



2567 / 2024

1<sup>st</sup> Panel Discussion

“Application of Buddhist Mindfulness  
for Health and Wellbeing”



Ven. Dr. Khammai Dhammasami  
Moderator



Most Ven. Sheng  
Hui  
Panelist



Ven. Matara  
Wimalabuddhi  
Thero  
Panelist



Rev. Dr. Sean  
Thompson  
Panelist



Ven. Bhikkhuni  
Jahun  
Panelist



Ms. Momoe  
Saito  
Panelist

14.00  
15.00

19<sup>th</sup>

May 2024

Conference Hall  
Mahachulalongkornrajavidyalaya  
University (MCU)  
Ayutthaya

[www.undv.org](http://www.undv.org)

## 1<sup>st</sup> Panel Discussion on “Application of Buddhist Mindfulness for Health and Wellbeing”

**Moderator :** Ven Dr. Khammai Dhammasami & MBU/ MCU



**Ven. Prof. Dr. Khammai Dhammasami,  
Myanmar**

Venerable Dr. Khammai Dhammasami is a Theravada Buddhist monk-scholar from Oxford, Great Britain. He was involved in teaching and research in Buddhist Studies at University of Oxford where he received his doctor of philosophy in Buddhist Studies. Apart from his university teaching, he offers Buddhist teaching and vipassana meditation regularly to the public since 1993 in Sri Lanka, Britain, Canada, USA, Singapore, Malaysia, Myanmar, Korea, Hungary, Spain and Thailand.

He has served as assistant secretary, general secretary and vice chairman of the International Council for the United Nations Day of Vesak. He has been the main thinker and coordinator of the two Buddhist universities groupings: the International Association of Buddhist Universities (IABU) and the Association of Theravada Buddhist Universities (ATBU). He serves as the Executive Secretary in both associations.

Since 2016 he has established and been in charge of Shan State Buddhist University, an institution with a liberal and critical multidisciplinary approach to the study of Theravada Buddhism and Pali in the English medium.

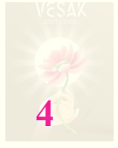


**Ven. Bhikkhuni Jahun**  
Dongguk University  
South Korea

Panelist

### **Synopsis**

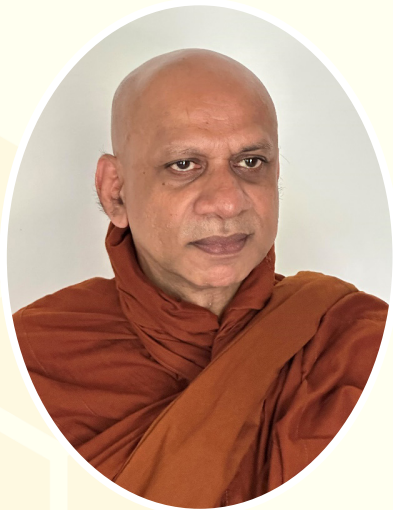
Constant exposure to others' suffering and death can predispose medical workers to similar feelings of distress and negative consequences of caregiving for others. Medical workers' psychological affliction caused by work-related distress and exhaustion is described as empathic distress. Recent fMRI findings suggest that empathy and compassion are not identical concepts since the two have distinctive neurological pathways. Empathy is a socio-affective path to "feel with" others and can increase negative emotions and distress when sharing the suffering of others too much, whereas compassion is a socio-cognitive path to "feel for" others. Compassion is linked to helpfulness and an increase in forgiveness behavior. In fact, empathic distress fatigue can be reduced with effective interventions, and empathy can be turned into more positive and compassionate mind. Compassion can be cultivated through self-care practices. Self-care for healthcare workers is defined as a proactive, holistic, and personalized approach to the promotion of health and wellbeing through a variety of strategies, in both personal and professional settings, to enhance the capacity for care of patients and their families. Effective self-care is any strategy practiced regularly that incorporates self-discipline, self-awareness, accountability and motivation. More than simply pursuing pleasurable activities, personal self-care practices can include getting more rest, spending time alone or in reflection, seeking professional therapy, life coaching, or any activity that supports, energizes, soothes or inspires. More than anything else, meditation practice, in particular, is an effective strategy for self-care and compassion training in both personal and professional settings.



## **Curriculum Vitae**

Ven. Jahun entered the Korean Bhikkhuni sangha in 2004 after completing her master's in East Asian Studies at Stanford University. She earned her doctorate from Dongguk University with a dissertation on *Vedanā* study. She now serves as a Dhamma instructor and lecturer at Dongguk University and education acarya at Jogye Order of Korean Buddhism. Her research interests not only include *Vedanā*-related interdisciplinary studies but also Buddhist liberal arts education and traditional and modern practices. She vows that the teachings she shares will uphold the integrity of the dhamma, ensuring that those connected to them experience less suffering and greater happiness.





**Ven. Matara Wimalabuddhi Thero**  
**Sri Lanka**

Panelist

## Synopsis

In this talk, we will explore the profound teachings of the Sattipatthana Sutta, a core Buddhist scripture on mindfulness, and its practical application for enhancing our health and well-being. As we gather here in Thailand, a nation steeped in Buddhist tradition, during the auspicious Vaisakha Celebrations, this is an opportune moment to reflect on the power of mindfulness for a more balanced and fulfilling life.

The Sattipatthana Sutta guides us on a path of self-observation through four foundations of mindfulness: the body, feelings, mind, and mental objects). By cultivating awareness in these areas, we gain a deeper understanding of ourselves and our experiences. This introspective journey fosters emotional regulation, reduces stress, and promotes a sense of peace and clarity.

The talk will delve into how mindfulness practices can:

- \* Improve physical health: By focusing on bodily sensations, we can identify tension patterns and learn to relax, promoting better sleep and overall physical well-being.

- \* Enhance emotional well-being: Mindfulness allows us to observe our emotions without judgment, fostering emotional regulation and reducing negativity.

- \* Sharpen mental clarity: Through mindfulness practice, we can improve focus and concentration, leading to greater productivity and a calmer mind.

Drawing upon the wisdom of the Sattipatthana Sutta, this talk will provide practical techniques for integrating mindfulness into daily life. We will explore



simple meditation exercises and strategies for cultivating present-moment awareness in our daily activities. By embracing mindfulness, we can unlock a path to greater health, well-being, and inner peace, contributing to a more harmonious and flourishing world.

As a Hotel Management professional, I experienced a lot of internal stress and pressure about 10 years ago while working on the island and in other reputed hotels around the world. However, when I discovered mindfulness, I decided to leave everything behind and become a follower of Gautama Buddha.

Since then, I have been purely dedicated to practicing Mindfulness and have come to understand the value of Mindfulness. As a member of Sangha at the Nissarana Wanaya Monastery, we have initiated the Sathi Pasala (School of Mindfulness) to spread the message of Mindfulness among the general community and school children.

We have observed significant positive changes in children and others who have participated in Mindfulness program. As I emphasize at the beginning of this talk Day by day, the growing number of Mindfulness Practice followers proved the efficacy of this path. On this occasion, I cordially invite those who have not yet experienced the wisdom of teaching.... "Ehipassko", Come and participate and experience the wisdom of the Buddha.

May this talk serve as a source of inspiration for all on this auspicious occasion, and may the principles of mindfulness illuminate the path towards a healthier and happier life.

## **Curriculum Vitae**

Ven Matara Wimalabuddhi: A Journey from Hospitality to Mindfulness

For over 25 years, I worked in the fast-paced world of hotel management, developing my skills in renowned establishments across Sri Lanka and internationally. However, a desire for a more profound purpose led me to a transformative path.

Ten years ago, I decided to become a follower of Lord Buddha and embraced ordination in the Theravada tradition. The teachings of Buddhism, particularly the practice of mindfulness, resonated deeply with me.

Currently, I am pursuing a Master's degree in Buddhist Culture to further enhance my understanding of these transformative practices.

Driven by my passion to share this knowledge, I actively teach mindfulness to diverse audiences. From guiding school children to empowering private sector employees, I help individuals cultivate self-awareness and unlock their full potential.

This journey, from the world of hospitality to the path of mindfulness, has instilled in me a deep commitment to fostering well-being and inner peace for all.



**Most Ven. Sheng Hui**  
Vice President, Buddhist Association of China  
China

Panelist

### **Curriculum Vitae**

Most Ven. Sheng Hui (1952- now), male, became a monk at Qiyuan Temple, Jiu Hua Mountain, Anhui Province in 1980, and he is the first undergraduate and postgraduate student of the Buddhist Academy of China.

Current position: Vice President of the Buddhist Association of China, President of the Buddhist Association of Hunan Province, President of the Buddhist Academy of Hunan Province.



**Rev Dr. Sean Thompson**  
Founder and Primary Teacher,  
The Centered Path  
USA

Panelist

## Synopsis

Buddhist Meditation practice applied to mental health and wellbeing.

The Buddha is often referred to as ‘the physician of the mind’. Mental illness is referred to as the hidden epidemic in our modern world.

In Buddhist teachings we can see ‘suffering’ redefined in our modern lives as depression, anxiety, PTSD (Post Traumatic Stress Disorder), trauma, and substance abuse. The Buddha Dhamma clearly outlines the processes and practice to attain and maintain mental health and well-being by the deepened understanding of suffering, impermanence, and interdependence as well as the realization and practice of generosity, morality and cultivation.

My talk will outline and explore my work teaching mindfulness and meditation in a psychiatric hospital and substance abuse programs and how the application and understanding of ‘Sila’ (moral discipline), ‘Dana’ (giving) and ‘Bhavana’ (mental cultivation) can help promote mental wellbeing, as well as mental health, fitness and resilience.

Meditation and the teachings of the Buddha have helped me reach out to those that are suffering and offer them help and hope with the Buddha Dhamma. Although not applicable to all forms of mental illness, Buddhism and the practice of meditation and mindfulness can be useful in the treatment of mental illnesses and promote mental wellbeing, mental fitness, and mental resilience.

By better understanding the influence of Buddhist teachings on the Western application of mental healthcare we can help build better minds through trust and working together to relieve suffering for all beings.



## **Curriculum Vitae**

Dedicated and results-oriented medical professional with 20+ years of teaching, educational leadership, and academic program management for anatomy, physiology, and emergency medicine and mindfulness for mental health. Demonstrated expertise in implementing curricular programs and comprehensive student support services to promote student development in multicultural and inclusive learning environments. Skilled in using best practices to create strategies and address students' issues that negatively impact their academic/personal success. Proven track record of building and maintaining a positive environment for students with academic success. Committed to promoting equity, access, and inclusion in learning environments. Skilled in recruiting, training, mentoring, and directing cross-functional teams to achieve shared visions and goals. Instrumental in improving and delivering learning opportunities, executing teaching methods/multimedia approaches, and enhancing students' performance.

### **Areas of Expertise**

- Instructional Design & Development
- Strategic Program Planning & Execution
- Educational Leadership
- Teaching Material Preparation
- Reporting & Documentation
- Team Training & Development
- Cross-Team Collaboration
- Academic Administration
- Student Development
- Classroom Management
- Issues & Conflict Resolution
- Mindfulness and meditation techniques
- Connection and communication
- Supportive of inquiry and curiosity
- Development of mental health, fitness and resilience course work.

### **Experience**

#### **Activity Therapist, Meditation for mental health Instructor**

#### **Denver Springs Menal Hospital, Englewood Colorado**

April 2021 -Present

Plan and perform therapeutic rehabilitation activities and functional life skills including coping skills and mindfulness to promote mental health and fitness for patients with psychiatric, substance abuse or co-occurring disorders by using the principles and practices of activity therapy as outlined by the hospital. Work as a member of a multidisciplinary treatment team providing evidence-based transfor-





mational care for a broad range of mental health and addiction concerns in a compassionate way.

**Meditation and Dharma tutor**  
**The Centered Path Church, Parker Colorado**

June 2006 – Present

Teaching meditation, mindfulness, and insight meditation techniques in one-on-one and group settings. Creating relaxing environments supporting the development of mental resilience, fitness, and the development of new coping skills. Present historical, philosophical, religious, and ceremonial aspects of the Buddha Dhamma. Helping clients and students develop mental health, empathy, compassion, and wisdom to help reduce suffering, anxiety, panic attacks, insomnia, grief, delusion, and depression.

**Adjunct Instructor**  
**Colorado Early Colleges, Aurora Colorado**

Aug 2022 - Present

Deliver high quality instruction based on curriculum requirements, prepare for classes including creating and following lesson plans. Teach assigned courses, update announcements, discussion boards and engage students in a positive and interesting fashion. Create video supplemental learning materials as well as host Zoom (video conference) meetings with students. Provide useful and robust feedback in a timely manner. Produce and maintain reporting and grading documentation. Coordinate with online advisors, administration, and other instructors to ensure a good student experience and best possible educational outcomes for both the students and the school.

**Adjunct Professor**  
**FORTIS Colleges and Institutes**

Nov 2020 - Present

Medical Terminology and Medical Anatomy and Physiology

Establish, maintain, and promote online learning environment for adult learners to drive academic success. Arrange and manage online live Zoom meetings and supplement lectures with YouTube lectures specific to learners and class. Engage with students to inform announcements and zoom meetings, create, and maintain gradebook. Collaborate with work with program director and dean of education to address challenges, create action plans and items for student success.

- Supervised and encouraged students to continue with studies during transformation of classes from in-person to online.
- Created a team approach to learn new procedures.



## **Professor**

### **Concorde Career Colleges, Aurora Colorado**

Jan 2012 – May 2020

Prepared and delivered lectures and conducted students' test of respiratory therapy, physical therapy assistants, dental hygiene, registered nurse, and radiology technology departments in medical terminology, general anatomy, and physiology of human body. Guided students on applicable disease processes and medications associated with students' field of study.

- Advised and supported students to continue studies and accomplished goals within healthcare field.
- Created new models for anatomical identification of muscles, joints, and bones.

## **Clinician**

### **American Career College**

Delivered strategic leadership and training sessions for students on chiropractic and physiotherapy techniques to boost their knowledge and performance.

- Arranged and oversaw special topic technique seminars/workshops while providing therapy to anatomy and physiology.
- Generated and managed documentation while conducting exams and supporting other clinicians.

## **Anatomy Instructor**

### **Inter Coast Colleges**

Utilized state-of-the-art chiropractic and physiotherapy to assess patients and recommend treatments accordingly.

Instructor of Anatomy and Physiology at Inter Coast Colleges Inc., West Covina and Burbank, CA

- Designed and implemented class materials, such as syllabi and tests in line with college and regulatory standards.
- Prepared lectures and taught classes in human anatomy and physiology.

## **Emergency Medical Technician, Field Training Officer**

### **MEDCARE MEDICAL SERVICES, Los Angeles California**

Delivered initial aid, stabilization, and care to injured and sick at sporting events and public venues.

- Coached and mentored recruits on proper technique, etiquette, and administrative operations comprising of report writing, accident reports, and billing.



### **Program Manager**

#### **Natural Health Services, Pasadena California**

Jan 2005 - Dec 2007 (3 years)

Managed all care and paper trail for patients and prepared treatment plans and therapy schedules for holistic care center, including nutritional supplementation, weight control, and natural detoxification.

### **Chief Executive Officer**

#### **Natural BodyWorks LLC, Parker Colorado**

Jan 1997 - Present

Strategic leadership to improve morale, performance and improve quality and efficiency of patient care.

Ensures revenue, cost and market target goals are set and achieved.

Communicates vision effectively to stakeholders from patients to board of directors and the community.

Develop, implement and oversee standards, systems, policies and procedures to promote business and maintain licensure and profitability.

- Analyzed medical records and generated med-legal reports accordingly, which contained chronic diseases, personal injury, sports injuries, and workers compensation.

- Control social media including YouTube channel (thenaturalbodyworks) with 14K subscribers on self-care/case study for public education.

- Examined medical and legal records while determining causality and opinion based on review of records and interviews.

Represent the company to perspective clients, community organizations and referral sources to meet changing needs of the market.

Knowledge of healthcare regulations, HIPAA and quality improvement methods.

### **General Manager**

#### **Thompson Solutions Group**

Evaluated patients and recommended treatment accordingly using state-of-the-art chiropractic and physiotherapy.

- Planned and led successful execution of marketing programs for yoga, chiropractic, and massage therapy.

- Headed all operations of 10+ employees and maintained care, med-legal reports, billing, and documentation.



## **Media Coordinator**

### **Russ Reid Company**

Analyzed and interpreted statistical data for national print advertising for non-profit campaigns.

- Spearheaded projects of various sizes for the implementation of ad campaigns.

## **Consultant & Volunteer Experience**

Meditation and Mindfulness Teacher at Rocky Mountain Dharma and Parker Meditation Practice Group

Advisor | Evaluator | Expert witness at American Medical Forensic Specialists Education

County of Los Angeles | Pasadena Community College; Certificate in Emergency Medical Technician

Cleveland Chiropractic College, Los Angeles, California: Doctorate Degree, Chiropractic Medicine

California Polytechnic State University-Pomona: Bachelor of Science, Business Administration/Marketing

American Institute of Health Care Professionals: Certified Meditation Instructor

## **Licenses & Certifications**

Doctor of Chiropractic License, Colorado #6601

Electrical Physiotherapy license, Colorado #6601

Acupuncture certification, Colorado

International Order of Buddhist Ministers, Rosemead California: Ordained Buddhist Minister

Buddhist Sangha Council of Southern California: Buddhist Minister

Credential for Career and Technical Education - Colorado State Board of Community Colleges and Occupational Education



**Momoe Saito**  
**Researcher at Chuo University**  
**Japan**

Panelist

### **Curriculum Vitae**

Momoe Saito is the author of *Zen Eating: A Japanese Mindfulness Practice for Well-Being & True Fulfillment* (Kasama Shoin, 2023) that introduces an accessible new meditation-based practice for supporting the well-being of busy people around the world. Momoe has delivered Well-being lectures and ZenEating® experiences to thousands of participants in over 30 countries globally and her clients include companies such as Google, McKinsey, Accenture, Panasonic, Mitsui, Fujitsu, Duskin and Salesforce as well as many universities like Imperial College and Indian Institute of Technology.

Momoe conducts original research into comparative happiness, Zen, Japanese culture, food-related traditions and well-being. In the past, she spent two years learning philosophy and wisdom in India and worked for a well-known digital cooking-focused startup in Japan after working for the wellness department at a resort.

Momoe's mission is to help individuals and organizations build a profoundly healthy relationship with body and mind that cultivates a sense of gratitude for the natural world for world peace.

She is the first person who proposed "Well-being" to G7 and G20.





# VESAK

2567 / 2024

2<sup>nd</sup> Panel Discussion

## “Buddhist Path to Trust and Global Partnership”



Mr. Carlo Luyckx  
Panelist



Dr. R.A. Kiriwandeniya  
Panelist



Dr. Paul Fuller  
Panelist



H.E. Pham Sanh Chau  
Panelist



Ven Dr. Napan Santibhaddo  
Panelist



Ven Dr. T Dhammaratana  
Moderator

15.00  
16.00

19<sup>th</sup>

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University (MCU) Ayutthaya

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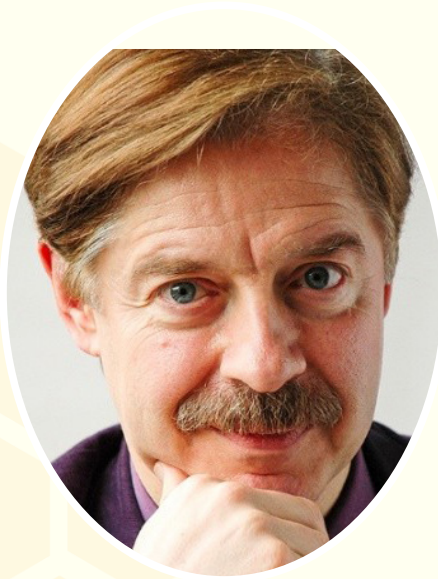
## 2<sup>nd</sup> Panel Discussion on “Buddhist Path to Trust and Global Partnership”

**Moderator:** Ven. Dr. T. Dhammaratana, France & MBU/ MCU



**Ven Dr T Dhammaratana,  
France**

Ven. Dr. Gamaliel Dhammaratana, (B.A, Sri Lanka; M.A, M.Phil,Ph.D, Paris-Sorbonne) was born in Sri Lanka and ordained as a Buddhist monk in 1968. He studied at the Universities of Kelaniya, and Paris Sorbonne, France), becoming proficient in Pali, Sanskrit, Sinhalese and France, and received his Ph.D. degree from the University of Sorbonne- Paris IV, France in 1994. He held the positions of Consultant to the Divisions of Philosophy and Ethics and Cultural Pluralism and Intercultural Dialogue at UNESCO Headquarters in Paris. He has very successfully collaborated to implement Universal Ethics project and worked as the copy-editor of History of Humanity volumes VI and VII published at UNESCO in 2008. Presently, he serves as the President of the Frankfurt Buddhist Academy in Germany and holds the role of Vice-President of the International Council of the United Nations Days of Vesak.



**Carlo LUYCKX**  
**Vice-President of the European Buddhist Union (EBU)**  
**President of the Belgian Buddhist Union.**  
**Belgium**

Panelist

## Synopsis

For almost 2,600 years the Path shown by Buddha Shakyamuni has allowed for countless beings in a great number of Asian countries, over many generations, to find fulfilment by following his advice not to look outside to find happiness but to develop from within their hearts loving kindness, wisdom, deep joy and clarity through avoiding to cause suffering for others, through creating happiness for their fellow beings, and most importantly so, through becoming master of their own mind.

Wherever Buddhism has taken roots, it has always incorporated the local values that were not in contradiction with the teaching of Lord Buddha. This is why from the cultural point of view Buddhism has over the centuries become so rich, so diverse and so colourful. This is what is also happening today in the West.

It is mainly from the 1950's onwards that the Dharma was adopted as a way of life, study, and practice by a constantly growing number of Westerners in all European countries as well as in the United States, Canada, South America, Oceania and more recently also in Africa. Realizing that Buddhism offers them the skillful methods of calming their mind and developing loving kindness and clarity, more and more Westerners are practising the teachings of the Pali traditions and of the Sanskrit traditions.

Thus, the Buddhist community has a global responsibility in promoting peace and respecting freedom of religion or belief, as well as human rights, gender equality and the rule of law. Buddha Shakyamuni was a revolutionary in his time by



welcoming into the Sangha all men and women devoted to the Dharma, including even the untouchables in a caste-based society. The Global Partnership in which all Buddhist traditions should engage could be a means of contributing to lasting peace between the world's major powers. Also on the level of preserving the environment, containing climate change and maintaining biodiversity, Buddhism can make an important contribution to keep life on this planet safe for future generations.

## **Curriculum Vitae**

Name: Carlo LUYCKX  
Home address: 31 rue Capouillet, 1060 Brussels  
Mobile phone: +32 475 86 89 99  
E-mail: carlo.luyckx@buddhism.be  
Website: www.carloluyckx.be  
Date of birth: 3 August 1953  
Nationality: Belgian

### **Titles:**

- President of the Belgian Buddhist Union since 2014.
- Vice-President of the European Buddhist Union (EBU) since 2023.
- EBU Representative to the European Union since 2021.
- President of Karmapa Foundation Europe since 2022.

### **Education:**

- Degree in Political Science and International Relations (University of Brussels – ULB) (1984-1988), Subject of the master's thesis: "The Question of Tibet: Sovereign State or Integral Part of China?", (Highest distinction).
- Degree in International Law (ULB) (1987-1989) (Great distinction).

### **Work experience:**

- Deputy Director of the Bureau International des Producteurs d'Assurances (1989-1990).
- Advisor to the Minister-President of the Brussels Capital Region (1990-1991).
- Director-General of the Brussels-Europe Liaison Office (1991-2015).
- Secretary General of the European Movement Belgium (1992-2000).





- Deputy Secretary General of the International European Movement (1995-1997).
- Project Manager of Visit.Brussels (2015-2018).
- EBU Coordinator of the SASCE project on protection of places of worship (2021-2023).

**Political responsibilities:**

- Member of the local Council of Saint-Gilles-Brussels (50.000 inhabitants) (1995-2000).
- Deputy Mayor (2000-2006 – 2007-2012 – 2013-2018).

**Activities related to Buddhism:**

- Taken Refuge in 1971 with Akong Tulku Rinpoche at Samye Ling Monastery in Scotland.
- Co-founder and Executive Vice-President of Kagyu Samye Dzong Brussels since 1977.
- Co-founder and Executive Vice-President of Kagyu Samye Ling Belgium, Retreat centre at Beaumont since 2015.
- Artist specialized in painting Thankas, having studied from 1977 till 1984 with Sherab Palden Beru, main lineage holder of the Tibetan art tradition Karma Gardri.

**Publications:**

- “Only the Impossible is Worth Doing”, Author of the chapter on Akong Rinpoche’s activity in Belgium, Dzalendra publishing, Scotland, UK, 2020.
- “Integrity in Politics: a Utopia?”, foreword by H.H. the Dalai Lama, preface by Matthieu Ricard, Edition du Lys Bleu, Paris, France, 2022.





**Dr. P.A. Kiriwandeniya**  
**Chancellor Of Wayamba University**  
**Sri Lanka**

Panelist

### **Synopsis**

We are living in a world today where human decisions and actions are generally determined according to dictates of science and technology. Intellectuals and scientists, as well as various social activists believe that propositions not aligned with established scientific and technological knowledge lack credibility. Consequently, our societal landscape today is being guided by considerations of extreme individuality and selfishness, fostering a culture marked by greed and malice.

The Buddha, born two thousand six hundred years ago, realised the true nature of life and preached to the world about the true nature of living beings and their environment. His principal contribution was that his teachings address aspects of life that are beyond the reach of science and technology. His teachings on samsara and methods for transcending it have fostered an understanding of the genuine essence of living beings and their surroundings. The relevance of the Buddha's doctrine is strikingly apparent in contemporary society, arguably even more so than in his own era. The interest of the peoples of the world in Buddhism is therefore increasing day by day. Buddhism is a doctrine placing great emphasis on wisdom and today, intellectuals, scientists and experts in various fields have begun to view Buddhism positively. The principle of Mindfulness (Sati) lies at the heart of the path to Nibbana, the Buddhist concept of liberation. The significance of cultivating mindfulness is now recognized within numerous educational frameworks worldwide, with Mindfulness Training increasingly regarded as a fundamental component of

education. I firmly believe that it is now imperative for us to turn our attention to the foundational teachings of Buddhism.

Without acknowledging individual identities, without enhancing individual personalities, and without recognizing the social and fundamental traits of individuals, the science and technology developed by man himself could lead to the destruction of the entire human race. In his/her way of life, every individual should aspire to embody the human virtues exemplified by the Buddha. The Four Brahma Viharas considered in Buddhism as the four highest emotional states to be practised by every individual are worth mentioning here. These are Metta (loving-kindness), Karuna (compassion), Mudita (sympathetic joy), and Upekkha (equanimity), acting as main factors behind our personality development. Regardless of the status of a person, these four emotional states will help in the development of good behaviour and well-being of everyone.

The Buddha, who has shown clearly and simply how people are enriched by the four Brahma Viharas had preached the Noble Eightfold Path to nibbana -right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This was the Middle Path which the Buddha preached for emancipation. This has been the right path for survival and the whole journey of life, the correct path for progress in all the fields the people are currently engaged in.

The Buddha's teachings show how to live for the well-being of the society and to make one's character a social character. He introduced the four ways of kind treatment (sathara sangraha vasthu) – generosity, pleasant speech, meaningful livelihood, and equality – that can be used to create a harmonious social creature by promoting equitable sharing of what one has. These four characteristics contribute to establish a harmonious society and to alleviate the crises that constantly arise in society. People belonging to different societies will be open to act as truly "global or universal citizens". As we meander through the bustling Universal Village, we encounter a vast river of humanity, most individuals driven by the pursuit of fulfilling their basic and fundamental needs. In a realm where the advancements of science and technology often prioritize discoveries detrimental to human existence, there arises an imperative to pave the path towards a "new society." Such a society, envisioned and constructed, promises not only economic prosperity but also embraces the nurturing of essential human virtues, fostering a collective journey towards universal well-being and contentment.

The way in which the factors of development as identified in modern times are mixed with developmental processes and the way in which the results of development are enjoyed has been detrimental to the very existence of men, animals, and the whole universe. Extreme has been the attempt made to satisfy unsatisfied expectations. When the people and the countries that are suffering from unsatisfied basis



needs and those that are enjoying happiness are carefully analysed, the world will be seen as having inherited more suffering than happiness. The world needs societies that take a middle path between the extremes. To search for the truth, one must become a lamp for oneself and the society in which he lives should be a society that provides light to all. The cultural tradition in Sri Lanka where lay society donors residing around Buddhist temples extend unwavering support to the resident priests, assisting them in various capacities, stands as a beacon of development worthy of global emulation.

To conclude, let me refer to the centuries of Western colonial influence on the Sri Lankan society. Sri Lankan society has been nourished by the Buddha's teachings for centuries. Western influence has entered the people's lives in a negative way. We all must find the true meaning of development moving away from the established Western thinking and going back to our traditional Buddhist base. On this basis, we must try to develop a vision for a society that can be fully happy thinking religiously and sustainably managing the environment. I invite you to see what we in the Sri Lankan SANASA Movement are doing in our 4P approach and 5P activities, launched as our strategies recently. We are working with commitment to lead our people in search of true happiness based on Buddhist perspectives.

## **Curriculum Vitae**

Dr.P.A.Kiriwandeniya is a man whose commitment is legendary within the country. Dr.Kiri (as he is fondly called) is a visionary who started SANASA from depleted thrift & credit societies, to a gigantic people's movement with entities competing with the giant private sector of the country. His efforts have made SANASA a brand name which is considered landmark in the local business world, and as a successful Co-operative enterprise among the world's co-operative bodies.

He began his professional career as a teacher after having obtained a Social Science Degree from Vidyodaya University and later PhD degree from Ruhuna University, subsequently worked as the Director of Education at Sarvodaya Movement and Deputy Director of the National Heritage Programme. He is a renowned professional by holding several key positions as the Chairman of Asian Confederation of Credit Unions (ACCU), Vice Chairman of Asia Oceania Association (AOA), Director, People's Bank, Regional Development Bank, Sri Lanka and President, National Institute of Cooperative Management and National Cooperative Council of Sri Lanka and also as the Chairman of the SANASA Development Bank & People's Bank, Sri Lanka and Council Member of the University of Sri Jayawardenapura, Sri Lanka.

He possesses an unusual combination of leadership skills. He can be an animator of public discussions in both small and large groups. Equally, he can be

superb communicators through addresses that often keep the attention of an audience for hours. He is always in part a teacher - as much concerned with what is being learned as with what is immediately accomplished. He moves easily back and forth between the people of Sri Lanka and the international co-operative movement. He is a perceptive observer of trends in international development circles and is able to comprehend when those trends can be honestly accommodated to the longstanding objectives of the SANASA movement. Over the years he has earned an unsullied reputation as a spokesperson for the full range of Sri Lankan society.

Dr.Kiriwandeniya is continuously engaged in community development during the last 7 decades. He trusts people's innovations, participatory research, mobilizing manpower, by awarding charity and welfare for strengthening their own development.

Dr. Kiriwandeniya is a recipient of the Vishwaprasadani Presidential Award in 1996 one of Sri Lanka's highest and most prestigious national honors. Also he is a recipient of Sri Jayawardhanapura Pradeepa Pranama Award in 2017 by University of Sri Jayawardhanapura.

In August 2023 he appointed as the Chancellor of Wayamba University of Sri Lanka.



**Dr. Paul Fuller**  
**Teaching Fellow in Buddhist Studies,**  
**School of Divinity, University, University of**  
**Edinburgh**  
**UK**

Panelist

## Synopsis

Doing the Impossible: The Buddhist Path of Peace and Compassion

This paper will reflect upon the Buddhist path of peace and compassion. On Vesak Day Buddhists are celebrating the Buddha ‘doing the impossible’. This is the overcoming of greed, hatred, and delusion (lobha, dosa and moha), and the realisation of compassion for all sentient beings. This is the embodiment of the “Buddhist Path to Trust and Global Partnership”. It signifies that on Vesak Day Buddhists are celebrating the idea that Buddhists practice complete tolerance and non-discrimination. This is essential for trust and global engagement.

On Vesak Buddhists are celebrating the possibility of creating a better world in which discrimination is overcome. One of the central teachings of Buddhism, and one of the aspirations celebrated during Vesak, is to regard all living beings as equal. It is to show them kindness and compassion, regardless, race, colour, or ethnicity.

The distinctiveness of Buddhism is found in its focus on mental states, and what Buddhism suggests about tolerance and overcoming discrimination. We should be inspired by the first stage of the Noble Eightfold Path, right-view (sammā-diṭṭhi). To acquire right-view the Buddhist cultivates a mental state in which no craving and attachment.

In the Brahmajāla-sutta it is stated that the Buddha understands that selfish opinions (wrong-views, micchā-diṭṭhi) have negative outcomes, even causing lower





forms of rebirth. He also understands what transcends this, yet he does not cling to even that understanding and because of not clinging he has ‘realised within himself the state of perfect peace’. This state of perfect peace is one of compassion. Vesak Day celebrates, this, the Buddha ‘doing the Impossible’ and advocates that we all attempt to do what is seemingly impossible, which is to cultivate peace and compassion.

## **Curriculum Vitae**

### **Education**

PhD: Buddhist Studies  
University of Bristol, 2003  
MA: Buddhist Studies  
University of Bristol, 1998  
MA: Religious Studies: First Class Honours  
University of Edinburgh, 1995

### **Academic Positions**

2021-present: University of Edinburgh:  
<https://www.ed.ac.uk/profile/dr-paul-fuller>  
2020-2021: Bath Spa University  
2019-2020: University of Bristol  
2015 – 2018: University of Cardiff  
2015: Cirencester College (Part-time lecturer for A Levels)  
2012-2013: Bath Spa University  
2012-2013: University of Bristol  
2008-2011: University of Sydney:  
2004-2008: Webster University Thailand:

### **Publications : Books**

Fuller, Paul and Webster, David. 2025. *Waiting for Gotama: A Series of Buddhist Dialogues*. Sheffield: Equinox  
Fuller, Paul. 2021. *An Introduction to Engaged Buddhism*. London: Bloomsbury  
Fuller, Paul. 2004. *The Notion of Ditthi in Theravada Buddhism: The Point of View*.  
RoutledgeCurzon Critical Studies in Buddhism

### **Selected Articles**

Fuller, Paul. 2022. ‘Buddhism and Popular Music’. *The Bloomsbury Handbook of Religion and Popular Music 2nd edition*, ed. Christopher Partridge, Marcus Moberg. London: Bloomsbury

Fuller, Paul. 2021. 'The Elephant in the Room: Buddhist Religious Exclusivism and Prospects for Covenantal Pluralism.' *The Routledge Handbook of Religious Literacy and Global Engagement*, ed. Chris Seiple and Dennis R. Hoover. London: Routledge

Fuller, Paul. 2018. 'The Narratives of Ethnocentric Buddhist Identity', *The Journal of the British Association of Religious Studies*: 19-44

Fuller, Paul. 2017, 'Sitagu Sayadaw and Justifiable Evils in Buddhism', *New Mandela*, 13 November

Fuller, Paul. 2016. 'The Idea of 'Blasphemy' in the Pali Canon and Modern Myanmar', *Journal of Religion and Violence*, 4: 159-81

Fuller, Paul. 2014. 'The Dog-Duty ascetic: Action in the Pali Canon with Reference to the politics of Action in Modern Burma.' *Thai International Journal of Buddhist Studies*: 97-116

Fuller, Paul and Webster, David. 2008. 'A View from the Crossroads: A Dialogue', *Buddhist Studies Review*, Vol. 25: 106-112



**H.E. Pham Sanh Chau**  
**Former Ambassador of Vietnam to India**  
**and Nepal**  
**Vietnam**

Panelist

## **Synopsis**

Since its inception over 25 centuries ago, Buddhism has evolved into the world's second-largest religion. Buddhism continuously fulfills its mission to promote faith and enhance global partnerships. In Vietnam, Buddhism's influence over the past two millennia has intertwined with the thoughts and actions of the Vietnamese people, shaping unique characteristics and playing a significant role in shaping the nation's cultural identity. This is evident through five characteristics: (1) Vietnamese Buddhism as an assimilated Buddhism; (2) Vietnamese Buddhism's consistent emphasis on peace as a fundamental principle; (3) Vietnamese Buddhism's academic and developmental nature; (4) Vietnamese Buddhism's development of a distinct Vietnamese school; (5) Tran Nhan Tong Buddhism as a symbol of diplomatic ideology, becoming Vietnam's soft power in building partnerships.

### **1. Vietnamese Buddhism as Assimilated Buddhism**

Upon entering Vietnam and integrating with indigenous culture, Buddhism affirmed its role in nurturing faith through active contributions to inter-religious dialogue, epitomized by the concept of "assimilated Buddhism." Historical records indicate that Buddhism entered Vietnam through two routes: (1) maritime routes from the south; (2) overland routes from the north, resulting in two distinct schools of thought. These two schools, Northern Buddhism (Mahayana or Great Vehicle)

and Southern Buddhism (Theravada or Upper Assembly Elderly), each have unique characteristics. Northern Buddhism in particular embodies the spirit of assimilation, demonstrated by its close ties to everyday life compared to Southern Buddhism. Rather than focusing solely on asceticism, Northern Buddhism aims to liberate individuals from suffering and cultivate a life of peace and happiness. This spirit of assimilation is evident through the following prominent aspects:

Firstly, the humanitarian spirit: prioritizing human welfare, focusing on people rather than isolating oneself in monasteries or forests. Many monks have become national teachers, educators, physicians, poets, and influential thinkers, contributing to the development of civilized society. Temples also serve as venues for charitable activities, aiding the poor, and the needy. Thus, Buddhism emphasizes human moral values, teaching people to live virtuously, perform good deeds, show love, compassion, and help the less fortunate, nurturing Vietnam's tradition of compassion and solidarity.

Secondly, the practice of Buddhist teachings: emphasizing the application of Buddhist doctrines in cultural life, manifested through customs and traditions deeply rooted in the national identity such as Vu Lan Festival, Tet Nguyen Dan, and festivals. Skillfully integrating the three doctrinal sects of Zen, Pure Land, and Esotericism in practice, Zen cultivates the mind, Pure Land focuses on purity, and Esotericism emphasizes ritual practice. This integration brings Buddhism closer to life, fulfilling diverse spiritual needs and contributing to the unity and happiness of the community.

Thirdly, prioritizing national spirit and interests: always accompanying the nation through ups and downs, contributing to the shaping of Vietnamese cultural identity. Many monks have endured hardships to serve the country, participating in movements to defend the nation, leaving their mark on Vietnamese history. Buddhism teaches that "Dharma does not separate from life," and when faced with threats and adversities, sacrificing for the nation's independence is not an act of aggression but a sacrifice for the country's independence, reflecting profound patriotism.

During the Tran dynasty, Buddhism flourished. Buddhism became the state religion and was considered one of the decisive factors in making the Tran dynasty a historically renowned period in Vietnamese history – "an era of peak cultural and martial prowess and profound spiritual life." Under the leadership of Tran Nhan Tong, Buddhism's assimilation spirit in Vietnam continued to positively contribute to the lasting peace direction. Tran Nhan Tong's establishment of Yen Tu was considered one of the nation's Buddhist centers, associated with unique architectural works. Yen Tu's strategic location made it suitable for establishing a strong "cultural wall" called Truc Lam Buddhism, deeply imbued with the Vietnamese national identity, serving as a defensive barrier for the nation's border.

The story of the "indestructible heart" left by Most Venerable Thich Quang Duc during the resistance against the United States became a symbol affirming the value of "integrated life principles." He self-immolated to protest the war and formed a third force, the Republic of Vietnam government. After achieving peace, Vietnamese Buddhism regrouped its forces, not only promoting Buddhism but also making significant contributions to the country's overall development.

Thus, Buddhism not only plays a role in spiritual cultivation and education but also actively demonstrates a clear spirit of assimilation, inheriting and embellishing the glorious historical tradition of the nation.

## **2. Vietnamese Buddhism Always Emphasizes Peace as a Fundamental Principle**

Religion and belief systems have long been intertwined with societal structures throughout history, aiming to guide individuals towards the values of peace. This ideology is considered a core foundation of sustainable development goals.

Despite encountering two major contemporary religions, Hinduism and Brahmanism, Buddhism has consistently upheld sustainable peace as a fundamental principle in partnership relations by fostering a unique non-violent spirit. This characteristic is most prominently demonstrated through the policy of prioritizing peace and discouraging violent actions during the Ly-Tran period in Vietnam, further strengthened and vigorously promoted. Stemming from this peaceful nature, Vietnamese Buddhism demonstrates a high level of inclusiveness, encompassing tolerance and harmony without assimilation. The influence of Buddhist teachings on a culture of peace has deeply permeated the national identity for over 2000 years, forming the foundational ideology for both domestic governance and foreign policy in Vietnam, particularly during the distinctive Tran dynasty characterized by the absence of conquest ideology.

Internally, upon ascending the throne (1278) amidst the imminent threat of invasion by the Mongol Empire (1285, 1288), Tran Nhan Tong implemented a policy of national unity, from kinship to foreign tribes, from the central court to localities. The principle of "conserving people's strength" and the spirit of grassroots democracy were widely promoted, evident in organizing two famous conferences: Dien Hong and Binh Than. According to many researchers, Tran Nhan Tong was one of the most "people-oriented" kings in the history of Vietnam's monarchy.

Externally, facing the Yuan dynasty, Tran Nhan Tong staunchly defended the nation's independence while employing diplomatic strategies, soft diplomacy, and concessions to avoid or at least delay the threat of war, allowing time to prepare military forces. With Champa, Dai Viet adopted a policy of harmony, providing enough goodwill to stabilize the western and southern border regions, freeing hands to deal with constant threats from the north. The Dai Viet Chronicles recorded: "In

the summer of 1306, King Tran Anh Tong married his sister, Princess Huyen Tran, to King Chiem Thanh, Che Man, according to the previous promise of Emperor Tran Nhan Tong. King Chiem gave 2 districts, and Ly made a gift, later renamed to Thuan Chau and Hoa Chau," marking Vietnam's southern expansion through peaceful means. This was a political marriage but a genuine one, an action for the nation and people, regardless of ethnicity.

The peace ideology of Buddhism has greatly influenced the trajectory of partnership relations in subsequent dynasties and become one of the distinctive elements of Vietnamese national identity, spreading from the North to the South of Vietnam throughout history.

However, the Buddha's perspective on peace has never been a gift from above; it is the result of resolute will, a courageous struggle through self-education and self-discipline. The Buddha's teachings consistently advocate for five fundamental issues in sustainable peace education and human values: (1) Struggle and reconciliation; (2) Enmity and kindness; (3) Harm and non-harm; (4) Hatred and friendship; (5) Killing and respecting life. Alongside this, Buddhism always maintains a state of harmony, fostering friendship, peace, and mindfulness to escape conflict and disagreement, not only on a small scale between individuals but also extending to nations, regions, and globally.

### **3. Vietnamese Buddhism: Academic and Developmental**

Through continuous adaptation and development, Buddhism has preserved its profound philosophical system, characterized by academic rigor and scientific approach, to create persuasive power for building faith and partnerships.

In the context of East Asia in general, and Vietnam in particular, we cannot deny the significant influences from Chinese and Indian cultures. Built upon the indigenous agricultural culture, Buddhism, Confucianism, and Daoism have been flexibly transformed to suit the Vietnamese cultural context. To assert their place in the spiritual life of the Vietnamese people, these three religions have their own paths with different forms, gradually forming a harmonious "Three Religions, One Principle" expression, a highlight of the Dai Viet culture during the Ly-Tran period, especially under the Tran dynasty.

Of course, "Three Religions, One Principle" is not unique to Vietnam; it also occurs in many East Asian countries like China, Japan, and Korea. However, in Vietnam, it has unique characteristics and interpretations. With the synthetic thinking and flexible style of Vietnam's agricultural culture, it has determined an attitude of inclusiveness in flexible acceptance and distinctive graceful behavior. This "Three Religions" spirit converges, "living in peace" between the indigenous culture of the people and Buddhism, Confucianism, and Daoism, making Vietnam's model less rigid than in other countries, especially China.



Through the canonical system, the doctrines of Vietnamese Buddhism show the convergence of Confucian and Daoist thoughts, not only enabling Vietnamese Buddhism to maintain a profound philosophical system but also developing it into a doctrinal form.

Regarding Daoism, Buddhism absorbs the ideas of purity, emptiness, and self-cultivation through mountain asceticism. The harmonious way of living with nature of the Vietnamese people is perhaps closer to the style of Zhuangzi, while the "emptiness" doctrine of Laozi suits the aspirations of the wise. Daoism is inherently close to traditional beliefs, so when it entered Vietnam, it was often mixed to the extent that its existence was not always recognized. In the process of existence and development, the Vietnamese also accept the variations of Daoism reflected in the worship of Vietnamese figures such as the Four Deities (including: Van, Vu, Loi, Dien); the structure of temples in the style of "before Buddha, after gods." This makes Buddhism become profound, mysterious, and attractive to those seeking spiritual salvation.

Regarding Confucianism, Buddhism absorbs moral values such as the Three Bonds and Five Constants (for men); the Three Obediences and Four Virtues (for women). The Ly-Tran dynasties in Vietnam also applied reasonable elements of Confucianism, mainly to serve the establishment and consolidation of the political system of the court and social organization. Combining these two, Buddhism based on Confucian thought has taught the Vietnamese tradition to value villages and the country, democratic spirit, etc. This makes Buddhism closer to the Vietnamese people, easily accepted and assimilated. In addition, due to the influence of Buddhism from China, gradually replacing the direct transmission from India, Vietnamese monks were very proficient in Confucianism and Han script. Many cases of skillful debates and profound knowledge of Vietnamese monks impressed Chinese envoys, laying the foundation for friendly diplomatic relations.

From the perspective of Vietnamese Buddhism, it is recognized that the "Three Religions, One Principle" may seem different, but upon closer inspection, they are often just different expressions of the same concept. These differences do not contradict each other but complement and support each other: Confucianism organizes society in an orderly manner; Daoism cares for the physical health of individuals; Buddhism cares for the spiritual liberation of individuals. From there, Vietnamese Buddhism has created persuasive power for building faith and strategic partnerships, ultimately aiming to serve humanity, the interests of the nation and people, inseparable from life.

#### **4. Vietnamese Buddhism Develops a Pure School of the Vietnamese People**

Vietnamese Buddhism, with deep-rooted influences, advocating peace as its guiding principle and possessing a high level of academicism, has increasingly

asserted its role and vitality, particularly through the emergence of the Truc Lam Yen Tu Zen School.

The distinctiveness of the Truc Lam Yen Tu Zen School, founded by Emperor Tran Nhan Tong (1258 - 1308), the first patriarch (also known as Truc Lam Buddhism), lies in the unification of three Zen lineages: Thien Nhi Da Luu Chi founded by Thien Nhi Da Luu Chi (? - 594) from Southern India; Vo Ngon Thong founded by Vo Ngon Thong (759? - 826), a Chinese monk during the Tang Dynasty; and Thao Duong founded by Thao Duong (980-1030), a Chinese monk of the Vinaya school. Following Emperor Tran Nhan Tong were Phap Loa and then Huyen Quang.

The emergence of the Truc Lam Zen School marked the end of the era of Vietnamese Buddhist sects founded by foreigners, demonstrating a transition in the process of localization of Buddhism. In other words, Buddhism during this period ceased to be Indian or Chinese Buddhism in Vietnam; for the first time in Vietnamese Buddhist history, it became a unified, harmonious Buddhism, spreading across the country.

Only through unity and religious harmony can a solid foundation be laid for the development of a path leading to steadfast faith imbued with the spirit of Dai Viet. Truc Lam Buddhism advocates the spirit of "engagement in the secular world while practicing the path," "harmonizing enlightenment with secular life," and accompanying the nation.

In terms of practice, Truc Lam Buddhism emphasizes the cultivation of morality and the spirit of "enlightened mind, impartial conditions," with everyone striving to cultivate themselves for the benefit of both themselves and society.

In terms of diplomacy, the viewpoint of protecting national sovereignty and expanding the borders of the Tran dynasty through the establishment of partnerships via peaceful means bears the hallmark of Truc Lam Buddhism.

The success of not only the Tran dynasty but also subsequent dynasties was due to the monarchs inheriting and utilizing the essence of this syncretic tradition to mobilize the strength of national unity. The strength of the nation lies primarily in the patriotism of the people in building Dai Viet into a powerful yet non-violent nation. The significant role of Truc Lam Buddhism, at times, even created a scenario of "the king and the monk ruling the world together." The role of national defense and the welfare of the people played by Zen masters was immense.

As a mainstream Buddhist tradition during the Tran dynasty, the noble thoughts and values of Truc Lam Buddhism have become the "source stream," the core human values of society in general, inherited and continued in subsequent historical periods.

5. Phật giáo Trần Nhân Tông stands as an icon of diplomatic ideology and has become a soft power of Vietnam in building partnership relations. This is evident in several aspects:

Firstly, the cultural value: the unified Zen lineage strongly influenced social life during the Tran dynasty and created a new cultural aspect in Vietnam.

Secondly, the political consciousness: advocating for openness, freedom, and consistent tolerance, national leaders – including religious leaders – did not transform Buddhism into a dominant religion but rather encouraged its coexistence with other religions, fostering a spirit of religious tolerance.

Thirdly, the partnership perspective: "The path does not discriminate against anyone." During times of national crisis, the Zen masters rallied people to defend the nation, emphasizing service to humanity during peacetime, essential for spiritual cultivation.

The Truc Lam Zen School, founded by Tran Nhan Tong, gathered a large number of Buddhist followers nationwide, guiding them along the path of righteousness and contributing to the propagation of Buddhism. Through its activities, the Truc Lam Zen School had a profound impact on the history of the nation and Vietnamese Buddhism, continuously inherited to this day.

Furthermore, Thich Nhat Hanh, or Zen Master Thich Nhat Hanh, has been the greatest contributor to the global influence of Vietnamese Buddhism. He epitomizes the national essence through the term "Buddhist path." Thich Nhat Hanh dedicated his life to promoting the unique ideological values of Tran Nhan Tong, a talented politician and great cultural thinker.

Tran Nhan Tong's diplomatic ideology, both internally and externally, was a perfect blend of firmness and flexibility, following the formula "immutable in response to myriad changes," "adherence to principles and concessions to practicality." This ideology was suitable for a small and vulnerable nation like Dai Viet, affirming the stature and vitality of Tran Nhan Tong's diplomatic ideology and the Tran dynasty at that time.

In addition, Tran Nhan Tong advocated for expanding missionary activities, spreading teachings across the country, teaching people to practice the Ten Virtues, and eliminating immoralities. This laid the foundation for building trust among the people and establishing truly beneficial partnership relations. Thus, Tran Nhan Tong became a Buddhist monarch of the pure Vietnamese Buddhist school - the Truc Lam Yen Tu Zen School.

In conclusion, Vietnamese Buddhism is not merely a repository of faith or a sanctuary of spiritual strength in life. It has been transformed and developed even more strongly. The progressive ideas of Tran Nhan Tong, the founder of the Truc

Lam Zen School in Vietnam, and Buddhism in general, have created a source of soft power driving the path to faith and building partnership relations.

Furthermore, the spirit of harmonizing "Tam Giao Dong Nguyen" opens up new research avenues for a unique indigenous culture in Vietnam (including Buddhism, Mother Goddess worship, and ancestor worship) arising from the unity of diverse religious beliefs

## **Curriculum Vitae**

Ambassador Pham Sanh Chau, a Vietnamese diplomat and educator with extensive international experience in multilateral affairs, has made significant contributions throughout his career. He is now Vice Chair of Brussels-based Europe-Asia Center. Notable highlights include:

- Serving as Ambassador Extraordinary and Plenipotentiary to India, Bhutan, and Nepal, Ambassador Chau played a pivotal role in strengthening Indo-Vietnam relations across various sectors, including defense, commerce, economy, culture, and tourism. Under his leadership, the bilateral trade value reached a record high of USD 15 billion, and defense cooperation, particularly in the maritime domain, flourished. He facilitated the procurement of India-made anti-Covid-19 drugs for Vietnam during the pandemic and attracted major investments from companies such as HCL High Tech and Adani Group. He also established direct air links between several Indian cities and Vietnam, positioning Vietnam as a preferred wedding destination for Indian couples. Additionally, Ambassador Chau oversaw the completion of Vietnam's Embassy and Residential Complex, representing architectural marvels in New Delhi, and strengthened people-to-people ties between India and Vietnam.

- As the official candidate of the Vietnamese Government for the Director-General position of UNESCO in 2017, Ambassador Chau showcased his commitment to promoting UN values and ideals through multilateralism. Although he withdrew from the race during the third round of voting, his efforts reflected his dedication to building a foundation for sustained peace and understanding among nations.

- Throughout his tenure as Assistant Minister of Foreign Affairs and Special Envoy of the Prime Minister of Vietnam on UNESCO Affairs and member of UNESCO's Executive Board, Ambassador Chau actively advocated for heritage conservation, gender equality, intercultural dialogue, and international cooperation. He played instrumental roles in the inscription of Vietnam's natural and cultural heritage sites on UNESCO's list, raised awareness about Vietnam's intangible cultural heritage, and facilitated dialogue and dispute resolutions on sensitive issues, including Jerusalem. He also mediated conflicts between countries such as Cambodia and Thailand, preserved Serbia's heritage sites in Kosovo, and found mutually acceptable solutions for contentious heritage listings.

- Ambassador Chau's diplomatic career includes serving as Ambassador Extraordinary and Plenipotentiary to Belgium, Luxembourg, and the European Commission, as well as holding key positions within Vietnam's Ministry of Foreign Affairs, such as Director-General of the Department of Cultural Diplomacy and UNESCO Affairs and Deputy Director-General of the Cabinet Office.

His accomplishments during these roles include facilitating the conclusion of the EU-Vietnam Free Trade Agreement, promoting educational and economic cooperation, and actively engaging in global conferences and summits.

- Beyond his diplomatic endeavors, Ambassador Chau has been actively involved in social work and educational initiatives. He served as the President of the Hanoi Chapter of the Vietnam-United Kingdom Friendship Association and contributed to numerous cultural exchange programs. He founded the EU Parliamentary Friendship Group with Vietnam and various alumni associations, further fostering international connections. Ambassador Sanh Chau is one of the first Vietnamese who introduce the game of golf back into Vietnam.

- Ambassador Chau's educational background includes a Bachelor of Arts in International Relations from the University of Foreign Affairs in Hanoi, Vietnam, a Diploma in International Law from the International Institute of Social Studies in The Hague, Netherlands, and additional studies at prestigious institutions worldwide.

- At the beginning of his 40 year long political and diplomatic career, he served as personal interpreter for 10 top leaders of Vietnam during one decade of Doi Moi period (Renovation) in Vietnam history (1991 - 1999).

- In recognition of his exceptional contributions, Ambassador Chau has received esteemed honors and distinctions, including the Grand Cross of the Order of the Crown from the King of Belgium and the Ordre des Palmes Académiques from the Government of France. He has also been awarded three Medals of Labor by the President of Vietnam.

Ambassador Pham Sanh Chau is fluent in Vietnamese, English, and French. He is married and has a son and a daughter.

Concurrently, Ambassador Sanh Chau is CEO of VinFast Auto India Private Limited Company.

This revised biography captures the key achievements and notable aspects of Ambassador Pham Sanh Chau's extensive career.





**Venerable Napan Thawornbanjob**

Panelist

### **Curriculum Vitae**

Chair of Institute of Buddhist Management for Happiness and Peace foundation  
Assistant abbot of Wat Saket Chevening Alumni, Peacebuilding worker, Level-9 in  
Pali studies

### **Education background**

1998: B.Ed. (Secondary education), Sukhothai Thammathirat Open University,  
Thailand

2002: Pali studies Level 9 (Equivalent to First Class Honors), Royal Pali  
Department, Thailand

2006: Bachelor of Education (B.Ed.) (Non-formal Education), Sukhothai  
Thammathirat Open University, Thailand

2009: Higher Diploma Programme on Promotion of Peaceful Society, King  
Prajadhipok's Institute, Thailand

2013: Higher Diploma Programme on Public Administration and Public  
Law, King Prajadhipok's Institute, Thailand

2014: M.A. in Career English, Thammasat University, Thailand



2017: Bachelor of Public Administration (B.P.A.), Sukhothai Thammathirat Open University, Thailand

2017: Master of Arts (M.A.) in Corporate Communications, Marketing and Public Relations, University of Leeds, United Kingdom

## **Work experience & Significant performance**

### **Regional & Global levels**

2018: Keynote speaker at the first Vesak Day ceremony in the European Parliament, under the topic of “Buddha Day and SDGs: From Individual’s Inner Peace to Peaceful Society”

The UN Meeting on Implementation of the Plan of action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crime

2018: Invited to work as an expert group for the programme “Learning to Live Together – An Intercultural and Interfaith Programme for Ethics Education”

Invited to “Responsibility of Religions for Peace” Meeting in Berlin

Member of Strategic Interfaith Peacemaker Exchange – Collaborative Support Mechanism in South and Southeast Asia

2019: Invited to attend “Religion and Media: Responsibility of Religions for Peace” workshop, Bonn and Berlin

Nominated to attend Professional Fellows On-Demand Programme titled “Religious Freedom and Interfaith Dialogue Exchange”, USA

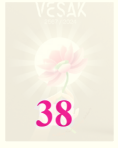
Invited to be a keynote speaker at the South Asian Franciscan Assembly Interreligious Dialogue & Peacebuilding, India

Invited to be keynote speaker at UN Day for Tolerance Celebration and Network Advisory Group Meeting of The Network for Religious and Traditional Peacemakers, Jakarta

2022: Giving input on “Religion, Faith and Spirituality as tools and methods in mediation and dialogue” to Faith-based Mediators in the workshop “Consolidation and applying faith-based approaches to mediation and dialogue held by Berghof foundation, The Network for Religious and Traditional Peacemakers / Finn Church Aid

Shared work experiences on “Peace, Development and Social Care” to Peace Fellows from Rotary Peace Center Chulalongkorn University

Attended the KAICIID Training of Trainers for Social Media as a Space for Dialogue, Lisbon



Invited to the OSAPG High Level Symposium on the 5th Anniversary of the Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes (Fez Plan of Action), Fez

### **Fellowship & Professional Training**

Interfaith Peacemaking Fellowship, The Network for Religious and Traditional Peacemakers (2016)

Religion and Mediation Course (RMC), Center for Security Studies (CSS) (2017)

School of English for Engaged Social Service (SENS) and Young Bodhisattva Training for Spiritual Resurgence and Social Transformation, International Network of Engaged Buddhists (INEB) (2019)

Global Exchange on Religion in Society (GERIS) (2020)



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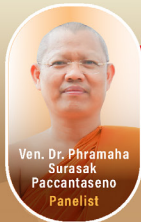
The 19th United Nations Day of Vesak Celebration 2024

3<sup>rd</sup> Panel Discussion

“Relevance of Buddhist Education  
for Harmonious Society”



**Bhante Chao Chu**  
Moderator



Ven. Dr. Phramaha  
Surasak  
Paccantaseno  
Panelist



Ven. Assoc.  
Prof. Dr.  
Nyanasuryanadi  
Panelist



Professor  
Datuk Seri  
Dr Victor  
Wee Eng Lye  
Panelist



Prof. Khanika  
Hirimburegama  
Panelist



Madam  
Madhusree  
Chowdhury  
Panelist

16.00  
17.00

19<sup>th</sup>

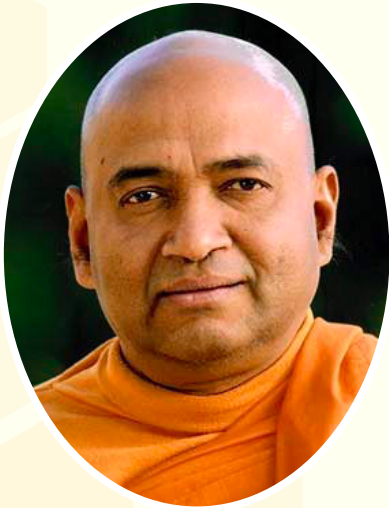
May 2024

Conference Hall  
Mahachulalongkornrajavidyalaya  
University (MCU)  
Ayutthaya

[www.undv.org](http://www.undv.org)

**3<sup>rd</sup> Panel Discussion on  
“Relevance of Buddhist Education for Harmonious Society”**

**Moderator:** Bhante Chao Chu & MBU/ MCU



**Bhante Chao Chu**

Bhante Chao Chu has received a BA in philosophy and an MA and PhD in Buddhist Studies. He serves as the president of the Los Angeles Buddhist Union and Center for Buddhist Development, vice-president of the Inter-religious Council of Southern California, vice-president of the Chinese Buddhist Sangha Council of Southern California, and co-chair of the Los Angeles Buddhist-Catholic Dialogue. Bhante Chao Chu's work extends worldwide as a vice president of the World Chinese Buddhist Sangha Congress, the World Fellowship of Buddhists, and the World Buddhist Sangha Council. He has assisted Buddhism in academia as an executive council member of International Council of the United Nations Day of Vesak.



**Madam Madhusress Chowhury**  
**India**

Panelist

### **Synopsis**

On a full moon day of Vesak in the month of May, Buddha realized a truth of this universe and he attained the Enlightenment. After that he spent remaining forty-five years of his life expressing concern towards the suffering mankind.

Today mankind is attaining the zenith of human progress. On the other hand, world is facing challenges that are universal and call for concerted efforts be it climate change, conflict, terrorism or poverty. Buddhism offers a solution for today's problems. It can guide people to lead a good and pure life harmonious with all forms of life and nature, free from all sensual desires, greed, lust, craving, anger, jealousy and hatred.

Buddha in his first sermon, the Dhamma Chakka Pavattana Sutta said that the path to the Enlightenment is to be experienced through the Middle path, always balancing between the two extremes. It encourages mindful consumption, finding balance between personal desires and responsible living.

The Four Noble Truths and Eight-Fold Path (the cultivation of moral discipline, mindfulness and wisdom) of Buddha's teachings serve as a transformative roadmap, guiding individuals and nations towards inner peace, compassion and non-violence. His teachings on Five Precepts are interpreted as ethical guideline to lead a righteous life without which there is no progress in society. With rising social and political tensions this path of Buddhist education becomes increasingly more relevant and meaningful than ever before.





Buddha's teachings can provide a path of sustainability, simplicity, moderation and reverence for all life. His emphasis on mindfulness helps us navigate information overload, reduce stress and cultivate focused attention in a scattered world. Buddhist education is thus to develop self-realization that is to develop compassion and wisdom equally which may encourage leaders to consider the needs and sufferings of global citizens. His emphasis on recognizing the interconnectedness of all beings may encourage empathetic communication and constructive conflict resolution.

Thus, Buddha's enlightened education that weaves a tapestry of understanding, empathy and shared wellbeing is much needed today in a world yearning for harmony.

### **Curriculum Vitae**

Madhusree Chowdhury, located in Kolkata, India is a cultural and heritage activist. With a deep interest in Buddhism, she has founded an organization named Atto deep which a focused-on Buddhist heritage, literature, art and culture of eastern India. A printing technologist, M.Sc. in Media Science and M.Phil. in Journalism & Mass Communication, she is a teacher in a high school. She worked in the electronic media for the past few years as an anchor, actress and documentary film maker. She is an executive committee member of the Asian Buddhist Conference for Peace ABCP, secretary of a heritage organization of international repute The Bengal Theosophical Society and works in close association with The Asiatic Society, Maha Bodhi Society of India and The International Buddhist Confederation IBC.

As speaker she attended some of the global platforms like Nalanda Conference organized by Nava Nalanda Mahavihara, International Buddhist Conference IBC at Rajbir, Global Celebration of Buddhist Heritage in Telangana, International Conference of Buddhism and Globalization at Bodh Gaya organized by The Maha Bodhi Society of India, Asian Buddhist Media Conclave at Delhi organized by IBC and Min. of Culture, Nalanda Arts Festival organized by Nava Nalanda Mahavihara.

As a dancer-choreographer some of her much appreciated dance theatre presentations that were graced by Hon'ble Prime Minister Sri Narendra Modi, central ministries and other dignitaries are Praner Pradip, based on Tagore's thoughts on Buddhism Buddha's Maha Parinirvana at Kushinagar, Buddha Charita on the Vesak day at New Delhi & also at Mahabodhi Society, Mystic songs of Bengal in the light of Carya pada at Asian Buddhist Media Conclave, TheriKatha & Sama Chakra Mudra at The Mahabodhi Society of India, Bodh Gaya, Namo Sambuddhaya, based on Swami Vivekananda's salutation to Buddha at Maulana Abul Kalam Azad Institute of Asian Studies.

She also directed and worked as an anchor in a series of online presentations organized by IBC, Lotus Communication Network and Ministry of Culture during



the pandemic years. Some of her articles in national and international journals on the Buddhist heritage sites in Eastern India, Women in Buddhism, Vivekananda and Tagore on Buddhism, Mystic singers of Bengal in the light of Carya pada, Tagore and Buddhism in Thailand and a few others have been much appreciated.



**Ven. Assoc. Prof. Dr. Nyanasuryanadi**  
**Smaratungga Buddhist College of Boyolali**  
**Indonesia**

Panelist

### **Synopsis**

In the complex landscape of global society, fostering social harmony is essential for collective human progress. Integrating Buddhist educational principles offers a profound way to cultivate peace and understanding across diverse cultural and social contexts. Rooted in the wealthy philosophical foundations of the Four Noble Truths and the Eightfold Path, Buddhist education promotes deep introspection, empathy, and a compassionate approach to interpersonal relations, vital for achieving societal balance.

The essence of Buddhist pedagogy lies in developing wisdom, ethical conduct, and mental discipline through reflective and meditative practices. This educational approach enhances individual self-awareness and peace, equipping learners with the necessary emotional and social skills to positively impact their communities. Principles such as mindfulness and non-violence (Ahimsa) emphasize the importance of empathetic practices, highlight the interconnected nature of human existence, and advocate for actions that promote communal well-being and environmental sustainability.

Empirical studies and practices from Buddhist-inspired institutions worldwide demonstrate the effective implementation of these principles, with schools reporting significant improvements in student well-being, emotional intelligence, and academic performance. Furthermore, Buddhist education shifts the focus from purely academic success to fostering holistic, balanced personalities that can

contribute to a harmonious society. Including intercultural and interfaith dialogues in curricula promotes tolerance and appreciation of diversity, essential for mitigating conflicts and enhancing social cohesion.

Despite challenges such as integration into mainstream educational systems, potential religious misconceptions, and curricular rigidity, these can be navigated through comprehensive educator training, flexible program designs, and inclusive school policies highlighting Buddhist teachings' universal, secular benefits. In conclusion, by adopting and adapting Buddhist principles, educational systems worldwide can significantly contribute to global peace and social harmony, preparing individuals for personal success and meaningful contributions to their communities and the broader world. This timely integration responds to modern complexities with a vision for a more inclusive, peaceful, and sustainable future.

### **Curriculum Vitae**

Name : Dr. Partono Nyanasuryanadi, M.Pd., M.Pd.B.

Place/date of birth : Jepara, July 27 1965

Email : psnadi@gmail.com

Address : Vihara Mahabodhi

Jl. Seroja Timur no. 11 Semarang

### **Educational background**

1. Bachelor of Education in Guidance and Counseling, Semarang State University
2. Master of Education in Guidance and Counseling, Semarang State University
3. Masters of Education in Buddhist Religious Education (Dharma Achariya)
4. Doctor of Education in Educational Management Semarang State University

### **Activities:**

1. Lecturer at Smartungga Buddhist College
2. Guest lecturer in Promote Health Studies at Diponegoro University Semarang
3. Teaching Buddhism as a Nonpermanent Lecturer at the State University of Semarang
4. Former Non permanent Guidance and Counseling Lecturer at Khristian University of Satya Wacana
5. K13 Curriculum National Instructor for Buddhist Education in Primary School, Junior High School, and Senior High School under the Ministry of Education and Culture Indonesia
6. Member of the editorial board of Sunday Buddhist School and Religious Education of Nava, Nava, Mula, Muda, and Uttama Dhammasekha
7. Speaker at national and regional seminars.



Panelist

**Ven. Dr. Phramaha Surasak Paccantaseno**  
**Vice Rector for Foreign Affairs, MCU**  
**Thailand**

### **Synopsis**

This paper explores the relevance of Buddhist education in fostering a harmonious society, delving into its philosophical underpinnings, historical evolution, core principles, and practical applications. It establishes the foundational tenets of Buddhist education, such as mindfulness, compassion, and wisdom, and discusses their role in promoting individual well-being and social harmony. Through a historical lens, the paper traces the development of Buddhist educational systems, highlighting their impact on various societies and cultures. A comparative analysis with other educational philosophies reveals that Buddhist education uniquely integrates spiritual and ethical dimensions, contributing to a holistic approach to learning. This paper provides examples of contemporary Buddhist educational practices and their potential in addressing modern societal challenges, including mental health, environmental sustainability, and social cohesion. The integration of Buddhist principles into modern educational frameworks is discussed, offering strategic recommendations for policymakers, educators, and communities. The paper argues that Buddhist education's emphasis on ethical living and mindfulness can significantly enhance global educational practices, promoting peace and empathy across diverse societies. Future research directions are proposed, focusing on the efficacy and adaptability of Buddhist educational methods in various cultural contexts and their long-term impact on societal well-being. The conclusion reiterates the trans-

formative potential of Buddhist education in cultivating a more empathetic, mindful, and harmoniously integrated society, underscoring the need for its increased integration into global educational paradigms. This paper contributes to the discourse on educational reform, advocating for a paradigm shift towards more spiritually and ethically grounded educational systems.

**Keywords:** Buddhist Education, Social Harmony, Mindfulness, Ethical Learning, Comparative Analysis

### **Curriculum Vitae**

Completed B.A.in Pali and Sanskrit from Mahachulalongkornrajvidyalaya University (MCU), Ph.D.in Buddhist Studies from University of Jammu, India and Pali Studies VII.

Currently, he is Assistant Professor in Buddhist Studies at the Faculty of Buddhism, MCU. He is Vice Rector for Foreign Affairs of MCU.



**Professor Datuk Seri Dr. Victor Wee  
Malaysia**

Panelist

## **Synopsis**

We live in a digital world where the rapid advancement in technology and modern lifestyle has led to widespread economic, social, and emotional dislocations, bringing about disruptions and undermining trust globally. One way of addressing the situation is to do a better job in providing transformative education rather than loading the mind with packaged information and bundled information, which is a particularly relevant today where access to Google and social media lies at the fingertips.

As Bill Beattie wrote: “The aim of education should teach us rather how to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.”

With regards to critical thinking and making judgements based on empirical experience, the Buddha gave the advice to the Kalamas that they should not accept something out of faith or blind believe but to be based on their own experience. He said: “But, Kalamas, when you yourself know what is bad, blameworthy, and censured by the wise, abandon those things. When you yourself know these things are good, not blameworthy, but praised by the wise, accept and practice them.”

In Buddhism, there are three levels of learning:

1. Sutamaya nana - knowledge acquired by learning;



2. Cintamaya nana – knowledge acquired by thinking/reflection; and
3. Bhavanamaya nana – knowledge acquired by meditation, that is, experiential realizations and insight knowledges arising from cultivation.

In our development of knowledge, we need to proceed from sutamaya nana (cognitive knowledge) to deeper level knowledge through thinking, reflection and internalization (cintamaya nana). The highest level of knowledge is gained through meditation (bhavanamaya nana) where we develop insight knowledges through the meditative experience and realization.

Previous way of teaching is to give packaged information in textbooks and bundled opinions. In the exam hall, students try to reproduce all they can remember. This is developing cognitive ability or learning at the level of sutamaya knowledge. But we must proceed beyond this stage or returning to the meaning of education, that is, to develop knowledge, skill, and character.

There is the other level of learning by discovery, where cintamaya or knowledge can arise from reflection and discovery. There are some Buddhist examples of learning by discovery.

1. Kisa Gotami who learned about how death is universal by going to the village to look for a mustard seed from a household where no one has died.
2. Sona, the musician, who worked too hard on walking meditation till his feet bled. The Buddha gave him the analogy of tuning the strings of the lute correctly to be able to make music.
3. Lessons for Rahula at Mango Stone Retreat Centre at Rajagaha. The Buddha taught Rahula, who was a young 7-year old monk, on the importance of telling the truth by using the analogy of water in the pot and asking him to use the mirror as an example to reflect before, during and after an action.

The third level of education is in relation to wisdom (bhavanamaya nana). The advice that the Buddha gave to Kevatta at Nalanda was that of all miracles, the highest and best was the miracle of education. Buddhism has the highest regard for wisdom that is needed to cut off impurities. To develop wisdom, Buddhism mentions three kinds of training:

1. Sila sikkha – higher training in morality
2. Samadhi sikkha – higher training of mental cultivation
3. Panna sikkha – higher training of wisdom

In these levels of training, mental cultivation or meditation is built on training in morality. Mental cultivation is important because it leads to wisdom, insight, and personal transformation. The importance of meditation in transformation is supported by a growing body of research on how the consistent practice of meditation can lead to the rewiring of the brain circuits that could lead to a transformation in a



person's experiences towards positive mental states. This is known in neuroscience as neuroplasticity.

Professor Richard J Davidson has written about how our brains are constantly changing and shaped by forces around us, but we have little awareness on what those forces are. He mentions about the four challenges that are critical in our society today that affects our wellbeing.

1. Distractibility. It was found that there is a strong correlation between not paying attention and feeling unhappy.

2. Loneliness. Despite being more interconnected with devices, many middle-aged people face moderate to high levels of loneliness that affects health and wellbeing.

3. Negative self-talk and depression. People have negative beliefs about themselves that culminate in depression. This is especially high among women and a disturbing trend for kids ages 12 through 17, that culminate in rising suicide rates.

4. Loss of meaning and purpose of life. Research shows that a lack of purpose predicts an early death. There is an intimate connection between our psychological well-being and our health. Each of these challenges affect the mind and the brain.

To overcome these negative effects, we need to develop a framework for a healthy mind that is strongly connected with meditation or mental cultivation (bhavana) which is part of the process of self-transformation and awakening contained in the Noble Eightfold Path taught by the Buddha.

Professor Richard Davidson explains that the four pillars of a healthy mind are:

1. Awareness, which includes our capacity to focus attention and resist distraction.

2. Connection: Developing qualities that nurture harmonious interpersonal relationships, including qualities like appreciation, kindness, compassion, and positivity

3. Insight. Developing a better understanding about ourselves and being able to relate positively to ourselves.

4. Purpose. Having a sense of purpose in our lives

It is found that these four pillars of a healthy mind can be developed through mental training or meditation. Research from neuroscience found that when a person engages in meditation on a consistent basis, this could lead to the re-wiring of the brain circuits. Different kinds of learning operate through totally different brain circuits, and we experience a real transformation.

In a study by Weng that was published in Psychological Science in 2013, people who undergo two weeks of compassion training and meditation for 30 minutes a day experience the strengthening of the brain circuits in the pre-frontal cortex and the ventral striatum part of the brain. These parts of the brain are linked to positive emotions. This research shows that positive emotions get strengthened among the meditators after just this short amount of practice.

The meaning of Buddhist education is to develop knowledge, skills, and character. It is more than just imparting or acquiring general knowledge or skills. It is also to develop the power of reasoning and judgement and prepare oneself or others intellectually for mature life. Buddhist education goes beyond cognitive learning. Learning must proceed to experiential learning as well as developing wisdom and personal transformation through meditation built on the foundation of sound moral training.

## **Curriculum Vitae**

Dr. Victor Wee is the Immediate Past President of Buddhist Gem Fellowship, of which he was a Founding Member. He is also the Executive Council member of the International Buddhist Confederation based in Delhi. He taught Buddha Dhamma in Malaysia and Singapore and spoke at Buddhist conferences. As an accomplished musician, he had composed many Dhamma songs in English and recorded five albums with the Wayfarers, which he leads.

He had a distinguished civil service career, rising to the rank of Secretary General at the Ministry of Tourism and upon retirement, he served as Chairman of Malaysia Tourism Promotion Board. The major part of his career was spent at the Economic Planning Unit of the Prime Minister's Department, where he was involved in formulating Malaysia's national development plans. His other notable roles include being an advisor to the Ministry of Finance as well as Deputy Head of the National Economic Action Council during the Asian Financial Crisis 1997-98, where he prepared the National Economic Recovery Plan.

He is currently a Professor at the School of Hospitality, Tourism and Events at Taylors University. Dr. Wee holds a bachelor's degree in economics from University of Malaya, Master of Arts from Brown University, U.S.A. and Ph.D. in Economics from Bristol University, United Kingdom.



**Prof. Khanika Hirimburegama**  
**Sri Lanka**

Panelist

### **Synopsis**

My deepest gratitude to Ven. Tampalawela Dhammaratana Thero and the team of Vesak celebration at UNESCO, for inviting me to this important conference.

The aim of Buddhist education is to develop child's personality in physical, mental, moral and intellectual development. Buddhist Education is to make a free man, a wise, intelligent, moral, non-violent & secular person.

Buddhist teaching impact our society on culture and society in many ways. Buddha's education focuses on the following:

"Mind" controls every aspect of life. Now, why is mindfulness so important? Mindfulness helps us become fully aware of present, facilitating a deeper understanding and appreciation of love, compassion, justice, and a sense of community.

What is the relevance of Buddha in today's world? Buddha's teaching on inner peace, compassion, and mindfulness remains as pertinent today as of several years ago. Buddhism offers the Eightfold Path, which provides a balanced approach to ethics and well-being. Buddhist teaching explores every possibility to resolve disputes without resort to violence.

The principles of "Rights livelihood" is a part of Buddha's teaching that encourages individuals to be engaged in ethical and align with the values. Buddha's teaching encourages us to take accountability for our actions. The second aspect of Buddha's teaching focuses on taking the right path.

Four Noble Truths and the Eightfold Path, Buddha provides enduring guidance for navigating life's complexities. In an ever-evolving world, Buddha's wisdom offers a foundation for personal growth, and ethical conducts, and a guide to attaining serenity and peace. Lord Buddha's list of five teachings and how they continue to inspire generations.

Words are very powerful having the potential to harm a person. In the modern technology driven world everyone has an opinion on everything, and it is easily spread through social media. Lord Buddha emphasized one should use our words wisely and use them for good causes.

Today's world, where individuals face various challenges, recognizing the existence of suffering could help us addressing mindfulness. In November 2023, countries adopted at UNESCO commonly referred to as the "Recommendation on Education for Peace, Human Rights and Sustainable Development"

## **Curriculum Vitae**

Professor Kshanika Hirimburegama was appointed as the Ambassador to the French Republic in 2020 October by His Excellency the President of Sri Lanka, for two-year period until 2023 January. She was also the Ambassador/Permanent Delegate to UNESCO. After completing two-year tenure as the Ambassador to the French Republic and Permanent Delegate to UNESCO, she rejoined University of Colombo as the Chair and Senior Professor. She was also the Chairperson, National Science & Technology Commission (NASTEC), Sri Lanka.

Professor Kshanika Hirimburegama has held the Chair in Botany & Senior Professor in the Department of Plant Sciences, Faculty of Sciences, University of Colombo. She was the 7th Vice-Chancellor of the University of Colombo (2008-2012). She was also the Chairperson (1st lady Chairperson) of the University Grants Commission of Sri Lanka appointed in 2013.

She holds a B.Sc. (Hons) degree from University of Colombo, a Master of Philosophy from University of Peradeniya, Sri Lanka, and a Ph. D. from Katholieke University Leuven, Belgium. Her supervisor was Professor Edmond de Langhe, Founder Director, and International Network for banana and plantains (INIBAP) Montpellier, France.

She was awarded an Honorary Doctorate in Management by the Management & Science University (MSU), Malaysia. This was for her contribution for the development of the State University system in the country.

She also received a D. Sc. (Honoris Causa) from Sabaragamuwa University, Sri Lanka in 2019, for her contribution to agriculture development, online programs for farming community, and in general for socio-economic development of the rural sector in Sri Lanka.



She joined the University of Colombo, Department of Botany (now Plant Sciences) as a Senior Lecturer Grade II in 1990 and after 06 years in her career, at the age of 36, she became an Associate Professor. She became a professor at the age of 41, a Senior Professor & the Chair of Botany, at age of 54.

She was the pioneer in developing the Agro-technology & Community Service Center of the University of Colombo at Weligatta, Hambantota. Through the center, tissue cultured banana plants were transferred to the rural sector that directly contributed to improve rural agriculture and the socio-economy of rural community (It is now called Institute for Agrotechnology & Rural Sciences-IARS).

As the UGC Chair, believing in universities should play a key role in innovation & technology development, financial guidance was given to universities to start their industry-business cells. This is to develop technology that needed to the country and the world. Even presently, the industry-business cells are contributing immensely for start-up industries and new products.

In 1994, she received the Sinha Gold medal for the best Agricultural research in Sri Lanka, from the International Lions Club 306 A. Since 1990, she received funds to the University for her research on “Plant biotechnology research & technology transfer”, a total sum of almost USD 500,000/= from IAEA, Vienna, 2 KR Japan grant, WFO, Sri Lanka Council for Agriculture Research Policy (CARP), Mahaweli Authority & National Science Foundation. These have been utilized on infrastructure development & trainings in plant biotechnology in the Department of Plant Sciences, for transfer of technology to the rural sector and development of infrastructure at the Weligatte institute.

For the first time in the country, plant biotechnology was mobilized and transferred to the rural sector to many Districts of the country. She was given the responsibility of this task in 2000 and was the Founder Director of the Magampura Agrotechnology & Community Service Centre of the University of Colombo in Weligatta, Hambantota. The tissue cultured banana plants were transferred to the rural sector that directly contributed to improve the rural agriculture and the socio-economy of rural community. Banana farmers purchasing power were increased by tenfold.

In 2005, for the research & technology transfer work carried out, her team received a National Award from the Ministry of Science & Technology. The Centre in 2008 was upgraded as the UOC Magampura Institute of Agro-technology &

Rural Sciences (IARS) at Weligatta, Hambantota. This approach is the first time in the country that the opportunity was given for farming community to obtain Certificates, Diplomas and Degrees in Agro technology from university of Colombo through a totally online blended delivery mode.



Professor Hirimburegama has had scientific visits to 30 countries and was invited as an Expert of FAO/IAEA to Sudan for the establishment of a tissue culture laboratory for the Department of Agriculture, Sudan. As a member of the Third World Organization for Women in Science, she was invited for the General Assembly in South Africa in 1999 and India in 2005. In 2007, she was invited to participate at the International Visitor Leadership program of the United States Department of State on “University Administration”, where university administration in three States were studied. A few times she was invited by WISE, Qatar for their international education conference. She has also visited Qatar Foundation and seen the facilities that could be shared internationally.

At the age of 42, she was elected as a Fellow of the National Academy of Sciences, Sri Lanka (NASSL) and was the General Secretary of the Academy during 2006-2007.

For her contribution to the national development, she received the “Zonta Woman of Achievement”, the Award for Outstanding achievement for women in Sri Lanka in 2006 by the Zonta Club of Colombo.

In 2008 and 2010 she received the research award for outstanding research on medicinal plants from Tirupathi University, India and in 2009 received the Aryabhata International Award for Education from Aryabhata Foundation, Bangalore, India. Also, in 2009 she and her team at Weligatta Institute, including Emeritus Prof Uma Coomaraswamy, were awarded the Association of Commonwealth Universities Award for the most successful Rural Community project. In 2009, Kathmandu University, Nepal, invited her to deliver the Convocation Address as the Chief Guest at the 15th Convocation. In 2010 she received Presidential Awards for plant biotechnology research published in 2003, 2005 & 2006. She is a member of the Third World Organization for Women in Science (OWSD) and pioneered in establishing the National Chapter of the OWSD in 2015.

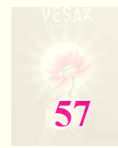
Prof Hirimburegama having pioneered plant tissue culture research in the University of Colombo in 1990, has authored 53 research publications, 05 books, and 47 communications. She has supervised 5 doctoral students and more than 25 Masters Research programs. She has written books on Plant Physiology for the Open University of Sri Lanka. Her major research interests are in Plant biotechnology, Plant biotechnology related plant physiology, Technology transfer to rural sector and rural development through Science & Technology.

During her tenure as the Vice Chancellor, the University was globalized through establishment of an international unit. For the first time in the university, international credit transfers in degree programs were commenced. The University of Colombo achieved the 13th position in South Asia (No. 1 in Sri Lankan universities) according to the world university web ranking.



As the Chairperson of the University Grants Commission, she has been exposed to all State Universities and the Higher Education Institutes of the country and has been able to facilitate many changes to suit the national and global requirements. One such was to develop business cells in universities to transfer technology & know-how to the industry and people.

She is the daughter of late Dr Punchi Bandara Sannasgala (Excellence in linguistic and wrote Sinhala Sahithya wanshaya) and late Ms. Nalini Ratnayake (her father was late Senator A Ratnayake, first cabinet Minister after independence).



## PROGRAM

The 19<sup>th</sup> United Nations Day of Vesak Celebration 2024  
Theme: “The Buddhist Way of Building Trust and Solidarity”  
In Honor of the 72<sup>nd</sup> Year of His Majesty the King of Thailand  
Venue: Mahachulalongkornrajavidyalaya University (MCU), Ayutthaya  
United Nations Conference Centre Bangkok, Thailand  
Date: 19<sup>th</sup> – 20<sup>th</sup> May 2024



### Thursday, 16<sup>th</sup> May 2024

All Day	Tipitaka Project Workshop (English Version)
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### Friday, 17<sup>th</sup> May 2024

All Day	Academic Seminar at Mahamakut Buddhist University, Bhumthamonthon District, Nakhon Pathom Province under the Theme “The Buddhist Way of Life with Trust and Harmony in a Modern World”.
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All Day	Tipitaka Project Workshop (English Version) at Wat Prayurawongsawat
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### Saturday, 18<sup>th</sup> May 2024

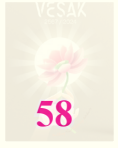
All Day	-Arrival of participants at Airport Reception -Registration at the Hotel Lobby
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### Sunday, 19<sup>th</sup> May 2024

Conference Hall, Mahachulalongkornrajavidyalaya University (MCU), Ayutthaya

08:00 hours	Arrival of participants at MCU Conference Hall
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09:00 – 09:30 hours	<b>Opening Ceremony</b> -Arrival of His Holiness Somdet Phra Ariyavangsatayana, the Supreme Patriarch of Thailand at the conference hall Report of UNDV Celebration 2024 by Most Ven. Prof. Dr. Phra Brahmapundit -Speech by His Holiness Supreme Patriarch of Thailand -Departure -Activities to honor the 72nd year of His Majesty the King of Thailand - Paying Obeisance to the Royal Portrait of His Majesty the King by Mr. Phichit Chuenban, Minister Attached to the Prime Minister's
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	Office. - Performing the Royal Anthem of Thailand
09:30 – 09:50 hours	- Welcome Address by The Most Ven. Prof. Dr. Phra Brahmaphundit, President of the International Council for Day of Vesak (ICDV) and the International Association of Buddhist Universities (IABU) - Welcome Address by Mr. Phichit Chuenban, Minister Attached to the Prime Minister's Office On behalf of Thai government
09:50 – 10:30 hours	Goodwill Messages from Sangharajas and Mahanayakas from different countries
10:30 – 11:20 hours	Goodwill Messages from Buddhist leaders from different countries
11:20 – 12:00 hours	Luncheon
12:00 – 13:00 hours	Group Photo
13:00 – 14:00 hours	Goodwill Messages from Buddhist leaders from different countries
14:00-15:00 hours	<b>1<sup>st</sup> Panel Discussion on “Application of Buddhist Mindfulness for Health and Wellbeing”</b> Moderator: Ven Dr. Khammai Dhammasami & MBU/ MCU Panelists: (1) Ven Bhikkhuni Jahun, Dongguk University, South Korea (2) Ven. Matara Wimalabuddhi Thero, Sri Lanka (3) Most Ven. Sheng Hui, Vice President of Buddhist Association of China and President of Beijing Buddhist Association, China (4) Rev Dr Sean Thompson, Founder of The Centered Path, USA (5) Ms. Momoe Saito, Japan
15:00 – 16:00 hours	<b>2<sup>nd</sup> Panel Discussion on “Buddhist Path to Trust and Global Partnership”</b> Moderator: Ven Dr T Dhammaratana, France & MBU/ MCU Panelists: (1) Mr. Carlo Luyckx, Vice-President, European Buddhist Union; President of Belgian Buddhist Union, Belgium (2) Dr. P.A. Kiriwadeniya, Chancellor of Wayamba University, Sri Lanka (3) Dr. Paul Fuller, Teaching Fellow in Buddhist Studies, School of Divinity,

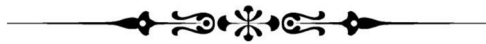
	<p>University of Edinburgh, UK</p> <p>(4) H.E. Pham Sanh Chau, Former Ambassador of Vietnam to India and Nepal, Vietnam</p> <p>(5) Venerable Napan Thawornbanjob, Founding Chair, Institute of Buddhist Management for Happiness and Peace (IBHAP) Foundation, Thailand</p>
16:00 – 17:00 hours	<p><b>3<sup>rd</sup> Panel Discussion on “Relevance of Buddhist Education for Harmonious Society”</b></p> <p>Moderator: Bhante Chao Chu &amp; MBU/ MCU</p> <p>Panelists:</p> <p>(1) Madam Madhusree Chowdhury, India</p> <p>(2) Ven. Assoc. Prof. Dr. Nyanasuryanadi, Smaratingga Buddhist College of Boyolali, Indonesia</p> <p>(3) Ven. Dr. Phramaha Surasak Paccantaseno, Vice Rector for Foreign Affairs, MCU, Thailand</p> <p>(4) Professor Datuk Seri Dr Victor Wee Eng Lye, Malaysia</p> <p>(5) Prof. Khanika Hirimburegama, Sri Lanka</p>
17:00 hours	Dinner at MCU
18:00 hours	Return to Hotel
<p><b>Monday, 20<sup>th</sup> May 2024</b></p> <p><b>ESCAP Hall, United Nations Conference Centre (UNCC), Bangkok</b></p>	
08:00 hours	Arrival of participants at UNCC, Bangkok
08:30 - 09:00 hours	Chanting for World Peace
09:00 – 09:40 hours	<ul style="list-style-type: none"> <li>• Welcome Address by The Most Ven. Prof. Dr. Phra Brahmaphundit, President of the International Council for Day of Vesak (ICDV) and the International Association of Buddhist Universities (IABU)</li> <li>• Message from H.E. Antonio Guterres, UN Secretary-General</li> <li>• Message from H.E. Audrey Azoulay, Director-General of UNESCO</li> <li>• Message by Ms. Soohyun Kim, Director of the UNESCO Office in Bangkok, and UNESCO Representative to Thailand, Myanmar, Lao People's Democratic Republic and Singapore</li> </ul>





	<ul style="list-style-type: none"> <li>• Message by Ms. Armida Salsiah Alisjahbana, the Executive Secretary of the UN ESCAP, Bangkok</li> </ul>
09:40 – 10:00 hours	Keynote Speech on “ <b>The Buddhist Way of Building Trust and Solidarity</b> ” by H.E. Srettha Thavisin, The Prime Minister of Thailand
10:00 – 11:00 hours	Goodwill Messages from Buddhist and Political Leaders
11:00 hours	Luncheon
12:30 hours	Group photo
13:00 - 14:00 hours	Goodwill Messages from Buddhist Leaders
14.00 - 15.00 hours	<p><b>Opening Ceremony of the 19<sup>th</sup> United Nations Day of Vesak Celebration 2024</b></p> <ul style="list-style-type: none"> <li>• His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua to preside over the Opening of the 19<sup>th</sup> United Nations Day of Vesak Celebration 2024</li> <li>• His Majesty The King pays Homage to the Triple Gem</li> <li>• Report of the Vesak Celebration 2023 by H.E. Puangpet Chunlaiad, Minister Attached to the Prime Minister's Office</li> <li>• Opening Remark by H.E. His Majesty The King</li> <li>• Departure</li> </ul>
15:00 – 15:45 hours	<ul style="list-style-type: none"> <li>• Report of the Panel Discussions by Moderators</li> <li>• Announcing of the 2024 Bangkok Declaration</li> </ul>
16:00 hours	Leave for Buddhamonthon to invoke the Blessings of His Majesty the King of Thailand by Different Buddhist Traditions at Buddhamonthon, Nakhon Pathom Province
19:00 hours	Return to Hotel and Dinner
<b>Tuesday, 21<sup>st</sup> May 2024</b>	
All Day	All participants check-out from hotel and depart

กำหนดการจัดกิจกรรมวิสาขบูชานานาชาติ วันสำคัญสากลของโลก ครั้งที่ ๑๙  
 เรื่อง “พุทธวิถีสู่การสร้างควมไว้วางใจและความสามัคคี”  
 (The Buddhist Way of Building Trust and Solidarity)  
 เฉลิมพระเกียรติพระบาทสมเด็จพระเจ้าอยู่หัว  
 เนื่องในโอกาสสมทวมงคลเฉลิมพระชนมพรรษา ๖ รอบ ๗๒ พรรษา  
 ระหว่างวันที่ ๑๙ - ๒๐ พฤษภาคม พ.ศ. ๒๕๖๗  
 ณ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ตำบลลำไทร อำเภอวังน้อย  
 จังหวัดพระนครศรีอยุธยา  
 ศูนย์ประชุมสหประชาชาติ ถนนราชดำเนินนอก กรุงเทพฯ  
 และพุทธมณฑล ตำบลศาลายา อำเภพุทธมณฑล จังหวัดนครปฐม



วันพฤหัสบดีที่ ๑๖ พฤษภาคม พ.ศ.๒๕๖๗	
ทั้งวัน	ประชุมเชิงปฏิบัติการโครงการพระไตรปิฎก (ฉบับภาษาอังกฤษ)

วันศุกร์ที่ ๑๗ พฤษภาคม พ.ศ.๒๕๖๗	
ทั้งวัน	สัมมนาทางวิชาการที่มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย อำเภพุทธมณฑล จังหวัดนครปฐม ภายใต้หัวข้อ “การดำรงชีวิตวิถีพุทธด้วยความไว้วางใจและความสามัคคีในโลกยุคใหม่” (The Buddhist Way of Life with Trust and Harmony in a Modern World)
ทั้งวัน	ประชุมเชิงปฏิบัติการโครงการพระไตรปิฎก (ฉบับภาษาอังกฤษ) ที่วัดประยูรวงศาวาส

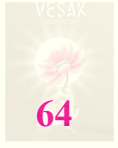
วันเสาร์ที่ ๑๘ พฤษภาคม พ.ศ.๒๕๖๗	
ทั้งวัน	สัมมนาทางวิชาการที่มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย อำเภอวังน้อย จังหวัดพระนครศรีอยุธยา ภายใต้หัวข้อ “พุทธวิถีสู่ความไว้วางใจและความร่วมมือระดับโลก” (Buddhist Path to Trust and Global Partnership)
๐๙.๐๐-๑๑.๐๐	- ประชุมคณะกรรมการสมาคมสภาสากลวันวิสาขบูชาโลก (ICDV) - ประชุมเชิงปฏิบัติการโครงการพระไตรปิฎก (ฉบับภาษาอังกฤษ)

วันอาทิตย์ที่ ๑๙ พฤษภาคม พ.ศ.๒๕๖๗	
ณ อาคาร มวก. ๔๘ พรรษา มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย จังหวัดพระนครศรีอยุธยา	
๐๘.๐๐	ผู้เข้าร่วมประชุมเดินทางถึงอาคาร มวก. ๔๘ พรรษา มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย จังหวัดพระนครศรีอยุธยา

<p>๐๙.๐๐-๐๙.๓๐</p>	<p>พิธีเปิดงาน: สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก เสด็จเข้าอาคาร มวก. ๔๘ พรรษา</p> <ul style="list-style-type: none"> <li>- พระพรหมบัณฑิต, ศ.ดร. ประธานสมาคมสภาสากลวันวิสาขบูชาโลกและสมาคม มหาวิทยาลัยพระพุทธศาสนานานาชาติ กล่าวถวายรายงาน</li> <li>- สมเด็จพระสังฆราช ประทานพระสัมโมทนียกถา และเสด็จกลับ</li> <li>- พิธีถวายพระพรชัยมงคลพระบาทสมเด็จพระเจ้าอยู่หัว เนื่องในโอกาสมหามงคลเฉลิมพระชนมพรรษา ๖ รอบ ๗๒ พรรษา</li> <li>- นายพิชิต ชื่นบาน รัฐมนตรีประจำสำนักนายกรัฐมนตรี เปิดกรวยถวายสักการะเบื้องหน้าพระบรมฉายาลักษณ์</li> <li>- บรรเลงเพลงสรรเสริญพระบารมี</li> </ul>
<p>๐๙.๓๐-๐๙.๕๐</p>	<ul style="list-style-type: none"> <li>- พระพรหมบัณฑิต, ศ.ดร. ประธานกรรมการดำเนินการจัดประชุมชาวพุทธนานาชาติ กล่าวต้อนรับ</li> <li>- นายพิชิต ชื่นบาน รัฐมนตรีประจำสำนักนายกรัฐมนตรี กล่าวต้อนรับในนามรัฐบาล</li> </ul>
<p>๐๙.๕๐-๑๐.๓๐</p>	<p>สาส์นและสุนทรพจน์จากสมเด็จพระสังฆราชและมหานายก (ต่างประเทศ)</p>
<p>๑๐.๓๐-๑๑.๓๐</p>	<p>สาส์นและสุนทรพจน์จากผู้นำชาวพุทธ</p>
<p>๑๑.๓๐-๑๒.๐๐</p>	<p>ฉันภัตตาหารเพล และรับประทานอาหารกลางวัน</p>
<p>๑๒.๐๐-๑๓.๐๐</p>	<p>ถ่ายภาพหมู่</p>
<p>๑๓.๐๐-๑๔.๐๐</p>	<p>สาส์นและสุนทรพจน์จากผู้นำชาวพุทธ</p>
<p>๑๔.๐๐-๑๕.๐๐</p>	<p><b>ประชุมสัมมนาหัวข้อย่อยแรก “การประยุกต์ใช้การเจริญสติเพื่อสุขภาพและความเป็นอยู่ที่ดี” (Application of Buddhist Mindfulness for Health and Wellbeing)</b></p> <p>ผู้ดำเนินการอภิปราย: Ven Dr. Khammai Dhammasami, Rector and Founder of Shan State Buddhist University, Myanmar</p> <p>ผู้ร่วมอภิปราย</p> <ol style="list-style-type: none"> <li>(1) Ven Bhikkhuni Jahun, Dongguk University, South Korea</li> <li>(2) Ven. Matara Wimalabuddhi Thero, Sri Lanka</li> <li>(3) Most Ven. Sheng Hui, Vice President of Buddhist Association of China and President of Beijing Buddhist Association, China</li> <li>(4) Rev Dr Sean Thompson, Founder of The Centered Path, USA</li> <li>(5) Ms. Momoe Saito, Researcher at Chuo University, Japan</li> </ol>
<p>๑๕.๐๐-๑๖.๐๐</p>	<p><b>ประชุมสัมมนาหัวข้อย่อยที่สอง “พุทธวิถีสู่ความไว้วางใจและความร่วมมือระดับโลก” (Buddhist Path to Trust and Global Partnership)</b></p> <p>ผู้ดำเนินการอภิปราย: Ven Dr. T Dhammaratana, President, Frankfurt Buddhist Academy, Germany</p> <p>ผู้ร่วมอภิปราย</p>

	<p>(1) Mr. Carlo Luyckx, Vice-President, European Buddhist Union; President of Belgian Buddhist Union, Belgium</p> <p>(2) Dr. P.A. Kiriwadeniya, Chancellor of Wayamba University, Sri Lanka</p> <p>(3) Dr. Paul Fuller, Teaching Fellow in Buddhist Studies, School of Divinity, University of Edinburgh, UK</p> <p>(4) H.E. Pham Sanh Chau, Former Ambassador of Vietnam to India and Nepal, Vietnam</p> <p>(5) Ven Dr. Napan Santibhaddo Thawornbanjob, Chairman, Institute of Buddhist Management for Happiness and Peace Foundation (IBHAP), Thailand</p>
๑๖.๐๐-๑๗.๐๐	<p><b>ประชุมสัมมนาหัวข้อย่อยที่สาม “พุทธศึกษาเพื่อความสามัคคีของสังคม” (Relevance of Buddhist Education for Harmonious Society)</b></p> <p><b>ผู้ดำเนินการอภิปราย:</b> Bhante Chao Chu, President of Los Angeles Buddhist Union, USA</p> <p><b>ผู้ร่วมอภิปราย</b></p> <p>(1) Madam Madhusree Chowdhury, India</p> <p>(2) Ven. Assoc. Prof. Dr. Nyanasuryanadi, Smaratungga Buddhist College of Boyolali, Indonesia</p> <p>(3) Ven. Dr. Phramaha Surasak Paccantaseno, Vice Rector for Foreign Affairs, MCU, Thailand</p> <p>(4) Professor Datuk Seri Dr Victor Wee Eng Lye, Malaysia</p> <p>(5) Prof. Khanika Hirimburegama, Sri Lanka</p>
๑๗.๐๐	รับประทานอาหารเย็น/น้ำปานะที่มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๑๘.๐๐	ผู้เข้าร่วมประชุมเดินทางกลับโรงแรมที่พัก

<b>วันจันทร์ที่ ๒๐ พฤษภาคม พ.ศ.๒๕๖๗</b>	
<b>ศูนย์ประชุมสหประชาชาติ ถนนราชดำเนินนอก จังหวัดกรุงเทพมหานคร</b>	
๐๘.๐๐	ผู้เข้าร่วมประชุมเดินทางถึงศูนย์ประชุมสหประชาชาติ กรุงเทพมหานคร
๐๘.๓๐-๐๙.๐๐	ผู้เข้าร่วมประชุมร่วมเจริญพระพุทธมนต์และเจริญจิตภาวนา
๐๙.๐๐-๐๙.๔๐	<p>สุนทรพจน์และสาส์นจากบุคคลสำคัญ</p> <ul style="list-style-type: none"> <li>- กล่าวต้อนรับโดยพระพรหมบัณฑิต, ศ.ดร. ประธานสมาคมสภาสากลวันวิสาขบูชาโลกและสมาคมมหาวิทยาลัยพระพุทธศาสนานานาชาติ</li> <li>- สาส์นจากเลขาธิการสหประชาชาติ ยูเอ็น H.E. Antonio Guterres</li> <li>- สาส์นจากผู้อำนวยการใหญ่ องค์การการศึกษา วิทยาศาสตร์ และวัฒนธรรมแห่งสหประชาชาติ ยูเนสโก H.E. Audrey Azoulay</li> <li>- สาส์นจาก Ms. Armida Salsiah Alisjahbana เลขาธิการบริหาร ศูนย์ประชุมสหประชาชาติ ราชดำเนิน</li> </ul>



๐๙.๔๐-๑๐.๐๐	ปาฐกถาพิเศษ เรื่อง “พุทธวิถีสู่การสร้างใจไว้วางใจและความสามัคคี” (The Buddhist Way of Building Trust and Solidarity) โดย ฯพณฯ เศรษฐา ทวีสิน นายกรัฐมนตรีประจำประเทศไทย
๑๐.๐๐-๑๑.๐๐	สาส์นและสุนทรพจน์จากผู้นำการเมืองและผู้นำชาวพุทธ
๑๑.๓๐	ฉันภัตตาหารเพล และรับประทานอาหารกลางวัน
๑๒.๓๐	ถ่ายภาพหมู่
๑๓.๐๐-๑๔.๐๐	สาส์นและสุนทรพจน์จากผู้นำชาวพุทธ
๑๔.๐๐-๑๕.๐๐	พิธีเปิดงานเฉลิมฉลอง วันวิสาขบูชาโลก วันสำคัญสากลของโลก ครั้งที่ ๑๙ ประจำปี ๒๕๖๗ ประจำประเทศไทย - ประธานในพิธีเสด็จถึงศูนย์ประชุมสหประชาชาติ - รมต.ประจำสำนักนายกรัฐมนตรี กล่าวถวายรายงาน - ประธานในพิธีกล่าวเปิดพิธีเฉลิมฉลองวันวิสาขบูชา วันสำคัญสากลของโลก ครั้งที่ ๑๙ และถวายของที่ระลึกและเครื่องไทยธรรมแก่ประมุขสงฆ์ - เดินทางกลับ
๑๕.๐๐-๑๕.๔๕	- รายงานการประชุมสัมมนา พร้อมทั้งซักถาม - ประกาศปฏิญญากรุงเทพมหานคร ๒๐๒๔/๒๕๖๗
๑๖.๐๐	- ผู้เข้าร่วมประชุมร่วมงานเฉลิมฉลองวันวิสาขบูชาที่พุทธมณฑล และรับชมกิจกรรม ธรรมยาตราและขบวนแห่บุปผชาติ พร้อมเจริญพระพุทธมนต์ถวายพระพรแด่พระบาทสมเด็จพระเจ้าอยู่หัว ฯ ณ พุทธมณฑล จังหวัดนครปฐม
<b>วันอังคารที่ ๒๑ พฤษภาคม พ.ศ.๒๕๖๗</b>	
ทั้งวัน	ผู้เข้าร่วมประชุมชาวต่างประเทศเดินทางกลับประเทศ