

FIVE PRINCIPLES OF GLOBAL LEADERSHIP

by Thich Nhat Tu*

I chose the topic of “The 5 Roles of Global Leaders” to respond to the main theme of the 16th United Nations Day of Vesak Celebrations held on the 12-14th, May 2019 at Tam Chuc International Convention Center, Ha Nam Province, Vietnam.

The main theme of the United Nations Day of Vesak was “*Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies*” proposed by International Council for Day of Vesak (ICDV). Each year, ICDV, representatives of World Buddhists choose a theme that is essentially interest & policy of the United Nations’ leaders in that year.

Today is the second session of a series of talks about Vesak festival and emphasis the importance of 5 roles including Global Vision, Prevention of Cultural Conflicts, Proper Behavior Change, Empathy and management of external forces, as well as communication for overcoming obstacles. I present the above issues as an experienced participant in three international Buddhist organizations around in the world. I have joined the United Nations’ Vesak since 2006 as Deputy Secretary General. For the second organization, I have participated in the International Buddhist Cooperation founded by the World Buddhist community under the patronage of the India government in 2011. The third organization in which I am in position of the Vice President is the the Buddhist Sangha of Asia for Culture, founded in 2013 in Hong Kong.

As the Secretary General of the United Nations’ Vesak, I

*. Transcribed from Vietnamese by Giac Minh Duyen. Translated by Ngo Tri Dung. One Day Retreat on October 21, 2018, Vietnam Buddhist University, Ho Chi Minh City.

connected the founder and founding secretary general of the World Buddhist Summit, Japan, inviting the Secretary-General of this organization to be the Vice President of the United Nations Buddha's Vesak of Vietnam. Through that connection, we convinced the Vietnam government to organize and become the host of the 5th World Buddhist Summit in Hanoi on the occasion of the 1000th anniversary of Ha Noi. The Prime Minister of Vietnam issued a decision to implement the event. There were more than ten meetings between the International Commission of the Buddhist Summit and leaders of Vietnam Buddhist Sangha, the Central Steering Committee, the relative departments signed at least 5 documents, including 3 documents of Deputy Prime Minister Pham Gia Khiem and Minister of Foreign Affairs at that time. However, due to great disagreements about the place, the Buddhist Sangha of Vietnam and the leaders of the World Buddhist Summit finally canceled the organization in early 2010.

Because I am directly a founding member, Vice President and Secretary of the three major Buddhist organizations in the world, the experiences I would share below are personal perspectives that serve as references to help you become superior Buddhist leaders. It will definitely a blessing for Vietnam's Buddhism.

1. GLOBAL VISION

To become a global leader, a leader must have a Global vision & a Global mindset without limiting his ideal in family, community, country and region to open the interactive vision, connect to all the world-class activities. Thus, we must refer to the classy national model. When the model is highly influential across the country, it immediately becomes a global model if national leaders have plans to introduce, replicate, and even impose the model on the global scale. China often turns its national model with national vision into a global model with a global vision. To do this, the leaders must predict the worst possible situation when participating in the international integration, where there are countless external forces regarding us as obstacles or opponents. Their policy is "to attack first to confirm the power and the existence". The major challenges including culture, religion, politics in countries, regions and continents.

The World War I took place in the late 20th century followed by the World War II in the 30s-40s-50s made mankind divided into two opposing forces. Cultural, religious and political challenges which whether we admit or not, become global problems. If we do not identify under the view of Zhuan Falun, not admit the deadlock, not search for causes, not experience happiness and a true path of eight elements, then our global dreams and ideals are merely simple dreams.

Many successful strategies at the national level when being applied to a global scale, are proved to be inappropriate. Hundreds of countries have tried to globalize their cultural policy but failed. One of the most typical countries is China. Over the past decade, China has used government money with the way of cultural diplomacy and public diplomacy to sponsor the construction, teaching and propagation of Confucius Institute on a global scale with the main purpose of confirming soft power through Confucianism as well as relative explanations. We recall that when the cultural revolution occurred in China under the leadership of Chinese communism, the past philosophies, especially Confucius philosophy was considered a major obstacle of communism. Communism wanted to eliminate this doctrine. During the global integration, China promoted Confucian to the main ideology because it had a foothold of nearly 2500 years.

In terms of academic levels such as bachelor, master, doctor, postdoctor in the broad scale of society and humanity, in the narrow scale of the Eastern philosophy namely Chinese philosophy; Western countries like United States, Canada, Australia and some European countries were initially eager to embrace them, but then boycotted Confucius Institute because of its expansion of illegal power that threatened the global security.

Over a decade, Vietnam has not yet learned the lesson but continued to support the Confucius Institute as a sign of cultural and academic diplomacy with China. Thus China's strategy on soft power through Confucianism has been very successful in the present period in China and some areas such as Hong Kong, Macau, Taiwan, Tibet and Inner Mongolia, but proved a failure when Western superpowers mobilized the world community to boycott it. It is also a diplomatic failure.

On June 21, 2016, Indian Prime Minister Narendra Modi succeeded in mobilizing 175 regional countries in the United Nations General Assembly to admit that the longest day of summer an International Yoga Day. This was a way to introduce soft power. From a cultural perspective, India was more ingenious than China because it didn't prove the military power to force small countries to cede their land, their sea, and their sovereignty in the form of being forced to cooperate. They promoted yoga culture to support health. Prime Minister Modi along with ministers and parliamentarians annually on June 21 participate in doing yoga, which has been communicated as an important event in India for the past three years.

Thus, for a successful national-level strategy to be accepted on a world-wide scale, we must clearly see the adaptation between different cultures under the leadership of global political leaders, global religious leaders. The policy of "honesty at its best" is an appropriate policy, a misleading strategy to show power will be uncovered in the end. It may be perfect at the beginning but not be great in the middle and the end. In the Buddha's language, his truth is perfect in the beginning, the middle and the last. And the policy of showing China's soft power globally is only accepted at an early stage, then is excluded in the middle and final stage.

Adapting to different cultural groups in a complex and diverse environment is what global leaders must pay attention to. We should not be subjective and tricky. World leaders are experienced in international activities, international events, international level, international scale which are much greater than emerging countries including China and India, Brazil ...

The global vision must demonstrate the integrity, harmony and interaction that lead to the voluntary participation of UN member states. If what we propose is incompatible with this role, then such efforts are considered as "build a castle on sand".

In 1999, Sri Lanka representatives under the support of Thailand, the only two Buddhist countries in the United Nations mobilized the UN General Assembly to recognize the Vesak full moon day as a world cultural event commemorating the birth, enlightenment of Nirvana of Shakyamuni. The propaganda is not easy because

more than 95% of UN delegates are Catholics, Protestants and Muslims. While Buddhism is only minor with two delegates from two countries. But the value, the message of peace, the wisdom of solving the problems from philosophy to practical action through the 2600 year history of Buddhism made the UN leader feel convinced to accept Vesak a day of global cultural festival.

UN Secretary-General Kofi Annan was a Protestant, but he persuaded the general assembly to approve the resolution to admit the festival without dissenting vote. It was a rare event in the history of the United Nations General Assembly. The resolution affirmed that from May 2000 onwards, at the United Nations headquarters in New York and the United Nations representative offices in the region simultaneously celebrated 3 events relating to Buddha's life are, also known as the Vesak Festival.

By May 2018, the United Nations leaders successfully organized 18 Vesak Festivals. The Venerable - the principle of Maha Chulalongkorn University, on the occasion of the United Nations General Assembly held in New York in 2003, convinced the Thai government and the Thai Sangha Supreme Council to vote to approve Thailand's support of organizing Vesak Festival in 2004. At the same time, the venerable had to mobilize the countries in the region to support him. Fortunately, he mobilized more than 30 countries to organize the first in 2004 successfully and Vietnam was a co-founder.

Looking beyond the normal, engaging in global activities is a noble ideal that we all need to care. The example of Shakyamuni Buddha expresses an universal vision. 26 centuries ago, he clearly saw things beyond the earth we live in or in the Buddhist literature as "Place of Jambudvipa" such as solar system, galaxies, that only up until 17th century that scientist could prove those things. The decision to abandon the opportunity to become a king was a global vision. With a progressive look, Prince Siddhartha - the king of Sakya only erased social classes in Sakya - the smallest state in the remaining 15 Indian republics. The two strongest countries are Magada under the reign of Bimbisara and Kosala under the rule of Persian. Less than a year of propagating the philosophy, the Buddha made Bimbisara and PersianKing to be his disciples. When the two

greatest kings during the Buddha's time became disciples to spread the philosophy to every family, especially half of India would be a sure within a few years.

Choosing the path to be a great spiritualist, the Buddha had a great vision that his philosophy would be followed by five continents and hundreds of nations with peace. Therefore, he chose spirituality and did not choose politics. Interacting with continents and the world with only the national vision is backward. In the country, a wrong policy, decision or going the wrong path could be corrected, which can be sympathized by the people for their patriotism and their nationalism, but missing an international trip is unreverseable. The international community's prejudice on our failure to do something will take a few decades to solve. If we do not accept this rule of the world, we will be isolated and pressured. The pressure Western countries often make is to emphasize freedom of religion, human rights and democracy in their countries. In the countries that want to integrate with the region and the world, it is the first level. Thus, if you want to integrate, you have to agree with religious freedom, which means we welcome Protestantism and Catholicism.

When South Korea adopted capitalism and became America's backyard in Asia, Korea had to welcome Catholicism and Protestantism. From 1953 until now, Catholics make up 24% of the population, Protestants make up 23% of the population. Buddhism is present in Korea at the beginning of the 4th century according to Western calendar, a Mahayana state was second (receiving Buddhism in the first century BC) and China (receiving Buddhism in 68 AD), currently there is only 18% of the Buddhist population and it becomes a minority religion, while the Protestant has been present around 400 years globally.

The global model inspires many leaders at the national level. The global visionary leader must know to sacrifice national interests, regional interests, community interests, and family interests to become great eagles that could spread our wings to all directions. Otherwise, we are only satisfied on the form of "East or west-home is best". It is a proud of the outdated ones. Our own ponds are stagnant, with mosses, poisons, insects, cannot be used or grow, so we have to expand our vision into great ocean and continents.

During the period of being deputy secretary-general of the International Buddhist Sangha from 2002-2007, I made an effort to establish diplomatic relations to make the campaign in 2008 was approved to bring the Vesak Festival to Vietnam for the first time in 2000 years. Thus, with a global vision, national leaders can achieve world-class stories that benefit the nation and the world.

2. PREVENTING CULTURE CONFLICT

Intercontinental and international cultural conflicts; religious conflicts prevented many countries from staying together just because of the conservatism in their traditional culture which has become a barrier to other countries and cultures.

I temporarily call a cultural conflict is a body's reaction to external objects. In 1975 I was 6 years old, my left shoulder had more than a dozen of injections before the epidemic seasons to help the body counteract the disease. Cultural allergies create a culture shock that is even more dangerous than the way our antibodies zone off foreign objects into our bodies. When we take our national culture, our religious culture as a reference system to see the world, we are subjective. Subjectivity creates a cultural ego. The culture ego is in conflict with each other, leading to a situation of resistance.

So the global leader must identify situations that can lead to cultural shocks, cultural conflicts. If you don't see this clearly, our global ideal is stopped like a race car with a tire explosion in the middle of the race, watching other riders cross the finish line.

First, we need to expose our culture to the cultures of other communities, other countries, and other continents; to erase the monopoly. People who open their hearts at the global level can interact and mobilize people to support national and regional level. It is a long process.

It is necessary to understand the dimension of different cultures. Not understanding others but forcing them to understand us is an authoritarian attitude. The talk of "7 understanding", ie understanding of Pali **Sutra**, especially the Central Sutra, I introduced the "Buddhist scriptures for lay people" teaching about understanding other people, on a wider range, understanding other

countries, other continents, other ideology and other cultures, we are able to make others accept us.

In order to resolve cultural conflicts, it is not simply a matter of copying the model in country A and pasting it in country B because of the nature of cultural conflict in different places. The North Vietnam political ideological conflict under the support of the Soviet Union and China, and one of South Vietnam under the support of the United States, led to the war killing several million people, and Vietnamese communists, 58,000 American soldiers. That lesson is not applicable to other countries. The United States only intervened in the Iraq battle against Kuwait, or in Afghanistan. The lesson in Vietnam is not the ideal lesson that the US can use to solve problems with the same structure and the same nature.

In 2007, as Deputy Secretary-General of the International Organization Commission, I dreamed of bringing United Nations Vesak to Vietnam. At that time, in the Commission, there were only two Vietnamese members, Venerable Thich Thien Tam - a standing member and I. To get more votes for Vietnam in this organization, I thought about introducing Professor Le Manh That and mobilizing the Commission to accept Professor Le Manh That, a world-famous conscientious prisoner who was sentenced to death, a famous historian of Vietnam, and a prominent figure in the World Buddhist philosophy. When Professor Le Manh That was accepted in the Commission, we had three votes. In addition, to mobilize the International Organization commission of thirty countries in 2007 to bring Vesak to Vietnam was a long and complicated story.

The first complication was that the government and the Vietnam Buddhist Sangha didn't have a policy, the people were unaware of communism. During the discussion of this issue at the Commission, it was a venerable Vietnamese monk in Australia who resisted and led a Domino opposition among the remaining national members. There was also a differentiation in the Vietnamese ethnic community for communism. That obsession caused many difficulties, and it took three days to bring Vesak to Vietnam. At that time, I argued as follows: if President Dharman Gosachan of the International Organization Commission could visit the Vesak in Muslim countries like Pakistan, Bangladesh, and Afghanistan, formerly the Mahayana Buddhist

countries, it would be reasonable to visit it in Vietnam - a communist country. Communism is a political institution, while the Vietnam Buddhist Sangha is not a political institution. Here we organize the Buddhism event in a country with communist political institution, not to honor the communism founder. After listening to my argument, Dharman Gosachan and Commission stopped discussions and agreed.

To create a world – class speaker for UN Vesak celebrations in Vietnam, I invited Zen master Nhat Hanh to be the keynote speaker. I invited Lang Mai to talk to the representatives. After that, I persuaded the Commission to promote a key note speaker of the Vesak in 2008 and it was definitely Zen Master Nhat Hanh. I finally succeeded in convincing.

When the official information was issued, the Chinese government put pressure on the Vietnamese government with three notes. The two diplomatic notes of the Chinese Ambassador in Vietnam and the diplomatic note of the Chinese Minister of Foreign Affairs forced the Vietnamese government to consider diplomatic political relations between the two countries and should not allow Zen master Nhat Hanh to return Vietnam as the main speaker of the Great Festival. In fact, I thought that it was necessary to have a resolution of the president through the majority votes in the International Organization Commission. It was the Commission's decision, not the decision of the Vietnamese government. There were several sessions held by Prime Minister Nguyen Tan Dung. Finally, Prime Minister Nguyen Tan Dung decided that China could not interfere with Vietnam's sovereignty over Vietnamese territory.

Before returning to Vietnam, in Italy during a mission tour, Italian television interviewed Zen master Nhat Hanh on the Tibetan issue, and the Zen master shared that he himself supported the Dalai Lama and the Tibetan community. He cited that Vietnam once became a colony of China in 1000 years from the first century to the 10th century. The Vietnamese did not give up in fighting to regain independence and sovereignty and Finally Vietnam won. Because of this content, China put pressure even though China once welcomed Zen master to lecture in China. Since the interview, the door to enter China of Zen master Nhat Hanh was permanently closed. It was a political ideological conflict.

On a large scale, politics is also a cultural corner that relates to the country's leadership in a national government. In each historical period, the polity may follow different tendency in different point of time. As a small country, we can easily be imposed, dominated, influenced by many dimensions. We now stand between China and the United States, and are inclined to the United States to create the alliance, and China reduces pressure on us:

“Stand between two flows”

“Swim with one or give up?”

Addressing regional and global cultural conflicts must take place when all our concerns are solved. The Commission has more than 30 countries concerning that communism is opposite to religion, and the festival should be organized or not. Why not? We are an organizational unit, no matter which country we organize, it is just an organizational space. The content was regulated by the International Organization Commission. At least we had to explain, accepting the image of Vietnam to become a host country, solving cultural and political ideological conflicts can become a reality.

3. CHANGE AND ADJUST THE BEHAVIOR

The authoritarian leader tends to turn the policy of assuming his own success into a global undertaking, ie imposing by aggression, with soft power of culture and education. That is the identity of the world class leaders. It could resist human rights, but it creates a great class on a global scale that starts from a national scale. For example, Qin Shihuang, when ordering to build the Great Wall, was originally intended to prevent foreign invaders, he used a dictatorship mechanism, resistants should be killed. Virtually total authoritarian empires with authoritarian kings creating world class wonders with wisdom and ideal, but on the other hand it is full of blood, tears and death.

Modifying behavior is creating interaction but not impacting on independent voices. That is the trend that the United Nations has advocated in the past 7 decades. The members of the United Nations admitted that they were influenced by the way of resolving global conflicts in the spirit of the Buddha's teaching, especially through the United Nations message of the United Nations in

2018. There is the following proverb: “Pessimist avoids the wind, the optimist hopes to change the wind to progress, adaptive people continue to adjust the sail”. Three concepts of behavior change, adjusted to adapt. So we have three tendency groups: The negative group mourned, grumbled, gave up. The positive group expects positive but only stops at expectation, the Buddha called this “the more you hope, the more sorrow you are”, because the desire is not satisfied. Buddhism encouraged the view of changing behavior. In the Mahayana scriptures, the Buddha mentioned the concept of Emotional Intelligence and wisdom, but unfortunately, the word “wisdom” and “Emotional Intelligence” were deleted later. Smart people are very flexible to adapt, progress and integrate. All the flexibility and adaptation that Buddhism calls “Emotional Intelligence and wisdom means” must be directed by wisdom.

Situations reading skill, understanding the mood of people, communities, countries, continents and the globe belong to one in 6 divine powers. Understanding on a narrow range is knowing the psychology and advocacy of someone, but on a wider range, we know the tendency and policy of a nation or a coalition of many nations.

The world financial market changes every hour because of a saying by the heads of super powers. A quote from US President Donald Trump could change gold prices, dollar prices, or stock markets. Without grasping this progress, the previous day was a billionaire, the next day might be a commoner. That impact creates impermanence quickly. So global leaders must keep track of global trends, global statements, and global policies of multinational impact. People without national vision are people covering them in a blanket and thinking that ghosts don't see them. In fact, there are no ghosts, but if there are, even if I don't see ghosts, ghosts will still see me because ghost has a supernatural vision.

Every adjustment begins with the right perception. In philosophy, there is the concept of “Things in itself” and things through our viewing prism. A thing has millions of prisms. Currently 7.3 billion people in the world who see a live program will have 7.3 billion different views for the same thing. So imposing subjective emotions, subjective attitudes, subjective desires on phenomenal things will cause things to deform. Vipassana taught the way which we develop

wisdom based on subjective exclusion. In this way, we have global intelligence for global integration.

Adjusting awareness with mindfulness or wisdom, we will adjust the mission, interaction, contribution from the range of family to community, nation, region and globe. It is a progressive process that is hard to ignore.

In order to adjust the behavior accepted globally, by way of diplomatic forms, we can achieve noble purpose. Zen Master Nhat Hanh represents the Unified Buddhist Sangha of Vietnam, and in 1966 came to the United States to mobilize peace for South Vietnam. At the same time, when studying the Master program of Applied Psychology at Columbia University - USA, the Zen master discovered in the school library the An Bang Thu Y scriptures equivalent to the 16 breathing meditation skills. The change occurred since then. Before studying abroad, Zen master Nhat Hanh was very good at explaining meditation through two works. He wrote these two works at the age of 20 but they were very profound. Like the philosopher Pham Cong Thien writing the book *New Consciousness in Arts and Philosophy* that influenced South Vietnam when he was 19 years old. The concept of philosophy, literature, and political trends around the world were not only cited, but also evaluated in very convincing way by him

Zen Master Nhat Hanh changed the meditation look with Chinese-based meditation, which he was trained and influenced in Tu Hieu Temple, An Quang pagoda and many years while teaching at universities in Vietnam. study in the country. After 16 years in the United States, Zen Master Nhat Hanh officially built Mai Village in France. Changing the trend and ideal to adjust the behavior, guidelines and mission took Zen master Nhat Hanh 16 years.

In 2005, I organized to invite Zen master Nhat Hanh to Ho Chi Minh City. At that time, I was a lecturer in the Buddhist College class, having played the role of coordinating the interaction between the nun in Mai Village and the college students. Zen Master Nhat Hanh met Zen Master Tu Thong and talked: "Tu Thong, a few decades ago, when I taught at An Quang, you and I committed that we will not need disciples, not build temples, but invest in teaching

Buddhism properly because the teachers are just teachers, their Buddhism understanding is still limited. It is not enough to teach other people for a lifetime, why bother building temples which consume too much time”. Zen Master Tu Thong smiled because from 2005 until now, Zen master Tu Thong still kept his view of not building a temple, not finding a disciple, just going to lecture Buddhism. And Zen Master Nhat Hanh quickly changed the promise.

Zen Master Nhat Hanh said that at the beginning, he established a school of Youth for Social Services (now Phap Van Pagoda at Le Thuc Gian Street, Binh Tan District) that attracted intellectuals to participate in peace activities. But because they had spouses and took family responsibilities and family relationships, they could not spend 100% of their time to do Buddhist affairs. By the time of the establishment of Mai Village in 1982, Zen master Nhat Hanh had to continue to fight ideologically until 1991 when he first renounced his disciples. In 1994, he renounced twenty more monks. It was a process of changing awareness that led to changes in policy and mission. Since 1997, 15 years since the trend change, Mai Village has just begun to be known in the West, with the community of white people, especially intellectuals. Earlier, the Zen master invested in writing books. His books were sold very well, translated into many languages that created global impact. Without those books, Mai Village could not be as great as what we know today. Zen Master Nhat Hanh is a historical witness contributing to the historical changes in the issue of Buddhist practice on a global scale.

The Venerable - our Head - Thich Tri Quang, if you pay attention to the lectures before 2000, he always advocates to build the spiritual temple not because he was influenced by the two teachers: Zen Master Nhat Hanh and Zen master Tu Thong. In 2000, the new Vice-President began building a temple; while with his prestige, if he had built a pagoda from the age of thirty, he would now have several dozen temples.

Therefore, adjusting the behavior should begin from the family perspective to the national or regional to the global one. Only when did Zen master Nhat Hanh change adaptation to the global scope, Mai Village has a global position, contributing to the change of the white community's practice in many continents.

4. COMMUNICATION FOR OVERCOMING OBSTACLE

The biggest obstacle of global scope starts from language, culture, religious ideology, and political ideology. Without identifying these four obstacles, we cannot overcome them. The method of the Four Noble Truths of Buddhism is to acknowledge difficulties, to find a cause and to have an appropriate solution. Otherwise, it's just a psychological reassurance that is not effective.

We need to see the importance of global communication creating global change that starts with globalization. New globalization has took place over the past two decades, starting from a continent gradually to five continents. Globalization from the transport of manufactured goods in the city is accepted in nations, then accepted within the regions to the globe. It is the growth of production efficiency to consumers.

The process of shifting going with culture, political and religious ideology of a country is present in all other countries if the influence is very great. Globalization has a dominant impact like a hurricane, mercilessly sweeping indigenous cultures, policies and economies.

Vietnamese culture is being invaded by Chinese culture, we are devastated by globalization hurricanes. We are exchanging indigenous cultures for economic progress. That is the problem that heads of state need to consider carefully. If there is no law-based policy, when the Vietnamese economy is 3/4 as great as one of Korea, then we will lose nearly all Vietnamese cultural identities. Comparing 70 years ago, Vietnamese clothing culture was the long dress "ao dai" and a hat, now how many Vietnamese people keep that tradition apart from holidays, wedding, receptionist ?. We lost our clothing culture quickly in just 70 years of socialism. The house is also built in European and American style, gradually losing the identity of tile roofs, pagoda roofs to show Vietnamese art architecture. Westernized music, Chinese reformed music. Almost our culture has been torn by major cultures through the process of globalization.

The noble ideal of global scope will become the idea if it is not communicated globally, is not explained clearly to people to understand and accept. Therefore, thinking about effective

communication is necessary. Facebook was born in 2003, initially for a small group of Harvard University students, gradually Facebook became the largest media conglomerate with an estimated 3 billion users. Mark Zuckerberg, co-founder of Facebook became a billionaire quickly thanks to the power of communication combined with the technology of the 4th industrial revolution.

All cultural, geographical, political and religious constraints need to be overcome. After Vietnam's independence in 1975, due to political ideological differences, Vietnamese people became the fourth highest immigrant community worldwide after China, India and Israel. At first we were in other countries as osin. In Japan, Taiwan, Korea, we play the role of bride. After 2 or 3 decades of settlements, Vietnamese people have participated in politics, education, society, fields and become indigenous people having their voice. As my prediction, Vietnam's global image is very pure and noble. Vietnamese people are diligent and intelligent, the disadvantages are to overcome conflicts and internal opposition.

In order to communicate across countries, we must use international language. Before returning the colony, the Queen of England, in consultation with political experts, forced the colonies to sign as permanent members of the British Senate. By this policy, Britain is still the owner of more than 50 countries that they once occupied. Even France with military politics expanding its world by aggression and expedition, or Spain or Portugal, cannot keep up with Britain. England changed everything in its colonies. So when England left, the natives were very happy. But Frances caused many bad things in its colonies. When France left, it often plundered resources on the colonial countries, leaving the wild colonies backward. Although France claimed itself to be the civilized cradle of Europe, it behaved badly.

English and French are popular media languages because the expeditionary conquests of the poor countries with the policy of sophistication to bring science and technology to backward countries.

DT Suzuki was born in 1870, died in 1966 as a master who contributed to changing the world's perception of Buddhism

through explaining meditation and meditation applications. As a prominent student in Japan, Suzuki was sponsored by Zenu Soen, a Zen master in the United States, to study in the United States and became an interpreter of Zen Buddha Saku's teachings. By way of interpretation, Suzuki appreciated traditional Chinese and Japanese meditation methods. He wrote many articles published in international journals starting from the United States, later gathered into three volumes of *Essays in Zen Buddhism*. Volume 1 was translated by monk Truc Thien in 1966. Volume 2 & 3 was translated by Tuy Sy from 1972-1974.

Zen Master Suzuki's first influence was academic study in the United States, then spreaded in Freud's scope of meditation and psychoanalysis. The generation of Freud's students applied Buddhist meditation to mental therapy, opening a wide meditation movement in Western countries now. At that time, British archaeologists, German Sanskrit and Indian scholars published great works on Buddhist literature through the Pali satru, making the world an Asia research-focused interactive school. especially India. Regarding the scope of world knowledge, Suzuki's influence is considered to be the best in the Buddhist community. If Suzuki had not known English and only taught in Japanese like his teacher, he would have done anything.

Talking about the contribution to the construction of the temple, no one can be as good as Zen Master 90-year-old Tinh Van living in Kaohsiung City, Taiwan. Zen Master Tinh Van composed from the age of 18, leaving about 300 works, 1 TV station, 4 international universities, dozens of intermediate schools and 150 world-class temples in five continents. Even in Africa, he built nearly 6 temples. But due to the limitation in international language, his integration has not been as successful as Suzuki's, Zen master Nhat Hanh's, or Myanma meditator's named Goenka.

Regarding the effectiveness of modern communication, on Facebook, the Dalai Lama has 13.9 million likes; Zen master Nhat Hanh has 1.7 million likes. Compared to politicians and influential digital technology, we are still very far away. Mark Zuckerberg, the co-founder of Facebook has the world's largest traffic, nearly 40 million Likes, followed by US President Dolnald Trump. Trump is

the most emotional intelligent president of 45 US presidents when he used Twitter and Facebook as a weapon against antagonistic communication. He was the most powerful US president to watch mainstream media and sideline media as his enemy in the United States. No president has ever advocated like that. He has tens of millions of likes. In order to have 1 million Likes, there must be at least 4 million hits. Donald Trump's Facebook, Twitter has become a major TV station.

If the monks and nuns do not use social media, it is backward, provided we use its in positive way. The local Vietnamese community has just used Facebook for a few years. I am lucky myself so far with 233 thousand of likes, Venerable Phuoc Tien with 218 thousand of likes. Other professors have about tens of thousands of Likes. If we compare Vietnamese Buddhist monks with entertainment characters in cinema, fashion, singers, comedians, then it is too far away. For example, comedian Hoai Linh leads with ten million of likes. So if people use social networks as communication tools, the masses will enjoy online what we teach. For example, when I share a Buddhist perspective on the "World Mission Society Church of God". Within the first three days after posting on YouTube, there were 1.9 million views. That week, it ranked third worldwide in terms of visits. The largest Ba Vang pagoda in Vietnam covers an area of 6000m² containing only 7,000 seats. Or Hoang Phap Pagoda every Sunday welcomes 10,000 people, the Buddhist retreat courses welcome up to 3600 people, or the world's largest lecture hall of Dhammakaya Temple, Thailand - 1km² contains up to 1 million seats, all can not get 1.9 million views.

The media network is like a big TV channel where we can't take anything to compare. It's a mistake for not using it, not to mention that after you die, your posts on Facebook and Youtube are permanent in 100 years, 1000 years.

Accusing the use of media is for show off the ego is a short-sighted thinking. Communication is a channel to propagate the philosophy of Buddha, the Buddha's ethics that change the perception, behavior, lifestyle, policies, ideal at the national and global scale. Like Vesak, I have seen clearly that bringing Vesak to Vietnam will change the vision of the National Assembly, and

Vietnamese leaders to Buddhism. According to my own research, in 2008 and before, we had 38 thousand of monks and nuns and about 13,000 temples. After 10 years under the impact of United Nations Vesak 2008 & 2014, now we have 55,000 monks and nuns and 18663 official temples, about 3000 pagodas, following Buddha's path which have not been acknowledged yet. That is the positive impact of Vesak campaign.

In April 2008, as Secretary-General of this Great Festival, I was assisted by the Central Advisory Committee to hold a press conference for 400 daily, weekly newspapers and Southern television channels that attendees must be at least the Secretary-General to come to listen to the International Organization Commission's explanation of the Vesak Festival. I had to make a CD to introduce the Great Festival, the benefits of the Great Festival, the national scope, the international scope, the image of Vietnam in the world, the political and cultural interests, education, society and every aspect to help journalists who had little knowledge of Buddhism have a better view of the value of Buddhism. The opening and closing ceremonies and relay programs were broadcast on 63 national television channels. There has never been a Buddhist event in the 2000 year history in Vietnam that has been so powerful before. 400 daily newspapers and weekly newspapers provided free information about the Vesak 2008 event. Coming to Vesak in 2014, as the second time, the density and wide range of television was slightly reduced. That is why the Vietnam Buddhist Sangha is determined to continue organizing in 2019.

The benefits of changing awareness is very great, leading to changes in policy, behavior, ideals ... all begin with communication. So digital media is soft power that dominates hard power on politics and money.

The doctrine has many sides, one introduces another, the Sutras were progressive in defining the 4th industrial revolution, it is internet of things. Unfortunately, our monks and nuns still live in the oasis of the temple, during the lifetime of the temple only follow the dharma practice like the Amitabha for the dead; for the sick; The penitential rite for those who are guilty, while 38,000 suttas about the world view, the life, morality, society, the practice

of concentration, liberation, and the view of the Buddha which are cared by a few monks. That's why the wisdom of Buddhism is so great but the scale of Buddhism in the world is still too narrow. In the early 19th century, Buddhism spread across the globe, after the remaining religions for centuries.

We are less active in integration. We just sit in the temple waiting for the masses to come. I often thought that it is like a village girl who thinks she is a beauty of the world, waiting for the rich guys in the world to flirt. While the Buddha was from 6 am to 2 pm going into the corner of his life. Every day we must go to a new location. Many people explain in a very short-sighted way that the Buddha is afraid of the masses do not have money to donate, but in fact, going to the village to meet new people, sharing the philosophy, solving the deadlock, helping them overcome difficulties. It is a mistake to give up propagandize Buddhism for five or seven hours. We should propagandize Buddhism in the small group of seven people like Venerable Minh Dang Quang. At that time, he was only 20 years old but he created a revolution in spreading Buddhism in South Vietnam. We proudly boasts that we are a big chariot, a great method, with many beings, but we just sit in a temple waiting for someone to come. It is not enough. In that way, the masses cannot choose and must follow other more attractive religious organizations.

For media, monks when lecturing, filming, editing carefully, do not rush to do live broadcast if you are not confident and good enough. edited live broadcast will create a big effect.

In 2000, Giac Ngo Pagoda had a bilingual English Vietnamese daophatngaynay.com website. In 2004, tusachphathoc.com page was born. Currently chuagiacngo.com introduces the great sutra, audio books, Buddhist books, Buddhist films, Buddhist music. 2007 banhoangphap.com page gathers thousands of dharma talks of nearly 100 Saigon monks and nuns. Parallel that year, there was phatam.com, the largest network for the world community on video clips, 30,000 voice talks by about 100 domestic and foreign monks and nuns. The goal is to eliminate the Buddha-dharma through the self-study path of monks and nuns and lay Buddhists/

In ten thousand of pagodas, how many are currently teaching?

Every province has 25 monk professors, Ho Chi Minh City, outside 25 professors, there are nearly 300 monk lecturers. The “department of Buddha teaching” of the whole country consists of one hundred and fifty teachers, but how many people are teaching Buddhism? So it is necessary to use communication to change and redeem your errors in this noble responsibility.

5. UNDERSTANDING AND MANAGING EXTERNAL FORCES

External forces are obstacles that we need to identify and overcome, Adapting to global social, geographic, geopolitical, psychological, religious, religious... influences. it also has a multi-dimensional effect. The influence of mass media, digital innovations, the 4th industrial revolution as well as the phenomena of globalization have changed the way we do business, solve problems, administrate, practice religion and practice in modern times. If we do not identify this change, then it becomes an external obstacle force.

Large corporations that change foreign forces, they advocate losses for several years to change global consumption habits.

In 2004, when I first went to the United States to give dharma lectures to Vietnamese community, a local teacher took me to Starbuck café. I find it strange because the driver calls to order coffee from afar, when I come out of waiting. They came to receive free giveaways and received coffee to drink. In essence, if a person knows how to enjoy coffee, Starbuck carries the title of coffee, not the coffee flavor. Vietnamese coffee is true coffee. I don't know how to drink coffee but I feel it. We do international business, selling raw coffee, which accounts for 60% of the world market share for only US \$ 2 / 1kg. World brands buy back and sell for 200USD / 1kg. Thus, we are bearing for all risks in the process such as land purchase acquisition, human resource investment, labor, natural risks, price competition, competition for traders, and then selling for US \$ 2 / 1kg. While big brands do not contribute to most of the processes but could sell at 198USD / 1kg. Many multinational and multidisciplinary corporations invest huge amounts of money to kill small national organizations and small businesses. They lose in one country but take profit in other countries.

Pepsi and Cocola are stranger when it comes to Asian markets. First they give free drink to make people addicted to the taste. It is a method of changing global consumption habits of large corporations. They grasp demand, market, consumption trends and boldly change consumption habits. In the current context of Vietnam, Pham Nhat Vuong is one of those global visionaries, invested 5 billion USD to buy German technology to manufacture Vinfast cars. Their launch was very impressive, famous player Beckham and Miss Vietnam are reported by the world press.

Global experts must understand the effects of economic, cultural, historical, and legal factors because the rules of each country are different and change constantly. When trade wars occur between the US and China, Vietnam benefits. International investors fled China for fear of risk. They run to Vietnam because Vietnam is a promised land with growing GDP. Understanding the impact factors, the investors will seize the opportunity to become a new dragon.

A few years ago, the project of Long Thanh International Airport was launched. Many investors buy land and take risks if the land is in the planning area. They accept losses, but if located next to the planning area, from a very normal land price will increase by a hundredfold. So, taking the policy or connecting with the policy maker before that policy is announced, the investment will win.

In 2007, I proposed the Church to establish the World Buddhist Association. The Vietnamese government's consensus is through the Government Religions Committee, General Department of A88, the leader of the Vietnam Buddhist Church, but only one is against it so all must close. Then we have to mobilize large organizations to bring Vesak to Vietnam. When we return, we are under a lot of pressure, we have to agree on conditions that are sometimes unfair. If we are a big organization, with good networking, we will build a global image of Vietnam. In 2007, the United Nations International Organization Committee had only 37 member countries. In 2008 I upgraded to 57 member countries. In 2014, I upgraded to 85 countries. Today my assistants are trying to expand the database to raise the number to 100 to 108 countries. This shows that the sympathy of the world community for Vietnam is very great.

So it is impossible to think globally and try to overcome global obstacles. The problem is that we are still stuck with some legal barriers.

It is necessary to be flexible, it is very difficult to adapt and overcome the global obstacles with a stubborn mind. We also need to rely on social standards, social defaults, global defaults to create interaction, adaptation. I hope that at some time, our country will have a large organization of world Buddhism, attracting the world Buddhist community to return to Vietnam to develop Vietnamese Buddhism to become a caste, not only It is purely an international event organization but also a spiritual tradition of practice, with values for the world community to consult and learn.

These above are personal, subjective and incomplete views. During the last 16-year period when I participated in the National Vietnam Buddhist Sangha's International Buddhist Affair Committee, I thought what I was trying and needed, I did my best. The purpose of Vesak's achievement led to the growth of Buddhist population in Vietnam, the development of Vietnamese Buddhism, the change of the vision of Vietnamese political leaders to Buddhism. I hope her teachers and teachers should not stop at getting bachelor's, master's and doctoral degrees. It is just a useful tool, not a cure. The new monk generation have an advantage over our generation back in time because we lived in the era of the 4th industrial revolution. We can use useful communication, image selection and content to create. positive impact. If 55,000 Vietnamese monks and nuns all do the same, right from the seat of the school, we have made great contributions. I hope that along with the study of Buddhism, because it is a knack, we should learn more about administration and digital studies. His Holiness the Dalai Lama, when he settled in India in 1959, made it clear in the autobiography that he first asked for reform of his education, which was for him to study science and politics. Through awareness and vision, the Dalai Lama has reached the world to become the most famous Buddhist leader today. With that proposal, I believe we will create a glorious history for modern Vietnamese Buddhism.