y Krec Bya to 13 years in prison followed by 5 years of house arrest on charges of violating Article 116 of the Penal Code – "undermining the policy of national unity."

2.4 The Central Executive Committee of Hoa Hao Buddhist Church

The state-controlled Hoa Hao Buddhist Church continues to forbid Hoa Hao Buddhists from observing one of their most important religious days - Day Commemorating the Founder's Disappearance. The founder, Master Huynh Phu So, vanished in 1947 when returning from a meeting with the Vietnamese communist leadership.

After 1975, the regime banned Hoa Hao Buddhism. In 1999, Vietnam established the Central Executive Committee of the Hoa Hao Buddhist Church, a tool for the regime to control Hoa Hao Buddhists, and particularly, to persecute unregistered ones. This committee transmitted to all the official Hoa Hao Buddhist Church members the government's ban on observing the above-mentioned religious day. Unregistered Hoa Hao Buddhist groups which observe it are interrogated and threatened by the police, at times beforehand to stop their observance.

The congregation of Quang Minh Tu Temple, an unregistered Hoa Hao temple in An Giang Province, has paid dearly for not joining the official church. Their leader was incarcerated multiple times for a total of nearly 20 years, and believers have been watched, interrogated, and prevented from entering or practicing their religion at the temple many times over the years. The police of nearby provinces have monitored unregistered groups to prevent them from going to this temple on important religious days.

In November 2024, An Giang Province security police detained Mr. Ho Trong Phuc (DoB 21/1/2008) because this 17-year old youth frequently defied the police's threats, beatings, and

⁴⁵ "Vietnamese Churches Demand Investigation of Christian's Death," Morning Star News, 22 April, 2024, available at: <https://morningstarnews.org/2024/04/vietnamese-churches-demand-investigation-of-christians-death/>

⁴⁶ 2019 Regional Religious Freedom Forum: A Civil Society Dialogue on Securing Religious Freedom in the Indo-Pacific Region, US Department of State, available at: <https://2017-2021.state.gov/2019-regional-religious-freedom-forum-a-civil-society-dialogue-on-securing-religious-freedom-in-the-indo-pacific-region/>

⁴⁷ "Bản chất phản động của tổ chức "Hội thánh tin lành đấng Christ Tây Nguyên (The reactionary nature of Evangelical Church of Christ of the Central Highlands)," An Ninh Trật Tự Dak Lak, 26 March, 2024, available at: <https://www.youtube.com/watch?v=h3ZhKdyGkSE>

⁴⁸ Y Krec Bya's report to the UN Special Rapporteur on FoRB, 2023, available at: <https://drive.google.com/file/d/1sTuoUWhSsyBMenB3VN-szoh1ZXqX8q6a/view>

specific order to stop going to Quang Minh Tu Temple or hosting religious practice involving others at his home. No one has been allowed to see him after they detained him.

Hoa Hao Buddhists currently imprisoned under vaguely worded charges included:

1. Trần Thanh Giang, 8-year sentence.⁴⁹
2. Nguyễn Hoàng Nam, 8-year sentence following a previous 4-year sentence.⁵⁰

Hoa Hao Buddhist prisoners of conscience on vegetarian diet as prescribed by their religion have no access to vegetarian foods except when their loved ones bring them to the prison. They frequently suffer other types of mistreatment in prison.⁵¹

3. Restricting right to peaceful assembly and freedom of association

On 23 May, 2025, the People's Court of Dak Lak Province sentenced Y Thinh Nie to 9 years in prison followed by 4 years of house detention on charges of “sabotaging the policy of national unity” according to Article 116 of the 2015 Penal Code. MPS accused him of undermining national unity because he refused to disband his unaffiliated house church to join the state-controlled ECVN-S. He was one of the three members of the Evangelical Church of Christ of the Central Highlands (ECCCH) who requested instructions by the local government authority on how to register his church's activities according to Vietnam's Law on Belief and Religion.⁵² UN Special Rapporteurs brought up his case in a communication to the SRV Government in 2022 about:⁵³

“... the alleged arbitrary arrest and administrative sanctions against three Montagnard Protestants, Mr. Chung Niê, Y Thinh Niê and Y Don Niê, which appear to be related to the legitimate exercise of their rights to freedom of thought, conscience and religion, freedom of expression, as well as freedom of peaceful assembly and of association in the context of the celebration on 22 August 2021 of the UN General Assembly-designated International Day Commemorating the Victims of Acts of Violence Based on Religion or Belief (henceforth the “International Day”). The allegations received also refer to the arbitrary arrest, interrogation and other forms of intimidation against individuals belonging to religious minority groups who commemorated the International Day on 22 August 2020.”

⁴⁹ “Tòa An Giang tuyên tin đồ Phật giáo Hòa Hảo 8 năm tù với cáo buộc ‘phỉ báng lãnh tụ’ (An Giang court sentenced Hoa Hao Buddhist to 8 years in prison for allegedly ‘defaming leaders’),” RFA, 28 November, 2019, available at:

<https://www.rfa.org/vietnamese/news/vietnamnews/hoa-hao-follower-sentenced-to-8-years-in-prison-11272019081817.html>

⁵⁰ “Vietnamese man gets 8 years for Facebook posts,” RFA, 11 December 2013, available at:

<https://www.rfa.org/english/news/vietnam/facebook-12112023155215.html>

⁵¹ “Tín đồ PGHH bị đàn áp, tra tấn trong trại giam, gia đình kêu cứu (Hoa Hao devotees are persecuted, tortured in prison, family calls for help),” RFA, 12 August, 2020, available at: https://www.rfa.org/vietnamese/in_depth/family-of-hoa-hao-buddhist-oppressed-in-prison-seeks-help-08122020171800.html

⁵² 2025 USCIRF Annual Report, available at: <https://www.uscifr.gov/sites/default/files/2025-03/2025%20USCIRF%20Annual%20Report.pdf>

⁵³ AL VNM 4/2022, OHCHR, 6 September, 2022, available at:

<https://spcommreports.ohchr.org/TMResultsBase/DownloadPublicCommunicationFile?gId=27538>

The SRV has increasingly used state-controlled religious and pseudo-religious organizations to suppress the freedoms of peaceful assembly and association of independent religious groups and unregistered religions. The 1997 Cao Dai Sect's violent attacks on Cao Dai mourners in Truong Hoa Commune and the VBS' attacks on Zen Hermitage on the Edge of the Universe, the Khmer Krom Buddhist monks and followers, the Dhutanga monks and their followers all constitute violations of the victims' freedoms of peaceful assembly and association.

4. Use of diverse, compounding punitive measures

4.1 Denial of personal documents

Undocumented Hmong Christians

The H'mong, especially H'mong Christians, face “double discrimination”⁵⁴ stemming from both their ethnic identity and religious affiliation. Approximately one hundred thousand undocumented Hmong, originally from the Northwestern Highlands, have relocated to the Central Highlands. Many of them had been expelled from their home villages for resisting government order to abandon their Christian faith.⁵⁵

Residents of Subdivisions 179 and 181 in Dam Rong District, Dak Nong Province, have suffered from statelessness for decades. Roads are barely usable. Children have no school, and families have no legal documents. Since the people of Subdivisions 179 and 181 were not registered in the National Identification system, children in both locales have struggled to attend formal schooling, an issue that has spanned decades. Historically, children with parents without household registration were not issued birth certificates, which prevented them from registering in public schools. Local authorities have the power to deny educational diplomas, social security, and other legal certificates when identity cannot be proven. Consequently, the legal parameters that dictate who may receive social benefits, as well as the arbitrary power wielded by local authorities in Vietnam, have driven many Hmong Christian families into destitution and chronic poverty without avenues for redress or relief.

In December 2021, BPSOS sent a shadow report, *Consequences of Statelessness on Hmong Christians: The Children of Subdivision 181 in Vietnam – a Case Study*, to the Committee on the Rights of the Child (CRC)⁵⁶. This document described the failure of the local government to resolve the statelessness of this Hmong Christian community, focusing on the barriers to education caused by statelessness.

After years of advocacy, the local government opened a primary school in Subdivision 179. This

⁵⁴ The term “double discrimination” is explained in General Recommendation No. 32 (2009) “The meaning and scope of special measures in the International Convention on the Elimination of All Forms [of] Racial Discrimination” available at: <https://www.refworld.org/docid/4adc30382.html>

⁵⁵ State-Controlled Religion and Religious Freedom in Vietnam, USCIRF, September 2024, available at: <https://www.uscifr.gov/sites/default/files/2024-09/2024%20USCIRF%20State%20Controlled%20Religion%20in%20Vietnam.pdf>

⁵⁶ BPSOS. “Consequences of Statelessness on Hmong Christians: The Children of Subdivision 181 in Vietnam – a Case Study” OHCHR, 30 December, 2021, available at: <https://www.ohchr.org/sites/default/files/2022-01/Boat-People-SOS.pdf>

is a positive development that should be replicated throughout the Central Highlands.

However, as the price for this positive development, community leaders in Subdivision 179 who advocated for the resolution of statelessness had to flee to Thailand. Many of them were threatened with imprisonment and forced to sign pledges to stop all contact with foreign entities. Two of the leaders of Subdivision 179, Ma Seo Chang and Ma Seo Khua, are currently being detained in the Immigration Detention Center (IDC) in Thailand. Their families, who are still living in Vietnam, faced intimidation from the local government, and they were asked to sign documents consenting to the deportation of the detained refugees back to Vietnam.

Disabled Hmong Christians denied services

In 2023, BPSOS submitted 12 reports highlighting the persecution of H'mong Christians who were forced to abandon their religion by the police of Nghe An Province. The local government allegedly targeted a disabled Hmong youth in Ky Son District, Nghe An Province, who joined the unregistered Good News Mission Church in May 2022. He dared not join others for Sunday service, restricting himself to online prayers with two Hmong sisters Lau Y Ly and Lau Y Hua. After these two fled to Thailand, the government targeted Vả Bá Lia, banishing him from his village in September 2023. Lia now lives temporarily in the home of a Pastor in Lao Cai Province.

Cao Dai Dignitary not issued new ID

Cao Dai Dignitary Tran Ngoc Suong, who attended the first SEAFORB Conference in 2015 in Bangkok, Thailand, has been without personal documents for the past five years. In 2019, the Government refused to issue him his citizenship ID card, rendering him undocumented. After years of repeated petitions, he was finally issued an ID Card on 13 July, 2023. However, as he applied for a passport, he found out that the national citizenship registrar did not have his name. In other words, the citizenship ID card issued to him was not official. His repeated requests for an explanation have not been addressed by the responsible authorities.

4.2 Threatening livelihood

The Government has used a multitude of measures to harass, intimidate, and threaten members of independent religious communities. One often-used measure is to threaten the livelihood of targeted individuals and/or their family members.

Mr. Le Van Mot, a follower of the original Cao Dai Religion in the City of Tan An, Long An Province, runs a family business selling funeral caskets. He provides free caskets to poor families in the neighborhood. On 20 January 2024, the City's Office of Finance and Planning unilaterally cancelled his business license for a certain unspecified violation. On 28 January 2024, Mr. Mot filed a request in writing for the disclosure of the unspecified violation. On 5 February 2024, the Office of Finance and Planning invited him in for an informal "work session." He declined the invitation and insisted on receiving an answer in writing.

As this office still refused to respond in writing, on 27 April 2024, Mr. Mot filed a lawsuit with the People's Court of the City of Tan An. After a few administrative back-and-forth tussles with him, the Court finally accepted his complaint on 5 July 2024. On 28 August, Mr. Mot appeared in Court for the Management Conference; however, the Defendant was not present. On 25

September, the Defendant did not show up for the trial. The Presiding Judge stated verbally that he would request the Defendant to re-issue the business license. As nothing happened, on 2 October, Mr. Mot requested the minutes of the trial. He received the ruling from the Court stating that he had withdrawn his complaint, and the case therefore was closed. He never withdrew his complaint. On 4 October, he filed an appeal and demanded a copy of the trial's minutes. The Court refused to accept his appeal and his demand. On 11 October, Mr. Mot sent his demand again, this time via certified mail. The Presiding Judge invited him to come in for a private meeting in the Judge's office. Mr. Mot declined, requesting instead an official hearing in the courtroom. His request has been ignored.

On 10 September 2020, the police in Xuyen Moc District, Ba Ria-Vung Tau Province, targeted the family of Tran Van Thuong, a Buddhist advocate for religious freedom, because his family observed the International Day Commemorating Victims of Violence on the Basis of Religion or Belief on August 22, 2020. At approximately 3:30 am, seven police officers came to the workplace where his son, Tran Van Khuong, worked as a security guard. They took him to the police station, detaining him without a warrant. When Thuong and other family members came to inquire about Khuong's whereabouts, initially the police denied any knowledge. Then, without being provoked, police officers assaulted Thuong and one of his sons and dragged the two inside the police station. Later in the day, Khuong's friend Thong also met the same fate when he came to the police station to inquire about Khuong. The four men were interrogated about their relationship with Boat People SOS, their attendance of classes on Freedom of Religion or Belief, and BPSOS' role in the annual Southeast Asia Freedom of Religion or Beliefs (SEAFoRB) Conference. After the incident, the police came to Khuong's workplace and interviewed his co-workers about him. Khuong was soon laid off by his employer.⁵⁷

Travel ban

In contrast to members of the state-controlled religious and pseudo-religious organizations, who were free to travel with some invited to join Government delegations on overseas trips, independent-minded leaders of unregistered religions and religious groups are often placed under travel ban. Following are a few illustrative examples.

The Most Venerable Thich Nguyen Ly (secular name Ngo Van Su), who leads the Projects Office in the Secretariat of the unregistered Unified Buddhist Church of Vietnam (UBCV). On 21 April, 2025, the police intercepted him at the Tan Son Nhut Airport and announced that he was placed under a temporary travel ban for national defense and security reasons pursuant to Article 36 of the Law on temporary travel ban (49/2019/QH14). He was on his way to provide relief to earthquake victims in Myanmar.

Monk Thich Nhat Phuoc (secular name Nguyen Thanh Cuong), a disciple of Venerable Thich Thien Thuan, the abbot of Thien Quang Temple in Xuyen Moc District, Ba Ria-Vung Tau Province, which is affiliated with UBCV. In 2021, he was sent to Kontum Province to rebuild Son Linh Temple after it was demolished by the local government in 2019. Because Ven. Thich Nhat Phuoc stays loyal to the outlawed UBCV, he has been constantly persecuted. He has not

⁵⁷ Inputs to the Office of the High Commissioner for Human Rights on combating intolerance based on religion or belief, BPSOS, 23 September, 2021, available at: <https://dvov.org/wp-content/uploads/2021/10/BPSOS-Combating-Intolerance-Based-on-Religion-or-Belief-09-23-2021.pdf>

been able to acquire a building permit to fix up what was left of Son Linh Temple. In addition, he was not allowed to perform any religious ceremonies or prayer rituals for the Buddhist followers in the community. On 26 January 2025, he was not allowed to board his international flight to join the fifth International Religious Freedom Summit in Washington, DC. The reason for his temporary travel ban: national defense and security.⁵⁸

Cao Dai Dignitary Nguyen Ngoc Dien was similarly blocked from attending the fifth IRF Summit in Washington DC for national defense and security reasons.⁵⁹ In November 2022, he attended the eighth SEAFORB Conference held in Bali, Indonesia, where he spoke to the UN Special Rapporteur on FoRB.

Cao Dai Dignitary Nguyen Xuan Mai was the third individual blocked from attending the fifth IRF Summit in Washington, DC, also for national defense and security reasons.⁶⁰ In 2022, returning from her attendance of the second IRF Summit in Washington DC, she was held for hours at Tan Son Nhat airport for interrogation;⁶¹ during interrogation, she was reportedly strip-searched. In 2015, she attended the first SEAFORB Conference held in Bangkok, Thailand, where she met then UN Special Rapporteur on FoRB Heiner Bielefeldt.

Many Catholic priests have been subjected to an international travel ban due to their speaking out on social justice and human rights, serving disabled South Vietnam veterans, or demanding compensation for victims of the ecological disaster caused by the Taiwanese-owned Formosa Steel Plant. They are currently unable to leave Vietnam to provide pastoral services, including participating in pilgrimage and preaching to communities of Catholics outside of Vietnam. Many of them were also targets of the Red Flag Associations, government-supported mobs.⁶² Below is a partial list such Catholic priests:

1. Vincent Phạm Trung Thành, CSsR - 10/07/2011 (date of announcement of travel ban)
2. Joshep Đinh Hữu Thoại, CSsR - 12/07/2011
3. Anthony Lê Ngọc Thanh, CSsR - 22/3/2015
4. Joshep Trương Hoàng Vũ, CSsR - 24/10 2022
5. John Nguyễn Ngọc Nam Phong, CSsR - 27/06/2017
6. Nguyễn Văn Phụng, CSsR - 06/06/2010

⁵⁸ “All Vietnamese invitees barred from travelling to the US for religious freedom summit,” CSW, 3 February, 2025, available at: <https://www.csw.org.uk/2025/02/03/press/6426/article.htm>

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Cao Dai follower detained for hours after returning from U.S. religious summit,” RFA, 25 July, 2022, available at: <https://www.rfa.org/english/news/vietnam/cao-dai-follower-detained-for-hours-after-returning-from-us-religious-summit-07252022004015.html>

⁶² “Red Flag Associations: An emerging threat to Catholic communities in Vietnam,” BPSOS, 27 March, 2018, available at: <https://dvov.org/wp-content/uploads/2018/03/BPSOS-Report-on-Red-Flag-Associations-03-27-18.pdf>

7. John Lưu Ngọc Quỳnh, CSsR - 05/12/2017

8. Joshep Nguyễn Duy Tân, Rev - 13/06/ 2018

9. JB. Nguyễn Đình Thực, Rev - 06/12/2017

Furthermore, a troubling new case highlights the growing abuse of travel restrictions in Vietnam. H, a 21-year-old Vietnamese student, had just graduated from high school in Canada and was preparing to continue his studies in the Netherlands. Before relocating, he returned to Vietnam for a short visit. While there, he was involved in a motorbike accident, but instead of receiving assistance, he was unjustly detained by police in Ho Chi Minh City for three days without any official documentation or legal justification. Authorities later implied that his family's affiliation with the Congregation of Most Holy Redeemer—a Catholic denomination often subjected to government scrutiny for helping disabled South Vietnam veterans—was a factor in his arrest. In March 2025, when H attempted to leave the country to pursue his college education, he was shocked to discover that he had been placed under a travel ban. His only “offense” appears to be his family's religious ties, underscoring the arbitrary and discriminatory use of travel restrictions as a tool of repression. The police then threatened to put him in jail, so he fled to Thailand to seek refuge protection.

5. Suppression of environmental justice advocates

The **Red Flag association** emerged in the Formosa disaster and the Vietnamese government's suppression of local protests. In 2016, there were reports of large numbers of dead fish washed ashore in the central provinces of Ha Tinh, Quang Tri, Quang Binh, and Thua Thien-Hue. These reports indicated that the cause may have been toxic waste from the Formosa plant. According to Amnesty International, approximately 270,000 individuals, including fishermen, those who rely on fishing as their livelihood, and their families, were impacted by the millions of dead fish. Many Catholic parishes were severely affected by the ecological disaster. Parishioners, supported by their parish priests, joined protests to demand fair compensation.

In 2017, Song Ngoc parish and its parishioners were confronted by a group of individuals donning red shirts and waving red flags, who identified themselves as the Red Flag Association. The Red Flag Association has been known to use strong language, engage in physical altercations, and cause damages to property. There have also been reports of threats and attacks against priests. The victims filed incident reports with the local authorities, but their concerns were not addressed. Following the Song Ngoc Parish, the Red Flag Association's focus shifted to Dong Kieu, Ke Gai, and Dang Cao Parishes, expanding its reach beyond Nghe An province.

According to BBC News Vietnamese, the government claimed that the Red Flag Association was a "spontaneous mob organization." However, evidence indicated that it was an organization established and supported by the local authorities.⁶³

On November 29 2023, when asked by the Committee on the Elimination of Racial Discrimination (CERD) about the Red Flag Association, a member of the Vietnamese

⁶³ Red Flag Associations: An emerging threat to Catholic communities in Vietnam, BPSOS, 27 March 2018, available at: <https://dvov.org/wp-content/uploads/2018/03/BPSOS-Report-on-Red-Flag-Associations-03-27-18.pdf>

government delegation replied: "The Vietnamese government does not interfere in the establishment of these groups. This group has emerged as a spontaneous collective of individuals in Nghe An, motivated by concerns regarding the portrayal of history, political and social events, and the respect for leader Ho Chi Minh."

6. Restricting the scope and/or misinterpreting the content of Article 18 of the ICCPR

Each state-party to the Covenant is obligated to disseminate the content of the ICCPR widely to its people in the country's prevailing language, ensure that commitments to the Covenant are incorporated into the country's national legal framework, and ensure that domestic interpretations of the Covenant are consistent with its original meaning. The SRV Government is to be commended for providing the Vietnamese translation of the Covenant and making it available for public access.⁶⁴

This translation, however, contains errors that seriously alter the original meaning of certain clauses and provisions of the Covenant and may lead to misinterpretation of the rights specified in the Covenant as well as the government's obligations to comply with the Covenant. Following are the critical flaws in the translation provided by the Government of Vietnam.

1. With few exceptions, the auxiliary verb "shall" was omitted throughout the translation, de-emphasizing the inalienability of human rights and derogating certain obligations of the government to respect, protect and promote those rights.
2. In Article 4, the phrase "...the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation..." was mistranslated as "...the States Parties to the present Covenant may take measures to limit the rights stated in the present Covenant to the extent required by the exigencies of the situation...". There is a considerable difference between derogating the obligations of the government and limiting the human rights guaranteed by the Covenant. Also, "strictly" is omitted in the translation, taking out the emphasis on the last-resort nature of the derogating measures.
3. In Article 9.4, the phrase "...shall be entitled to take proceedings before a court..." was mistranslated as "...have the right to request a trial before a court...". Similarly, in Article 9.5, the phrase "...shall have an enforceable right to compensation" was mistranslated as "...have the right to request compensation". Instead of the right to take proceedings to a court and the right to compensation, the Vietnamese translation downgrades them to "the right to request", meaning that whether to grant such a request or not rests with the government's discretion. The attribute "enforceable" is omitted in the translation. The auxiliary verb "shall" was left out in both instances.
4. Throughout the translation document, "public morals" was mistranslated as "social morality" (Articles 12, 18, 19, and 21). While "public morals" refers to codes of conduct in public settings, "social morality" is usually understood as a system of values imposed

⁶⁴ Vietnamese translation of the ICCPR, The Government's official Portal:
<https://moj.gov.vn/ttpt/tintuc/Lists/CongUocQuocTe/Attachments/10/1.%20Cong%20uoc%20ICCPR%20-%20VN.pdf>

on or applicable to the entire society. This misinterpretation would allow the government to limit human rights on the basis of political correctness or ideological values such as “national unity”. Note that “undermining national unity” has been used as an excuse by the Vietnamese authorities to suppress freedom of expression and freedom of religion or belief, and to send many human rights defenders to prison.

5. Throughout Article 18, “freedom of belief” was incorrectly translated as “tín ngưỡng” (spiritual belief), which is officially defined in Vietnam’s Law on Belief and Religion as “a person’s faith which is expressed through rites associated with traditional customs and habits in order to bring spiritual peacefulness to individuals and communities.” The SRV Government’s definition severely restricts the meaning of “belief” in the Covenant.
6. In Article 18.1, “freedom of thought, conscience and religion” was incorrectly translated as “freedom of thought, spiritual belief and religion” – the substitute of “spiritual belief” for “conscience” appears to be consistent with the SRV’s denial of the existence of any prisoners of conscience in Vietnam; “worship” as “conducting rituals”; “observance” as “praying”.
7. In Article 18.2, the phrase “...which would impair his freedom to have or to adopt a religion or belief of his choice” was mistranslated as “...which would impair his freedom to choose or follow a religion or spiritual belief”.
8. In Article 18.3, the sentence “Freedom to manifest one’s religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety...” was mistranslated as “Freedom to manifest one’s religion or spiritual beliefs may only be limited by law and when such limitations are necessary to protect security...”⁶⁵

All the above issues were brought up at the third periodic ICCPR review of Vietnam but have stood unresolved.

7. Recommendations

We recommend the following questions be included as part of the ICCPR Review:

- (1) What actions has the SRV Government taken to address victims’ petitions for criminal investigation into the violations committed by state-controlled organizations cited in this report? Namely, these violations include:
 1. The brutal attack by members of the 1997 Cao Dai Sect against Cao Dai mourners at the funeral service on October 31 and November 1, 2025, in Truong Hoa Commune, Town of Hoa Thanh, Tay Ninh Province.
 2. The City of Tan An’s revoking the business license of Cao Dai follower Le Van Mot, apparently because he refused to join the state-created 1997 Cao Dai Sect – his lawsuit against the City of Tan An has been unlawfully suppressed.

⁶⁵ The Vietnamese translation with recommended corrections can be found at: <http://dvov.org/wp-content/uploads/2019/01/ICCPR-Vietnamese-translation-with-edits-by-BPSOS.pdf>

3. VBS's disciplinary actions, including disrobing and public denunciations, against Khmer Krom Buddhist monks who were not members of VBS. Such actions violated Article 5 of Vietnam's Law on Belief and Religion.
4. VBS Monk Thich Nhat Tu's hate speech against Christian religions, in violation of Article 5 of Vietnam's Law on Belief and Religion, the Government should have received multiple complaints against him for hate speech.
5. VBS's interference with the religious practice of Monk Minh Tue and his fellow Dhutanga monks, in violation of Article 5 of Vietnam's Law on Belief and Religion.
6. VBS's transnational interference with the religious practice of these Dhutanga monks in Thailand, Indonesia, Singapore, and Sri Lanka.
7. VBS's use of a doctored English translation of the internal Memorandum of Thailand's National Office of Buddhism to attack these Dhutanga monks, sow hatred among Sri Lankan Buddhist communities, and deceive government authorities of Sri Lanka – the SRV Government should have received a petition for investigation.
8. ECVN-S Pastor Y Cuah Hdok's public denunciation of unaffiliated Montagnard Christian house church leaders, in violation of Article 5 of Vietnam's Law on Belief and Religion.

(2) What specific threats to national defense and security would justify placing the individuals listed in this report under a travel ban?

(3) What actions has the SRV taken to remedy the incorrect translation of terminology and misinterpretation of basic concepts in its official Vietnamese-language version of the ICCPR?

We further recommend that the UN Human Rights Committee:

1. Retain a competent, impartial translation service to thoroughly review the Vietnamese translation of the ICCPR and make all necessary corrections;
2. Ensure that the Government of Vietnam, upon review and acquiescence, uses this translation as the formal document for distribution in the country; and
3. Follow up with the Government of Vietnam to ensure that national laws fully comply with the content of ICCPR based on its accurate translation.

Appendix A – Documents referenced to in Joint Submission

Vietnam Buddhist Sangha’s statement regarding Monk Minh Tue – English translation and Vietnamese-language original

VIETNAM BUDDHIST SANGHA
GOVERNING COUNCIL

SOCIALIST REPUBLIC OF VIETNAM
Independence - Liberty - Happiness

Number: 151/HĐTS-VP1

Hanoi, May 16, 2024

Re: notification that the person whom the
social media call “Monk Thích Minh Tuệ”
is not a Buddhist monk

To: Provincial and City Governing Committee of the Vietnam Buddhist Sangha

In the past few days, different media platforms like Tiktok, Facebook, YouTube, Instagram, Twitter display many pictures, video clips about a man with an appearance of a monk walking along the roads from Khanh Hoa to Ha Giang then back. This person is called “Monk Thích Minh Tuệ” by the social media. Throughout many places that he passes by, many people and Buddhists gather in great number, offer gifts, food, and even money which create images, video clips causing many negative rumors affecting the Vietnam Buddhist Sangha (VBS).

After some investigation, the Standing Committee of the Vietnam Buddhist Sangha’s Governing Council confirms that this man is not a Buddhist monk, he does not practice Buddhism, and is not a member of any Buddhist temple or monastery of the Vietnam Buddhist Sangha. This fact is also confirmed by himself on social media.

This man has the given name of Tú Anh Lê, born in 1981 at Kỳ Anh district, Hà Tĩnh province. Mr. Tú Anh Lê’s family lives at Eakar district, Đắk Lắk province. Mr. Tú Anh Lê left his job pertaining to land surveying at Phú Yên province to conduct his long walk a few times from Khánh Hòa to different provinces in the North then back. However, this time many bloggers use the images of Mr. Tú Anh Lê walking to provoke people’s curiosity and attract people to follow him, to get more views and there are many comments distorting the practicing life of the monks, nuns, and Buddhists of the Vietnam Buddhist Sangha.

These days, Mr. Tú Anh Lê is walking around Nghệ An, Hà Tĩnh provinces toward Khánh Hòa. The Standing Committee of VBS’s Governing Council suggests that the Governing Committees of VBS of cities and provinces to notify the Buddhists and lay persons to not mistake that Mr. Tú Anh Lê is a monk; to reach out to the local governments for measures to stop all uses of social media in creating rumors offending the Vietnam Buddhist Sangha.

Respectfully!

Recipients:
COMMITTEE

- As above;
SECRETARY
- Government Committee for Religious Affairs;
- A02 Ministry of Public Security;
- Files: VP1, VP2.

For THE STANDING

DEPUTY CHAIR – GENERAL

(signed and sealed)

Venerable Thích Đức Thiện

GIÁO HỘI PHẬT GIÁO VIỆT NAM CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
HỘI ĐỒNG TRỊ SỰ Độc lập - Tự do - Hạnh phúc

Số: 151/HĐTS-VP1

Hà Nội, ngày 16 tháng 5 năm 2024

V/v thông báo người được mạng xã hội gọi là “**Sư Thích Minh Tuệ**” không phải là tu sỹ Phật giáo

Kính gửi: Ban Trị sự GHPGVN các tỉnh, thành phố

Trong những ngày vừa qua, trên mạng xã hội Tiktok, Facebook, Youtube, Instagram, Twitter xuất hiện nhiều hình ảnh, clip về người đàn ông mang hình dáng nhà sư đi bộ hành dọc tuyến đường từ Khánh Hòa ra Hà Giang và ngược lại. Người này được mạng xã hội gọi là “**Sư Thích Minh Tuệ**”. Trong lộ trình đi bộ qua các địa phương đã có nhiều người dân và Phật tử tập trung với số lượng đông, cúng dàng vật phẩm, thức ăn tạo ra nhiều hình ảnh, clip gây ra nhiều dư luận trái chiều làm ảnh hưởng đến Giáo hội Phật giáo Việt Nam.

Qua tìm hiểu xác minh, Ban Thường trực Hội đồng Trị sự Giáo hội Phật giáo Việt Nam khẳng định người đàn ông này không phải là tu sỹ Phật giáo, không tu tập và không là nhân sự của bất cứ ngôi chùa, cơ sở tự viện nào của Giáo hội Phật giáo Việt Nam. Điều này cũng đã được chính người đàn ông này khẳng định trong các clips trên mạng xã hội.

Người đàn ông này có tên là Lê Anh Tú, sinh năm 1981 tại huyện Kỳ Anh, tỉnh Hà Tĩnh. Gia đình ông Lê Anh Tú sinh sống tại huyện Ia Grai, tỉnh Gia Lai. Ông Lê Anh Tú sau khi từ bỏ công việc do đặc địa chính tại tỉnh Phú Yên đã thực hiện một vài lần đi bộ hành từ Khánh Hòa ra các tỉnh phía Bắc và ngược lại. Tuy nhiên, lần này một số người dùng mạng xã hội đã sử dụng hình ảnh đi bộ của ông Lê Anh Tú tạo sự hiểu kỳ, thu hút nhiều người dân đi theo, tạo nên hiệu ứng câu views và có nhiều bình luận xuyên tạc đời sống tu hành của Tăng Ni, Phật tử Giáo hội Phật giáo Việt Nam.

Trong mấy ngày nay, ông Lê Anh Tú đang đi bộ trên địa bàn tỉnh Nghệ An, Hà Tĩnh hướng về Khánh Hòa. Ban Thường trực Hội đồng Trị sự đề nghị Ban Trị sự GHPGVN các tỉnh, thành phố có thông báo tới đồng bào Phật tử và Nhân dân được biết để không ngộ nhận ông Lê Anh Tú là nhà sư; liên hệ với chính quyền địa phương có biện pháp ngăn chặn hành vi sử dụng mạng xã hội tạo làn sóng dư luận xúc phạm Giáo hội Phật giáo Việt Nam.

Trân trọng!

Nơi nhận:
- Như trên;
- Ban Tôn giáo Chính phủ;
- A02 Bộ Công an;
- Lưu: VP1, VP2.

TM. BAN THƯỜNG TRỰC
PHÓ CHỦ TỊCH - TỔNG THƯ KÝ

Thượng tọa Thích Đức Thiện

**MINISTRY OF INTERIOR
VIETNAM**

SOCIALIST REPUBLIC OF

GCRA's statement regarding Monk Minh Tue – English translation and Vietnamese-language original

**Ministry of Interior
Happiness**

Independence - Liberty –

Government Committee for Religious Affairs

Number: 795/TGCP-PG

Hanoi, May 16, 2024

Re: Government Management of

Matter related to Buddhism

- To: - Committees/Offices of Religion (Interior Division) of provinces, and cities directly under Central Government;
- Committee of Ethnicities - Religion of Bạc Liêu Province.

Social websites in recent days disseminated the pictures of a man who self-identified as Thích Minh Tuệ, who wears a robe in the form of a Buddhist monk, walking from the South part to the North part of Vietnam and vice-versa, attracted the concerns of social media. The Government Committee for Religious Affairs informs this matter as follows:

Preliminary assessment indicated that, Mr. Thích Minh Tuệ's name at birth is Lê Anh Tú, born in 1981 at Kỳ Văn commune, Kỳ Anh District, Hà Tĩnh Province. He is not a Buddhist monk under Vietnam Buddhist Sangha (or Vietnam Buddhist Church). Beforehand he has traveled three times from the South to the North of Vietnam and vice versa in practicing ascetic Buddhist Dhuta (Đầu Đà) virtue; but his practice did not attract the concerns of people. However, his fourth trip attracted the concerns of the public, at times hundreds of people following his path, which affected security, social order and traffic flow in several localities. The followers included Buddhists, curious folks, tiktokers, youtubers, who recorded on videos and livestreamed the activities on social websites, which created "Thích Minh Tuệ's phenomena", and attracted public concerns with comments reflecting different viewpoints.

Based on that fact, Government Committee for Religious Affairs suggests that Committees/ Offices of Religions (Interior Division) of the provinces and of the cities directly under Central Government focus in implementing the followings:

- Consulted with the Interior Division report to People's Committee of province/ city to direct all divisions, related branches pay attention when Mr. Minh Tuệ comes to the local area and that would not create an assembly of numerous people which may cause congestion and insecure circulation of traffic, cause complicated social disorder, especially do not allow hostile forces

taking advantage of the situation to incite the crowd causing disunity of religions and infringing the laws.

- Communicate with the local Vietnam Buddhist Sangha to guide monks, nuns and Buddhists in accordance with the original Dharma of Buddhism, respect freedom of belief and religion and the practices of the followers, and be certain that their activities will not be against the laws.

- Inform, propagate to the public, monks and nuns, Buddhists to help them to understand (government) policy of respecting freedom of belief and religion, and practices of Buddhism; (government) does not obstruct the learning and practice in accordance with original Buddhist Dharma; advocate the clerics, Buddhists and citizens do not involve in large gatherings of people in public places, which may cause traffic congestion, security problem and social disorder in the areas. Actively provide information, orient public opinion, don't let objects lacking goodwill have an opportunity to propagate, incite the public causing social disorder.

Recommend that Committees, Offices of Religion (Interior Division) of provinces and cities, Committee of Ethnicities - Religion of Bạc Liêu Province urgently develop plans of actions. In the process of implementation of the plan, if some complication would occur, please report in a timely manner to the local leaders and the Government Committee for Religious Affairs to resolve the issues.

Recipients:

- As above;
- Deputy Minister: Vũ Chiến Thắng (for reporting);
- Committee Chair: Vũ Hoài Bắc (for reporting);
- Deputy Committee Chair: Trần Thị Minh Nga;
- Interior Divisions of provinces and cities;
- Files: VT, PG.

Signing for the Committee Chair

Deputy Chair

(signed & sealed)

Trần Thị Minh Nga

**BỘ NỘI VỤ
BAN TÔN GIÁO CHÍNH PHỦ**

**CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập - Tự do - Hạnh phúc**

Số: 795 /TGCP-PG

Hà Nội, ngày 16 tháng 5 năm 2024

V/v công tác quản lý nhà nước
liên quan đến của Phật giáo trên địa bàn

Kính gửi:

- Ban/Phòng Tôn giáo (Sở Nội vụ) các tỉnh, thành phố trực thuộc Trung ương;
- Ban Dân tộc - Tôn giáo tỉnh Bạc Liêu.

Những ngày gần đây trên các trang mạng xã hội phát tán, lan truyền nhiều hình ảnh về một người tự xưng là Thích Minh Tuệ, trang phục mang hình thức như tu sĩ Phật giáo, đi bộ từ Nam ra Bắc, rồi từ Bắc vào Nam, thu hút sự quan tâm của dư luận xã hội. Về việc này, Ban Tôn giáo Chính phủ thông tin như sau:

Qua nắm tình hình bước đầu, ông Thích Minh Tuệ tên thật là Lê Anh Tú, sinh năm 1981 tại xã Kỳ Vãn, huyện Kỳ Anh, tỉnh Hà Tĩnh. Ông Thích Minh Tuệ không phải là tu sĩ Phật giáo thuộc Giáo hội Phật giáo Việt Nam. Trước đây ông Thích Minh Tuệ đã ba lần đi bộ theo hình thức thực hành phương pháp tu tập “hạnh đầu đả” từ miền Nam ra miền Bắc và ngược lại nhưng không thu hút sự quan tâm của nhiều người. Tuy nhiên, lần thứ tư này hành trình của ông Minh Tuệ đã thu hút sự quan tâm của đông đảo người dân, có thời điểm lên tới hàng trăm người đi theo làm ảnh hưởng an ninh trật tự và giao thông trên các địa bàn. Trong đoàn đi theo có tín đồ Phật tử, có những người hiểu kỳ và nhóm tiktok, youtuber quay clip, livestream đăng tải trên các trang mạng xã hội tạo nên “hiện tượng Thích Minh Tuệ”, thu hút sự quan tâm của dư luận và có nhiều bình luận theo các chiều hướng khác nhau.

Từ thực tế đó, Ban Tôn giáo Chính phủ đề nghị Ban/Phòng Tôn giáo (Sở Nội vụ) các tỉnh/thành phố trực thuộc Trung ương quan tâm, thực hiện:

- Tham mưu Sở Nội vụ báo cáo Ủy ban nhân dân tỉnh/thành phố chỉ đạo các sở, ngành chức năng quan tâm, khi ông Minh Tuệ tới địa bàn không để xảy ra tình trạng tập trung đông người, gây cản trở và ảnh hưởng an toàn giao thông, gây phức tạp về an ninh trật tự, đặc biệt không để các thế lực xấu, lợi dụng, xúi giục, lôi kéo gây mất đoàn kết tôn giáo và vi phạm pháp luật.

- Trao đổi với Giáo hội Phật giáo Việt Nam ở địa phương hướng dẫn tăng ni, Phật tử tu học theo đúng chính pháp của Đức Phật, tôn trọng quyền tự do tín ngưỡng, tôn giáo và cách thức hành trì của mọi người nhưng cần đảm bảo thực hiện theo đúng quy định của pháp luật.

- Thông tin, tuyên truyền để quần chúng nhân dân, tăng ni, phật tử và nhân dân hiểu về chính sách tôn trọng tự do tín ngưỡng, tôn giáo, về cách thức hành trì của Phật giáo; không cản trở, làm ảnh hưởng việc tu học đúng chính pháp; vận động chức sắc, tín đồ và quần chúng nhân dân không tập trung đông người nơi công cộng, gây cản trở, ách tắc giao thông và an ninh trật tự trên địa bàn. Chủ động cung cấp thông tin, định hướng dư luận, không để các đối tượng thiếu thiện chí có cơ hội lợi dụng tuyên truyền, kích động gây mất ổn định xã hội.

Đề nghị các Ban/Phòng Tôn giáo (Sở Nội vụ) các tỉnh/thành phố, Ban Dân tộc - Tôn giáo tỉnh Bạc Liêu khẩn trương triển khai công việc. Quá trình thực hiện nếu có vấn đề phức tạp phát sinh, đề nghị kịp thời báo cáo lãnh đạo địa phương và Ban Tôn giáo Chính phủ để thống nhất hướng dẫn, giải quyết./. *STH*

Nơi nhận:

- Như trên;
- Thứ trưởng Vũ Chiến Thắng (để b/c);
- Trưởng ban Vũ Hoài Bắc (để b/c);
- Phó Trưởng ban Trần Thị Minh Nga;
- Sở Nội vụ các tỉnh, thành phố trực thuộc TW;
- Lưu: VT, PG. *bcs*

**KT. TRƯỞNG BAN
PHÓ TRƯỞNG BAN**



Trần Thị Minh Nga

Internal Memorandum of Thailand's National Office of Buddhism – English translation and Thai-language original

MEMORANDUM

Government Agency, National Office of Buddhism, Secretariat of the Sangha Supreme Council, Tel. 0 2441 7992 at p.s. 0007/1542, Date: 13 February B.E. 2567 (2025)

Subject: Request to inform the Director of the Vinaya Council and the disciplinary committee of the facts in the case of Vietnamese monks walking on foot through Thailand to seek pilgrimage in India

To: Directors of All Provincial Buddhist Offices

Various social media have reported news of Vietnamese monks traveling on foot through Thailand to seek pilgrimage in India, which has led to widespread criticism and debate on social media that may be damaging to the image of the Thai Vinaya Council. The details are in the attached document.

The National Office of Buddhism would like to inform that a group of individuals who dress like traveling monks and who collect alms, along with a group of Vietnamese YouTubers who filmed and followed their lives, and published them through social media channel, are not monks of the Thai Sangha and that they are not affiliated with any Buddhist Sangha as the Vietnamese government certified. This has the potential to cause a misunderstanding to the Thai Sangha and Thai Buddhists in general. Therefore, this is to inform the Director of The Vinaya Council of the facts of the matter.

Informing you for consideration on further action,

(Mr. Boonchert Kittitharangkoon)

Deputy Director, Acting on Behalf of

Director of the National Office of Buddhism



บันทึกข้อความ

ส่วนราชการ สำนักงานพระพุทธศาสนาแห่งชาติ สำนักเลขาธิการมหาเถรสมาคม โทร. ๐ ๒๕๔๓ ๗๕๕๒
ที่ พท ๐๐๐๗/ ๑๕๔๗ วันที่ ๑๓ กุมภาพันธ์ ๒๕๖๘

เรื่อง ขอให้ดำเนินการแจ้งเจ้าคณะผู้ปกครองสงฆ์ พระวินยาธิการ ทราบข้อเท็จจริงกรณีพระพุทธรูป
ชาวเวียดนามเดินเท้าจากจีนผ่านประเทศไทยเพื่อไปแสวงบุญยังประเทศอินเดีย

เรียน ผู้อำนวยการสำนักงานพระพุทธศาสนาจังหวัดทุกจังหวัด

ด้วยสื่อสังคมออนไลน์ต่าง ๆ นำเสนอข่าวมีพระพุทธรูปชาวเวียดนามเดินเท้าจากจีนผ่านประเทศไทยเพื่อไปแสวงบุญยังประเทศอินเดีย ทำให้เกิดกระแสวิพากษ์วิจารณ์และเป็นที่ถกเถียงกันในวงกว้างบนสื่อสังคมออนไลน์ ซึ่งอาจก่อให้เกิดภาพลักษณ์ที่เสียหายต่อคณะสงฆ์ไทยได้ รายละเอียดปรากฏตามเอกสารที่แนบมาพร้อมนี้

สำนักงานพระพุทธศาสนาแห่งชาติ ขอเรียนว่า คณะบุคคลแต่งกายคล้ายพระสงฆ์เดินพุทธรูปและบิณฑบาต พร้อมคณะอุบาสกชาวเวียดนามถ่ายทำและตามติดชีวิต โดยนำเผยแพร่ผ่านช่องทางสื่อสังคมออนไลน์ ซึ่งมีใช้พระภิกษุสงฆ์ในคณะสงฆ์ไทย และไม่ได้สังกัดกับคณะสงฆ์นิคายพุทธตามที่รัฐบาลเวียดนามรับรอง ซึ่งอาจทำให้คณะสงฆ์และพุทธศาสนิกชนมีความเข้าใจคลาดเคลื่อนได้ จึงขอให้ดำเนินการถวายข้อมูลแก่เจ้าคณะผู้ปกครองสงฆ์ พระวินยาธิการ ทราบข้อเท็จจริงกรณีดังกล่าว ต่อไป

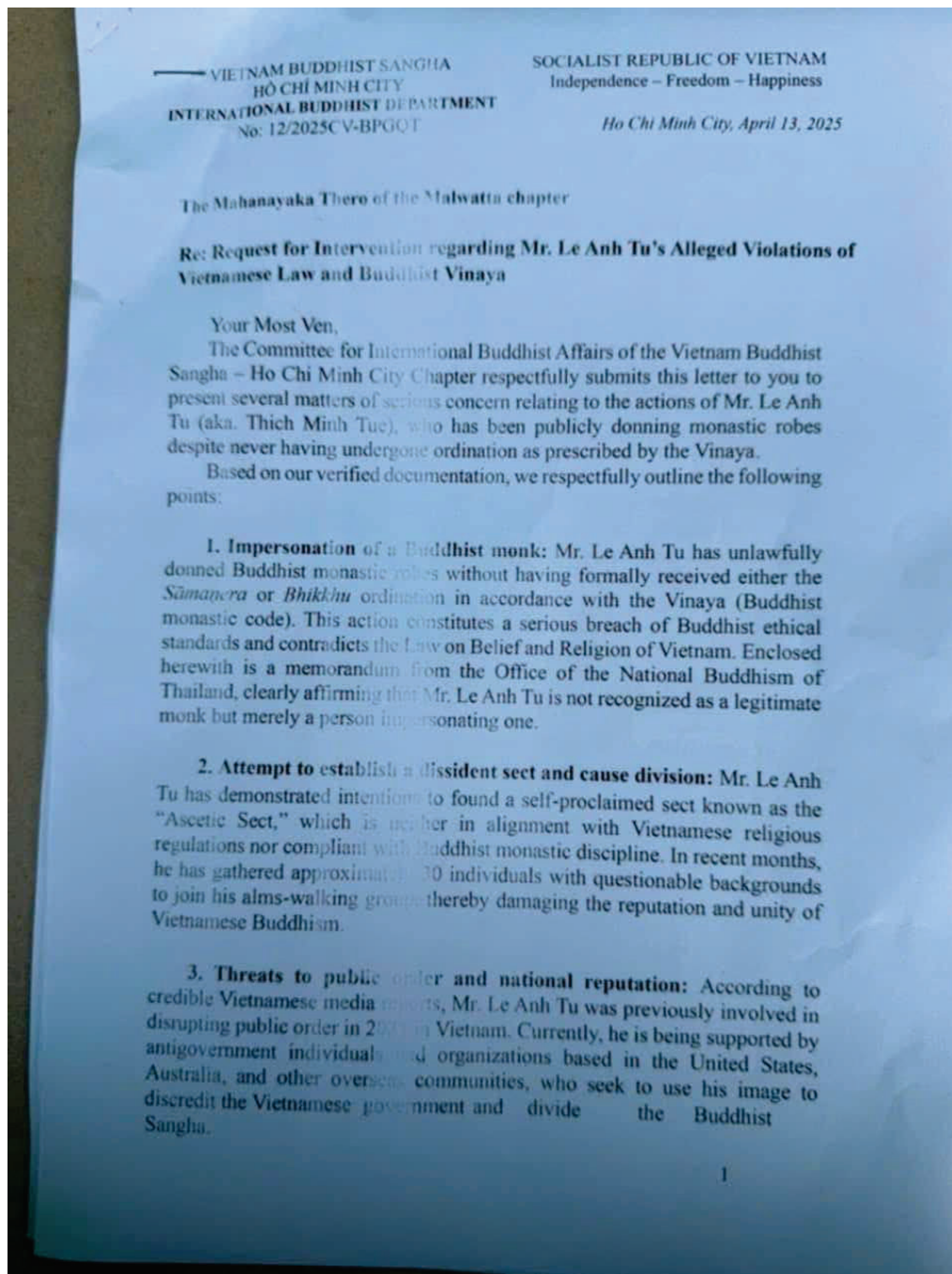
จึงเรียนมาเพื่อพิจารณาดำเนินการ

(นายบุญเชิด กิตติธรากร)

รองผู้อำนวยการ ปฏิบัติราชการแทน

ผู้อำนวยการสำนักงานพระพุทธศาสนาแห่งชาติ

Ven. Thich Nhat Tu's letter of 13 April, 2025 to Buddhist Authorities in Sri Lanka



Notably, the authorities of Indonesia have already denied him permission to conduct alms-walks on their soil in early April 2025. Likewise, on April 9, 2025, the Singaporean government prohibited similar activities. It is reported that his group entered Sri Lanka.

In light of these developments, we respectfully request your cooperation in the following matters:

- **Cooperation with Sri Lankan authorities:** Kindly coordinate with the relevant authorities in Sri Lanka to verify and, prevent Mr. Le Anh Tu and his group from engaging in any unauthorized religious or public activities within Sri Lankan territory in the coming weeks..

- **Strengthened international cooperation:** We kindly ask for assistance in liaising with Sri Lankan agencies and relevant international partners to address cases where religious identities are exploited as a cover for political subversion, thereby undermining the unity of Vietnamese Buddhism and the sovereignty of the Vietnamese state.

We have every confidence that, guided by your patriotism, commitment to legal integrity, and respect for the moral values of Buddhism, you will take this matter into earnest consideration and coordinate closely with Sri Lankan authorities to safeguard the dignity and purity of Vietnamese Buddhism, while also contributing to the maintenance of social order and national security.

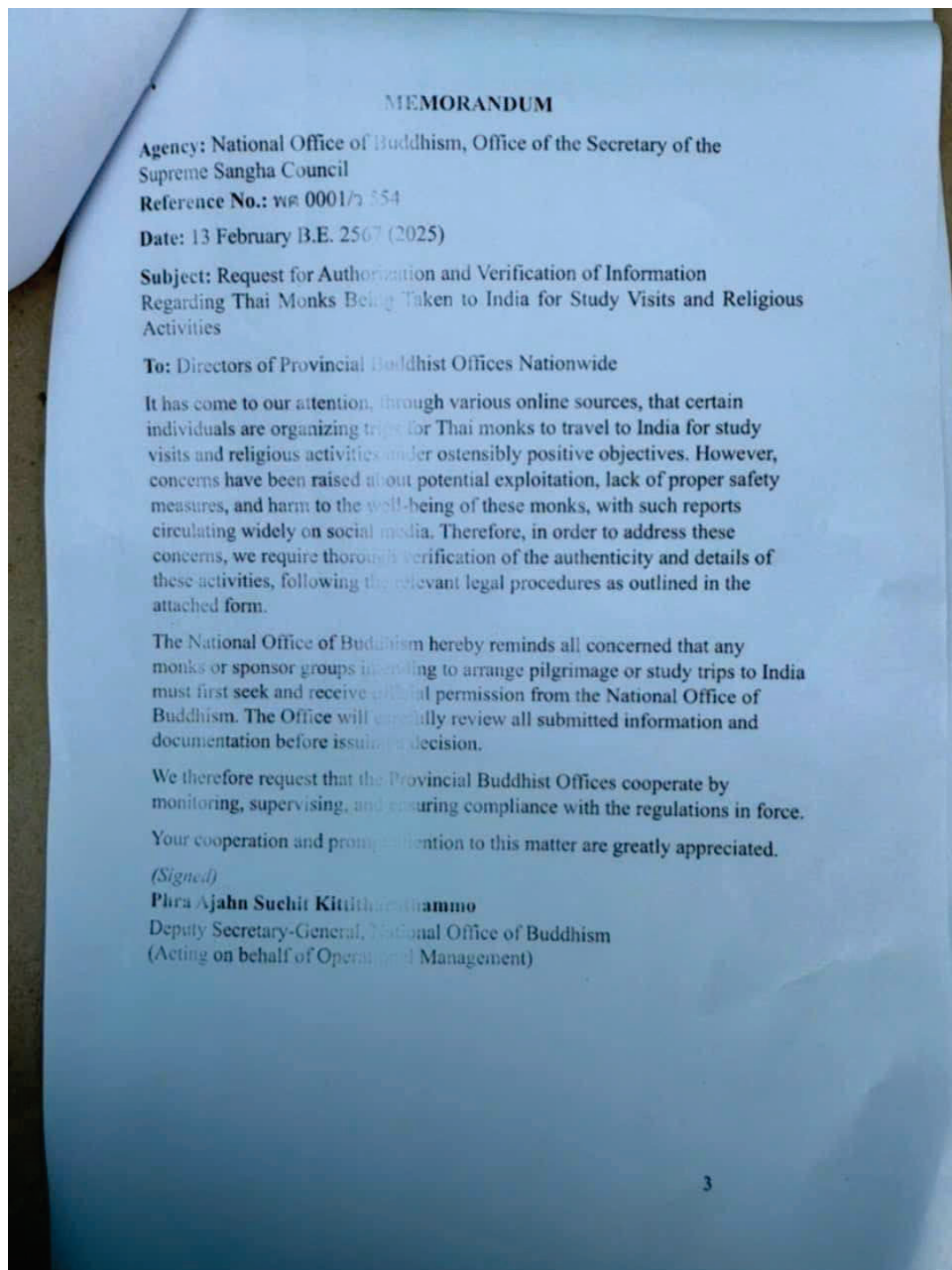
We sincerely appreciate your attention to this matter and hope for a prompt and appropriate resolution.

With metta.



Most Ven. Dr. Thich Nhat Tu
(Chairman)

English translation attached to the letter of Ven. Thich Nhat Tu – it is significantly different from the original memorandum in Thai language



(Retyped for better legibility)

MEMORANDUM

Agency: National Office of Buddhism, Office of the Secretary of the Supreme Sangha Council

Reference No.: 0001/2554

Date: 13 February B.E. 2567 (2025)

Subject: Request for Authorization and Verification on Information Regarding Thai Monks Being Taken to India for Study Visits and Religious Activities

To: Directors of Provincial Buddhist Offices Nationwide

It has come to our attention, through various online sources, that certain individuals are organizing trips for Thai monks to travel to India for study visits and religious activities under ostensibly positive objectives. However, concerns have been raised about potential exploitation, lack of proper safety measures, and harm to the well-being of these monks, with such reports circulating widely on social media. Therefore, in order to address these concerns, we require thorough verification of the authenticity and details of these activities, following the relevant procedures as outlined in the attached form.

The National Office of Buddhism hereby reminds all concerned that any monks or sponsor groups intending to arrange pilgrimage or study trips to India must first seek and receive official permission from the National Office of Buddhism. The office will carefully review all submitted information and documentation before issuing its decision.

We therefore request that the Provincial Buddhist Offices cooperate by monitoring, supervising, and ensuring compliance with the regulations in force.

Your cooperation and prompt attention to this matter are greatly appreciated.

(Signed)

Phra Ajahn Suchit Kitt...

Deputy Secretary-General, National Office of Buddhism

(Acting on Behalf of Operations and Management)

Letter in Sinhala from Sri Dalada Maligawa Kandy Temple in Sri Lanka to Mr. Le Anh Tu (Monk Minh Tue)

මල්වතු මහා විහාරය
මහනුවර



දුරකථන :- 081 2224066
නිල ආරාමය :- 081 2222500

මහනුවර උපාසික පුස්තරාම විහාරභායාධිපති
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අංකය :- 15006-26 (රාජ්‍ය)

ශ්‍රී බුද්ධ වංචි :- 2568
රාජ්‍ය වංචි :- 2025-04-16

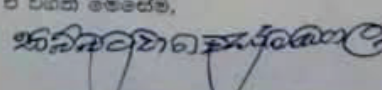
බෞද්ධ කටයුතු පිළිබඳ කොමසාරිස් ජනරාල්තුමා,
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"දහම් පාය" 135, ධම්පාල මාවත,
කොළඹ 07.

නීති විරෝධී ලෙස ශ්‍රමණවේෂධාරීව පාද වරිකාවෙහි යෙදෙන වියට්නාම පිරිසක් සම්බන්ධවයි

පිටිම බෞද්ධ විරෝධී කටයුතු සම්බන්ධයෙන් චෝදනා ලැබ වියට්නාමයේ තහනම් කොට ඇති සංවිධානාත්මක පිරිසක් වන ලේ අන් පු ඇතුළු පිරිස සංචාරක වීසා මත ශ්‍රී ලංකාවට පැමිණි පාද වරිකාවෙහි යෙදෙන බවත් ඒ හේතුවෙන් බුද්ධගම්ම මෙන් ම හිසු ප්‍රතිරූපයට විශාල හානියක් සිදු වන බව වියට්නාමයේ හොච් මං නගරයේ ජාත්‍යන්තර බෞද්ධ දෙපාර්තමේන්තුවේ සභාපති ආචාර්ය සිම් නාන් පු හිසුන් වහන්සේ විසින් 2025.04.13 දිනැතිව අප වෙත කරුණු දන්වා ඇත. (එම ලිපිය මේ සමඟ අමුණා ඇත.)

වැඩි දුරටත් එම ලිපියේ සඳහන්ව ඇත්තේ ලේ අන් පු ඇතුළු පිරිස හිසු වේෂධාරීන් බවත් හිසු විනයට පටහැණි ලෙස වෙනම නිකායක් පිහිටුවීමට උත්සහ කරන බවත් මීට පෙර මෙවැනි කටයුතු සිදු කිරීමට උත්සහ කිරීම හේතුවෙන් තායිලන්තයෙන් හා ඉන්දුනීසියාවෙන් පිටුවහල් කර ඇති බවත්ය.

එහෙයින් ජාත්‍යන්තර වශයෙන් ශ්‍රී ලංකාවේ බෞද්ධ ප්‍රතිරූපයට හානිකර අන්දමින් කටයුතු කරන මෙම පිරිස පිළිබඳ කරුණු පරීක්ෂා කොට ආගමික වගකිවයුත්තා වසා කොන්දේසි කඩකිරීම සම්බන්ධයෙන් ජෛනගික පියවරගන්නා ලෙසත් දැනට සිදුකරන පාද වාරිකාව වැළැක්වීම සඳහා කඩිනමින් ආරක්ෂක අංශ දැනුවත් කරන ලෙසත් නිකාධිපතියෙක් යුතුව මෙයින් දන්වා සිටිමිනි.

ඒ වගත් මෙසේම,

මහනුවර උපාසික පුස්තරාම විහාරභායාධිපති
තිබ්බවුවාවේ ශ්‍රී සිද්ධාර්ථ සුමධගලාභිධාන
මහා විහාරවාසික කතෘමොපාලි මහා තිකායේ
මහානායක සර්වරයන් වහන්සේ
මල්වතු මහාවිහාරය,
මහනුවර.