

**A BRIEF REPORT OF**  
*Three-day International Conference*  
*On*  
**Buddhist Philosophy and Its' Role**  
**in Inculcating Values among Youth**  
*(February 17-19, 2021)*



**Jointly Organised by**



**RAJIV GANDHI NATIONAL INSTITUTE OF  
YOUTH DEVELOPMENT**  
Institute of National Importance  
Ministry of Youth Affairs and Sports  
Government of India  
Sriperumbudur 602 105, Tamil Nadu



**INDIAN COUNCIL FOR  
CULTURAL RELATIONS**  
Ministry of External Affairs,  
Government of India, New Delhi

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## Preface and Acknowledgements

The Government of India constituted sub-groups comprising of Ministries of Culture, Tourism and Education with the Indian Council for Cultural Relations (ICCR) as a Convenor on the directions of the Committee of Secretaries headed by the Cabinet Secretary to work out a comprehensive and consolidated action plan for activities related to Buddhism in India. During the first meeting of the Committee of the Secretaries held on 13 October 2020, a preliminary action plan on the project titled "Revival of India as a Global Centre of Buddhist Culture and Tourism" has been prepared by ICCR, to be implemented in collaboration with various line Ministries, Departments and Organisations.

Further, ICCR proposed for organising a Buddhist Youth Conference with participation of youth from different Buddhist countries. Due to widespread COVID-19 pandemic, it was not feasible to organise a physical exchange programme. Therefore, as proposed by the Sub-Group, the Department of Youth Affairs, Ministry of Youth Affairs and Sports entrusted the task to RGNIYD for organising an International Virtual Conference. Accordingly, Rajiv Gandhi National Institute of Youth Development (RGNIYD) submitted a proposal to the Ministry of Youth Affairs and Sports, for organising an International Conference on "Buddhist Philosophy and its Role in Inculcating Values among Youth" through virtual mode which was later approved by the Indian Council for Cultural Relations (ICCR), Ministry of External Affairs, New Delhi.

Thus germinated the partnership between RGNIYD and the ICCR for organising this Three-day International Conference on "Buddhist Philosophy and Its Role in Inculcating Values among the Youth" from February 17-19, 2021.

Initially this International Conference was scheduled for two days from February 9-10, 2021. However, due to the preoccupation of the Hon'ble Minister of State (Independent Charge) for Youth Affairs & Sports, Minority Affairs and Ayurveda, Yoga & Naturopathy, Unani, Siddha & Homeopathy (AYUSH), Shri. Kiren Rijiju in the ongoing Parliament Sessions, the Conference could not be inaugurated as scheduled. However, considering the keen interest of the Hon'ble Minister to be a part of this conference of paramount significance, the organizers felt it highly befitting to have the best Young Member of Parliament of India to inaugurate this International Conference being arranged for the youth of various nations. Due to this fact this International Conference was re-scheduled to be held from February 17-19, 2021.

The organizing teams from RGNIYD and ICCR would like to extend sincere thanks to the Hon'ble Minister of State (Independent Charge) for Youth Affairs & Sports, Minority Affairs and AYUSH, Shri. Kiren Rijiju for graciously accepting the invitation to inaugurate the International Conference and for delivering the Presidential Address during the inaugural session.

The organisers would like to profusely thank the Secretary to the Government of India, Department of Youth Affairs, Ministry of Youth Affairs and Sports, Government of India, Smt. Usha Sharma, IAS, for sparing her very valuable time to grace the inaugural session of the International Conference with her presence as the Guest of honour and for delivering the Special Address.

We extend our heartfelt gratitude to the Joint Secretary, Department of Youth Affairs, Ministry of Youth Affairs and Sports, Government of India, Shri. Asit Singh, IRS, for his valuable presence as the Special Guest and for delivering a special address in the inaugural session.

It is also encouraging to note that RGNIYD is the first institution to collaborate with the ICCR for organizing as this is the first such program being organized by ICCR in collaboration with

We express our gratefulness to all the Resource Persons from Bhutan, Cambodia, India, Mongolia, Nepal, Sri Lanka, Thailand and Vietnam for their valuable resource support and for delivering insightful lectures during the technical sessions.

The Conference turned out to be an International one in the truest sense due to the valuable participation of luminary youth, revered resource persons, intellectuals, and learned scholars from over 29 countries. We appreciate each participant for assuming an active participation in this international conference.

Shri. Sanjay Vedi, Senior Program Officer of ICCR deserves special mention for his immense contribution for the conduct of this international conference, particularly, for his continued support for the pre-Conference arrangements and in contacting the international resource persons. We place on record our deep sense of appreciation for his efforts for disseminating the details of the conference with the Indian Missions and Posts abroad.

We appreciate the efforts of the Indian Missions and Posts abroad for carefully selecting the Resource Persons and for nominating the participants from various countries to take part in this conference.

We would like to thank in particular, Prof. Vasanthi Rajendran, Head, Centre for National and International Collaboration, RGNIYD and Shri David Paul, Training Officer, RGNIYD for their relentless efforts in planning and execution of the three-day international conference professionally.

We would like to place our sincere appreciations to all the members of various statutory bodies of RGNIYD and to the Hon'ble President of ICCR for their inspiration and encouragement. In particular, we thank Prof. K.S.Ravichandran, Registrar of RGNIYD, Dr. Muralidassan, Consultant Administration, Shri. Ramkumar, Technical Officer, Shri. Balakrishnan, Programmer, Shri. Ravi Chandran, PA to Director, Ms. Jayalakshmi, Stenographer, CNIC, and to all staff of CNIC and those others who contributed for this conference at RGNIYD. Our thanks are also due to the officials and staff of ICCR for their help and support in accomplishing the conduct of this international conference.

**Shri Dinesh K. Patnaik, IFS**  
**Director General, ICCR**

**Prof. Sibnath Deb, PhD, DSc**  
**Director, RGNIYD**

## Background

Philosophy in India is aimed mainly at spiritual liberation and has sociological goals. In his study of Mādhyamaka Buddhist philosophy in India, Peter Deller Santina writes, [1]. Attention must first of all be drawn to the fact that philosophical systems in India were seldom, if ever, purely speculative or descriptive. Virtually all the great philosophical systems of India: Sâ?khyā, Advaitavedānta, Mādhyamaka and so forth, were preeminently concerned with providing a means to liberation or salvation. It was a tacit assumption with these systems that if their philosophy were correctly understood and assimilated, an unconditioned state free of suffering and limitation could be achieved. If this fact is overlooked, as often happens as a result of the propensity engendered by formal Occidental philosophy to consider the philosophical enterprise as a purely descriptive one, the real significance of Indian and Buddhist philosophy will be missed.'

For the Indian Buddhist philosophers, the teachings of the Buddha were not meant to be taken on faith alone, but to be confirmed by logical analysis (pramāṇa) of the world [2]. The early Buddhist texts mention that a person becomes a follower of the Buddha's teachings after having pondered them over with wisdom and the gradual training also requires that a disciple "investigate" (upaparikkhati) and "scrutinize" (tūletī) the teachings [3]. The Buddha also expected his disciples to approach him as a teacher in a critical fashion and scrutinize his actions and words, as shown in the Vîma?saka Sutta.

Values reflect our sense of right and wrong. They help us grow and develop. They help us create the future we want. The decisions we make every day are a reflection of our values.

Individual values reflect how we live our life and what we consider important for our own self-

interests. Individual values include enthusiasm, creativity, humility and personal fulfilment. Relationship values reflect how we relate to other people in our life, such as friends, family, teachers, managers, etc. Relationship values include openness, trust, generosity and caring. Social values reflect how we relate to society. Social values include justice, freedom, respect, community, and responsibility. In today's world, it may seem our society in general and youth in particular don't practice many values. We have a rise in discrimination, abuse of power, greed, etc. What are we leaving behind for our future generations? Maybe it's time younger society takes a hard look at its values.

There have been recent reports, including one in the *Global Times* newspaper, which suggest that Buddhism is growing in popularity among young people. Some reasons given were the exoticism of Buddhist culture, psychological comfort, a greater variety of practices, and the allure of reaching enlightenment faster.

Any interest in Buddhism on the part of young people is driven by concerns about its relevance to their lives. Yet this pragmatism doesn't lack idealism: teenagers say they might turn to Buddhism if it could help them deal with stress or empower them to make a positive impact. Buddhism would also interest them if it could help them understand the meaning of life and make sense of a confusing and complex world, with meditation and a correlation with science being points of interest as well. Exploring how Buddhist practices can be adapted for young people can therefore be viewed as a global concern. One approach has been to remove or play down the liturgical aspect so that the chanting, the sutras and doctrines, and the dense textual material do not intimidate, and to promote "non-religious" aspects such as social justice and meditation.



## Rationale for Organizing the International Conference on Buddhist Philosophy

Since Buddhism is appealing to younger generations who share certain commonalities across cultures (even if the contexts are dissimilar), the solutions might not differ too drastically. A multifaceted and imaginative approach emphasizing relevance of Buddhist philosophy is necessary [4]. In this background an International Conference on Buddhist Philosophy & Its Role in Inculcating Values among Youth jointly organised by Rajiv Gandhi National Institute of Youth Development (RGNIYD), the Ministry of Youth Affairs and Sports, Government of India and Indian Council of Cultural Relations, the Ministry of External Affairs, Government of India.

## Objectives

- To discuss the various dimensions of Buddhist Philosophy and its culture.
- To give an overview of Buddhist literature and architecture available across the countries.
- To highlight the relevance of Buddhist Philosophy for the youth across the society.
- To understand Buddhist Philosophy's impact on youth across the society.
- To share the experiences of best practices of Buddhist Philosophy inculcating the values among the youth.

## Broad Themes of the Conference

- Origin of Buddhist philosophy
- Dimensions of Buddhist philosophy and culture
- Essence of Buddhist philosophy and its best practices
- Role of Buddhist philosophy behind positive mental health

- Impact of Buddhist philosophy in society and in inculcating values among youth
- Strengthening Buddhist culture in India and other countries

## Expected Outcome

- Gaining better understanding about Buddhist philosophy and its culture from the deliberations of national and international scholars.
- Having a clear idea about availability of Buddhist literature and its locations.
- Understanding and imbibing the values of Buddhist Philosophy among the youth.
- Sensitizing youth to engage in positive and constructive activities for creating a healthy and prosperous society.

## Participants

The Conference was attended by Revered Resource Persons and the youth drawn from 29 countries through Indian Missions/Posts including Argentina, Australia, Bangladesh, Bhutan, Bulgaria, Cambodia, Chile, Cyprus, Ethiopia, Guatemala, Guyana, Kenya, Korea Republic, Mongolia, Myanmar, Nepal, Nigeria, Philippines, Portugal, Qatar, Romania, Russia, Singapore, Sri Lanka, Thailand, Tunisia, Turkey, Vietnam, besides India.

## Proceedings of the Conference (Day-1)

### Introduction

Rajiv Gandhi National Institute of Youth Development (RGNIYD), Sriperumbudur, Tamil Nadu, (an Institute of National Importance by the Act of Parliament under the Ministry of Youth Affairs and Sports, Government of India) in collaboration with the Indian Council for Cultural Relations (ICCR), (an Autonomous Organisation of the Ministry of External Affairs, Government of India), New Delhi organised a Three-day International Conference on “Buddhist Philosophy and its Role in Inculcating Values among Youth” through virtual mode from February 17-19, 2021.

The purposes of the International Conference were to disseminate the core values of Buddhist Philosophy, its culture and its relevance for today's youth for instilling in them the time-honoured ethical and moral values to edifice a robust youth culture in India and also across different countries. This International Conference was organized as a sequel to various efforts taken by the Ministry of Youth Affairs and Sports, Government of India for “Revival of India as a Global Centre of Buddhist Culture and Tourism.

### Inaugural Session

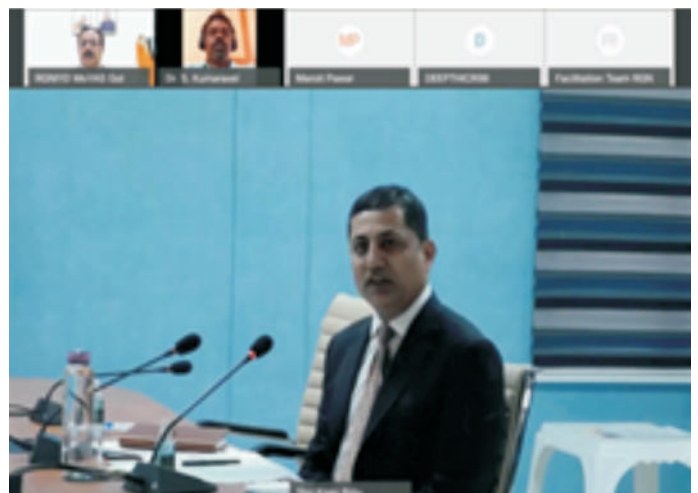
The inaugural session of the International Conference began with the Invocation of Buddhist Divine chant, which is known as the “Three Jewels” or “Three Treasures” referred to as “tri-ratna” prayer in Buddhism.

**Prof. Sibnath Deb, Director, RGNIYD,** welcomed the dignitaries and participants of the International Virtual Conference and detailed the objectives of the Conference. He stressed that the Conference sought to ingrain in youth of various countries the ethical ideologies of Buddhist



Philosophy such as *Sila* which encompass virtues, good conduct, morality; *Samadhi* that includes concentration, meditation and mental development which strengthens and controls human mind besides helping individuals to maintain good conduct; and finally, *Prajna* that embraces discernment, insight, wisdom, and enlightenment which are imperative to maintain a pure and a calm mind. He asserted that the deliberations of the International Conference will ensure instilling values among youth which in turn will have its own impact by shaping the overall personality of the future citizens of various nations.

**The Joint Secretary to the Government of India, Department of Youth Affairs, Ministry of Youth Affairs and Sports Shri. Asit Singh IRS,** in his special address stated that the world is currently facing a crisis related to lack of respect for spiritual principles and ethical values. Such virtues cannot be



forced upon the youth and fear cannot enthuse ethical behaviour. Rather, people must have conviction to practice ethical principles so that they live a life of worth and promote social justice. Resonating the benefit of the participating youth in the Conference, he delineated the Five Precepts of Buddhism that provide a set of guidelines for daily life viz., Not harming or killing living things; Not accepting things unless given freely; Leading a decent life; Refraining from speaking unkind words and uttering lies; and Abstaining from abusing sensual drugs or consuming alcohol. Practicing these principles will nurture the character of youth, he added.

The **Director General of ICCR, Ministry of External Affairs, Government of India, Shri Dinesh K Patnaik IFS**, who was the special guest during the inaugural session, thanked the Hon'ble Minister of Youth Affairs and Sports, the Secretary



and Joint Secretary of the Ministry of Youth Affairs and Sports on behalf of ICCR for being a part of the Inaugural Session. He mentioned that he was delighted to see the Speakers, Intellectuals and Youth from various countries participating in the International Conference virtually.

In his address, he focussed on the need for inculcating values among the youth. He mentioned that values are the reflections of the decisions we take. He mentioned that there is a general feeling that the values among today's youth are being

compromised today and values such as honesty, respect, patience and responsibility are lacking among today's youth. He cited a recent study which highlights the major problems among the youth being mental depression, anxiety, drugs and alcohol abuse. We may think that the youth of today have problems and their future is bleak. He mentioned that today's youth have a different outlook. We think that the same values continue what we adhered to in the past. But, the world today is far better than the world we navigated. Today's world has fewer wars, less poverty, better health care, education and greater use of technology. We were analogs in the past and the world now is digital. Today's youth are more enthusiastic, courageous and idealistic. Today's youth cannot understand the world without digital technology and cannot think of a world without the internet. He mentioned the findings of a recent survey on what the modern youth want the most? He indicated that three top things that emerged from the survey were surprising which were (i) finding purpose and meaning in life; (ii) having lots of money; and (iii) contributing to society. He opined that while money was still important, a large segment of youth wanted to find purpose in life and contribute to the society. Today's youth want to do more and they are egalitarian in their approach and are more understanding. The values among the youth are largely changing. The youth want less marriage, they want gay rights, they more trust in themselves than believing in God.

However, religion has always played a role in inculcating values and this role is slowly coming down. He mentioned that, today the religion needs to adapt to the youth and not the youth adapting to the religion. The religion itself has to change. In this context, he reiterated that Buddhism is a wonderful religion because it has adapted over centuries and has adapted to the people and youth. While all religions across the world speak of the same things such as goodness of mankind, proper societal values, etc., some religions are more flexible than others. Buddhism is much more flexible. On an

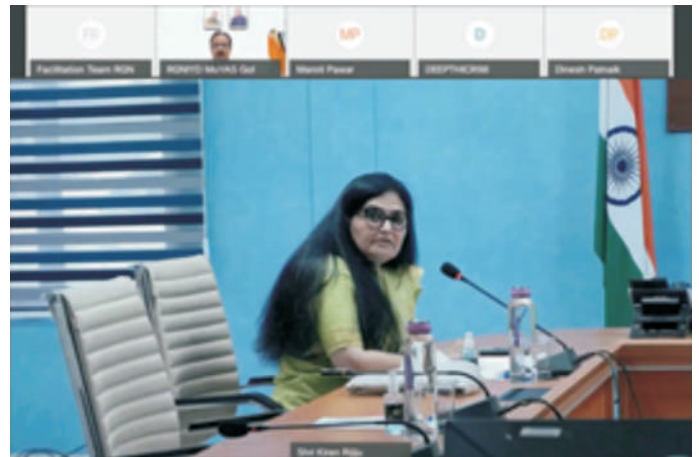


average Buddhist is more pacifist and more tolerant than many religions. Therefore the idea that Buddhism can influence the youth is more important, he added.

But the question is how the Buddha who renounced his own family can influence the youth? Today more children suffer from mental depression and anxiety because either their parents have reprimanded them or they divorced or they live in broken homes. So the question is how the Buddha can help when he himself has renounced? People really do not understand the real reason why he renounced. If you really look at it, he did not really renounce but he came back. His own son Rahula at the age of 7 became his own disciple and Lord Buddha taught him that his renunciation is not the renunciation of people but the renunciation of ties. He was teaching that detachment is the only way to success and taught Rahula about the truths such as being honest, how to do self-reflection, and how to have compassion. These are the three important things the youth need to learn today. In fact, Buddha is known as the '*Mahakaruna*', the man with maximum compassion.

In today's world there are several typologies and people are fighting with each other. In this situation *karuna*/compassion becomes important. These are the imperative things the youth need to learn. He was sure that this conference will infuse such values among the youth. He also indicated that this conference is the beginning of a series of seminars and conferences that ICCR will hold along with other institutions on different aspects of Buddhism. He specified that ICCR aims at making India a Hub of Buddhism worldwide. He wished the conference all success and hoped that the deliberations that would take place during the conference will be enriching and fulfilling.

**The Secretary to the Government of India, Department of Youth Affairs, Ministry of Youth Affairs and Sports, Ms. Usha Sharma IAS** who



was the guest of honour during the Inaugural Session, mentioned in her Special Address that Buddhist ethics is concerned with the principles and practices that help an individual to act in ways that *help* self and others rather than *harming*. The core ethical code of Buddhism is known as the five precepts, which are the distillation of its ethical principles, she added. The precepts are not rules or commandments, but 'principles of training', which are undertaken freely and need to be put into practice with intelligence and sensitivity. She exhorted that, rather than speaking of actions being right or wrong, Buddhism speaks of being skilful (*kusala*) or unskilful (*akusala*). She exhorted that in Triratna, faith in the Three Jewels of *Buddha, Dharma and Sangha* finds everyday practical expression in our aspiration to live by ethical precepts, to the best of our ability.

The International Conference was inaugurated by the **Hon'ble Minister of State (Independent Charge) for Youth Affairs & Sports, Minority Affairs and Ayurveda, Yoga & Naturopathy, Unani, Siddha & Homeopathy (AYUSH) Shri. Kiren Rijiju**. In his inaugural address the Hon'ble Minister mentioned that by 2030, India will be amongst the youngest nations in the world and fostering national and time-honoured values among youth is one of the key priorities of youth development of India - 2030. He lauded the efforts of RGNIYD and ICCR for this endeavor to instill ethical values and virtues among youth based



on Buddhist Philosophy. He prompted on the *Three Universal Truths, Four Noble Truths, The Five Precepts and The Eightfold Paths* of Buddhist Philosophy. He opined that the Buddhist Philosophy is the best foundation for world peace, for equitable use of natural resources, and for proper care of the environment. Referring to the doctrines of Gautama Buddha he reiterated that Buddhism infuses divine values of love and compassion, self-discipline, inner satisfaction, regardless of religious differences. He was confident that practicing the virtues of Buddhist Philosophy will create a guaranteed secular democracy, upsurge nonviolence and peace at its roots, endorse social equality and equity, liberate wisdom, gentleness towards others, stimulate a sense of brotherhood, tolerance, and altruism among the youth. He appealed to the participating youth to take optimum benefit from the deliberations of the Conference and to imbibe, internalize and demonstrate them in their daily lives.

**Dr. Vasanthi Rajendran, Professor and Head, Centre for National and International Collaboration, RGNIYD** thanked the dignitaries, guests, resource persons and the participants.

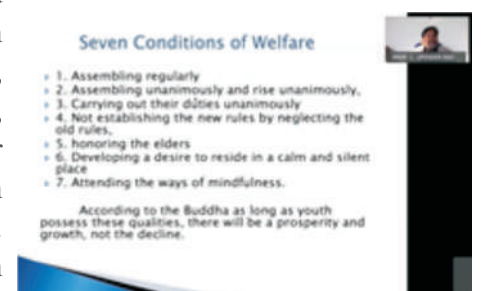
## Proceedings of Day - 1 Technical Sessions (February 17, 2021)

Following the inaugural session, the technical sessions of the Day-1 commenced.



**Prof. C. Upender Rao**, Professor of Sanskrit and Pali School of Sanskrit and Indic Studies Jawaharlal Nehru University India spoke on the topic "*The message of Buddha to the Youth*". Prof. Rao in his session mentioned that Buddha's message leads us towards the knowledge of the truth. He advised people, including the youth, to be cautious with the causes of worldly miseries; lust and ignorance. Everyone in the world must face four kinds of conditions in the course of one's lifetime. They are (i) Gain and Loss; (ii) Honour and dishonour; (iii) Praise and blame; and (iv) Happiness and sorrow. He stated that everyone enjoys the gains, but the problem arises in the case of losses. He added that the losses often lead to mental agony, but it is under such circumstances one should show high degree of moral courage. The cure which Buddha suggested was the removal of ignorance. Indeed, according to Gautama, ignorance causes the misery of life. Therefore, this 'ignorance' stands first, in the chain of causation (*pratītya samutpāda*).

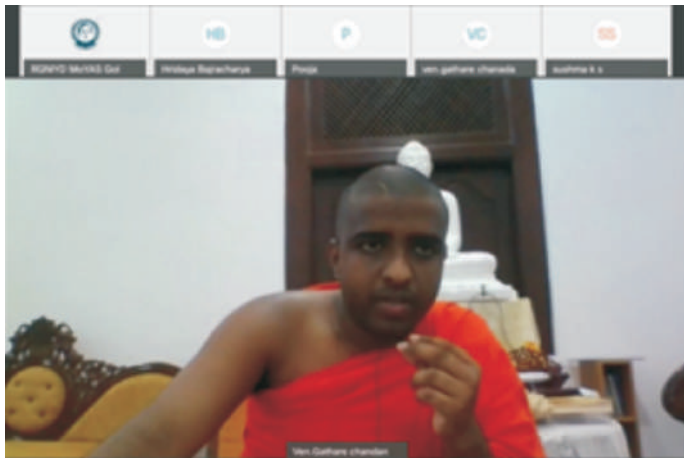
The values of Buddhadharma are not only humanistic, but they are spiritual too. Buddha's teachings have influenced all nations in Europe as well as in Asia. It was a favourite idea with the stoics and it found favour with Schopenhauer, Von Hartmann, and other modern philosophers. Buddhism



offers a large field of knowledge that has not only entered but also influenced a large part of the world, such as Sri Lanka, Burma, Cambodia, Thailand, Vietnam, and other countries in SouthEast Asia and Tibet, Central Asia, China, Mongolia, Korea, and Japan.

Such messages, and the humanistic values hidden in the teachings of Lord Buddha, have influenced the history and culture of these countries. Reiterating on the imperativeness of Buddha's message to the youth he delineated that Buddhist teachings have given rise to many literary, philosophical and the artistic works in these regions.

**Ven. Gathare Chandananda Thero**, Department of Pali and Buddhist Studies University of Sri Jayewardenepura, Sri Lanka spoke on the



*“Role of Buddhist Philosophy behind Positive Mental Health”*. In his address, he mentioned that while separating developed and still developing nations, happiness is an important topic. Studies have shown that in developing countries, economic growth plays an enormous role as it brings stability, mental well-being can be affected by an abundance of people who can afford a comfortable life through economic prosperity. In underdeveloped nations, health conditions are a direct product of poverty, trauma, and a lack of proper education.

Looking at another main teachings is one way of understanding a Buddhist approach to mental health. It defines Buddhism as having three foundations, or main elements. These are *Sila*, *Samadhi*, and *Panna*, and the need to understand the characteristic aspects of this approach is of vital significance, he underpinned. The discipline or ethical structure of a person's life is commonly understood to mean *Sila*. The Buddha has taught a great deal about life style. All should take his teachings as practical guidance about how to live well.

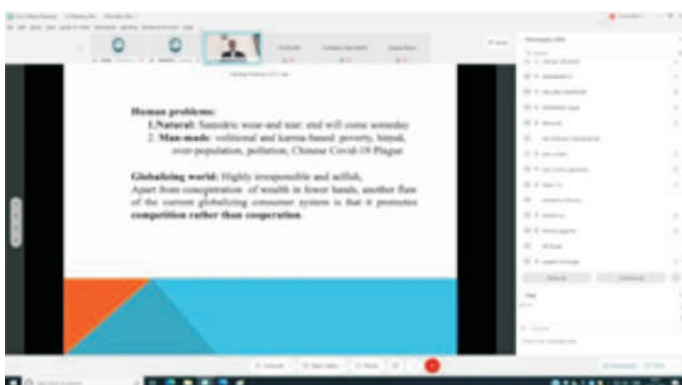
As a mental healing faith, Buddhism has always provided effective therapeutic strategies. On the one hand, mindfulness meditation, Parithrana deshana, and various Buddhist teachings help cure mental illness and, on the other, enhance the quality of life. Moreover, in managing the feelings, the Buddhist teaching of dhamma leads individuals to the right mind-set and optimistic thinking. He stated that people will benefit from the bond to Buddhism as a spiritual direction or religion with a moral norm. A stable community that combines both spirituality and materiality can contribute to both material and qualitative changes. Besides, he also mentioned that Counselling is necessary to modern day society and explained how the Buddhist priests' contribution to the use, teaching and dissemination of Buddhist viewpoints in counselling.

The third session was facilitated by **Prof. K.T. S. Sarao**, Professor and Head, Department of Buddhist Studies, University of Delhi, India on the topic *“Buddhist Philosophy: Its Relevance in Today's Globalizing World”*. He stated that the current globalizing system promotes competition rather than cooperation. Such an attitude has generated conflict and resentment. He highlighted that we need to seriously examine not only our attitudes and lifestyles but also our policies that govern the use of renewable and non-renewable resources, science and technology, and the scale and





direction of industrialization and globalization. He described that a society founded upon the Buddhist Dharma recognizes that one should aim at promoting the good of the greater unit to which one belongs, and as a minimum one must not look for one's own satisfaction in ways that may cause harm to others. Thus, in Buddhist approach to social and economic development, the primary criterion governing policy formulation must be the well-being of members of the society as a whole. He pointed out that the vulgar chase of luxury and abundance is the root-cause of suffering, Buddhism encourages restraint, voluntary simplicity, and contentment. The Buddhist ideal, in fact, is co-operation with nature, not domination. Thus, a new relation must be established between people and



nature, one of cooperation not of exploitation. Production must serve the real needs of the people, not the demands of the economic system. He showcased that as compared to globalizing the consumer system which causes wastage and greed, Buddhism promotes just the opposite.

The final session of the first day was facilitated by **Prof. Dr. Hridaya Ratna Bajracharya**, Vice Chancellor, Lumbini Buddhist



University, Parsa, Lumbini, Nepal titled “*Buddhist Philosophy and Youth of Nepal*”. In this session, Dr. Bajracharya emphasized that Buddha, Dharma and Sangha are considered three fundamental aspects of Buddhism, the triple gems as they are called collectively. Buddha is the one who has attained samyak sambodhi, a stage of enlightenment that embodies knowledge, wisdom, and compassion towards all. Dharma is the law and ethics or the realization of the duties and responsibilities that follow samyak sambodhi gyan, he explained. He clarified that Sangha is endeavouring to practice dharma living and sharing together. Youths of Nepal may be understood as consisting of composite groups of people in terms of socioeconomic backgrounds, religions, culture, language and historical experiences. Obviously, they come with diverse perceptions, aspirations and living conditions. Nonetheless, they share some common aspects: they are born in the land of Buddha, they inherit the history of rise and fall of the values given to Buddhism by the state, and that they need to struggle for finding a niche to ensure a liveable life in the society. There is huge potential and scopes of educating the youths on the basis of Buddhist philosophy to enable them better understand the contexts, process and dynamics of life and prepare them with morale, attitude, skills and knowledge

required for ensuring peace, harmony and prosperity in living with values and meaning that can be equated universally across the other individuals, communities, societies and nations. In conclusion, he specified that Buddhist philosophy can be considered as the science of mind always with compassion, it generates values that are universal on the basis that are fundamental to human experiences and consciousness.

The first day sessions concluded with a vote of thanks.

## Proceedings of Day-2: Technical Sessions (February. 18, 2021)

The second day of the Conference had ten technical sessions which were moderated by Dr. Vasanthi Rajendran, Head, Centre for National and International Collaboration. The Conference proceedings of the second day are as follows:

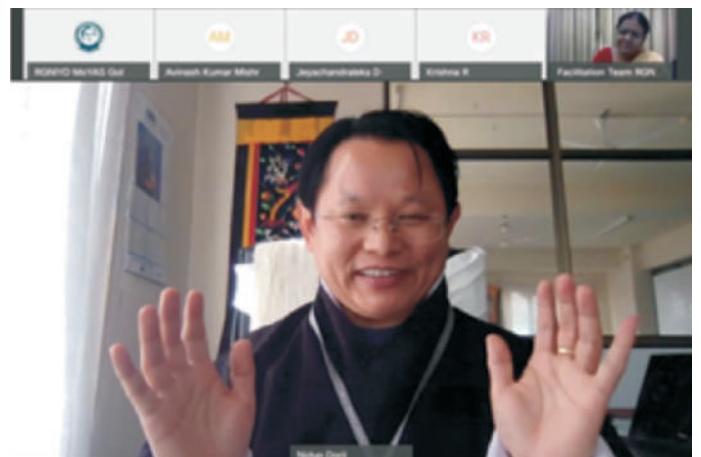
**Ven. Dr. (Venerable Doctor) Thich Nguyen Dat**, Senior Lecturer on Buddhist Philosophy & Buddhist Psychology, Vietnam Buddhist University handled the first session titled



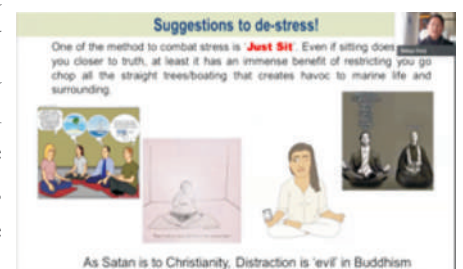
*“Vietnam Buddhist Education of Today - A Channel of Cultural Exchange between and among Vietnam, India and other countries”*. In his lecture he mentioned that Vietnamese Buddhism was introduced before 2000 years which is regarded as

an ideology rather than a religion, which has enabled to build and preserve Vietnamese culture and morality. Vietnamese Buddhism is regarded as a system of education in the truest sense which has resulted from the essential need of industrialization and modernization. He also mentioned that while Vietnam is increasingly integrating into the world, the country needs to maintain its national identity, ideological and cultural values, he opined. In the process of Vietnam's globalization and international integration, its Buddhist education could be totally seen as an important channel of cultural exchange between and among Vietnam, India and other countries in the world.

**Dr. Nidup Dorji**, Faculty of Nursing and Public Health in the Department of Public Health,

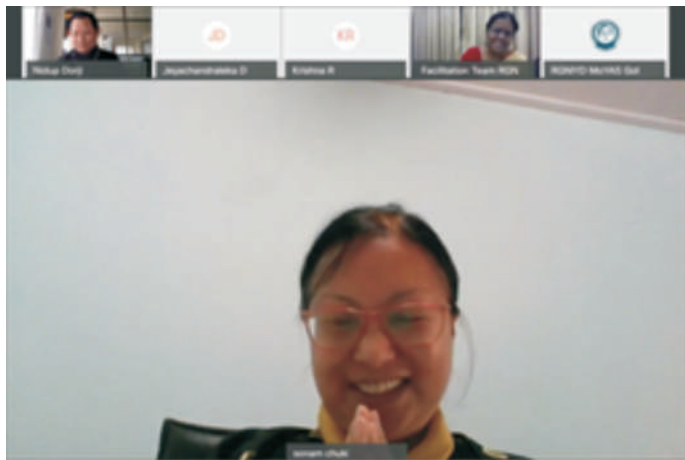


Khesar Gyalpo University of Medical Sciences of Bhutan spoke on *“Buddhism: Why it matters to us?”* In this presentation, Dr. Nidup emphasized on the fundamental beliefs of Buddhist Philosophy. He stated the truth that 'all compounded phenomena are not permanent' and the ignorant belief that all things are permanent are the root causes of all the suffering. All compounded things ultimately disintegrate and are still a truth and will continue to remain as truth. The



teaching on the sacred outlook to life would be a solution to the troubled world, to revitalize a harmonious relationship with the heavily disturbed nature. He highlighted the need for understanding the purpose of life 'which is to live' due to the fact that people seemingly don't seem to know 'how to live a life'.

**Dr. Sonam Chuki**, Curriculum Developer (History Education), Royal Education Council,



Paro, Bhutan later spoke on “Rediscovering basic goodness: Boundless ways of being authentic in the global world”. In her lecture she mentioned that youth are educated to be competitive and competent to enter into highly paid jobs. Today's world does not value non-material timeless values such as the Law of Karma, the Four Noble Truth, the Eightfold Path and the Four Immeasurable to live a simple and a happy life. Competition driven world order has affected young people's physical and mental happiness. COVID 19 has further derailed youth's quality of learning and aggravated unemployment with many young people losing jobs across the world. In this scenario, she underpinned that Buddhist philosophy is highly relevant to build youth's inner strength, rediscover their authentic selves and live a happy life. She spoke on the relevance

#### Basic goodness: Being Authentic

- ... “directly experience... work with the real world... to be intelligent and decent people and that the world is not a threat. ... feel that our lives are genuine and good... not to deceive ourselves or other people” (Chang: 1984: 10)
- ... “see our shortcomings without feeling guilty or inadequate, and at the same time, we can see our potential for extending goodness to others” (Chang: 1984: 10)
- ... “We can tell the truth straightforwardly and be absolutely open, but steadfast at the same time” (Chang: 1984: 10)

of Buddhist Philosophy for the youth and threw light on the need for imbibing those values among youth to engage them in constructive endeavours for creating a healthy and prosperous society.

The next presenter **Prof. Bimalendra Kumar**, Head, Department of Pali and Buddhist Studies, Banaras Hindu University, Varanasi, India



made a presentation on the “Concept of Mindfulness (Smṛti) in Buddhism and its Relevance to Contemporary Youth”. He remarked that meditation is key to the path of eternal bliss through sustained attention and insight through reflection referring to the methods of Theravada Pali literature. He also felt that development of serenity and insight are important. While the former aims at development of calm, concentrated, unified state of consciousness as a means of experiencing inner peace and generating wisdom or right understanding, the later aims at gaining direct understanding of the real nature of phenomena. He emphasized on satipa??hâna which is translated as 'foundation of mindfulness', the path leading to purification and to overcome sorrow, pain and grief and for reaching the right path for the realization of nibbâna, the four-fold 'foundation of mindfulness' viz., kâyanupassanâ, vedanânupassanâ, cittânupassanâ and dhammânupasanâ. These are practiced by the yogâvacara, for remaining ardent, self- possessed and mindful. He further accentuated the need for awareness a state of alertness that enables an individual to stay connected with the surroundings.



Awareness permits an individual to be observant, aiding to empathize and be receptive to others distress. He also mentioned that recollection is also vital to a harmonious and enriched life which is interconnected with awareness.

**Mr. Say Amnann**, Deputy Director General of Religious Affairs, Ministry of Cult and Religion, Kingdom of Cambodia spoke on the “*Teachings of Buddha and its Relevance to the Youth of Cambodia*”. He at the outset introduced Cambodia, as the sacred Buddhist Kingdom of the Cambodians who are ethnically and historically known as the Khmers, has a population of 16 Million, of which 95 percent are Buddhists.

Cambodia has a recorded history of nearly two thousand years and is one of the most fortunate countries to have received a Buddhist mission headed by Ven. Sona and Uttara sent out by Ven. Moggaliputta Tissa to Suvarnabhumi from India in the 3<sup>rd</sup> century B.C and described about the inscriptions found during that period.

Cambodian., since the inception of the recorded history of the country, has acknowledged three main school of Buddhism, i.e, Hinayana of Sarvativada and Airyasammitiya, Mahayana and Theravada, with the last of one became firmly established in the country at the beginning of the 14<sup>th</sup> century A.D. and have remained the only school of

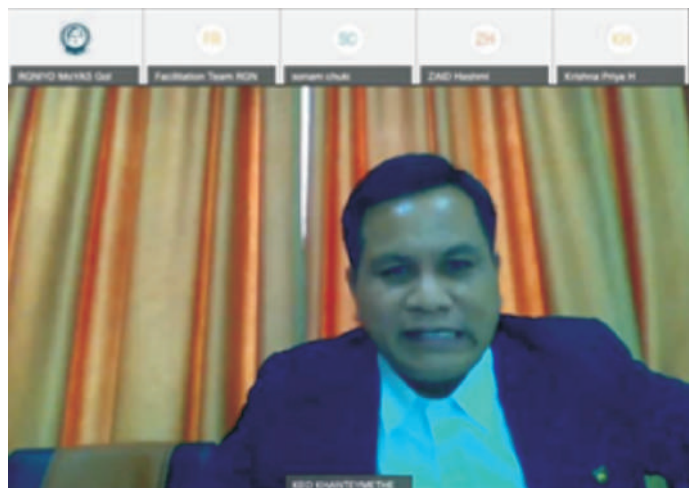
Buddhism existent in Cambodia since the 16<sup>th</sup> century A.D till date. At present, Buddhism (Theravada) is the state religion of Cambodia, which has been written in the article 43 of the Constitution of the Royal Kingdom of Cambodia. Therefore, Buddhism has the patronage of the state.

The people of Cambodia have taken much interest in building monasteries near their dwelling places in the past. At present the Sangha consists of two-sects, the organization of the Sangha has also been arranged accordingly. That is to say one administrative structure for each sub-sect, so in Cambodia, there are two top Sangharajas (The Supreme Patriarchs), each is responsible for his own Order (Nikaya), who are appointed by the King from the highest group of the Rajagara monks (Royal title) and from the most qualified in both morality and education achievements in the group of their respect Nikaya. In spite of this, they bother to work in cooperation with one another for the betterment and upliftment of Buddhism. The two Sangharajas or Sanghareahs as known in Khmer, besides being the Chiefs of the Sangha in the whole country, are members of the “Crown Selection Council”, who have the duty to select a new king.

The Ministry of Cult and Religion, under direction of the Royal Government of Cambodia have encouraged Buddhists to practice the teaching in whatever way. At present there are 4,045 temples and 69,590 monks. Buddhists education consists of three different levels i.e. primary, secondary and university level.

In this sense, the teachings of lord Buddha, especially the discourses in Tripitaka have been widely accepted and practiced among scientific, business, medical communities, especially among the youth and younger Cambodian generation.

He later described the Buddhist Teachings and its influence on the Youth. In this Pali canons we notice there are suttas seen to be often used both in



preaching and training are, 1.Dhammacapavatthana sutta, setting the wheel of the Dhamma, the discourse, the Buddha preached on Four Noble Truth and Eightfold Path. 2.Anatalakkhana sutta, the teaching on the nature of impermanence, change and non-self of the five khandha. 3.Aditta-pariyaya sutta, the teaching on achieving liberation from suffering through detachment from the six senses. 4.Satipatthana sutta the teaching on the four foundations of mindfulness of the body, feelings / sensations, mind, consciousness and dhammas are found in this sutta. 5.Anapanasati sutta the teaching how to use the awareness of breath as an initial focus for meditation.

For lay people, there are special suttas frequently quoted to teach those are 1.Kalama sutta, the famous discourse on free inquiry. 2.Cakkavati sutta this sutta the Buddha also teaches about the true meaning of long life, beauty, happiness, wealth and strength. 3.Mahanama sutta, the teaching on taking refuge in the triple gems and five precepts. 4.Dighajanu (Vyaggahapajja sutta) discourse, the Buddha instructs rich householders on how to preserve and increase their prosperity and how to avoid loss of wealth. 5.Parabhava sutta about 23 causes that will bring downfall to people. 6.Sigolovada sutta the discourse on the Buddha's Guidance on how to live with peace and happiness for lay Buddhist. One day when sigala was worshiping the six directions of the East, South, West, North, the Nadir and Zenith each morning. 7.Metta Sutta, or Karaniyametta Sutta is the discourse on loving-kindness and compassion, the virtue of which has the power of protection. 7.Mangala sutta, a short discourse on blessings. 8.Agganna sutta, is the sutta on the knowledge of beginnings, the genesis and evolution of the universe. Moral degradation in general and greed in particular, are the key factors that give birth to the physical aspect of the universe. 8.Brahmajala sutta, the Buddha elaborate on the precepts that will enable one to gain respect from people. In addition, the Buddha also reveals the truth about Brahma.

9.Mahaparinibbana sutta is the final discourse before the Buddha entered Mahaparinibbana.

While many of these above sutras are cited for sake of teaching and preaching and even training there are specific emphases on how the Buddha focused much of his teaching to overcome suffering. He saw that all living things suffer in being born, in getting sick, in growing old, and in facing death. By overcoming suffering, he taught, a person will be truly happy. Early teaching, His first lesson after becoming enlightened was to other seekers who had also renounced the world. We also trace the three fold teachings of the Buddhism i.e.

1. Sila: Virtue, good conduct, morality. This is based on two fundamental principles: principle of equality: that all living entities are equal.
2. Samadhi: Concentration, meditation, mental development. Developing one's mind is the path to wisdom which, in turn, leads to personal freedom. Mental development also strengthens and controls our mind, this helps us maintain good conduct.
3. Panna (wisdom): Discernment, insight, wisdom, enlightenment. This is the real heart of Buddhism. Wisdom will emerge if your mind is pure and calm.

Three marks of existence. The Buddha taught that life is best understood as being impermanent (everything changes), unsatisfactory (left on our own we are never truly happy), and interdependent (all things are linked, even to the degree that the self is better understood as an illusion).

The middle way. Buddhism teaches non-harm and moderation or balance, not going too far one way or the other. This is called the Middle way, and encourages people to live in balance.

Meditation, The Buddha recommended meditation as a way to discipline the mind and see the world as it is. Buddhists may meditate while sitting in a special or specific way. Standing and walking meditation are other styles.

Three positions. In discussing suffering, the Buddha identified the three poisons of desire, anger and stupidity, and he showed that we could end our suffering by letting go of desires and overcoming anger and stupidity.

Nibbana. The complete letting go of negative influences is called Nibbana, meaning “to extinguish.” Like putting out the flame of a candle. This end of suffering is also called Enlightenment. In Buddhism, Enlightenment and Nibbana often mean the same thing. This is the most responsive answer to this day of chaos and uncountable problems faced by humanity such as wars, disease (Covid-19) and ever-changing world.

Modern youth seems to seek very much to the answer in their social daily life both in clergy and lay practices. In social dimension, the suttas such as Sigalovada, Cakavatthisihanatha, agganna etc. can be much relevant to them to earn lay happiness. For them it is very simple that the four Buddhist gems: Longevity, Nobility, Health and Strength. No matter who or where people are, they crave for long lives. Buddhism has principles that help people live long and happy lives, such as to stay away from alcohol. Then, it is Nobility, which means wealth, but not greed. Wealth allows people to be good-looking and to have fun. But, wealth is meaningless if you are sick or do not have the strength to spend it. Also, to be happy is to avoid financial debt, according to Buddha. A happy person is a person who does not owe another anything. A happy community is also a place where people do lawful work to make a living. All of these are the principles of development.

Buddhism recognises the importance of economic growth. However, Buddhism doesn't

accept exploitation and illegal business. The Buddhist dharma educates people to be honest and industrious. Being rich, according to Buddhism, is not bad, but what makes you rich is very important. If you exploit others for your own personal gain, that is greed. Buddha wants people to be wealthy because they work hard for it. Buddhism also teaches people to be thrifty and modest no matter how rich they are.

In the world today, everyone is speaking of democracy. Democracy is good, but it is not perfect. Meanwhile, leadership in Buddhism circulates the concept of supremacy. Yet, this religion teaches that rulers have to be self-aware and make the decision based on people and respect the rules of laws. A good ruler must do whatever he or she can, whatever ideology he or she follows, to bring happiness to the people. This is the core of the Buddhist leadership model. In Cambodia, more than 95 percent of the population is Buddhist. It is important that rulers have to uphold the Buddhist leadership model to satisfy them.

Cambodian Buddhism was instrumental in fomenting Khmer national identity and the independence movement in the 20<sup>th</sup> century, leading to Cambodian independence as a sovereign state. Buddhist monks traditionally are called upon to perform a number of functions in Cambodian life. They particularly participated in all formal village festivals, ceremonies, marriages, and funerals. They also might have participated in ceremonies to name infants and in other minor ceremonies or rites of passage, monks did not lead the ceremonies, however because that role was given to the achar, or master of ceremonies, the monk's major function was to chant the quoted sutta for blessings. They were often healers and, in traditional Khmer culture they were the practitioners whose role was closest to that of modern psychiatrists. Monk occupied a unique position in transmission of Khmer culture and value. By his way of life, he provided a living model of the meritorious behaviour a Buddhist



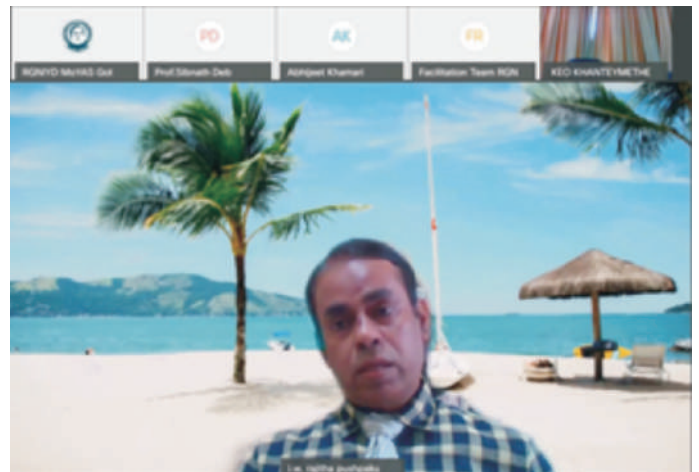
could follow. Monk provided the laity with many opportunities for gaining merit. For centuries monks were the only literate people residing in rural communities, they acted as teachers to temple servants, to movies, and to newly ordained monks. Until the 1970s, most literate Cambodian youth gained literacy solely through the instruction of the Sangha. Most of the major Cambodian annual festivals are connected with Buddhist observance. The Chol chnam (New Year Festival) takes place in mid-April. Pchum Ben, celebrated in September or in October, is a memorial day for deceased ancestors and for close friends. Meak Bochea, in January or February, commemorates the last sermon of the Buddha. Vissakha Bochea, in April or May, is the triple anniversary of the birth, death, and enlightenment of the Buddha. The Chol Vossa, rainy retreat observation takes place in June or in July, it marks the beginning of a penitential season during which the monks must remain within the temple compounds. Kathen marks the end of this season, celebrated in September, it features offerings, especially of robes to the monks. In this sense Buddhism influences Cambodian life from birth to death and from day to year end.

In conclusion, despite many positive impacts on the Khmer people in Cambodia throughout its history, we do witness that Buddhism in Cambodia to some extent is still found lacking or real understanding and practices by its followers. This is because people in general need to have the true knowledge of the teachings of the Buddha. So quality-wise, Buddhist monastic education in the country is also far from satisfaction. While Buddhist monastic schools have been set up in a fair number, the shortage of teachers, let alone quality teachers, is felt everywhere in the whole Kingdom.

To better all these, the Government and the authorities concerned worked very hard to have programs encouraging young and old Buddhists to have clear and true teachings of the Lord and practice it in the true spirit.

The Ministry of Cult and Religion with its work responsible for Buddhist education has set a long term planning with a clear vision to improve and better the quality of Buddhist education in the whole Kingdom. For the immediate necessity, teachers have trained and provided to the already established institutes in accordance with the numbers of student monks and novices. Promising and potential monks and novices have been sent for education both in the country and abroad.

**Dr. Rajitha P. Kumara**, Senior Lecturer, Department of Pali & Buddhist Studies, University of Kelaniya, Kelaniya, Sri Lanka spoke on the

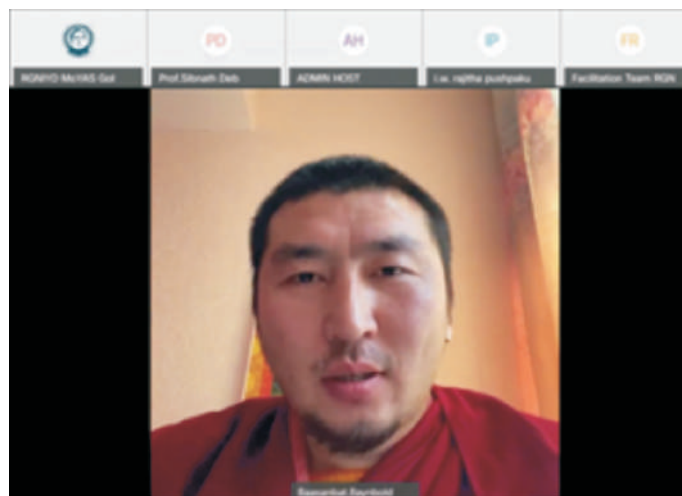


*“Early Buddhist Theory of Cognitive Development and its influence on the Individual”*. In his session, he mentioned that cognitive development is imperative for all stages of life with special reference to Buddhist teachings, which signifies attention, knowledge, language use, memory, perception, problem-solving ability, creativity, and rational thinking, and wisdom. He mentioned that Buddhism has a comprehensive elucidation of cognitive development based on psychological elements which encompass the stages such as the moral-centric stage; self-centric stage; social-centric stage; and cosmo-centric stage of cognitive development.

He explained that each stage of cognitive development is paramount which have been

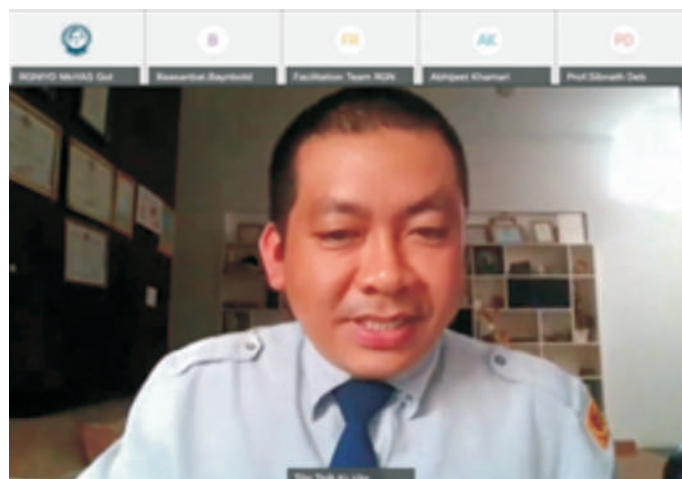
depicted by Buddhist teachings including the psychological support needed at each stage. He delved on the moral-centric stage which is concerned with the discernment of moral and immoral behavior, self-control, and previous-life-experience and exhorted the responsibility of parents to enhance and inculcate such abilities and to coach children towards moral behavior. The second stage relates to enhancement of knowledge, skills, and attitudes of the individual. This stage facilitates the ability to think independently, ability to learn from experience and to adapt to new situations, application of the acquired knowledge suitably, self-discipline that comes as a self-understanding of ethical-moral elements, and the right use of language etc. This stage signifies the need for formal education to develop as an independent person in society. The social-centered stage endows the capacity to fulfil duties and responsibilities, acquire social etiquette and service, maintenance of harmonious social relationships as an independent individual. The final cosmo-centric stage signifies the development of spirituality, a trend towards holistic approach, spiritual firmness, mental balance, and cosmo-centric thinking. This can be observed in a fully matured individual when one transcends religiosity and reaches the spirituality. He concluded that according to Buddhist theory of cognitive development, an individual may vary in the levels of cognitive development at each stage based on the type of motivation and support received by the individual.

**Ven. Baasanbat Bayanbold** from Yidgaa Choinzinling Dratsang at Gandan Tegchenling Monastery, Centre of Mongolian Buddhists, Mongolia in his lecture on *“Buddha Shakyamuni's Law of Karma Ethical Development and Conflict Resolution”* highlighted the reasons for fading of values and morals in humanity and the main reason being withdrawal from learning the teachings about correct mind and proper way of action. Quoting Mahatma Gandhi, that “Science has lost



compassion” as the prime reason that ruins moral values, he described the importance of mind education that fosters compassion, unity and patience. Referring to Buddha Shakyamuni's Law of Karma he clarified the precise connection between cause and effect and called for discernment of good and bad which will engrain faith and belief. Denoting Mongolia's tradition of reading and reciting the teachings of the sutra called the “Wise and the Fool” which consists of tales on karmic deeds, he signified the need to adhere to this culture. Abiding by the morals and ethics, it is possible to prevent conflicts, be liberated from sufferings, gain genuine freedom, and restore the lost peace with nature and environment.

**Mr. Ton That Ky Van**, Member of the International Relations Department, The Buddhist Sangha of Vietnam in Thua Thien Hue province,



Vietnam made a presentation on “*Buddhist Philosophy and its practice in Vietnam from a young entrepreneur perspective*”. Mr. Ton That Ky Van, Member of the International Relations Department, The Buddhist Sangha of Vietnam in Thua Thien Hue province, Vietnam made a presentation on “Buddhist Philosophy and its practice in Vietnam from a young entrepreneur perspective”. At the onset of his lecture, Mr. Ton introduced about culture and geography of Vietnam and later detailed the history of Vietnam in terms of the rise and revival of Buddhism, practices of Buddhism as part of their culture, best practices of Buddhism in their country and comprehensively provided the details of holistic youth development practices in Vietnam. He emphasised that Buddhism is very closely linked with the nation, culture and lifestyle of Vietnam. He reiterated that the four immensely treasured values of Buddhism in Vietnam include Loving-kindness, Compassion, Empathetic Joy and Equanimity. He detailed about the One-Pillar Pagoda built between 1028–1054 and its significance to Buddhism in Vietnam. He further detailed the resistance against French Colony and the revival of Buddhism in Central Vietnam during the period 1930-1940 and the efforts of pioneering Buddhist Monks such as Ho Chi Minh, Phan Boi Chau and Le Dinh Tham. Resistance of the French Colony served as a benchmark for expansion of Buddhism in Vietnam.

He narrated about the Tu Dam Pagoda in Hue City and the Buddhism activities being promoted there, particularly among the children and youth. Today, in Vietnam, there are various sculptures of Buddhism set up in various conspicuous locations across the country. He further narrated the contributions of his grandfather and his father (who was assassinated) for promotion of Buddhism in Vietnam. Mr. Ton is associated with the Tu Dam Pagoda for the past 30 years and is also its Official Standing Committee Member.

Further, he illustrated the official establishment of Gia Dinh Phat Tu VN (Vietnamese

Buddhist Family and Youth Association) in 1951 with the motto compassion, Wisdom and Courage. The logo of the Association is signified with a white lotus flower with eight petals. The lower portion of the flower has three petals representing the three jewels of Buddhism. The five upper petals embody the imperative virtuous characteristics of Vietnamese viz., Compassion, Diligence, Happiness, Purity, and Wisdom.

He listed various activities for promoting Buddhist Teachings in schools, communities and particularly among the youth, the Buddhist order of services and activities during the devotional sessions. He also mentioned about the camping activities during every Sunday afternoons which include saluting the flag, team work, community dining, dance, community service, learning dhamma, meditation and chanting etc., and informed that there are over 1000 such associations across 34 districts in Vietnam.

In conclusion, he spoke on the activities of various start-ups in Vietnam which promote Buddhism based educational tourism in Vietnam. He mentioned the strategies of using meditation for introducing Buddhism in tourism as an approach to heal the world besides propagating activities for development of peace and harmony at individual, family and societal levels.

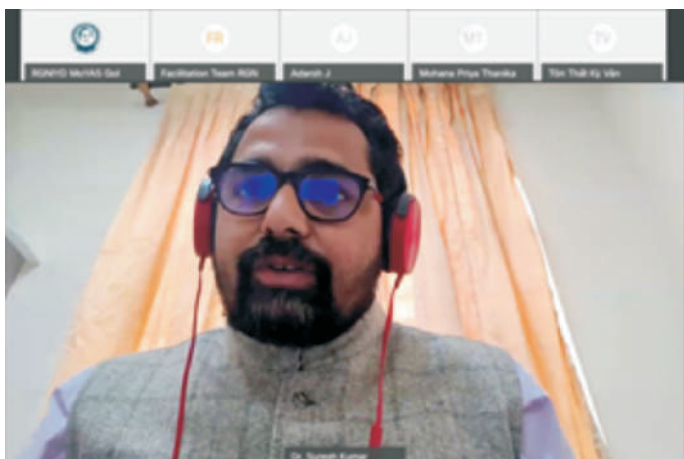
**Prof. Amarjiva Lochan**, President, South and Southeast Asian Association for the Study of





Culture and Religion under IAHR, UNESCO, University of Delhi, India made a detailed presentation on Speaking on the topic “*The Realm of Buddhist Networking amongst Southeast Asian Youth*”. Prof. Lochan focused his presentation on the extent of spread of Buddhist teachings and its impact during the post-colonial period. In particular, he mentioned the degree of youth involvement in growth of Buddhism in Southeast Asian regions. He said that the youth are aware of the present conditions of Buddhism in the region and want to help the world in understanding the past impact of Buddhism. He illustrated several efforts undertaken by the youth for disseminating Buddhist Philosophy by organizing several volunteering events on Sundays, practicing vegetarianism, and their efforts in protection of archeological evidence which have turned out to be the cultural heritage of Buddhism today. He also mentioned the compassionate services rendered to mankind by the youth who were influenced by Buddhist teachings besides preserving and growing sacred trees of medicinal values, practicing therapeutic techniques based on Buddhist doctrines and taking traditional medicines promoted through Buddhist teachings which has today emerged an alternative treatment system in many countries.

**Dr. Suresh Kumar**, Assistant Professor, Department of Buddhist Studies, Nava Nalanda Mahavihara, Bihar, India in his talk on “*A Tool for Moral, Harmonious and Spiritual Life*” discussed



that conflicts, fear, unrest, distrust, wars and bloodshed are due to hatred and jealousy. He detailed the concept of Sīla (virtue) advocated by the Buddha that the fundamental reason for violence is having no control over our sense organs due to which we involve in immoral acts. Whereas, practicing Sīla that promotes orderly and peaceful existence in a community, one can refrain from violence, ill-will, hatred etc. He called for violence control in three aspects viz., physical, vocal and mental facets. If individuals gain control in these three areas many problems can be resolved and peaceful co-existence can be restored. He explored various peaceful and harmonious strategies at individual, family and community levels that will open the doors of trust and tolerance; caring and compassion; understanding and promotion of respect for other cultures; religions and beliefs etc.

**Dr. Arvind Kumar Singh**, Head, School of Buddhist Studies and Civilization & Director, International Affairs, Gautam Buddha University, Uttar Pradesh, India focused his discussions on the “*Beliefs and Practices among Youth as an outcome of the Impact of Buddhist Philosophy*” mentioned that the doctrines of Buddhist Philosophy were for youth, however, it has been mistook as it was applicable only to the elderly and some even think that Buddhism belongs only to the dead because sutras are continually being chanted to liberate souls of the dead from suffering in their next life. He reinforced that Buddhism is for young people which is evident that from the Buddha Sakyamuni to Bodhisattvas like Avalokitesvara, Manjusri, Samantabhadra and Ksitigarbha, etc. all were young people.

In the contemporary world we are tempted to think that modernity with all its advancement towards higher altitudes of technology and scientific temper has made youth more arrogant and ignorant of the real issues faced by society as a whole. In this situation, it is not only important for the youth to fully prepare themselves for education,

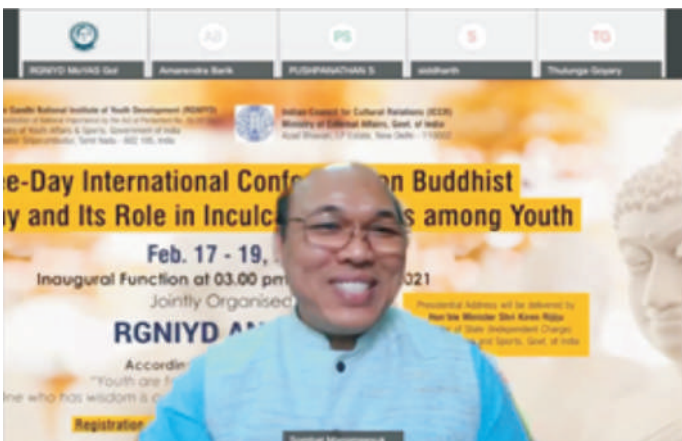


employment etc, cultivating optimism to fulfill the life role in family and society through refinement of personal morality and values is equally essential. He focused on empowerment of youth through Buddhist education which can enable them to overcome external pressures and embark on a tangible goal of creating a peaceful society. Later he explicated specific Buddhist Sutras (Sutras) for empowerment of today's youth and foster holistic development in them.

The second day sessions concluded with summing up and vote of thanks to the Resource Persons and Participants.

### Proceedings of Day - 3, Technical Sessions (February 19, 2021)

The third day of the Conference had eight presentations. The first presentation was made by

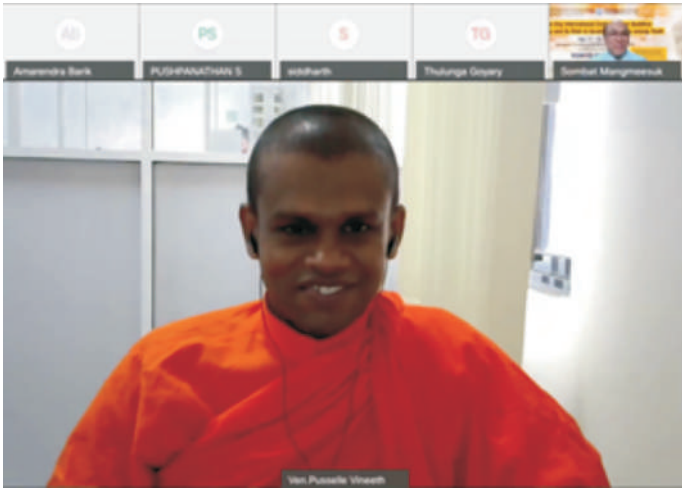


**Dr. Sombat Mangmeesukhsiri**, Managing Director, Sanskrit Studies Centre, and Oriental Languages, Faculty of Archaeology, Silpakorn University, Bangkok, Thailand on “*Buddhism and Youth in Thailand: Past, Present and Future*”. In his presentation he mentioned that Thailand being the centre of Mainland in Southeast Asia, is popularly known as 'Suwannabhumi' or 'the Golden Land' from the remote past and was called by the Indologists as 'Small India or Indianized state'. He opined that Indian Beliefs and faiths, especially Buddhism may have come to Southeast Asia in some centuries before the beginning of Christian era.

He mentioned that Buddhism is the most important religion which has moulded the Thai way of life and thoughts in Thai society, especially in Thai youth, from the ancient to modern time. Buddhism has also constituted the greatest literary heritage of Thailand. Without the knowledge and appreciation of Buddhism, no knowledge and appreciation of Thai literature, such as the Buddhist texts, is possible. He reiterated that Buddhism has not only conveyed the religious heritage, but also the way of life, the rituals, the way of thinking from India to Thailand. He regarded that Thai people always follow and regard Buddhism as their own heritage. However, he observed that in the rapid changing world at the present time, like other societies in the modern world, Buddhism seems to lose its position in Thai society, especially among Thai youth, not like in the past, therefore the future of Buddhism and youth in Thailand is very interesting to be examined and therefore the need to effusively permeate the values of Buddhist Philosophy among the youth of Thailand.

**Ven. Pusselle Wineetha Thero**, Lecturer in English in Nâgânanda International Institute for Buddhist Studies, Kelaniya and Principal of Sunday Dhamma School at Ti- -Ratana Lumbini Garden, Sri Lanka spoke on “*Influence of Buddhist Philosophy among the Youth in Sri Lanka*”. In his lecture, he defined youth and characterized the period as a





transition from childhood to adulthood. He later explained how Buddhist teachings settled in the mind of Sri Lankans through discernment of moral and immoral behaviour through deeds, body, speech and mind and protecting oneself as sacred.

He detailed the behavioural changes in individuals as a result of following Buddhist values which enables an individual to adopt and practice moral way of speech and bodily behaviour. He stated that '*Vinaya*' provides instructions for leading an effective life according to the Buddha. If the youth practice these sets of instructions, their actions of practice continue to accept the instructions and later they engage in giving the value of Buddhist teachings to their next generation. He cited the examples of Buddhist influence on behavioural changes through observance of five precepts and how an individual decides to become a monk or nun.

He later delineated the advantages of adopting these values like maintaining reputed social relationships, taming oneself, leading a true and honest lifestyle, abstaining from five types of unwholesome deeds and become pleasant to members in family and others in society. He further explained how Buddhist Philosophy generates positive thinking and changes the behaviour of individuals. He also listed the benefits of positive thinking among youth such as cultivating living

thoughts, practicing harmony, featuring altruistic joy, spreading equanimity, rejecting casteism and not discriminating against others.

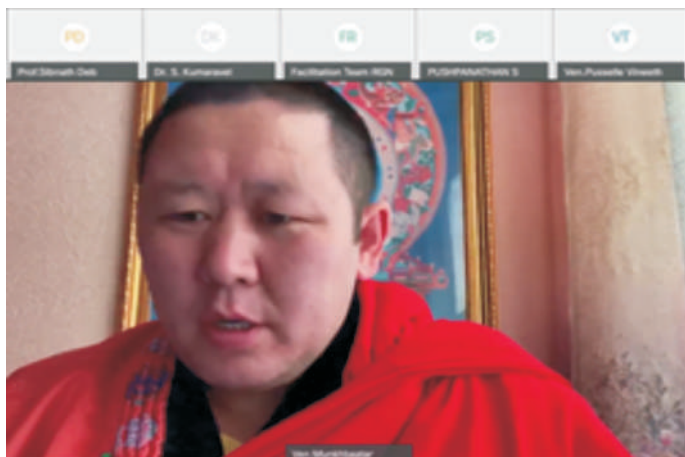
He cited the proactive behaviour of Sri Lankan Youth as a result of the influence of Buddhist values by citing examples of their involvement in providing free food to sick and pregnant mothers; cleaning hospitals and assisting hospital staff in treating sick people; preparing nutritious food for hospitals to suit the dietary needs of sick people; treating innocent people, children and disabled at elderly and children homes; treating others with dignity by providing seats in buses and trains etc.

He also brought out the benefits of Buddhist Philosophy in shaping the attitudes among people through illustration of the young man Magha. He quoted that by earnestness Magha rose to the lordship of the gods and that 'earnestness is ever praised and negligence is ever despised'. In addition he stated the examples on attitudinal changes in family, organisation and society circles due to the influence of Buddhist Philosophy such as donating blood and body organs, conduct of blessing programmes during maternity periods and observance of precepts by pregnant mothers and their husbands, cultivating gratitude towards living helping others etc. Speaking about the attitudinal changes the Buddhist Philosophy brought in Sri Lanka were actions such as building houses, providing necessities to those who were in need, avoiding unpleasant cultural values and transforming various ceremonies such as wedding, naming ceremonies, offering alms, chanting in Buddhist order.

In conclusion he mentioned that as a result of spiritual attainment, the youth will be able to control speech, bodily actions, through a process in mind which enables them to solve problems at individual, community and society levels. The Buddhist Philosophy has proved in Sri Lanka to create a

happy environment, promote success and instil peace in the lives of their citizens besides making an individual sacred and holy.

**Ven. Munkhbaatar Batchuluun**, Psychologist and Meditation Teacher, Gandan Tegchenling Monastery the Centre of Mongolian



Buddhists, Ulaanbaatar, Mongolia during his technical presentation spoke on the “*Compassionate Meditation and Its Values in Modern Time*”. Discussing on the key medicinal text of Buddhism “Gyud Zhi” (Tibetan term), he highlighted that fluctuating or instable attention is the main causal factor for unbalance in both in the mind as well as the body elements, while, its antidote is a balanced attention. He revealed that practicing *bodhichitta* is the most classic technique to develop balanced attention. With Buddhism being introduced to other continents, the authentic meditational techniques which yield surprising benefits proven by scientific researchers across the globe have gained greater attention besides being highly appreciated and valued by practitioners from various walks of today's society. He mentioned the fact that the research studies and material on the benefits of practicing *bodhichitta* have been documented and is today available in several leading universities across the globe besides being accessible online. Later, he presented comprehensive details of how practicing *bodhichitta* influences an individual's characteristics, behavior, brain cells and the

immune system. He further cited how Buddhist meditation is inter-connected with major fields of science, particularly Neuroscience and Psychology and detailed the scope for interdisciplinary studies and research. He concluded by stating that these practices are widely being exercised and applied by thousands of people in Mongolia, particularly, the high degree of receptiveness among the contemporary youth in Mongolia who are witnesses to the benefits of such beneficial practices.

**Prof. V.K. Singh**, Professor of Tibetan and Buddhist Studies, Department of Chinese and Tibetan Languages, Punjab University,



Chandigarh, India during his session spoke on the “*Core Values and Perspectives of Buddhism for Youth Development*”. In his talk he called for greater discernment of reality through Vipashyana, a non-sectarian meditation technique that aims at the total eradication of mental impurities which will result in endowing highest happiness and full liberation. In Vipashyana, the other benefit he mentioned was 'Healing' which not merely cures the disease, but is concerned with the essential healing of human suffering as its purpose. He narrated that the scientific law of nature operates one's thoughts, feelings, judgements and sensations.

The nature of how one grows and regresses, how one produces suffering or frees oneself from suffering is understood through direct experience and that life becomes characterised by increased

awareness, non-delusional self-control and peace through the law of nature.

Elucidating the concept of Vipashyana he meant to see the things or happenings and explained that ignorance is the cause of suffering and appearance differs from reality. It is through meditation we discover the distance between appearance truth and ultimate truth i.e., reality. He called for greater understanding about the difference between the apparent truth and ultimate truth wherein, apparent truth is an illusion, he remarked.

He further clarified that the result is an elevated understanding of how our suffering keeps on increasing. He cited various examples to demonstrate the importance of living in the world of reality and not to be driven by the apparent truth.

He explained the working system of how we evaluate, suggest, view things, provide expert comments, frame opinions and make decisions which are dependent on the input of the five senses and are based only upon apparent truth. He estimated that we use only about 5 to 10% of the mental capacity endowed to us and the rest is filled with negativity. To enhance our capacity to increase work potential he advocated for practicing Vipassana which works like an antivirus software.

With regard to handling problems in our daily lives, he mentioned that in olden days, people mastered the scriptures and applied them in their lives for solving problems. But, today things have changed and short cuts are being sought for every goal. People do not wish to master the scriptures and lead a good life and apply the scriptures in their lives. Citing the Nature's Law of Multiplicity, he explained that the seeds of anger reap fruits of anger; seeds of hatred reap fruits of hatred which is a continuous process of multiplication. What we sow, it gets multiplied and we reap the same.

He also reiterated that most of the people state that things are going wrong in their lives and we try to blame others. But he mentioned the truth that nothing wrong happens in anybody's life. Things happen according to the rule of nature.

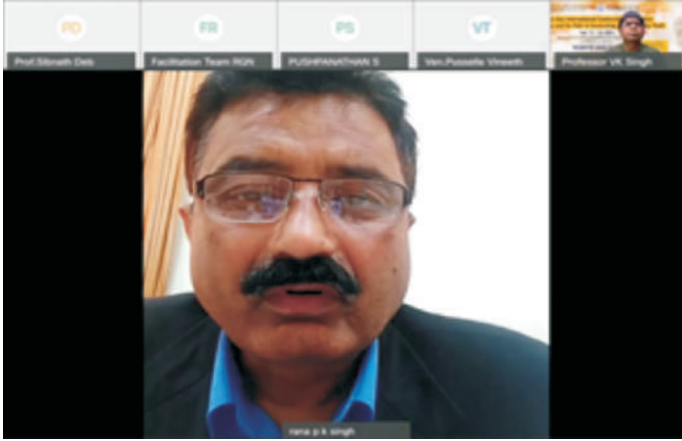
Explaining the cause of suffering he mentioned that Buddha realised that the mind has two deep rooted habit patterns which are '*Craving*' and '*Aversion*' and this happens because we are ignorant about the laws of nature and Attachment and Aversion are two faces of the same coin.

Explaining Aversion he mentioned that nothing is attractive or repulsive in a human body, the truth of a body is that it is a means to perform our volitional exercises but when he/she is disintegrated then he/she is not attractive but becomes repulsive or aversive.

He listed that our mind has four components viz., Cognition, Recognition, Feeling or Sensation on Body and Reaction and so our actions are done accordingly. Our mind records any input through the five sense organs and completes the process out of habit formation which arises due to ignorance and lack of awareness. In conclusion, he stated that Vipashyana is a natural process; all we have to do is learn the art of observing the reality inside objectively.

**Dr. Rana Purushottam Kumar Singh**, Assistant Professor, Nava Nalanda Mahavihara (Deemed University), Nalanda, India delivered his lecture on "*Eight Fold Path of Buddha Message to the Youth*" mentioned that India is a country of youth and all philosophies, theories, researches should be youth centric while we are in the process of making a stronger nation. Delving on the eight fold path which called the Middle Path said that there are two extremes in Indian religious system during the time of the Buddha wherein, both the streams of path were not practical for society. Therefore, Buddha dismantled these two paths and





established a middle path for the common people. The focal point of this philosophy is Buddha suffering and removal of suffering, understanding, defying, and elimination of suffering were focal points of Buddhism.

In his first sermon, he preached for the wellbeing of common people. Each aspect of Buddhist Philosophy is dedicated to common people whether it is four noble truths, eightfold path, or dependent origination, understanding the three characteristics of the world, everything is centred on two things viz. suffering and end of suffering.

He mentioned that the eightfold path based on the scriptures has much relevance for the youth and younger generation and is for all the suffering beings of the world, salvation of each and every member of the global community.

The right view path is concerned with the knowledge of four noble truths that there is suffering, cause of suffering, removal of suffering and the path leading to the cause of suffering. The younger generation is suffering from wrong views and ideas and ideologies - one has to rectify this and align to the right path to know the root of morality and to recognize the feelings of hatred, greed and delusion are the basic roots of immorality.

According to the law of Dharma, everything is impermanent, everything is a matter of suffering

and there is nothing in the world that is like a precious soul. There is a greater need for the youth to understand right and wrong or discerning good and bad for which one has to develop a right and complete view to know the reality of the world.

He further discussed the path that deals with a high level of determination which is also directly related to the younger generation. He mentioned that there is a need to develop capacity for determination for good things and wellbeing of the society, nation and world, shun determination for wrong doings. Determination to give up the household life if required (to give up narrow thinking and not to get too much attached with the house-hold world and to spare time for the society and the nation) which is meant for mendicants and not for youth was also discussed.

He further said that one should develop a determination not to harm anybody. Every creature in the world has to refrain and estrange from wrong speech. In other words right speech deals with refraining from false, harsh, violent, harmful and refraining from useless talk. Youth should take precise care not to create any damage through wrong speech or creating rumours. Non-violence is very important in Buddhism. In most scriptures in Sanskrit and Pali literature, nonviolence has been advocated and for refraining from killing creatures.

Receiving anything which is not authorised is wrong and breaching this tantamount to stealing. Refraining from sexually immoral practices such as rape, sexual misconduct is against Buddhist doctrines which are also against the Indian ethos as Buddhism is not new but a product of India soil.

Right livelihood is the Buddhist birth point of economics and management. He mentioned that our livelihood should be right, ideal wherein greedy, unlawful, immoral means of earning should be avoided.



Youth have to take Right Effort, whereas, shortcuts are immoral ways which is not a good sign of a moral personality. Moral tendencies increasing day by day will shape one's personality; therefore youth should take effort to eliminate evil and wrong thoughts and deeds

Alertness is the backbone of Buddhism and includes Psychotherapeutic techniques. Right mindfulness and alertness guards an individual from immoral and wrong doings, it prevents unwanted thoughts and ideas. This encompasses four elements viz., introspection of our body, feelings, consciousness and ideas. This enables one to control one's desires and lifestyle and explains that these evolved the ancient method of Psychotherapy and gave roots to Indian psychology to lead a disciplined life. The whole structure of Buddhism is meant for the youth. Concentration will provide power to control mind, thoughts, feelings and actions. In conclusion he mentioned that various disciplines emerged from Buddhism, such as, Buddhist Ecology and Environment, Buddhist Psychology and Psychotherapy. He mentioned that today in many hospitals, wellness centres and national institutes of mental health across the world are researching on Buddhist meditation.

**Dr. Fr. Soosai Lawrence S.J.**, from Jeevan Sangham, Dumuhan, Bodhgaya, Bihar, India delivered a lecture on *“Life and Philosophy of the Buddha: An Inspiration for Modern Youths!”*. Speaking on the topic, he described that Lord Buddha is one of the elegant, enlightened and ever great personalities of Indian history or rather the entire human history. He remarked that Buddha's life, philosophy, psycho-spirituality and self-realized morality is a gestalt of eternal wisdom-bank for the whole humanity. He extolled that Buddha's entire life inclusive of his teachings is a valuable source of inspiration for all human beings. Later he explored into the resourcefulness of Buddha's life and teachings in motivating the



modern youth, who in general, are disoriented and confused about their life-goals and roles in contemporary society.

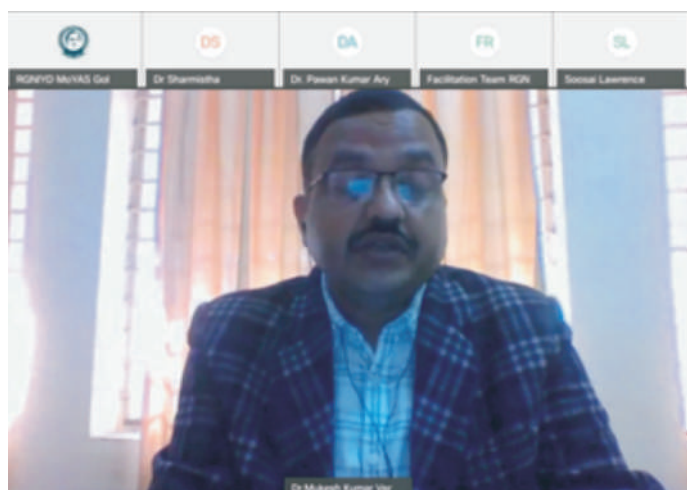
He narrated that being born in a royal family, Gautama Siddhartha had all the wealth, comforts and pleasures at his door steps provided with three palaces suitable for the three seasons of winter, summer and rains. Yet, he chose to give up all these luxuries to discover the meaning, purpose and truths of human existence to alleviate the sufferings of humanity.

He mentioned that through his exploration of life's philosophy and truth, today history has positioned Buddha as a inspiring role model before the modern youth who today yearn to earn wealth, accumulate riches, indulge in immoral pleasures and vanishing comforts etc.

He reinforced that, firm and steadfast search of the Siddhartha to find out the truth that would liberate humans from sufferings, invites the youths of our times to search relentlessly and work hard to find the purpose of their life and achieve their goals with hope, adventure and much enthusiasm. He expounded that, being critical of our existing realities and problems and looking for solutions with a scientific and rational temper impelled by self-confidence and trust in our human potentials is another hallmark of the Lord Buddha. In his

presentation, he strongly supported that these qualities and philosophy of the Buddha should inspire the contemporary youths to be self-confident and courageous and to foster a never-say-die spirit in solving creatively the troubles and problems of poverty, illiteracy, superstitions, violence and hatred that are rampant in our modern world through the teachings and imbibing refined values of Buddhism.

The final technical session was handled by **Dr. Mukesh Kumar Verma**, Associate Professor at the Nava Nalanda Mahavihara, Nalanda, Bihar,



India. He spoke on “Buddhist Perspective on Momentariness”. He propounded the three characteristics of existence that we have in mind are the characteristics of Impermanence (*Anitya*), Suffering (*Duhkha*) and No-Self (*Anâtma*). He stated that these three characteristics are always present in or are inter-connected with existence, and they talk about the nature of existence. He enlightened that these threefold dimensions enable an individual to discern what to do with existence. If one understands that existence is universally characterized by impermanence, suffering and no-self, one can eliminate his/her attachment to existence, he supplemented. Once an individual eliminates his/her attachment to existence, one can gain the threshold of *Nibbâna*. This is the potential of eliminating attachment by seizing delusions and misunderstanding that existence is permanent, is

pleasant and has something to do with self. He reiterated that the Buddha established that there was nothing permanent. Explaining the theory of impermanence he traced the roots of this theory to the Buddha's doctrine of dependent origination. He further detailed that everything originates from some cause and conditions which disappears when the cause and condition ceases to be. He explained the truth that 'whatever has a beginning has also an end'. He elaborated that the world is in constant flow and all the objects of the world are subject to change and decay which is also applicable to mind and matter alike for both are momentary.

## Valedictory Session

On conclusion of the eight technical presentations on Day-3, the Valedictory Session of the International conference was held.

## Concluding Remarks

During the valedictory session, **Prof. Vasanthi Rajendran**, Head, Centre for National and International Collaboration, RGNIYD presented the concluding remarks and summarised the proceedings of the Conference as follows:

RGNIYD and ICCR jointly organized the 3-Day International Conference on “Buddhist Philosophy and its Role in Inculcating Values among Youth” through virtual mode from February 17-19, 2021. The objectives of the International Conference were to disseminate the core values of Buddhist Philosophy, its culture and its relevance for today's youth for instilling in them the time-honoured ethical and moral values to edifice a robust youth culture in India and also across different countries.

On 17<sup>th</sup> February 2021, the Hon'ble Minister of State (Independent Charge) for Youth Affairs & Sports, Minority Affairs and AYUSH, Shri. Kiren Rijiju Ji inaugurated the International Conference

in the presence of Ms. Usha Sharma IAS, Secretary to the Government of India, Department of Youth Affairs, , Shri Dinesh K Patnaik, Director General of ICCR, Shri. Asit Singh IRS, Joint Secretary to the Government of India, Department of Youth Affairs and Prof. Sibnath Deb, Director, RGNIYD.

The conference was attended by Revered Resource Persons from eight countries and youth from 29 countries viz., Argentina, Australia, Bangladesh, Bhutan, Bulgaria, Cambodia, Chile, Cyprus, Ethiopia, Guatemala, Guyana, Kenya, Korea Republic, Mongolia, Myanmar, Nepal, Nigeria, Philippines, Portugal, Qatar, Romania, Russia, Singapore, Sri Lanka, Thailand, Tunisia, Turkey, Vietnam, besides India.

The International Conference had a total of 22 technical sessions presented by Resource Persons of high acclaim in the field of Buddhist Philosophy from eight countries such as Bhutan, Cambodia, India, Mongolia, Nepal, Sri Lanka, Thailand and Vietnam.

The following technical sessions were held:

1. The message of Buddha to the youth
2. Role of Buddhist Philosophy behind Positive Mental Health
3. Buddhist Philosophy: Its Relevance in Today's Globalizing World
4. Buddhist Philosophy and Youth of Nepal
5. Vietnam Buddhist Education of Today - A Channel of Cultural Exchange between and among Vietnam, India and other countries
6. Buddhism: Why does it matter to us?
7. Rediscovering basic goodness: Boundless ways of being authentic in the global world
8. Concept of Mindfulness (Smrti) in Buddhism and its Relevance to Contemporary Youth
9. Teachings of Buddha and its Relevance to the Youth of Cambodia
10. Early Buddhist Theory of Cognitive

Development and its influence on the Individual

11. Buddha Shakyamuni's Law of Karma Ethical Development and Conflict Resolution
12. Buddhist Philosophy and its practice in Vietnam from a young entrepreneur's perspective
13. The Realm of Buddhist Networking amongst Southeast Asian Youth
14. Sila: A Tool for Moral, Harmonious and Spiritual Life
15. Beliefs and Practices among Youth as an outcome of the Impact of Buddhist Philosophy
16. Buddhism and Youth in Thailand: Past, Present and Future
17. Influence of Buddhist Philosophy among the Youth in Sri Lanka
18. The Compassionate Meditation and Its Values in Modern Time
19. Core Values and Perspectives of Buddhism for Youth Development
20. Eight Fold Path of Buddha Message to the Youth
21. Life and Philosophy of the Buddha: An Inspiration for Modern Youths!
22. Buddhist Perspective on Momentariness

All the technical sessions were highly informative and were centred on the doctrines, principles, core values of Buddhism, promoting goodness, cognitive development, ethical development, and conflict resolution, harmony, peace, attitudinal change, life changing spiritual practices for leading a quality life in the globalizing world. The sessions also discussed the practice and influence of Buddhist Philosophy in various countries including South East Asia and presented a broad perspective of past, present and imperatives for future pertaining to Buddhist Philosophy. Ultimately, the conference sought to draw the core values of Buddhism for and its contemporary relevance to youth development, particularly



among the participating countries which was fulfilled through the fruitful deliberations and active involvement of the participants.

The international conference also turned out to be a rewarding academic endeavour. The discussions and deliberations explained several scientific and educational concepts that are intertwined with major fields of scientific study such as Medicine, Neurosciences, Psychiatry, Psychology, Education, Counselling and Psychotherapy, allied and para medical fields.

The International Conference was evidence-based, bringing in the need for instilling imperative values among the youth for building a resilient world besides promoting adaptive behaviour modification and promotion of positive mental health among the youth for creating a healthy and positive future generation.

### Valedictory Address

**Prof. Sibnath Deb**, Director, RGNIYD, Ministry of Youth Affairs and Sports, Government of India delivered the valedictory address and concluded the proceedings of the three-day international conference.

At the outset, on behalf of RGNIYD and ICCR he expressed his sincere gratitude to the esteemed resource persons and distinguished participants for their active participation and to the



Resource Persons for sharing their valuable wisdom and experiences on inculcating values among the youth based on Buddhist Philosophy.

He mentioned that all the 22 resource persons from eight different countries were ardent followers of the Buddhist Doctrines and have enlightened the participating youth from various nations on the imperative core values of Buddhist Philosophy which are of relevance for today's world through their professional deliberations besides presenting the current situation of their country of origin and how the Buddhist Philosophy has brought in a great change in their culture and traditions in their own countries which were eye-opening and enlightening to all the participants.

He mentioned that human civilization is undergoing a phase of crisis, due to the fact that there is a great scientific advancement which has enriched the economic prosperity with modern amenities being available to the people in urban settings, on one hand, while on the other, there is degeneration in human values by resorting to achieve things in short-cut methods in order to enjoy a comfortable life with all luxuries. This creates a paradoxical situation. In today's world there is a high degree of corruption, people experiencing violence, discrimination, inequality, as well as commercialization.

We are approaching a materialistic world, where peace and happiness is struggling to get a position in the lives of common people because everybody is looking for materialistic gain. In social life, the crisis is demonstrated through the fact that an honest person is not a rich person. Honest people depend on sources of earning through honest means due to which they cannot achieve everything in life. They will be unable to own an expensive car, home or travel internationally for outing. Honesty and integrity are not proper parameters to consider an individual as a good human being today, whereas, we recognize an individual based on the purchase



capacity of the individual or the wealth of riches and materialistic possessions.

Now, the big question is whether these are the parameters to assess an individual? Can a poor teacher who teaches young children with sincerity, honesty and integrity not be recognised as a good person? The fact is that we look at everything from a commercial point of view and one's purchase capacity.

Quoting a young entrepreneur in India who runs an educational institution titled 'Super 30' - Mr. Prakash Anand who attended a recent meeting in very simple attire. He mentioned that all the other dignitaries in the meeting acknowledged his presence for the significant contributions he continues to make in the society. Various films have been produced on his contributions. He primarily engages in identifying young children from marginalised and disadvantaged families and teaches them without charging them and not expecting anything in return and his mother cooks food for all these underprivileged children.

All the 30 children whom he teaches get admissions in the most illustrious Indian Institutes of Technologies in India. This is an exemplary illustration which we have before us. Today there are many educational institutions that are earning crores of money by charging heavily for educating others. Few popular institutions are behind Mr. Anand to use his brand image and for engaging his services on high payment basis to which he declined. He mentions that he gets immense satisfaction by imparting education to the poorest of the poor and is content with what he has. The top bureaucrats in the meeting regarded him with great respect because of his good deeds. This gives a lesson to all of us that a person good at heart to extend such altruistic help to others needs to be recognized and respected for the values he practices.

I consider him as the happiest person in the world. He did not wear valuable raiment but people who knew his values and services to society regard him highly. It is high time that we document such case studies for dissemination in the society as to how simple people can bring change in the lives of others, how one can share his happiness with others in non-materialistic ways,

In this context, this present conference has high relevance due to the fact that Buddhist Philosophy teaches us how to be happy, to become more tolerant, to be more patient, accommodative, adjustable, positive in thinking and doing good for others and to ultimately to become a good human being.

All the 22 presentations of the learned resource persons were highly inspiring and most relevant for all the participants including me as I have attended all the sessions which were all thought provoking and brought in a lot of change within me. After attending the lectures, I even shared with others about the message I gained from the deliberations of this conference.

The key message from the conference is that happiness, relationship are important, to be kind to others, to contribute to neighbouring communities, all these factors enable us to attain happiness and utmost satisfaction in our lives. I believe that the objective of this conference to disseminate the values and philosophies of the Buddha for inculcating the values among the youth has been achieved to a large extent. As today's world has a vast demography of youth, who can bring change in the world, the youth today are very amenable, creative and accommodative. These youth who have received the message about the Buddhist Values are expected to in-turn disseminate among their peers. I am very sure that the participants who attended the conference will experience a tremendous impact in their lives which will also provide them an opportunity to introspect about their purpose of life and existence.

Later he thanked the Honourable Minister of State (Independent Charge) for Youth Affairs & Sports, Minority Affairs and AYUSH, Shri. Kiren Rijiju Ji for inaugurating the conference and for delivering the presidential address. He expressed his sincere gratitude to Mrs. Usha Sharma IAS, Secretary to the Government of India, Department of Youth Affairs, Shri Dinesh K Patnaik, Director General of ICCR, Shri. Asit Singh IRS, Joint Secretary to the Government of India, Department of Youth Affairs and Shri. Sanjay VEDI, Senior Programme Officer of ICCR for his continued support and for the collaboration with ICCR for conduct of this international conference. He recorded his sincere appreciations to the Indian Missions/Posts abroad for nominating the participants for this conference and for suggesting the Resource Persons.

He expressed his gratefulness to all the Resource Persons from Bhutan, Cambodia, India, Mongolia, Nepal, Sri Lanka, Thailand and Vietnam for their valuable resource support and for delivering insightful lectures during the technical sessions. He particularly expressed his gratitude to all the luminary young participants from over 29 countries. He appreciated the efforts of all the officials and staff of RGNIYD and ICCR for their effort and contribution towards conduct of this conference.

The Three-day International Conference on Buddhist Philosophy and its Role in Inculcating Values among the Youth was adjourned with a vote of thanks.

## Evaluation of the Conference

For the purpose of obtaining feedback from the participants about the conference, a Semi-structured Questionnaire was sent to all the participants online. The later sections describe the consolidated feedback of the participants.

## Certificate

As per the stipulated norms of the organising institutions viz., Rajiv Gandhi National Institute of Youth Development, Sriperumbudur and the Indian Council for Cultural Relations, New Delhi, the participants who have attended at least 50% of the duration of the entire conference were issued e-certificates. Copy of a draft certificate is provided below for reference.



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## Program Schedule

Feb. 17, 2021	15:00 – 15:30 Hrs (Indian Standard Time)	Minute to Minute Program	
Welcome address and objectives of the conference by <b>Prof. Sibnath Deb</b> , Director, RGNIYD, MoYAS, GoI		3 minutes	15.00 am to 15.03 am
Speech by <b>Shri Asit Singh</b> , IRS, Jt.Secretary, MoYAS, GoI		4 minutes	15.04 am to 15.07 am
Speech by <b>Shri Dinesh K. Patnaik</b> , Director General, Indian Council for Cultural Relations, MoEA, GoI		5 minutes	15.08 am to 15.12 am
Speech by <b>Ms. Usha Sharma</b> , IAS, Secretary, MoYAS, GoI		6 minutes	15.13 am to 15.18 am
Presidential Address by <b>Shri Kiren Rijiju</b> , Hon'ble Minister, Ministry of Youth Affairs and Sports (Independent Charge), Minority Affairs and Ayurveda, Yoga & Naturopathy, Unani, Siddha & Homeopathy (AYUSH) Government of India		10 minutes	15.19 am to 15.28 am
Vote of Thanks by <b>Prof. Vasanthi Rajendran</b> , Head, CTO&CB, RGNIYD		2 minutes	15.29 am to 15.30 am

### Technical Sessions (Feb.17, 2021)

Day -1 (Indian Standard Time)	Technical Sessions	Topic
15.30 - 16.00 Hrs	<b>Prof. C. Upender Rao</b> Special Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi, <b>India</b>	The message of Buddha to the youth.
16.00 - 16.30 Hrs	<b>Ven. Gathare Chandananda Thero</b> <b>Sri Lanka</b>	Role of Buddhist Philosophy behind Positive Mental Health



16.30 – 17.00 Hrs	<b>Prof. K.T. S. Sarao</b> PhD (Delhi); PhD (Cantab); DLitt (HC) Professor and Head Department of Buddhist Studies University of Delhi, Delhi-110007 <b>India</b>	Buddhist Philosophy: Its' Relevance in Today's Globalizing World.
17:00 – 17:30 Hrs	<b>Prof. Dr. Hridaya Ratna Bajracharya</b> Vice – Chancellor, Lumbini Buddhist University Parsa, Lumbini, <b>Nepal</b>	Buddhist Philosophy and Youth of Nepal
<b>Day 2</b>	<b>Technical Sessions (Feb.18, 2021)</b>	
10.30 – 11.00 Hrs	<b>Ven. Dr. (Venerable Doctor) Thich Nguyen Dat</b> Senior Lecturer on Buddhist Philosophy & Buddhist Psychology Vietnam Buddhist University, <b>Vietnam</b>	"Vietnam Buddhist Education of Today - A Channel of Cultural Exchange between and among Vietnam, India and other countries".
11:00 – 11:30 Hrs	<b>Dr. Nidup Dorji</b> Department of Public Health Faculty of Nursing and Public Health Khesar Gyalpo University of Medical Sciences of Bhutan, Thimphu, <b>Bhutan</b>	Buddhism: Why does it matter to us?
11.30 – 12.00 Hrs	<b>Dr. Sonam Chuki, PhD</b> Curriculum developer (History education) Royal Education Council Paro, <b>Bhutan</b>	Rediscovering basic goodness: Boundless ways of being authentic in the global world
12.00 – 12.30 Hrs	<b>Prof. Bimalendra Kumar</b> Department of Pali and Buddhist Studies, Banaras Hindu University (BHU), Varanasi (UP), <b>India</b>	Concept of Mindfulness (Smṛti) in Buddhism and its Relevance to Contemporary Youth
12.30 - 13.00 Hrs	<b>Mr. Say Ammann</b> , Deputy Director General of Religious Affairs. (MoCR), <b>Cambodia</b>	Teachings of Buddha and its Relevance to the Youth of Cambodia
13:00 – 14:00 Hrs	<b>Break</b>	
14.00 - 14.30 Hrs	<b>Dr. Rajitha P. Kumara</b> Senior Lecturer, Deptt. Of Pali & Buddhist Studies University of Kelaniya, Kelaniya, <b>Sri Lanka</b>	Early Buddhist Theory of Cognitive Development and its influence on the Individual

14.30 – 15.00 Hrs	<b>Ven. Baasanbat Bayanbold</b> <b>Mongolia</b>	Buddha Shakyamuni's Law of Karma – Ethical Development and Conflict Resolution
15:00 – 15:30 Hrs	<b>Mr. Ton That Ky Van</b> Member of the International Relations Department, The Buddhist Sangha of Vietnam in Thua Thien Hue province. <b>Vietnam</b>	Buddhist Philosophy and its practice in Vietnam from a young entrepreneur perspective
15.30 - 16.00 am	<b>Prof. Amarjiva Lochan</b> President, SSEASR (South and Southeast Asian Association for the Study of Culture and Religion) under IAHR, UNESCO, University of Delhi <b>India</b>	The Realm of Buddhist Networking amongst Southeast Asian Youth
16:00 – 16:30 Hrs	<b>Dr. Suresh Kumar</b> Assistant Professor, Department of Buddhist Studies Nava Nalanda Mahavihara, <b>India</b>	Sīla: A Tool for Moral, Harmonious and Spiritual Life
16:30 – 17:00 Hrs	<b>Dr. Arvind Kumar Singh</b> Head & Assistant Professor School of Buddhist Studies and Civilization & Director, International Affairs Gautam Buddha University, Greater Noida, Uttar Pradesh-201308, <b>India</b>	Beliefs and Practices among Youth as an outcome of the Impact of Buddhist Philosophy.
<b>Day 3</b>	<b>Technical Sessions (Feb.19, 2021)</b>	
10.30 – 11.30 Hrs	<b>Dr. Sombat Mangmeesukhsiri</b> Director- Sanskrit Studies Centre, Deptt. of Oriental Languages, Silpakorn University, 22 Borommaratchachonnani Road, Talingchan, Bangkok, <b>Thailand</b>	Buddhism and Youth in Thailand: Past, Present and Future
11.30-12.00 Hrs	<b>Ven. Pusselle Wineetha Thero</b> <b>Sri Lanka</b>	Influence of Buddhist Philosophy among the Youth in Sri Lanka.
12.00 – 12.30 Hrs	<b>Ven. Munkhbaatar.B</b> <b>Mongolia</b>	The Compassionate Meditation and Its Values in Modern Time

12.30-13.00 Hrs	<b>Prof. V.K. Singh</b> Professor of Tibetan and Buddhist Studies, Department of Chinese and Tibetan Languages, Punjab University, Chandigarh, <b>India</b>	Core Values and Perspectives of Buddhism for Youth Development.
13.00 – 13.30 Hrs	<b>Dr. Rana Purushottam Kumar Singh</b> Assistant Professor Nava Nalanda Mahavihara (Deemed University), Nalanda-803111, <b>India</b>	Eight Fold Path of Buddha – Message to the Youth.
13.30 – 14.30 Hrs	<b>Lunch Break</b>	
14.30 - 15.00 Hrs	<b>Dr. Fr. Soosai Lawrence S.J.,</b> Jeevan Sangham, Dumuhan, Bodhgaya, Bihar, <b>India</b>	Life and Philosophy of the Buddha: An Inspiration for Modern Youths!
15.00 - 15.30 Hrs	<b>Dr. Mukesh Kumar Verma</b> Associate professor Nava Nalanda Mahavihara Nalanda, Bihar, <b>India</b>	Buddhist Perspective on Momentariness
15.30 – 16.00 Hrs	<b>Valedictory Session</b>	Concluding Remarks by Prof. Vasanthi Rajendran Head, CTO&CB, RGNIYD  Valedictory address by Prof. Sibnath Deb Director, RGNIYD  Vote of Thanks by Shri David Paul, Training Officer, RGNIYD



## Profiles of Resource Persons (Day - 1)

### Session - 1: “The Message of Buddha to the Youth”

#### **Prof. C. Upender Rao**

Professor of Sanskrit and Pali,  
School of Sanskrit and Indic  
Studies,  
Jawaharlal Nehru University,  
New Delhi 110067, India



**Prof. (Dr.) C. Upender Rao** is currently a Professor in the School of Sanskrit and Indic Studies, at Jawaharlal Nehru University, New Delhi. His areas of specialization include Pali, Buddhist literature, Sanskrit Language, literature and poetics. He taught Sanskrit at Hue Quang Buddhist monastery of Hochiminh city in Vietnam. Prof. Rao was a Visiting professor in **Cambodia on ICCR Chair of Buddhist Studies, Latvia university, Riga, Latvia, Europe, National University of Keiv Mohyla Academy, Ukraine, L. N. Gumilyov Eurasian National University, Kazakhstan, Preah Sihanouk Raja Buddhist University, Cambodia, Hu? Quang Buddhist Monastery, Hochiminh city, Vietnam.**

Currently, he is a member of the Academic Council and Research Expert Committees of various Indian Universities such as Rashtriya Sanskrit Sansthan, Banaras Hindu University, Osmania University, and Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha.

Prof. Rao has authored and edited 22 books besides extensively publishing research papers in Sanskrit, Pali, Hindi, Telugu and English languages. Presently he is working on imperative Indic issues related to Sanskrit and Pali inscriptions of south East Asia, mainly, in Cambodia. He is a member of Global encyclopedia of Ramayana of Ayodhya

Research Institute, U. P. India and is serving on several Expert Committees of ICCR, Govt. of India.

In 2018 he delivered a series of speeches in Lithuania including his main speech in the annex of Lithuanian parliament. He was a member of the translation group under Khyentse Foundation's Buddhist Literary Heritage Project”, USA and translated the Buddhist Mahâyâna Sûtra from Sanskrit into English. He received a number of awards and honors from various institutions in India and abroad for his literary contributions.

### Session - 2: “Role of Buddhist Philosophy behind Positive Mental Health”

#### **Ven. Gathare Chandananda Thero**

Department of Pali and Buddhist  
Studies  
University of Sri Jayewardenepura,  
Sri Lanka.



Ven. Gathare Chandananda Thero is currently pursuing his Higher Studies in Department of Pali and Buddhist Studies, in University of Sri Jayewardenepura.

He holds bachelor's degree in Buddhist philosophy from University of Sri Jayewardenepura and has pursued M.A in Buddhist Counselling. He has published numerous research articles in various journals on Buddhist Philosophy.

He has acquired various Advanced Level Diplomas in Human resource management, Information Technology, Advanced English and has also undergone a specialized Dharmacharya Programme.

### Session - 3: “Buddhist Philosophy: Its Relevance in Today's Globalizing World”

#### **Prof. K.T. S. Sarao**

PhD (Delhi); PhD (Cantab); DLitt (HC)  
Professor and Head  
Department of Buddhist Studies  
University of Delhi,  
India



Prof. Karam Tej Singh Sarao is currently working as a professor and head, Department of Buddhist Studies, University of Delhi. He has also served as Chair of Buddhist and Sanskrit Studies in various illustrious universities in Cambodia, France, and is an Annual Visiting Professor in South Korea, Taiwan, Austria, including McMaster University, Hamilton Canada, and other countries.

He is specialized in Indian Buddhism; Udâsin Paramparâ; Vedânta; Aúokî Brâhmî Script; Ancient Indian History, Culture & Archaeology; Pilgrimage; Interfaith Dialogue, and Ancient Indian Religions.

Prof. Sarao has Significantly travelled, researched, and studied in India, Sri Lanka, Bhutan, Nepal, Bangladesh, Pakistan, Afghanistan, Thailand, China, Taiwan, Egypt, Canada, Myanmar, Singapore, the United Kingdom, Tibet, Cambodia, Laos, Vietnam, Uzbekistan, Azerbaijan, and France.

He also has around 92 peer reviewed research papers, 73 articles, 11 book-reviews and 136 entries in encyclopedia in his name.

### Session - 4: “Buddhist Philosophy and Youth of Nepal”

#### **Prof. Dr. Hridaya Ratna Bajracharya**

Vice Chancellor, Lumbini  
Buddhist University  
Parsa, Lumbini, Nepal



Prof. Hridaya Ratna Bajracharya is currently the vice-chancellor of Lumbini Buddhist University, Nepal. Earlier, he has served UGC, Nepal as Technical Advisor for Higher Education Reform Projects. He is formerly the Executive Director of Research Center for Educational Development and Innovation, Tribhuvan University

He had also worked with intergovernmental and multilateral agencies like Asian Development Bank and UNESCO as Higher Education Specialist for preparation of the National Framework for Education 2030 based on Sustainable Development Goals

Prof. Bajracharya has published 3 books, 25 reports, publications in 14 journals and 10 seminar papers to his credit.

### Profiles of Resource Persons (Day - 2)

#### Session - 1: Vietnam Buddhist Education of Today - A Channel of Cultural Exchange between and among Vietnam, India and other countries

#### **Ven. Dr. (Venerable Doctor) Thich Nguyen Dat**

Senior Lecturer on Buddhist  
Philosophy & Buddhist  
Psychology  
Vietnam Buddhist University,  
Vietnam



Known as dharma name - Thích Nguyên Đ?t, Ven. (Dr.) Thu?n has been a member of the National Executive Council, Vietnam Buddhist Sangha. In Vietnam Buddhist Sangha he is the Member of the National Executive Council, Deputy Head of Committee of Buddhist Education, and the Standing member of Committee of International Affair. At Vietnam Buddhist University in Hu? he holds the

positions of Vice Rector and concurrently Heads the Post Graduate Education Board besides being its Member of Academic and Scientific Council and Senior Lecturer on Buddhist Philosophy & Buddhist Psychology. He is associated with **Tr?n Nhân Tông Institute, Vietnam National University, Hà Nội** as its Member of Academic and Scientific Council and as a Senior Lecturer on Buddhist Philosophy.

### Session - 2: Buddhism: Why it matters to us?

#### Dr. Nidup Dorji

Department of Public Health  
Faculty of Nursing and  
Public Health  
Khesar Gyalpo University of  
Medical Sciences of Bhutan,  
Thimphu, **Bhutan**



Dr. Nidup has been teaching at the Faculty of Nursing and Public Health (FNPH) in Khesar Gyalpo University of Medical Sciences of Bhutan which is the only medical University in Bhutan for the past 16 years. Nidup obtained his degree in Public Health from Mahidol University in Thailand, Doctor of Philosophy from Queensland University of Technology, Australia, and Postdoctoral Fellowship Award from the University of Quebec at Montreal, Canada. At FNPH, Nidup teaches subjects including International Public Health, Epidemiology & Biostatistics, Environmental Health, Sexual and Reproductive health, and Research. His professional interests include areas such as prevention of childhood adversities, wellbeing and quality of life, senior citizens, life skills and application, end-of-life care and spirituality. Mix-method research design has been of particular interest to Dr. Nidup. He is currently a member of the Institutional Research Board of the faculty and International editorial board members of the Thai Journal of Public Health. Nidup has presented scientific papers in international conferences and has publications in peer-reviewed journals.

### Session - 3: Rediscovering basic goodness: Boundless ways of being authentic in the global world

#### Dr. Sonam Chuki, PhD

Curriculum developer  
(History Education)  
Royal Education Council  
Paro, **Bhutan**



Sonam Chuki has Ph.D in gender and politics from Queensland University of Technology, Australia, Masters in Development and International Relations from Aalborg University, Denmark, Postgraduate Certificate in Education from National Institute of Education, Bhutan and Bachelors in English Literature (Honours) from Sherubtse College, Bhutan.

Dr. Sonam has taught gender and development studies and management at the Royal Institute of Management in Thimphu Bhutan for over 20 years. She has publications in gender, democracy, politics and management. Currently, she is curriculum developer in history and civics education at the Royal Education Council in Paro.

Sonam's areas of research interest are gender studies, women's empowerment, Buddhist philosophy in development and sustainable development. She is a devoted admirer and follower of Shakyammuni Buddha, a social worker and an advocate of women and minority's genuine empowerment.

### Session - 4: Concept of Mindfulness (Smrti) in Buddhism and its Relevance to Contemporary Youth

#### Prof. Bimalendra Kumar

Department of Pali and  
Buddhist Studies,  
Banaras Hindu University(BHU),  
Varanasi (UP), **India**





Bimalendra Kumar did his Ph.D. in Buddhist Studies from University of Delhi and has pursued his post-doctoral studies. He has been teaching for 30 years in various Universities such as Delhi University, Visva Bharati University, Santiniketan (W.B.) and Banaras Hindu University, Varanasi (U.P.).

Currently, he is the Professor and Head, Department of Pali & Buddhist Studies, Faculty of Arts, Banaras Hindu University, Varanasi (U.P.). Over 25 research scholars have been awarded Ph. D. Degrees under his supervision.

He has visiting assignments at different Universities in countries such as Portugal, U.K., West Germany, France, Mexico, Thailand, Myanmar, Sri Lanka, Singapore, Nepal, Vietnam and China.

He has been on numerous academic bodies of Universities and academic institutions as a member of their governing boards. He widely speaks at various national and international seminars, workshops and conferences.

His areas of interest are Pali, Theravada Buddhism, Buddhist Philosophy (*Abhidhamma* Philosophy) and Tibetan Buddhism. He has authored 15 books and has published over 100 articles and has been Editor of *The Mahabodhi* and *Dharmadoot* Journals, being published by Maha Bodhi Society of India, Kolkata and Sarnath respectively.

### **Session - 5: Teachings of Buddha and its Relevance to the Youth of Cambodia**

#### **Mr. Say Ammann**

Deputy Director General of  
Religious Affairs  
Ministry of Cult and Religion  
**Government of Cambodia**



Mr. Say Ammann is presently an Advisor and Secretary to the President of the National Assembly of Cambodia and Deputy Director General of Religious Affairs in the Ministry of Cults and Religion. He is a Philosophy and English lecturer at the Preah Sihanouk Raja Buddhist University. He received his Master of Arts and Bachelor of Arts Degrees from the University of Kelaniya in Sri Lanka where he also studied Pali and Buddhist Studies. He previously served as Vice Director in the Educational Science and Information Department at Preah Sihanouk Raja Buddhist University.

### **Session - 6: Early Buddhist Theory of Cognitive Development and its influence on the Individual**

#### **Dr. Rajitha P. Kumara**

Senior Lecturer, Deptt. Of Pali &  
Buddhist Studies  
University of Kelaniya, Kelaniya,  
**Sri Lanka**



Dr. Rajitha is currently a Senior Lecturer in the Department of Pali & Buddhist Studies at University of Kelaniya, Sri Lanka. Earlier, he has worked with Beijing Foreign Languages University, Buddhist Library, Singapore, Nagananda Academy/ Sri Lanka and is a Foreign Expert (Sinhala Studies) in Chongqing Normal University.

His research interest includes Sinhala Language & Culture, Early Buddhist Psychological Ethics and Buddhist Psycho-Analysis. His works are widely published with around 29 research articles and 5 books in his credit.

### **Session - 7: Buddha Shakyamuni's Law of Karma Ethical Development and Conflict Resolution**

#### **Ven. Baasanbat Bayanbold**

Yidgaa Choinzinling Dratsang  
at Gandan Tegchenling  
Monastery  
Centre of Mongolian Buddhists,  
Mongolia



Ven. Baasanbat Bayanbol is currently teaching at Yidgaa Choinzinling Dratsang at Gandan Tegchenling Monastery - the Centre of Mongolian Buddhists.

He holds a Master's degree in International Relations from National University of Mongolia. He secured Prajna Paramita Certification from Sera Jey Monastic University for Advanced Buddhist Studies and Practice, India and also pursued his studies at the Agra Kendriya Hindi Sansthan, India.

Ven. Baasanbat Bayanbol is well versed in Mangolian, Tibetan, Hindi and English languages.

### **Session - 8: The Realm of Buddhist Networking amongst Southeast Asian Youth**

#### **Prof Amarjiva Lochan**

President, SSEASR  
(South and Southeast Asian  
Association for the Study of  
Culture and Religion)  
under IAHR, UNESCO,  
University of Delhi  
**India**



Prof Amarjiva Lochan teaches at University of Delhi and is presently the Deputy Dean of International Relations. He is also the Foreign Students Advisor of Delhi University. He is Governing Council Member in the India Centre for Migration(ICM), Ministry of External Affairs, Government of India.

Prof Lochan also serves the Ministry of Culture and Education Ministry in various capacities. He looks into the issues of Indian Diaspora, Indic elements in Southeast Asia, and Buddhism. Prof Lochan has been President of the South and Southeast Asian Association for the Study of Culture and Religion (SSEASR). He has recently been appointed as the Vice President of the International Association for the History of Religions (IAHR) under the International Council for Philosophy and Human Sciences (CIPSH), an initiative of UNESCO. For pursuing research and academic endeavours, he has widely travelled across 84 countries.

### **Session - 9: Śīla: A Tool for Moral, Harmonious and Spiritual Life**

#### **Dr. Suresh Kumar**

Assistant Professor  
Department of Buddhist  
Studies  
Nava Nalanda Mahavihara,  
Nalanda  
Bihar-803111, **India**



Dr. Suresh Kumar is presently an Assistant Professor in the Department of Buddhist Studies, Nava Nalanda Mahavihara, Nalanda (Bihar), a Deemed University under the Ministry of Culture, Government of India. He has obtained PhD and Masters Degree in Buddhist Studies from University of Jammu, Jammu & Kashmir, India.

He had also been nominated a Member of State Advisory Board for the Development of Pahari Speaking People by the Government of Jammu and Kashmir. He has also served Indian Council of Historical Research (ICHR) as Assistant Director (Research) from 2016-2020.

In his academic endeavour, he has attended more than 51 national and international seminars/conferences in India and abroad and has

the credit of publishing over 18 Research papers in the journals of international repute. His recently published book titled “Buddhist Ethics: Relevance and Impact on Contemporary Society” has very wide circulation.

Dr. Suresh is also associated with many academic and social organisations. He is well-known for his writings and speeches on contemporary issues. His areas of interest include research, administration, teaching and journalism.

### **Session - 10: Beliefs and Practices among Youth as an outcome of the Impact of Buddhist Philosophy**

#### **Dr. Arvind Kumar Singh**

Head & Assistant Professor  
School of Buddhist Studies and  
Civilization &  
Director, International Affairs  
Gautam Buddha University,  
Greater Noida,  
Uttar Pradesh-201308, **India**



Arvind Kumar Singh has spent his early life in the spiritual ambience of Bodh-Gaya (Bihar), the place of the Buddha's Enlightenment. Currently he teaches and heads the School of Buddhist Studies and Civilization, besides serving as the Director of International Affairs, Gautam Buddha University, Greater Noida, Uttar Pradesh (INDIA).

Before joining Gautam Buddha University, he worked at the Department of Buddhist Studies, University of Delhi. Recently, he has been appointed as the Member of the Academic Advisory Board of Dhammachai International Research Institute (DIRI), New Zealand and Australia.

His area of specializations include Buddhist History (Indian and Abroad), Applied Buddhism, Buddhist Ethics, Engaged Buddhism, Buddhist Personalities, Buddhist Places, etc.

He has authored five books on Buddhism and has published more than 80 research papers in India and abroad. Besides, he has presented several research papers in various seminars and conferences of national and international repute in India and abroad.

Recently, he has been awarded with Mahatma Buddha Peace Award 2020 by NRI Welfare Society of India. He also has been endowed the Global Peace Ambassador Award-2017 by International Buddha Education Institute and Youth Action Committee Uttarakhand; Journalist Bimalendu Barua Peace Award-2016 by The World Alliance of Buddhist Leaders & Nirvana Peace Foundation, Bangladesh; and the Outstanding Peace Activist Award-2016 by International Buddha Education Institute (IBEI) and Younker Scientific and Social Sciences Research Foundation (YSSRF) in recognition of devotion, dedication and commitment towards the development of peace and harmony in the society.

### **Resource Persons (Day - 3)**

#### **Session - 1: Buddhism and Youth in Thailand: Past, Present and Future**

#### **Dr. Sombat Mangmeesukhsiri**

Managing Director, Sanskrit  
Studies Centre and Oriental  
Languages,  
Faculty of Archaeology,  
Silpakorn University, Bangkok,  
**Thailand**



Born in 1969 in Nakorn Rajsima Province in the North-eastern Thailand, Dr. Sombat Mangmeesukhsiri is presently working as the Assistant Professor in Silpakorn University, Bangkok Thailand. He is also the Managing Director at Sanskrit Studies Centre and Oriental Languages under the Faculty of Archaeology at his University. He was ordained as Buddhist novice



and monk for 14 years and later graduated in the highest Pali Studies Grade 9 from the Assembly of Thai Sangha (Monks). He further pursued Sanskrit Studies in Silpakorn University. He received his Doctoral Degree in Sanskrit from the University of Delhi, India in 2002.

Dr. Sombat's areas of specialty are Buddhist Sanskrit, Pali, Indian, Philosophy, North-eastern Thai Dialect and Sanskrit Inscription in Indo-china. He has published several scholarly research articles in his areas of professional interest besides presenting studious papers in various international conferences in various countries.

### **Session - 2: Influence of Buddhist Philosophy among the Youth in Sri Lanka**

#### **Ven. Pusselle Wineetha Thero Sri Lanka**



Born in 1988, Ven. Pusselle Wineetha Thero pursued Master's in Education in the HELP University, Malaysia and acquired his Bachelor's degree in the Buddhist and Pali University of Sri Lanka. He successfully completed the Prâcina Pandit Intermediate Examination from Pracheena Bhashopakara Samagama and the examination for Dhamma School Teachers from Department of Buddhist Affairs, Ministry of Buddhasasana.

Currently he is a Lecturer in English in Nâgânanda International Institute for Buddhist Studies, Kelaniya and is presently the Principal of Sunday Dhamma School at Ti- -Ratana Lumbini Garden.

He was formerly a Research Assistant at Buddhist and Pali University of Sri Lanka, Homagama and taught English at Sri Wimalakeerthi Pirivena, Panadura, Sri Sadhaham English Dhamma School, Dehiwala and was the Principal of Sagaramathi Pirivena, Polonnaruwa.

He was a recipient of various Scholarships, Medals and won several Prizes for his interest and contributions for Buddhism. He has conducted various research studies, and published many research papers.

He is the Buddhist Representative of Puchong Interfaith Group in Malaysia. In Malaysia, presently he is the Bhikkhu-in-Charge of Ti-Ratana Lumbini Garden, Dhamma Speaker at Ti-Ratana Vihara, Buddhist Maha Vihara and at International Medical University of Malaysia. In the Philippines, he is a Guest Dhamma Speaker at Wisdom Park.

### **Session - 3: The Compassionate Meditation and Its Values in Modern Time**

#### **Ven. Munkhbaatar Batchuluun**

(Psychologist and Meditation Teacher)

Gandan Tegchenling Monastery  
the Centre of Mongolian  
Buddhists, Ulaanbaatar, Mongolia



Ven. Munkhbaatar Batchuluun hails from Tuv Province of Mangolia. He is presently a member of the Administrative Board of Gandan Tegchenling Monastery- The Centre of Mongolian Buddhists and is also the Resident meditation teacher of the monastery. He was the Official in charge of International Relations of Gandan Tegchenling Monastery, the Centre of Mongolian Buddhists. He was a Fulbright Visiting Scholar for Religious Pluralism at UCSB, California, the USA.

He had been regularly teaching Shamatha and Vipassana meditations to lay-people and delivering lectures and leading meditation in various reputed organizations including the military forces, hospitals, hospitals, private business companies, monasteries and NGOs.

He has organised several international programmes for promotion of Buddhist Philosophy

including the Hindu-Buddhist Global Initiative in Ulaanbaatar, Mongolia. He has served as the Joint Secretary of the National Preparatory Committee of the 11th General Assembly of Asian Buddhist Conference for Peace (A UN-registered organization) in Ulaanbaatar, Mongolia.

He is well-versed in Mongolian, Tibetan and English languages and has functional knowledge of Hindi. He authored and co-authored many publications to his credit besides translating publications.

#### **Session - 4: Core Values and Perspectives of Buddhism for Youth Development**

##### **Prof. V.K. Singh**

Professor of Tibetan and Buddhist Studies,  
Department of Chinese and Tibetan Languages,  
Punjab University,  
Chandigarh, **India**



Prof. V. K. Singh is currently Professor of Tibetan & Buddhist Studies at the Department of Chinese & Tibetan Languages in Panjab University. Having vast professional and administrative experiences, he has served as Chairman and Head of Department of Chinese & Tibetan Languages, Punjab University.

He has been a member of various expert groups and committees at various academic institutions and higher educational institutions. He is a member and life member of various professional bodies promoting Buddhist Philosophy in various countries. Prof. Singh has published 3 books and over 24 research articles in national as well as internationally reputed journals. He has organised several national and international programmes including webinars on various themes related to Buddhism and other religious studies.

He has secured several certifications under the HarvardX series MOOC courses on Hinduism, Buddhism, Judaism, Religious Literacy, Tradition and Scriptures etc. He has pursued studies in Hindi Translation, Advanced Diploma Programmes in Russian Language and has completed “Saraḥ Sanskrit Sambhashana” conducted by UGC.

His area of interest includes Pāli, Tibetan, Buddhist Studies, Mahayana Philosophy and Eschatology. Prof. Singh is well versed in Hindi, English, Tibetan, Sanskrit, Pāli, Russian, Punjabi and Bhojpuri languages.

#### **Session - 5: Eight Fold Path of Buddha - Message to the Youth**

##### **Dr. Rana Purushottam Kumar Singh**

Assistant Professor  
Nava Nalanda Mahavihara  
(Deemed University),  
Nalanda-803111, **India**



Prof. (Dr.) Rana Purushottam Kumar Singh started his academic career as an Assistant Professor in the Department of Buddhist Studies, University of Delhi, after completing M. Phil and Ph.D. in the same Department and University.

In September 2010, he was appointed Assistant Professor in the Department of Pali, Nava Nalanda Mahavihara, Nalanda, Bihar, a Deemed University under the Ministry of Culture, Government of India. In November he became Professor in the Department of Buddhist Studies Nava Nalanda Mahavihara, Nalanda. Currently he heads the Department of Buddhist Studies Nava Nalanda Mahavihara, Nalanda.

In pursuance of his research, he has presented a number of papers in various seminars and conferences held from time to time in India and abroad. He has many published articles and books to

his credit. In order to broaden his academic horizon and expand insightful paradigms, Prof. (Dr.) Rana has done field work at different archaeological sites in Thailand, Cambodia, Vietnam, the Philippines, Pakistan, Malaysia, Sri Lanka, China etc. in search of tangible as well as intangible Buddhist heritage.

In 2015, Prof. (Dr.) Rana was sent to Medan and Jakarta as an expert on Buddhism during the Buddha Carika Exhibition Organised by the Ministry of Culture, Government of India, Embassy of India in Jakarta and Nava Nalanda Mahavihara. Prof. (Dr.) Rana Purushottam Kumar Singh has also been associated as a member with various professional academic bodies of eminence such as SSEASR, ICAPS, ISBS, IOC, IHC, IPC BLIA etc.

#### **Session - 6: Life and Philosophy of the Buddha: An Inspiration for Modern Youths!**

**Dr. Fr. Soosai Lawrence S.J.,**  
Jeevan Sangham,  
Dumuhan, Bodhgaya,  
Bihar, **India**

Fr. S. Lawrence S.J. is In-charge of Inter-Religious Peace Mission in Bodhgaya, Bihar, appointed by the Society of Jesus of Patna Province. He has pursued post graduate studies in Anthropology and Buddhist Studies respectively and has acquired Ph.D. in Buddhist Studies from the University of Peradeniya, Kandy, Sri Lanka.

He has conducted and participated in many National and International Conferences since 2011. He has presented papers in various International Conferences held in India, Sri Lanka, Myanmar, Taiwan, Cambodia, and Japan. He has also conducted 'PEACE EDUCATION' Workshops for Students and Lecturers of Departments of Education of Magadh University, Bihar and St. Xavier's College, Kolkata. His articles have been published in many national and International journals.

Fr. S. Lawrence S.J. has specialization in conducting workshops and training programmes on Peace Education, Stress Management, Character Formation, Personality and Leadership Development, Moral and Spiritual Development etc.

He is presently pursuing his dream project to include Meditational and Inner Engineering Practices in Educational Institutions all over the world to promote Moral and Spiritual Development of Humanity and Sustainability of mother Earth.

#### **Session - 7: Buddhist Perspective on Momentariness**

**Dr. Mukesh Kumar Verma**

Associate Professor, Department of Buddhist Studies  
Nava Nalanda Mahavihara  
Deemed to be University (Ministry of Culture, Govt. of India)  
Nalanda, Bihar, **India**

Dr. Mukesh Kumar Verma holds a doctorate from the Department of Buddhist Studies, University of Delhi on the topic "*Bhartiya Darshan ko Bauddha Mat ka Yogdan*" under the Supervision of Prof. Bhikshu Satyapala and Dr. T. R. Sharma in 2006.

He is Currently Working as Associate Professor in the Department of Buddhist Studies, Nava Nalanda Mahavihara, Nalanda, Bihar, India. He has taught the post graduates and guided M.Phil., Ph.D scholars in the School of Buddhist Philosophy, Sanchi University of Buddhist-Indic Studies, Bhopal, M.P., School of Buddhist Studies and Civilization Gautam Buddha University, Greater Noida U.P., and Department of Buddhist Studies, University of Delhi.

He has published more than twenty research papers in National and International journals and



chapters in books. He has been a recipient of the prestigious Shrimati Kamla Devi Jain Smriti Award conferred by Akhil Bhartiya Darshan Parishad for his research excellence. His areas of interest are Buddhist ethics and epistemology. He has participated in numerous international and national seminars, conclaves and conferences.

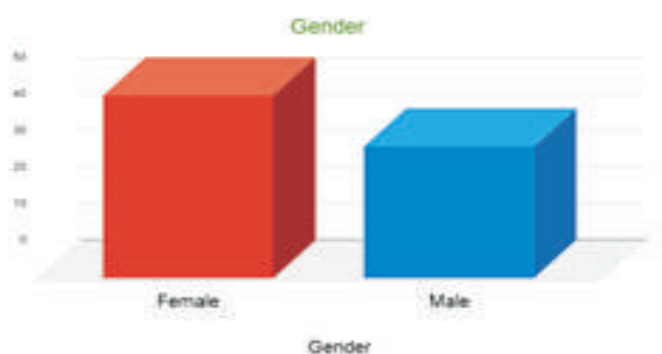
## Feedback of the Participants about the Conference

A Semi-structured Questionnaire was developed to assess the response of the participants of the Three-day International Conference on “Buddhist Philosophy and Its Role in Inculcating Values among the Youth” was circulated among the participants. A total of 86 participants provided the online responses voluntarily.

### Section - I: Preliminary Details of the Respondents

#### 1. Gender

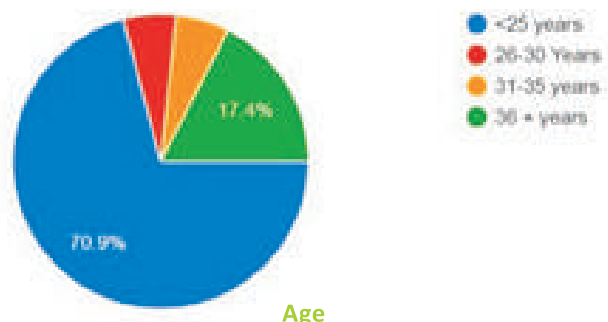
With regard to the gender of the respondents, among the 86 participants, 42% were male and 58% were female.



were female. No third gender participated in the feedback and evaluation of the conference.

#### 2. Age

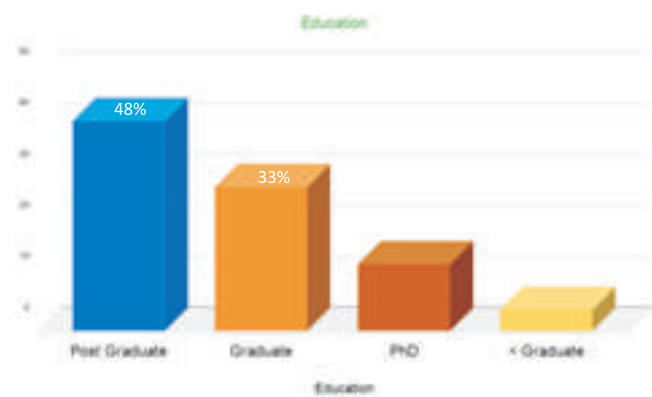
As regards the age of the respondents, a vast majority of them constituting about 71% were up to



25 years of age. About 17% of the respondents were aged over 36 years. Rest of the 12% of the respondents were in the age groups of 26-30 years and 31-35 years.

#### 3. Education

The level of education of the respondents were observed to include 48% of them who were post-graduates who topped the rank order, followed by 33% of the participants who have completed their



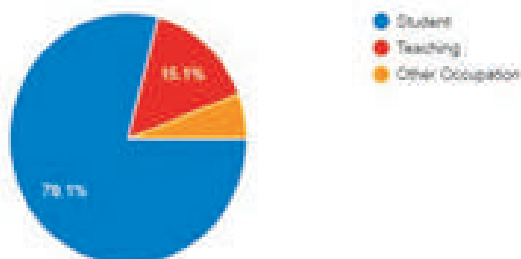
graduation. It was noticed that 15% of the respondents have completed their doctoral degrees (Ph.D.), while the rest who constituted 4% of the respondents had education below graduation.

#### 4. Occupation

With reference to occupation of the respondents, it was found that a majority of them (79%) were young people who were students followed by 15% of the participants who were currently engaged in teaching profession. A

## Occupation

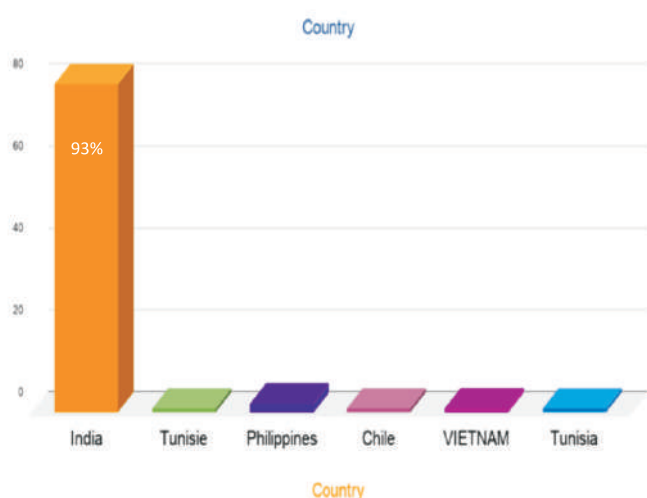
86 responses



miniscule segment of the respondents (6%) were practicing other occupations.

## 5. Nationality

The majority of the respondents who provided feedback were from India (93%) while the other respondents were from countries such as Chile, Philippines, Tunisia, Vietnam and so on.



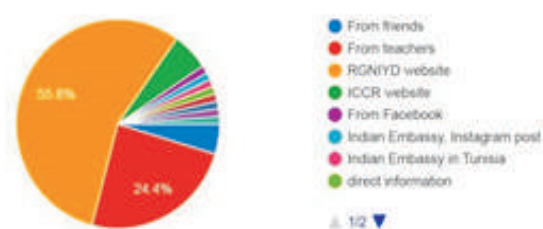
## Section - II: Feedback about the Conference

### 6. Source of Information about the International Conference

When inquired about the source of information regarding the International

How did you come to know about the Conference?

86 responses



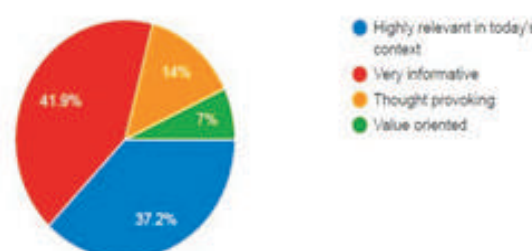
Conference, the 56% of the respondents indicated that they obtained information from RGNIYD's Website, whereas, 24% of the respondents came to know about the conference from their teachers. Rest 20% of the respondents indicated that they got the information about the international conference from ICCR's website, from friends, from Facebook, information from Indian Embassy, Instagram Post, from Indian Embassy in Tunisia and based on Direct Information.

### 7. Respondents' Opinion about the Conference

On probing about the opinion of the participants regarding the International Conference, 42% of the respondents felt that the Conference was very informative. Another 37% of

How did you find the Conference?

86 responses



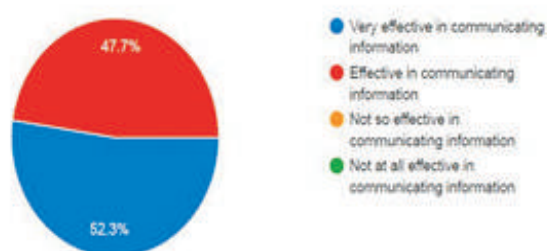
the participants were of the opinion that the Conference was highly relevant in today's context. Among the respondents, 14% expressed that the Conference was thought provoking and another 7% viewed that the Conference was value oriented.

## 8. Respondents' Feedback about the Resource Persons of the Conference

In response to the request of the organisers to provide feedback on the quality and resourcefulness of the resource persons who spoke during the technical sessions of the Conference, 52% of the respondents felt that the Resource Persons were very effective in communicating the information. Further, another 48% of the respondents judged that

How did you find the Resource Persons?

86 responses



the Resource Persons were effective in communicating the information. None of the respondents stated that the Resource Persons were either not so effective in communicating information or not at all effective in communicating information. This demonstrates the success of the Conference. As communication is key to reach the desired information among the stakeholders, this conference has achieved this purpose of disseminating the right messages on inculcating time-honoured values centred on Buddhist Philosophy which has high relevance for the contemporary youth. Further, this is a worthy indication that the organisers have taken utmost effort in carefully selecting the Resource Persons

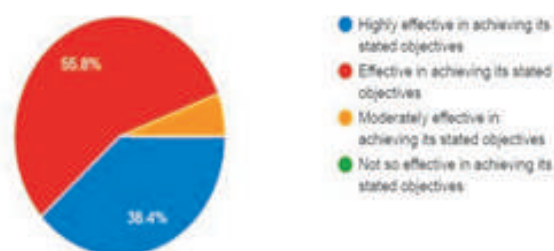
for the Conference from various countries. This adds on to the fact that the Resource Persons who interacted with the youth in the Conference held high stature in their respective domains and were authorities in Buddhist Philosophy and doctrines who were selectively chosen keeping in mind the standards of international participants.

## 9. Feedback on the Achievement of the Conference Objectives

The participants were requested to examine whether the objectives of this International Conference was achieved based on the deliberations that took place during the technical sessions? In response to this query, 56% of the respondents

Do you think that the conference was able to achieve its stated objectives?

86 responses



articulated that the Conference was effective in achieving its stated objectives. In addition, 38% of the respondents declared that the Conference was highly effective in achieving its stated objectives. The remaining 6% of the respondents felt that the Conference was moderately effective in achieving its stated objectives. It is worth mentioning at this juncture that none of the participants gave feedback that the conference was not so effective in achieving its stated objectives. This feedback reinforces the fact that the Conference could effectively indoctrinate the relevant values for youth across the world in the present times which was the prime intent of the entire effort.



## 10. Feedback on the Most Stimulating Lecture

To the inquiry on the most stimulating lecture presented during the International Conference, the respondents indicated that the lecture by Dr. Sombat Mangmeesukhsiri, Managing Director, Sanskrit Studies Centre, and Oriental Languages, Faculty of Archaeology, Silpakorn University, Bangkok, Thailand on “Buddhism and Youth in Thailand: Past, Present and Future” and the presentation made by Dr. Nidup Dorji, Faculty of Nursing and Public Health in the Department of Public Health, Khesar Gyalpo University of Medical Sciences of Bhutan spoke on “Buddhism: Why it matters to us?” were most stimulating.

In cases where the respondents could not recall and mention either the name of the resource person or title of the lecture, they mentioned that the lectures on:

- Prevention of mental illness
  - Information on Buddhist Concepts in Indian Context
  - Message on Promotion of Peace and Love
- were more stimulating to some of the respondents.

Which aspect/lecture of the Conference was very stimulating for you?

36 responses

Today's the world needs peace and love. We are the prophet of peace

First day of conference about introduction of Buddhist philosophy

Everything

Prevention of mental illness

The relevant information about the buddhist concepts in indian context

Afternoon session of 18 th February

Interaction with many people of different countries and their enlightenment on buddhism

Sombat mangmeesukhsiri and Ven.Pusselle Vineetha

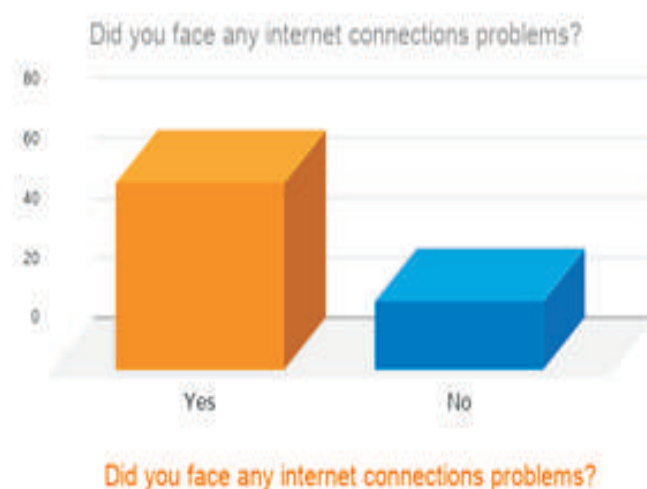
The Buddhist approach to mental well-being, Dr Nidup's explanation, Buddhist theory of

Further some respondents indicated that all the sessions during the Conference were stimulating, while few indicated that the sessions held during the afternoon of February 18, 2021 were more interesting.

In addition, few respondents also mentioned that interaction with many resource persons from various countries enriched and enlightened them on Buddhism.

## 11. Problems related to Internet Connectivity during the Conference

When investigated on the extent of internet connectivity problems experienced by the participants from different countries, it was evident that 73% of the respondents had problems with internet connections which deterred them from actively participating in the conference. Whereas,



27% of the respondents indicated that they did not experience any internet connectivity problems and that they were continually able to attend all the sessions without any intermittent disruptions. It is also to be borne in mind that in most of the participating countries, there were problems related to internet connections, particularly, those hailing from rural areas. This could have been a major cause for the participants for not attending all the sessions.

Further, the quantum of internet data consumption was another issue, as the conference had a sequence of lectures during the entire day due to which some participants exhausted their entire data allocated for that particular day.

## 12. Key Messages Disseminated through the Conference

The key take-away or the key messages that emerged through the conference were assessed among the participants. The respondents cited that they got the following messages by attending this International Conference on Buddhist Philosophy:

- Inner peace and love that change one's thought and behaviour
- Nothing lasts forever
- Need to train one's mind to tackle every single situation
- Liberating knowledge of truth achieved through awakening or enlightenment
- Buddhism was discovered not invented
- Use *Buddhi* to become Buddha not *Buddhu*

What are the key messages you got attending the Conference?

86 responses

Inner peace and love change our aspect and thought.

The information about Buddhist philosophy which I don't know before.

All were informative

Nothing last for ever  
We should train our mind to tackle every situation.

Liberating knowledge of truth is achieved in awakening or enlightenment. Buddhism was discovered not invented. Use *Buddhi* to become Buddha not *Buddhu*.

Strive for excellence is a matter of quality.

Peace, positivity, morale aspects.

As for youth Buddha's principle is very important in our life.

- Striving for excellence is a matter of quality
- Peace, positivity, morale aspects
- Buddha's Principles are very important for life
- Information about Buddhist Philosophy which was not known before

## 13. Imperatives for Future Conferences

For organising another Conference on Buddhist Philosophy in the future, the participants were invited to suggest the areas that require more emphasis. In response to this interrogation, the respondents specified the following:

- Happy lifestyle and Buddhist Thoughts
- Information about Buddhist Philosophy terms in detail
- History of Buddhism
- How Buddhist Philosophy can be incorporated to enhance the quality of life of Youth
- To make Buddhism an optional syllabus for the youth in every fields of study and research

In case of future Conference on Buddhist Philosophy in which area emphasis should be given?

86 responses

Happy lifestyle and buddhist thoughts.

Information about Buddhist philosophy terms in detail

History

0

How Buddhist philosophy can be incorporated to enhance the life of youth.

Optional syllabus for the youth in every fields of study and research.

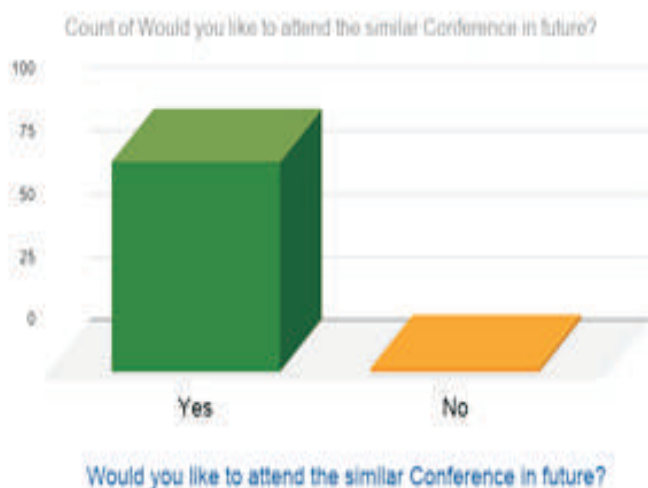
Practical application into life.

1. Importance of Buddhist literature in every Indian School other than vipassana center?
2. How we can Save Buddhist Archeological Site in India?
3. What are the Duties of Youth to save Buddhist sites?

- Practical applications into life
- Importance of Buddhist Literature in every Indian School other than Vipassana Centres
- Measures to save Buddhist Archaeological Sites in India
- Duties of youth to save Buddhist Sites

#### 14. Whether like to attend such conferences in future?

The participants of the Conference were asked to point out whether they would be interested to attend similar conferences in the future?



Replying to this, 98% of the respondents communicated their desire to attend in Conferences on Buddhist Philosophy in the future. This fact reiterates that the majority of youth who attended this conference were influenced by the value based principles of Buddhist Philosophy and found that they were prominently relevant to a purposeful life. However, only a miniscule number of respondents (2%) did not evince interest to partake in such conferences in the future.

#### 15. Suggestions for future conferences on Buddhist Philosophy and for Holistic Youth Development

In reaction to the suggestions for future conferences on Buddhist Philosophy and/or issues related to holistic development of youth, the respondents strongly suggested that offline

Any suggestion for future conference on Buddhist Philosophy and/or issues related to youth holistic development.

10 responses

Yes

Nothing

Not in particular

No suggestions

No

Thank you

Offline conference.

Incorporating various measures that lead to decrease in *dhukkha*

Time management.

conferences on Buddhist Philosophy be organised in the future. Further, a suggestion emerged to incorporate various measures that lead to decrease in *dhukkha*. While few others, though not relevant to the question asked, mentioned that time management needs to be adhered to.



## Conclusion

In conclusion, the following facts that emerged through the feedback and evaluation of the responses of the participants are presented for ready reference:

- The respondents felt that the Conference was very informative and thought provoking
- The Resource Persons were very effective in communicating the information
- All the participants indicated that the Conference achieved its objectives
- The most stimulating messages to the participating youth were the messages on promotion of love and peace, Buddhist centric preventive strategies for mental illnesses, Buddhist concepts in Indian contexts
- The participants could assimilate that 'nothing lasts forever', inner peace and love can change one's thought and behaviour, through training of mind one can effectively handle every life situation, enlightenment of knowledge is vital for life, striving for excellence can enhance one's quality of life, peace, positivity and morale shapes one's thoughts and actions
- Participants indicated that they got good amount of information on Buddhist Philosophy which they were unaware before
- Need to propagate Buddhist Literature in every Indian School
- Youth to take effort to conserve Buddhist Archaeological Sites in India
- All the participants were desirous of attending a Buddhist Conference in future
- Advocated to organise offline programmes on Buddhist Philosophy

## Annexure I

### Guidelines for the Resource Persons

1. The inaugural session of the International Virtual Conference will be held between 15:00 Hrs to 15:30 Hrs (Indian Standard Time) on the 17<sup>th</sup> February, 2021. Those Resource Persons who wish to join the Inaugural Session may kindly login by 14:45 Hrs.

2. The link for the inaugural session is as follows:

<https://rgniyd.webex.com/rgniyd/j.php?MTID=mdd67cfa781d7f0ee1ae9b7777bb167f7>

Meeting number: 176 028 8059

Password: 09022021

Host key: 552970

**3. It is expected that the Resource Person must login into the Cisco Webex link and must be available online before 15 minutes of the commencement of their respective session.**

4. The Resource Persons are expected to have access to the presentation/documents/materials to be shared during their respective session.

5. The Resource Persons may send the presentation/material to Shri. P. David Paul, Training Officer, RGNIYD (Mobile No.: 09840875815, E-mail: [davidpaul.rgniyd@gov.in](mailto:davidpaul.rgniyd@gov.in)) or Shri. Ramkumar, Technical Officer (Mobile No. 6383669226, E-mail: [rambca@gmail.com](mailto:rambca@gmail.com), [ramkumar.rgniyd@gov.in](mailto:ramkumar.rgniyd@gov.in)) in advance so that in case, if the Resource Person is unable to display the material online, the Facilitation Team at RGNIYD will do it.

6. For technical support for logging into the Cisco Webex Account/link, you may contact: Shri. Ramkumar, Technical Officer (Mobile No. 6383669226, E-mail: [rambca@gmail.com](mailto:rambca@gmail.com), [ramkumar.rgniyd@gov.in](mailto:ramkumar.rgniyd@gov.in))

7. Questions from the participants and answers to queries/clarifications to be provided by the Resource Persons may be reserved at the end of the session.

8. The Resource Persons may use the private chat option if the Resource Persons wish to communicate with the Facilitation Team at RGNIYD for any assistance instantly during their session.

9. The Resource Persons may towards the end of their session may check their private/open chat window to view the queries of the participants or sometimes the participants may use the raise hand function in the participant panel which may also be checked periodically during the session. The Facilitation Team at RGNIYD will also help you in this aspect.

10. The Resource Person may keep their video on while addressing the delegates.

11. The Resource Person may choose an appropriate place/sitting area with non-distracting background and outside distractions (i.e., there should not be other people talking or any distracting activity going around during the session).

12. While addressing the delegates, the Resource Persons may set the poster (enclosed herewith) as the background which can be done on the Cisco Webex Platform by the concerned Resource Persons. For any help, Shri. Ramkumar, Technical Officer (Mobile No. 6383669226, E-mail: rambca@gmail.com, ramkumar.rgnyd@gov.in may be contacted.

*For any further clarification you may write to:*

Prof. Vasanthi Rajendran  
Professor and Head, Centre for Training, Orientation and Capacity Building &  
Centre for National and International Collaboration, RGNIYD  
Mobile: +91-8527514585  
E-mail: vasanthi.rgnyd@gov.in / ctocbrgnyd@gmail.com



## Annexure II

### Instructions to the Delegates/Participants

**Free registration link:** <http://www.rgnyd.gov.in/reg/node/452>

1. Participation in the Conference is free. Persons regardless of age can participate in the Conference. However, if a participant requires a certificate, it is mandatory for registering in the link and participation in all the sessions is compulsory with at least 80% attendance in all the sessions.
2. Session-wise attendance and active period of login during each session will be generated automatically by the Cisco Webex which will be used for the purpose of issue of participation certificate.
3. Ensure good internet connectivity for staying throughout each Cisco Webex Session.
4. On the first day ie., **17<sup>th</sup> February 2021 (Wednesday)** it is a must that all delegates/participants have to attend the inaugural session and login into the Cisco Webex account **by 14:30 Hrs so that the participants can check the connectivity issues if any and be prepared for the inaugural session.**

**The links for the Conference are as follows:**

#### DAY-01

Hosted by RGNIYD MoYAS GoI

**02:00 PM - 08:00 PM Wednesday, Feb 17 2021 (UTC+05:30)**

**Meeting link:**

<https://rgnyd.webex.com/rgnyd/j.php?MTID=mdd67cfa781d7f0ee1ae9b7777bb167f7>

**Meeting number:** 176 028 8059

**Password:** 09022021

**Host key:** 552970

#### DAY-02

Hosted by RGNIYD MoYAS GoI

**09:30 AM - 08:00 PM Thursday, Feb 18 2021 (UTC+05:30)**

**Meeting link:**

<https://rgnyd.webex.com/rgnyd/j.php?MTID=m16558cdb9d47a181ebd0a43f6b31c8ef>

**Meeting number:** 176 037 7759

**Password:** 10022021

**Host key:** 344752

#### DAY-03

Hosted by RGNIYD MoYAS GoI

**09:30 AM - 8:00 PM Friday, Feb 19 2021 (UTC+05:30)**

**Meeting link:**

<https://rgniyd.webex.com/rgniyd/j.php?MTID=mc39676040c4d98641c283053e426dcdd>

**Meeting number:** 184 505 4202

**Password:** 19022021

**Host key:** 474892

5. For all the other sessions it is a must that all the participants must be available online before 10 minutes before the commencement of each session.
6. Participating actively in the conference will not only demonstrate your interest in each session but will also serve as a feedback for the Resource Person.
7. Listen/read to what other participants/delegates and the Resource Persons are saying, and if you have a question, ask for clarification which may be done towards the end of each session (about 5-10 minutes will be allotted for Q&A session).
8. The participants/delegates are encouraged to use the chat window to key in their queries.
9. When you have a question or something you would like to say, you may use the raise hand function in the Participant Panel.
10. In case you would like to ask questions to the Resource Persons during the Q&A Session, you may unmute your audio. Once the question is presented again the audio may be muted.
11. All participants/delegates must put their video on.
12. While attending the programme, all participants/delegates are requested to mute their audio.
13. Find a sitting area with a plain, non-distracting background.
14. Use chat to communicate technical issues to the Resource Person or Moderator.
15. There should be limited outside distractions during the sessions you are attending (i.e., there should not be other people talking or any distracting activity going around during the session).
16. All background noise should be kept to a minimum during the online sessions (i.e., TV sound, radios, audio players, mobile music players or any other entertainment devices should be turned off). Try to be in a quiet environment.
17. No screenshots or pictures are to be taken during the online sessions without prior permission of the host or the other participants.

18. Remember that written messages can read differently than if they were said orally. Keep this in mind while writing questions or responses to the questions of the Resource Persons / co-participants / delegates of the conference.
19. Public and private messages written in the chat window during a session are saved automatically. Be mindful of what you write and share.
20. Be respectful of others while they are talking. Stay off your phones, other devices, and social media to respect the efforts of the Resource Person and other delegates while the session is in progress.
21. You are expected to demonstrate appropriate etiquette as a participant/delegate and be mindful that this is an international event. Therefore treat your fellow participants/delegates with respect.
22. During the question and answer session, if you are not speaking during the session, please make sure to keep your microphone muted so it does not interfere with everyone's audio.
23. On the concluding day ie., **19<sup>th</sup> February 2021 (Friday)** it is a must that all participants/delegates have to be present for the valedictory session which will continue immediately after the lecture by the last resource person. The valedictory session will be held for about 15 - 20 minutes.
24. All the participants are required to send in their feedback on the online form for which a link will be sent to you by email on the last day of the Conference (ie., 19<sup>th</sup> February 2021). Your feedback will be very valuable to the organisers to modify the future programmes.
25. Disrupting the online session in any form is a violation of the code of conduct of the RGNIYD-ICCR's Online Programmes. Participants engaging in any form of disorderly act and attempting to disturb the session shall be debarred from future learning opportunities of both the organising Institutions.

**Note:** In case the participant/delegate feels that mobile / internet data is being exhausted fast, the participants / delegates may turn off their video to save data. Further if the problem of data usage persists, the participants may also choose to modify their connections by clicking the settings option in the Cisco Webex once they log into the session and then click the low bandwidth audio and video option.





### About RGNIYD

Rajiv Gandhi National Institute of Youth Development (RGNIYD), Sriperumbudur, Tamil Nadu, is an Institute of National Importance by the Act of Parliament No.35/12 and an premier organisation of the Ministry of Youth Affairs and Sports, Government of India. RGNIYD functions as a vital resource centre with its multi-faceted functions of conducting training programmes for youth functionaries across the country, besides offering academic programmes at post graduate and doctoral levels, engaging in seminal research in the vital areas of youth development and extension and outreach initiatives across the country.

### About ICCR

The Indian Council for Cultural Relations (ICCR), New Delhi, is an autonomous organisation under the Ministry of External Affairs, Government of India, involved in India's external cultural relations, through cultural exchange with other countries and their peoples. The ICCR was founded in 1950 by Maulana Abul Kalam Azad, independent India's first Education Minister. The objectives of ICCR are to actively participate in the formulation and implementation of policies and programmes pertaining to India's external cultural relations; to foster and strengthen cultural relations and mutual understanding between India and other countries; to promote cultural exchanges with other countries and people, and to develop relations with nations.



**RAJIV GANDHI NATIONAL INSTITUTE OF  
YOUTH DEVELOPMENT**

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Ministry of Youth Affairs and Sports  
Government of India  
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**INDIAN COUNCIL FOR  
CULTURAL RELATIONS**  
Ministry of External Affairs,  
Government of India, New Delhi