



Ministry of Culture
Government of India



INTERNATIONAL BUDDHIST CONFEDERATION
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ASIAN BUDDHIST SUMMIT | 20 24

ROLE OF BUDDHA DHAMMA IN STRENGTHENING ASIA

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CONCEPT NOTE



ROLE OF BUDDHA DHAMMA IN STRENGTHENING ASIA



1st ASIAN BUDDHIST SUMMIT | 2024

Role of Buddha Dhamma in Strengthening Asia

In tandem with strengthening its bond with Buddhist nations across Asia, the International Buddhist Confederation (IBC) in collaboration with Ministry of Culture, Government of India has organised the 1st Asian Buddhist Summit (ABS) on 5-6 November, 2024 in New Delhi. The theme of this summit is on 'Role of Buddha Dhamma in Strengthening Asia'. The ABS aims to bring together Sangha leaders, scholars, experts and practitioners from various Buddhist traditions across Asia to foster dialogue, promote understanding and address contemporary challenges faced by the Buddhist community. Through ABS, IBC aims to find a common link between various traditions, practices, beliefs prevalent in the Asian Buddhist circuit. This will enable in outlining the scope and potential areas of sustaining the Buddhist narrative in the modern world and future. The role of Dhamma, involving the youth will help in strengthening and nurturing a new value-based society.

Background

India has a rich heritage reflecting a glorious past in almost all spheres of life, more so in spirituality. If we delve into the rich ancient Buddhist literature of the various traditions, we find panoramic view of India of the 6th century BCE and later period, particularly of the area known as Majjhima Desa or the Middle Land which consists of the places where Buddha Dhamma originated and developed, i.e., the entire Jambu Dvīpa (Indian sub-continent).

The journey of Buddha Dhamma (Buddhism) began in the 6th century BCE when Siddhartha Gautama attained enlightenment and started teaching his profound insights. After the *Mahaparinirvana* of the Buddha, his teachings were preserved and disseminated by his followers, leading to the formation of three major Buddhist traditions as it exists now: Theravada, Mahayana and Vajrayana.

The Mauryan Emperor Ashoka (268–232 BCE) played a crucial role in propagating Buddha Dhamma within India and beyond borders. His reign over the vast empire of Ancient Indian sub-continent is a good example of how much the teaching and practice of Dhamma can bring transformation in the individual and in the society, largely bringing peace, happiness, prosperity and harmony to the land. Ashoka's rule saw not only the good Dhamma governance but all-round development in his kingdom. His rock-edicts and pillar-edicts etc. even now stands as a Dhamma-marker, witness to the pan-Asian dissemination.

The Buddhist art that evolved from its original homeland India was transported to other parts of Asia and the world, adapting to local styles and norms in each new host country. It developed to the north through Central Asia and into Eastern Asia to form the Northern branch of Buddhist art, and to the east as far as South East Asia to form the Southern branch of Buddhist art.

Buddha Dhamma is a way of life that emphasizes compassion towards all beings. Dhamma emphasizes on the relevance of impermanence and interdependence which remind us that everything in the world is changing and are interconnected, and we must learn to live in a way that ensures the well-being of the self, others and our planet.

India talks about shared cultural development instead of export of culture. The values of peace, accommodation, inclusiveness, and compassion that are part of our societies can be attributed to the influence of the teachings of the Lord Buddha and his Dhamma. Buddhist thought on Dhamma provides a unique framework for political action, emphasizing moral principles, compassion and ethical governance. In an era marked by political challenges, the integration of Dhamma inspired values can contribute to a more ethical and harmonious political landscape. India had already indoctrinated these values since its independence through *Pañchashīla* principles, by the ideals of "peaceful co-existence".

India has a deep spiritual connection with the Buddhist faith which originated in India, with Gautam Buddha attaining enlightenment in Bodhgaya and preaching his disciples the fundamental concepts of Dhamma, known as the turning of the wheel of Dhamma, at Sarnath. Scholars and monks from India travelled throughout far off nations on pilgrimages while carrying the Buddha's teachings. Buddha Dhamma was spread through China, Japan, Tibet and South East Asia as a result of this mystical journey, with Sri Lanka at times being the transit route. India has adopted Buddha Dhamma and incorporated them in the development journey. His message of non-violence and compassion has inspired India's constitution. Buddha's *Dhamma Chakra* on the Indian flag provides momentum and the Parliament House of India has his engraved mantra - '*Dhamma Chakra Pravartanaya*'.

A number of heritage sites of importance to the Buddhist faith, such as Bodhgaya, Sarnath, Kushinagar, Sankissa, Shravasti, Vaishali, Rajgir and Nalanda, among others are all spread out in India. Moreover, India being *Aryabhumi*, the basic principle based on compassion, wisdom, peace and harmony has been the very foundation of the rich Indian Culture and Society for centuries and even today it plays a dominant part in our daily lives. It has emerged as a sanctuary to people from different corners of the world who visited here and nurtured their faith; also serving as a home to a large Tibetan diaspora for many decades. In addition to this, historical links to Theravada tradition of Buddhism enable India to further relations with other Buddhist countries and create conversation between multiple streams of this faith. Deepening ties with Asian nations on the basis of Buddha Dhamma has potentially fed into India's larger policy objectives, the 'Neighbourhood First' policy, and the 'Act East' policy, for instance. Moreover, speaking at the ASEAN Summit in Jakarta in September 2023 Prime Minister Narendra Modi had said that "The 21st century is Asia's century".

Spread of Buddha Dhamma to South Asia

Buddha Dhamma has been a significant cultural and religious bridge (Setu) between India and South Asia, encompassing countries like Bangladesh, Bhutan, Nepal, Pakistan and Sri Lanka. Bengal which constitutes present day Bangladesh, West Bengal and Bihar was the main center of Buddha Dhamma during the Pala period in 8th century where Mahayana and Tantric form of Buddhism was prevalent. The Pala kings were so devoted to Buddha Dhamma that they had built a number of large viharas and centers for Buddhist studies. The *Vikramashila* and *Sompura Vihara* are some examples to mention. Bengal was also a homeland of great Buddhist masters like *Chandragomi* and *Atisha Dipankara*, who was the abbot of the *Vikramashila Vihara* and played a prominent role in dissemination of Buddha Dhamma in Tibet in the 11th century.

In Bhutan, the Buddha Dhamma first flourished in the 8th century under an exiled Indian King Sindhu Raja who established his government in Bumthang at Jakar Gutho Palace. The King in order to cure his illness invited Guru Padmasambhava who later became a key figure in propagating the Buddha Dhamma in Bhutan, thereby, making it one of the thriving Buddhist nations today.

Likewise, it is believed that after the commencement of the 3rd Buddhist Council, the Mauryan emperor Ashoka sent nine missionaries of the elders to preach the Dhamma in various states and foreign countries as *dhammaduta*. Of these, the first mission headed by the Elder Mahinda, son of King Ashoka himself carried the message of Buddha Dhamma as well as Tripitaka to Sri Lanka. This event marked the beginning of strong religious and cultural ties between India and Sri Lanka, which have persisted for over two millennia. Monastic communities played a crucial role in maintaining and spreading Buddha Dhamma. Indian monks traveled to Southern Asia to teach, while monks from these regions traveled to India for study and pilgrimage. The establishment of monasteries and centers of learning facilitated the exchange of religious texts, practices, and ideas. The practice of monks from different Buddhist countries coming to study in Indian monasteries continues even today.

In contemporary times, notwithstanding that "Neighbourhood First" policy is not a new concept in Indian foreign policy, Prime Minister Shri Narendra Modi took new directions, showing distinct imprints in his

policies. He has formulated his foreign policy doctrine (Modi doctrine) and introduced new pillars of India's foreign policy (*Panchamrit*), including five pillars: dignity, dialogue, shared prosperity, regional and global security, cultural and civilization linkages aimed at affirming India's position as a rising power in the world.

Spread of Buddha Dhamma to South East Asia

India, as the land of Buddha Dhamma, holds a unique position in the spiritual and cultural history of Asia. Buddha Dhamma has emerged as a valuable component of India's cultural history, aiding the country in developing steadfast foreign policy and effective diplomatic ties. It has allowed India to establish its presence, particularly in Asian nations through various key drivers like India's 'Look East' Policy of 1991 and the 'Act East' Policy of 2014.

In South East Asia, Buddhism began to flourish from the 3rd century BCE onwards. Emperor Ashoka's *dhammaduta* were instrumental in establishing Buddhist communities in modern day Sri Lanka, Myanmar, Thailand, Cambodia, Laos, and Vietnam. Likewise, the archaeological record of countries like Indonesia, Singapore, and Malaysia points to trade as the primary factor in the spread of Buddha Dhamma. The Theravada tradition, emphasizing the original teachings of the Buddha, became predominant in these regions. The cultural and religious exchanges facilitated by Buddha Dhamma significantly influenced local culture, art, architecture, literature, and governance. South East Asian countries have many structures and monuments that depict influences of Indian culture, art and architecture from the ancient period. Borobudur, for instance, is a Buddhist monument present in Java. Its style incorporates influences of Gupta and post-Gupta art. In Myanmar, the art and architecture in terracotta plaques of Pagan and its Buddhist religious monumental architecture attained deep influence of eastern India along with imbibing traits of its indigenous cultural form. Similarly, the cosmological depictions in Angkor Wat of Cambodia integrated Hindu cosmology with Buddhist themes, illustrating the fluid boundaries between religious traditions in this region.

Spread of Buddha Dhamma to Central and East Asia

Buddha Dhamma flourished to Central and East Asia along the silk route, facilitated by Indian monks like *Kasyapa Matanga* and *Dharmaratna* in the 1st century C.E. Similarly, *Bodhidharma* is revered as the father of Chan (Zen) Buddhism in China and Kumarajiva translated Buddhist texts and taught the Dhamma. Later, several monk scholars like Xuanzang and I-tsing travelled to India and studied at Nalanda University which produced eminent Buddhist masters. Among them *Acharya Shantararakshita*, *Acharya Kamalashila*, *Acharya Atisha Dipankara* and many others played a crucial role in the dissemination of Buddha Dhamma. Central Asia served as a crucial conduit for the transmission of Buddha Dhamma from India to China and further East. The Silk Road not only promoted trade but also the exchange of religious and cultural ideas. Monks, pilgrims, and traders played vital roles in this process.

Although it is difficult to ascertain the definite date of the advent of Buddha Dhamma to Central Asia, it is almost certain that the nomadic tribes, the Sakas and Kushanas as well as Indian merchants had carried elements of Indian culture with Buddha Dhamma to the different states of Eastern Turkestan¹ around 1st century AD. The Kushan Empire (circa 1st-3rd century CE), which spanned much of Central Asia and Northern India, was instrumental in the spread of Buddha Dhamma. The Kushan rulers, especially King Kanishka, were great patrons of Buddha Dhamma. It was under his patronage the Fourth Buddhist Council of Mahayana tradition was supposed to have been held in Kashmir in 72 AD. They supported the building of *viharas*, stupas, and the propagation of Buddhist teachings. The region of ancient Gandhara became a significant center of Buddhist art, blending Hellenistic and Indian styles. The famous Gandharan art influenced Buddhist iconography throughout Central and East Asia.

1. East Turkestan is an ethnic group and homeland to the Turkic speaking Uyghurs and other Central Asian peoples such as Kazakhs, Kyrgyz, Uzbeks, Tatars and Tajiks.

Contemporary Relevance

The Buddhist narrative has time and again been reflected in India's policy towards Asian nations. The shared Buddhist heritage promotes and continues to shape mutual understanding, respect, and cooperation amongst the nation in the modern era. In this connection, the IBC along with the Ministry of Culture organized the First Global Buddhist Summit in April 2023 bringing together senior Sangha members, distinguished scholars and academicians, and Dhamma practitioners from all across the world to discuss the contemporary challenges facing the world and seek to find ways and means of dealing with them.

In March 2023, the Ministry of Culture, the Ministry of External Affairs and the IBC organized the first International Conference on Share Buddhist Heritage under India's presidency of SCO on 14-15 March 2023 in New Delhi. Similarly, India recently extended its gesture of goodwill by transporting the Holy relics of the Buddha and his two chief disciples *Arahant Sariputta* and *Arahant Mahamoggallana* to Thailand for 26 days in February-March 2024. This endeavour was preceded by successful Holy relic exchanges with Mongolia in 2022 and Sri Lanka in 2012.

IBC along with the Ministry of Culture, Government of India, Embassy of India in Bangkok, Thailand and Silpakorn University, Bangkok jointly organised a One-Day International Symposium on the "Significance of *Vipassana* Meditation for Wellbeing & Global Peace" on 27 February 2024 in Bangkok. While *Vipassana* has been an ancient form of meditation that originated in India many thousands of years ago taught by the Buddha, its relevance remains more apt in today's time and age with complex contemporary challenges that all of us are dealing with on a daily basis across the world. This is a thought that the Prime Minister Shri Narendra Modi reminded us earlier this year in his address celebrating centenary birth year of Vipassana Acharya Dr. S. N. Goenka. Quoting Gururji Goenka, he emphasized on the concept of self-transformation which is imperative for self-realisation. Separately, among other programmes, over 21 countries represented by leading scholars, teachers of spirituality and religion, venerable bhikkhus and bhikkhunis, political leaders and former heads of state, converged for the 'Samvad – Global Hindu-Buddhist Initiative on Conflict Avoidance and Environmental Consciousness' in New Delhi, which was also inaugurated by Prime Minister Shri Narendra Modi in 2015.

Thus, the ABS in continuation to the above activities represents a unique opportunity to bring together the diverse voices of Buddha Dhamma across Asia. By fostering dialogue, addressing contemporary challenges, and promoting the rich cultural heritage of Buddha Dhamma, the Summit aims to contribute to a more compassionate, sustainable, and peaceful world. Through collective reflection and action, the summit aspires to strengthen the role of Buddha Dhamma in the modern era and ensure its enduring relevance for future generations.

Description of Sub-Themes

1. Buddhist Art, Architecture and Heritage

The Buddhist art, architecture, and heritage hold immense significance as they embody the spiritual and cultural essence of Buddha Dhamma, a religion practiced by millions worldwide. These artistic and architectural treasures, spanning centuries and continents, serve as tangible manifestations of Buddhist literature and philosophy, symbolizing the path to enlightenment. From the majestic stupas of Sanchi to the intricate frescoes of *Ajanta*, Buddhist art and architecture not only showcase exceptional craftsmanship but also convey the teachings of the Buddha, making them an integral part of the ancient heritage. Moreover, these cultural relics provide a window into the history and evolution of Buddha Dhamma, allowing us to appreciate the diversity and richness of this ancient legacy. By preserving and celebrating Buddhist art, architecture, and heritage, we can foster cross-cultural understanding, promote spiritual growth, and honor the enduring legacy of Buddha Dhamma.

2. Buddha Cārikā and Dissemination of Buddha Dhamma

Buddha Carika, or the sublime wandering of the Buddha played a crucial role in the dissemination of the Buddha Dhamma. After attaining enlightenment, the Buddha spent the rest of his life traveling throughout the Indian sub-continent, sharing his insights with people from all walks of life from Kings to commoners. His tireless efforts to spread the *Dhamma* led to the establishment of the Sangha, a community of monks and nuns who further continued preaching his profound *Dhamma*. Through their efforts, Buddha Dhamma spread rapidly, reaching distant lands and cultures, adapting to local contexts while maintaining its core principles. The *Buddha Carika* thus ignited a spiritual movement that transcended borders, transforming lives and shaping civilizations, making Buddha Dhamma one of the world's most widespread and enduring philosophy that guides humanity towards enlightenment.

3. Role of Holy Buddhist Relics and Its Relevance in Society

The Holy Buddhist relics play a significant role in Buddhist culture and society, serving as a tangible connection to the Buddha and his teachings. These relics, often enshrined in stupas or temples, are believed to embody the spiritual energy of the Buddha and his enlightened disciples. They inspire devotion, spiritual growth, and a sense of community among Buddhists, who venerate them as a means of cultivating merit and wisdom. The reverence for the relics also nurtures a sense of cultural heritage and historical continuity, linking generations of Buddhists across time and space. Moreover, the symbolism of relics reminds us of the impermanence of all things, encouraging us to cherish the present moment and strive for spiritual liberation. In this way, holy Buddhist relics remain a powerful and enduring presence in society, nurturing spiritual growth, cultural identity, and compassion.

4. Significance of Buddha Dhamma in Scientific Research and Well-Being

The Buddha Dhamma has a profound role to play in scientific research, particularly in the fields of psychology, neuroscience, and philosophy. The teachings of the Buddha on the nature of the mind, consciousness, and the self, have influenced modern theories of cognitive science and psychology. His insights on the impermanence and interconnectedness of all phenomena have parallels with modern scientific concepts such as quantum mechanics and ecology. Additionally, the Buddha's emphasis on empirical observation, experimentation, and critical inquiry has inspired scientific methodologies. Furthermore, the practice of mindfulness, a core Buddhist meditation technique, has been incorporated into modern therapies and research on mental health, well-being, and peak performance. The Buddha Dhamma's emphasis on compassion, ethics, and nonharming has also informed discussions on the ethical implications of scientific research, promoting a more holistic and responsible approach to scientific inquiry.

5. Role of Buddhist Literature and Philosophy in 21st Century

Buddhist philosophy and literature form a rich and intricate tapestry that explores the human condition, the nature of reality and the path to enlightenment. The philosophy of the Buddha as encapsulated in Buddhist literature offers a profound and timeless wisdom that has captivated minds for centuries. Buddhist literature encompasses a vast array of texts, including sutras, scriptures, commentaries, biographies, and poetry. Through these sacred texts the teachings of the Buddha on the Four Noble Truths, Eight Fold Path, and the nature of reality are revealed which was initially delivered in the first sermon of the Buddha that was delivered on the *Āśāḍha Purnima*, the full moon day of July. These literary and philosophical works form a rich tapestry that not only illuminates the path of Dhamma to enlightenment but also provides a window into the cultural and spiritual legacy of ancient India. Through the literary writings, the philosophy of Buddha continues to inspire and guide the humanity, offering a universal message of peace, compassion, wisdom and liberation.





SESSION - 1



AN OVERVIEW OF DISSEMINATION OF BUDDHA DHAMMA IN ASIA





Shar Khentrul Jamphel Lodro Rinpoche
Renowned Jonang Scholar and
Rimé Master of Tibetan Buddhism
Australia



Khentrul Rinpoché Jamphel Lodro is the founder and spiritual director of Dzokden, an international organization dedicated to spreading the teachings of the Kalachakra Tantra.

*Rinpoche is the author of *Unveiling Your Sacred Truth*, *The Great Middle Way: Clarifying the Jonang View of Other-Emptiness*, *A Happier Life*, and *The Hidden Treasure of the Profound Path*.*

Rinpoche spent the first 20 years of his life herding yak and chanting mantras on the plateaus of Tibet. Inspired by the bodhisattvas, he left his family to study in a variety of monasteries under the guidance of over twenty-five masters in all the Tibetan Buddhist traditions.

Due to his non-sectarian approach, he earned himself the title of Rimé (unbiased) Master and was identified as the reincarnation of the famous Kalachakra Master Ngawang Chözin Gyatso. Though, at the core of his teachings is the recognition that there is great value in the diversity of all spiritual traditions found in this world; he focuses on the Jonang-Shambhala tradition. Kalachakra (wheel of time) teachings contain profound methods to harmonize our external environment with the inner world of body and mind, ultimately bringing about the golden age of peace and harmony (Dzokden).

SPEAKER I

Prof. Karam Tej Singh Sarao
Former HoD Buddhist Studies
University of Delhi
India



Professor Karam Tej Singh Sarao received the degrees of BA (Hons) in History with Economics, MA (History), MPhil (Chinese and Japanese Studies) and PhD (Buddhism) from Delhi University. He was awarded the prestigious Commonwealth Scholarship in 1985 to study at the University of Cambridge from where he received his second PhD in Pāli and Buddhist Archaeology in 1989. He began his teaching career in 1981 at Delhi University's KM College. In 1993, he joined the Department of Buddhist Studies, Delhi University as a reader where in 1995 he was selected to occupy a professorial chair. Professor Sarao has been a visiting fellow/professor at Dongguk University (South Korea), Chung-Hwa Institute of Buddhist Studies (Taiwan), Sorbonne (France), Cambridge University (UK), Visva Bharati (India), and PS Royal Buddhist University (Cambodia).

Abstract

Dissemination of the Dharma in Ancient India: Role of Commercial Networks and the Buddha Image

As Buddhism was strongly favoured by the trading communities, they turned out to be well-organized and resourceful channels of the spread of the Dharma.

An attempt has been made in this paper to show that the mercantile communities and the Sangha developed a symbiotic relationship whereby members of the Sangha offered gift of the Dharma by meeting their spiritual needs and deific protection to life and goods in return for material support to the sangha.

The existence of this relationship is exemplified by the distribution of archaeological sites of major Buddhist caityas and vihāras on the Northern and Southern Routes. The establishment and expansion of these vihāras along important trade routes also depended to some extent on political stability. Thus, apart from merchants, political authority became an important player in the establishment of these vihāras at strategic locations resulting in mutual imbrication of business, religion, and polity.

Archaeologically speaking, for some centuries, the early Buddhist art was aniconic and lacked an anthropomorphic image of the Buddha. It has been suggested that the earliest Buddhism was deliberately aniconic because the Buddha had transcended human form upon achieving Nirvāṇa and possessed no physical form in which he might be suitably portrayed.

It has been suggested in this paper that the traders may have felt the need to carry portable images of the Bodhisattva and the Buddha for the protection of goods and limb on arduous journeys. Consequently, the mercantile community of Mathurā, the most vital commercial entrepôt, may have received support from a splinter group of the Sarvāstivādins of Mathurā to anthropomorphise the Buddha. Further, as the creation of images might constitute control over subjects, the political authority of the time also became a stakeholder in this activity.

SPEAKER 2

Prof. Ceon Ramon

Affiliate Prof.,

Dept. of Electrical and Computer Engineering

University of Washington

USA



Prof. Ceon Ramon is an emeritus professor who is still active in human cognition research and integrating neuroscience with Buddhist philosophy. He was born in India and lives in Seattle, USA. He obtained his B.S. (Hon.) from the Indian Institute of Science, Bangalore, and a Ph.D. from the University of Utah in the fields of laser physics and quantum optics. He has held faculty positions at the University of Washington (1989-cont) in Seattle, USA, and Reykjavik University (2008-2017) in Iceland.

At present, he is involved in the development of EEG-based neurofeedback and brain stimulation techniques to treat brain disorders, such as epilepsy, anxiety, and memory disorders. He is a practitioner of Buddhism and has received teachings from eminent teachers in India and USA. His interests are in Buddhist philosophy, and he has studied primary root texts for almost forty years.

Abstract

Duration of Mental Cognition from Neuroscience and Buddhist Perspectives and their Clinical Applications

Mental cognition time frames and their durations have been catalogued in Buddhist literature to reflect on the nature of arising and cessation of thoughts. A few examples of these are the duration of an Instant (0.0133 s), a thought moment (0.12 s), a finger snap (0.866 s), and one human reflection (~1.2 s).

The Instant is called Ksana in Sanskrit. Modern EEG (electroencephalogram) measurements show that these time frames are like what meditators inferred centuries ago without a clock. The duration of a thought is variable based on a person's mental state.

A meditator could visualize and focus on an object for a very long time, while a person with anxiety or schizophrenia disorder might have a very different time frame with distorted mental images. However, treatment protocols based on Buddhist practices of relaxation, attention, and mental stability may be developed to treat these disorders.

The presentation reviews the similarities and differences in human cognition time frames from the Buddhist and neuroscience perspectives. Also, a conceptual framework will be outlined to treat mental disorders based on Buddhist practices of paramitas and meditation combined with neurofeedback and visualization techniques.

SPEAKER 3

Most Ven. Yongey Mingyur Rinpoche
Meditation Master
Karma Kagyu
Nepal



*Yongey Mingyur Rinpoche is a teacher and spiritual leader of the Karma Kagyu and Nyingma lineages of Tibetan Buddhism. He possesses a rare ability to present the ancient wisdom of Tibet in a fresh, engaging manner. His profound yet accessible teachings and playful sense of humor have endeared him to students around the world. Uniquely, Rinpoche's teachings weave together his own personal experiences with modern scientific research, as they relate to the practice of meditation. He has authored several books including two best-sellers: *The Joy of Living: Unlocking the Secret and Science of Happiness*, which has been translated into over 20 languages; and *In Love with the World: A Monk's Journey Through the Bardos of Living and Dying*. Rinpoche oversees the Tergar Meditation Community, an international network of meditation centers on six continents. He has initiated and guides health, hunger, hygiene, environmental and women's empowerment projects in the Himalayas.*

Abstract

Dissemination of Buddha Dharma in Nepal

The Buddha Cārikā, or the Buddha's Journey in his quest for enlightenment, beginning with his birth in Lumbini, Nepal around 623 BCE. It chronicles the life and teachings of Siddhartha Gautama, the historical Buddha and holds profound significance for deep-rooted cultural and spiritual traditions of Nepal .

Siddhartha Gautama lived a princely life and yet became disillusioned questioning the meaning of existence. He decided to renounce all worldly pleasure, and left his Shakya homeland and royal palace. He studied with some of the foremost scholars and enlightened masters of his time, and became extremely adept. Still unsatisfied, he traveled to Bodh Gaya, India and became an extreme ascetic. He spent six years meditating by the River Nairāṇjanā and still he could not find freedom from dukkha. Finally, he just let go and decided to let things be 'as is'. Only then, did something shift and he was able to see reality as it truly is. The Buddha realized that both indulgence and deprivation were equally useless, even counterproductive to awakening. What he found was the middle way or middle path of view, meditation and application or conduct.

This middle way approach has been practiced in Nepal ever since the Buddha's historical lifetime in an unbroken lineage. In Nepal, the three yanas are practiced together as Newar or Tibetan Vajrayana Buddhism. His rich teachings of 1) non-violence 2) virtue and 3) transforming the mind have all endured with many practicing these teachings in KTM, in the Himalayas and around the world. The view is that anything between two opposites is emptiness or sunyata , but not nothing, rather it is vast potential. Recognizing the luminous, profound, peaceful self, uncontrived and beyond concept, this is the middle way. The middle way is not only analytical meditation but the union of the cognitive and the experiential approaches practiced together. The application of the middle way is not too rigid or tight yet not too loose. It is recognizing the laws of nature and finding inner freedom that supports skillful action.

Pilgrimage sites like Lumbini, play a crucial role in preserving these narratives, attracting students and scholars alike. These sites foster a sense of connection to the Buddha's teachings, reinforcing the journey to inner exploration and freedom and significantly shaping cultural identity and spiritual practices. It helps us understand the interconnectedness of history, spirituality, and community in Nepal, illustrating the enduring legacy of the Buddha's journey in the hearts and minds of the Nepali people.

SPEAKER 4

Most Ven. Dr. Thich Nhat Tu
Standing VC
Vietnam Buddhist University
Vietnam



Venerable Master Thich Nhat Tu, born in 1969, was ordained in 1988 and earned a master's in philosophy from the University of Delhi (1997) and a Ph.D. in Philosophy from the University of Allahabad (2001). He has become a leading figure in Vietnamese Buddhism, contributing significantly to education, social service, meditation, and psychological counseling, offering support and guidance to countless individuals globally.

Currently, he serves as Vice President of IBC; Vice President of Vietnam Buddhist Sangha, HCM City, and the Executive Vice-Chancellor of the Vietnam Buddhist University. He is Chief editor of the Vietnamese Buddhist Tripitaka Translation Project, and the chief editor of The Buddhism Today Series, a 250-volume collection, and has produced over 200 Buddhist music albums. Additionally, he has authored more than 100 books and delivered over 4,500 Dharma talks, reaching a global audience.

Venerable Nhat Tu holds multiple key positions within the Vietnam Buddhist Sangha and has received nine honorary doctorates from universities worldwide. His contributions have been recognized with numerous international awards and accolades, including commendations from the Vietnamese Prime Minister.

Abstract

Harnessing Buddha Dhamma for India's Global Leadership and Regional Cooperation

This paper examines the strategic role of Buddha Dhamma in enhancing India's leadership in both regional cooperation and global governance. By leveraging its rich Buddhist heritage, India can strengthen its influence under the Act East Policy, fostering cultural diplomacy, promoting sustainable development, and advancing ethical governance. The paper explores how the integration of Buddhist values can contribute to regional stability, address contemporary challenges such as climate change and conflict resolution, and position India as a champion of global peace. Practical recommendations for promoting Buddhist tourism, cultural preservation, and educational exchanges are provided, highlighting India's unique role in global diplomacy.

SPEAKER 5

Most Ven. Phrarat Vajarasuttiwon (Arayawangso)
Buddhapojhariphunchai Forest Monastery
Thailand



Venerable Arayawangso is an internationally renowned Thai Buddhist monk and a senior member of Thailand's Supreme Sangha Council. He was conferred the Ecclesiastical title in the Royal Chapter of "Raja" rank: Phra Ratvajarasuttiwong, by His Majesty King Rama X, in December 2565 BE. He was also awarded the title "Dharma Pratipatti Vyaptidhara Nayaka Thero" of Siyam Upaliwangsa, Sri Lanka, in April 2553 BE, by the late Aggamaha Panditha Most Venerable Udagama Sri Buddhharakkitha Maha Nayaka Thero of the Asgiriya Chapter, on behalf of the Sri Lankan Patriarch. Appointed by Thailand's Supreme Patriarch, in his capacity as Chief Superintendent of Dhammayutika-nikaya, to the position of secretary to the Committee of Ecclesiastical Inspector-Generals.

Abstract

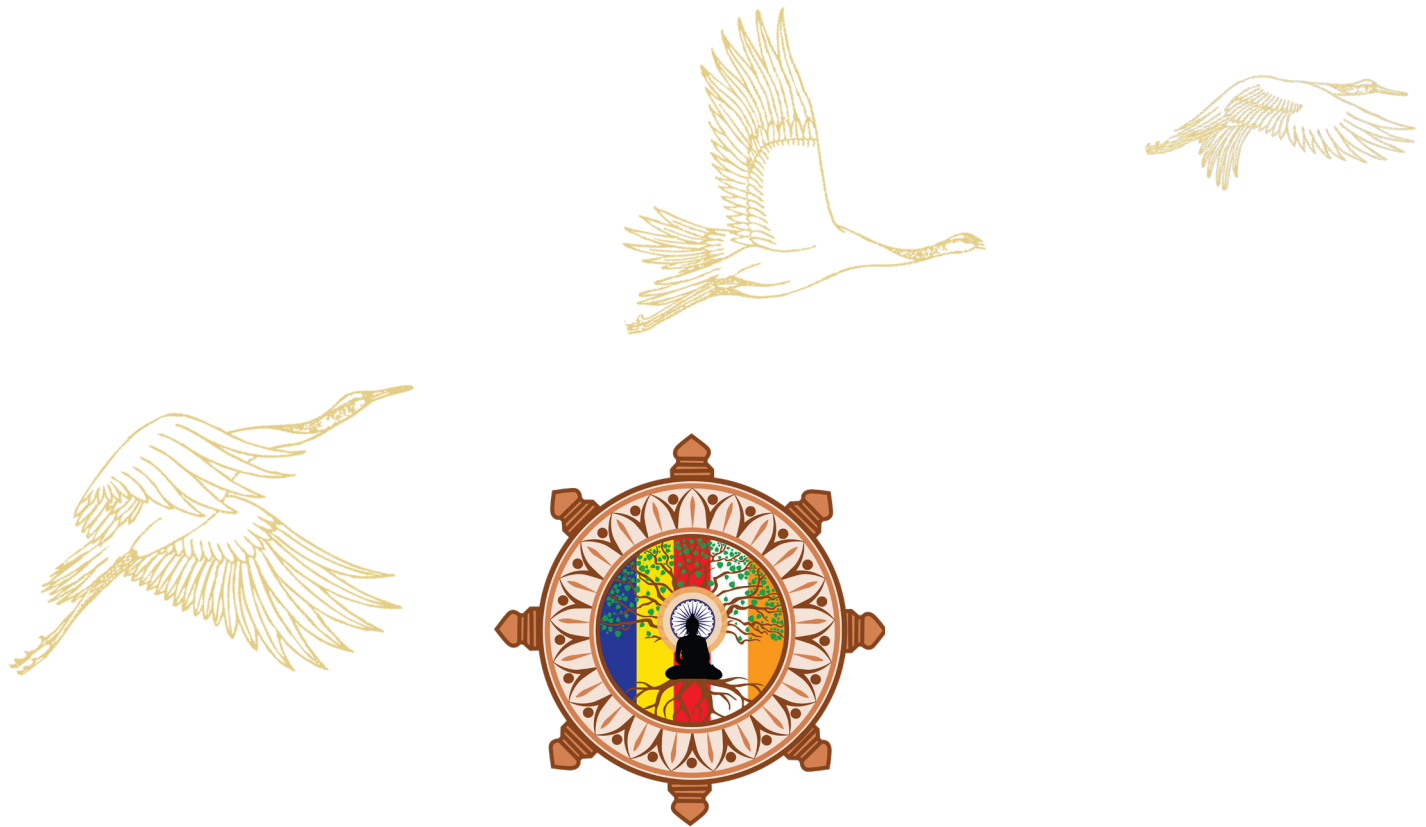
Studying Traces of Buddha Cariyā for The Dissemination of Buddha Dhamma

Buddha-cariyā manifested in Lord Buddha's dissemination of His Fully Enlightened Dhamma provides important evidence of His existence and the Teachings that have continued for more than 2,600 years. From the time of His Enlightenment under the Great Bodhi Tree in Bodhgayā, Jambudvīpa, until His Parinibbāna, Lord Buddha tirelessly conducted the duty of disseminating His Teachings, "Dhamma-Vinaya of the Tathāgatā", commonly known today as "Buddha-Dhamma."

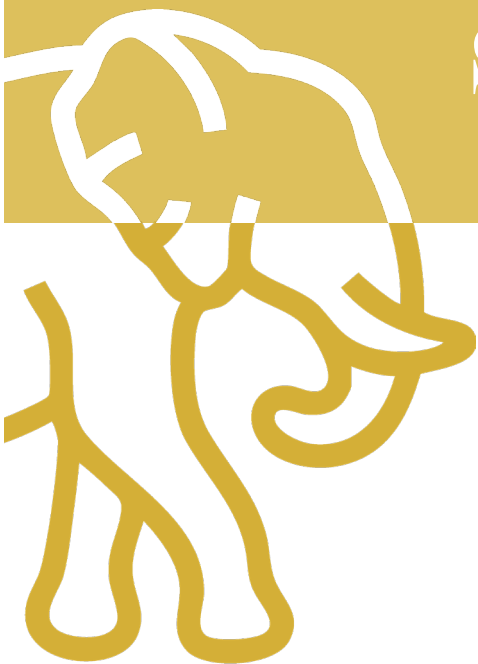
For Buddhist followers, in addition to studying the Ariyasacca-dhamma for the true extinction of sufferings, a highly significant issue is the Buddha-cariyā -- how for 45 years Lord Buddha consistently performed His noble duty. Analytical research will help us understand and realise the 'Dhamma Truth' intrinsic in His conduct and will reflect how the Buddha arose in this world for the welfare of the people, for the benefit and happiness of celestial, and human beings.

Buddha-cariyā includes the three virtues of the Buddha: 1) lokatthacariyā - conduct for the well-being of the world, 2) Nātatthacariyā - conduct for the benefit of the relatives, 3) Buddhathacariyā - beneficial conduct as duty of the Buddha. They are demonstrated in His daily activities: 1) the morning alms-round, 2) the evening discourse, 3) the nightly instructions to the Sangha, 4) the midnight response to questions from divine beings, and 5) the early morning exploration to find people suitable for His kindness.

Buddha-cariyā displays Lord Buddha's sublime qualities to be invited as our behavioural pattern, especially the True Dhamma for the study and practice towards liberation from all sufferings, or nibbāna. Most of all, Buddha-cariyā embedded in laying the foundation for disseminating Buddha-Dhamma for more than 2,600 years will serve as a model guiding our task for the perpetuation of Buddha Dhamma in this world.



SESSION - 2



SOUTH ASIA



MODERATOR

Prof. Dr. Susanne von der Heide
Chairperson
HimalAsia Foundation
Germany



Prof. Dr. Susanne von der Heide is a Cultural Scientist and Conservation Specialist, working in the Himalaya-Region, South and Central Asia.

She was curator for education at the Museum of East Asian Art at Cologne from 1988-1995.

Thereafter, she was working for UNESCO World Heritage Center in Paris and for the Division of Cultural Heritage of UNESCO.

Currently, she is the Chairperson of the HimalAsia Foundation, which was founded by late Tulku Dzongsar Ngari Thingo Rinpoche. The main aim of HimalAsia is to safeguard culture and nature by motivating and including the participation of local people.

Besides, she is teaching at different Universities in Germany, India and Nepal and has co- established the International Postgraduate Master Program for Buddhist Himalayan Studies at the Lumbini Buddhist University in Nepal.

She has written several books and made six films on the heritage of the Himalayas and is one of the editors of the book-series of UNESCO 'World Cultural and Natural Heritage Sites and curated prominent exhibitions in Germany, France, and Nepal.

In 2005 she received the United Nations SEED Award in New York for her initiative to safeguard nature and biodiversity of Himalayan areas.

In 2017 she received the Yves Rocher Trophée de Femmes Award for her engagement to protect the environment.

SPEAKER I

Ven. Khenpo Choten Dorji

Secretary

Council for Administration and Development Affairs

Central Monastic Body of Bhutan

Bhutan



Prior to the present position, Ven Dorji has been the Chief Editor at the Organization for the Promotion of Buddhist Practices. He was also the Personal Interpreter and Translator to His Eminence Sangay Dorji, Chairperson of the Council for Administration and Development Affairs.

He has both authored and translated periodic teachings of His Eminence Sangay Dorji, while accompanying HE on overseas visits and teachings. Ven. Khenpo Choten Dorji has completed bachelor's degree in Buddhist studies from Bhutan and master's degree from International Buddhist College in Thailand. In addition, Ven. Khenpo pursued PhD in Textual Studies at Mahidol University in Thailand and concurrently worked as Research Fellow of Bukkyo Dendo Kyokai at Kyoto University. In his capacity as Secretary, Ven. Khenpo Choten represents the Central Monastic Body as a Board Member of Gey Rab Nyed-Yon (GNY) and Bhutan Health Trust Fund.

Abstract

Role of Buddhist Literature and Philosophy in this 21st Century

Buddhism has come a long way which views that the Universal entity and Liberation are central to Buddhist literature and philosophy. The steps to the path of universal extinction and attainment of liberation are understood through the Buddhist literature and philosophy laid down by the Tathāgata Buddha. The latter step that led to liberation which includes various expedient means and teachings has much impact on human life that transformed from the early civilization to the contemporary existence in this 21st century.

Buddhist literature and philosophy inspire us toward self-realization and enable us to diversify our knowledge-based qualities and experiences to undertake religious and spiritual undertakings that encompass the cultivation of merit. These fundamental principles empower us to pursue our daily mandates and dealings within us in this generation. In what is a convergence of the best spiritual and mundane activities, Buddhist literature and philosophy present unique opportunities for all vehicles -lesser, greater, and general.

Overwhelmed by greed and anxiety, the 21st century is confronted by strife and conflicts, economic disparity, and many people become relentless under prejudices. Recognizing the opportunities and disparities, emerging technologies, and diverse religious and spiritual undertakings in our modern world today, this paper will illustrate the extent to which can leverage

SPEAKER 2

Prof. Basant Kumar Bidari
Archaeological Advisor
Lumbini Development Trust
Nepal



Prof. Basant Kumar Bidari was the Former Chief Archaeologist, Lumbini Development Trust, Lumbini, from 1985 to 2015, now Archaeology Advisor to LDT. Currently, he is the Visiting Professor, and HoD of MA Archaeology and Buddhist Sites of S.A. Lumbini Buddhist University, Parsa, Lumbini, District: Rupandehi, Nepal. He attended various National and International seminars and presented the papers.

Abstract

Emperor Asoka's Pilgrimage to Lumbini and Kapilvastu

After the death of Bindusara Maurya, the throne of the Magadha Empire passed to his memorable son Asoka. The empire of Asoka was larger in extent than that of his father and grandfather for he succeeded in annexing the country called Kalinga situated in the coastal areas of Andhra Pradesh and Orissa, to the Maurya dominions.

There was a small kingdom Kalinga to the east coast which was not under Magadha empire. It was a very important location for the trade with eastern kingdoms and control of the Bay of Bengal. Kalinga was the first from the region to use a navy and traveled offshore to southeast Asia for trade. For that reason, Kalinga was able to develop several ports and a skilled navy.

After the eighth year of his reign, he invaded Kalinga which is known as Kalinga war in the Indian history. It is presumed that the battle was fought on Dhauli hills in Dhauli village which is situated on the banks of Daya River and Kaling became a part of Magadha empire.

One of the Ashoka's rock edicts mentions that he launched a brutal military campaign against the peaceful coastal kingdom of Kalinga which resulted in 100,000 Kalingas killed, 150,000 deported, and thousands of others left to die of disease and famine. Ashoka was so horrified by what he had done that he renounced violence and dedicated himself to the path of peace, embracing Buddhism and developing his concept of Dhamma.

The patronage of a great and powerful emperor provided a strong motivation to the spread of Buddhism. Among many other things, Emperor Asoka, in exhibition of his intense devotion to the Buddhist faith, instituted dharma-yatras ('state pilgrimages to the sacred Buddhist places') to replace vihara-yatras ('pleasure tours'). Evidence of such pilgrimages can still be seen in the inscriptions on the pillars in Lumbini, Niglihawa and Gotihawa (though the pillar in Gotihawa is now broken, and its upper part with inscription is missing).

SPEAKER 3

Most Ven. Dr. Waskaduwe Mahindawansa Mahanayake Thero
Chief Abbot
Samkey Ling
Pali and Sanskrit Cultural Exchange Centre
Sri Lanka



Most Venerable Dr. Waskaduwe Mahindawansa Mahanayake Thero, born on July 21, 1953, in Galle, Sri Lanka, embarked on his monastic journey at the age of 12, receiving ordination on June 10, 1965 under the guidance of Waskduwe Silawansa Nayaka Thero. He pursued higher education at esteemed institutions, culminating in a PhD from the University of Morality in Florida in 2017. His contributions to Buddhism and society have earned him numerous accolades, including the prestigious Ashoka Raja Award. Since 2010, he has served as Mahanayaka Thero of the Amarapura Sri Sambuddha Sasanodaya Maha Nikaya and President of the International Buddhist Confederation. His leadership extends to educational initiatives and community service, fostering the teachings of Buddhism worldwide.

Abstract

Buddhist Art, Architecture and Heritage

Due to the geographical proximity and its easy accessibility by the sea, Sri Lanka and India had close contact since pre-historic time developing a great deal of historical writing about their cultural relations. Despite the fact, this article attempts to focus on the period from the 6th century CE onwards focusing on the accounts of ancient historical writings, archeological findings and inscriptional details centered round the nucleus of the Buddha's life, the development of Buddha Dhamma, the propagation of the Dhamma and Asoka's legacy in Sri Lanka.

There is no doubt that the Buddhist connection is the major preoccupation of the inheritance of this rich and incomparable art and architecture from India to Sri Lanka. Cultural prosperity began to uprise in Sri Lanka parallel to the Asoka's Buddhist mission in India. Apparently, Sri Lanka was gifted with the religion, language, art, architecture, sculpture and almost everything from India.

'Dipavamsa' and 'Mahavamsa' records sufficient evidence to accept the arrival of the Arahant Mahinda Thero in 247 BC inheriting a rich and diverse art and architectural displays varying in form and style. It's not Arahant Mahinda who did this drastic change in every aspect of the country, such as art, architecture, language, customs and traditions but Buddha Dhamma he brought from India.

Monasteries, stupas, cave temples, frescoes, inscriptions, carvings, processions, rituals and even the royal palaces started depicting the influence of Indian heritage in Sri Lanka. This paper expects to unwrap the fact that Sri Lanka would never become an heir to such a great and prosperous culture without the sacred relationship with India.

SPEAKER 4

Mr. Sabuj Barua

Director

**Buddhist History Cultural Heritage Research Institute
Bangladesh**



Mr. Sabuj Barua was born in a traditional Buddhist family in Chattogram, (Chittagong), Bangladesh. He grew up in a household deeply rooted in Buddhist principles and developed a profound appreciation for the teachings and philosophy that Buddha Dhamma encompasses. He entered the holy monastic order in 2005 as a Buddhist monk (formerly known as Venerable Sumanananda Bhikkhu) until July 31, 2023, to pursue spiritual advancement.

Mr. Barua's academic journey in Buddhist studies is a testament to his dedication and expertise. He completed BA and MA from Mahachulalongkornrajavidyalaya University (MCU), Thailand. He has served as monastic members of Bangladesh Buddhist Monastery, Bodhgaya, Bihar, India since (2005-2007) and 2018 to October 2022.

He has joined as Mindfulness Meditation Teacher at International Sangha Bhikshu Buddhist Congregation (Westminster Buddhist Temple), Westminster Blvd. California, USA. He has recently formed "Buddhist History Culture Heritage Research Institute Bangladesh," and serve as Director of the center, in Dhaka, Bangladesh.

Abstract

Buddhist Heritage in Bangladesh

I want to share with you all the various aspects of Buddhist heritage in Bangladesh and present Bangladesh's rich Buddhist past to the world—the recent research on Buddhist heritage in Bangladesh. I have attempted to identify discovered sites historically significant to the Buddhists of South and Southeast Asia and to see how we could relate this subject to more items of relevance in a socio-cultural ambition, having assimilated the true spirit of the discovered archaeological heritage of old.

SPEAKER 5

Venerable Bhikkhu Ananda
General Secretary
Maha Bodhi Society, Bengaluru
India



Ven. Ananda Bhikkhu has served as the General Secretary of Mahabodhi since 1987, playing a pivotal role in the organization's mission to promote Buddhism and meditation. Under the blessings and guidance of the Founder President, he has spearheaded numerous initiatives that have significantly advanced the outreach and impact of Mahabodhi. His teachings emphasize the importance of mindfulness and compassion, attracting a diverse audience eager to learn about Buddhist principles. Through workshops, retreats, and community programs, Ven. Ananda has inspired countless individuals to explore the depths of meditation and the teachings of the Buddha, fostering a spirit of understanding and peace within society.

Abstract

Role of Holy Buddhist Relics and its Relevance in Society

We are truly blessed that the Supreme Buddha manifested in this world, bringing forth his boundless teachings of wisdom and compassion. Though the Blessed One entered Mahaparinibbana over 2,500 years ago, through his profound determination, his sacred bodily remains transformed into sarira dhatu, or relics. These relics hold extraordinary spiritual significance, embodying the Buddha's presence in both physical form and through the spiritual essence of Dhammadhatu. Central to Buddhist practices, these relics became the heart of pilgrimage sites, and the creation of viharas, stupas, grand pagodas, and monuments, serving as powerful focal points for meditation, prayer, and spiritual gatherings that strengthen faith and connection.

Even today, the veneration of Buddha's relics remains deeply meaningful, weaving ancient Indian traditions into the fabric of modern spiritual life. For many, these relics are sacred links to the Buddha himself, awakening profound devotion and faith.

Moreover, these relics have taken on an expanded role, fostering interfaith dialogue and cultural exchange as they are displayed in museums and exhibited on international tours, drawing reverence from Buddhists and curiosity from non-Buddhists alike. Beyond their religious significance, these relics represent cultural heritage, identity, and historical continuity, symbolizing the lasting values of compassion, mindfulness, and non-violence, specially of Bharat. India, throughout the history has been benefitted immensely, achieving peace and knowledge of Buddha Dhamma.

In this light, the holy relics of the Buddha continue to be beacons of inspiration, offering spiritual guidance, unity, and refuge in an increasingly secular and varied social fabric of India and also around the world. For seekers on the spiritual path, they are a source of protection, strength, and profound connection to the Buddha's timeless teachings. The future of Buddhism is believed to rest with these relics, as it is prophesied that the current Buddha Sasana will end when they vanish from the world.



DAY 2

SESSION - 3

CENTRAL ASIA



MODERATOR

Mr. Ricardo Sasaki
Founder and Director
Nalanda Center for Buddhist Studies
Brazil



Mr. Ricardo Sasaki is the founder and director of Nalanda Center for Buddhist Studies in Brazil and has trained for 42 years with teachers from various Buddhist traditions. In addition to his work in psychological counseling, he is a writer and translator, notably responsible for translating the works of Ajahn Buddhadasa into Portuguese. For over 30 years, Ricardo has taught Buddhist philosophy and meditation across Brazil and Europe and presented at multiple international congresses. He was certified as “Dhammacariya Dhanapāla” by Aggamahapandita Rewata Dhamma Sayadaw and honored as “Mahāsadhammajotikadhāja” by the Buddhist Sangha and Myanmar’s Ministry of Foreign Affairs. He holds an honorary MA from Birmingham Buddhist Academy, is a certified Yoga Instructor (Vivekananda Kendra Yoga), and Lay Buddhist Minister in Rev. Gyomay Kubose’s Mahāyāna tradition. Additionally, he is a Certified Meditation Teacher (Culadasa lineage), Mindfulness Coach (Shinzen lineage), and serves as pedagogical coordinator of NUMI - Nucleo de Mindfulness in Belo Horizonte, Brazil.

SPEAKER I

Prof. Kubaev Surat Shavkatovich
Senior Researcher
Alfraganus University
Uzbekistan



Prof. Kubaev Surat Shavkatovich is a senior researcher at the National Archaeology Center of the Uzbekistan Academy of Sciences, specializes in “Silk Road Archaeology.” Born on August 15, 1984, in the Samarkand region, he graduated from Samarkand State University in 2009. A historian and PhD in history, he has worked at the center since 2011, serving as scientific secretary and head of the Landscape Archaeology department. His research interests include the topography of Central Asian cities based on archaeological sources, irrigation agriculture, urban culture development, early state formation, and the history of ancient Central Asian Art.

Abstract

Architecture as a Reflection of Cultural Transformations in Turan: The Kushan Period and the Middle Ages

Buddhist architecture in Central Asia is a crucial source for studying the cultural transformations that occurred in the region over several centuries. These changes are especially evident during the Kushan period and the Middle Ages, when Turan was at the crossroads of important trade and cultural routes.

Buddhism entered Central Asia in the 3rd century BCE, when Emperor Ashoka of the Maurya Empire actively promoted the spread of the religion. Buddhist missionaries and traders brought the teachings of Buddha to the region via the Silk Road. During the Kushan period (1st–3rd centuries CE), Buddhist architecture flourished, blending Indian and Hellenistic influences. The construction of Buddhist monasteries, stupas, and temples displayed a synthesis of various architectural styles, reflecting the multicultural nature of the Kushan Empire. One example is the Termiz complex, where elements of Greco-Roman architecture and Indian religious structures can be seen.

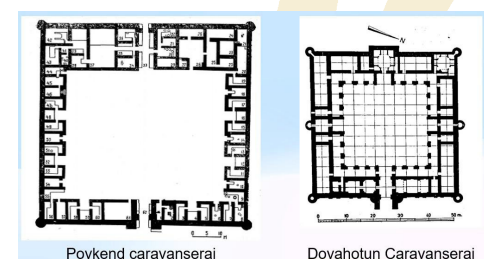
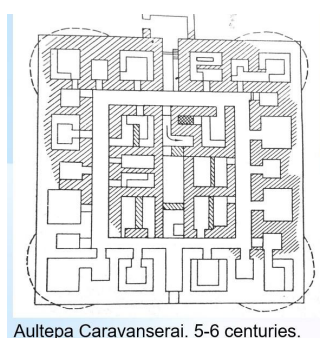
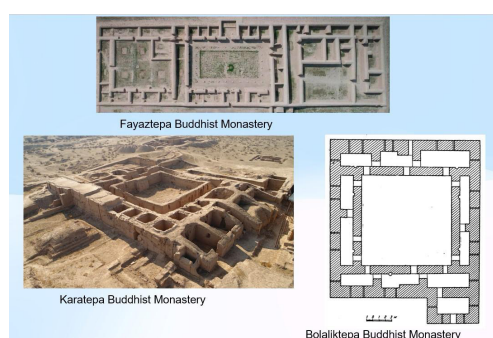
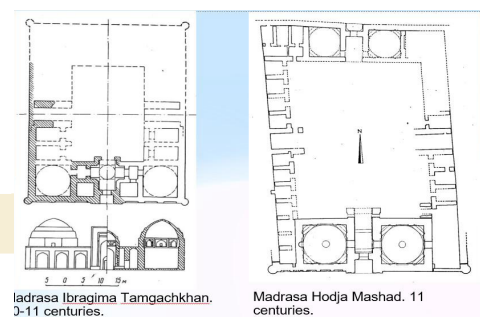
Key monuments of Buddhist architecture in Central Asia include the monasteries of Kara-Tepe, Fayaz-Tepe, and Balalik-Tepe. The Kara-Tepe complex, dating from the 1st–3rd centuries CE, is one of the largest Buddhist monuments in Termiz, featuring cave temples, stupas, and monastic cells. Fayaz-Tepe (1st–2nd centuries CE) is a monastic and temple complex with simple architecture but richly adorned with Buddha sculptures and frescoes. The Balalik-Tepe complex (3rd–4th centuries CE) also served as an important monastic and educational center, with unique reliefs and sculptures reflecting the cultural interaction in the region.

However, we know of only a few monuments from the ancient Turanian Buddhist period, such as Fayaz-Tepe, Kara-Tepe, Balalik-Tepe, and Kuva, in the territory of southern Uzbekistan. This indicates that the monuments of the Buddhist era have not been studied extensively and that new methods of studying them are needed. Our recent research suggests that the distinctive structure and function of Buddhist monasteries in the Turan region influenced the development of two architectural directions in the region.

The first direction: The location of Turanian monasteries on the route connecting China and other northern, and possibly Far Eastern, countries with the rich markets of India suggests that they may have served as shelters for caravans. Evidence supporting this includes the structure of the oldest caravanserai studied in the Turan region. In particular, the structure of Aultepa (Fig. 2), the first known caravanserai, supports this theory. Aultepa, long studied as a settlement, was re-evaluated with new approaches, concluding that it served as a caravanserai. Aultepa, dating to the 5th-6th centuries, is located in the Southern Sogd region on the road connecting Samarkand with the cities of Nakhshab and Kesh. Its structure suggests that the tradition of building caravanserais may have been influenced by Buddhist architecture. In this respect, the Aultepa monument can be an important object in the study of Turanian Buddhist architecture. In later periods, caravanserais built on this plan appeared not only in ancient Turan but also in other areas (Fig. 3). Among these is the caravanserai discovered in the ancient city of Khanka in the Tashkent region. Unlike many caravanserais located outside of cities at trade route intersections, the Kanka caravanserai is in the city center, although only the 10th-12th century layers of the building have been uncovered (Fig. 4).

The second direction: The role of Buddhist monasteries as important centers of education and culture suggests that their structural design may have influenced the layout of higher education centers, or madrasas, in Turan from the 10th to the 14th centuries and beyond. Notably, the Ibrahim Tamgachkhan madrasa in Samarkand, though not fully preserved, shows a structure in which the rooms near the entrance resemble those in Buddhist monasteries intended for student accommodation (Fig. 5).

In conclusion, although Turan Buddhism gradually lost its religious significance due to the rise of Islam in the Middle Ages (7th–10th centuries CE), elements of Buddhist structures can still be observed in preserved architectural monuments. Thus, it can be said that the architecture of the Buddhist era had a significant influence on the development of Islamic architecture. Further research may reveal additional insights, challenging the prevailing hypothesis that Buddhism influenced only southern Uzbekistan and not other neighboring regions. Chinese sources, for instance, mention that the image of Indian rulers was painted on one wall of the Kushonia Palace, which has yet to be found. Additionally, if the Aultepa and Kanka caravanserais are re-examined down to their earliest layers, new Buddhist-era monuments may be uncovered. This suggests that Turan's cultural connections with India during the Buddhist period were stronger than currently known.



SPEAKER 2

Rev. Junsei Terasawa

**Founding Teacher of the Buddhist community
in Moscow Altai Ukraine as well as Central Asia
Kyrgyzstan**



Rev. Junsei Terasawa is acting as Chief resident monk in Mumbai with mass Buddhist movement. He Came to India with Fujii Guruji engaging the Kalinga Shanti Stupa project in Bhubaneswar. Completing the two Shanti Stupa in Milton Keynes and London in 1980's as leading Peace Prayer movement across East and West Europe. He witnessed the Moscow citizens non-violent resistance against the que de ter in August 1991 thereafter decided to stay on in the post-Soviet Space during last 3 decades including the two Chechen Wars, and two Ukraine revolutions which today witnessing the present Ukraine war. He has been active continuation as the founding Teacher of the Buddhist community in Moscow Altai Ukraine as well as Central Asia. He calls for active peace making initiative of Asian Buddhist Summit for today's challenging and possible worldwide violent escalation of confrontations by following the example of the Ashoka the Great global dharma peace mission by spreading the dharma victory and building the Stupa as non-violent global governance.

Abstract

Buddhism in Central Asia and Kyrgyzstan in Particular

First, introduction to my dharma lineage which is the school of Sadharma Pundarika Sutra that the Buddha, shakymuni expounded. These were the teachings on the divine Vulture Peak of Rajgraha in Magada for the duration of 8 years. In the ancient Indian Buddhist Canon, Nagarjuna referred Sadharma Pundarika Sutra in his Mahaprajna Paramita Sutra Shastra, as an exclusively secret teaching different from the rest of Mahayana teachings. Vasuvandu composed Sadharma Pundarika Sutra Shastra, His original Sanskrit text was lost but it's the Chinese text that has survived till today.

Historical and geographical routes of transmission of Sadharma Pundarika Sutra from India to Central Asia. Vasbandu was in the era of Kanishka of Kushan era and he played important role for the 4th Buddhist Council in Kashmir. Not far from Srinagar, there is Gilgit where the oldest Sadharma Pundarika Manuscript were discovered from the ruined cave of the hill monastery. Karakorum Mountain ranges separate the Indian subcontinent and Central Asia. From present Hotan, some Hotan -Sanskrit Sadharma Pundarika manuscripts were also discovered.

Greatest Translator of the Lotus Sutra was Kumarajiva. He was the prince of Kucha. His Mahayana teacher was Suriyasoma prince of Yarkand. When Suriyasoma presented the Sadharma Pundarika Sutra to Kumarajiva, he instructed with these famous words – ‘The Buddha as Sun sets in the West, but his last light illuminate the east likewise this Sutra is destined to spread and enlighten the North-eastern countries. You should keep this in mind and fulfil this destination in honesty.’

Geographical connecting routes between Hunza and Kashgar, as well as Kashmir, Gilgit, Skardu and Yarkand, and Hotan were natural corridors since pre historical time.

Transmission of Sadharma Pundarika Sutra also took those same corridors from India to Central Asia then to the Far East.

SPEAKER 3

Mr. Yakubov Nabi
RR Manager
LLC Imruz News Agency
Tajikistan



Mr. Yakubov Nabi is a Tajik professional with extensive experience in finance and public relations. Currently, he serves as a PR Manager and Journalist at LLC Imruz News Agency since April 2020. Prior to this role, he was the Head of the Investment Lending Division at LLC Progress Service from March 2018 to March 2020, where he maintained close relationships with major banks such as VTB and Credit Suisse to secure financing for the modernization of the Talco smelter. His career began as an Analyst in the Corporate Finance Department at OJSC Somon Capital, where he provided economic analyses and financial risk assessments from August 2008 to November 2010.

Abstract

Historical Period of the Tajik Civilization in the Era of the Formation and Development of Buddhism in this Territory

Spiritual heritages are the basis of the intellectual formation of the Tajik's, which connect the past and the present memories of this ancient nation. Tajiks have a special status and contribution to the progress of world civilization with its material and spiritual achievements.

In this regard, today I would like to outline in more detail the historical period of the Tajik civilization in the era of the formation and development of Buddha Dhamma in this territory. Buddha Dhamma spread to the territory of modern Tajikistan during the reign of the Mauryan king Ashoka in mid-3rd century BC, who had sent Buddhist preachers to the Bactrian kingdom located in the south. Later, Buddha Dhamma spread to Sogdiana in the north. The Chinese pilgrim Xuan Zang, who lived in the 7th century, reported that there were two large Buddhist monasteries in Sogdiana. With the spread of Buddha Dhamma, cultural exchange between Central Asia and India increased sharply. In Muslim Central Asia, the name of Buddha was not forgotten. Descendants of Buddhist clerics occupied high positions in the Caliphate; Buddhism had a major influence on the ideology and practice of early Sufism. Traces of Buddhist influence can be found in the literature, art, and artistic crafts of Muslim Central Asia, Iran, and Afghanistan.

SPEAKER 4

Geshe Yonten Lodoi (Sergey Kirishov)
Chairman of the Central Spiritual
Administration of Buddhists of Russia
Russia



Born in 1990 in Elista, Kalmyk ASSR. In 2005 Geshe Lodoi entered the Central Khurul of the Republic of Kalmykia. From 2006 to 2016 Studied at Drepung Gomang Buddhist University. In 2018, he was elected the administrator of the centralized religious organization of the Kalmyk central Buddhist monastery Geden Sheddup Choi Korling. Since 2023, he has been appointed head of the administration of the Central Khurul of the Republic of Kalmykia. Since 2020 member of the Public Chamber of the Russian Federation. Member of the Interreligious Council of Kalmykia, member of the public council under the Federal Penitentiary Service of Russia in the Republic of Kalmykia, member of the public chamber of the city of Elista, member of the commission of the Republic of Kalmykia on pardons, member of the Advisory Council for interaction with national-cultural and religious organizations to prevent interethnic conflicts, develop the peacekeeping potential of peoples Republic of Kalmykia under the Administration of the city of Elista.

Abstract

Strengthening the Dharma in Asia

Dharma is the invaluable cultural heritage of humanity, which teaches us to live in harmony with ourselves and the world around us. In an era of globalization and constant changes in the world order, Dharma principles become especially important to help achieving internal balance and harmony.

Dharma offers a deep philosophical knowledge that can lead one to a more conscious way of life based on compassion and mutual help. Ultimately, it contributes to happiness.

In the face of contemporary challenges such as conflict, social injustice and environmental problems, preserving and strengthening the principles of Dharma becomes particularly important. In my speech I would like to talk about the role of Dharma in modern society, the activities of Buddhist organizations and communities, the importance of Buddhist education and youth education, as well as interreligious and intercultural dialogue.

Although this topic is not new, it is always relevant and I will share the view of the Central Spiritual Administration of Buddhists in Russia on these issues.

SPEAKER 5

Mr. Ruslan Kazkenov
Consultant
Human Rights and Civil Society
Kazakhstan



Mr. Ruslan Kazkenov is a consultant specializing in human rights and civil society. He has extensive expertise in democracy, refugees, migrants, and political processes, particularly in Central Asia, Afghanistan, the Middle East, and Eurasia. He serves as a member of the Human Rights Commission under the President of Kazakhstan and as a member of the Expert Council for the Commissioner for Human Rights in Kazakhstan. He has a rich background in UN activities, including his roles as Assistant Liaison Officer for the UNHCR and Programme Associate with the UNDP. As the Chair of the Civic Peace Association (CPA), Ruslan has led significant initiatives, including organizing humanitarian aid from Germany and conducting peace conferences.

Abstract

Tengrianism and Buddhism in Kazakhstan

The history of Tengrianism and Buddhism on the territory of the Great Steppe (Kazakhstan) is an example of dynamic interaction of religions and cultures.

Both traditions have left a significant mark on the spiritual life of the people and continue to influence their identity.

The study of this process helps to understand in depth not only the history of Kazakhstan, but also the patterns of cultural exchange in a global context.

Buddhism has influenced the art, architecture, and cultural traditions of the region, including elements of Buddhist art in historical monuments. In some areas, especially in southern Kazakhstan, one can find Buddhist artifacts and monuments related to early Buddhism.

In general, although Buddhism is not the main religion in Kazakhstan, it plays an important role in the cultural and religious diversity of the country. Both Buddhism and Tengrianism are united by congeniality or a similar way of thinking. The common features is hospitality, tolerance and non-violence.

As a representative of Kazakhstan's civil society, I do not have the right to officially propose holding the next Asian Buddhist Summit in Kazakhstan, but I can encourage the International Buddhist Organization to address the Kazakh authorities with such a proposal. For my part, I will contribute to this.

There are good prerequisites for holding such a Summit. Since 2003, Kazakhstan has regularly held Congresses of leaders of world and traditional religions. In 2001, the Catholic leader John Paul II visited Astana. The most important thing is the attitude of our people to Buddhism in Kazakhstan. This attitude is very positive. The main thing is that Kazakhs remember at some genetic level that Buddhism is also part of our history, part of our identity.

SPECIAL SPEAKER

Ven. Dr. Joju Senium

Buddhist advisory member

Religious Affairs Committee of the

Presidential Cabinet of the Republic of Uzbekistan

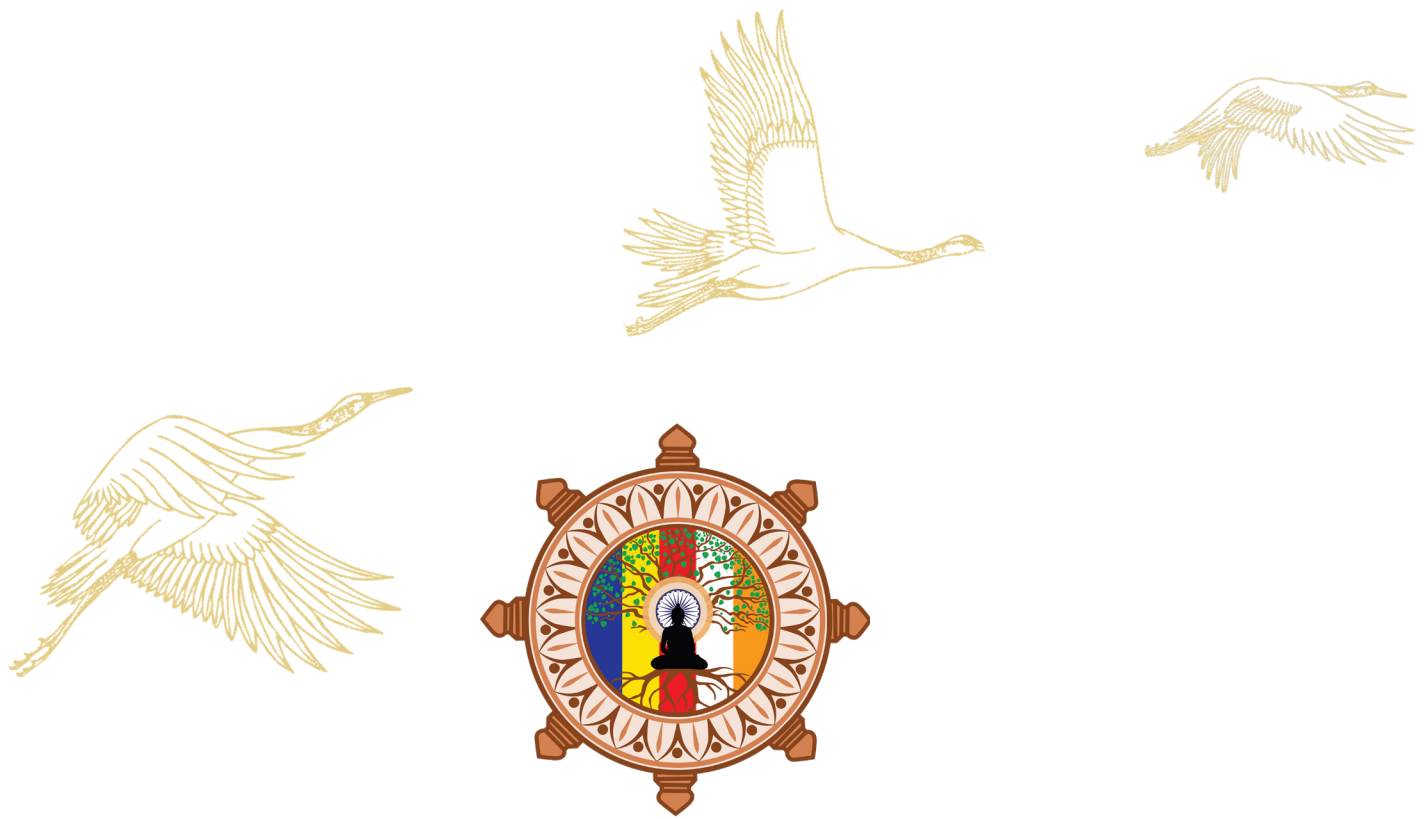
Uzbekistan



Ven. Dr. Joju Senium was born in 1962. He became a monk in the Jogye Order of Korean Buddhism in 1990. In 1991, he was sent to the Soviet Union, where he began teaching Buddhism and has continued to do so to this day. Since 2012, he has operated a Buddhist missionary center in Pusekchio, Tuscany, Italy.

He currently serves as a Buddhist advisory member of the Religious Affairs Committee of the Presidential Cabinet of the Republic of Uzbekistan and is the representative of the Buddhist Association of Uzbekistan. From 2006 to 2022, he held the position of Buddhist secretary for the World Conference of Traditional Religious Leaders in Kazakhstan.

In 2011, he completed a doctoral course in Buddhist studies and humanities at Dongguk University in Seoul, South Korea. Additionally, from 2002 to 2020, he studied Central Asian history and Buddhist history at Hamza University of History and Arts in Uzbekistan.



SPECIAL SESSION



Relevance of Pali Language and Literature in Understanding Buddha Dhamma



MODERATOR

Ven. Bhikkhu Sanghasena Mahathera
Founder President and Spiritual Director
Mahabodhi Meditation Center
Leh, Ladakh
India



Venerable Bhikkhu Sanghasena was born in Ladakh, India, into a deeply religious family. At seventeen, he joined the Indian Army, gaining discipline and responsibility. In 1977, he felt a spiritual calling and left the army to study under Venerable Acharya Buddharakkhita Mahathera in Bangalore.

After full ordination, he returned to Ladakh in 1986 and founded the Mahabodhi International Meditation Centre (MIMC), the first Theravada Buddhist monastery in the western Himalayas. He has since dedicated his life to humanitarian work, providing education, healthcare, and support for underprivileged children, women, and the elderly, making MIMC a vibrant hub for compassion and service.

SPEAKER 1

Ven. Bhikkhuni Lieu Phap
Lecturer
Vietnam Buddhist University
Vietnam



Venerable is currently a lecturer of Vietnam Buddhist University. Beside teaching, Buddhism, Pali and English at University, she regularly conducts weekend meditation courses for adults and annual Dhamma summer camps for children. She was fully ordained in Sri Lanka in 2002 and was one of the first Theravāda bhikkhunis in Vietnam. She did her Diploma in Pali (Gold Medal), M.A., M.Phil, Ph.D in Buddhist Studies (major in Pāli and Abhidhamma) at University of Delhi, India.

SPEAKER 2

Prof. Radhakrishna Ghattu
Pali and Vipassana Expert
India



Prof. Radhakrishna Ghattu is a qualified civil/mechanical engineer by profession and worked as professor in the Indian Railways Institute of Civil Engineering at Pune. While serving in Indian Railways, he qualified himself in Sanskrit language and due to his keen interest in ancient Indian philosophy he did in-depth learning of literature and philosophy. In due course he learnt, practiced and taught Vipassana meditation. As his experience his interest further deepened, he learnt the Pali language and has since written several treatises on Abhidhamma. His books on “Abhidharma Artha Sangraha” are published in Telugu. He has delivered several lectures and talks on Abhidhamma in Delhi University, Benares Hindu University and The Central University of Higher Tibetan Studies in Sarnath. Currently he is engaged in conducting in person and online classes of Abhidhamma and sutras and on Patisambhidamagga sutta.

Abstract

Relevance of Pāli Language

Life is an art keeping oneself in a state of constant growth. The moment you stop growing you are stuck (मूढ़). Whether you are living or dying is determined by whether you are growing or stuck. In order that you are growing, you need to update yourselves to the realities of the present in whatever you are engaged with. That, for your inner balance and equanimity, is to realise the reality of yourselves and that of things and beings around you in the ultimate sense.

If you are caught in any ‘ism’ you are stuck. In order that you make any effort to realise the reality of ‘yourselves and that of things and beings around you’, you need to get out of the cage of the ‘ism’. Looking at the population around the globe, as of now, every one of us appears to be caught in the mesh of some ‘ism’ or the other. 26 centuries ago, there was no ‘ism’ as is today; yet there has been a perennial flow of wisdom percolating down through succession of tradition. In that atmosphere appeared one who is known as the “Buddha”. He gave directions to ‘a way of adequate living’. He did not make, taught or established any ‘ism’. He taught ‘Dhamma’, the ‘Dhamma’ as defined by him in the rich Pali language in which the Buddha gave his discourses.

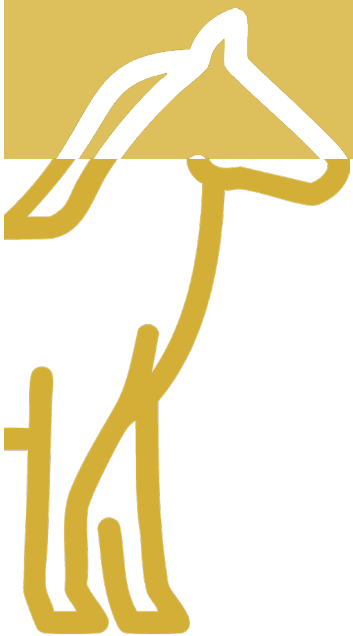
The essence of ‘Dhamma’ as taught by him is that every conditioned phenomenon is in the state of dissolution, realising that dissolution is the purpose of human existence, and that, it is the state of cessation of sorrow.

The Buddha has also, shown 84000 doors ways to get awakened to that level of awareness. On being asked, does that state of reality exist, he unequivocally states, “yes, bhikkhus, there exists a state which is unborn, unbecoming, unmade or/and unassembled. In case such a state exists not, absolute dissolution of all that is born, become, made or/and assembled is not perceived. Since absolute dissolution of all that is born, become, made or/and assembled is ever perceived, hence there exists a state which is unborn, unbecoming, unmade or/and unassembled.

The prerogative of human existence is to grow to that state of awakening where there exists none other than awareness. Experimental physics has reached the frontiers of matter in the form of quantum which when seen/observed is a wave and when not seen is a particle in a form of field of influence. Varieties grossification of the field is this entire phenomenal world. Now therefore, the question arises – form where the quantum arises, where does it exist and to where it gets dissolved with no possibility of ever rearing. The answers may have to be discovered in the Dhamma or precisely Abhidhamma, which is still existing in Pali language and Literature.



SESSION 4



SOUTH EAST ASIA





MODERATOR

Dr. Ruth Gamble

**Deputy Dir. La Trobe Asia and Australian Research Council
La Trobe University
Australia**



*Dr. Ruth Gamble is the Deputy Director of La Trobe Asia and an Australian Research Council DECRA Fellow at La Trobe University, Melbourne, Australia. Her first two books, *Reincarnation in Tibetan Buddhism*; *The Third Karmapa and the Invention of a Tradition* (Oxford University Press, New York, 2018) and *Rangjung Dorje, Master of Mahamudra* (Shambhala 2020) trace the links between Tibet's reincarnation lineages and its sacred geography. She co-wrote her forthcoming book, *Rivers of the Asian Highlands: from Deep-Time to the Climate Crisis* (Routledge, 2024), with earth scientists and other humanities scholars and is working on an environmental and cultural history of the Yarlung Tsangpo River.*

SPEAKER I

Samdech Preah Maha Ariyavamsa Dr. Yon Seng Yeath

Rector

**Preah Sihanouk Raja Buddhist University
Cambodia**



Ven. Dr. Yon Seng Yeath is a Cambodian monk. He has earned a post-doctoral degree in philosophy from Harvard Divinity School, focusing on “The Noble Path.” He began his research in 2016, supported by a university scholarship. Committed to advancing Buddhist studies in Cambodia, he serves as vice-rector at Preah Sihanouk Raja Buddhist University. Seng Yeath believes that Buddhist study is essential for Cambodia’s cultural soul and plans to collaborate with the Ministry of Education. His research emphasized mental healing methods used by Preah Maha Ghosananda during the Khmer Rouge regime. He also completed courses at several prestigious U.S. universities between 2016 and 2020.

Abstract

Buddha Cārikā and the Dissemination of Buddha Dhamma

This article explores the Buddha Cārikā and the dissemination of the Buddha Dhamma in Southeast Asia. After attaining enlightenment, the Buddha’s primary goal was to help human beings overcome suffering and achieve the happiness of Nibbāna. His journeys symbolized peace, harmony, and happiness for all of humanity. Each journey offered hope to people across the world. The Buddha Dhamma spread worldwide through the efforts of his disciples, establishing the Buddha as the greatest conqueror—not by force, but through wisdom and compassion. His teachings continue to guide humanity away from darkness, hatred, and suffering, leading toward light, love, compassion, and harmony, with the goal of alleviating suffering and fostering spiritual awakening.

Buddhism flourished in Southeast Asia during the reign of King Ashoka in the 3rd century BC. The Buddha Dhamma became deeply embedded in the region’s culture and traditions. Theravāda Buddhism, which closely follows the original teachings of the Buddha, emerged as a significant influence in many Southeast Asian countries. The missionary spirit of Buddhism has been integral to its spread, with monks and missionaries traveling great distances to share the teachings.

The Buddhist Sangha (community of monks) plays a vital role in preserving and propagating the Buddha’s teachings by educating both laypeople and students. They teach moral principles through the Five Precepts, Eight Precepts, and Ten Precepts, alongside general education. Buddhist monks also promote essential values such as truthfulness, patience, and filial piety. Their work extends beyond religious practice, contributing to the well-being of the community by offering education, healthcare, and moral guidance.

Buddhism is deeply rooted in the cultural, traditional, and literary heritage of human societies, influencing how people live their lives. The principles of loving-kindness (mettā) and compassion (karuṇā) have had a profound impact on humanity, demonstrating the enduring relevance of the Buddha’s teachings. When people practice loving-kindness and compassion toward one another, society achieves harmony and peace, ultimately fostering a more peaceful world.

In conclusion, Buddha Cārikā and the dissemination of the Buddha Dhamma are essential aspects of the Buddha’s mission to share wisdom and compassion with the world, inspiring individuals and communities to cultivate inner peace and contribute to the well-being of humanity.

SPEAKER 2

Mr. Pari Jinpa Gyatso
Coordinator
South East Asia, HHDL Office
Singapore



Mr. Pari Jinpa Gyatso was born in Amdo in eastern Tibet in 1976. After finishing his high school in China, he came to India and studied at TCV school in India for 3 years. In the year of 2000, he went to Singapore and pursued his 2 years diploma degree in business administration. Currently he serves as coordinator for South East Asia for HH Dalai Lama.

Abstract

Significance of Buddha Dharma in Scientific Research and Well-Being

Although Buddhism was taught by our teacher Buddha around 2,500 years ago, it is even more relevant today. Buddha emphasized that Buddha Dharma is based more on wisdom than faith. When establishing Buddhist teachings, Buddha investigated his own body and mind, like how modern scientists conduct research.

Everyone experiences suffering in their body and mind, and birth, sickness, aging, and death are natural phenomena. Buddha investigated the causes of suffering through logic and reasoning and found that afflictive emotions are the cause of various sufferings. The methods to overcome these sufferings include the Noble Eightfold Path, compassion, bodhicitta (enlightened mind), and understanding emptiness. This was taught in his first teaching on the Four Noble Truths.

Buddha advised his followers not to follow teachings blindly but to analyze them thoroughly. He said: “O monks and scholars, just as gold is tested by burning, cutting, and rubbing, examine my teachings carefully. Accept them through investigation, not out of mere devotion.”

While Buddhist practices and concepts can be explained well without referring to modern science, but scientific research, especially in the fields of mind and body, provides an excellent way to explain Buddhist concepts to the public at large and non-believers.

Based on this reasoning, His Holiness the Dalai Lama has been engaging in dialogues with modern scientists for about thirty years, with over thirty such dialogues taking place. These discussions have been beneficial for both sides and have greatly benefited people worldwide.

These dialogues are part of His Holiness’s four main commitments:

1. As a human being: Promoting basic human values like love and compassion
2. As a religious practitioner: Promoting religious harmony
3. As a Tibetan: Preserving Tibetan religion and culture
4. As someone whose body and mind were nourished by ancient Indian knowledge: Preserving and reviving ancient Indian wisdom traditions

SPEAKER 3

Mr. Loka Ng Sai Kai

President

Selangor Buddhist Development Council

Malaysia



Mr. Loka NG Sai Kai is currently the president of the Selangor Buddhist Development Council and the Malaysia Buddhist Festival. Loka Ng holds a B.A. Honours degree in History from the National University of Malaysia (UKM) and has been an advocate for research on the development and contribution of Buddhism in Malaysia. He is currently undertaking research on the local history of Buddhism in Malaysia and is spearheading the Buddhist Heritage Malaysia Project. Since the 1980s, he has assumed various leadership roles in the Buddhist community, in which he has initiated policies and programs for the participation and development of the local and global Buddhist community.

Abstract

Spread and Dissemination of the Buddha Dhamma in Malaysia

Buddhism in Malaysia can be traced back to 2,000 thousand years ago. Buddhists comprise 18.7% of Malaysia's 32.5 million population, the country's second-largest religious group. The Malay Peninsula during ancient times was known to have deposits of minerals which attracted sea-faring traders to the Bujang Valley in the northern Malay Peninsula. The importance of the Bujang Valley can be traced from archaeological artifacts and literary records from Indian, Chinese and Arabian sources. Buddhism related archaeological artifacts have been found in various locations in Malaysia. The influx of Chinese laborers for economic ventures during the 19th century brought about a syncretism of Mahayana Buddhism and traditional Chinese beliefs and practices. The Siamese Buddhist communities in states sharing a common border with Thailand have been residing there for a few centuries, while in Penang, the arrival of Theravada Buddhists from Thailand and Myanmar can be traced to the late 18th century. The British administration brought in the Sri Lankans during the late 19th century, many who are predominantly Theravada Buddhists. Historically, Buddhism in Malaysia has been predominantly influenced by Mahayana Buddhism and Theravada Buddhism, but during the last 50 years, Vajrayana Buddhism has been experiencing constant growth in Malaysia. The presence of various traditions and affiliations presents a multicolored mosaic of Buddhist heritage and cultures in Malaysia. The early 20th century was the beginning of laity-led organized Buddhism in Malaysia with the formation of numerous Buddhist organizations. The spread and development of Buddhism in contemporary Malaysia benefited from the symbiotic relations of the Sangha and laity-based Buddhist organizations. The Sangha provided teaching and spiritual guidance, while the laypeople contributed resources; managing Buddhist organizations, organizing Buddhist classes and retreats, children's Dhamma classes, youth development programs, welfare services and other activities.

SPEAKER 4

Prof. Dr. Philip Kuntjoro Widjaja
General Chairman
Central Board of PERMABUDHI
Indonesian Buddhist Association
Indonesia



Since 1990, Prof. Dr. Philip have been actively involved in higher education, religion, interfaith harmony, environmental issues, social matters, and more. Currently, in addition to serving as the General Chairman of the Central Board of PERMABUDHI, also active in many other organizations, such as RfP (Religions for Peace) with headquartered at the UN; as the Executive Committee and Governing Board of ACRP (Asian Conference of Religion for Peace) based in Tokyo; as the Founder; as the Presidium of IRC (Inter-Religious Council); as Founder and presidium of IRI (Interfaith Rainforest Initiative - Indonesia chapter), and hold dozens of other positions in many organizations.

Abstract

The Importance of Buddha Dharma in Scientific Research and Well-being in Indonesia

Buddha Dharma, as a teaching that focuses on self-understanding and human relationships, holds profound relevance in the context of scientific research and well-being in Indonesia. Amidst rapid advancements in knowledge, the values embedded in Buddha Dharma can provide new perspectives that not only enrich academic studies but also contribute to the improvement of community quality of life.

Principles of Buddha Dharma such as awareness and interconnectedness can help researchers develop a more holistic approach. In the context of environmental studies, for instance, the understanding that all beings are interconnected can drive research that considers the social and ecological impacts of human actions. This aligns with the increasingly important sustainability paradigm in the modern scientific world. By integrating insights from Buddha Dharma, researchers can create solutions that are not only innovative but also ethical and sustainable.

Regarding well-being, the values of Buddha Dharma emphasize the importance of mindfulness. This concept is particularly relevant in Indonesia, where levels of stress and the pressures of daily life are on the rise. Through practices such as meditation and reflection, individuals can find ways to manage their mental and emotional health.

Moreover, the teachings of Buddha Dharma encourage society to practice compassion and empathy. In Indonesia's multicultural social context, these values play a crucial role in promoting tolerance and inter-religious harmony. By fostering dialogue and understanding, these teachings can help reduce conflict and improve the quality of relationships among citizens.

In this complex era of globalization, the importance of Buddha Dharma in scientific research and well-being in Indonesia is becoming increasingly evident. It is time for society, both academics and health practitioners, to adopt these values as guidelines in the development of knowledge and enhancement of life quality.

SPEAKER 5

Ven. Sayadej Vongsopha
Member of Supreme Sangha Cabinet
Laos



Ven. Sayadej Vongsopha is an experienced educator and officer based in Chanthabouly District, Laos. He serves as a teacher at Ongtue Teacher Training Sangha College and has previously held a position as an officer with the Central Buddhist Fellowship Organization of Lao PDR. Ven. Sayadej holds a High Diploma in Linguistics and Buddhism from Ongtue Teacher Training Sangha College (1996-2001), a Bachelor of Business Administration from Lao-American College (2001-2005), and is currently pursuing a Master of Arts in English for Communication and Management at the National University of Laos (2021-2024).

Abstract

The Role of Thatluang stupa, the Enshrine of Buddha's Relics in Laos

The Phra That Luang, a towering golden stupa in Vientiane, Laos, stands as a potent symbol of Lao national identity and Buddhist devotion. This paper explores the multifaceted role of Phra That Luang, examining its historical significance, its influence on Lao people, and the importance of the annual festival associated with it. The research delves into the stupa's historical evolution, tracing its origins from the time of Buddhist missionaries by Mauryan empire to its present form, shaped by successive Lao kingdoms and French colonial influences.

The paper highlights the architectural symbolism embedded within Pha That Luang, analyzing how its design elements reflect Buddhist cosmological principles and Lao cultural aesthetics. The stupa's tiered structure, crowned with a golden spire, embodies the path to enlightenment, while its surrounding courtyards and cloisters provide spaces for contemplation and religious rituals.

Furthermore, the study investigates the profound impact of Phra That Luang on the Lao people. The stupa serves as a national spiritual hub, attracting pilgrims from across the country and uniting them in their shared Buddhist faith. The annual Phra That Luang Festival, a grand celebration held in November, reinforces this sense of national unity and religious devotion. The festival features vibrant processions, traditional music and dance performances, and almsgiving ceremonies, creating a collective experience that strengthens community bonds and reaffirms cultural identity.

The paper also examines the veneration of Phra That Luang, exploring the beliefs and practices associated with it. Lao Buddhists consider the stupa a sacred relic, containing a hair of the Buddha, and attribute miraculous powers to it. Pilgrims circumambulate the stupa, offer prayers and flowers, and seek blessings for health, prosperity, and spiritual well-being. The paper analyzes how these devotional practices reflect the syncretic nature of Lao Buddhism, blending Theravada traditions with indigenous animist beliefs.

In conclusion, this research provides a comprehensive understanding of the multifaceted role of Phra That Luang in Lao society. The stupa's historical significance, architectural symbolism, and religious importance have made it a national icon, embodying Lao identity, Buddhist devotion, and cultural unity. The annual festival associated with Phra That Luang further reinforces its role as a spiritual hub, uniting the Lao people in their shared faith and cultural heritage.



SESSION 5

EAST ASIA



MODERATOR

Ven. Lama Aria Drolma
Ordained Buddhist Teacher
Karma Kagyu Tradition of Tibetan Buddhism
Teaches Meditation across the Globe
USA



Ven. Lama Aria Drolma has been studying and practicing Tibetan Buddhism for over a decade and is trained in the Dharma Path program, which offers progressive stages of meditation and contemplation for advanced practitioners, a program offered by Palpung Thubten Choling Monastery in New York. Lama Drolma received her ordination as a Buddhist nun from Guru Vajradhara, His Holiness the 12th Chamgon Kenting Tai Situpa. She has trained in the practices of the Karma Kagyu tradition, as well as those of the Shangpa Kagyu and Nyingma traditions.

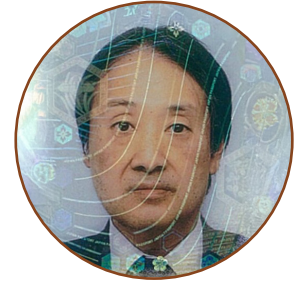
Lama Drolma was born in India and initially practiced the Hindu traditions and was deeply influenced by Christianity. Later in life, she was initiated by her Tibetan Buddhist master and began her dedicated study and practice of Tibetan Buddhism.

Prior to her ordination as a Buddhist nun, Lama Drolma enjoyed a successful career in the fashion industry as a model and held prominent roles in design, advertising, marketing, and public relations in New York City. She has a B.A. degree in Sociology from Mumbai University and is trained in computer programming from NIIT, India.

Lama Drolma is a distinguished speaker and meditation instructor with regular engagements at prominent institutions and events in New York City, including the Rubin Museum of Art, Tricycle Magazine, Google, Tibet House, Golden Drum, and the United Nations. She has led Mindfulness Meditation sessions at esteemed universities such as the University of Oxford (UK), Harvard Business School Women's Association, Fordham University, Marist College, and Chapel of Sacred Mirrors, among others. Additionally, Lama Drolma has been a key participant in several global wellness series, including the IRIS Wellness Festival in Hong Kong and the Sevayu Ayurvedic Center in Canada and Mexico. She currently facilitates Mindfulness Meditation at the Harvard Club in Boston.

SPEAKER 1

Prof. Hitoshi Yoshimura
Researcher & Lecturer
Eastern Institute
Tokyo University
Japan



Prof. Hitoshi Yoshimura a researcher of the Eastern Institute, a lecturer of Tokyo University Specialty field: Ethical Thoughts, Buddhism. An author of “Kami to Hotoke no Rinri Shisou(Ethical Thoughts of Shinto and Buddhism)”Hokuju Publication, “Kukai ni Manabu Bukkyo Nyumon(Introduction of Buddhism based on Kukai’s Thought)”Chikuma Shinsho, “Chibetto Bukkyo Nyumon(Introduction of Tibetan Buddhism)”Chikuma Shinsho, “Nihonjin nara Shitteokitai Nihon no Dento Bunka(Traditional Japanese culture that every Japanese person should know)”Chikuma Shinsho.

Abstract

For the Future of Buddhism in Japan and the World

Buddhism in Japan has a long History, and some large Temples are registered as World Heritage sites, attracting many tourists from around the world. However, I am not optimistic about the future of Buddhism in Japan.

There are about 77,000 Buddhist Temples in Japan, but the population in rural areas is shrinking, and it is not uncommon for a single priest to serve as the abbot of several temples. The main activity of Buddhist Temples in Japan has been ancestor memorial services, but with the declining birthrate and the simplification of Rituals during the Corona epidemic, there are fewer opportunities for the monks to interact with lay people.

Here, I would like to list one by one what Japanese Buddhism can contribute to the future of Buddhism in the World and what it needs help with.

Point to contribute: There are many Rituals in Japan that have been passed down precisely, especially many esoteric Buddhist rituals, which have been lost in China and Tibet.

Point in need of help: As Japan has adopted Western knowledge and technology over the past 150 years, the original concepts of Buddhism have been lost.

Modern Buddhist Universities teach philology which came from the West, instead of common Buddhist Philosophies such as Abhidharma, Yogacara, Madhyamaka, so, it is lacking the learning to understand the fundamental teachings of Buddhism.

For Buddhism to develop in the future, it is important for monks and Buddhists from different countries to interact, deepen mutual understanding, and help each other.

SPEAKER 2

Ven. Chue-Ming Shi
Associate Prof. and Director
Graduate Institute of Religious Studies
Nanhua University
Taiwan



Venerable Chue Ming is an Associate Professor; Director (2019) of Graduate Institute of Religious Studies, Nanhua University, Taiwan. In 1999, she was appointed to India to propagate Buddhist education, under which she established FGS Buddhist Institute at Kolkata under supervision of Master Hsin Yun. Many young Indian completed Buddhist training under her guideline. During 2002-2011 Dr. Chue Ming moved to Delhi, the capital city of India, and then she was awarded M. A., M. Phil., and Ph. D. degrees from the department of Buddhist Studies, Universities of Delhi. She stayed in India for more than decade and studied Indian culture, religion and propagated the concept of Humanistic Buddhism in India.

Abstract

Exploring Master Hsing Yun's Humanistic Buddhism: An Insider's Analysis of Theoretical and Practical Aspects

Master Hsing Yun's extensive corpus, comprising over thirty million words, provides a thorough exposition of his humanistic Buddhist philosophy and theoretical framework. These writings serve as both a reflection of his intellectual contributions and a record of the evolution of Humanistic Buddhism and the development of Fo Guang Shan. They encompass the Master's conceptual innovations, perspectives, actions, and achievements alongside those of his followers. This study adopts an Insider's perspective to systematically analyse Humanistic Buddhism through a chronological assessment of its practical manifestations. It examines the theoretical content, thematic coherence, and developmental trajectories of Humanistic Buddhism, emphasizing the Master's viewpoints. As a notable trend in the modernization of Han Chinese Buddhism since the 1920s, Humanistic Buddhism has made significant strides on the global stage in the 21st century. Master Hsing Yun has identified this century as the era of Humanistic Buddhism.

SPEAKER 3

Mr. Tenzin Lekshay

Spokesperson & Additional Secretary

Dept. of Information & International Relations

CTA



Additional Secretary Mr. Tenzin Lekshay is a senior Tibetan civil servant who is an alumnus of the Tibetan Scholarship Program (TSP). He graduated with a Master's degree in International Relations from New York University (NYU) from 2006-08. He also has a Master's degree in Economics from Madras Christian College in Chennai. Tenzin Lekshay joined the Central Tibetan Administration as an Under Secretary at the Department of Information and International Relations (DIIR) in 2003. He served in DIIR till 2008 in various capacities, most notably as the liaison for Tibet Support Groups. From 2008, he served as the Coordinator of India-Tibet Coordination Office (ITCO) based in New Delhi.

Abstract

Tibetan Buddhism and Its Relevance to the Present World

The term “Eighty-four thousand Buddhist teachings” refers to the extensive volumes and collections of Buddha’s Dharma. Throughout its history, Buddha Dharma has endured significant challenges, including turmoil, war, and destruction.

Buddha Dharma was introduced in the 7th century and became the state religion of Tibet. Over the centuries, many Tibetan masters traveled to India to study at esteemed universities such as Nalanda, Vikramashila, and Odantapuri.

In turn, many revered Indian gurus from India and Nepal visited Tibet, fostering the growth of Buddha Dharma inside Tibet. Under the patronage of Tibetan kings, Indian Buddhist texts were translated into Tibetan, creating a vast repository of ancient Indian Buddhist knowledge in Tibet. These texts not only encompass a wealth of information but also contributed to Tibetan monastic institutions, which served as significant centers of learning even for the people of the Himalayas, Mongols, and Chinese.

In exile, the reestablishment of monasteries in India and beyond continues to benefit a broader audience. Currently, under the guidance and patronage of high Tibetan lamas, thousands of Buddhist commentaries and texts are being published, significantly contributing to the relevance of Buddha Dharma in the 21st century.

SPEAKER 4

Ven. Chongdok C.H Park
Prof. College of Buddhist Studies
& Director of Buddhist Culture
Research Institute, Dongguk University
Republic of Korea



Ven. Chongdok (Cheonghwan Park) is Professor of the College of Buddhist Studies and the Director of the Buddhist Culture Research Institute at Dongguk University in Seoul, Korea.

*He received his DPhil degree in Buddhist Studies at the University of Oxford in 2005 based on his dissertation entitled, *A Translation and Study of Selected Avadānas of the Mūlasarvāstivādin Vinaya (MSV)*.*

His main research interest is the Buddhist narratives. Currently, he is also working on his research on contemporary Korean Buddhism. He has written a paper on the Narrative of Apalāla in the Mūlasarvāstivādivinaya Bhaiṣajyavastu (2014). He has also researched and published the results of a survey on the attitudes and the role of the laity in Korea's Jogye Order.

He worked as an editorial consultant of the Collected Works of Korean Buddhism by the Jogye Order of Korean Buddhism.

Abstract

Korean Buddhism Abroad: A Critical Examination of Overseas Propagation Strategies of Jogye Order's Hanmaum Seon Center

In the decades following the Korean War (1950–1953), support from Korea's Jogye Order, the largest of Korea's Buddhist sects, was instrumental for establishing Korean Buddhism overseas. However, in recent decades, Korean Buddhism has been facing a growing domestic crisis and the number of the Jogye Order's annual monastic recruits has been declining steadily.

This domestic membership crisis has affected Korean Buddhism abroad, as the order has lost over half its foreign temples over the last decade. Nevertheless, despite these downward trends, the nine international branches of the Hanmaum Seon Center, founded by the Jogye Order's Seon Master Daehaeng, have remained strong. Given the successful example of the Hanmaum Seon Center's international branches, the Jogye Order's future efforts abroad might find success by focusing on lay-oriented modes of practice, while balancing their involvement both with local Korean émigré communities and with outreach to local non-Koreans.

SPEAKER 5

Mr. Shirendev Dorlig
Director
Vipassana Research Center
Mongolia



Mr. Shirendev Dorlig is the Director of Vipassana Research Center in Mongolia. Over 20 years of working experience in educational and social service sectors and experienced in training of meditation retreats. He has good communication skills and ability to work in a multicultural environment with advanced computer skills and software; MS Office, internet, Sun system etc, excellent presentation and writing skill both in Mongolian and English.

Abstract

Vipassana Meditation in Mongolian Prisons

As we are not able to run courses from Oct-May at our center, due to severe cold weather here in Mongolia, we have decided that we could organize courses in prison during winter time. Between 2006-2008 three 10-day courses were organized in only women's prison of Mongolia with success but we could not continue courses there due to financial issue, as prison itself was not providing expenses for food and other items so we had to stop prison courses.

In 2014, Minister of Justice of Mongolia Mr. D. Dorligjav, an old student of Vipassana asked us to start conducting courses in prison and we asked following terms before we started the courses:

1. To send at least 3-5 prison officials, social workers per course which runs at our center first
2. To prepare food according to our center menu
3. To organize daily group sittings after completion of the course there in prison for Vipassana inmates

Minister and Prison Authority officials agreed to this proposal and started sending 5 prison workers per course, which runs with 2 course per month, between May-Oct.

In the beginning Minister of Justice was quite confident of good results of Vipassana for prisoners but Prison Authority officials were not so convinced because many other meditation and yoga techniques were not giving that good result. Then we asked them to send us to the worst prison they have, which they did, Prison No 415 Maanit...

At Maanit we organize 3 orientation talks to encourage people to join by showing them prison documentary films such as "Doing time, doing vipassana", "Dhamma brothers" and 43 prisoners expressed their will to join the course, in which many trouble makers were included.

But the course went off so well that the good results of Vipassana were apparent and after the 1- year duration course all those troublemakers who joined the course, did not cause a single incident. The Warden and other prison workers were very happy and wanted us to come back again.

Looking at the good impact of Vipassana on inmates we made small 12 minute video documentary interviews with the inmates who participated in the course, to show to the Minister and the Prison Authority officials. They were very happy with the results and asked us to continue the course.



PARALLEL SESSION

SESSION 1



CHAIRPERSON

Dr. Damenda Porage

DSG

**International Buddhist Confederation
Sri Lanka**



Dr. Damenda Porage is a distinguished Buddhist activist, educator, and administrator with over 30 years of experience in teaching at prominent institutions such as Bhiksu University Sri Lanka and Buddhist and Pali University. He currently serves as Chairman of the Sri Lanka Foundation for Buddhist Brotherhood and President of the Sri Lankan Tibetan Buddhist Brotherhood Society. Dr. Porage is also the Chief Editor of the widely circulated Satipatthana Buddhist Quarterly and a member of the National Unity and Reconciliation Commission in Sri Lanka.

Currently, Dr. Porage serves as the Deputy Secretary General of the International Buddhist Confederation in New Delhi. His expertise encompasses management, strategic planning, and cross-cultural communication, along with a strong commitment to developing educational programs that enhance learner development and economic growth in Sri Lanka.

Dr. Porage has represented Sri Lanka at numerous international conferences focused on Buddhism, education, and culture across Europe and Asia. He has received multiple awards for his contributions to peace and social development, including the 'Keerthi Sri Deshabandu Samajasewa Vibhushana' in 2017 and the 'Golden Stupa Award' from the World Buddhist Scouts Council in 2018

MODERATOR

Ven. Prof. Wangchuk Dorje Negi

Vice Chancellor

Central Institute of Higher Tibetan Studies

Sarnath

India



Prof. Wangchuk Dorjee Negi is the Vice Chancellor of the Central Institute of Higher Tibetan Studies (CIHTS) in Sarnath, Varanasi, India. He holds an Acharya (MA) in Buddhist Philosophy, where he received a Gold Medal, and a PhD in Buddhist Philosophy from Sampurnanand Sanskrit University, Varanasi. A professor in the Department of Mool Shastra, he specializes in the tenets of the four Indian Buddhist philosophical schools, Buddhist Pramana, and Buddhist Ethics.

He has taught as a visiting professor at institutions such as the University of Tasmania and Smith College in the USA, and has participated in international seminars and research programs in several countries, including Japan, Sri Lanka, and Cambodia.

Prof. Negi has guided numerous Fulbright Research Scholars and published extensively, including books such as What is Buddhism and commentaries on the Dhammapada, among others. His contributions to Buddhist philosophy and education have made him a key figure in the field.

SPEAKER I

Ms. Nadezda Berkengeym

HoD

South East Asia and the Far East

at the Intergovernmental Organisation

'The United Religions'

Russia



Ms. Nadezda Berkengeym was born in Moscow. After reaching adulthood, she traveled to Nepal, where she took vows as a Buddhist novice nun and graduated from Tribhuvan University with a degree in Social Sciences. She dedicated her life to the study of Buddhism, Tibetan culture, and history. Fluent in Tibetan and Russian, she has worked as a freelance journalist and has been actively involved in the media landscape surrounding Tibet. From 2005 to 2015, she served as an editor for various TV programs and publications focused on Tibet, in addition to working as a translator and tour operator in Nepal.

Since 2013, Mrs. Berkengeym has served as Vice-President of the NGO 'Tibet House' in Moscow. In 2014, she enhanced her qualifications by obtaining a degree in International Security from MGIMO (Moscow State Institute of International Relations). Currently, she is the Head of the Department of Southeast Asia and the Far East at the intergovernmental organization 'The United Religions,' where she also serves as the Personal Representative for International Affairs of the XXIV Pandito Khambo Lama Damba Ayusheev.

Abstract

Socio-Philosophical Reasons for the Spread of Buddha Dharma in Central Asia

In this brief note, I will touch upon not the historical facts of the why Buddhism spread in such culturally diverse regions and, to one degree or another, has survived to this day. Moreover, such philosophical reflection would correspond to the mood of the 1st Asian Buddhist Summit, as a reflection on part of the ancient concept of the cosmology of the Vedas, Buddhism, and Jainism.

These deep philosophical ideas, integrated by intellectuals into the modern Indian idea, which in turn, like the light from precious stones, seeks to enrich the global world with the best that it has created over millennia. It is especially important for countries professing the good Dharma to strive together, along with the achievements of other religions, to give the world the most useful thing - spiritual values that will serve sustainable development.

It is no secret that in recent centuries, secular ethics, law, and philosophy have been greatly influenced by European traditional values, accepted as universal in the League of Nations, and subsequently in the United Nations, which created a universal consensus as a result of a number of tragic conflicts of the twentieth century. This system created a certain order that still helps nations adhere to universal human values - universal, both for secular ethics and for all religions. Of course, it can be said that all religions in their fundamental precepts contain the same rules, which eventually became the basis for secular ethics as well. However, the world is much more multifaceted and richer in ideas that we have forgotten in our pursuit of westernization and technological progress. High scientific achievements have not solved the problem of spiritual development, in simpler terms, they have not made a person free from suffering and the humanity independent of material egocentrism and ruthless competition, exploitation of each other, and exploitation of nature. Returning to the past and examining the reasons for the development of Buddhism, we can see an inspiring example and restore Buddha Dharma, which has served harmony for millennia.

SPEAKER 2



Ven. Dr. Sumedh Thero
Sumedh Bhoomi Buddha Vihar
Dr Ambedkar Park
Jhansipura, Lalitpur
India

Ven. Dr. Sumedh Thero, also known as Dr. Banwari Lal Suman, is a distinguished scholar with a Ph.D. in Agroecology. He served as a Professor and Principal Scientist in Agronomy at the ICAR-Indian Grassland and Fodder Research Institute in Jhansi. In addition to his academic contributions, he is a dedicated trainer in Vipassana meditation and has been involved in monk ordination since 2009.

Dr. Sumedh has organized numerous national seminars and is a prolific author, with 32 books published in Hindi and English, alongside over 350 research and popular articles. He is the founder of the journal 'Ancient Buddhism' and has supervised multiple postgraduate and doctoral research candidates. His international experience includes visits to countries such as Myanmar, the USA, Nepal, Sri Lanka, and Thailand.



Jai Singh
Ex Chief Technical Officer
Indian Institute of Soil Science
Bhopal, MP
India

Mr. Jai Singh holds a B.Sc. in Agriculture from Agra University and has extensive experience in agricultural research and management. He previously served as the Assistant Chief Technical Officer at the Indian Council of Agricultural Research, specifically at the Indian Institute of Soil Science in Bhopal, Madhya Pradesh. In his role, he coordinated visits for foreign agricultural visitors and managed crop production and soil management activities on farms.

Beyond his technical expertise, Mr. Singh is actively involved in promoting Buddhism in Bhopal, serving as Vice-President of Buddhist Activities in the region. He is engaged with various Buddha Vihar communities and supervises visits to significant Buddhist sites, including the Sanchi Stupas complex and the Sanchi Buddhist and Indic University. He also contributes to national and international seminars focused on soil science and agriculture. In addition to his professional pursuits, Mr. Singh is an author with two books on Buddhism in Hindi currently under publication.

Abstract

Dynamics in ‘Neighbourhood First’ and ‘Act East Policies’ for Buddha Dhamma Strengthening in Asia

With recent shifts in global and internal political and economic landscapes among neighbouring countries as land connectivity through Myanmar and sea connectivity through Bangladesh will open up all the way to Vietnam and Philippines by present Govt. initiatives. The India-Japan Act East Forum was launched in 2017 as a platform to bring together all stakeholders and coordinate on projects being undertaken with Japanese assistance.

With much of the Buddhist heritage in Pakistan, Afghanistan and China being erased, the westernmost bastion of Buddhism is now the high-altitude region of Ladakh which recently gained the status of a Union Territory through the bifurcation of the erstwhile state of Jammu & Kashmir. Home to a plethora of monasteries, Ladakh offers visitors a window into Tibetan culture due to its historic linkages with Lhasa.

Indian Railways ran its inaugural Buddhist Circuit train over eight days, connecting the city of Lord Buddha & his birth (Lumbini in Nepal), to over a dozen sites of importance including the place where he achieved enlightenment (Bodh Gaya), gave his first sermon (Sarnath, near Varanasi), and attained Nirvana (Kushinagar). The journey was interspersed with stops at key seats of learning like Nalanda and Rajgir which, many centuries ago, had hosted students and scholars from as far as Korea and Japan. East Asia has been greatly influenced by Buddhism and Sanatana Dharma, which have profound roots in the region's history.

SPEAKER 3

Dr. Yalcin Kayali

Associate Prof.

Eastern Languages and Literatures

Ankara University

Turkey



Dr. Yalcin Kayali is a faculty member in the Department of Eastern Languages and Literatures at Ankara University and serves as Vice Director of the Asia-Pacific Research Center. Since 2019, he has held the title of Associate Professor, previously serving as Assistant Professor and Research Assistant. Dr. Kayali earned his Ph.D. on the political history and literature of India during the Kushan Empire. He has extensive international experience, including research in India and teaching mobility in Lithuania. He has published books on Indian history and edited volumes on Indian mythology and cultural relations. Dr. Kayali actively participates in seminars and workshops, promoting Turkey-India cultural interactions.

Abstract

The Significance of Buddhism in The Uyghur-Turkish Cultural World: The Case of The Suvarṇabhāsa Sūtra

This study has focused on the Buddhist text known in Sanskrit as the Suvarṇabhāsa Sūtra, which was transferred from the Chinese translation of the Dharmakṣema to the Uyghur-Turkish Buddhist heritage area and named Altun Yaruq (Golden Light Sūtra).

The Suvarṇabhāsa Sūtra is traditionally a text of the Mahāyāna school of Buddhism. However, it is argued that it owes its widespread influence in Buddhist culture to the Uyghur version, the Altun Yaruq. Dating back to the 4th century, its Chinese translations and those into Japanese and other European languages are thought to have contributed to incorporating ancient Buddhist doctrine into the world's cultural heritage.

The manuscripts were first discovered in 1910 by the Russian Turkologist S. Malov in the Winshugu region of Gansu province in China. The Suvarṇabhāsa Sūtra was translated into Chinese in the 8th century and into Uyghur Turkish in the 10th century by the Uyghur scholar Shingqo Sheli Tutung by the name of Altun Yaruq.

In time, it has been translated from its Chinese version into Classical Tibetan, Khotanese, Mongolian, Sogdian, and Tangut into other world languages. This study has also touched on the works of Turkologists such as Fuat Köprülü, Reşit Rahmeti Arat, and Saadet Çağatay and their views included in the Turkish literature on the Altun Yaruq. As a result, this paper has tried to analyze the spread of Buddhist tradition through the lens of Buddha dhamma via the case of the Suvarṇabhāsa Sūtra.

SPEAKER 4

Dr. Mitashree Srivastava
Associate Professor
Dept. of Anthropology
University of Delhi
India



Dr. Mitashree Srivastava works as an assistant professor of social anthropology, University of Delhi, India. I was educated and trained in social anthropology at University of Allahabad, Allahabad, India. Her D.Phil thesis explored the evolution of Bodh Gaya as a sacred complex. Presently, she is focusing on the study of religion, that emphasizes on narrative and discourse analysis in relationship to constructions of religious identities in South Asian globalizing contexts. She has a perennial interest in finding out the significance of trans-nationalization in shaping up experiences and interpretations of what constitutes “authentic” Buddhist identity: Collection, description, and analysis of Narrative histories and testimonials of becoming Buddhist in order to explore the relationship between religious experience and identity formation in 21st century South Asia of course being the chosen methodological route! She is currently teaching the papers of Anthropology of Religion and Ecological Anthropology.

Abstract

Transnational Buddhism at Bodh Gaya: Insights from a Digital Ethnography

This study employs digital ethnography to examine the growth of transnational Buddhism within the context of South Asian globalization, with a particular emphasis on sustainable religious tourism at Bodh Gaya, India. Bodh Gaya is known as the “Navel of the Earth” and designated as a UNESCO World Heritage site. Bodh Gaya is a vibrant center of Buddhist culture, art, and heritage. The area features a diverse range of Buddhist traditions, represented through its monasteries, educational institutions, and a variety of cuisines. A few decades ago, Bodh Gaya was a small village in Bihar’s Gaya district, characterized by narrow lanes, unhygienic slums, and widespread poverty. Today, it has evolved into a suburban city, drawing a substantial influx of international pilgrims and tourists in search of ‘authentic’ Buddhism. These visitors actively engage in fostering a sustainable community ethos. They share their experiences and perspectives widely through social and digital media, producing Dhamma talks, biographies, memoirs, travelogues, blogs, vlogs, and other creative narratives. These discourses underscore Bodh Gaya’s pivotal role in the development of ‘contemporary’ Buddhism in South Asia, making it an essential site for spiritual and cultural exchange.

Key words: Digital ethnography, Transnational Buddhism, Sustainable religious tourism, Discourses, Bodh Gaya, Contemporary Buddhism.

SPEAKER 5

Ven. Bhikku Kesara
Research Scholar
Dept. of Philosophy
Lucknow University, India
Myanmar



Bhikkhu Ashin Kesara is a Buddhist monk from Myanmar. Currently he is an Assistant Lecturer at Dhammaduta Chekinda University in Yangon, Myanmar. He is also pursuing his Ph.D. from Department of Philosophy, University of Lucknow, India. He did his B.A (English) from University of Yangon Myanmar and M.A. (Buddhist Studies) from IBSC, MCU, Thailand. His has special research interest is in Buddhist Philosophy and Buddhist Art.

Abstract

The Application of Buddha's Dhamma in Conflict Resolution: Case-studies of Peace-making Buddhist Monks from Myanmar in Historical Contexts and Compatibility of the Buddha's Dhamma in Resolving Modern Crises

Buddhism has been propagated in Myanmar more than a millennium. The oldest Pāli manuscripts with several Buddhist stupas, monastic complexes, and inscriptions, dating from 5th century C.E. onwards, were found in Sri Ksetra, an ancient capital of Myanmar in Pyu Period, which indicates how Buddhism influenced on the society of Myanmar in early historic period. After that, Buddhism had spread to nationwide during Bagan Period, from 11th to 13th century C.E., becoming the ideological base for Myanmar society, not only in religion but also in education, and even in politics. During these historical periods, how Buddha's Dhamma and Buddhist monks had contributed to conflict resolutions and peace-making processes whenever society encountered with social or political crises in historical contexts is not clear and serious studies are needed. For this purpose, the researcher has analyzed archaeological evidence and historical records of Myanmar during the Pyu and Bagan Periods. The research finds that Buddhist monks from Myanmar significantly contributed to peace-making processes with the application of Buddha's dhamma during these historical periods. The researcher attempts to prove that this finding will help to show how Buddha's Dhamma is compatible and can be a powerful spiritual guidance in resolving modern crises.



SPECIAL SESSION

PALI LANGUAGE AND LITERATURE— ITS APPLICATION TODAY

MODERATOR

Ven. Dr. Ponchai Pinyapong
President
World Alliance of Buddhist
Thailand



Ven. Dr. Pornchai Palawadhammo, born on July 19, 1966, in Sena District, Ayutthaya, Thailand, is a distinguished Buddhist scholar and leader. He earned his Ph.D. in Buddhist Studies at Mahachulalongkorn University in 2017. He has also received honorary doctorates in Buddhist Studies from institutions in Malaysia and India.

Currently, he serves as the President of the World Alliance of Buddhists and as the Dhamma Secretary of the International Buddhist Confederation in India. Ven. Dr. Pornchai has been an influential speaker at numerous international Buddhist conferences since 1999.

Ordained as a monk in 2017, he has received several prestigious awards, including the Royal Sema Dhammacakka Award and the Mahatma Gandhi Memorial Peace Award. Ven. Dr. Pornchai is deeply committed to promoting Buddhist education and interfaith dialogue, actively participating in over 200 global Buddhist events and initiatives.

SPEAKER I

Prof. Dr. Bimalendra Kumar
ICCR Chair Professor,
Lumbini Buddhist University, Nepal
India



Prof. Bimalendra Kumar pursued his Ph.D. in Buddhist Studies from University of Delhi in 1990 and has been teaching since then for 34 years in various Universities such as Delhi University, Visva Bharati University, Santiniketan (W.B.) and Banaras Hindu University, Varanasi (U.P.). Currently, he is working as a Professor, Department of Pali & Buddhist Studies, Faculty of Arts, Banaras Hindu University, Varanasi (U.P.) and has been deputed as ICCR Dr. B. R. Ambedkar Chair of Buddhist Studies at the Lumbini Buddhist University, Lumbini, Nepal for two years from September 01, 2023. He has six years of research experience during his doctoral and post-doctoral education. His areas of interest are Pali, Theravada Buddhism, Buddhist Philosophy (Abhidhamma Philosophy) and Tibetan Buddhism. He has total of eighteen books to his credit as an editor. He has published more than 125 articles. He had academic visits to Portugal, U.K., West Germany, France, Mexico, Thailand, Myanmar, Sri Lanka, Singapore, Nepal, Vietnam and China.

Abstract

Mindfulness (Sati) and Insight (Vipassanā) and Its Application in Modern World

Meditation is a key factor in the path of getting a state of eternal bliss or nibbāna. It refers to practices for the mind to develop calm (samatha) through sustained attention and insight (vipassanā) through reflection. A fundamental technique for sustaining attention is focusing awareness on the body and mind. There are various subjects and the methods of meditation expounded in the Theravada Pali literature but development of serenity (samatha bhāvanā) and development of insight (vipassanā bhāvanā) are very important. The former aims at development of calm, concentrated, unified state of consciousness as a means of experiencing inner peace and generating wisdom or right understanding. The latter meditation development aims at gaining direct understanding of the real nature of phenomena. Of the two, the development of insight (vipassanā-bhāvanā) is regarded as the essential key to get a state of eternal bliss (nibbāna). The essence of vipassanā is anupassanā which means to see the truth as it really appears. This anupassanā is practiced by the discipline called satipaṭṭhāna which is translated as ‘foundation of mindfulness’. Lord Buddha has taught that there is one and only one path leading to the purification of beings, for overcoming sorrow and lamentation, for destroying pain and grief, for reaching the right path for the realization of nibbāna, which is the way of the four-fold ‘foundation of mindfulness’. These four-fold mindfulness consists of (1) kāyanupassanā (2) vedanānupassanā (3) cittānupassanā and (4) dhammānupassanā. These are practiced by the yogāvacara, remaining ardent, self-possessed and mindful. These have full consideration of benefits of the men, leading towards to the state of nibbāna. The Buddha clarified that a seeker’s practice of the four foundations of mindfulness would be developed while attempting to eliminate the five hindrances of sensual desire, ill-will, sloth and torpor, restlessness and worry, and doubt, as well as the advancement of seven awakening factors, namely, mindfulness, investigation, energy, joy, tranquility, insight, concentration, and equanimity. The mindfulness has progressively been incorporated into people’s daily lives as they have come to recognize the value of emotional self-discipline, elevated concentration, and moral behavior.

Further, ‘awareness’ has been equated with mindfulness. In essence, awareness means living life with alertness from moment to moment and ourselves and our surroundings. Awareness must be cultivated with effort and then practiced till it becomes a habit. It allows to be observant of our surroundings, facilitating us to connect, empathize, be receptive to other distress. Like awareness, recollection is also vital to a harmonious and enriched life and they are closely interlinked together. There will be an endeavor to discuss all these aspects in this paper.

SPEAKER 2

Prof. Dr. Saw Htut Sandar

Prof. & Advisor

Mahaprajapati Gautami Subharti School of Buddhist Studies

Ras Bihari Bose Subharti University

Dehradun, Uttarakhand, India

Myanmar



Dr. Saw Htut Sandar is a Professor and Advisor in the Department of Buddhist Studies at Ras Bihari Bose Subharti University in Dehradun, Uttarakhand, India. A native of Myanmar, she earned her Ph.D. in Buddhist Studies from Magadh University, Bodhgaya. She has authored several publications, including articles on the cultural and religious evolution of the Pyu and Bagan dynasties, and has participated in numerous conferences, presenting papers on significant topics in Buddhist studies.

Dr. Sandar has extensive teaching experience, having served as a visiting professor at Lumbini Buddhist University, and as an Assistant Professor at Magadh University. She has also held various positions in Myanmar, including as an Assistant Manager at Sogo Supermarket in Singapore and a teacher in primary education.

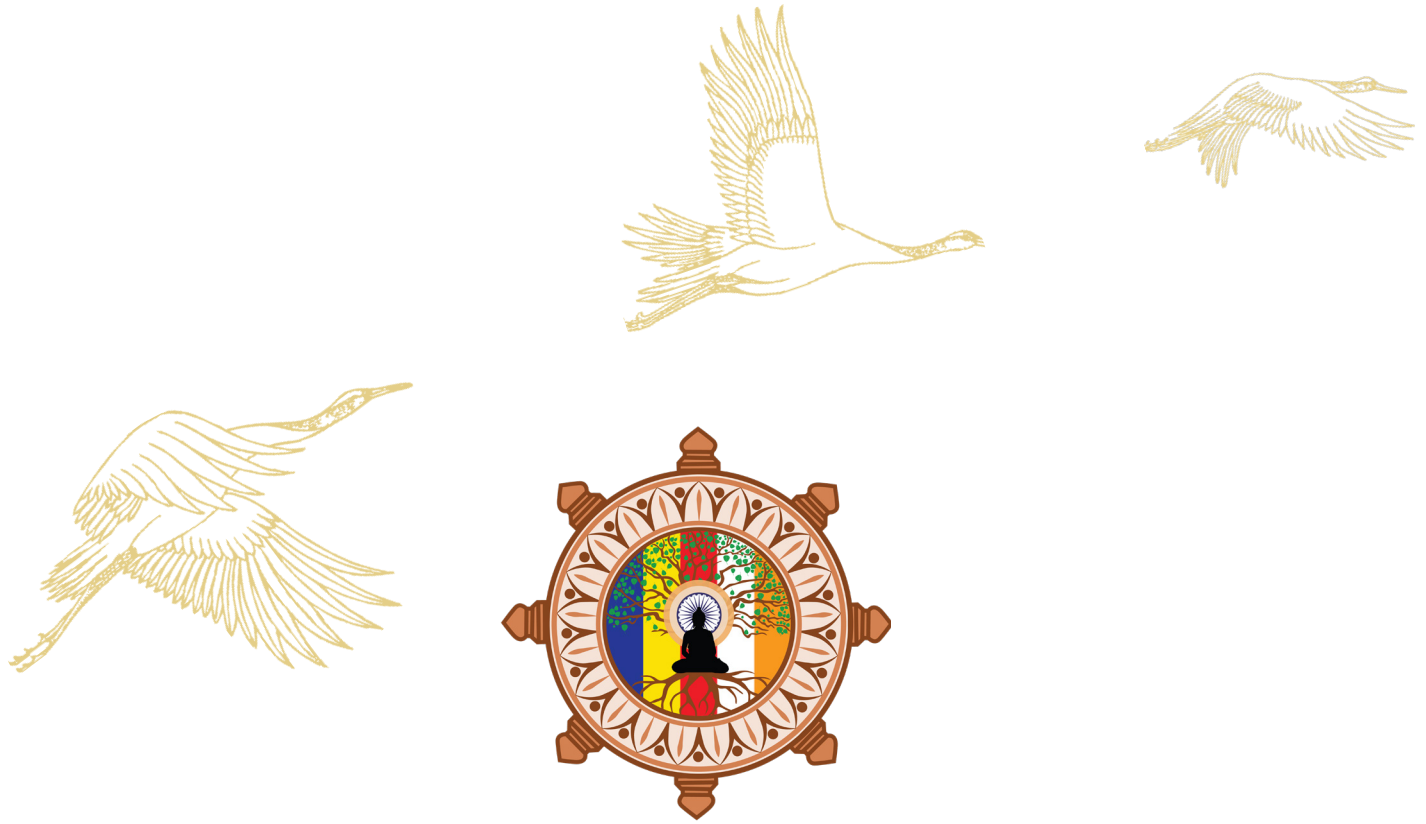
Beyond academia, Dr. Sandar is deeply involved in social welfare initiatives, founding the Asoka Welfare Foundation, which provides free medical care and educational opportunities in Myanmar. Her humanitarian efforts have garnered multiple awards, including the Global Peace and Humanitarian Award and the Best Professor in Buddhist Studies in 2023. Dr. Sandar continues to make significant contributions to both Buddhist scholarship and social welfare, fostering a deeper understanding of Buddhism while serving his community.

Abstract

Community Well-Being and Pali Paritta Chants: The Protective Role of Pali Verses in Myanmar's Lay Communities

Pali Paritta chants have long played a significant role in the spiritual and communal life of Myanmar's lay communities. These protective verses, rooted in early Buddhist teachings, are recited to invoke blessings, safeguard individuals from harm, and promote overall well-being. This paper explores the profound connection between Paritta chanting and community well-being in Myanmar. It delves into how these chants are utilized during critical life events such as illness, death, and community rituals, and how they serve as a medium for collective healing and protection. By fostering a sense of unity, spiritual resilience, and mental peace, Pali Paritta chants contribute to both individual and communal harmony, ensuring the stability of traditional Myanmar society. The research also highlights the evolving role of these chants in modern times, where they continue to be relevant amidst socio-cultural changes. Through an exploration of their protective and unifying function, this study demonstrates the essential role of Pali Paritta chants in maintaining social well-being in Myanmar's lay communities.

Keywords: Pali Paritta, community well-being, protective chants, Myanmar lay communities, Buddhist practices, spiritual resilience.



PARALLEL ACADEMIC

SESSION 2

CHAIRPERSON

Prof. Dr. Subarna Lal Bajracharya
Vice Chancellor
Lumbini Buddhist University
Nepal



Prof. Dr. Subarna Lal Bajracharya is the Vice Chancellor of Lumbini Buddhist University and a distinguished academician with over 38 years of experience at Tribhuvan University, Nepal. Throughout his career, Prof. Bajracharya has been instrumental in mentoring students and improving academic standards at Tribhuvan University, leading to his appointment as Vice Chancellor of Lumbini Buddhist University in 2080.

His consulting expertise has benefited numerous international organizations, including the Asian Development Bank, World Bank, and USAID, contributing to various developmental projects. As an advisor to the Theravada Buddhist Academy at World Peace Bihar, he has helped establish the academy as a leading center for Buddhist studies.

*Prof. Bajracharya has authored two influential books, *Production and Operation Management* and *Human Resource Management*, which are widely used in academia. His contributions to education and development have earned him several prestigious awards, including the Gold Medal and Mahendra Vidya Bhushan from King Birendra Bir Bikram Shah. A passionate advocate for education and research, Prof. Dr. Subarna Lal Bajracharya continues to inspire future generations of scholars and practitioners in Nepal and beyond.*

MODERATOR

Prof. Siddharth Singh
Vice Chancellor
Nava Nalanda Mahavihar
Nalanda
India



Prof. Siddharth Singh is the Vice Chancellor of the Nava Nalanda Mahavihara, Nalanda. Prior to this, he was a Senior Professor in the Department of Pali & Buddhist Studies at Banaras Hindu University (B.H.U.) in Varanasi, India. He previously served as a diplomat and Director of the Indian Cultural Centre at the Embassy of India in Tokyo from 2018 to 2022, where he played a pivotal role in promoting Indian culture in Japan and enhancing India-Japan diplomatic relations.

Prof. Singh has been awarded prestigious fellowships, including the Japan Foundation Fellowship (2003-04), the Fulbright Senior Research Fellowship (2011-2012), and the Vadranya Vyas President Award (2005). He has held visiting professor positions in Buddhist Studies and Indian Studies at several institutions, including Uppsala University, Sweden, and Hyderabad Central University, India. With a robust international presence, he has delivered lectures and presented papers in countries including the USA, Japan, Sweden, and Myanmar, making significant contributions to the field of Buddhist studies. His academic interests include Pali and Sanskrit literature, the global spread of Buddhism, and applied aspects of Buddhism such as peace and conflict resolution, dialogue, and gender issues.

SPEAKER I

Dr. Sanjay Shakya
Assistant Professor
Lumbini Buddhist University
Nepal



Dr. Sanjay Shakya, Nepal Vidhyābhuṣaṇa, is an Assistant Professor at Lumbini Buddhist University. His latest publication as a chapter writer is a book entitled “Newar Art Traditions: Historical Reminiscences of Painting and Stone Art of Nepal Mandala” (2021). Others are “The Relevance of the Buddha and Buddhism Today: Reminiscences from Buddha Theatre Festival” (2021) and “Intangible Heritage of Patan: Rituals, Practices and Performances” (2018). He is an artist himself specializing in Metal sculptures. The legacy of art is inherited to him from his forefathers. He is a gold medalist for his master’s degree in Buddhist Studies and is pursuing PhD research on Buddhist Art specifically chronological development of artistic embellishment in Nepal.

Abstract

The Buddhist Trio in Stone Relief of Yaṅgubāha: Connecting Indian Caves’ Art to Nepal

The sixth-century Stone relief of Yaṅgubāha is the composition of Buddha in the dhyana gesture at the centre and his attendants Padmapāṇī and Vajrapāṇī standing on either side with their usual gesture of tribhaṅga holding a flywhisk. It was an attribute from Cave reminiscence because it is not prevalent iconography in modern depictions.

The location where this specimen is still in situ is reached after a long alley along with two other licchavi inscriptions (320 AD-879 AD) in close vicinity.

The inscription satisfies three important aspects;

1. It is the earliest Nepalese inscription that connects Bhikṣuṇī Saṅgha (Female Monastics)
2. Reflects an impression of Indian cave-like artistic tradition and Cultural aspect of Buddhist Saṅgha, especially the female one.
3. It mentions “Caturvimsati Mahāyānapratipannaya Bhikṣuṇī Saṅgha” which corroborates connections to traveling and residing in a vihāra (monastery for the female monks) from all four directions.

The objective of the study is to explore and connect the Buddhist trio expression for the connections and transference of art, culture, and belief systems in Nepal and India. The term “Sākyabhikṣus1” in Ajanta caves and Nepalese licchavi inscriptions provide support to the above statement.

SPEAKER 2

Dr. Waruni Tennakoon
Head-Senior Lecturer
Department of English
Buddhist and Pali University of Sri Lanka
Sri Lanka



Dr. Waruni Tennakoon is a Senior Lecturer and the current Head of the Department of English at the Buddhist and Pali University of Sri Lanka. Her research interests encompass postcolonial, gender, Buddhist studies and Shakespearean studies, as well as second language teaching. She earned her bachelor's degree from the University of Kelaniya and went on to pursue two Master of Arts degrees from the same institution, in Linguistics and Buddhist Studies. Her doctoral studies were completed at the Buddhist and Pali University of Sri Lanka, where she has been in service since 2009.

Abstract

The Modern Relevance of the Thēri Gāthā

The “Thēri Gāthā” (Verses of the Arahant Nuns) is a collection of poems attributed to early Indian Buddhist nuns who achieved great enlightenment. In the 21st century, Buddhist literature and philosophy, as exemplified by the Thēri Gāthā, offer profound insights into contemporary issues such as gender equality, mental well-being, and spiritual resilience.

This paper focuses on how the Thēri Gāthā stands as a testament to the empowerment and spiritual accomplishments of women in ancient India, challenging patriarchal norms and providing a powerful narrative of liberation.

The objective of this study is to explore the relevance of the Thēri Gāthā in modern times, particularly in its role in advocating for gender equality and its contribution to contemporary spiritual and ethical discourse. The methodology involves a textual analysis of the selected verses of Thēri Gāthā, examining the themes of liberation, resilience, and gender dynamics within those verses.

This study also incorporates contemporary feminist theories to highlight the unique contribution of Thēri Gāthā's. The conclusion drawn from this research underscores the timelessness of the Thēri Gāthā, affirming its importance not only as a historical document but as a living text that continues to inspire and guide modern readers in their quest for spiritual and ethical integrity.

SPEAKER 3

Dr. Jagbir Singh
Department of History
Dyal Singh Evening College
University of Delhi
India



Dr. Jagbir Singh did his schooling from Delhi. He completed BA (hons.) in History from Satyawati College, University of Delhi. He got JRF in 1996. He got his degrees of MA, M.Phil, and Ph.D. from the Department of Buddhist Studies, University of Delhi. He started teaching at the department of Buddhist Studies as Assistant Professor, taught there for four years. Later, he joined Satyawati College (Evening) as an Assistant Professor and taught there for almost 10 years. In May 2023, he joined Dyal Singh Evening College as faculty in the department of History. He has presented almost 50 papers in different National and International seminars and conferences. He has been member of different committees at the college and University level. He was part of the reputed Program Management Committee for the centenary celebrations of the University of Delhi.

Abstract

Buddhist Influences on the Evolution of Chinese Architecture

The paper explores the profound influence of Buddhism on the evolution of Chinese architecture and will trace its development from the Han Dynasty to the present day.

In 1st century CE Han Emperor Ming di constructed white horse monastery to honour the first two Indian monks who went from India to China, named Kashyap Matanga and Dharmaratna. This was the birth of Chinese Buddhist Architecture. As Buddhism spread, it introduced new architectural styles and forms, which were gradually integrated with the traditional Chinese building practices.

This synthesis resulted in a unique architectural heritage that reflects the spiritual and aesthetic values of Buddhism.

Buddhism has had a profound impact on Chinese architecture, influencing it in several key ways like introduction of new architectural forms, Architectural Innovations, Integration of Symbolic and Aesthetic Elements, Adaptation to Local Traditions etc. The paper examines the architectural forms introduced by Buddhism, the innovations and adaptations made by Chinese builders, and the cultural and social impacts of these developments.

SPEAKER 4

Mr. Lauw Acep
Dean of Education and Dhamma
Nalanda Institute
Indonesia



Mr. Lauw Acep is an esteemed educator and leader in Buddhist education. He holds a Master's in Buddhist Education and is a Doctoral candidate at Universitas Hindu Indonesia. His extensive teaching career spans from elementary to university levels in Jakarta, including leadership roles as Principal at various schools and Rector of STAB Nalanda. He has served as Dean of Education & Dharma at Nalanda Institute since 2024, was Chairman of APTABI from 2010-2015, and an Exco member of IABU (2012-2015).

Abstract

Revival Buddhism in Indonesia, 20th Century

Hinduism came to Indonesia at around the second century. The first two major kingdoms (Tarumanegara in Western Java and Kutai in Western Borneo) were based on Hinduism. Buddhism came to Indonesia a few hundred years after Hinduism. It reached its peak at the time of the Sriwijaya's dynasty rule, which was once the largest Buddhist kingdom in South East Asia, from around the 7th century until the 14th century. During that time, many Buddhist colleges and monasteries were built, and famous Buddhist scholars, such as Dharmapala and Sakyakirti, were teaching there. Another major Buddhist kingdom was the Mataram kingdom, which was ruled by the Sailendra clan during the eight and ninth century in Central Java. Many Buddhist temples were built and Buddhist texts were inscribed on the stones tablets (called prasasti) during this time.

Buddhism is the second oldest religion in Indonesia after Hinduism, arriving around the second century. The history of Buddhism in Indonesia is closely related to the history of Hinduism, as a number of empires influenced by Indian culture were established around the same period. The arrival of Buddhism in the Indonesian archipelago was started with the trading activity that began in the early of first century on the maritime Silk Road between Indonesia and India. The oldest Buddhist archaeological site in Indonesia is the Batujaya stupas complex in Karawang, West Java. The oldest relic in Batujaya was estimated to originate from the 2nd century, while the latest dated from the 12th century. Subsequently, numbers of Buddhist sites were found in Jambi, Palembang, and Riau provinces in Sumatra, and also in Central and East Java. Indonesian archipelago has witnessed the rise and fall of powerful Buddhist empires such as the Sailendra dynasty, the Mataram and Srivijaya empires.

SPEAKER 5

Dr. Ashok Pandurang Sarwade

**Asst. Professor, Dept. of Pali and Buddhism
Dr. Babasaheb Ambedkar Marathwada University
Aurangabad
India**

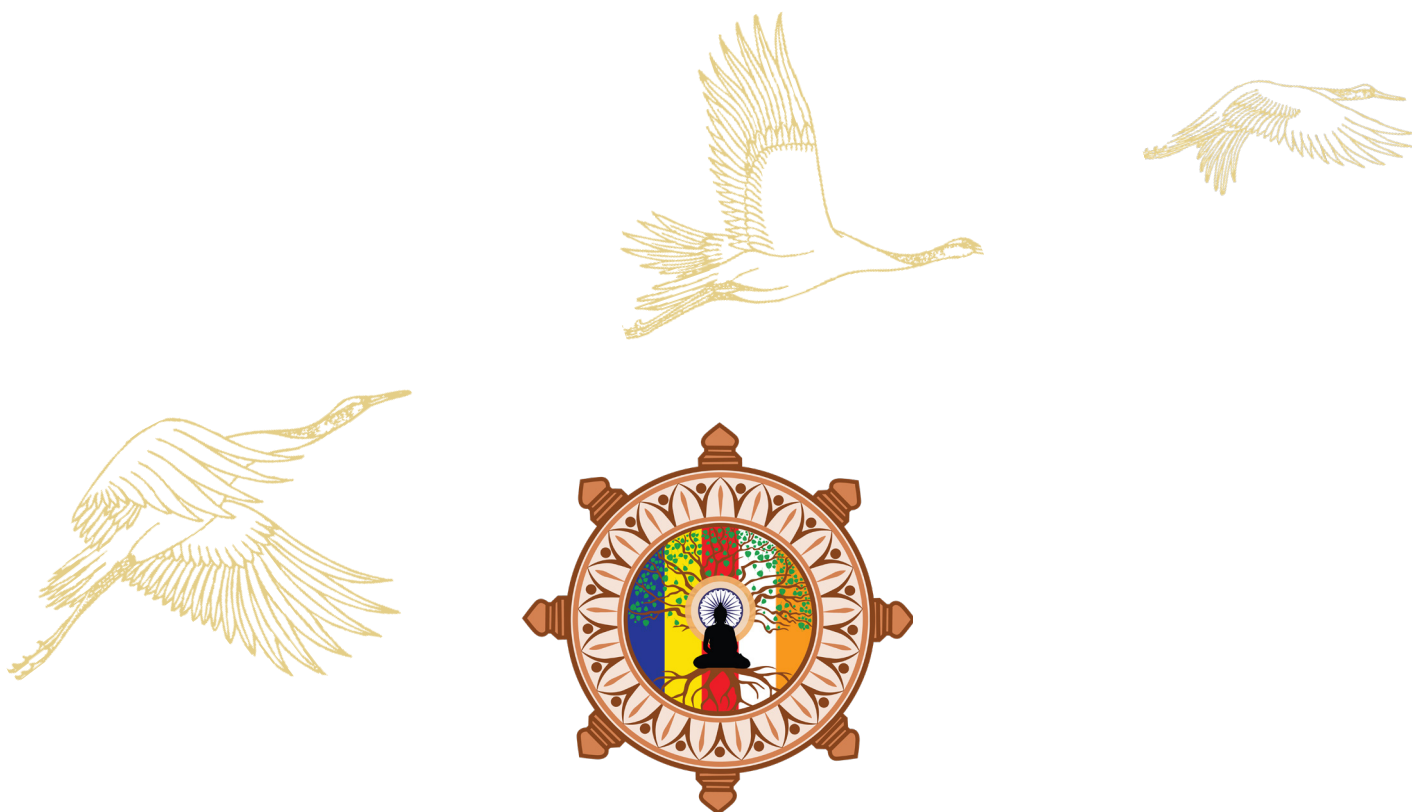


Dr. Ashok Pandurang Sarwade is a distinguished scholar in Pali and Buddhism, currently teaching at Dr. Babasaheb Ambedkar Marathwada University in Chhatrapati Sambhajinagar, Maharashtra. He holds M.A., M.Phil., NET, and dual Ph.D. degrees in Pali and Buddhism, and Hindi. With 10 years of postgraduate and 7 years of undergraduate teaching experience, he has published seven books, 13 journal articles, and chapters in eight books. Dr. Sarwade has presented papers at 29 conferences, including 7 international and 22 national events.

Abstract

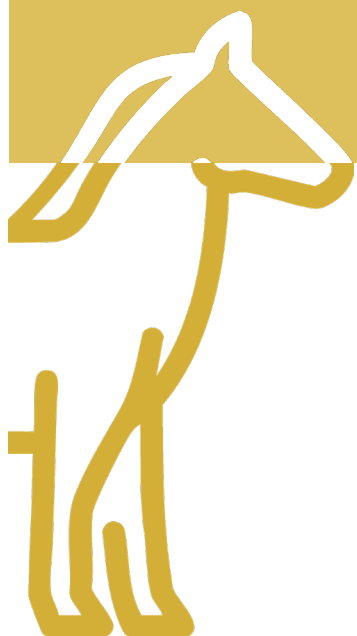
The Role of Buddhist Literature and Philosophy in the 21st Century

Buddhist literature and philosophy, rooted in the ancient teachings of Siddhartha Gautama, the Buddha, continue to offer profound insights and practical applications relevant to contemporary challenges. This article explores the enduring significance of Buddhist thought in the 21st century, highlighting its contributions to mental health, ethical living, social justice, and environmental sustainability. By examining the impact of mindfulness practices on mental well-being, the ethical principles guiding personal and professional conduct, and the philosophical underpinnings promoting social and ecological harmony, this article demonstrates the transformative potential of Buddhist teachings in modern contexts. The integration of these timeless principles into daily life and scientific research underscores their relevance and applicability in addressing today's complex issues.



PARALLEL ACADEMIC

SESSION 3



CHAIRPERSON

Mr. Thierry Dodin
Buddhologist & Tibetologist
France



Mr. Thierry Dodin is a prominent Tibetologist known for his extensive research on Tibetan culture, religion, and history. He has taught at the University of Bonn, where he contributed to the academic understanding of Tibetan studies, fostering interest in this rich cultural heritage. Recently, Dodin served as the director of the Tibet Information Network in London, an organization dedicated to providing reliable information and analysis about Tibet, particularly in the context of political developments and human rights issues. His work has been influential in raising awareness about the complexities of Tibetan identity and the challenges faced by its people today.

MODERATOR

Prof. Rajesh Ranjan
Vice Chancellor
Central Institute of Buddhist Studies
Leh, Ladakh
India



Prof. Rajesh Ranjan presently is the Vice Chancellor of Central Institute of Buddhist Studies, Leh. He began his academic career as a Lecturer in Buddhism at Guru Gobind Singh Department of Religious Studies, Punjabi University, where he received the Maharshi Badrayan Vyas Samman in 2006 for his contributions to Pali and Buddhist Studies. Promoted to Reader, he became a Professor in the Department of Pali at Nava Nalanda Mahavihara in 2010. With over 21 years of teaching experience, Dr. Ranjan has published numerous research papers and five books, supervised over twelve Ph.D. scholars, and served on various committees.

SPEAKER I

Ven. Nguyen Ngoc Anh

Ph.D Scholar

Department of Buddhist Studies

University of Colombo, Sri Lanka

Vietnam



Ven. Nguyễn Ngọc Ánh (Đức Quang) is pursuing a Ph.D programme in Buddhist Studies at Colombo University, Sri Lanka. His research focuses on the praxis philosophy and law in Indian and Vietnamese Buddhism. His publications include numerous books and articles dedicated to various aspects of Indian Buddhism and its interaction with Vietnamese Buddhism. He was a former teacher at Quảng Nam Buddhist School (Vietnam) and a former Vice President of the Vietnamese Buddhist Association in Marseille (France). Besides his religious activities, he regularly teaches Buddhist meditation

Abstract

Exploring the Dissemination of Buddha Dhamma: From Transmission to Transformation in Vietnam

The dissemination of Buddha Dhamma in Vietnam encompasses a dynamic process as the Buddhist journey from transmission to transformation. The study aims to explore the historical, cultural, and social contexts that facilitated the spread of Buddhism and its adaptation process in Vietnam. The milestones propagation of Buddhism to Vietnam faced challenges during different periods, such as feudalism, colonialism, and modernization. However, these challenges influenced the evolution of Vietnamese Buddhism through the roles played by monastic communities, lay practitioners, and political entities. Therefore, this research delves into how the Buddha Dhamma is dissemination in Vietnam, analysing why it is easily assimilated to localization within the Vietnamese society. Research runs under the qualitative research methodology through an interpretation multidisciplinary approach, including inter-textual, historical and cultural analysis. The transmission and transformation of Vietnamese Buddhism have a complex interplay of Indian Buddhist resilience and adaptability, harmony and openness of Vietnamese culture. Buddhism was introduced to Vietnam in the 2nd century AD by Buddhist monks and lay traders, through the Maritime Silk Road and the Silk Road. Especially, engaged Buddhism had a profound impact on Vietnamese society; as the philosophy of liberation (mokṣa), peace and happiness (nirvāṇa) of Vietnamese passing through various wars. In short, the dissemination of Buddha Dhamma became a beauty of shared historical, spiritual and cultural legacy between India and Vietnam.

SPEAKER 2

Dr. Akhilesh Kumar Mishra

PDF-ICPR

Department of Pali & Buddhist Studies

Banaras Hindu University, Varanasi

India



Dr. Akhilesh Kumar Mishra is a Post-Doctoral Fellow at Banaras Hindu University in Varanasi. He graduated from Deshbandhu College, University of Delhi, in 2009 and earned dual Master's degrees in Political Science and Buddhist Studies. He completed a Diploma in Pali Language & Literature and an M.Phil. in Buddhist Studies in 2015. His Ph.D. focused on Buddhist philosophy and Apohasiddhi, supervised by Prof. Bimalendra Kumar. Currently, his Post-Doctoral research on the Buddhist Concept of Meaning, particularly Tattvasamgraha, is sponsored by the Indian Council of Philosophical Research. He has authored seven research papers in national and international journals.

Abstract

Analysis of Buddhism as India's Strength in Foreign Policy Highlights the Importance of Cultural Connectivity as a Strategic Tool

The interconnectedness of cultures and the importance of cultural connectivity in foreign relations have become prominent topics in academic and intellectual discussions. Joseph Nye's theory of soft power is often credited with bringing attention to this concept, but it has deep roots in Indian culture, which has utilized it for centuries.

Indian civilization and culture expanded and influenced other regions through economic interactions and trade routes, with Buddhism being a prime example of a culture originating in India and spreading globally along these pathways. The dissemination and impact of Buddhist culture were facilitated by commercial and travel routes, transcending geographical boundaries and evolving into various denominations. Recognizing the value of cultural communication, ancient societies held Buddhist councils and King Aśoka promoted Buddhist philosophy through various awareness campaigns.

Understanding the history of Buddhism raises important questions about differences in perspectives. A foreign policy based on Buddhist Philosophy or principles are a reliable replacement of offensive policies of the international world order. Reviving culture in economic interactions is seen as a ray of hope, as it can open doors for cultural diplomacy and enhance a country's global reputation. The Indian government should carefully integrate culture into its foreign policy and take decisive action in order to protect national interests and establish a strong international reputation. Highlighting the Buddhist heritage is commendable, but systematic and organized efforts are needed. Buddhism has the potential to foster long-lasting relationships beyond strategic agreements.

SPEAKER 3

Ven. Rideegama Wanarathana
Lecturer
Department of Buddhist Culture
Buddhist and Pali University of Sri Lanka
Sri Lanka



Ven. Rideegama Wanarathana is a lecturer specializing in Buddhist Social Work at the University of Buddhist and Pali in Sri Lanka. Dedicated to both teaching and research, he has made substantial contributions to Buddhist Philosophy and Social Work. He earned his undergraduate degree in Buddhist Philosophy from the Buddhist and Pali University of Sri Lanka. He holds three Master's degrees: two in Buddhist Philosophy from the Buddhist and Pali University of Sri Lanka and the University of Kelaniya, and one in Social Work from the National Institute of Social Work Development. He is currently pursuing a Doctoral Degree in Social Work at the University of Cyberjaya in Malaysia.

Abstract

An Investigation into Whether the Dhamma, Socialized by the Buddha During his Cārikās of Spreading the Teachings, has been corrupted in modern society through the concept of 'Popular Buddhism'

The Buddha's teachings were primarily focused on guiding individuals toward enlightenment through the understanding and overcoming of suffering. Central message that delivered by Buddha through Dhamma Carika is on internal development through practical application rather than engagement of external rituals or ceremonies prevailed in modern Buddhist communities.

In Theravada Buddhism, the path to realizing the Dhamma is a gradual training through three key phases: learning the teachings (Pariyatti), practicing them through meditation and ethical conduct (Patipatti), and ultimately realizing their truth through direct experience (Pativedha). This process helps followers go from learning about the teachings to applying them in their lives and eventually realizing the essence. However, with the rise of Popular Buddhism, which aims to make Buddhist practices more relatable and accessible to a broader audience, the main purpose of Buddhist philosophy is increasingly at risk. While this modern adaptation helps spread the Dhamma to more people, it often simplifies or alters the original teachings, placing more emphasis on external rituals and immediate personal benefits rather than the deep, comprehensive path of ethical conduct, meditation, and wisdom that the Buddha emphasized through Carikas.

Example: In Popular Buddhism, practices such as the temporary monkhood, monks' engagement in party politics, various rituals not in the teaching, as well as the incorporation of crystal healing or astrology, often appear to be commercialized.

The Buddha's dissemination of his teachings through Dhamma Cārikās focused on ethical and mental development through the middle path, yet this core message may be lost in Popular Buddhism, causing followers to miss the true essence of the practice.

This study looks at how the crucial phases of learning, practicing, and realizing the Dhamma are either emphasized or diminished in modern practices, questioning whether the original teachings are being preserved or altered in popular Buddhist practices. The analysis is grounded in the Sri Lankan context, where prevalent popular Buddhist concepts and events are closely examined and compared with the Buddha's original teachings as recorded in primary texts.

SPEAKER 4

Ms. Anshika Mittal
HR Professional
India



Ms. Anshika Mittal is a seasoned HR professional. She has a wealth of experience in developing and executing HR strategies that significantly enhance workplace culture. Throughout her career, she has successfully managed critical HR functions including payroll, employee relations, and recruitment. She holds an MBA in Finance & Marketing and possess a robust foundation in business administration. Alongside her professional accomplishments, she has a fervent passion for Buddhism which has driven her to produce extensive, impactful content on the subject, disseminated through various online platforms, YouTube, and social media. Additionally, she excels in creating compelling blogs, graphic design, and video content.

Abstract

Dissemination of Buddha Dhamma in Indonesia

The rich tapestry of Indonesia's cultural heritage is significantly colored by the influence of Buddhism, which arrived in the archipelago around the 2nd century CE. The introduction of Buddhism to Indonesia is attributed to Indian traders and scholars who traveled along the maritime Silk Road, bringing with them religious texts, art, and cultural practices.

This movement led to the establishment of prominent Buddhist centers, notably in the Indianized kingdoms of Srivijaya in Sumatra and Sailendra in Java, which played crucial roles in the propagation of Buddhist teachings and the construction of monumental religious structures.

The dissemination of Buddha Dhamma (Buddhist teachings) in Indonesia was facilitated by several key factors. The extensive trade networks connecting India, China, and Southeast Asia enabled the flow of ideas and cultural exchanges. Indian traders, alongside Buddhist monks, introduced Buddhism to Indonesian ports, where it gradually gained acceptance among the local population and ruling elites.

Political patronage from the Srivijaya and Sailendra kingdoms further bolstered the religion's influence. These kingdoms not only sponsored the construction of grand temples but also supported monastic communities and invited scholars to teach and translate Buddhist scriptures.

The establishment of monastic communities, consisting of monks and nuns from India and other regions, created centers of learning and spiritual practice that became vital in spreading Buddhist doctrines across the islands.

SPEAKER 5

Dr. Baatr U. Kitinov
Research Fellow
Institute of Oriental Studies
Russian Academy of Sciences
Russia



Dr. Baatr Kitinov is leading Research Fellow of Institute of Oriental Studies (IOS), Russian Academy of Sciences, Moscow; Ass. Professor, Dr. Habilitatus (Doctor nauk), from IOS. His field of research includes, History of Buddhism among nomads, Tibetan Buddhism, Buddhism in Russia and Central Asia. Religion and politics, ideology, identity, tradition and transformations of modernity. He was Research fellow of Westminster University, UK, in 2009, research fellow LEAD international program during 1995-1997 and Library of Tibetan Works and Archives, Dharamshala during 1992-93. He was Cultural Envoy of Mongolia in Russia during 2016 - 2020. He published many research papers and books including “The Basics of the Buddhist Culture” Textbook for Grade 4-5 of Primary school.

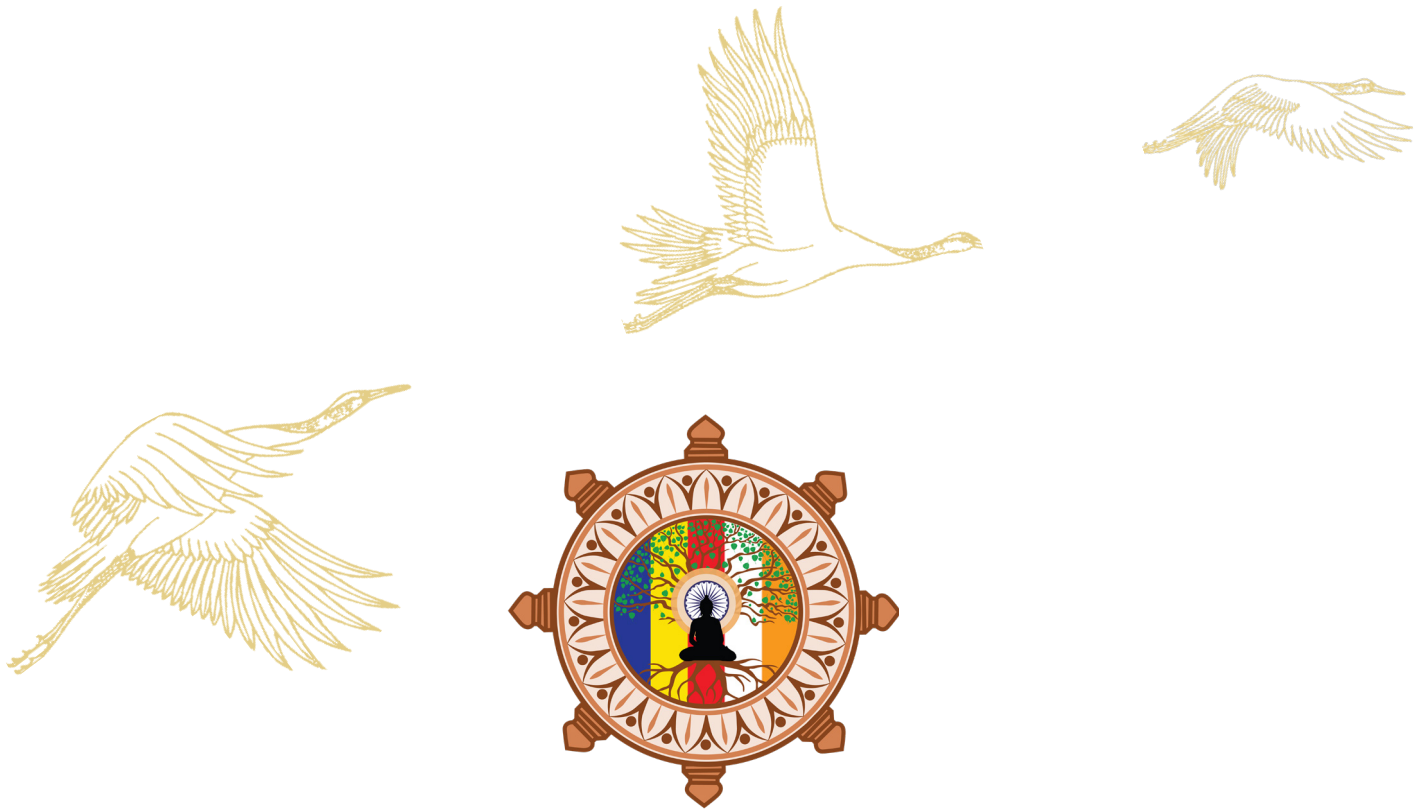
Abstract

Buddhism in Eastern Turkestan: Role of the Uyghurs and their Neighbors

In the Eastern Turkestan, Buddhism had already existed since the first centuries AD, having arrived there from Indian Kashmir (the Kushan state).

State of Sogdiana was an important center of Buddhism in Central Asia. According to the Chinese source “Gao Seng Zhuan”, the famous preacher Kang Seng-hui was a Sogdian by origin. He came to Nanjing in the tenth year of the Wu dynasty (in 247). At that time, the lands of Wu had only just been sprinkled with the Great Law [i.e. the teachings of Buddha – B.K.] and were not imbued with its spirit; “This monk, after some trials with the ruler Sun Quan, founded the Jianchusi Monastery (The Monastery That Laid The Foundation) there.”

The surrounding lands were named Buddha Village. The Great Law sprouted in the lands of Jiangzuo” [Hui-Jiao1991: 110-112].



PARALLEL ACADEMIC

SESSION 4

CHAIRPERSON

Dr. Christie Yu Ling Chang

Chair

Steering Committee for International Lay Buddhist Forum

Taiwan



Dr. Christie (Yu-ling) Chang is a prolific linguist, translator and educator, leading the NGO/NPO CIEE study abroad programs at National Chengchi University in Taipei between 2001- 2020. Dr. Chang is a leading Buddhist activist, prominently active in Sakyadhita International Association of Buddhist Women, which she headed between 2009-2013.

During the pandemic, in addition to continuing to lead Sakyadhita Taiwan, speaking and moderating various online webinars and writing for various organizations and publications, including a column entitled “Dharma ABC” for the monthly Humanity magazine affiliated with the Dharma Drum Mountains in Taiwan, Dr. Chang has also started spreading compassion and wisdom through singing. She has been traveling extensively with her husband, Dr. Frank Tien, to share their journey of teaching and living in Bhutan for 3 months and participating in the very first historic interreligious dialogues among women in Vatican.

MODERATOR

Dr. Gurmet Dorjee

Director

Central Institute of Himalayan Culture Studies (CIHCS)

Dahung Arunachal Pradesh

India



Dr. Gurmet Dorjee serves as the Director of the Central Institute of Himalayan Culture Studies (CIHCS) in Dahung, Arunachal Pradesh. Before this role, he served as an Assistant Professor in the School for Buddhist Studies and Civilization at Gautam Buddha University in Greater Noida, Uttar Pradesh, and in the Centre for Central Asian Studies at the University of Kashmir, Srinagar. Dr. Dorjee’s diverse academic background and experience in these institutions equip him to lead CIHCS in advancing research and education related to Himalayan culture.

SPEAKER I

Mr. Rahul Ravi Rao

Visiting Faculty & Ph.D. Scholar

**Department of Pali, University of Mumbai
India**



Mr. Rahul Ravi Rao is a Visiting Faculty Lecturer in Pāli at the University of Mumbai, with a focus on Pāli Vinaya, Sutta Literature, and Buddhist Studies. He has participated in over a hundred conferences, seminars, and workshops, and published 10 articles. A NET-qualified researcher, he is currently pursuing a Ph.D. on the role of Pāli literature in reviving Buddhism. He holds multiple degrees in Pāli and Buddhist Studies, including an M.Phil. His teaching experience spans various courses and institutions, and he is dedicated to fostering a dynamic learning environment through innovative methods.

Abstract

Dissemination of Cultural Exchanges Between India and Southeast Asia Through the Prism of Dhamma Cārikā

A Dhamma Cārikā is a journey to a sacred place motivated by spiritual in-depth devotion and develops an overall phenomenal aspiration through the practice of cultural values into a meditative search, or prolonged wanderings, or travel to a place of sublime peace.

Mahāparinibbāna Sutta, Saṃvejanīyasuttaṃ, Mahāpadāna Sutta, and Ariyapariyesanā Sutta give us a lot of intellectual insight, an opportunity for the Upāsaka from across Southeast Asian Countries to connect and to be in the presence of sacred places associated to Buddha and his Ariya Sangha; where they have spent much of their prestige time in spreading Dhamma within the peripheral of Undivided India, these have been similarly seen through the passive of time reflected in an extensive Solosmasthanā Cārikā at Sri Lanka.

“Caratha, bhikkhave, cārikaṃ bahujaṇa hitāya bahujaṇa sukhāya lokānu kampāya atthāya hitāya sukhāya devamanussānaṃ” These lines by the Buddha became the pioneer to create a bridge of cultural exchanges, irrespective of a clan, gender, boundaries, age, language, color in disseminating the DhammaCārikā. Saddhā, Dāna, Sīla, Khanti, Mettā, and Bhāvanā are the core foundational Cultural diversity that binds India directly with Southeast Asian Upāsako these are reflected through a long history of Pilgrimage and sanctified Relics.

Such development of Cultural Spiritual Exchanges migrated through Buddhavacana by his followers, especially through the patronage of Emperors, Kings, noblemen, merchants, traders, artisans, and the Sangha traveling along with the caravan from country to country. Buddha emphasized Cetiya or Dhamma Cārikā when he uttered about the four places directly, connected to his life. If we introspect them appropriately through this research paper this will enhance the Cultural exchange connectivity of more than two thousand years and still prevalent within the Southeast Asian society.

SPEAKER 2

Ven. Dr. Polgolle Kusaladhamma
HoD, Pali and Buddhist Studies
SIBA Campus
Sri Lanka



Ven. Dr. Polgolle Kusaladhamma is the Head of the Department and a Senior Lecturer in Buddhist Studies. He holds a Ph.D. and an M.A., along with a Postgraduate Diploma in Education. He completed his Bachelor's degree with a specialization in Buddhist leadership. With a deep commitment to advancing the field of Buddhist studies, Dr. Kusaladhamma contributes significantly to both academic research and teaching, fostering a greater understanding of Buddhist principles and practices.

Abstract

Neurological Researches on Buddhist Meditation to Identify Utility of Mindfulness Practices to Overcome Physical Infirmary and Mental Unrest

Buddhist Meditation practices mainly focus to train the mind for overcoming the suffering, especially negative forces in emotions that create mental unrest, unhappiness, fear, and frustration etc. That brings more pleasure and satisfaction. The negative emotions bring not only mental unrest, but also it is detrimental to physical health. The positive states of the mind bring inner strength, mental fortitude and, due to that beneficial to the physical health. The modern neuroscientist moreover explores about the brain mechanisms pertain of attention and emotion.

Buddhism can be identified as a philosophy other than a religious ideology. Buddhism doesn't affirm the existence of a creator, the ruler of the universe, Judge for sinners, and rewards the faithful. Buddhism is indeed viewed as religion, according to some of its other features. On the other hand Buddhism does not neatly fit the criteria of a religion due to the dominant of profoundly elements, such as the Four Noble Truths, Interdependent theory, Eight Noble Path etc. The essential fact to understand Buddhism is removing the narrow limitation to linguistic categorization and ideological assumption. Commonly clarify Buddhism as a philosophy which endowed with religious and scientific features. Buddhism prominently studies the nature of the mind and elucidating the rational description of the mind. Buddhism guides the followers to develop wholesome mental behaviors and healing the mental afflictions.

SPEAKER 3

Dr. Nirja Sharma
Assistant Professor
Department of Buddhist Studies
University of Delhi, Delhi
India



Dr. Nirja Sharma did her Ph.D in 2006 and is UGC NET qualified in History as well as in Buddhist, Jaina, and Gandhian Peace Studies. She holds an M.A. with first division and a Diploma in Pali Language & Literature from Delhi University. With 18 years of teaching experience, her specialization includes the cultural, religious, and political history of Buddhism, ancient Indian Buddhism, and Buddhist art and architecture. Dr. Neerja has published two books and 21 research articles, supervised multiple Ph.D. and M.Phil. scholars, and presented at over 30 conferences. Currently, she serves as Warden at the NESHW Hostel, Delhi University.

Abstract

Buddhist Tenets Related to Sustainability

In the Global discourse on sustainable development there exist a profound interaction between environment and stewardship, Social justice and ethical responsibility as humanity grapples with the complex challenges of climate change resource depletion, social inequality and Environment Degradation diverse philosophical and spiritual traditions offer valuable perspectives and insights that resonate deeply with the principles of sustainability.

Among these traditions Buddhism emerges as a rich source of wisdom and guidance, offering a holistic worldview that integrates ecological awareness, ethical conduct and pursuit of humanizing, and human flourishing.

This paper investigates the integration of Buddhist principles in the discourse of sustainable development focusing on ethical consideration, mindfulness practice and policy implications in IT Explorer such as interconnectedness and compassion this paper provide inside in to the application to the application of Buddhist perspective to sustainable development offering a Holistic framework.

SPEAKER 4

Ven. Dr. Ugyen Tshering

**Lecturer at International Buddhist Studies College
(IBSC) of Mahachulalongkornrajavidyalaya University
Bhutan**



Ven. Dr. Ugyen Tshering is a lecturer at the International Buddhist Studies College (IBSC) of Mahachulalongkornrajavidyalaya University, where he imparts knowledge on various dimensions of Buddhism. With a robust academic foundation in Buddhist studies, he focuses on the philosophy, history, and cultural contexts of Buddhism. Dr. Tshering is passionate about nurturing a deep understanding of Buddhist principles among his students, encouraging them to engage critically with the material. His research contributions enrich the academic community, while his innovative teaching methods aim to cultivate open dialogue and cross-cultural understanding.

Abstract

The Interconnection of Buddhism and Gross National Happiness in the Kingdom of Bhutan: A Model for Holistic Development and Well-Being.

In the Kingdom of Bhutan, Buddhism and Gross National Happiness (GNH) are intrinsically linked, forming the core of the nation's unique approach to development and well-being. This paper explores how Buddhist philosophy and principles underpin the concept of GNH, influencing Bhutan's policies and societal values.

Central to this synergy are the Noble Eightfold Path and the Four Brahmavihārās, which provide a moral and ethical framework that guides personal and national conduct. The Noble Eightfold Path, aligns with GNH's focus on holistic well-being, integrating spiritual, social, economic, and environmental dimensions of life.

The Four Brahmavihārās further inform Bhutan's commitment to compassion and community well-being, promoting harmony and empathy among its citizens.

GNH, developed as an alternative to conventional economic measures like GDP, emphasizes these values, fostering a society that prioritizes happiness and welfare over mere economic growth.

This paper examines the implementation of GNH in Bhutan's governance and its impact on the nation's socio-economic development, demonstrating how this unique model can serve as an inspiration for other countries seeking sustainable and inclusive growth. Through this analysis, the study underscores the importance of aligning spiritual and ethical values with national policies to achieve a balanced and harmonious society.

SPEAKER 5

Prof. Dr. Shobha Rani Dash
Head of the Department
Department of Buddhist Studies
Otani University, Kyoto, Japan
India



Prof. Dr. Shobha Rani Dash is a native of India. She received both M.A. and M.Phil. degrees in Buddhist Studies from the University of Delhi. In 2004, she earned a Ph.D. in Buddhist Studies from Otani University in Kyoto, Japan, where she currently works as a lecturer. Her primary research focus is on women and Buddhism, and has contributed to the conservation project of Imperial Buddhist Nunneries in Kyoto and Nara, organized by the Medieval Japanese Studies Institute. Additionally, she is involved in projects related to palm-leaf manuscripts in the fields of Indology and Buddhology

Abstract

Hindu Deities Worshipped in Japanese Buddhism

Buddhism was introduced to Japan in 6th century, almost one thousand years after its origin in India. Since then Buddhism has shaped the culture of Japan in many ways including the faith, rituals, festivals, language, thoughts of people and many more. It has still a strong foothold on Japanese soil.

Buddhism has been serving as a cultural bridge to connect India and Japan. One of such factors is the pantheon of Hindu deities who were introduced to Japan with Buddhism as the devas of Buddhist pantheon. But gradually many of them have been assimilated with the Japanese native cult of Shintoism also. Although the elements, such as, function and identity of these deities that was attributed to them in the land of their origin i.e. India, are carefully adhered even today, some native aspects are attributed to them in the land of their reception i.e. Japan. This amalgamation has contributed to understand the culture and religion of both the countries leading to a strong cultural bond between the people of two distant lands. In this paper, I would like to introduce the above factors with a special reference to Goddess Sarasvatī who is known as Benzaiten in Japan.



PROGRAMME SCHEDULE



**ASIAN
BUDDHIST
SUMMIT | 2024**



INAUGURATION Programme Schedule

5th November, 2024 | Convention Hall

Time	Programme
08:00	Security Check for General Audience will start
09:00	All to be seated
09:00 – 10:00	<ul style="list-style-type: none"> ➤ Screening of short movie “Story of Buddhism - CULTURE OF A CONTINENT” by Shri. Benoy K. Behl ➤ Screening of Congratulatory messages by Eminent Sangha leaders
09:45	<ul style="list-style-type: none"> ➤ Arrival of VIPs and dignitaries ➤ Walk through the Exhibitions
10:00 – 10:10	<ul style="list-style-type: none"> ➤ Arrival of Hon’ble President of India ➤ National Anthem ➤ Offering of Flowers to the Buddha, Lighting of Lamp by Hon’ble President and other dignitaries on the dais and Mangalacharan by Ven. Monks in Mahayana Tradition
10:10 – 10:15	Invocation by Ven. Monks in Pali
10:15 – 10:22	Welcome Address by Union Minister of Culture and Tourism, Presentation of memento to Hon’ble President by Union Minister of Culture and Tourism
10:22 – 10:25	Dhamma Address by Secretary General, IBC
10:25 – 10:40	Official launch of 1st Asian Buddhist Summit (ABS) Logo followed by a short film on ‘1st Asian Buddhist Summit’
10:40 – 10:45	Special Address on “Recognition of Pali as a Classical Indian Language” by Most Venerable Sitagu Sayadaw, Myanmar
10:45 – 10:50	Address by Hon’ble Minister
10:50 – 11:00	Cultural Performance by Ms. Sangeeta Sharma and troupe
11:00	Keynote Address by the Hon’ble President of India National Anthem Hon’ble President departs

TECHNICAL SESSION

11:20 – 11:30	Special Address by His Eminence 13th Kundeling Taktsak Rinpoche, Drepung Gomang Monastery, (India)
11:30 – 11:40	Video Address by His Eminence Thích Thiện Nhơn, President of Vietnam Buddhist Sangha, (Vietnam)
11:40 – 12:30	LUNCH BREAK

SESSION – 1

DISSEMINATION OF BUDDHA DHAMMA IN ASIA

12:30 – 12:35	Moderator – His Eminence Shar Khentrul Jamphel Lodro Rinpoche (Australia) Renowned Jonang Scholar and Rimé Master of Tibetan Buddhism
12:35 – 12:50	Speaker 1 – Prof. K.T. S. Sarao (India) Former HOD Buddhist Studies, University of Delhi, India
12:50 – 13:05	Speaker 2 – Prof. Ceon Ramon (USA) Affiliate Prof. Dept. of Electrical and Computer Engineering, University of Washington, USA
13:05 – 13:20	Speaker 3 – Most Venerable Mingyur Rinpoche (Nepal) Meditation Master, Karma Kagyu, Nepal
13:20 – 13:35	Speaker 4 – Most Venerable Thich Nhat Tu (Vietnam) Standing VC, Vietnam Buddhist University, Vietnam
13:35 – 13:50	Speaker 5 – Most Venerable Aryawangso (Thailand) Buddhapojhariphunchai Forest Monastery, Thailand
13:50 – 14:00	Q&A
14:00 – 14:20	Screening of Film on ‘Ketumati’

SESSION – 2

SOUTH ASIA

14:20 – 14:25	Moderator – Prof. Dr. Susanne Von Der Heide (Germany) Chairperson, Himalasia Foundation, Germany
14:25 – 14:40	Speaker 1 – Ven. Dr. Khenpo Choten Dorji (Bhutan) Secretary, Council for Administration and Development Affairs, Central Monastic Body of Bhutan, Bhutan
14:40 – 14:55	Speaker 2 – Prof. Basant Kumar Bidari (Nepal) Archeological Advisor, Lumbini Development Trust, Nepal
14:55 – 15:10	Speaker 3 – Most Venerable Waskaduve Mahindawansa Mahanayake Thero (Sri Lanka) Chief Abbot, Samkeyling Pali and Sanskrit Cultural Exchange Centre, Sri Lanka
15:10 – 15:25	Speaker 4 – Mr. Sabuj Barua (Bangladesh) Director, Buddhist History Cultural Heritage Research Institute, Bangladesh
15:25 – 15:40	Speaker 5 – Venerable Ananda Bhante (India) Gen. Sec. Mahabodhi Society of India, Bengaluru, India
15:40 – 15:50	Q&A
16:00	TEA/COFFEE

DAY – 2

6th November, 2024 | Convention Hall

SESSION – 3

CENTRAL ASIA

09.45	All to be seated
10:00 – 10:05	Moderator – Mr. Ricardo Sasaki (Brazil) Founder and Director of Nalanda Centre for Buddhist Studies, Brazil
10:05 – 10:20	Speaker 1 – Prof. Surat Kubaev (Uzbekistan) Associate Professor, Alfraganus University, Uzbekistan
10:20 – 10:35	Speaker 2 – Rev. Junsei Terasawa (Buddhist Expert working in Kyrgyzstan) Founding Teacher of the Buddhist community in Moscow Altai Ukraine as well as Central Asia
10:35 – 10:50	Speaker 3 – Mr. Yakubov Nabi (Tajikistan) PR Manager, LLC Imruz News Agency
10:50 – 11:05	Speaker 4 – Geshe Lama Yonten (Russia) Chairman, Central Spiritual Administration of Buddhist, Russia
11:05 – 11:20	Speaker 5 – Mr. Ruslan Kazkenov (Kazakhstan) Consultant, Human Rights and Civil Society, Kazakhstan
11:20 – 11:30	Q&A
11:30 – 12:30	LUNCH BREAK

SPECIAL SESSION

RELEVANCE OF PALI LANGUAGE AND LITERATURE IN UNDERSTANDING BUDDHA DHAMMA

12:30 – 13.00	Moderator - Ven. Bhikkhu Sanghasena Mahathera (India) Founder President and Spiritual Director, Mahabodhi Meditation Centre, Leh Ladakh
	Speaker 1 – Ven. Bhikkhuni Lieu Phap (Vietnam) Lecturer, Vietnam Buddhist University, Vietnam
	Speaker 2 - Prof. Radhakrishna Ghattu (India) Pali and Vipassana Expert

SESSION - 4

SOUTH EAST ASIA

13:00 – 13:05	Moderator – Dr. Ruth Gamble (Australia) Deputy Dir. La Trobe Asia and Australian Research Council, La Trobe University, Australia
13:05 – 13:20	Speaker 1 – Venerable Dr. Yon Seng Yeath (Cambodia) Dir., Preah Sihanouk Raja Buddhist University, Cambodia
13:20 – 13:35	Speaker 2 – Mr. Pari Jinpa Gyatso (Singapore) Coordinator of South East Asia, HHDL Office
13:35 – 13:50	Speaker 3 – Mr. Loka Ng Sai Kai (Malaysia) President, Selangor Buddhist Development Council, Malaysia
13:50 – 14:05	Speaker 4 – Prof. Philip Kuntjoro Widjaja (Indonesia) General Chairman, Central Board of PERMABUDHI (Indonesian Buddhist Association)
14:05 – 14:20	Speaker 5 – Ven. Sayadej Vongsopha (Laos) Member of Supreme Sangha Cabinet, Laos
14:20 – 14:30	Q&A
14:30 – 15:00	TEA/COFFEE

SESSION - 5

EAST ASIA

15:00 – 15:05	Moderator – Venerable Lama Aria Drolma (USA) Buddhist Meditation Teacher, USA
15:05 – 15:20	Speaker 1 – Prof. Hitoshi Yoshimura (Japan) Researcher, Eastern Institute, Japan
15:20 – 15:35	Speaker 2 – Chue Ming, Shi (Taiwan) Associate Prof. and Dir. Graduate Institute of Religious Studies, Nanhua University, Taiwan
15:35 – 15:50	Speaker 3 – Mr. Tenzin Lekshay (Central Tibetan Administration) Spokesperson & Additional Secretary, Dept. of Information & International Relations, CTA
15:50 – 16:05	Speaker 4 – Venerable Chongdok C.H. Park (Republic of Korea) Prof. College of Buddhist Studies & Director of Buddhist Culture, Research Institute, Dongguk University, Republic of Korea
16:05 – 16:20	Speaker 5 – Mr. Shirendev Dorlig (Mongolia) Director, Vipassana Research Center, Mongolia
16:20 – 16:30	Q&A

VALEDICTORY SESSION

16:30 – 16:35	Address by Shatse Khensur Jangchup Choeden, Secretary General, IBC, India
16:35 – 16:40	Address by Ven. Khenpo Chimed, Vice Chairman, Lumbini Development Trust, Nepal
16:40 – 16:50	Address by Most Ven. Thich Thien Tam, Vice President, National Vietnam Buddhist Sangha, Vietnam
16:50 – 17:00	Address by Most Ven Waskaduwe Mahindawansa Mahanayake Thero, Mahanayake of Amarapura Maha Nikaya, Sri Lanka
17:00 – 17:10	Special Address by His Eminence Kyabje Yongzin Ling Rinpoche, Drepung Loseling monastery, Dharamshala, India
17:10	Reading out of the declaration of ABS and Vote of Thanks by Mr. Abhijit Halder, Director General, IBC, India
	TEA/COFFEE

DAY – 1 | PARALLEL SESSION

SESSION – 1

12:30 – 12:35	Chairperson – Dr. Damenda Porage (Sri Lanka) DSG, IBC Moderator - Ven. Wangchuk Dorje Negi (BTI, Sarnath) VC, Central Institute of Higher Tibetan Studies, Sarnath, India
12:35 – 12:45	Speaker 1 - Ms. Nadezda Berkengeym (Russia) HOD, South East Asia and The Far East at The Intergovernmental Organization 'The United Religions', Russia
12:45 – 13:55	Speaker 2 - Ven. Dr. Sumedh Thero (India) Ex. Prof. Principal Scientist, ICAR Jai Singh (India) Ex Assistant Chief Technical Officer, Indian Council of Agriculture Research, Indian Institute of Soil Science, Bhopal, India
13:55 – 13:05	Speaker 3 - Dr. Yalcin Kayali (Turkey) Associate Prof., Eastern Languages and Literatures, Ankara University, Turkey
13:05 – 13:15	Speaker 4 - Dr. Mitashree Srivastava (India) Assistant Professor, Department of Anthropology, University of Delhi, India
13:15 – 13:25	Speaker 5 - Ven. Bhikkhu Kesara (Myanmar) Research Scholar, Dept. of Philosophy, Lucknow University, India
13:25 – 13:40	Q&A

SPECIAL SESSION

PALI LANGUAGE AND LITERATURE — ITS APPLICATION TODAY

13:45 – 13:50	Moderator - Ven. Ponchai Pinyapong (Thailand) President, World Alliance of Buddhist, Thailand
11:40 – 12:30	Speaker 1 - Prof. Bimlendra Kumar (India) ICCR Chair Professor, Lumbini Buddhist University, Nepal
14:05 – 14:15	Speaker 2 - Prof. Dr. Saw Htut Sandar (Myanmar) Advisor, Maha Prajapati Gautami Subharti School of Buddhist Studies, Dehradun

SESSION – 2

14:15 – 14:20	Chairperson – Prof. Dr. Subarna Lal Bajracharya (Nepal) VC, Lumbini Buddhist University, Nepal Moderator - Dr. Siddharth Singh (BTI, Nalanda) VC, Nava Nalanda Mahavihara, Nalanda
14:20 – 14:30	Speaker 1 - Dr. Sanjay Sakya (Nepal) Assistant Prof., Lumbini Buddhist University, Nepal
14:30 – 14:40	Speaker 2 - Dr. Waruni Tennakoon (Sri Lanka) Head/ Senior Lecturer, Dept of English, Buddhist & Pali University, Sri Lanka
14:40 – 14:50	Speaker 3 - Dr. Jagbir Singh (India) Assistant Prof. Dayal Singh College, New Delhi, India
14:50 – 15:00	Speaker 4 - Lauw Acep (Indonesia) Dean of Education and Dharma, Nalanda Institute, Indonesia
15:00 – 15:10	Speaker 5 - Dr. Ashok Pandurang Sarwade (India) Dr. Babasaheb Ambedkar Marathwada University, Maharashtra, India
15:10 – 15:30	Q&A
15:30	TEA/COFFEE BREAK
1900	WELCOME DINNER

DAY – 2 | PARALLEL SESSION

SESSION - 3

12:30 – 12:35	Chairperson - Mr. Thierry Dodin (France) Buddhologist & Tibetologist Moderator - Prof. Rajesh Ranjan (BTI, Ladakh)
12:35 – 12:45	Speaker 1 - Ven. Nguyen Ngoc (Vietnam) Research Scholar, Colombo University, Sri Lanka
12:45 – 13:55	Speaker 2 - Dr. Akhilesh Kumar Mishra (India) Post-Doctoral Fellow, BHU, Varanasi, India
13:55 – 13:05	Speaker 3 - Ven. Rideegama Wanarathana (Sri Lanka) Lecturer, university of Buddhist and Pali, Sri Lanka
13:05 – 13:15	Speaker 4 - Ms. Anshika Mittal (India) HR Professional
13:15 – 13:25	Speaker 5 - Dr. Baatr Kitinov (Russia) Research Fellow, Institute of Oriental Studies, Russian Academy of Sciences
13:25 – 13:40	Q&A

SESSION - 4

13:45 – 13:50	Chairperson - Dr. Christie Yu Ling Chang (Taiwan) Moderator - Prof. Gurmet Dorjee (BTI, Arunachal Pradesh)
13:50 – 14:00	Speaker 1 - Mr. Rahul Ravi Rao (India) Visiting Faculty, Dept. of Pali, University of Mumbai, India
14:00 – 14:10	Speaker 2 - Dr. Ven. Polgolle Kusaladhamma (Sri Lanka) HoD, Pali and Buddhist studies, Siba Campus, Sri Lanka
14:10 – 14:20	Speaker 3 - Dr. Nirja Sharma (India) Assistant Prof., Department of Buddhist Studies, University of Delhi, India
14:20 – 14:30	Speaker 4 - Dr. Ugyen Tshering (Bhutan) Faculty, International Buddhist Studies College, Mahachulalongkornrajavidyalaya, Thailand
14:30 – 14:40	Speaker 5 - Dr. Prof. Dr. Shobha Rani Dash (India/Japan) HoD, Department of Buddhist Studies, Otani University, Kyoto, Japan
14:40 – 15:00	Q&A
15:00	TEA/COFFEE BREAK





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