GLOBAL BUDDHIST SUMMIT 2023

20 - 21 April, 2023, Ashok Hotel, New Delhi
Logo Description

The logo of the Global Buddhist Summit – 2023, represents Dharmachakra Mudrā or the hand gesture of the ‘Wheel of Dharma’.

This hand gesture indicates the preaching of the first Sermon by the Buddha known as Dharmachakrapravartana Sutra at the Deer Park, Sāranāth, after his Enlightenment.

It denotes setting into motion the Wheel of Dharma.
The International Buddhist Confederation (IBC) is a Buddhist umbrella body that serves as a common platform for Buddhists worldwide. It is headquartered in New Delhi, India. Established under the patronage of the supreme Buddhist religious hierarchy, it currently has a global membership of over 320 organizations, both monastic and lay, that include world bodies, national and regional federations, monasteries, international organizations and institutions. United by the motto, “Collective Wisdom, United Voice”, IBC aims to make Buddhist values and principles a part of the global discourse by presenting a united Buddhist voice on issues that concern all humankind. The IBC stands for transparency, inclusiveness and a balanced representation of various traditions, gender and emerging Buddhist communities in Africa, the Caribbean and South America. Praised by followers of Buddha Dharma from around the world for including both Sangha and laity in its governing structure, IBC has been hailed by the international media as a forward looking, credible and action-oriented World Buddhist umbrella Body. The IBC also stands for the preservation, development and promotion of Buddhist heritage, both tangible and intangible worldwide, especially the holy sites like Bodh Gaya in India, where Buddha attained Enlightenment, as well as many others.

**Mission Statement**

To gather the collective wisdom of Buddhists around the world to speak with a united Buddhist voice; to make Buddhist values part of global engagement while working to preserve and promote Buddhist heritage, traditions and practices.
Global Buddhist Summit: Responses to Contemporary Challenges—Philosophy to Praxis
20th-21st April, 2023

Background

The 27th -30th November, 2011 were historic dates as the path breaking Global Buddhist Congregation (GBC) was held in New Delhi, India, that not only brought the entire Supreme hierarchy and representation of the Buddhist world on one platform but also heralded the birth of International Buddhist Confederation (IBC). The GBC had unanimously resolved to form IBC, as a Global Buddhist body, to bring forth Collective Wisdom United Voice of Buddha Dhamma in global discourse and respond to global challenges. The GBC 2011 deliberated and resolved:

- To provide a common platform to all the different Buddhist traditions, enabling the event to serve humanity in a fully inclusive and more effective way.

- To understand how Buddhism has both the capacity and the resilience to engage with the most pressing concerns of the modern world – concerns such as economic disparity, multiple forms of violence, environmental degradation, and discord between and within different nations and communities.

- To establish closer relationships between the various Buddhist traditions and communities by sharing and exchanging knowledge and wisdom, creating a united voice against violence, injustice and social discord.

- To focus on how the teachings of the Buddha surpass the limits of conventional religion to creatively engage with various philosophies and sciences.

In 2015, Honorable Prime Minister Shri Narendra Modi had participated in a program called SAM-VAD organized by Vivekananda International Foundation (VIF) in collaboration with International Buddhist Confederation (IBC) which delved into various aspects of conflict avoidance and environment consciousness.

Subsequently, on March 17-19, 2017 an International Conference on the theme of “Buddhism for Twenty First Century - Perspectives and Responses to Global Issues” was organized at Rajgir, Bihar, India. The then President of India, Shri Pranab Mukherji, the then Governor of Bihar, the former President of India Shri Ram Nath Kovind, and several other dignitaries graced the Conference with their august presence as Chief Guests and Guests of Honour. Over 400 scholars and eminent delegates from all over the world participated in the conference in the blessed presence of the supreme Buddhist religious hierarchy of the Holy Sangha of various countries. The 3-day conference deliberated on Buddhist perspectives towards issues such as ecological sustainability, social and economic justice, ethics and values, education, inter-religious understanding, and gender equality.
The Global Buddhist Summit (GBS) - 2023 is a continuation of the above dialogue and quest for Buddhist response to the unprecedented crisis our known world is facing. The recent Covid pandemic, Climate crisis, conflicts, terrorism, religious and ideological intolerance, degradation of moral and ethical values, depletion of resources, extinction of species, economic disparity, and other critical issues plague humanity and threaten our planet’s very survival. While nations and societies are being impacted, individuals too are facing numerous forms of personal stress affecting health, wellness and even relations within family. These are indicative of a grave systemic disorder that needs to be addressed at a fundamental level. The Buddhist philosophical vocabulary and ethical vision have a great deal to offer to alleviate these crisis, if applied judiciously.

All the religious traditions of the world believe in peace and harmony and teach principles and values that can play a pivotal role in mitigating the suffering of human beings. Ironically, many of the current conflicts around the world are being fought along religious, sectarian and ideological divides. Buddhists must take a proactive responsibility in contributing to the mitigation of the causes of the conflict, promoting greater understanding and dialogue and finding solutions for a way forward. The Summit of Heads of Holy Sangha – Responding to Contemporary Challenges, with the blessed participation of Supreme Heads and other senior-most members of the religious hierarchy of the Holy Sangha from various countries and traditions along with the erudite scholars will deliberate upon finding ways forward on these matters of global concern.

The focus of the Global Buddhist Summit is on modes of disseminating and internalizing universal values and to find ways for the followers of Dhamma across the philosophical, cultural and national diversities; to work together to address the burning challenges both within and globally and offer a sustainable model for a Peaceful and Harmonious World in future. It is expected that the deliberations will explore, as to how the Buddha Dhamma’s fundamental values can provide inspiration and guidance in contemporary settings which drives technological advancements and consumerism yet grapples with a devastated planet and rapid disenchantment of societies.

The prime vision of the conference is to explore teachings of the Buddha and continuous enrichment of Buddha Dhamma in its long journey with an aim to set up a forum for the lay scholars and Dhamma Masters. It will also delve deep into the Buddha’s message of Peace, Compassion and Harmony with the core objective of seeking universal peace and harmony based on Dhamma and turn out to be not only an academic document but a message for the welfare of the Society as well. While covering the thematic topic of ‘Global Buddhist Summit: Responses to Contemporary Challenges - Philosophy to Praxis’, the Summit would be divided into two separate parallel sessions – a Sangha Session and an Academic Session.
H.H Thich Tri Quang
Supreme Patriarch,
Vietnam Buddhist Sangha
Vietnam

His Holiness Thich Tri Quang, born on January 15, 1938, is a prominent Buddhist monk. He is the fourth and current Sangharaja of the Vietnam Buddhist Sangha (VBS).

His Holiness Thich Tri Quang went forth at the age of 10, ordained as a Bhikkhu in 1960 with Most Ven. Thich Tri Duc, abbot of Hue Nghiem root temple, 41st generation of Lam Te Gia Pho lineage. In the following years, he spent his time on studying with Most Ven. Thich Thien Hoa, Most Ven. Thich Thien Hao, Most Ven. Thich Thien Han, and Most Ven. Thich Tri Tinh. In 1971, His Holiness graduated from Rissho university, Tokyo, Japan with a PhD degree in Buddhist Studies.

In 1981-2007, HH Thich Tri Quang was the Chairman of National Dhamma Propagation Committee of VBS. From 1989 - now: His Holiness has been the Editor-in-Chief of the Giac Ngo Newspaper. From 1999 until 2022, His Holiness was elected as the Chairman of the VBS in Ho Chi Minh City’s Executive Committee.

In 2008, in recognition of His Holiness’ merits and great contributions to the development of Dhamma propagation and Buddhist education, Royal Mahachulalongkornrajavidyalaya University of Thailand awarded His Holiness an Honorary Doctorate. On February 23, 2016, at the Asian Institute of Technology (AIT, Thailand), the World Alliance of Buddhist Leaders (WABL) solemnly held a ceremony to honor Buddhist leaders from different countries for the first time. HH Thich Tri Quang, Rector of Vietnam Buddhist University, was awarded the “Outstanding Buddhist Leader in the World” by Most Venerable Somdet Phramaha Ratchmangkhla, Acting Sangharaja of Thailand in the witness of Buddhist delegates from 51 countries and territories.

On November 29th 2022, Vietnamese Patriarch Council appointed His Holiness Thich Tri Quang as the fourth Sangharaja of VBS during its first meeting right after the closing ceremony of the National Buddhist Congress of Vietnam.

On November 13, 2011 at Hue Nghiem temple, on behalf of the President and Prime Minister, Vice Chairman of the People’s Committee of Ho Chi Minh City, Le Minh Tri, respectfully presented the First-class Independence Medal of the President to His Holiness.

At the 9th Buddhist Congress of Ho Chi Minh City on November 7, 2017 held in Vietnam Quoc Tu temple, Standing Deputy Secretary of Ho Chi Minh City Committee, Tat Thanh Cang awarded First Class Labor Medal from the President of the Socialist Republic of Vietnam to His Holiness Thich Tri Quang.
Robert A.F. Thurman is the Jey Tsong Khapa Professor of Indo-Tibetan Buddhist Studies in the Department of Religion at Columbia University. He was honoured with the Padma Shri award in 2020 by the Hon’ble President of India for his contribution to Literature and Education. Bob Thurman, known in the academic circles as Professor Robert Thurman, is a talented populariser of the Buddha’s teachings and the first Westerner Tibetan Buddhist monk ordained by His Holiness the Dalai Lama.

A charismatic speaker and author of many books on Tibet, Buddhism, art, politics and culture, Bob was named by The New York Times the leading American expert on Tibetan Buddhism, and was awarded the prestigious Padma Shri Award in 2020, for his help in recovering India’s ancient Buddhist heritage. Time Magazine chose him as one of the 25 most influential Americans in 1997, describing him as a “larger than life scholar-activist destined to convey the Dharma, the precious teachings of Shakyamuni Buddha, from Asia to America.” President of the Tibet House U.S., a non-profit organization dedicated to the preservation and promotion of Tibetan civilization, and President of the American Institute of Buddhist Studies, a non-profit affiliated with the Centre for Buddhist Studies at Columbia University and dedicated to the publication of translations of important artistic and scientific treatises from the Tibetan Tengyur.

His own search for enlightenment began while he was a student at Harvard. After an accident in which he lost the use of an eye, Thurman left school on a spiritual quest throughout Europe, the Middle East and Asia. He found his way to India, where he first saw H.H. the Dalai Lama in 1962. After learning Tibetan and studying Buddhism, he decided to become a Tibetan Buddhist monk and was the first Westerner to be ordained by the Dalai Lama. However, some years later, he offered up his robes when “he discovered he could be more effective in the American equivalent of the monastery: the university”. He returned to Harvard to finish his PhD. A very popular professor, students call his classes “life-changing”.

Thurman is known as a talented populariser of the Buddha’s teachings. He is a riveting speaker and an author of many books on Tibet, Buddhism, art, politics and culture, including The Central Philosophy of Tibet”, “Circling the Sacred Mountain”, “Essential Tibetan Buddhism”, “The Tibetan Book of the Dead”, “Wisdom and Compassion: The Sacred Art of Tibet”, “Worlds of Transformation, Inner Revolution, Infinite Life, the Jewel Tree of Tibet”, “Why The Dalai Lama Matters: His Act of Truth as the Solution for China, Tibet, and the World”, and, most recently, with Sharon Salzberg, “Love Your Enemies”.

Prof. Dr. Robert A.F. Thurman
Renowned Scholar
of Buddhism
USA
GLOBAL BUDDHIST SUMMIT 2023

Sanchi Stupa
In the Indian tradition, the Sanskrit word Dharma or Pali word Dhamma has a special significance. On account of its antiquity, utility and universality the very mention of that word rouses the conscience of an individual in the land wherever the Dhamma is practiced.

Etymologically, Dhamma is derived from the root verb /Dhr (dhāreti) which means ‘to hold’ or ‘to sustain’ or ‘to support’ which is its general meaning. In true sense Dharma/Dhamma incorporates the phenomenal world as it is; the laws of nature; the duties to be performed in accordance with the laws of nature; the results of fulfilling such duties.

Therefore, Dhamma embraces every type of righteous conduct covering every aspect of life essential for the sustenance and welfare of the individual and society. It also includes those spiritual rules which guide and enable the seeker of Ultimate Truth for the attainment of nirvana, the Enlightenment. As a part of teachings of the Buddha, “Dhamma, refers to the path of practice that He taught to his followers”. It refers to the three levels of meaning: the words of the Buddha, i.e., Buddha Vacana (Pariyatti), the practice of his teaching (Patipatti), and the attainment of enlightenment or experience (Pâtivedhana). Therefore, Dhamma is not just doctrines but includes the processes of ‘learning and understanding’, ‘practicing’ through practical application and ‘experiencing’ or gaining ‘enlightenment’. “It includes not only the conditioned things and states, but also the non-conditioned, the Absolute Nirvana. There is nothing in the universe or outside, good or bad, conditioned or non-conditioned, relative or absolute, which is not included in this term.”

Religious Traditions that have originated in India are parts and parcel of Ancient Sanatana Dharma and that ‘ism’ in Buddhism was an attempt by Victorian Indologists to disintegrate the Indian society, hence it is better to use Buddha Dhamma instead of Buddhism. Buddha Dhamma/Dharma in ancient India made significant contributions to the development of human civilization. Its spread to the world led to a great churning of knowledge and cultures and flowering of diverse spiritual and philosophical traditions.
It is a historical fact that as time passed, the Dhamma took firm footing in the country of its origin and started to disseminate throughout Asia and was assimilated into the culture of those countries. King Ashoka’s rock-edicts, pillar-edicts etc. even now stand as a Dhamma-marker, witness to this pan-Asian dissemination. Ashoka’s rule also saw not only the good Dhamma governance but all-round development in his kingdom. 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 Society, largely bringing Peace, Happiness, Prosperity and Harmony to the land.

In the present century, mankind has made galloping progress to master science and technology. But, mankind has failed to master Dhamma nature. The rising wave of violence throughout the world is due to degradation of human values from our conduct. Dhamma can create a peaceful global social order.

In the present world scenario, the human race has been in great need to be free from conflict, ill-feeling, greed, selfishness and uncertainty of life due to regular waves of pandemic. We are in dire need of peace and harmony both, in our personal life at home and work, and at the global level. Peace will not be established until the human nature is domesticated. To eliminate violence and conflict, all one has to do is to resolve the underlying causes and conditions. The texts, doctrines and philosophy of Buddha Dhamma are best suited for inter-faith dialogue, harmony and universal peace. Buddha Dhamma can resurrect the universal brotherhood, peaceful co-existence and harmonious surroundings in the community of nations. With its increasing vitality in regions around the world, even non-ordained people or atheist turn to Buddha Dhamma for relief and guidance at a time when peace becomes elusive.

We all know that the 21st Century is undoubtedly an age of scientific and technological advancement that has resulted into the so called material advancement. However, this scientific and technological advancement has failed to alleviate the basic suffering of human-beings, like poverty, inequality, communalism etc. that very much provides the fertile ground for the growth of fundamentalism, hatred and violence, greed and conflict throughout the world. There is no empirical evidence to support the assumption that social and economic progress based on a materialistic conception of life can ensure happiness and well-being of the humanity. Moreover, the present crisis of Covid pandemic has created an environment of fear and uncertainty of life.
In such a conflicting scenario, to bring Peace, Happiness and Harmony within us and in the environment around us, it is the utmost duty of the Mahā Sangha to unite and draw the attention of the World Society to the issues that can help in making the human beings humane. It is here that the Buddha Sāsana and more so the practice of Dhamma becomes relevant, as it encompasses the philosophy of life completely missing in this post-modern era of development.

Dhamma, no doubt provides the answer to such issues and prescribes the practice of the Middle Path. According to the Buddha, Dhamma is the only panacea for any type of problem. There is no alternative to ‘Dhamma’. This is the eternal truth – Esa Dhammo sanantano. This can be realized, if we understand the real meaning of the term ‘Dhamma’ as given in our ancient Indian scriptures and Pali Texts and practice the same in our daily life.

What the Buddha taught in the 6th century BCE was not only relevant for the suffering people of that time but it is a timeless (akāliko) teaching, surely it can be practiced by the wise during the 21st century as well and in many more centuries or millennia to come.

The time is ripe that we the Members of the Arya Sangha need to always keep in mind the verse 194 of the Dhammapada, which says:

\[
\text{sukho buddhānaṃ uppādo}; \text{sukhā saddhammadesanā} \\
\text{sukhā saṅghassa sāmaggi samaggānaṃ tapo sukho.}
\]

Blessed is the birth of Buddhas; Happy is the exposition of the Arya Dhamma. Happiness lies in the unity and harmony amongst the Sangha; Happiness lies in spiritual pursuit of those who are united and remain in harmony.

It is our responsibility to make people aware about the Universal and practical Teachings of the Buddha, known to everyone, especially, the youths of today. Education should be imparted to our Youths following the Universal principles of Dhamma that propounds the Middle Path which recognizes that our loftiest spiritual aspirations require healthy body and materially secure society. But for education according to Buddha, must aim to instill Dhamma values as much as to impart information. It must be directed, not merely towards developing social and commercial skills alone, but also towards nurturing in the students the seeds of spiritual nobility. The education system according to the Buddha is more concerned above all with the transformation of character. If the youths of today become responsible and practice Dhamma, rest assured there will be positive transformation in the society.

Much efforts have to be devoted in nurturing and maintain the current achievements of the Universal Dhamma. Hence the need for a vigorous program of action for the future. Prospects for the future are indeed very bright for the Buddha teaches Universal Values devoid of any “ism”, with the focus on universal Peace, Compassion, Happiness and Harmony. This redoubles its effectiveness and also expands substantially its influence not only in the countries where Dhamma is practiced but in the entire world.

At present we also face lot of environmental and health issues at both national and global levels. It is significant to pay attention to environmental preservation and management. The teachings of the Buddha could be used and applied for environmental preservation and management as well and to create a new model which combines man and environment together and, to motivate man to preserve environment in both direct and indirect ways.
We have, however, to act severally and collectively. The more we meet and discuss the tasks at hand, the more we equip ourselves to accomplish them. “Samavayo sadhu” – “coming together or cooperation or collaboration is excellent” said Asoka the Righteous, the paragon of Dhamma practitioners. He urged for a collective search for the inner essence of all religions. In the context of our present efforts, we should begin by seeking the inner essence of our common faith. To promote the Buddha Sāsana, urgent steps need to be taken in all three aspects of Pariyatti (Theory), Paṭipatti (Practice) and Paṭivedha (Realization). No single group can address all the issues without collective action, because our resources are diverse. It is urgent, therefore, to pool all available resources. But far more important is that the Sangha’s will to act. There is no time to waste. The present good times may pass before we can fully utilize its advantages. Hence the need for commitment. It is time for us to be mindful of the Buddha’s own message: “mā nivatta abhikkama” – “Do not turn back. Go forward”, for “Bahujana Hitāya, Bahujana Sukhāya, Lokānāukampāya” – “for the benefit of many, for the happiness of many, out of compassion for the world”.

The following are the Session-wise Sub-Themes:

Sessions:

1. The Role & Responsibility of Buddhist Sangha towards:
   Social Harmony, Well-being & Sustainability.

2. Protection, Preservation and Promotion of Buddha Dhamma / Buddha Sāsana,
   the Heritage and Environment.

3. Challenges for the Buddhist Sangha in 21st Century
   (Internal Challenges & External Challenges).

4. HH The Dalai Lama, His Contribution towards Global Peace & Continuity.
Theme
The Role & Responsibility of Buddhist Sangha Towards:
Social Harmony, Well-Being & Sustainability

Moderator
Ven. Bhikkhu Sanghasena
Founder President
Mahabodhi International Meditation center, Ladakh India

Venerable Bhikkhu Sanghasena is Founder, Director of Mahabodhi International Meditation Center. He was born on 7th January, 1958 in Tingmosgang, a remote village in the Ladakh region, and later trained himself in Theravada Buddhist tradition under the late renowned Indian Buddhist Master Venerable Acharya Buddhakabhatta. Following in his Teacher’s footsteps, Ven. Bhikkhu Sanghasena took on a role of leadership in establishing Mahabodhi International Meditation Centre in Leh, Ladakh. From its humble beginnings, Mahabodhi Devachan has grown into an institution with multi-pronged, socio-cultural, and community programmes. These are all in addition to the original goal of working towards the moral and spiritual development of the people of Ladakh.
Khenpo Karchung is currently working as a lecturer and the administrator in Togo Dorden Tashihhang Buddhist University and this is his sixth year. He was involved in Mahamudra practice (Co-emergence Yoga) in the forests and mountains of Bhutan. He realized that the Sanskrit words in the mantras and texts, though interpreted with many subtle and various meanings were not clearly defined. The monks did not really know exactly what they were chanting and reciting. So at age forty-one, he went to India to study Sanskrit. Six years later, in 2017, he returned to Bhutan. He authored 10 books, including my Masterworks, Classical Tibetan to Sanskrit, and Sanskrit to Classical Tibetan dictionaries totaling over 1300 pages. Some of his famous titles are: “The Golden Key (Hiranya Kunchika)”; “The Moonlight (Jyotisna)”; “Mantra Pronunciation,” and more.

Title of the Paper
Only the Skin and the Figures Differ but We All Are One

Abstract
The Role & Responsibility of Buddhist Sangha towards: Social Harmony, Well-being & World Peace I feel, it is the greatest wonder for us that India is only the country that stands where the Lord Buddha lived and propagated Dharma throughout the country and to the rest of the world. Not only in the ancient times but even today, India is the richest country in terms of its culture with the bond of heritage. And it is a privilege for many in the world to see the Gautama Buddha’s places well sustained still today in the great land of India. When we look back at king Ashoka and Nalanda times, it gives stronger effort to our mind that thousands and thousands of disciples had studied, meditated and taught the teachings of the Buddha from many generations. They all joined together and took Dharma to different directions to bring peace and harmony. Sangha is the main bridge for this consistency. We do not know in which country we can be born after death. It is possible that our parents of the past could be everywhere and even among us. We don’t know our next life and it could be somewhere where we never think of. Therefore, I feel that in the whole universe, we sentient beings stand and dwell from the same family root. We all carry the same blood cells, same hormones, same happiness, and same lamentations. By this understanding, our respect and care with compassion to sentient beings will definitely bring social harmony, well-being and World Peace.
Bhikkhu Buddhadatta, is a senior disciple of Ven. Acharya Buddharakkha, born in Odisha, ordained as a Theravada Buddhist monk at the age of 19. He was very fortunate to have served personally and lived closely with his master Venerable Acharya Buddharakkha (Founder-president of Maha Bodhi Society, Bangalore) for 5 years and underwent intensive monastic training by the Acharya himself both, in study and practice.

Title of the Paper
The Role and Responsibility of Buddhist sangha towards: Social Harmony, Well-being and World peace-Maha Bodhi Vihara Perspective in the 21st Century Context

Abstract
For all human ills and world maladies, Buddha is the doctor, Dhamma is the medicine and Sangha is the nurse. In the so-called knowledge driven and technology driven society, the human race is racing along lobha (greed), dosa (hatred) and moha (delusion). When the mind is racing along these negativities, shadows man suffers in the created, formed and conditioned world. In the phenomenal world, suffering is inevitable. Man seeks to achieve goals and after attaining all the goals, he is bereft of all happiness and human values. In the name of feeling arises craving and man put forth his best effort to acquire material possessions, name and fame, gain and popularity, in the process he is bound to create the notion of I, me, myself, mine, they and thine. In fact, he is made up of 28 material elements (rupa), 89 types of consciousness (citta), and 52 mental factors (cetasikas). With inborn delusion, he thinks that his body and mind are his own. Therefore the Buddha, in 6th Century BC discovered the realities of Loka and nothing belongs to anybody, human birth and death is a process which is beginningless and endless, in the first sutta of Buddha the Dhammacakka pavatta sutta exposition the first noble disciple emerged that is Anya Kondanya and thereafter 60 noble disciples attain arahatship who constituted the first Ariya Sangha. Buddha instructed them to spread the Dhamma throughout the nook and corner of the Jamdudipa. Buddha’s Sanga stands for compassion, loving kindness, sympathetic joy and equanimity.

The Buddhist Sangha from 2506 years propagated for the well being of mankind, establishment of peace and harmony within an individual, family, and society. Thanks to sangha because sangha nurtured, nourished and sustained Buddha Dhamma till today for the well being of the human kind. In today’s competitive environment people are chasing the shadow’s of the tree rather than the tree, the Buddhist Sangha’s role and responsibility is very imminent in today’s burning challenges faced by all the people of the world. In the name of economic development, Individual potency and the natural resources are wasted, environmental pollution is rampant. Lord Buddha propagated the sensible utilization of resources, this is called samvara – restraint of the sensual pleasures. The gratification of sense pleasures leads to all human sufferings. Every situation and condition is subject to change. It is the Buddhist principle to practice Pancasila, five precepts for an individual’s bodily and vocal happiness. There are 227 patimokkha rules for monks and 311 rules for nuns, which have been practiced by ariya sangha and helping the wordings to come out of material world and enter the Dhamma world for internal peace and harmony. The Sangha guides lay people to come out of all wrong views (Ditthas) and understand the realities of the world. The proposed speech embarks upon Buddha’s canonical doctrines which are having practical experience experienced through experiential learning and the results are immediate (Sanditthiko - Akaliko). Buddha’s Dhamma is more of Praxis than the philosophy in Maha Bodhi Buddhist Society where Learning, teaching and practice of Buddha Dhamma is a reality, a way of life.
Bhikkhuni Viditadhamma Lieu Phap was born on Jul 26, 1967 in Hue, Vietnam in a traditional Buddhist family. As she had learned the Dhamma when she was small, she became a nun right after she graduated from Hue Teachers' Training College (major in English) in 1991. After being trained in Mahayana tradition for three years, she has diverted to Theravada tradition and practiced at Buu Long Monastery, Ho chi minh City, under the guidance of Ven. Punnaviyo Maha Thero.

She holds PhD in Buddhist Studies (major in Pali and Abhidhamma) from University of Delhi, India. She was fully ordained in Sri Lanka in 2002 and was one of the first Theravada bhikkhunis in Vietnam. In 2016, she was appointed as Pavattini at the Bhikkhuni Ordination at Sakyadhita Bhikkhuni and Meditation Training Centre, Moratuwa, Sri Lanka. Now she is Deputy Head, Department of Dharma English, Vietnam Buddhist University in Ho chi minh City, and Abbess of Vien Khong Nunnery, Toi Tien Ward, Tan Thanh District, Ba Ria-Vung Tau Province, Vietnam.

Title of the Paper
The Role of Vietnamese Bhikkhuni Sangha towards the Harmony and Well-being of the Vietnam Society

Abstract
In the history of Vietnamese people, Buddhism has always accompanied the Vietnamese nation. At some stages, monks actively contributed to the national defense, and kings became monks after they fulfilled their duties. Nowadays, Buddhist temples have become Sunday Dhamma schools for adults and children, centers of charity when there is natural disaster or other crisis, or counseling office when people can not solve their own problems. The Buddhist Sangha has really become a reliable refuge for the lay devotees. As a Buddhist nun, in this article, I would like to describe how the Vietnamese Bhikkhuni Sangha has contributed to the harmony and well-beings of the Vietnam society. In this modern time, the Buddhist nuns are fortunate not only to be trained in the Buddha Dhamma, but also to be equipped with other secular knowledge and skills which enable them to serve the community in a more effective way and in a larger scale. The Vietnamese bhikkhunis regularly organize Dhamma activities such as meditation courses where they teach the devotees how to live mindfully in their daily life, or workshops where nuns and lay women can discuss on all the family and social issues, or counseling centers where experienced nuns would listen and give advice to the local people, or children summer camps where kids can come and stay free of cost in the temples, and learn many good moral lessons and other skills from educated nuns, as well as many other social activities. As the saying “Work speaks better than words”, our actual contribution to the harmony and well-being of the society has made the Buddha’s words lively, valuable and well appreciated by the mass. With our effort, at present time, more and more people find solace, benefit and progress when they live and learn with the Sangha.
Venerable Kou Sopheap is one of the most well-known purely Buddhist monks in Cambodia. He teaches the wisdom of life, explains Karma, and makes people understand life and accept it. He is a true spiritual influencer and uses the Buddha theory as a base of communication. He is Associate Dean of Buddhist Sakyaputta International Institute, Lecturer of Personal Growth and Development, Education and Character Building, and Leadership at Pannasastra University of Cambodia. He is also Assistant Lecturer to Dr. Kol Pheng, President of Pannasastra University of Cambodia, teaching Personal Growth and Development course and Member of Buddhist Academy of Pannasastra University of Cambodia.

Title of the Paper
Monk’s Role in Promoting Mental Well-being

Abstract
The main role of the Buddhist monastic community is to practice, preserve, and share the Dhamma, Teaching of the Buddha to everyone. The Buddha had pointed out that the survival of the Dhamma depended upon the continuation of monastic community, whose members commit themselves to the practice. Monk’s lives bound to the Sangha (monastic community) which are regulated by Vinaya (the disciplinary rules) so that they will live in harmony. First of all, monks need to set an example of living in harmony among monastic members themselves through the practice of Sīla, Samadhi, and Pāṇīṇa. The discipline (Vinaya) helps guided monastic community to live co-operatively, fairly, and peacefully. The Dhamma helps educated the mind of monks to live harmonically with oneself and other members of the community. As an example, the six virtues of fraternal living as touch by the Buddha are the foundation of building peaceful community. The six virtues are (1) to be amiable in deed, openly and in private; (2) to be amiable in word, openly and in private; (3) to be amiable in thought, openly and in private; (4) to share any lawful gains with virtuous fellows; (5) to keep without blemish the rules of conduct along with one’s fellows, openly and in private; and (6) to be endowed with right views along with one’s fellows (D.II.77). Having followed Vinaya rules and the practiced the Dhamma, the monastic community is peaceful inside and outside; and they can use it as base of sharing the teaching to other people and institutions.

Although the members of the Buddhist monastic community have renounced the worldly life, they still have an important contribution to make to the welfare of the society. For instance, they help to solve the problems of the lay followers through counseling. Monk’s lives depend on the support of lay people, thus the Buddha advised monks to fulfill six duties back to the devotees. The six duties are as follow: (1) advise them to avoid from evil; (2) encourage them to do good, (3) share Dhamma with kindly thoughts; (4) teach them what he has not heard before; (5) correct and clarify what he has learnt; and (6) show them the path to heaven. (D.III.151) The main responsibility of monks for the social good is through teaching the common people how to live good lives and how to conduct themselves as good members of the society, through the counseling of rulers and administrators to help them conform to virtue and to act for the benefit of the people, and through their own rightful conduct and practice toward individual perfection. Modern life frequently results in on-going stressful situations. These may include difficult work or personal situations. Psychological pressures such as relationship problems, loneliness and financial worries can lead to chronic stress. Physical illness, especially chronic conditions is another common source of stress. Too much stress can seriously affect physical and
mental well-being. Long-term stress can lead to physical or psychological damage to the body. Consequently, to promote well-being among people in the community and alleviate stresses and other difficulties, lay people should be taught about this level of well-being: 1. Physical well-being: Having a proper status, health and wealth and living standing in accordance to righteous livelihood. 2. Mental well-being: A calm and peaceful mind through mindfulness and wisdom Physical well-being must be highly maintained and well-treated. Taking care of own's good health is the biggest step to achieve something else. Buddha once said, “Health is the greatest of all wealth.” Physical/bodily well-being is the first requirement to promote well being among people in the community. Therefore, it is important to teach people in the community to recognize it and put all investments in it, too. While physical well-being is much needed such as accessing foods, shelters, clothes, education, safety, medicine, services, finance etc., mental well-being is the supreme goal we all want.

Having developed the ability to educate own’s mind and accept the law of nature and stake claim to all situation is called mental well-being. The theory of well-being according to Abhidhamma is that the mental factors are the one which lead to happiness and suffering. The Abhidhamma distinguishes between mental factors that are kusula - pure, wholesome, or healthy - and akusula - impure, unwholesome or unhealthy. Most of the perceptual, cognitive, and affective mental factors fit into either the healthy or unhealthy category. When people accumulate wholesome acts and reduce unwholesome acts, they will experience more happiness than suffering. The role of monks is to explain and convince people to have right understanding and help them go through the process of cultivating wholesome deeds and eradicate unwholesome deeds. We can reach out to them in person and online as now most of people use internet. Particularly, meditation is higher level for educating the mind which bring about true peace and happiness. Buddha used this approach in the process of enlightenment and we need to invite people in the community practice it as well. Meditation includes other merits deeds help develop mental well-being in an individual person and society as whole. World peace is an ideal which is hard to achieve but we need to thrive for. World peace starts with peaceful individual, peaceful family, peaceful community, peaceful nation, and peaceful world. World peace is equal to social harmony plus well-being of each individual in the community. That means to build world peace, we have got to build social harmony and well being first. To make social harmony, well-being and world peace through the Len of Buddhist teaching is to make the Dharma into every people’s hand, in the kitchen, at the dining room, in the bedroom, in school, hospital, ministry, court and all over the work place. The role and responsibility of Buddhist Sangha must seek the possible way to penetrate and migrate this Dharma to the daily life of our beloved people in our respective community. Diamond is the most precious goods, of course, but means nothing if it’s hidden or unused. So does the Dharma.

The good teaching of our Lord Buddha was kept secretly and in the bookshelf for thousands of years mean nothing to the public. It does not make any impacts at all. Let’s break this circle. Let’s spread the message to people. In this highly digitalized world, Buddhist monks can reach out people more easily through mass media. The monk can present themselves on social medias such as Facebook, YouTube, other platforms where they can share the message of peace to the general public. Short Dhamma talk is more effective than the long sermon but it needs to be often. The quality of the content is another issue to focus. If the content is relevant to current situations and problems, people are keen to understand more. Integrating the message of peace in early age is more productive as children early absorb the teaching. Monks need to find ways to share the teaching of virtues in school and other educational institutions. So when your children grow up, they can utilize the lessons they learn in their adult lives. Business is another important place where working people spend much of their time. The Dhamma is more meaningful when monks can fit in and share the teaching toward businessmen as they are facing challenges and they need the teaching of for their wellbeing and peace of mind. When those people value the Dhamma, they will promote the Dhamma to their employees. Another key persons in promoting peace is government officials. They are responsible for policy making which have big impact on the people. If they have right understanding and kind heart, they will produce good policies which benefits more people. It is crucial for monks to share with them the values of virtues; so they can integrate it into policies where their constitutions get more benefits. In the world stage, world leaders are the persons responsible for happiness or suffering of humanity. It is crucial for us as monks in each and every country to do as much as possible to integrate the message of peace with them to make sure that they are leading the nation towards peace and prosperity. I would like to end my message by strongly encouraging the active role of Sangha towards social harmony, well-being and world Peace. We have a mission. Let us engage everyone in this positive movement.
THEME
PROTECTION, PRESERVATION AND PROMOTION OF BUDDHA DHAMMA/ BUDDHA SASANA, THE HERITAGE AND ENVIRONMENT

Moderator

Bhikshu Nigrodha
Former, Vice Chairman
Lumbini Development Trust, Lumbini
Nepal

Bhikshu Nigrodha is a prominent figure in the Buddhist community. He is former Vice Chairman of the Lumbini Development Trust in Lumbini, Nepal. He is also the Centre in-charge of the Veluvanarama Pariyatti Center in Nepal.

Bhikshu Nigrodha is an accomplished editor, having worked on various publications including the Shanti Ban “Souvenir” and the “Pugata Bhumi Souvenir,” which is first Buddhist monthly magazine in Nepal.

In recognition of his contributions to the Buddhist community, Bhikshu Nigrodha was awarded the Dharma Shila Biddhot Briti Pokhara in 2066 (Nepal Calendar). Throughout his career, he has dedicated himself to promoting Buddhist teachings and fostering greater understanding and appreciation for the religion.
Venerable Bhikkhu Nandisena (Angel Oscar Valentínuzzi) is a Theravada Buddhist monk born in Argentina. He is the abbot of the monastery Dhamma Vihara (Mexico), Spiritual Director and Religious Minister of Buddhismo Theravada México/Hispano A.R. He was ordained at Taungpulu Kaba Aye Monastery, Boulder Creek, California, in 1991. He studied Pali Language, Pali Canon (Tipitaka), Abhidhamma, and meditation with the late Venerable U Silananda, a renowned master of the Burmese tradition. He is the translator into Spanish of the Abhidhammattha Sangaha of Anuradha, published by El Colegio de México in 1999, and of The Dhammapada, which includes a Spanish translation of the Commentary of the verses by Buddhaghosa, published by Dhammodaya Ediciones in 2008. He has given lectures, classes, courses, and retreats in the USA, Canada, Argentina, Chile, Brazil, Uruguay, Spain, Hungary, Puerto Rico, Mexico, Malaysia, India, China, Singapore, Indonesia, Myanmar, Venezuela, and Thailand, and, since 2005, teaches on-line courses of Buddhism in Spanish through the Internet. In 2006 he was appointed representative of Mexico at the World Buddhist Supreme Conference, Kobe, Japan.

Title of the Paper

Preservation and Promotion of the Buddha-Dhamma in Spanish-speaking Countries

Abstract

The Buddha-Dhamma is a major spiritual and philosophical tradition that originated in ancient India and is based on the teachings of the Buddha, who lived over 2500 years ago. After the Buddha’s death, the Buddha-Dhamma gradually spread all over the world. Although it took about five centuries to reach the rest of Asia, it needed more time to come to the West. Nowadays the Buddha-Dhamma, represented by its three major traditions of Theravāda, Mahāyāna and Vajrayāna, has established itself on every continent.

I have personally been part of the effort to bring the Buddha-Dhamma to Mexico and other Spanish-speaking countries. In 1999, together with my late teacher, Venerable U Silananda, and the help of Mexicans followers of the Buddha, we opened the Dhamma Vihāra, the first Theravāda monastery in the Spanish-speaking world. Although the Buddha-Dhamma still has a relatively small following in Mexico and other Spanish-speaking countries, we have witnessed increasing interest in it due to its emphasis on ethical values, meditation, compassion, and nonviolent philosophy.

In this paper, first I will share my experience promoting the Buddha-Dhamma in Mexico and the Spanish-speaking world. Then I will offer strategies for its future preservation and promotion. Based on the premise that the Buddha-Dhamma is universal and eternal, what is needed are qualified teachers who understand both the original teachings of the Buddha and the cultural context of their own country. Only these individuals can communicate the Buddha-Dhamma in a relevant and meaningful way to modern audiences while preserving the essence of the original teachings.

During the years involved in this noble endeavor, we have witnessed tremendous progress in technology. Since the beginning, at the Dhamma Vihāra, we have successfully used technological tools to bring the Buddha-Dhamma to remote corners of the Spanish-speaking world. Now the world is experiencing an explosion of artificial intelligence, a quantum leap for the world in many ways. It is vital to incorporate these “tools” to protect, preserve and promote the Buddha-Dhamma and the Buddha-Sasana. In this paper I will offer thoughts on using these tools to educate the world in the Buddha’s values.
Venerable Master Thich Nhat Tu is a Buddhist reformer, an author, a poet, a psychological consultant, and an active social activist in Vietnam. He currently serves as chief editor of the first ever audio Vietnamese Tripitaka and of the ongoing Vietnamese Tripitaka Translation project and Buddhism Today Series. He has authored more than 80 Vietnamese books in Vietnamese and a dozen of book in English on Buddhist philosophy and applied Buddhism. He was the key person in organizing United Nations Day of Vesak 2008, 2014 and 2019 in Vietnam. He is committed to propagate Buddhist teachings through education, cultural activities and charitable programs in order to benefit the society. He is also actively engaged in the inter-religious dialogue and promotion of peace and harmony. Five Universities conferred upon him the title of Doctor Honoris Causa in appreciation of his excellent contribution to Buddhist education. He has received many recognitions, awards and titles from the Government of Vietnam, Myanmar, Thailand, India, Sri Lanka and Cambodia.

Title of the Paper
Buddhism and Natural World

Abstract
According to Buddhism, humans as part of a community of sentient beings and the natural world cannot live without the natural world. The natural world, therefore, plays an important role in human life. It along with human intention or free will (cetanā) affect and mold the characters and behaviors of individuals, groups, and society. Buddhism considers an unfavorable environment an obstacle (sāmyojana), not only to the physical and natural progress of the individual but also to his spiritual and social well-being and happiness. Living in a suitable environment on the other hand is one of the auspicious things (mangala) in the development of the multi-progress of the individuals. A suitable environment from the Buddhist point of view is a place where Buddhism is well taught and practiced, meritorious activities are encouraged, and where educational facilities, ethical guidance as well as means of livelihood are available. Thank such an environment, one knows what is good and bad, what should be done and abandoned, and what duties and obligations should be performed to one another.
Rev. Dr. Wetara Mahinda Thero
Author, Senior Lecturer
University Of Peradeniya
Sri Lanka

A Theravada Buddhist monk living in Colombo, Sri Lanka. Formerly a Senior Lecturer and Head of Department of Archaeology, University of Peradeniya, Sri Lanka. Research done on archaeology on medical facilities associated with Buddhist monastic establishments in ancient Sri Lanka. Attached to the Metta Meditation Center, Chaska, Minnesota, USA. Lived in Detroit, Pittsburgh, Washington DC, Boston, Los Angeles, Minneapolis, Toronto, Tokyo, London, Birmingham and Singapore, participating in Dhamma groups. Given lectures for academic institutes and Buddhist organizations in New Delhi, London, Berlin, Los Angeles, Washington DC, Zurich, Milano, Mexico city, Singapore, Kuala Lumpur, Ayutthaya and Hanoi either on archaeology related themes or stress management based on Theravada Buddhist teachings. Author of the articles on Archaeology in Sinhalese and English. Published books on different aspects of the human health. Latest published book was 'The Voice of the Trees' in December 2022.

Title of the Paper
Educating the Custodians of historical Buddhist sites in their role on protection, preservation and promotion of Buddhist cultural heritage

Abstract
Educating the Custodians of historical Buddhist sites in their role on protection, preservation and promotion of Buddhist cultural heritage. Tangible as well as intangible objects linked with Buddhist tradition play a vital role in the universal cultural heritage. This cultural heritage in Indian sub-continent depicting how the followers of Buddha in different time periods imprinted their sentiments is to be protected with maximum care for enlightening the future generations.

The significant and noteworthy external causes paving the way for their destruction include terrorist attacks may or may not be linked to vandalism. This practice must be put to a halt without doubt. At the same time it is vital that the caretakers of the sites including Buddhist monks themselves have to be given a proper education and training about the steps to be taken to preserve them. This paper discusses the probable reasons for some custodians or their associates failing to do the needful and how decisive they should be in protecting and preserving them. I take Sri Lankan situation into consideration mainly but not exclusively for substantiating this.

It is true that some higher education institutes are engaged in giving some understanding through their course. However, I strongly recommend that appropriate measures be taken to properly educate and train the Buddhist monks and lay leaders as stakeholders who are destined to be custodians of the valuable cultural heritage sites in the process of activities supporting of the protection, preservation and promotion of them.
Ven. Ashin Nandaka
Pro-Rector
Dhammduta Chekinda University
Myanmar


Title of the Paper
The Culture and Environmental Heritage of Treasures in Myanmar

Abstract

Han Lin, Beikthano and Sri Ksetra cities located in Saging and Magwe Division were the first region to adopt Buddhism from India. The region influenced the society that built large memorial stupas. I intend to highlight how these stupas are historical and cultural evidences for bearing high esteem of the world family members. The ancient cities were surrounded by walls, moats and relied on irrigation for intensive agriculture. in 2014, these were recognized as cultural heritages by UNESCO.

In addition, there are several places for cultural heritages in Myanmar. Mandalay division of Pagan city, the first empire of region that reached its peak between the 11th and 13th century located along both banks of the Irrawaddy River. The cultural landscape with remains of the cities includes over 3000 monuments, including stupas, temples, monasteries and other places of worships. They reflect the Buddhist cultural tradition of merit making and a decorated with murals and statues. In this connection, I would like to introduce it.

There are some other historical and cultural places to show the world family and to develop working together with world family for better understanding of each other.
GLOBAL BUDDHIST SUMMIT 2023
Geshe Jangchup Choeden alias Shartse Khensur Rinpoche was trained at Ganden Shartse Monastery and graduated as a Geshe Lharampa. Later he received advanced degree of Geshe Ngagrampa from Gyuto Tantric University. Rinpoche had studied under great many eminent Tibetan masters, including H.H the Dalai Lama. He has travelled extensively and taught Dhamma in many countries Europe, Asia, Latin America, and in the US. Apart from Tibetan, Rinpoche speaks fluent Hindi, English and Mandarin. For nine years from 2009 to 2017 he served as the Abbot (Khen Rinpoche) of his Alma mater, Gaden Shartse Monastery.

At present, Rinpoche is the Deputy Secretary General of the International Buddhist Confederation, Delhi, India and Council member of National Culture Fund, Ministry of Culture, Govt. of India. Besides, Rinpoche is the Vice President of the Indian Himalayan Council for Nalanda Buddhist Tradition (IHCNBT) based in Delhi, India, Sangha Advisor of the Vajrayana Buddhist Council of Malaysia (VBCM) based in Kaula Lampur, Malaysia and trustee of the Pipal Tree – an Intercultural Centre based in Bangalore, India.
Venerable Metteyya, a Buddhist monk and teacher from Lumbini, Nepal is known for his deep understanding of the teachings of the Buddha, and his ability to convey these teachings in a clear and accessible way. Venerable Metteyya began his monastic training in his native Nepal and has traveled extensively, giving teachings and guidance to students around the world. He is highly respected by both the monastic and lay communities.

He has been Vice-Chair of Lumbini Development Trust, improving the operations and infrastructure of the Sacred Birthplace of the Buddha since 2017. In the year 2022 Venerable Metteyya was awarded the Medal of Honor by the Honourable President of Nepal for his outstanding contributions to developing Lumbini and promoting Peace. Venerable Metteyya continues to inspire many people around the world with his generosity, teachings, and deep wisdom and compassion.

**Title of the Paper**

**Challenges Confronting the Buddhist Sangha in the 21st Century: Internal and External Dynamics**

**Abstract**

Buddhism is a major world religion, with a rich history spanning over two millennia. However, the Buddhist Sangha today faces numerous challenges, ranging from dwindling numbers of monks and nuns to sectarianism and fundamentalism, to increasing secularization in modern society. These challenges threaten the cohesion and unity of the Sangha, and could ultimately impact its relevance and ability to provide spiritual guidance to people seeking meaning and purpose in the 21st century. This paper will examine the internal and external dynamics of these challenges, and explore potential strategies and solutions that the Buddhist Sangha can employ to address them. We will draw upon contemporary research and scholarship on Buddhism and its institutions, as well as examine contexts from different regions around the world. By doing so, this paper aims to contribute to a deeper understanding of the current challenges confronting the Buddhist Sangha and offer insights and recommendations for how it can navigate these challenges in the years ahead.

The term “Sangha” refers to the community of practitioners who have committed themselves to follow the Buddha’s teachings and living in accordance with the Buddhist path. The Sangha is made up of ordained monks and nuns as well as lay practitioners who support them. The Sangha is considered one of the Three Jewels of Buddhism, along with the Buddha and the Dharma (his teachings). The Sangha provides support and guidance to its members in their spiritual practice and serves as a model for how to live in harmony with others and develop inner peace and wisdom. It has sustained the continuity of the Dharma for humankind and has kept the legacy of the Buddha alive. Buddhist Sangha, as a religious and philosophical tradition, has encountered various challenges and obstacles throughout its history, and the 21st century is no exception. But against all odds, the Sangha
has survived for some 2500 years, it is perhaps one of the oldest. Founded by the Buddha himself the Sangha is one of the oldest surviving institutions in the world. It was established by the Buddha more than 2,500 years ago and has continued to exist in various forms in Buddhist communities throughout history. The Sangha has played an important role in preserving the teachings of the Buddha, transmitting them from generation to generation, and providing guidance and support to Buddhist communities. Despite facing various challenges over the centuries, the Sangha has persisted and remains a vital institution in Buddhist societies today. The Sangha as an institution has survived longer than the Roman Empire, longer than all the dynasties of the Chinese emperors, and longer than the British Empire. And the beauty is that it has survived without weapons, without financial resources, and without standing armies, merely through the power of wisdom and virtue.

However, whether this noble institution continues to survive for another 2500 years as it is believed in Buddhist traditions to continue making vital contributions to human life depends on how the members of the Sangha rise to the challenges faced by the Buddhist Sangha in the modern world, both internally and externally. The internal dynamics of the Sangha involve issues such as the decline in the number of monastics, lack of financial support, and the need for reform in the face of modernity. The external challenges range from socio-political issues, such as ethnic and communal violence, to the secularization of society and the need for interfaith dialogue. To address these challenges, the paper suggests possible solutions such as increasing lay support for monasticism, improving monastic education and training, and promoting Buddhist teachings of compassion and non-violence. By examining the challenges and proposing potential solutions, this paper aims to contribute to the ongoing discussion on the future of Buddhism in the 21st century.
Ven. Yongey Mingyur Rinpoche
Meditation master of the Karma Kagyu &
Nyingma Lineages of Tibetan Buddhism
Tibetan based in 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.

Title of the Paper
Bridging the Divide

Abstract

The Buddha Dharma teaches us that a mind facing outward is tangled and confused while a mind facing inward has the potential to find peace that can ripple out into skillful action. Yet, for much of the world the habitual tendency is to face outward creating great suffering, destruction and upheaval. By adulthood, these tendencies are so ingrained that the idea of shifting perspective seems relatively unattainable. Dharma teachers and spiritual leaders face unique challenges to facilitate this shift both internal and external. For hundreds and hundreds of years students traveled by foot to reach their guru and receive teachings. Though students may have come from different social and cultural contexts and spoken different dialects the general ways of being and knowing were quite similar. Today, in the 21st century, technology has afforded the opportunity whereby your guru can show up in your living room on YouTube half way across the world! Similarly, teachers seeing the great suffering in all parts of our planet travel tirelessly from country to country to share the precious teachings of the Buddha Dharma in person. The question is how to adapt teachings to make them culturally and socially relevant for students of such diverse backgrounds? The stories and cultural markers offered historically in regard to moral ethics, samaya and wisdom do not always translate in a way that resonates within the modern context. Similarly, there are external challenges unique to this time of degeneration such as extreme individualism, polarization, nationalism, consumerism and environmental degradation. Distracted minds become ultra-sensitive and wreak havoc on our emotional and physical wellbeing. Over the past decades, there is a growing interest in bridging our modern mentality with meditation and ancient Buddhist wisdom as an antidote to internal and external challenges.
Geshe Lodey Sangpo was born at Sendha village in the eastern part of Kham province in Tibet. He came to India in 1992 and got enrolled in Gaden Jangtse monastery. After completing his monastic curriculum of Buddhist studies for nearly twenty years, he obtained Geshe Lharamapa degree in 2018 after six years of board exams. Geshi la also did one year of Buddhist Tantric studies at Gyuto monastery in 2019. Besides Buddhist studies, Geshe la had great exposure to science studies; he did three years of science education at Emory University and has taught monastics science since then. Currently, Geshe la is a science teacher and coordinator at his monastery and supervisor of the Unit B Thukdam research project.

Title of the Paper
The challenge and responsibility of 21st century Sanghas

Abstract

The 21st century can be regarded as the century of technology and the internet. The rapid advancement of technology and science brings many advantages but at the same time, it poses ethical and philosophical challenges. How we integrate such advancements into our human nature and potential will be an important challenge in the 21st century. This article provides an overview of some of these challenges and opportunities as well as discusses ethical challenges that may emerge with advances in technology and science.

The recent development of technology and artificial intelligence has potential implications that raise experts’ concerns. The circulation of misinformation on the internet in particular can upset a social balance at any moment. Fake information and altered images and quotes can be quickly circulated and have the capacity to influence or falsely gain the trust of the viewer. In this kind of situation, the harmony and unity between traditions are at risk of disruption. Choosing not to impulsively disseminate information or news that could throw off the balance of society seems to be the responsibility of every individual. Being mindful by staying alert and vigilant about who or what instigated the information and checking the authenticity of the source is of utmost importance.

As a practitioner, having a gadget in hand at all the times that can access a perpetual stream of news and other commotions of the world, poses an obstruction to the gentle flow of daily practice. In the worst case, too much divergence from spirituality toward the addictive screen time will ultimately lead to unwanted mental issues.

Due to social networks, the world is facing a new challenge of mental issues; attention deficiency among teenagers has drastically increased in recent decades. The mind being pulled constantly by distractions from the environment is not only detrimental to our mental health, but it also weakens our ability to serve for humanity. For young monastics, continuous exposure to social media could shape their mindset and influence their lives’ trajectories. As a result, the qualitative approach for cultivat-
ing positive mental values and the analytic approach for comprehensive understanding of the deeper meanings will be diminished. This means the preservation of our rich heritage that is invaluable to sustaining our culture is at stake. Therefore, the impact of indulging in such activity is immeasurable.

By the grace of His Holiness The Dalai Lama’s continuous interaction with scientists, Buddhist psychology is captivating the interest of many great renowned scientists. At this critical point in time, do we have the same openness and courage of his holiness to collaborate with the scientists? Since Buddhism is primarily structured by the underlying principles of rationality and empirical results, making Buddhist practice accessible to scientific investigation will only yield beneficial outcomes for humanity. Additionally, such a collaboration seems to be an effective way to eradicate the blind faith that serves as a powerful way for self-proclaimed masters to exploit many trusting devotees. Thus, bringing Buddhist spirituality out of the Buddhist context to be universally shared is not a matter of openness, it is a new responsibility that we must materialize for the benefit of humanity.

Historically, Buddhist Sanghas have been the custodian of Buddhism for protecting and preserving the rich heritage of classical Buddhist literature and their practices. By the grace of their dedication and strenuous works, we now have the privilege of studying the original and complete sacred scriptures. By assessing the current situation at the monasteries in Tibetan settlements, relying solely on the Sangha community for preserving this rich heritage may no longer be viable. In 2008, the Chinese communist party has imposed tougher restrictions and more surveillance at the Indo-Nepal border area. This has led to a sharp decrease in novice monks enrolling in the monasteries. Therefore, the sustainability of the monastic system itself is becoming a big concern and an alternative approach for preserving and educating this invaluable knowledge of Buddhist scriptures must be envisioned.
Ven. Ashin Sarana, born as Jan Šťovíček in the city of Pilsen in Czech Republic on 24th of February 1987, since the age of five he stayed alone with his father and grandmother. 1998-2006 attended Catholic High School in Pilsen, passing the leaving-school examination from subjects of Czech Language, English, History, Philosophy and Psychology, and Religious Studies. When he attended Catholic High School he encountered Buddhism by reading about it in books and gradually converted to Theravada and decided to become a Buddhist monk in Sri Lanka. After one year of business English course in Pilsen he left from Czech Republic to Sri Lanka on 14th of December 2007, where he became a novice (samanera) on 5th of May 2008, where the ven. Pemasiri gave him the Pali name “Sarana” (i.e. “who takes refuge in Buddha, Dhamma, and Sangha”).

In Dec 2021 he was admitted to Liberty University of US Virginia, for a Master’s degree program of Clinical Mental Health Counseling. Since June 2022 he has been teaching Dhamma and meditation in Vietnam, June to December 2022 in Ho Chi Minh, from January 2023 onwards in Hanoi.

**Title of the Paper**

Monks in modern times can and should live without accepting money

**Abstract**

The Ancient Commentaries of Theravada Buddhism, known as Athakatha, view accepting money by monks very strictly. The Commentary to Vinaya Piaka, the scripture of monastic discipline, likens monks who accept money to Devadatta, the monk who caused schism in the Community of Monks during the Buddha’s time, and suggest that virtuous monks should expel those who accept money from the ordination halls of their monasteries. On the other hand, modern times have brought about many challenges to monastic virtue, such as the necessity to pay for electricity and water bill, paying the rent for one’s dwelling place, and various other expenses for resident as well as traveling monks. My paper will show how was accepting money by monks severely criticized in the Buddha’s time and, reflecting on monks who live happily without accepting money today, provide tips how to follow this complicated rule in any circumstance.
Ven. Dr. Dhammapiya is the Secretary General of the International Buddhist Confederation (IBC). He is also the founder of Dhamma Dipa Foundation, Secretary General of the North East India Buddhist Sangha Council and the founder chairman for Bahujana Hitayya Education Trust, Manu Banku Tripura. He is also running a charitable residential school named “Dhamma Dipa Senior Secondary School” along with a monastic education institution named “Dhamma Dipa International Buddhist Academy”, where over 150 Buddhist monks and novices are given monastic education and are being trained in meditation and Dhamma Courses. Ven Dr. Dhammapiya has also actively participated in several national & International Seminars, Conferences and workshops, Symposium in India and abroad since 1994.
Most Ven. Dr. Waskaduwe Mahindawansa Mahanayaka Thero was born on 21st of July 1953 in Galle, Southern Province, Sri Lanka. Most Ven. Mahindawansa Thero studied at Saddharmakara University College, Sri Lanka. Following his Higher Ordination Most. Ven. Mahindawansa Thero received the title ‘Thrimitakavedi’ offered by Bhikshu University, Anuradhapura in 1981. He Completed his MA in University of Kelaniya in 1989. He was offered a PhD by University of Morality, Florida, USA in 2017. Most. Ven. Dr. Waskaduwe Mahindawansa Mahanayaka Thero has been honored with numerous such special honorary titles and awards through the course of years as, Rajaguru Sri Subuthi Jinawarawansawathansa Pravachana Keerthi Sri from Amarapura Nikāya, Thrimitaka Dhammagaveshi from Amarapura Nikāya, Vichitra Dhammabhushi from Media Foundation of Western Province, Henry Steel Olcott Award – offered from Provincial Council of Western Province, Dhammasāsthra Suri – offered from Anagārika, Dharmapala Foundation. He is Deputy President of Amarapura Mahā Nikāya. He also occupies prominent positions such as, Justice of the Peace [all-island], Executive Director of Rajaguru Sri Subuthi Foundation, Executive Director of Buddha Miththa Children’s Foundation and Consultant – President’s Media Foundation, Western Province.

Title of the Paper
His Holiness The Dalai Lama Represents the Noble Indomitable spirit of Buddhism
Towards World Peace

Abstract
His Holiness The Dalai Lama, who in spite of having been deprived of his official status as the spiritual and temporary leader of the Buddhist people of Tibet under the non-religious communist China's military invasion and forced to live in exile in India for over six decades continues to devote his life primarily for taking the teachings of the Buddha to every nook and corner of the world while also focusing on the independence and democracy of his motherland. Today he is recognized as the most prominent Buddhist spiritual leader by world nations, national leaders and spiritual leaders. In spite of his most heartening concerns for the distressed people of his motherland and his continuing struggle for their liberation, one could say without any restraint that he focuses more on taking the message of the Buddha to every nook and corner of the world in his indomitable effort towards realization of the Buddha's goals of world peace, a war-free world, brotherhood among fellow human beings, compassion and non-violence. In spite of all that he has been deprived of as a spiritual and temporal leader of the people of Tibet, and also his advance age, he is always serene, blissful travelling constantly from country to country, meeting national leaders, spiritual leaders, speaking at international forums and meeting people’s representatives demonstrating the true spirit of the Buddha and proving himself the incarnation of a divine soul for the noble cause.

The speech will focus on several such incidents and instances as delivering his teachings to thousands of people globally for long hours and consecutively for a number of days making thousands of followers and his dedication and commitment towards global peace.
Speaker

Ven. Geshe Nicholas Vreeland
Former Abbot, Rato Dratsang Monastery
&
Executive Member, International Buddhist Confederation
India

Nicholas Vreeland is the former Abbot of Rato Dratsang in India. He is also Director of The Tibet Center in New York City. He is a Buddhist monk and holds a Geshe degree. Born in Geneva, Switzerland to American parents, Vreeland was educated in Europe, North Africa and the United States, and pursued a career in photography before becoming a monk and joining Rato Dratsang in March of 1985.

Title of the Paper
To Practice What One Preaches

Abstract
His Holiness the Dalai Lama: His Contribution towards Global Peace & Continuity to Practice.

What One Preaches I shall address the extraordinary effect His Holiness the Dalai Lama has had upon humanity throughout the world, brought about by the way he has comported himself from the time he was recognized as the reincarnation of the 13th Dalai Lama. I shall attempt to convey the profound power of His Holiness’s example on those around him. As knowledge and awareness of him developed internationally, his words and actions have had an ever-broader influence. Though His Holiness has been invited to speak in many countries around the planet, it is his simple and down to earth manner of living, in accord with the teachings of the Buddha while also respectful of and sensitive to the customs of the people he is addressing, that has enabled his message of compassion to resonate. His actions seem to embody a spirit of compassion—the wish that all sentient beings be free of suffering. His modesty and directness convey his attitude to others.
Ven. Munkhbaatar Batchuluun
In charge International Affairs
Genden Thekchenling Monastery
Mongolia

Ven. Munkhbaatar Batchuluun is in charge of International Relations of Gandan Tegchenling Monastery - the Centre of Mongolian Buddhists. He studied Buddhist Philosophy in India, at Sera Jey Monastic University for Advanced Buddhist Studies and Practice, between 1998-2002 and 2003-2004. In 2006, Ven. Munkhbaatar served His Holiness the Dalai Lama as his English interpreter in 2006. He translated the handbook “Religion, Environment, Development” by the Alliance of Religions and Conservation (ARC). He was Joint-secretary, the Organizing Committee for the Samvad “Hindu-Buddhist Global Initiative” which was initiated by H.E. Narendra Modi, the Prime Minister of India and organized in September 2019, in Ulaanbaatar, Mongolia. He is the Author of “Buddhist meditation and Psychology” forwarded by Dr. B. Alan Wallace, in the Mongolian Language, 2020.

**Title of the Paper**

His Holiness The 14th Dalai Lama’s Earlier and Latter Visits To Mongolia; Communism to Democracy

**Abstract**

Even though Mongolia (the Mongolian People’s Republic) was a communist country, it established an international Buddhist peace movement, Asian Buddhist Conference for Peace, at Gandan Tegchenling Monastery in association with Russia (the Union of the Soviet Socialist Republics), India, Sri Lanka and Nepal. The earlier visits of His Holiness the 14th Dalai Lama in 1979 and 1982 were primarily related to this particular international Buddhist peace movement. Surprisingly, the Mongolian Communist Government also allowed His Holiness to bestow basic Buddhist teachings to monks and lay-devotees during these visits. These visits gave a hope to the Mongolian Buddhism which was under strict supervision by the government. In this presentation, I will try to clarify the importance of the Asian Buddhist Conference for Peace for the time being and His earlier visits in support of this international Buddhist peace movement, and His stand on re-activating of this peace movement for the further development.
Dr. Jigme Wangchuk Bhutia was born to Shri Wangyal Bhutia and Smt. Pema Choden Bhutia of Pelling, West Sikkim. He completed his primary education from Denjong Padma Choeling Academy and enrolled at Sangchen Pemayangse Monastery as a novice monk. He also completed his Higher Buddhist Studies from Sikkim Institute of Higher Nyingma Studies, SHEDA, Pangthang in the year 2013 as a topper of the institute with Acharya Degree in Buddhist Philosophy. He pursued his Double MA in the Department of Bhutia, School of Languages and Literature from Sikkim University and in 2019 was conferred with a Gold Medal by the Honourable President of India for being the top scorer from the seven different departments of the university. He was also awarded with the Ph.D title from Visva-Bharati University, Shantiniketan, Kolkata. He is currently serving as an Assistant Professor at the SHEDA, Pangthang.

**Title of the Paper**

**His Holiness The Dalai Lama’s Path to selflessness**

**Abstract**

His Holiness The Dalai Lama, the world’s foremost Buddhist leader also known as man of peace has always advocated the concept of oneness, compassion, tolerance, altruism and self-discipline. His contributions have earned him international recognition, including the Nobel Peace Prize. He was awarded the Noble peace prize for his non-violent struggle for the liberation of Tibet from China and has consistently advocated for non-violence even in the face of extreme Chinese aggression. In today’s world, it is very dire we practice tolerance, compassion, and non-violence as the world is becoming more divided. Even though we are divided by clan, gender, race, state, country, and religion, we forget that on a basic level “oneness of humanity”. All eight billion human beings have the same emotions and the same seed of compassion. H.H. has always emphasized inner tranquillity comes from the development of love and compassion. The need for love lies at the very foundation of human existence as it results from the profound interdependence we all share. True compassion can only be experienced when anger, hatred and attachment to the feeling of self are removed. It is anger and hatred that disturb and disrupts our attempts to develop a calm mind. With the ongoing conflict and tensions in the world, it is important to remember that violence inevitably incurs violence. As His Holiness says that only through compassion and inner peace can one spread peace in the world. It is the inner peace that leads to a peaceful individual and then this peaceful individual can build a peaceful family, then a peaceful community, then a peaceful world. Even though the world has seen unprecedented literacy and advancement in technology, we suffer from mental restlessness. Progress in material things and technology has somehow not succeeded in bringing peace, happiness or overcoming suffering. Therefore, secular ethics is the need of the hour. Secular ethics is an inclusive approach to embracing our shared human inner values. It rests on two founding principles: our common humanity, and interdependence. As we become more interconnected and interdependent with each other we must generate a feeling of universal fraternity, a sense of belonging to one big human family. It is love, compassion, altruism, and oneness that need to be taught in schools and universities so that generations to come will experience peace and sustain it. Dr. Jigme Wangchuk Bhutia Head of Nyingma philosophy Shins sheda, Gangtok, East Sikkim.
Polished national emblem ‘The Lion capital’, which stands with its head high in aesthetic glory. Its magnificence, the unprecedented beauty, the excellence in the body of the four lions, seated back to back on a circular abacus, their mannerism and features of their face- all leave one astonished. The artisan’s high expertise, devotion and imagination become very apparent. The capital is 2.31 mtrs. in height. A Percipoliton bell or an inverted lotus is carved at the bottom of this capital. There is a round abacus above the inverted lotus base. A horse, a lion, a bull and an elephant are carved on the abacus. A wheel with twenty-four spokes is carved in between each pair of the animals. It is highly polished.

(Archaeological Museum Sarnath)
ACADEMIC
SESSION
GLOBAL BUDDHIST SUMMIT

CONCEPT NOTE ACADEMIC

Dhamekh Stupa, Sarnath, India
In the Indian tradition, the Sanskrit word Dharma or Pali word Dhamma has a special significance. On account of its antiquity, utility and universality the very mention of that word raises the conscience of an individual in the land wherever the Dhamma is practiced.

Etymologically, Dhamma is derived from the root verb /Dhṛ (dhāreti) which means ‘to hold’ or ‘to sustain’ or ‘to support’ which is its general meaning. In true sense Dhamma incorporates: the phenomenal world as it is; the laws of nature; the duties to be performed in accordance with the laws of nature; the results of fulfilling such duties.

Therefore, Dhamma embraces every type of righteous conduct covering every aspect of life essential for the sustenance and welfare of the individual and society. It also includes those spiritual rules which guide and enable the seeker of Ultimate Truth for the attainment of nirvāṇa, the Enlightenment. As the teachings of the Buddha, “Dhamma, refers to the path of practice that He taught to his followers”. It refers to the three levels of meaning: the words of the Buddha, i.e., Buddha Vacana (Parīyatti), the practice of his teaching (Paṭipatti), and the attainment of enlightenment or experience (Paṭivedhana). Therefore, Dhamma is not just doctrines but includes the processes of ‘learning and understanding’, ‘practicing’ through practical application and ‘experiencing’ or gaining ‘enlightenment’. “It includes not only the conditioned things and states, but also the non-conditioned, the Absolute Nirvana. There is nothing in the universe or outside, good or bad, conditioned or non-conditioned, relative or absolute, which is not included in this term.”
Religious Traditions that have originated in India are parts and parcel of Ancient Sanātana Dharma and that ‘ism’ in Buddhism was an attempt by Victorian Indologists to disintegrate the Indian society, hence it is better to use Buddha Dhamma instead of Buddhism. Buddha Dhamma in ancient India made significant contributions to the development of human civilization. Its spread to the world led to a great churning of knowledge and cultures and flowering of diverse spiritual and philosophical traditions.

It is a historical fact that as time passed, the Dhamma took firm footing in the country of its origin and started to disseminate throughout Asia and was assimilated into the culture of those countries. King Ashoka’s rock-edicts, pillar-edicts etc. even now stand as a Dhamma-marker, witness to this pan-Asian dissemination. Ashoka’s rule also saw not only the good Dhamma governance but all-round development in his kingdom. 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 the Society, largely bringing Peace, Happiness, Prosperity and Harmony to the land.

Today, mankind has made galloping progress to master science and technology. But mankind has failed to master Dhamma nature. The rising wave of violence throughout the world is due to degradation of human values from our conduct. Dhamma can create a peaceful global social order.
In the present world scenario, the human race has been in great need to be free from conflict, ill-feeling, greed, selfishness and uncertainty of life due to regular waves of pandemic. We are in dire need of peace and harmony both, in our personal life at home and work, and at the global level. Peace will not be established until the human nature is domesticated. To eliminate violence and conflict, all one has to do is to resolve the underlying causes and conditions. The texts, doctrines and philosophy of Buddha Dhamma are best suited for inter-faith dialogue, harmony and universal peace. The Buddha Dhamma can resurrect the universal brotherhood, peaceful co-existence and harmonious surroundings in the community of nations. With its increasing vitality in regions around the world, even non-ordained people or atheist turn to Buddha Dhamma for relief and guidance at a time when peace becomes elusive.

At present we also face lot of environmental and health issues at both national and global levels. It is significant to pay attention on environmental preservation and management. The teachings of the Buddha could be used and applied for environmental preservation and management as well and to create a new model which combines man and environment together and, to motivate man to preserve environment in both direct and indirect ways.

Buddha Dhamma and Science are allied to each other in the quest for the overall well-being of mankind and the world. Scientific discoveries and Buddhist insights, though gained through different methods, are more complementary than contradictory. Cooperation between Buddha Dhamma and Science is, therefore, conceivable. This Summit will explore possible areas of research between Buddha Dhamma and Science, particularly in the fields of natural, cognitive, and social sciences towards integral approach to develop a sustainable human society. Our endeavor thus would be to narrow the gap between Buddha Dhamma and Science and enable scientists, scholars and practitioners to work together and cooperate in the pursuit of human betterment.
1. Buddha Dhamma and Peace

This will reflect upon and strive towards clarifying practical and concrete ways for Buddha Dhamma followers to proactively contribute towards conflict avoidance, sustainable peace and non-violent coexistence through the coverage of various aspects like Principles of Cause and Effect and Ahimsa: Perspectives and Practice for Sustainable Peace, Conflict Avoidance and Peace Building, Fostering Religious Co-existence and Social Harmony, Social Engagement, Response to Covid-19 in the context of Teachings of the Buddha.

2. Buddha Dhamma: Environmental Crisis, Health and Sustainability

The advent of the 21st century also brought about a realization that “Mother Earth” and its inhabitants are at a crucial crossroads where our very survival is at stake. The Buddhist Climate Crisis Statement to World Leaders, initiated by IBC and signed by global Buddhist leaders, was submitted and accepted at the COP-21 Summit in Paris in November 2015. While urging the world leaders to act with wisdom and compassion, the Charter also highlighted the need for the follower of Dhamma to look inwards and take proactive action for effecting change. A great deal needs to be done to turn this vision into action. There is a crucial need for a paradigm shift in human attitude towards nature. Drawing upon Buddha’s concern for the welfare of all sentient beings, Buddhist leaders and institutions can play a significant and effective role in addressing this multi-faceted crisis. To evolve a proactively engaged Dhamma response at a global scale and also within communities led by the Sangha members, a session will be held on Buddha Dhamma: Environmental Crisis, Health and Sustainability.
3. Preservation of Nalanda Buddhist Tradition

Buddha Dhamma in ancient India made significant contributions to the development of human civilization. Its spread to the world led to a great churning of knowledge and cultures and flowering of diverse spiritual and philosophical traditions. The great ancient monastic Centre of Higher Learnings like Nalanda, Vikramashila, Takshashila, Telhara, Odantapuri, Vallabhi etc. played a crucial role in advancing the frontiers of various secular disciplines like philosophy, medicine, astrology, and the arts, besides the more dharmic pursuit of ultimate truth through the cultivation of insight, wisdom, compassion, and loving kindness. Nalanda has been a Centre of learning that has not only helped in the spread of Buddha Dhamma, but also Indian culture across Asia and beyond.
Nalanda, one of the greatest seats of Dhamma education for nearly 700 years between the 5th and 12th centuries AD, precedes the modern system of university education. The great institution of Nalanda now lies in ruins, yet the knowledge it fostered, based on the Buddha's teachings, contributed immensely to Buddha Dharma, particularly in its Sanskrit tradition that spread to regions of China, Tibet and other regions. Through rigorous study and practice, the Nalanda tradition has been kept alive in India, Nepal, Tibet, Mongolia, South Korea, Japan and other countries. The Buddha counselled his followers to critically examine what he told them, not to accept what he said merely in good faith. Nāgarjuna, Aryadeva, Buddhapalita, Chandrakirti and Shāntideva took this advice to heart.

Nalanda Masters made an effort to investigate and understand reality. The works of the great masters of the ancient Nalanda University such as Nāgarjuna, Asanga, Āryadeva, Chandrakirti, Vasubandhu, Dignāga, Dharmakirti, Chandragomin, Padmasambhava, Naropa, Bhāvaviveka, Dharmapāla etc. promoted an intellectual culture of critical investigation and deep analysis.

4. Buddha Dhamma Pilgrimage, Living heritage and Buddha Relics

India is the fountainhead of Buddha Dhamma and is an intrinsic part of India's spiritual heritage. India's outreach to countries in Southeast Asia has traditionally been reinforced by Buddha Dhamma. The Dhamma has provided a resilient foundation to India's centuries-old cultural links to countries in South, Southeast, and East Asia. It was from here that in ancient time Dhamma-dūtas travelled abroad and spread Buddha Dharma widely: across the region of Tibet and China and then on to Japan, Korea and throughout South, Southeast Asia via Sri Lanka. In this session along with the Eight Great Heritage Places related with the life and Events of the Buddha other important but lesser-known places of Buddha Čārikā will be explained. This session will also discuss the significance of the Buddha Relics, their distribution and associated legends. Special focus will be on the Buddha Relic, discovered at Devani Mori – a site near Shamalaji in Gujarat.
FOCUS OF GBS:

The focus of the Global Buddhist Summit will be on modes of disseminating and internalizing universal values and to find ways for the followers of Dhamma across the philosophical, cultural and national diversities; to work together to address the burning challenges both within and globally and offer a sustainable model for future of the world. The deliberations will explore how Buddha Dhamma’s fundamental values can provide inspiration and guidance in contemporary settings which drives technological advancements and consumerism yet grapples with a devastated planet and rapid disenchantment of societies.

The prime vision of the Summit is to explore teachings of the Buddha and continuous enrichment of Buddha Dhamma in its long journey with an aim to set up a forum for the lay scholars and Dhamma Masters. It will also delve deep into Buddha’s message of Peace, Compassion and Harmony with the objective of seeking Universal Peace and Harmony based on Dhamma and turn out to be an academic document for further researches in future.
Dr. Christie (Yu-ling) Chang is a prolific linguist, translator and educator, leading the NGO/NPO CIEE (www.ciec.org) 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. Since 2017, Dr. Chang was elected as one of the eight Joint-Presidents for IBC. During this pandemic, in addition to continuing to lead Sakyadhita Taiwan, speaking and moderating various online webinars and writing for various organizations and publications.

Dr. Chang has also started spreading compassion and wisdom through singing. Her first album, “M.Sam in the Met(t)verse” has been released on all major digital platforms, and she has been coordinating a multi-lingual movement for world peace by singing “We All Have Moms.” She just returned from Bhutan (after teaching there for 3 months) and the Vatican (for the first historic interreligious dialogue among women).
**Title of the Paper**

Mindfulness-Based Mediation: The Tool to Create Sustainable Peace

**Abstract**

Mediation is one of the alternative dispute resolution processes (alternative dispute resolution: ADR) where parties can seek mediation from the mediation center in case, they cannot reach an agreement or negotiate between conflicting parties (negotiation). However, the ultimate goal of mediation is to restore the relationship between the parties, leading to forgiveness and peaceful co-existence with a mediator acting as a facilitator to help parties access and discover their true interests.

For this reason, an appropriate and efficient mediation process consistent with conflict management guidelines, both inside and outside the parties in dispute, is necessary. These processes begin with allowing mediators to reconcile their own desires and then act as mediators for others in society, especially by encouraging partners to manage conflicts mentality before helping to extinguish the fire in others hearts.

Therefore, an innovative dispute mediation process was designed to manage disputes in the Mediation Center for Civil Dispute and the International Mediation Center. Developed under the Mediation Act of 2019, this innovative mediation process is named the “Mindfulness-Based Mediation Process”, designed to use a nine-step ladders framework to mediate disputes.

The nine-step ladder framework consists of (1) Mindfulness (2) Emotional management, (3) Deep Listening, (4) issue analysis, (5) Attitude Equation, (6) Trust, (7) Interests, (8) Options and (9) New relationship. Mindfulness is important in mediation and must start by cultivating it in the mind until the mind is calm and dealing with love, anger, hatred, delusion and prejudice to a certain extent. Then, the parties will be ready to open their minds to different issues, idea, and beliefs, leading to trust. They can then jointly search for real needs that are mutual between both parties (Collective Interest) until finding an option that satisfies both parties and leads to the restoration of a new relationship for peaceful co-existence.”
Nimrod Sheinman B.Sc., N.D. is one of Israel’s leading mind-body experts, and an international spokesperson advocating holistic education and mindfulness in education perspectives. He is the founder and director of Israel’s Centre for Mindfulness in Education, co-founder of Israel’s Centre for Mind-Body Medicine, and founder of the International Soul of Education Initiative. Israel’s first program devoted to mindfulness in education as a whole-school approach, which he initiated over 20 years ago with support from Israel’s Ministry of Education, has reached thousands of children, teachers, and parents. He is a member of the European Community of Contemplative Education (CCE) network and is researching mindfulness in education pedagogies around the world. He lives in Israel and can be reached at nimush123@gmail.com.

Title of the Paper
Mindfulness in Education: Innovative Adaptations of Contemplative Pedagogies for Children and Youth around the World

Abstract
The presentation will be devoted to the unexpected and significant worldwide rise of Dharma-based principles and practices within the field of education. Within the past few decades, an increased interest in the concepts and applications of mindfulness in education has generated an extensive range of explorations, integrations, initiatives, programs, and research projects in schools, kindergartens, schools of education, and higher education institutions in North America, Europe, Asia, Australia, New Zealand, South America, and Africa. Preparing children for life, according to these perspectives, requires an approach that does not focus only on children’s academic skills, but supports them in becoming responsible adults. Respectively, schools are not only places for learning, but settings that promote positive development. The role of education, for example, as defined by a recent OECD position paper, is to help every learner develop as a whole person, fulfill his or her potential, and help shape a shared future built on the well-being of individuals, communities, and the planet (OECD, 2018). The presentation will reflect on both scientific and empirical observations of this emerging field, on what we have learned, and on what is yet to be learned. We’ll explore major themes and models representing transformative teaching and learning. We’ll discuss the diverse initiatives and pedagogies of mindfulness in education around the world, and present their potential contributions to students, teachers, and the world of the future.
Dr. Nanja Hansen trained as a psychologist in the US and has worked internationally and nationally as a clinical psychologist for 17 years, working with a diverse population throughout the years. While working as a psychologist at Stanford University, Nanja became certified to teach Stanford University’s Compassion Cultivation Training (CCT) course developed by His Holiness The Dalai Lama’s English translator, Thupten Jinpa and his colleagues. Furthermore, she also investigated the mediators of the CCT program driving the effect of informal caregiver mental health. She is an author and has published research articles in peer-reviewed journals. Nanja is an active member of the Compassion Institute (CI), USA and a collaborator on CI’s CCT teacher Training program.

**Title of the Paper**

Compassion training for informal caregivers of people with a mental illness: Results of a randomized clinical trial and the mediators driving the effect

**Abstract**

Compassion training for informal caregivers of people with a mental illness: Results of a randomized clinical trial and the mediators driving the effect.

**OBJECTIVE:** Investigate the effect of a compassion cultivation training (CCT) program on informal caregiver psychological distress and well-being and the mediators driving the effect.

**DESIGN, SETTING, AND PARTICIPANTS:** A waitlist-controlled randomized clinical trial, was conducted in 2 different community settings in Denmark. Caregivers were excluded if they had a diagnosed and untreated mental illness, addiction, meditation practice, or received current psychotherapeutic treatment. 161 participants were randomized to an 8-week CCT course or waitlist control.

**MAIN OUTCOMES AND MEASURES:** Self-report questionnaires were used to measure the primary outcome, psychological distress (measured as reduction in symptoms of depression, anxiety and stress), and the secondary outcome, well-being. Baseline, post-intervention, and 3 and 6-month follow-up measurements were collected. Self-compassion, mindfulness and emotion regulation measures were used to investigate, whether they were mediators of the effect of the CCT program on symptoms of depression, anxiety, and stress.

**RESULTS:** Informal caregiver psychological distress decreased, and overall well-being increased. Statistically significant reductions in symptoms of depression, stress and anxiety were found and sustained at the 6-month follow-up. Statistically significant increases in resilience, well-being, self-compassion, mindfulness, and emotion regulation (cognitive reappraisal) were found and sustained at the 6-month follow-up, as well as decreases in perceived stress and emotion regulation (emotion suppression) also sustained and statistically significant at the 6-month follow-up. Self-compassion and mindfulness, but not emotion regulation, were mediators of the effect of CCT on symptoms of depression, anxiety, and stress.

**CONCLUSIONS AND RELEVANCE**

These findings suggest that CCT was superior to the waitlist control in supporting caregivers’ mental health and that practicing self-compassion and mindfulness are important components in reducing the psychological distress experienced by informal caregivers of people with a mental illness.
Dr. Jyothi Kakumanu is the Medical Director of Clinical Research at Digestive and Liver Center, Orlando, U.S.A. She manages interventional research involving broad range of disease specialties while providing comprehensive clinical care through participating physician teams. She is a medical professional with a doctoral degree in cognitive neurosciences (M.D, PhD). Her PhD involves interdisciplinary area of Neurosciences, Vipassana, Mental Health & Well-being. She has master’s degree (M.A) in Buddhist philosophy for which she was awarded gold medal, first of its kind in India. She underwent extensive training in Vipassana practice and certificate courses in Pali and Sanskrit. She presented several scientific talks at UNO-Bangkok, Myanmar, Vietnam, California & India. She has publications in international scientific journals and conference proceedings. She is interested in integrating modern health care with applied aspects of Buddhist teachings. She is keen on developing “Applied Buddhism” by decoding deep doctrinal matters of Buddhist thought.

Title of the Paper

Neuroscience of Vipassana and Wellbeing

Abstract

The need to feel good is as basic or perhaps even more primitive than the basic survival instincts such as hunger and thirst. When basic instincts are met at a physical level, one invariably feels good at a mental level. However, misperception of this basic psycho-physical interrelation between physical satiation and feeling good, ramifies into unrelenting struggle to achieve wellbeing by wanting and clinging to more of pleasurable internal and external objects/stimuli. This craving and clinging can eventually cause intermittent and or chronic, anxiety, commotion and suffering as one faces the possibility, likelihood, or certainty that these impetuses will not last forever. As people cling to these objects, situations, and activities as the source of happiness, there can eventually be only two outcomes: either the objects, situations, and activities disappear, or people themselves cease to exist (Tsong-kha-pa, 2000, pp. 281–284). The Buddhist tradition, therefore, fundamentally concerns itself with cultivating sustained states of well-being not contingent upon pleasurable external or internal stimuli. Vipassana, the central teaching of the Buddha, effectively utilizes the principle of the malleability of the mind and its contents (parivartana) to achieve this. Interestingly, this principle of malleability and the kinds of mental training employed in long revealed and ages old Buddhist meditative practices, happen to be consistent with current neuro-scientific concepts of Brain-Plasticity and resonate with modern clinical cognitive models. Vipassana practice is designed to cultivate specific desirable mental qualities expected to gradually evolve into lasting healthy traits. The presentation elucidates how the brain re-wires and modulates itself to the experience of Vipassana. Will also explain how this rewiring percolates down to impact other body systems in a healthy way while simultaneously cultivating mental balance, peace, and wellness.
Prof. Sunaina Singh is among the most prominent leaders in higher education in the South Asian region. She is presently the Vice-Chancellor of Nalanda University, a globally acclaimed historical university with the Ministry of External Affairs, GOI. Prof. Singh is engaged with the nais-sance task of rebuilding the renowned ancient Nal-landa University. The Oxford Union has conferred the Honorary Professorship in 2020, in recognition of her contribution in promoting Indian higher education and culture, the citation also acknowledges her leadership in re-building the historic Nalanda University.

Under the dynamic leadership of Prof. Singh, Nalanda University has been recognized and acknowledged with many awards including Green Champion for the year 2021-22 by MGN-CRE, Ministry of Education, Govt. of India.

Prof. Singh is the recipient of several prestigious awards: ‘Ambassador for Peace’ Universal Peace Federation, 2022; Leadership for Net Zero Endeavour Award 2022 by Indo-American Green University Network, New York.
Dr. Kim Gruetzmacher is a scientist, One Health and planetary health lead, at the Museum für Naturkunde (MfN) / Leibniz Institute for Evolution and Biodiversity Science and Senior Advisor One Health / Biodiversity and Health in the GIZ global program International Alliance against Health Risks in Wildlife Trade. Dr. Gruetzmacher graduated from Ludwig-Maximilians-University, Munich with a veterinary degree, in 2009. For her PhD in Biomedical Sciences from the Free University Berlin, she conducted her research at the Robert Koch Institute, with corresponding fieldwork in the Central African Republic where she performed on-site and real-time investigations of concurrent human and wildlife disease outbreaks. Dr. Gruetzmacher obtained a One Health certificate from the University of Saskatchewan, in 2014. She was awarded the Rudolf Ippen Young Scientist Award in 2016. She is the vice-chair of the scientific advisory board on One Health to the German Federal Ministry for Economic Cooperation and Development.

Title of the Paper
Healthy inter-being: preventing future pandemics with wisdom and compassion

Abstract
The health and well-being of people, animals and the environment are deeply interconnected. We share our need for healthy environments with non-human beings, including the need for clean air, clean water, and nutritious foods from healthy soils. We also share numerous diseases with other animals. Infectious diseases, which are naturally transmitted between humans and non-human beings, are referred to as ‘zoonoses’, and constitute the majority of all known infectious diseases in humans. Zoonotic pathogens – the agents which cause the diseases - may be bacterial, viral, fungal, or parasitic, or may involve unconventional agents. To date, more than 200 types of zoonoses are known, including rabies, plague, certain SARS corona- and influenza viruses. Furthermore, three quarters of new or emerging infectious diseases (which can lead to pandemics) in people originate from non-human animals, the majority from wildlife. An estimated 700,000 viruses in wild mammals and birds alone have the potential to jump to humans. But it is not the animals themselves which pose a risk to us – our behavior towards them largely determines the risks. For instance, mass producing animals for food, fur, and leather, hunting them for sport, trophies or status, trading them across the globe as pets, for collections and entertainment, cutting down forests and destroying the habitats of millions of animals – all this does not only increase the contact between humans and animals and provide ever more opportunities for pathogens to spill over, but it creates an enormous stress and suffering for the animals, which can have a negative influence on their immune systems, leading to an increasing chance of pathogens spilling over. Conversely, if we act with wisdom and compassion towards other animals and our shared environment treat them well, with respect, and protect their habitats, we can reduce the risk of future epidemics and pandemics greatly.
Dr. Bibhab Kumar Talukdar is a Conservation Biologist and working in the field of wildlife research and conservation for over 30 years in Northeast India and in South and Southeast Asia. He is currently the Secretary General and CEO of Aaranyak, an NGO based in Guwahati, India. He founded Aaranyak in September 1989 and shaped the organization to a scientific institution with more than 140 employees working for environmental, biodiversity and climate change mitigation. He has over 70 scientific publications, and currently also the Chair of IUCN/SSC; Asian Rhino Specialist Group. He also served in various committees of the Government of India and Government of Assam related to environment, forest and wildlife research and conservation and policy framework.

Title of the Paper
Environmental Crisis and Human Wellbeing

Abstract
Mother earth has been kind enough to offer all life forms to live with equal opportunities and use the finite natural resources in manner, which could sustain life forms in years to come. There are few sites in this world, where mother earth has given immense and unique biodiversity based on which some of these sites were also declared as global biodiversity hotspots. India is a country of unique cultural and biological diversity and two sites in India has already been recognized as global biodiversity hotspots – the Eastern ghat and North-eastern part of India. The North-eastern India is located in a unique bio-geographic location with altitudinal gradients as low as 100 ft above Mean Sea level to as high as 23000 ft. This altitudinal gradient has given the region different terrain and habitats which also given opportunity to different species of flora and fauna based on different temperature gradient. A green and clean environment not only helps in contributing towards ecological balance, but also enriches the human minds and thought processes. The conservation of biodiversity is indeed related to improved human well-being. While all the species living in this world should have equal decision-making power to let other species live, but in reality, so far only single species, i.e., the Homo sapiens have been unilaterally taking all decisions and execute the same as if this earth where we have been living, we are living and we have to live in future has given us the sole authority to decide which flora and fauna should live, which eco-systems to stay or go without realizing the equal rights of other life forms. This paper deals with environmental issues that this world has been facing and how humans can play a more sensible role to let humans live along with other live forms.
Mrs. Sarantuya Jigmedsuren
Deputy Director Association of Mongolian Buddhist Devotees
Mongolia

Board Member of the Association of Mongolian Buddhist Devotees, the Gandantegchenlin Monastery, Mongolia. Buddhist studies, Mongolian University of Buddhism, the Gandantegchenlin Monastery, Mongolia 2020-2023: Buddhist studies, Mongolian University of Buddhism, the Gandantegchenlin Monastery, Mongolia.

Title of the Paper
Saving The Wildlife with Buddhist Teachings Project in Mongolia
/Public Awareness Project with support of IBC and Government of Germany/

Abstract
Main goal of our organization is to improve public awareness with the philosophy of Buddhism since it is our Traditional religion. Killing the animal for sport, pleasure, and adventure, and hides and furs is not acceptable to any society. This is our main interests to implement the project “Saving the Wildlife with Buddhist Teachings”. We have selected 6 locations to implement the project including the capital city of Mongolia and 5 provinces (Khovd, Bulgan, Khuvsgul, Khentii and Dornod provinces, and Ulaanbaatar city) out of 21 provinces. To implement the project successfully we are cooperating with the Gandantegchenlin Monastery of Mongolia, Central Buddhist Monasteries in 5 provinces, the Biological Academy, Capital city and Province municipality offices, researchers, scientists and professional and Buddhist NGOs etc. I will demonstrate in my presentation about ongoing project implementation, approaches and methodologies, examples and lessons learnt. It will convey some extent of messages to save the wildlife with use of the Lord Buddha’s teachings and hope to inspire Buddhist communities to be part of it.

My presentation outline is:
- Brief information about Mongolia and AMBD
- Buddhism and saving the wildlife, its interconnection
- Project goal and activities, examples and results
- Lessons learnt
- Future and recommendations
- How we as Buddhist people cooperate in this matter etc.
Dr. Barbara Maas has delivered international wildlife conservation and animal welfare successes for almost three decades. A wildlife biologist by training, Barbara obtained Ph.D. in behavioral ecology from the University of Cambridge before taking up a postdoctoral position at Oxford University. Dr Maas took up the position as Head of International Species Conservation for NABU International in 2009. In 2005, Barbara initiated the Tibetan Conservation Awareness Campaign (TCAC) with His Holiness the Dalai Lama, which led to the rejection of tiger skins and other illegal wildlife products by the entire Tibetan nation. She served as Secretary for Environment and Conservation of the International Buddhist Confederation since 2013 and as part of the Governing Council since 2017. Dr Maas was instrumental in facilitating the first Buddhist Statement on Climate Change, which was presented at the Paris Climate Summit in 2015, and the Nalanda Declaration on Animals and the Environment. She also serves as CEO of her UK-based conservation charity People for Nature and Peace.

Title of the Paper
A Buddhist Wildlife Trade Demand Reduction Initiative in Southeast Asia

Abstract
Global wildlife populations are in precipitous decline as a result of human action. Since 1970, humans have destroyed 68% of the planet’s vertebrate populations. Over the past 150 years, the earth has lost 83% of its wild mammal biomass and over 40% of wild plant biomass through a series of multiplying and mutually compounding threats. Nature plays a critical role in providing food, energy, medicines, and contributes to our overall well-being. Nature sustains air, water and soil quality, distributes fresh water, regulates the climate, provides pollination and pest control and reduces the impact of natural hazards. Put simply, if there is no nature, there will be no us. Direct exploitation is the second largest of five principal drivers of these detrimental global changes. Wildlife trade for food, status symbols, fashion, as medicines or pets is a significant element of this dynamic and also contributes to the development and spread of diseases, such as COVID-19. Southeast Asia is a major hub for national and international wildlife trade and plays a key role in the accelerating destruction of local, regional, and global biodiversity. A pioneering programme supported by the International Buddhist Confederation and funded by the Alliance against Health Risks in Wildlife Trade is working to address these problems in three key SE Asian locations by drawing on the fundamental Buddhist principles of compassion towards all life, universal responsibility and interdependence.
Prof. Geshe Ngawang Samten is former Vice-Chancellor of Central Institute of Higher Tibetan Studies, Sarnath, Varanasi. Born on July 7, 1956 at Doktar in Central Tibet, Professor Samten came to India along with his parents after the Chinese occupation of Tibet in 1959. He possesses a rare combination of education on modern lines as well as the Tibetan monastic system. He obtained Geshe Lharampa degree, from Gaden Shartse monastery, equivalent to Ph.D. degree in the modern system. He has also served in the Editorial Board of International Association of Tibetan Studies in Harvard. He was awarded Padma Shri by the President of India for his distinguished services in the field of education and literature in 2009. In 2016, he has been awarded Vesak Samman by the Government of India in recognition of his outstanding lifelong achievement in the field’s preservation, development and promotion of Indian philosophy, arts and culture within and outside India, as well as his lifelong services towards dissemination of Buddhist studies and establishment of academic institutions.
Venerable Geshe Dorji Damdul is the Director of Tibet House, Cultural Center of His Holiness the Dalai Lama, New Delhi, since 2011. Venerable Geshe Dorji Damdul served as the interpreter and translator for His Holiness the Dalai Lama within India and abroad. He is one of the chief editors and co-author of scientific, philosophical, Buddhist and secular books with prominent professors in the UK and USA as well as with His Holiness the Dalai Lama. These books are being used at Centers and Institutes all over the world to study more thoroughly on Buddhist philosophy, metaphysics, epistemology, and science. He has translated several important Buddhist philosophy texts and has contributed various papers for National and International conferences. Venerable Geshe Dorji Damdul’s profound knowledge of science and interactions with world renowned physicists gave him the unique ability to teach Buddhist philosophy with a modern twist that many of his non-Tibetan students appreciate.

Title of the Paper
Ontological Reality: Convergence and Divergence Between Nalanda Philosophy of Emptiness and Quantum Mechanics

Abstract

Modern physics more precisely Quantum Physics and Relativity Theory are great gifts for the humanity from those many scientific giants such as Albert Einstein (Noble Laureate 1921) and Neils Bohr (Noble Laureate 1922). These two theories have revolutionized physics with a great paradigm shift from Newtonian physics, in expounding the ontological reality. While Quantum Physics primarily explains the micro world, Relativity Theory explains the macro world. There still exists a rift between the two theories. No one theory is as yet there to unify the two seamlessly. These are the two undeniably great gifts to the world from the West.

In the East, many great philosophical traditions evolved since thousands of years ago. More than often, there were debates happening amongst these traditions resulting in the proliferation of the human thoughts and philosophies to great heights on both sides. Buddhist philosophy is no exception. What mathematics is, for maintaining the rigour of modern physics, logic is for maintaining the rigour of philosophy in the East.

In the contemporary time, due to the ease of technology, the two traditions – modern science and Buddhist philosophy - can meet with ease for mutual learning and benefits. The rigor of empiricism of modern physics and the rational deep analysis of Buddhist philosophy can enrich the human insight into the ontological reality.

Precisely, emptiness of objectivity as presented as the core Buddhist philosophy resonates the Heisenberg’s Uncertainty Principle and likewise the lack of observed object - momentum and position - independent of an observer in Quantum Physics. The concept of Quantum vacuum makes a great sense when seen from the light of Buddhist concept of emptiness to be the fabric of all existences.

Theory of dependent origination and the Principle of Relativity of Arya Nagarjuna reflect a great parallel with the General and Special Theory of Relativity of Albert Einstein. Whether or not the counterpart views squarely tally is to be researched by scholars who have command over both the disciplines.

While both are great wealth of legacies for the world, modern science, technology included, has the capacity to bring about greater wellbeing of our physical world, whereas Buddhist philosophy has a great capacity to bring total ease of mind from the mental challenges of stress, depression and so forth. We, the human beings being of psychophysical complex, need both.
Jetsunma Tenzin Palmo (born 1943) is a bhikswani in the Drukpa Lineage of the Kagyu school of Tibetan Buddhism. She is an author, teacher and founder of the Dongyu Gatsal Ling Nunnery in Himachal Pradesh, India. She is best known for having spent twelve years living in a remote cave in the Himalayas, three of those years in strict meditation retreat.

Title of the Paper
Breaking Barriers: The Rise of Educated Buddhist Nuns

Abstract
It is well-known that the Nalanda Buddhist tradition of philosophical study and debate was introduced into Tibet in the 8th century and survives up to the present time both in Tibet and Himalayan regions. This tradition is also once again thriving within Tibetan tradition monastic circles in India. What is generally not recognized is that in the 8th and 9th centuries there was a sector of Nalanda University set aside for nuns – with eminent nun scholars and teachers! So, at that time Buddhist nuns were being educated in accordance with the established academic schedule especially as taught at Nalanda. Since most of the texts were written by monks and other male authors, and these were the texts transported into Tibet and China, it is difficult to know the extent of monastic female education at that time. Of course, after the 12th & 13th centuries Buddhism declined in India to the extent of becoming moribund for many centuries. In Tibet meanwhile the Nalanda tradition flourished in monastic colleges for monks but for centuries, the education of Himalayan Buddhist nuns has been limited, with many of these women receiving little more than a basic education in religious texts and practices. Therefore, their unique voices were muted and little is known about their accomplishments. However, in recent years, both in India and Tibet, there has been a growing movement to provide these nuns with a more comprehensive education that includes the study of philosophy and debate. Nuns are now receiving the same educational opportunities as the monks and are becoming Geshemas and Khenmos. So, the nuns themselves have become both teachers and authors. We are grateful to all those Geshes and Khenpos who have so willingly offered their knowledge in teaching and training their Dharma sisters.
Prof. Hwang Soonil is a Professor in the College of Buddhism in Dongguk University in Seoul, South Korea. His main field of research is the doctrinal history of Indian Buddhism and the South and Southeast Asian Buddhist culture. He received his D.Phil. from Oxford University concerning the doctrinal history of nirvana in India. He has been visiting professor at Al Farabi Kazash National University (2011), Chulalongkorn University (2012), Saitama University (2013). His publications include Metaphor and Literalism in Buddhism (Routledge, Eng. 2006), Sermon of the One Hundred days (Equinox, Eng. 2010), and Advent of Theravada Buddhism into Southeast Asia, (Gasan Institute, Kor. 2018). His articles include ‘Lanka Centric Attitude and Southern Theravada Buddhism’ in the Journal of Korean Buddhist Studies (Kor. 2021), ‘Buddhism for Chinese Readers: Zhi Qians Literary Refinements in the Foshuo pusa benye jing’ in Religions (Eng. 2021), and ‘Further Reflections on Zhi Qian Foshuo Pusa Benye Jing: Some Terminological Questions’ in Religions, (Eng. 2021). He was working as Dean of Academic affairs from 2017-2019 and is currently working as Dean, College of Buddhism, Dongguk University.

Title of the Paper
Nalanda and Korea, its ancient link and contemporary development

Abstract
The relationship between India and Korea, particularly in the context of Buddhism, has a long history. Nalanda, a renowned Buddhist monastery and center of learning in ancient India, played a significant role in this relationship. Nalanda was a hub of intellectual and spiritual exchange, attracting scholars and students from various parts of Asia, including Korea. Korean monks from the ancient kingdom of Shilla traveled to Nalanda to study Buddhist precepts, doctrine, and philosophy. They then brought back Buddhist scriptures and other important artifacts to China and Korea, greatly influencing the development of Buddhism in East Asia. Today, Nalanda continues to hold an important place in the hearts of many East Asian Buddhists as a symbol of their shared Buddhist heritage with India. The relationship between India and Korea, forged through the exchange of knowledge and ideas at places like Nalanda, remains important, especially as this year marks the 50th anniversary of diplomatic ties between Korea and India. In this presentation, I will talk about the Buddhist intellectual exchanges between India and Korea in terms of Nalanda monastery, and then show how India and Korea are working together in terms of Buddhism.
Ricardo Sasaki is founder-director and teacher at Nalanda Center for Buddhist Studies in Brazil. He has trained for the last 41 years under many teachers of various Buddhist traditions. Besides his work in Psychological Counselling and directing the Buddhist Center, he is also a writer and a translator, being responsible for the translations of Ajahn Buddhadasa, with whom he studied, into Portuguese language. He received Dharma teacher accreditation from Aggamahapandita Rewata Dhamma Sayadaw as “Dhammacariya Dhanapala”, and later the title of “Mahāsadharmājotikadhāja” from the Buddhist Sangha and the Ministry of Foreign Affairs in Myanmar. He is also a Certified Yoga Instructor by Vivekananda Kendra Yoga in Bangalore, Certified Dharma Teacher and Lay Buddhist Minister in the lineage of Rev. Gyomay Kubose in Mahayana tradition, Certified Meditation Teacher in Culadasa lineage and Certified Mindfulness Coach in Shinzen lineage. He also is the pedagogical coordinator of NUMI - Nucleo de Mindfulness of Belo Horizonte, Brazil, a center dedicated to the spread of secular mindfulness.

Title of the Paper

Bridging the Gap: Maintaining Nalanda Buddhist Tradition in a New World

Abstract

Preserving the Nalanda Buddhist Tradition. The Nalanda Tradition is often associated with the Tibetan Buddhism as it was heavily influenced by waves of teachers who came from Nalanda from the 9th to 12th century. This period is often considered the apex of philosophical tenets of logic, epistemology, and debate. However, Nalanda is important not only to Tibetan Buddhism but also to most branches of Mahayana Buddhism as well as to many of the older schools of Early Buddhism, even before the famous university was founded in its lands. Nalanda’s influence can be summarized into three key periods. The first period was before the foundation of the university when Nalanda was already a prosperous, influential, and populated town during the time of Buddha. He stayed there several times, usually in Pāvārika’s mango grove where he had discussions with eminent people. In Jainism, Mahavira is mentioned several times as staying in Nalanda and the town became a center of Jain activity. The second period began with the foundation of Nalanda University in the fifth century which became one of the first universities in the world. It attracted students from all over India and beyond including China, Korea, Japan, Tibet and Central Asia. It had a profound influence on Chinese and Eastern Asian Buddhism. Finally, the later and final period between the 9th and 12th centuries saw the enormous transmission of knowledge influencing definitely the Tibetan land and the whole area surrounding it, to the point to make the 14th Dalai Lama saying: “To understand Buddhism in Tibet, we must trace its roots back to the Buddha through the Nalanda masters.” Now, a new period of the Nalanda Tradition is visible in different lands, diverse from the ancient ones, with “Nalanda” centers and monasteries multiplying around the world, like the one in distant Brazil, where similar principles of profound admiration for the works of the old masters is combined with dedicated study and practice, where debate and investigation of reality are not feared but appreciated.
Professor Karam Tej Singh is former Head of Department of Buddhist Studies, University of Delhi. He was awarded the prestigious Commonwealth Scholarship in 1985 to study at the University of Cambridge from where he received his second PhD in Pali and Buddhist Archaeology in 1989. Professor Sarao has been a visiting fellow/ professor at Dongguk University, Chung-Hwa Institute of Buddhist Studies, Sorbonne, Cambridge University, Visvabharati and PS Royal Buddhist University (Cambodia). Some of his recent publications are Buddhism and Jainism: Encyclopedia of Indian Religions (Springer, 2017. Jointly with J.D. Long), The History of Mahabodhi Temple at Bodh Gaya (Springer, 2020), Baku’s Temple of Eternal Fire: Its Connections to Baba Nanak and the Udasi Sadhus (Bloomsbury, 2021). In 2011, the PS Royal Buddhist University, Phnom Penh, conferred the degree of Doctor of Letters (Honoris Causa) on him. On the occasion of the Independence Day, 2018, the President of India conferred on him the Certificate of Honor for outstanding scholarship in Pali Language. The Ministry of Culture, Government of India conferred the Vesak Citation of Honor on him for the year 2020.
Title of the Paper
How Could a Buddhist be a Worshhipper and/or a Pilgrim

Abstract

Pilgrimage and cults like relic worship may seem not essential for a non-theistic, rational and non-magical religion like Buddhism when viewed from a strictly philosophical perspective. However, aesthetically delightful, socially integrative and spiritually fulfilling practice of pilgrimage to holy places and relic worship exist as a very positive component of Buddhist religion. One might wonder how it is possible to a religion which has no theistic foundation or a concept of holy to have sacred items or places to be so central. Yet in our culture we proudly possess historically, culturally and sociologically significant practices of relic worship and pilgrimage. We have to account for it by explaining how it was possible for Buddhists to develop such praxis in spite of the rich philosophical orientation.

One has to clearly understand that the notion of Dhamma we hold in Asia need not perfectly match the Western definitions of philosophy and religion. For us, religion and philosophy are not watertight compartments. Our Dhamma has both philosophy and religion walking together without much quarrel. Our philosophy is religious and our religion is philosophical as and when it is necessary to work for the spiritual wellbeing of beings. For instance, the Buddha has recommended to Vajjus, in the Maha Parinibbana Sutta, to respect traditional sacred places and worship respectfully their seniors in wisdom. And he has also encouraged worshiping relics of glorious leaders and enlightened beings among us. That was why eight kings of India insisted that they should be given the Buddha’s relics. The Buddha even was instrumental in enshrining body relics of pious kings and holy monastics both male and female.

Even though the Buddha was discouraging a personality cult develop around him, for cultural and religious reasons there were occasions he had to tolerate people collecting memorabilia and also creating images and portraits of him. It is because of his religio-cultural insight coupled with philosophical wisdom, unlike that of Socrates, we have millions of people worshiping and respectfully following him while living as Buddhists.
Dr. Victor Wee was a Founding Member and served as President of Buddhist Gem Fellowship for 25 years. He teaches Buddhism in Malaysia and spoke at international Buddhist conferences. He is active leading pilgrimages to places with a Buddhist heritage and is currently a Professor at Taylor's University.

Title of the Paper
Contribution of Chinese Pilgrims to Buddhist Tourism in India

Abstract
Going for a Buddhist pilgrimage at the four sacred sites connected with the life of the Buddha is a very important spiritual journey for a Buddhist. Although the four main sites, namely, Lumbini, Bodhgaya, Sarnath and Kusinagar, are very well visited by Buddhist pilgrims, especially Bodhgaya and Lumbini, many may not know that these sites would have been lost through time if not for the records of the Chinese pilgrims who visited the holy sites during the 5th - 7th century CE. Among the many pilgrims from China and Korea travelling to India during this period, Venerable Faxian (227-422 CE), Xuanzang (602-664 CE) and Yijing (635-713 CE) contributed tremendously to the identification and discovery of the holy sites with their detailed accounts. Of particular importance is the Great Tang Records of the Western Regions written by Xuanzang who gave a detailed account of his journey to India and back along the Silkroad as well as the descriptions and locations of the sites that provided the reference for British and Indian archeologists to uncover the holy sites in India.
Anura Manatunga is presently serving as the Director General of Archaeology in Sri Lanka. Previously he was a Senior Professor in Archaeology and the Director of the Centre for Heritage Studies, University of Kelaniya, Sri Lanka. He is a Fellow of the Sri Lanka Council of Archaeologists and was the Vice President and a Joint Secretary of the Council for some time. He has been a member of the Advisory Board to the Department of Archaeology, Government of Sri Lanka during last two decades. He once represented the Cultural Property Board of Sri Lanka. He was the Director of the Polonnaruwa World Heritage Site of the Central Cultural Fund of Sri Lanka. He is the founder secretary of the International Association for Asian Heritage (IAAH) and was the head of the Department of Archaeology, University of Kelaniya.

Title of the Paper
The journey of the Tooth relic: A survey into socio political importance of the Tooth relic in Sri Lanka and beyond.

Abstract
The present paper is a survey into the history of the Tooth relic, which was brought to Sri Lanka in the 4th Century CE from India and presently located at the Temple of Tooth at Kandy. The relic has not only been venerated but also became a symbol of power in Sri Lanka throughout its history. Construction of Tooth relic temples and safeguarding the relic by different kings in Anuradhapura, Polonnaruwa, Dambadeniya, Yapahuwa, Kurunegala, Kotte and Kandy kingdoms will be summarized in this presentation. The lesser well known places where the relic kept hiding during political disturbances and the protectors, custodians and guardians of the Tooth relic will be attempted to identify. Battles fought for the ownership of the Tooth relic by different kingdoms in Sri Lanka in the medieval period clearly indicate its socio-political importance. Attempts to own the Tooth relic by South Indian and Southeast Asian kings will also be surveyed in this research. Attitudes of Portuguese, the Dutch and British administrators on the Tooth relic will be taken into consideration. The contemporary importance of the Tooth Relic in socio-political perspective in Sri Lanka and other Buddhist countries are concluding the present paper.
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. Moscow.

Title of the Paper
Buddhist Pilgrimage in Russia

Abstract

For the first time Buddhism was spread in Russia in 8th century AD. The second wave of Buddha’s teaching happened at the first third of 17th century due to the migration of the nomadic Kalmyk tribes to the Volga River region. But now Russia has the living Buddhist heritage from the various periods of spreading of Buddhism. Mostly they are connected with the history of the nomads, who follow Buddhism: Kalmyks, Buryats, Tuvians and Altai peoples. Besides, the Russian regional museums have some relics brought from different countries and country’s regions: Museum of the East in Moscow; Samara city museum; The State Hermitage in St. Petersburg.

In Kalmykia and neighboring regions: Buddha’s sharira in the main temple “The Golden Abode of Shakyamuni Buddha” Bogdo-uhl mountain – according the legend Dalai lama once had a lunch on it Caspian sea, according the legend, received it’s name due to the prophesy of Kashyapa Buddha.

In Buryatia and neighboring regions: Sandal statue of Buddha in Egitu datsan. It was made during the life of the Buddha, then it was moved from Bodh Gaya to Bactria, and then Kumarajiva (344-413) became its owner. He brought it to China. The statue was deeply revered by the emperors of the Song, Yuan and Ming and Qing dynasties. During the Boxer Rebellion (1899-1901) it was taken to the Buryats.

Ivolginski dastan: one of the main Buddhist temples in Russia. Other monasteries and temples in Buryatia have some Buddhist relics, too.

In Tuva: The ruins of the medieval temples The newly built temples have some Buddhist relics.
In St. Petersburg: Buddhist temple in 1913 had its first service to celebrate 300-years of Romanov Russian dynasty. The Siamese king sent two Buddha statues.

In Moscow: The first Buddhist temple was erected in 2022 and consecrated in January, 2023. The presentation will show the pictures, maps, photos etc.
PARTICIPANTS FROM ABROAD

AUSTRALIA

Most Ven Thich Quang Ba  President IBC, Abbot Van Hanh Monastery, Australia, Australia Buddhist Federation
Ven. Ngo Nang Nguyen  Nguyen Thiea Monastery
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Most Ven. Lama Yeshi  Secretary General, Central Monastic Body of Bhutan
Ven. Sonam Tobgay  Central Monastic Body of Bhutan
Ven. Nima Gyeltshen  Central Monastic Body of Bhutan
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Mr. Sotha Ros  Buddhists and Khmer Society Network and Vice President, IBC

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Ms. Dr. Alexandra Kallay  Founder, Chairwoman of the Institute of Environment and Ethical Education
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Mr. Thierry Dodin  Executive Member, IBC Germany
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Mr. Jantsan Jargalsaikhan  Mongolian Buddhists, ABCP
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Most Ven Da Lama Kh. Byambaajav  Dy Abbot, Gandan Thekchenling Monastery & Secy Genl ABCP
Ven. Munkhbaatar Batchuluun  In-charge, International Affairs, Gandan Thekchenling monastery
His Eminence 7th Nar Banchen Rinpoche  Head of Nar Banchen Trust, Founder, Narpo monstery
Ven. Davaapurev Sninkhuu  Administrator, Naropa Monastery
Mr. Shirendev Dorlig  Director, Vipassana Research Center
Mr. Odgarid Jugder  Head of Gaden TV
Mr. Gursed Tserenpil  Director, Producer, Buddha Production
Mrs Sarantuya Jigmedsuren  Deputy Director, Association of Mongolian Buddhist Devotees
His Eminence Khamba Lama Dambajav Choijiljav  Chief Abbot, Zuu Khuree Dashicholing Monastery
Mr. Naranbat Lama  Zuu Khuree Dashicholing Monastery
His Eminence Telo Tulku Rinpoche  Former Shadjin Lama of Kalmyk Republic President, Buddhist Union of Kalmykia, Russia

Prof. Damberel Sukhe  Lecturer, National University of Mongolia
Mr Enkhtsetseg Samdan  Advisor Communications and Senior Writer, Senior Writer, Advisor to Deputy Prime Minister, Govt. of Mongolia
Mr. Batzorig Tsend-Ayuush  AMBD Executive Director
Mr. Arunbiod Avirmed  AMBD Chairman
Ms. Enkhmaa Erdenebat  AMBD Devotee

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Most Venerable Abhidhjamaharaththaaguru Sayadaw Dr. Ashin Nyanissara  Chancellor, Sitaung International Buddhist Academies

Mr. Lin Naing Yan  Sitagu International Buddhist Academies
Mr. Kyaw Moe Naing  Sitagu International Buddhist Academies
Ven. Dr. Ashin Candamukha  Associate Professor, International Theravada Buddhist Missionary University, Yangon, Myanmar
Ven. Dr. Ashin Nandaka  Pro Rector (D.C.U) Sasanaadhamjhammacariya
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Ven. Dr. Ashin Kumara  Pro Rector, Sitagu International Buddhist Academy

NEPAL

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Ven Mettaye Bhikkhu Awadesh Kumar Tripathi  Vice Chairman, Lumbini Development Trust, Nepal
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